



41 Mark - 2013

Skip Heitzig

Jesus Christ--fully man, fully God. As we consider the gospel of Mark, we gain a greater understanding of the suffering Servant and His human emotions, His service, and His sacrifice.

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MESSAGE:	Mark 1:1-31
SPEAKER:	Skip Heitzig
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MESSAGE SUMMARY

The gospel of Mark is a fast-paced, action-packed read—a small package full of great things! In chapter 1, we encounter John, a messenger who prepared the way for and baptized Jesus. Jesus was immediately sent into the wilderness to be tempted by Satan. He then began His ministry—gathering four fishermen as unlikely disciples, casting out an unclean spirit, and healing Peter's mother-in-law.

DETAILED NOTES

- I. Introduction
 - A. Grow and become strong in your faith
 1. That's why we go through the Bible "precept upon precept, line upon line" (see Isaiah 28:10, 13)
 2. Nehemiah and Ezra read from the law and then gave the sense (see Nehemiah 8:8)
 3. Verse by verse, chapter by chapter
 - B. Great things come in small packages
 1. iPhone
 2. Gospel of Mark
 - a. Shortest of the gospels
 - b. Most rapid reading
 - c. Covers a lot of ground
 - C. There are four gospels
 1. Four viewpoints of the same story
 2. Holy Spirit blends in harmony the four gospels
 - a. A string quartet
 - b. A film with four cameras from four different angles
 3. Matthew
 - a. Speaks of Jesus being the King of the Jews; sovereign
 - b. Talks about what the prophets said
 - c. Common phrase: "So that it might be fulfilled which was spoken by the prophet" (see Matthew 1:22, 2:15, 2:17, 2:23, 4:14, 8:17, 12:17, 13:35, 21:4, 26:56, 27:9, 27:35)
 4. Mark
 - a. Left out a lot of the predictions found in Matthew
 - b. Portrayed Jesus as the servant
 - c. Wrote for a Roman audience
 - d. Told what Jesus did
 - i. Repeated words: *and*, *now*, *immediately*, *did*
 - ii. Action-packed, hyper-drive

- e. Not an apostle
 - i. He was probably born 10-15 years after Jesus was born
 - ii. Probably in his late teens when all the key events in the gospels were happening
 - iii. Many scholars believe that Mark was that un-named young man who streaked out of the garden (see Mark 14:51-52)
 - iv. Believed to be the writer of the testimony of the apostle Peter
 - a. Peter led Mark to Christ
 - b. Discipled him in Christ
 - c. Told Mark the story from his perspective
 - d. Papias of Hierapolis, Clement of Alexandria, Eusebius of Caesarea, Justin Martyr—all early-church historians who mentioned Peter as the one who discipled Mark
 - e. Peter refers to Mark as his son (see 1 Peter 5:13)
 - f. Goes by two names
 - i. His Hebrew name—first name, was John
 - ii. He's called John Mark (see Acts 12:12, 25)
 - iii. Hebrew name Yhanan
 - iv. Latin name Marcus
 - g. The early church gathered at his mother's house
 - i. Probably a large house; probably wealthy
 - ii. Great story in Acts 12 of when Peter was in jail; the early church was in John Mark's mom's house
 - h. He was the cousin of Barnabas—a key leader in the church (see Colossians 4:10)
 - i. Barnabas was the traveling companion of Paul the apostle in the early stages of the church
 - ii. They took John Mark with them (see Acts 12:25)
 - iii. He was on that first missionary trip (see Acts 13)
 - iv. Something happened mid-journey to cause Mark to leave Paul and Barnabas (see Acts 15:36-39)
 - v. Paul and Barnabas had a conflict and split ways
 - vi. Barnabas gave John Mark a second chance
 - vii. Mark eventually went to Rome where Peter was and wrote the words of the gospel of Mark
 - viii. Paul and John Mark did reconcile (see 2 Timothy 4:11)
- II. The beginning of the gospel of Jesus Christ, the Son of God
- A. He begins with Jesus
 - B. The word *gospel* comes from the Anglo-Saxon word *godspell*
 - 1. It is originally based on the Greek word *euaggelion* which means great news
 - 2. Good news—many don't see Christianity as good news
 - a. Perhaps due to the representatives of the good news
 - b. Wear robes, itch a lot, and have bad breath
 - c. There was an era in church history when the gloomier you looked, the more spiritual you were thought to be
 - d. Mark Twain went to church but wasn't usually happy about it
 - e. This is good news! When you share it, make sure you show that
 - f. Skip found out that not everyone thought it was good news when he tried to share the gospel with his old friends

- C. "I will send My messenger before Your face, Who will prepare Your way before You" (v. 2); this is a quote from Malachi 3
- D. "Prepare the way of the Lord; Make His paths straight" (v. 3)
 - 1. This is a quote from Isaiah 4:2
 - 2. All the gospel writers include this quote
 - 3. The fulfillment of that prediction is Jesus Christ
- E. John the Baptist
 - 1. Clergy asked him many questions (John 1)
 - a. Who are you?
 - b. John said, "I am the voice crying in the wilderness" (v. 23)
 - c. He could have bragged
 - i. John was from the priestly family of Zacharias
 - ii. Messiah said he was the greatest person ever born (see Matthew 11:11)
 - iii. He was filled with the Holy Spirit from birth
 - d. He was just the voice
 - 2. He ate locusts and wild honey and wore camel hair
 - a. Like the early days of the hippies
 - i. Robes and wild hair
 - ii. He wore camel hair
 - iii. He reminded people of Elijah (see 2 Kings 1:8)
 - b. He probably took a Nazirite vow (see Numbers 6)
 - i. Grew his hair—a sign of commitment to the Lord
 - ii. Didn't touch dead bodies
 - iii. Didn't drink wine
 - iv. John didn't want anything to hinder him being the very best voice he could be
 - c. Locusts were kosher
 - i. Cultures all over the world consider them a delicacy
 - ii. Skip has never been tempted to eat them even at his hungriest
 - iii. They were prepared in a number of ways
 - iv. Not everyone believes that these locusts are bugs
 - d. Wild honey, probably extracted from dates, not bee honey
 - 3. "Whose sandal strap I am not worthy to stoop down and loose" (v. 7)
 - a. A servant's job
 - b. When compared to Christ he was not worthy to be a household slave
 - c. Jesus' cousin
 - d. His humbleness and his bragging on his cousin adds credibility to his testimony
- F. Baptism
 - 1. Jewish, not of Christian origin
 - 2. Gentiles who wanted to convert to Judaism had to do three things
 - a. Learn the law
 - b. Circumcision
 - c. Ritually purified—immersed in water
 - 3. At the time of Jesus and still today there are carved out pools of water
 - a. *Mikve*: Collection of water for ceremonial cleansing
 - b. *Mikva'ot* (plural)
 - c. Defiled in any way, you had to be baptized—water purification

- d. You would do it yourself, for yourself
- 4. John was baptizing Jews
 - 1. This was shocking
 - 2. Symbolized a heart-change identified as repentance
 - 3. To prepare their hearts for the Messiah
 - 4. Called the baptism of John
- 5. This baptism was widely known—it spread
 - . Apollos knew of the baptism of John (see Acts 18:25)
 - a. Aquilla and Priscilla instructed Apollos (see Acts 18:26)
 - b. Paul goes to Ephesus and teaches and then baptizes again in the name of Jesus (see Acts 19:1-6)
- 6. Jesus was baptized
 - . Jesus grew up in Nazareth
 - i. It wasn't much, but it had a view
 - ii. Valley of Jezreel—Valley of Armageddon (see Revelation 16:16)
 - iii. Jesus grew up with that view
 - a. Voice from heaven
 - i. All three members of the Godhead were present at Jesus' baptism
 - ii. John saw the dove—the fulfillment of prophecy (see Isaiah 11:1-2)
 - iii. All three members are also part of your salvation
 - a. You receive Jesus into your heart
 - b. It was God who sent Him to die for you (see John 3:16)
 - c. Jesus said that He would send the Holy Spirit (see John 16:8)
- 7. Jesus
 - . Driven into the desert
 - a. The New Testament refers to the devil about 72 times
 - i. As a person
 - ii. Not a force or principle
 - iii. The Holy Spirit is called "He, Him"
 - iv. The devil is called "he, him"
 - v. Heaven was open, you can be sure that hell was open also
 - vi. Every act of God—every act of man toward God will incite a reaction from Satan
 - vii. The closer you get to God, the more riled up the forces of darkness will become
 - viii. "He who is in you is greater than he who is in the world" (see 1 John 4:4)
- 8. Jesus was tempted after the baptism—after the spiritual blessing
 - . As soon as Israel was delivered from Egypt, Pharaoh came after them (see Exodus 14)
 - a. As soon as Hezekiah celebrated the Passover, Sennacherib encircled Jerusalem (see 2 Chronicles 30-32)
 - b. As soon as the apostles saw the glorious vision of Jesus on the Mount of Transfiguration, they were met at the bottom of the mountain by a demon-possessed kid (see Matthew 17:1-21, Mark 9:2-29, and Luke 9:28-42)
 - c. J.C. Ryle said, "Nowhere is the devil so active as in a congregation of gospel-hearers"

- d. You go to church, the Lord speaks to you, you leave blessed, you get out on the road
9. John was put in prison because he accused Herod Antipas of marrying his niece—against Jewish law
 - . Most commentators say that John's arrest marked a change in Jesus' ministry
 - a. "He must increase, but I must decrease" (John 3:30)
 - b. Once John is imprisoned, Jesus' ministry really takes off
 10. Jesus went to Galilee
 - . Isaiah predicted it (see Isaiah 9:1-2)
 - a. Sea of Galilee is really a lake
 - i. 13 miles long
 - ii. eight miles wide
 - iii. Shaped like a harp
 - iv. Known by other names
 - a. Sea of Gennesaret
 - b. Sea of Tiberias
 - c. Lake Kinneret from the word Hebrew word for harp
 11. Jesus calls
 - . Andrew and Peter
 1. Fishermen
 2. Andrew was a disciple of John the Baptist
 3. Possibly Peter was a disciple of John the Baptist
 - a. James and John
 - b. They fished for men's souls on a great adventure
 - c. Peter stood up on Pentecost and saw 3000 souls saved (see Acts 2)
 - d. John was a pastor in Ephesus
 - e. John would get a vision of the end times—the book of Revelation
 12. A demon-possessed man in the synagogue
 - . Not everyone in church is saved
 - a. Filled with many demons
 - b. Jesus told him, "Be quiet!"
 13. The synagogue
 - . A New Testament development
 - a. The word *synagogue* means to gather together
 - b. They could no longer practice the ceremonies in the temple, so the synagogue evolved
 - c. They gathered to discuss the law
 - d. Many people ran the synagogue
 - . The *hazzan*—the minister of the synagogue kept the scrolls, trimmed the lamps, and swept
 - i. The ruler of the synagogue would plan the services; Jairus was the ruler at this synagogue, the one who had the daughter who died (see Mark 5:35-43)
 - ii. Elders of the synagogue, sat at the front, the principled men of the community
 - iii. Special attendant of the synagogue called the attendant of the congregation who would read the scroll and give an explanation; Jesus was the attendant of the congregation here

- iv. The interpreter was next to the attendant; the scriptures were written in Hebrew
- v. Two or three almoners took the offering for the poor and distributed it in the community
- e. What it was like
 - . The *hazzan* sang a prayer called *Shema Yisrael*, or *Hear O Israel*
 - i. Everyone said, "Amen"
 - ii. The attendant would then stand, read from the scroll, explain it, close it
 - iii. Some other activities
 - iv. At the end was a benediction; hands raised, facing Jerusalem
- f. Simon and Andrew
 - . From Bethsaida
 - i. They moved to Capernaum when Jesus moved there
 - ii. Simon (the first pope) had a mother-in-law—he was married
 - iii. Peter allowed his mother-in-law to live with him and he took care of her

Hebrew terms: יוֹחָנָן; Yochanan, Johanan, masculine name; מִקְוֹת; Mikva'ot, pools of water; מִקְוֵה ; mikve, pool of water; כִּנּוֹר; kinnor, lyre (harp)

Greek terms: Μάρκος; Markos, Marcus, masculine noun; εὐαγγέλιον; euaggelion, the good news, the gospel; συναγωγή; sunagóge, an assembly, congregation, synagogue

Figures referenced: Papias of Hierapolis, Clement of Alexandria, Eusebius of Caesarea, Justin Martyr, Mark Twain, J.C. Ryle

Cross references: Exodus 14, Numbers 6, 2 Kings 1:8, 2 Chronicles 30-32, Nehemiah 8:8, Isaiah 4:2, Isaiah 9:1-2, Isaiah 11:1-2, Isaiah 28:10, 13, Malachi 3, Matthew 1:22, Matthew 2:15, Matthew 2:17, Matthew 2:23, Matthew 4:14, Matthew 8:17, Matthew 11:11, Matthew 12:17, Matthew 13:35, Matthew 17:1-21, Matthew 21:4, Matthew 26:56, Matthew 27:9, Matthew 27:35, Mark 5:35-43, Mark 9:2-29, Mark 14:51-52, Luke 9:28-42, John 1, John 3:16, 30, John 16:8, Acts 2, Acts 12, Acts 13, Acts 15:36-39, Acts 18:25-26, Acts 19:1-6, Colossians 4:10, 2 Timothy 4:11, 1 Peter 5:13, 1 John 4:4, Revelation 16:16

Topic: Jesus

Keywords: John the Baptist, John Mark, synagogue, missionary, New Testament, clergy, baptism, satan, devil, King of the Jews, kosher, law, disciples, Simon Peter, Andrew, James, John



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MESSAGE SUMMARY

Jesus Christ, the selfless Servant, is not "willing that any should perish" (2 Peter 3:9). He came in the flesh and touched contagious, sick, and demon-possessed people—He healed them and He forgave their sins. He ate with tax collectors and sinners—the ones that needed to be saved. The Pharisees scorned Him for that. But He didn't mind, because He didn't come to pour new life into an old system, He came to bring something brand new.

DETAILED NOTES

- I. Introduction
 - A. Profound statement: "And the Word became flesh" (John 1:14)
 1. God in a human body
 2. Greek term for God is *theos*
 3. The Greek word for man is *anthrōpos*
 4. Jesus is both man and God
 5. The word for God and man is theanthropic
 - B. There are four gospels, each focuses on a different aspect of Jesus
 1. Mark focuses on Jesus' servant nature
 2. He is always busy
 3. He is the tireless servant
 4. He finds/pursues men and women who have needs
 5. Men and women who have needs pursue Him
 - C. There is not one name that could sum up Jesus Christ
 1. Billy Sunday noted that there are 265 different names for Jesus in the Bible
 2. No single name can capture all that He is
 3. He is the God-man
 - D. Setting
 1. In verse 21, Jesus went to the synagogue, read from Scripture, taught, and healed a demon-possessed man
 2. Not everyone who goes to church is a good person
 3. Last week, Skip explained the synagogue
 - a. The *hazzan*—the minister of the synagogue kept the scrolls, trimmed the lamps, and swept
 - b. The ruler of the synagogue would plan the services; Jairus was the ruler at this synagogue
 - c. Elders of the synagogue
 - d. Special attendant of the synagogue would read the scroll and give an explanation; that was Jesus on this day

- e. The interpreter was next to the attendant; the scriptures were written in Hebrew
- f. Almoners took the offering for the poor and distributed it in the community

II. Mark 1:32-45

- A. The sick and demon-possessed were brought to Jesus for healing
 - 1. Word traveled fast
 - 2. Jesus has power over demonic spirits
 - 3. At evening, because it was the Sabbath day
 - a. After the sun set
 - b. The Sabbath is over
 - c. You could not travel on the Sabbath
- B. The tireless Servant Jesus Christ
 - 1. Seeking out, ministering to, loving on
 - 2. He didn't ask for the evening off
 - 3. He's been seeking you for a long time
 - 4. He is not willing that any should perish (see 2 Peter 3:9)
 - 5. Some come to church to check it out; see if they like it
- C. Jesus got up before daylight
 - 1. It's wonderful to get up before daylight
 - 2. Sometimes it's hard—the body doesn't want to
 - 3. Nobody is stirring
 - a. No sound
 - b. No cars
 - c. No dogs barking
 - 4. He went to a solitary place and prayed (v. 35)
 - a. Three times in the gospel of Mark, he describes Jesus praying
 - b. It's nighttime
 - c. It's solitary
 - d. There's some opposition going on
- D. Synagogues were one of the main focuses of Jesus' ministry
 - 1. Nicodemus said Jesus was a teacher from God (see John 3:2)
 - 2. Jesus had a reputation as a synagogue teacher
- E. Man healed of Leprosy (v. 40-45)
 - 1. *If* you are willing
 - a. Doesn't sound like he had a lot of faith
 - b. Prayer of faith?
 - c. *If* leaves open the sovereign will of God
 - d. It doesn't dictate what His will is
 - 2. Broad term for leprosy
 - a. Broad: 72 skin diseases categorized
 - b. Go to a priest to be examined (see Leviticus 13)
 - 3. Narrow term for leprosy
 - a. Known as "the living death"
 - b. Started as a spot on the arm or foot
 - c. It deadened the nerves
 - d. Known as *Mycobacterium leprae*, *Mycobacterium lepromatosis*, or Hansen's disease
 - e. If you had this kind of leprosy

- i. Rip clothes
 - ii. Shave head
 - iii. Cry out "unclean"
 - iv. Kept outside the camp
 - f. This is the kind of leprosy the man in this verse had
 - g. Most Rabbis shunned lepers
- 4. Jesus was moved with compassion and cleansed him (vv. 41-42)
 - a. Jesus reached out and touched him
 - b. The people probably were shocked
 - c. That touch spoke volumes more than what Jesus said
 - d. A demonstration of love and compassion
 - e. This man hadn't had human contact in a long time
- 5. Jesus warned him not to tell anyone
 - a. He went out and told everyone—it would be hard to keep quiet
 - b. Broadcasting it would attract multitudes only interested in physical healing—wrong motivation
 - c. It would attract unnecessary opposition by Jesus' enemies
- 6. The law of the leper in the day of his cleansing (see Leviticus 14)
 - a. Go to the priest to be inspected
 - b. Take two doves—one killed, one let go
 - c. Another week of quarantine
 - d. If all was good, he was released
 - e. Jesus instructed the man to follow the law
 - f. Should have piqued the priest's interest: one with messianic power was there
 - g. No one had been healed of leprosy since Elisha had cleansed Naaman (see 2 Kings 5)
- 7. Jesus tells us to tell everybody, and we keep it quiet
 - a. Typical human nature
 - b. Evangelism is simply one beggar telling another beggar where to find bread
 - c. Has your life changed? Does it now have purpose and meaning? Then tell people that

III. Mark 2:1-20

- A. Jesus was in the house
- B. What do people hear about your house?
- C. Paralytic broke through the roof to get into the house
 - 1. Houses then were similar to native houses in New Mexico—flat roof
 - 2. Man's friends wanted to get him to Jesus
 - 3. Wait in long lines or Break through the roof
 - 4. Jesus saw the faith of the man's friends
 - a. This overturns the teaching that you fail to be healed because you don't have enough faith
 - b. The paralytic may not have even known Jesus
 - c. Jesus said, "Your sins are forgiven"
 - i. Prior thinking
 - a. Jews thought suffering and sin were linked
 - b. Job's friends told him he was a big sinner
 - ii. Priority

- a. Jesus said the most important thing that needed to be said
 - b. Forgiveness of sin was the most important thing
 - c. What good would healing be in hell?
 - d. Jesus said, "What will it profit a man if he gains the whole world, and loses his own soul?" (Mark 8:36 and Matthew 16:26)
 - iii. Power
 - a. The scribes thought Jesus was blasphemous—putting Himself in the place of God to forgive sins
 - b. Part of what they said was true: only God can forgive sins
 - c. Part of what they said was false: Jesus was blasphemous
 - d. Jesus knew both the sins of the paralytic and the hearts of the scribes
 - e. Which is it easier to say? (v. 9)
 - f. Both of these are possible only for God
 - g. Jesus shows that He has power of both the natural and the supernatural
- 5. They were all amazed
 - a. Understatement
 - b. Have you ever seen a real, obvious, medically-attested-to healing?
 - c. Skip has seen a couple
 - d. It was so emotionally shaking that he burst out weeping
- D. Jesus called Levi (Matthew) to follow Him
 - 1. Mark and Luke called him Levi
 - 2. He was from the tribe of Levi
 - 3. Matthew was probably a name that Jesus gave him
 - a. Jesus renamed Simon, Peter—small stone
 - b. He renamed James and John, Sons of Thunder
 - c. Matthew means *Gift of God*
 - i. That's how Jesus saw him
 - ii. Others may see you as a failure, but Jesus sees how He can make you a gift of God
 - 4. He was Jewish, probably from the tribe of Levi
 - 5. He was a tax collector
 - a. Renegade PK (Priest's Kid)
 - b. Raised in Sabbath school
 - c. He quotes the Old Testament more than any of the other disciples—he knew the Scriptures
 - d. He probably ran away from that—he didn't want to be a religious person
 - e. Tax collectors were considered by the Jews to be worthless, defiled, vile, sinners
 - i. They worked for Rome
 - ii. Tax farming
 - iii. Barred from synagogue
 - iv. There were enormous, burdensome taxes in those days
 - a. Poll tax
 - b. Income tax
 - c. Ground tax
 - d. Harbor tax

- e. Road tax
 - f. Fish tax
 - g. Cart tax
6. He was decisive
- a. Matthew had more to give up than any of the other disciples
 - b. Money
 - c. Cush job with the Roman government
- E. Jesus eats with sinners and tax collectors
1. Jewish view of eating: intimacy—become one
 2. "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me" (Revelation 3:20)
 3. This was a farewell dinner where Matthew wanted to share his faith and his Lord with his friends
 4. We get forgiven the same way a patient who goes to a doctor gets cured
 - a. Admit they have a disease/admit they are a sinner
 - b. "Blessed are the poor in spirit" Jesus said (see Matthew 5:3)
 5. Jesus indicted the Pharisees with spiritual malpractice
 - a. They merely pointed their fingers, but they offered no cure
 - b. Jesus came to cure the spiritually sick—the sinner
 - c. Oliver Cromwell ruled England during a crisis, "Melt down those saints and get them back into circulation"
 6. Fasting
 - a. Yom Kippur was the only mandatory day for fasting
 - b. The Pharisees and the scribes fasted twice a week—Mondays and Thursdays
 - i. Originally to draw close to God
 - ii. Be seen by people (see Matthew 6:5)
 - iii. They were hypocrites
 - c. The religious people believed that an outward show of somberness was appropriate
 - d. Jesus knew that was a time for joy—the bridegroom was with the bride
 - i. Don't be so somber, dower, doleful, frowning, mourning
 - ii. People will hope you are not contagious
 - iii. Joy is a notable characteristic of a follower of Jesus
 - iv. If Jesus is with you, celebrate Him

Greek terms: θεός; theos, God, a god; άνθρωπος; anthrópos, a man, one of the human race

Figures referenced: Billy Sunday, Oliver Cromwell

Cross references: Leviticus 13, Leviticus 14, 2 Kings 5, Matthew 5:3, Matthew 6:5, Matthew 16:26, Mark 8:36, John 1:14, John 3:2, 2 Peter 3:9, Revelation 3:20

Topic: Mark

Keywords: Jesus, sinner, servant, gospel, demon, fast, Pharisees, Scribes, faith, heal, prayer, joy



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MESSAGE SUMMARY

Jesus Christ is the rightful King who possesses ultimate authority. His authority is one of compassion before custom. In this text, Jesus heals and cares for people in ways that are in direct opposition to the rules and customs of the Jewish culture. Through His words and actions, He elevates the importance of relationships and compassion over religious traditions.

DETAILED NOTES

I. Introduction

F

- A. Erma Bombeck wrote about a time she was in church, "Stop that grinning, you're in church"
 - 1. Religious legalists, the Pharisees
 - a. Negatives—what they don't do
 - b. The worse you look, the holier you are
 - 2. Skip's friends mourned for him when he became a Christian
- B. Jesus had a discussion with the Pharisees about why His disciples didn't fast
 - 1. Why should they fast?
 - 2. This was a time for them to rejoice
 - 3. The time would come when they would fast and mourn

II. The parable of the unshrunk cloth on a new garment (v. 21)

- A. The truth behind the argument of fasting
- B. The new fabric of faith in Jesus can't be interwoven with the old religious systems

III. The parable of the new and old wineskins (v. 22)

- A. Wine stored in animal skins
- B. Strength and elasticity would be able to handle the fermentation process
- C. Afterward the wineskin became brittle—inflexible
- D. Jesus didn't come to polish up the old system
- E. Jesus came to fulfill the law
- F. Don't pour the new covenant into an old system
- G. Apply personally also
 - 1. Jesus comes in
 - 2. You have an expanded new life
 - 3. God wants to stretch you
 - 4. You can become hardened, brittle
 - 5. People can refuse to expand

IV. Pharisees caught Jesus' disciples plucking and eating grain on the Sabbath (vv. 23-24)

- A. The Sabbath was a big deal
- B. Two things set Judaism apart, the Sabbath and circumcision—outward observances kept from generation to generation
- C. According to the law, it was okay to pluck heads of grain by hand (see Deuteronomy 23:25)
- D. The Sabbath law was very complicated and very detailed
 - 1. Not in the Bible
 - 2. As Judaism went on, they picked up traditions and wrote rules
 - 3. In the Mishnah there are no less than 12 tractates, 39 different prohibitions—things that can't be done on the Sabbath
 - a. Four deal with this situation
 - i. Could not reap
 - ii. Could not thresh
 - iii. Could not winnow
 - iv. Could not prepare a meal
 - v. The Pharisees believed that these four were broken in this instance
 - b. It was hard work keeping a day of rest
- E. Jesus responds (vv. 25-28)
 - 1. "Have you never read?"
 - a. Nine times, throughout the New Testament, Jesus said this to His enemies
 - b. Shows how important Jesus thought it was for leaders to know what the Scriptures said
 - 2. Skip as a young, Catholic boy snuck the host and ate it when he was hungry
 - a. He had years of guilt
 - b. He read this passage as a new believer at age 18 and had so much relief, "Thank You Lord!"
 - 3. David and his men ate the holy bread (see 1 Samuel 21)
 - a. David and his men had a need
 - b. It superseded the ritual
 - c. David was an exile, though not his fault
 - d. He was appointed as the next king of Israel
 - e. Parallel with Jesus, the rightful King of Israel
 - 4. Jesus is Lord of the Sabbath
 - a. Jesus' authority is greater than the authority of the Sabbath over His people
 - b. Compassion must come before custom
 - c. Relief before ritual
 - d. How many of your traditions have you found it difficult to overcome?
 - i. Traditions are some of the most difficult things for people to break
 - ii. Ask: "Is this scriptural?"
 - iii. We have a tendency to "strain at a gnat and swallow a camel" (see Matthew 23:24)
 - iv. We make it about the outward and not the inward
 - v. There was a time in church history that you had to sign a pledge to not do certain things in order to attend church

- e. Come to Jesus just how you are and He changes your inside—your heart first

V. Jesus heals a man on the Sabbath (vv. 3:1-5)

- A. The man's hand was withered, xeros
- B. Discrepancy between what Mark and Matthew wrote about this
 - 1. Matthew says "they [the Pharisees] asked to him" (Matthew 12:10)
 - 2. Mark says "He [Jesus] said to them" (Mark 3:4)
 - 3. Both could be true—they knew Jesus was restless around suffering—they set Him up
 - 4. They asked the question, Jesus repeated the question to emphasize
- C. Matthew expounds by telling about helping animals on the Sabbath (see Matthew 12:11-12)
- D. Jesus tells the man to stretch out his hand
 - 1. His hand was withered, hardened
 - 2. The Pharisees had hardened hearts, which was far worse
 - 3. Cruel?
 - a. Jesus gave an impossible command
 - b. He gave the power to fulfill the command
 - c. Jesus' command is always His enablement—do it
 - d. Jesus commanded Peter to walk on the water (see Matthew 14:22-33)
 - e. There is power in His command—His Word

VI. The Pharisees immediately went out and plotted against Jesus (v. 6)

- A. All of the gospels describe this
- B. They want to kill Him because of all the things He has claimed to be
 - 1. Lord of the Sabbath
 - 2. He could forgive sins (see Matthew 9:2)
 - 3. He hung out with riffraff, they saw Him as a dangerous person

VII. A great multitude came to Jesus (vv. 7-8)

- A. Dense population in Galilee
 - 1. Thousands of people
 - 2. Hundreds of visitors
 - 3. They were intent to get something from Him
 - 4. Lots of people with lots of needs equals lots of pressure
- B. Jesus withdrew Himself—He got away from the crowd
- C. He needed to get recharged in prayer with His Father
- D. Keep a small boat ready (v.9)
- E. Jesus has two sources of pressure: natural and supernatural
 - 1. The people were pressing around Him for healing
 - 2. There was an increase in demonic activity in the New Testament
 - a. Jesus is the promised Messiah
 - b. He is the seed of the woman who will crush the head of the serpent (see Genesis 3:15)
 - c. There is a reaction in the demonic realm
 - d. We don't see as much demon possession today perhaps because of the way we
 - i. Relegate it
 - ii. Deal with it
 - iii. Avoid it
 - iv. Diagnose it

- e. Commentator Ray Stedman told of a girl who played with a Ouija board and began to hear demonic voices in her head

VIII. Jesus called to Himself those He wanted (vv. 13-15)

- A. They were with Him as disciples, learners
- B. After only three years, Jesus sent them out, and they became apostles
- C. He appointed 12 men
 - 1. They are listed in four places: Matthew, Mark, Luke, and Acts
 - 2. Similarities:
 - a. Always three groups of four men
 - b. Peter is always mentioned first
 - c. Judas Iscariot is always mentioned last
 - d. James always appears before his brother John
 - 3. Simon who Jesus renamed Peter
 - a. He was impetuous
 - b. He confessed Jesus is the Christ (see Matthew 16:16)
 - c. He protested Jesus' death (see Matthew 16:22-23)
 - i. "I am Peter! I'm going to protect God!"
 - ii. Jesus puts Peter in his place. "Get behind Me, Satan!"
 - d. He was the guy who cut off the ear of the high priest's servant (see John 18:10)
 - e. Jesus rebuked him, "if you live by the sword, you will die by the sword" (see Matthew 26:52)
 - f. Peter denied Jesus (see Matthew 26:59-74)
 - i. Jesus restored Peter (see John 21:15-17)
 - ii. Peter went on to become a great leader
 - g. It's encouraging that Peter is always listed first
 - i. Shows God's patience
 - ii. Shows His insight into what He is going to do with that person
 - 4. James and his brother John
 - a. Sons of Zebedee
 - b. Jesus called them the Sons of Thunder—thunder boys
 - c. It is hinted that they were very outspoken
 - d. They wanted to call fire down from heaven to consume a Samaritan village (see Luke 9:51-54)
 - e. They found people casting out demons and told them to stop (see Luke 9:49-50)
 - f. John had a special designation, "the disciple whom Jesus loved" (he wrote that about himself)
 - g. John wrote the book of John, also 1, 2, and 3 John, and the book of Revelation
 - h. James became the first martyr of the church (see Acts 12:1-4)
 - 5. Andrew
 - a. Peter's brother
 - b. Once a disciple of John the Baptist
 - c. Andrew brought his brother Peter to Jesus (see John 1:40-42)
 - 6. Philip
 - a. Observant but slow to comprehend truth (see John 6:5-7)
 - b. He had a calculator for a brain
 - c. Needed to just trust Jesus

7. Bartholomew (Nathanael), the first to doubt Jesus as the Messiah (see John 1:46)
 8. Matthew (Levi), the tax collector
 9. Thomas
 - a. He was the pessimist
 - b. Sometimes referred to as Doubting Thomas
 - c. He was loyal
 - d. "Let's go with Him, that we may die with Him" (see John 11:16)
 10. James, the son of Alphaeus
 - a. Also known as James the Less
 - b. Younger than the first James
 11. Thaddaeus
 - a. Matthew called him Labbaeus
 - b. Luke called him Judas the son of James
 - c. We don't know a lot about him
 12. Simon the Canaanite
 - a. Luke called him Simon the Zealot
 - b. The Zealots were a religious, political group sworn to assassinate enemies of Judaism
 13. Judas Iscariot
 - a. What does Iscariot mean? Man from the little village of Kerioth
 - b. He betrayed Jesus
- IX. His own people went out to lay hold of Him (vv. 20-21)
- A. Could mean friends, associates, or family members
 - B. It seems that it was His own family trying to rescue Him
 1. His stepbrothers
 2. They thought He was delusional because He said He was the Son of God, the Son of Man, able to forgive sins
- X. The scribes accused Him of being in league with demons (v. 22)
- A. Beelzebub was the Canaanite god (see 2 Kings 1)
 1. Original name was Baal-Zebub
 2. Beelzebub became a derogatory term to refer to Satan—a code name for the devil
 - B. Jesus confronted the scribes (vv. 23-26)
 1. Their accusation was absurd
 1. If Satan was casting out his own demons, that's civil war
 2. Civil war weakens any nation
 2. Parable of the strong man
 - . The strong man is Satan
 - a. The house is the area where he holds sway
 - b. Jesus is stronger than the strong man
 - c. He's saying, "One must be stronger than Satan to enter his house, bind him, and set free those who are bound by him"
 - d. The binding of Satan
 - i. Takes place in stages
 - a. It began during Jesus' public ministry
 - b. The binding was guaranteed by the death and resurrection of Jesus Christ
 - c. The binding will be experienced in the 1000 year reign of Christ (see Revelation 20:1-3)

- d. The binding will be eternally true when he is cast into the lake of fire (see Revelation 20:10)
- ii. Satan fell from heaven
 - a. Lucifer, light bearer, became the devil
 - b. He was kicked out of heaven as a resident
 - c. He still has access as a visitor (see Job 1:6, Revelation 12:10)
- 3. The sin of blaspheming the Holy Spirit (vv. 28-30)
 - . Some say this sin can't be committed any more since Jesus was only referring to His public ministry
 - a. Pharisees continually denied Jesus—ascribed His miracles to Satan
 - b. It's not the words they said but the attitudes of their hearts
 - c. Their hearts were hardened
 - d. "Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!" (Isaiah 5:20)
 - e. Jesus said that the Holy Spirit "will convict the world of sin, and of righteousness, and of judgment" (John 16:8)
 - f. The role of the Holy Spirit is to convince people: "You need Jesus Christ"
 - g. The deliberate, perpetual, willful denial of Jesus Christ is the blasphemy of the Holy Spirit

- XI. Jesus' mother and brothers came to see Him (vv. 31-35)
 - A. Jesus had brothers?
 - B. Skip, as a boy, was taught the perpetual virginity of Mary
 - C. Jesus was not renouncing His family
 - D. He's not saying not to honor your parents
 - E. Spiritual relationships can be deeper and stronger than family relationships
 - F. Jesus said, "Those who do the will of God..." —there's a relationship
 - G. What is the will of God?
 - 1. Have a relationship with God through His Son Jesus Christ
 - 2. Ask Him to forgive you of your sins
 - 3. Invite Him into your heart

Greek terms:ξηρός; xeros, dry

Figures referenced: Erma Bombeck, Ray Stedman

Cross references: Genesis 3:15, Deuteronomy 23:25, 1 Samuel 21, 2 Kings 1, Job 1:6, Isaiah 5:20, Matthew 9:2, Matthew 12:10-12, Matthew 14:22-33, Matthew 16:16, 22-23, Matthew 23:24, Matthew 26:52, 59-74, Mark 3:4, Luke 9:49-54, John 1:40-42, 46 John 6:5-7, John 11:16, John 16:8, John 18:10, John 21:15-17, Acts 12:1-4, Revelation 12:10, Revelation 20:1-3, 10

Topic: Jesus

Keywords: Jesus, Pharisees, Holy Spirit, blasphemy, healing, relationship, hardened heart, Sabbath, Satan, disciples, quiet time



SERIES:	41 Mark - 2013
MESSAGE:	Mark 4
SPEAKER:	Skip Heitzig
SCRIPTURE:	Mark 4
URL:	http://SkipHeitzig.com/2471

MESSAGE SUMMARY

"To you it has been given to know the mystery of the kingdom of God" (Mark 4:11). One of the ways that Jesus taught was through parables. On many occasions, Jesus shared a story of something familiar—farming or shepherding, for instance—in order to reveal truths that were previously unknown. These were stories with a message. Jesus wanted to teach the people spiritual things; He did it by showing them physical things. The power of a good, well-told story drives the truth home so that it can be applied in the life of the hearer.

DETAILED NOTES

I. Introduction

- A. A good story and a good story teller
 1. Some books are not written well and it's difficult to get through them
 2. Some authors have a gift of conveying information in an interesting manner
 3. Skip took a class in radium physics (boring) but the instructor used stories to convey unknown truths
- B. Jesus told stories to convey truth
 1. Parables, from the Greek word *parabole*; to cast along side of
 2. Used 48 times in the New Testament
 3. It's more than a story
 4. Cast something that is known along something that is unknown
 5. Jesus spoke often in parables; the ancient Rabbis also taught 1/3 of the time in parables
- C. The power of a story
 1. King David sinned but went on with his life
 2. Nathan the prophet told him a story (see 2 Samuel 12:1-14)
 3. The parable laid bare David's sin; he was convicted

II. Jesus teaches

- A. By the Sea of Galilee
- B. The multitude listened/watch as Jesus taught from a boat
- C. It had been a strenuous and emotional day for Jesus
 1. His own family came and tried to take Him away
 2. Attacked by the scribes who said He was in league with Beelzebub
 3. Explained that His family was those who heard and did the will of God
 4. Multitudes pressed in until Jesus was in a boat teaching
- D. The Lord knew something about the crowd
 1. Not everyone was listening in the same way
 2. Some were hard-hearted
 3. They didn't really enter in so the truth penetrated

- E. Jesus tells a story of a man scattering seed
 - 1. Some of the seed would fall among weeds where it would be choked out
 - 2. Some of the seed would fall onto shallow ground and the roots would not go deep
 - 3. Some of the seed would fall onto tilled and ready soil
- F. Jesus says "He who has ears to hear, let him hear" (v. 9)
 - 1. "If you're listening, and you can figure out what I'm saying, take it to heart"
 - 2. "If you are tuned into the spiritual message, great"
 - 3. Later, when Jesus was alone with the disciples and others, they asked Him what the stories meant
 - 4. Jesus pulls out of Isaiah 6 to explain to them (v. 12) (see Isaiah 6:9-10)
 - 5. These parables served two purposes
 - a. Revealed truth
 - i. It depended on who you were and what kind of heart you had in listening
 - ii. For those who already had a spiritual understanding, these stories generated a deeper curiosity for spiritual things
 - iii. The parables were like windows and mirrors
 - b. Concealed truth
 - i. Those resistant to the truth did not get it
 - ii. They were never stirred by the message
 - iii. They didn't get any depth
 - c. The same sun that melts the snow, hardens the clay
 - d. Listening to truth can be dangerous if it doesn't go deeper than entertainment; it could be serving to put a callous over your heart
- G. This parable is the key with three main elements
 - 1. The seed, the sower, the soil
 - 2. The seed is the truth of God
 - a. There's great potential for life in the gospel
 - b. Throw the seed into someone's heart, it can produce life
 - c. Peter is listening to this and goes on to write the book of Peter
 - i. "Having been born again not of corruptible seed" (1 Peter 1:23)
 - ii. He remembered the explanation that Jesus gave
 - 3. The sower, in its original context, probably refers to Jesus Christ
 - a. He's the one giving out the gospel truth
 - b. He's going to commission His disciples
 - c. The sower is the person who dispenses the gospel
 - d. Skip is the sower and you are the soil
 - e. You are sowers also
 - f. The person who speaks the Word of God needs to be careful to sow just the gospel; "Don't sow mixed seed" (see Leviticus 19:19)
 - 4. The soil is the heart
 - a. If it is ready and is fertile, it can produce
 - b. If it is left alone, nothing will grow, or weeds will grow
 - c. Jeremiah the prophet said, "The heart is deceitful above all things, and desperately wicked; Who can know it?" (Jeremiah 17:9)
 - d. King Solomon advised, "Keep your heart with all diligence, for out of it spring the issues of life" (Proverbs 4:23)
 - e. The wayside, the pathway

- i. This is the calloused heart
 - ii. Soil beat down
 - iii. The seed is prevented from penetrating the soil
 - f. Birds
 - i. Come and take the seed
 - ii. This is the person who is not open to spiritual truth
 - iii. If there is no openness to receive, the truth will just bounce right off
 - iv. Stiff-necked people
 - v. Do you know people like that?
 - a. Don't give up on people them
 - b. John Booth, the jock at Skip's high school got saved
 - c. Eric, the Mormon, came to faith in Christ
 - d. Tony, the guy Skip met in Israel, became a born again
 - e. God's Word is the hammer that breaks the rocks in pieces (see Jeremiah 23:29)
 - g. The stony ground; rocky soil is the shallow heart
 - i. In Israel there are rocks everywhere
 - ii. Seed will grow quickly
 - iii. The roots don't go deep
 - iv. When the sun comes out, it doesn't last
 - v. The Mount of Olives is all rock; sheds light on what Jesus said about the rocks crying out (see Luke 19:37-40)
 - vi. This is the emotional hearer
 - a. They are excited about anything
 - b. There is no depth to their faith
 - h. The seed sown among thorns
 - i. The weed's roots compete with the roots of the good seed
 - ii. There are believers who never really make a break with the world
 - iii. They chase riches
 - iv. They chase other things
 - v. They are struggling between two worlds
 - vi. Jesus said that He wished us to be cold or hot, not lukewarm (see Revelation 3:14-15)
 - vii. Farmer with a beat up tree because it lives on the edge of the property
 - viii. Young girl with a divided heart
- 5. Seed sown on good ground that bears fruit
 - a. They are receptive and open
 - b. Love Psalm 1; a tree planted by the water yielding fruit
 - c. 3,000, 6,000, 10,000 percent return on investment
 - d. Invest your life into spiritual things
 - i. Eternal rewards
 - ii. Joy temporally
 - iii. Joy spiritually
- 6. Discover something sad in this parable
 - a. 25% there is no growth at all; complete rejection
 - b. 50% the growth is minimal and only temporary
 - c. Only 25% is real, spiritual growth

- d. This is one of the reasons many pastors leave the ministry
- e. You have to live for the 25%
 - i. This will give you the joy to keep going forward
 - ii. John said, "I have no greater joy than to hear that my children walk in truth" (3 John 1:4)

H. A lamp

- 1. A shallow dish made out of clay
- 2. A lampstand was a little shelf to set the oil lamp on
- 3. The gospel was never intended to be kept secret
- 4. Our responsibility is to communicate the light of the gospel to the world
- 5. Skip preached at a church in California; made altar calls
 - a. Unbelievers, come hear the truth
 - b. Nominal believers, get serious, deep, and real

I. If you hear spiritual truth and apply that truth, more truth will be given to you

- 1. This is why some people are bored with Bible study; they never apply the truth to their lives
- 2. Ask God to use that truth to transform the way you
 - a. Do business
 - b. Love your wife
 - c. Love your husband
 - d. Speak to the world
- 3. God won't reveal anything to you unless you put into practice what He has already revealed to you
- 4. After the gospel is presented, the Word of God works in the individual heart
 - a. You don't know what is going on in someone's heart
 - b. All of a sudden you may see a leaf pop out and then a full head of grain
 - c. God harvests a new believer
 - d. When we share, we don't know what effect it's going to have
 - e. It will be cool when you get to heaven and folks that you shared with are there—you may be very surprised at who is there

J. Kingdom of God likened to the mustard seed

- 1. Smallest seed in that region at that time
- 2. Can grow up to 15 feet tall
- 3. The branches are firm enough to withstand birds
- 4. Some think this is a parable of the church
- 5. Jesus doesn't explain this parable
- 6. We look to other parables to find meaning
 - a. Birds represent power, Satan
 - b. Tree represents world power
 - c. It's going to grow so big that it's prone even to have evil lurking within its branches
- 7. Our definition of Christianity is different than the world's
 - a. The world says a Christian is anyone who falls under anything that fits with church—anything—it's all Christian to them
 - b. Christianity is not the same thing as Christendom
 - c. The tree of Christendom is full of all sorts of things
 - d. World Council of Churches

K. "Let's cross over to the other side" (v. 35)

- 1. It's important to listen to the Lord carefully

2. They are going to cross over
3. They are not going down
4. The storm comes up; Jesus calms the storm
 - a. They were afraid during the storm
 - b. They were more afraid after the calm
 - c. Jesus controlled the wind and the water

III. Closing

- A. We go through storms in life
- B. Watch your attitude
- C. Trials cause the roots to go down deep
- D. We listen to the truth
- E. We're open to the truth
- F. We ask God to help us apply the truth
- G. When the trials come
 1. Bless Him
 2. Thank Him
 3. Lean hard on Him
 4. Be amazed
 5. Be fearful
 6. God allowed this; "Whom the Lord loves He chastens" (Hebrews 12:6)
 7. He knows how to give it to you in measured response so that the result is fruit
 8. Take heart (see Hebrews 10:35-39)

Greek terms: παραβολή; parable, a parable, comparison

Cross references: Leviticus 19:19, 2 Samuel 12:1-14, Psalm 1, Proverbs 4:23, Isaiah 6:9-10, Jeremiah 17:9, Jeremiah 23:29, Luke 19:37-40, Hebrews 10:35-39, Hebrews 12:6, 1 Peter 1:23, 3 John 1:4, Revelation 3:14-15

Topic: Parable

Keywords: seed, sow, sower, soil, heart, Jesus, devil, bird, trial, heart, hear, truth



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MESSAGE:	Mark 5:1-35
SPEAKER:	Skip Heitzig
SCRIPTURE:	Mark 5:1-35
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MESSAGE SUMMARY

Jesus has compassion on everyone who is lost and entangled with the enemy of God, Satan. From this study of Jesus' encounter with a demon-possessed man, we learn that while Satan desires to rob us of joy and see us condemned to eternal judgment, Jesus has ultimate power and has already defeated this enemy.

DETAILED NOTES

- I. Review
 - A. After teaching to thousands, the disciples got into a boat
 - B. They were tossed about on a stormy sea and feared for their lives
 - C. Jesus demonstrated His power over the natural world by commanding the sea to be calm; and it was
- II. Jesus' power over the supernatural world
 - A. There is a supernatural world—a whole host of demons that are active in our present age
 1. Paul said, "We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12)
 2. They were very active at the time of Jesus
 3. They would love to destroy you if they could; but they can't destroy you (see John 10:10 and I John 4:4)
 4. Skip had a crazy friend before he was saved, Richard W.
 - a. Skip got a glimpse into the spiritual world when Richard lost his presence of mind and ran into oncoming traffic
 - b. It was Satan's design to take Richard's life
 - c. Skip snatched him out of harm's way
 - d. Later, after Skip was saved, he shared with Richard, but he did not respond to the gospel; he hung up on Skip
 - e. Richard was shot and killed soon thereafter
 - f. He was so close to being rescued when something grabbed hold of him and said, "Hang up the phone"
 5. The ancient world was a very spiritual and superstitious world
 - a. They believed evil spirits swarmed around in the atmosphere
 - b. They believed demons could attach themselves to food and be ingested, thus making people demon possessed
 - c. Root of the elaborate hand washing
 - d. Egyptians believed the demons could attach themselves to body parts
 - e. Present-day false theology of casting out demons from Christians

- i. Demon of binge shopping
 - ii. Demon of warts
 - iii. Labeling almost any human activity the work of a demon
 - iv. The devil loves that kind of press—getting the press off God
- B. Jesus has control over the supernatural world
 - 1. One of the reasons Jesus came was to destroy the works of the devil (1 John 3:8)
 - 2. In the past, Satan was subdued by God and kicked out of heaven (see Isaiah 14:12-21)
 - 3. Satan knows that his days are numbered; He will be bound and cast into the lake of fire (see Revelation 20)
 - 4. Here we see how Jesus handles someone who is possessed
- C. Jesus and the disciples crossed over the sea to the region of Gadarenes
 - 1. A demon-possessed man immediately met them; Matthew says there were two men (see Matthew 8:28-34)
 - a. An unclean spirit—demon possession
 - i. Satan attacks people spiritually, emotionally, and physically
 - ii. Spiritually through false doctrine
 - iii. Emotionally through depression, doubt of God, feelings, thoughts of how people think about them
 - iv. Physically, if he can
 - b. There's not a lot about demon possession in the Old Testament; there is in the New Testament
 - i. Suddenly, there was all of this demonic activity
 - ii. This was the messianic era
 - iii. The One prophesied to crush Satan's head was there (see Genesis 3:15)
 - iv. There is not recorded a single demon possession in the city of Jerusalem
 - v. Why don't we see demon possession today?
 - a. We do see it today
 - b. Satan has chosen a more subtle means: deception
 - c. People in churches who believe and spread false doctrine—compromise the truth
 - c. No one could bind the demon-possessed man
 - i. Satan wants to rob a person
 - a. Sanity
 - b. Self-control
 - c. Joy of a home-life, family
 - ii. Society tries to handle a person like this by
 - a. Isolating them
 - b. Incarcerating them
 - c. "We can't change a person, jut put them away"
 - 2. When the demon possessed man saw Jesus, he ran and worshiped Him
 - a. Worshiped is a strong word, he bowed down, paid homage to Him
 - i. The demons were powerless in the presence of Jesus
 - ii. This is a preview of coming attractions, where every knee will bow and every tongue will confess (see Philippians 2:10-11)
 - b. They had never seen Jesus before, but there was instant recognition

- c. The demons have faith (see James 2:19)
 - i. It's orthodox faith
 - a. Pure and right
 - b. Their theology is spot on
 - c. They traffic in heresy, they promote liberalism, false teaching, and cultic activities
 - ii. They believe in the existence of God
 - iii. They believe in the deity of Jesus Christ
 - iv. They believe that ultimately they will lose the battle
 - a. They pleaded with Jesus not to throw them into the abyss (see Luke 8:31)
 - b. They wanted to know if Jesus came to torment them before the time (see Matthew 8:29)
 - v. They know that they can only operate by permission; they don't have total control or unlimited access in this world or in people's lives
 - d. The demons implored Jesus
 - e. Their name was Legion, because there were many (6000 plus is a legion)
 - i. They could be lying, demons do that
 - ii. They want to make you think they are more powerful than they really are
 - f. They didn't want Jesus to send them out of the country, they requested that he send them into some pigs that were there
 - i. Jesus wasn't just going to let them wreak havoc in the region
 - ii. They longed for a physical host; if not man, then pigs
 - iii. Why did Jesus give them their request?
 - a. It was a costly thing to lose a couple thousand pigs
 - b. This was a Jewish nation and raising pigs was illegal
 - c. He delivers a man and He destroys an illegal enterprise
 - g. Demons operate by permission
 - i. They are powerful, but not all-powerful
 - ii. Job was a godly man that Satan had been observing, he had to get permission from God to afflict Job (see Job 1:6-12)
 - h. Satan wanted to have some control in Peter's life (see Luke 22:31)
 - i. Satan will come knocking on your door through deception, emotional attack, or other ways
 - ii. Don't open the door and rebuke him, let Jesus answer the door
 - iii. James says to "resist him" (see James 4:7)
 - iv. Don't talk to Satan; talk to God about Satan
3. The demon-possessed man is clothed and in his right mind
- a. The people were afraid
 - i. They had just witnessed supernatural power
 - ii. Then they pleaded with Jesus to leave them
 - iii. Jesus versus the demon-possessed guy; who would you want for a neighbor?
 - iv. For Jesus, it wasn't about the pigs or about the demons, it was about the man—the victim, he loved the man and had compassion on the man
 - v. The people loved the pigs—this was a considerable financial loss

- vi. The demons bowed and gave better worship than the people
 - b. The death of the pigs and the sanity of the man were the evidence of the power of Jesus to change lives
 - i. What pigs in your life have to be killed?
 - ii. The demonstration of God's work in our life
 - a. He's killing the pigs
 - b. Restoring sanity
 - c. Giving us purpose
- 4. The previously demon-possessed man begged Jesus that he could be with Him
 - a. He's been delivered
 - b. When Skip was first saved, he couldn't get enough of teaching, prayer meetings, etc.; he just wanted to be around God
- 5. Jesus told the man to go home and tell others about how God had compassion on him
 - a. Sometimes God doesn't want us to stay and praise; He wants us to go and proclaim
 - i. We have limited our Christianity to a worship experience
 - ii. We gather together, sing, read—that's necessary, but that's just the first step
 - iii. Now go and proclaim, tell people what God has done for you
 - iv. Don't worry about questions you can't answer
 - b. The man went and proclaimed in the *Decapolis*
 - i. 10 cities
 - ii. Present-day Jordan
 - iii. All marveled

III. Jesus' power to heal

A. Jairus' 12-year-old daughter was ill

- 1. Jairus was a man of authority/position; he was probably a Pharisee
- 2. Interesting that he came to Jesus to request his daughter's healing
- 3. Jairus was desperate
- 4. Many people come to know Christ at the worst, lowest, most desperate time of their life
 - a. When people are suffering, they are prone to look upward
 - b. C.S. Lewis said, "God whispers to us in our pleasure...but shouts in our pain"
 - c. Suffering gets our attention
- 5. We live in a world filled with pain and suffering
 - a. "How can a God of love allow it?"
 - b. Skip remembers the first time he saw a little baby with water on the brain—so helpless—it broke his heart
 - c. It says in His Word that He loves us (see John 3:16)
 - d. Suffering is indiscriminate
 - e. It's troubling and this is probably the most frequently asked question
 - f. Answer (in part)
 - i. God did not create evil
 - a. He did create the potential for evil
 - b. The Bible says God is good and does not commit evil acts
 - c. People have free will; He allows people to make decisions

- d. You can't have human choice unless you allow an actual choice
- e. Why would God allow free choice? Because, without it, there wouldn't be genuine love
- ii. God has a purpose for suffering
 - a. It can be helpful, though it doesn't feel good nor is it enjoyable
 - b. It keeps us pure; Peter said, "These trials have come to prove your faith genuine" (see 1 Peter 1:7)
 - c. It keeps you humble; Paul said, "Lest I be exalted, I was given a messenger of Satan" (see 2 Corinthians 12:7-10)
 - d. It keeps you dependant; Paul prayed over and over; God said, "My grace is sufficient for you" (2 Corinthians 12:9)
 - e. God has a desire that He would love to see in suffering—the end result that you are moved toward Him
 - f. Some people become bitter
 - g. Some become battered
 - h. Others become better
- B. A woman with a 12-year-old disease
 - 1. Contrast with Jairus' daughter—12 years old versus 12-year-old disease
 - 2. Physical healing
 - a. What Jesus did then, He can still do today
 - b. Don't know if you've felt what it is to be healed; you will know it!
 - c. Skip had an accident years ago during skateboarding and was injured; a friend prayed for Skip's healing; instantly he was healed
 - 3. She touched the hem of his garment; "If I touch the hem of His garment, I will be healed"
 - 4. Jesus immediately knew—He could tell the difference between the touch of fame and the touch of faith

Greek terms: Δεκάπολις; Dekapolis, a group or district of ten cities (of the Greek type) in Palestine, mostly south-east of the Lake of Tiberias; the names and number vary in ancient authorities.

Figures referenced: C.S. Lewis

Cross references: Genesis 3:15, Job 1:6-12, Isaiah 14:12-21, Matthew 8:29, Luke 8:31, Luke 22:31, John 3:16, John 10:10, 2 Corinthians 12:7-10, Ephesians 6:12, Philippians 2:10-11, James 2:19, James 4:7, 1 Peter 1:7, 1 John 3:8, John 3:16, 1 John 4:4, Revelation 20

Topic: demon possession

Keywords: God, Jesus, healing, demon, Satan, pig, possessed, supernatural, power, worship, free will, sanity, insane, devil



SERIES:	41 Mark - 2013
MESSAGE:	Mark 5:30-6:13
SPEAKER:	Skip Heitzig
SCRIPTURE:	Mark 5:30-6:13
URL:	http://SkipHeitzig.com/2477

MESSAGE SUMMARY

God is not a prisoner to the laws of nature—He is God of the extraordinary. The miracles Jesus and his disciples performed validate who Jesus is and they reveal the heart of God. In this study, we learn to face life's difficulties, while remembering that God is good. Both faith and unbelief are powerful—and they carry eternal consequences.

DETAILED NOTES

- I. Introduction
 - A. Miracles
 1. Natural law is not a miracle
 2. Intervention into natural law is a miracle
 3. In the 1700s Scottish philosopher David Hume, a skeptic, rebutted the miraculous
 - B. NASA Space Shuttle (4.5 million pounds) launched into space
 1. Natural law is superseded by other laws
 2. Gravity versus aerodynamics
 - C. God can supersede natural law
 1. Skip had a neighbor with a train system in his basement; from time to time, he would step into the works, pick up a car, and move it
 2. From time to time, God steps in and supersedes natural law
- II. Jairus, a synagogue ruler, had a daughter who was sick
 - A. Jesus was on the way to heal Jairus' daughter
 - B. Jairus believed that Jesus could heal her
 - C. Jesus was approachable and he was interruptible
- III. A woman with a flow of blood for 12 years
 - A. Contrast a 12-year-old girl with a woman with a 12-year-old disease
 - B. According to the Levitical laws, she was unclean
 - C. She came into the crowd and touched just the hem of Jesus' garment
 1. Jesus knew immediately that power had gone out of him: "Who touched me?"
 2. He was in a crowd, everyone was touching Him
 3. He could feel power leaving Him
 4. All of the giving that Jesus did cost Him something
 5. Ministry does cost people something
 6. Sometimes Jesus got totally, physically exhausted
 7. Billy Graham used to have 30-day crusades; he felt like a portion of his life was taken away physically
 8. Medical studies have shown that just preaching takes tremendous energy
 - D. Jesus knew who touched Him; He was trying to draw her out

IV. Jairus' daughter was dead

- A. Imagine what Jairus felt when he heard that his daughter was dead
 - 1. He thought it was too late
 - 2. The entire human race is under the fear of death (see Hebrews 2:15)
 - 3. Have you ever had people try to discourage you in your faith?
 - 4. Satan tries to discourage you in your faith
- B. Jesus commanded Jairus not to be afraid
 - 1. Stop fearing, keep on believing; you came with faith, keep on believing
 - 2. Faith and fear cannot live together
 - 3. The cure for fear is faith in God; one will overtake the other
- C. Jesus' executive team
 - 1. Jesus separated just three (Peter, James, and John)
 - 2. It would have been overwhelming to have all 12 disciples
- D. Ancient funeral
 - 1. Middle Eastern funerals were and are loud events
 - a. They buried their dead very quickly
 - b. It was believed that if you loved the person, you screamed and wailed loudly
 - c. We in the West speak in hushed tones
 - d. Typically they hired professional mourners
 - 2. They hired flute players
 - a. Even the poorest of the poor were entitled to at least two flute players
 - b. They didn't play melodious music
 - c. It was a cacophony of sound
 - 3. They would rip their garments; in the Talmud, there are 39 different ways to rip a garment
- E. Jesus was calm
 - 1. "Why are you making a big commotion?"
 - 2. Why did Jesus say sleeping?
 - a. He redefined what death is in the life of a believer
 - b. Doctrine of soul sleep is not truth; "To live is Christ, to die is gain" (Philippians 1:21)
 - c. Sleeping is a metaphor; there's about to be a resurrection
 - i. Paul talks about those who "sleep in Jesus" (see 1 Thessalonians 4:14)
 - ii. Jesus spoke of Lazarus sleeping (see John 11:11)
 - iii. Luke used the term sleep when speaking of Stephen's death (see Acts 7:54-60)
 - iv. You do not have to fear death any more than you have to fear taking a nap
 - v. Everyone will wake; some to eternal life some to eternal condemnation (see Daniel 12:2)
 - vi. Skip's grandson Seth does not want to take a nap
 - 3. Jesus put out all the mourners
 - a. They laughed Him to scorn
 - b. They were not mournful
 - 4. Aramaic was the household language of that time
 - a. Jesus said, "*Talitha, cumi*"
 - b. Meant "Little girl, I say to you, arise"

- c. Better translation is little lamb
 - 5. She got up and started walking
 - 6. Why did Jesus heal this girl?
 - a. For her? No! Why bring back from the presence of the Lord?
 - b. He did it for the parents
 - c. Skip remembers when he got the phone call that his brother Bob was dead
 - d. Showed His power
 - e. Blessed Jairus and his wife
 - f. To demonstrate you do life by faith; stop fearing, keep on believing
- V. Jesus went back to Nazareth
 - A. Southern part of Galilee; overlooking the valley of Armageddon
 - 1. He was brought up as a child in this area
 - 2. This is where He read the Scripture from Isaiah: “The Spirit of the Lord is upon me” (Luke 4:18)
 - 3. Jesus was born in Bethlehem
 - 4. They moved to Egypt
 - 5. Eventually they moved back to Nazareth
 - 6. It’s not easy to move back to an area where you used to live, especially as a born-again believer
 - 7. Skip went back to his ten-year high school reunion
 - a. His family was skeptical
 - b. His friends were cynical
 - c. Fellow party goers were hysterical
 - d. All of them thought he was fanatical
 - B. Jesus claimed to be the Messiah, He was doing miracles, then He went to His hometown
 - C. The Scripture lists four of Jesus’ brothers
 - 1. She was a virgin when Jesus was born; she did not stay a virgin
 - 2. He had at least two sisters
 - D. He is referred to as the carpenter, not a carpenter
 - 1. Could imply that He was the only one in town
 - 2. Carpenter was not just someone who worked with wood
 - 3. The word carpenter is poorly translated
 - 4. The Greek word is *tekton* and means craftsperson; someone who could build anything from a building to a home
 - 5. Jesus is believed to have been a stone mason
 - E. Why Nazareth?
 - 1. Herod Antipas was building the city of Sepphoris
 - 2. They needed *tektons*
 - 3. For years it would be guaranteed labor
 - 4. When you go there, you see all the foundations, the city was made of rocks
 - 5. Jesus often used the imagery of stones in His ministry (see Matthew 7:24-29)
 - F. They were offended with Him
 - G. He could do no mighty work there; He wanted to
 - 1. There is a relationship between the work of God and faith
 - a. He wanted to give a torrent; they settled for a trickle
 - b. Could it be that God wants to give us exceedingly, abundantly, and we settle for a little trickle?
 - c. Jesus marveled, He was blown away by their unbelief

2. Scripture shows the power of faith
 - a. Abraham believed God and it was accounted to him for righteousness (see Genesis 15:6, Romans 4:3, Galatians 3:6, and James 2:23)
 - b. The children of Israel along with Moses at the Red Sea (see Exodus 14)
 - c. David had the faith to go out against a giant with a few stones (see 1 Samuel 17)
 - d. The woman in the crowd had the faith to believe she would be healed if she touched the hem of His robe
 3. Unbelief is also powerful; contagious
 - a. In the Old Testament, when getting an army together, those who were afraid were told to stay home (see Judges 7)
 - b. Adam and Eve failed because of their unbelief
 - c. The world failed at the preaching of Noah; only eight people got into that boat (see Genesis 7)
 - d. Pharaoh hardened his heart against God and the firstborn of his household died (see Exodus 11)
- H. Jesus sent out His men in twos
1. There is power in company
 2. “Two are better than one” (see Ecclesiastes 4:9-12)
 3. Accountability
 4. Strength
 5. “By the mouth of two or three witnesses every word shall be established” (2 Corinthians 13:1)
- I. Hospitality
1. You didn’t have to look for a hotel
 - a. It was the responsibility of the town to care for the travelers
 - b. Jesus told them to just live off the hospitality of the town
 2. Shake off the dust of the town
 - a. It was a rabbinical practice with Old Testament roots
 - b. It was a statement of disassociation and God’s judgment on unbelievers
 - c. Paul and Barnabas did this, but with a twist (see Acts 13)
- VI. Closing
- A. “For God so loved the world that whoever believes in Him should not perish but have everlasting life” (John 3:16)
 - B. Whoever; love that word; it means me
 - C. That’s the message of the gospel; the message the disciples were bringing to these towns
 - D. Enter into a life of faith and love of God through Jesus

Aramaic terms: Talitha, cumi; little girl, I say to you, arise

Greek terms: τέκτων; tekton, a carpenter, an artisan

Figures referenced: David Hume, Billy Graham, Herod Antipas

Cross references: Genesis 7, Genesis 15:6, Exodus 11, Exodus 14, Judges 7, 1 Samuel 17, Ecclesiastes 4:9-12, Daniel 12:2, Matthew 7:24-29, Luke 4:18, John 3:16, John 11:11, Acts 8:54-60, see Acts 13, 2 Corinthians 13:1, Romans 4:3, Galatians 3:6, Philippians 1:21, 1 Thessalonians 4:14, Hebrews 2:15, James 2:23

Topic: Miracles

Keywords: healing, Jesus, faith, power, unbelief, God, gospel



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SPEAKER:	Skip Heitzig
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MESSAGE SUMMARY

Jesus made His disciples apostles by sending them out to deliver His message. That message was heard by Herod, whose worldly sorrow led to death—the death of John the Baptist. When Jesus invited His messengers to go with Him to a quiet place and rest, they discovered a multitude of people in need of compassion and teaching, like sheep without a shepherd. As believers, we too are called to become apostles—careful to share the gospel with those in need.

DETAILED NOTES

I. Introduction

- A. 12 disciples became the 12 apostles
 1. They were sent out by Jesus
 2. How thrilling to be sent out on the adventure of following Him
 3. Their life had purpose and meaning
 4. He was preparing them for life and death
 5. Up until then, He had done it all
 6. He was multiplying His efforts
 7. The words, works, message, and miracles times 12
 8. A marvelous, incredible life opportunity
 9. *Disciples* means learners
 10. *Apostles* means sent ones
- B. Jesus sent them on a short-term mission
 1. Go across cultural boundaries
 2. Share what you know; surprising that you know so much
 3. Come back with reports of lives changed
 4. The greatest life change is the missionary's
 5. Their message transformed lives and the trip transformed them
 6. These men are being readied for their future
 7. This journey is leading to the cross; He will spend only 40 more days with them
- C. Skip's early days in discipleship
 1. Bible study
 2. Prayer meetings
 3. Street witnessing
 - a. He didn't know much
 - b. When he went out on the streets, he was scared
 - c. They went out two by two and shared their faith
 - d. At the end of the night, he wanted to keep going; it was so exciting

II. The replication of Jesus' ministry; He sent out the 12

- A. He sent them out two by two as apostles; *apostolos*

1. He told them not to take two tunics
2. They were to speak a message of repentance
 - a. First, the bad news: You have sinned
 - b. Sin demands a turning from it: repentance
 - c. The good news is that Jesus came and died for sinners
- B. The disciple James was impacted by the anointing with oil and healing (see James 5:14)
- C. Travel light and trust in the Lord
 1. Don't take provisions
 2. Don't take an extra tunic
 3. Depend on God
 4. Later when they go on long-term missions, there will be new rules (see Luke 22:35-36)
- D. The disciples became apostles because they were now on a mission
- E. In early church history, this became a problem; anyone could come in and say, "The Lord sent me"
 1. A little book, the Didache, was written as a manual for the early church
 2. It means, the teaching
 3. Told the early church how to spot a false prophet
- F. Jesus' ministry is replicated in the 12
- III. The reaction to Jesus' ministry (v. 14)
 - A. Words in italics
 1. Of Him; indicates that's not in the original language
 2. King Herod heard
 3. It made a stir because of the 12
 - B. Herod
 1. Tangled mess of a family
 - a. This Herod was Herod Antipas
 - b. He was a ruler of a fourth of his dad's kingdom (Herod the great)
 - c. There was intermarriage, incest
 - d. Herod the Great was the one who ordered the killing of the babies in Bethany
 - e. The Jews despised him
 - f. His fourth wife was the mother of Herod Antipas
 - g. He murdered several of his own sons, and the Jewish Sanhedrin
 2. Herod thought that Jesus was John the Baptist, whom he had beheaded
 - a. Many others believed this rumor; their ministries were similar
 - b. Others thought He was Elijah the Prophet
 - i. Elijah had been dead over 1,000 years
 - ii. In the last book of the Old Testament there is a prophecy about Elijah (see Malachi 4:5)
 - iii. Elijah was the greatest of the prophets of Israel; he performed great miracles
 - c. Others said He's like Jeremiah or one of the prophets
 - i. There was a story about Jeremiah that circulated among the Jews
 - ii. It's believed that Jeremiah will bring back the altar of incense and the ark of the covenant before the kingdom age of Messiah comes
 - iii. He was compassionate; he wrote the book of Lamentations
 3. John the Baptist confronted Herod Antipas about his sin
 - a. Herod seduced Herodias, his sister-in-law and niece

- b. John told Herod it was not lawful for him to have his brother's wife
 - c. Herod tried to align himself with the Jews
 - d. Herod had John arrested and imprisoned in the desert fortress palace prison down in Machaerus in Jordan by the dead sea
4. Herod threw a big party for his birthday
- a. All the who's who were there—Herodians and Jews who aligned themselves with Herod
 - b. The Jews, at that time, did not make a big deal out of birthdays; Romans made a big deal of birthdays
 - c. This was a men's night out; lewd event
 - d. Herodias' daughter danced at the party
 - i. Salome, daughter of Herod Phillip and Herodias
 - ii. She was between 16 and 17 years old
 - iii. She danced the dance of the veils; a very seductive dance—like a stripper
 - iv. Her mom put her up to it
 - e. Herod offered to give her whatever she wanted including half his kingdom
 - i. An empty boast
 - ii. According to Roman law, he was unable to give away a single acre
 - iii. This same boast (line) is mentioned in the book of Esther (see Esther 5:3)
 - iv. It was a boastful promise to make all his guests think he had more power than he actually did
 - f. She asked her mom what she should ask for; John the Baptist's head
 - i. "The king was exceedingly sorry" (v. 26)
 - ii. He made a stupid promise when he was drunk
 - iii. He's remorseful—or is he?
 - iv. He does not repent
 - v. Godly sorrow brings repentance (see 2 Corinthians 7:10)
 - g. There is a huge difference between regret and repentance
 - i. Judas betrayed Jesus; the Bible says that he was filled with remorse (see Matthew 27:3)
 - ii. Peter denied Jesus, but later on said that he did love Jesus and he was reinstated (see Luke 22:54-57, Mark 14:69-70, Matthew 26:73-75, Matthew 26:73-75, John 18:13-27, and John 21:15-17)
 - iii. One was remorse, the other was repentance
 - iv. Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted" (Matthew 5:3-4)
 - h. The king sent for John the Baptist to be executed, beheaded
 - i. The fortress where John was kept was Machaerus
 - ii. Machaerus means "the sword"
 - iii. Gruesome irony
 - i. John's disciples got his body and buried it
 - i. When Saul and his sons died and were beheaded by the Philistines, the men of Jabesh Gilead retrieved and buried the bodies (see 1 Samuel 31)

- ii. Joseph of Arimathea took down Jesus' body and buried it (see Matthew 27:57-61, Mark 15:42-47, and John 19:38-42)
- iii. Burial is a statement of faith in the coming resurrection
- iv. Paul said that the body is "sown in dishonor...raised in glory" (see I Corinthians 15:43)
- v. Cremation
 - a. Goes back to Hinduism
 - b. Romans did it
 - c. It was never a Jewish or a Christian practice
 - d. It was the pagan's who brought the practice into the modern age
 - e. God is able to re-gather the molecules of a cremated person for the resurrection

IV. Return of Jesus' ministers

- A. The apostles returned and told Jesus all they had done
 - 1. Must have been a lively meeting
 - 2. A wonderful recapping of the short term mission trip
 - 3. This is the first time they are called apostles
- B. Principle: Disciples should always become apostles—the pedagogical principle
 - 1. Exercise gifts
 - 2. Give to other people; share with the world
 - 3. If they don't, they will stagnate
 - 4. God wants us to be sent out—to represent Christ in some way
- C. They left in a boat and the crowds follow them on land around the lake
- D. Jesus was moved with compassion for this great multitude
 - 1. *Splagchnizomai* is the Greek word
 - 2. The deepest emotions are felt in the pit of the stomach—the gut
 - 3. Jesus was emotionally moved when He saw people
 - a. At the funeral of Lazarus when he saw the people weeping (see John 11:33)
 - b. In the garden being arrested, He asked for the disciples to be let go (see John 18:8)
 - c. When He was on the cross dying, He was thinking of His mother (see John 19:25-27)
 - 4. His number one priority was to teach them the truth
- E. The disciples wanted to send the people away to find food in the surrounding area
 - 1. Jesus said to feed them
 - 2. Denarius was about a day's wage
 - 3. 200 Denarii was about \$13,600
 - 4. Philip came up with this figure
 - 5. Skip loves the idea of having a meal with Jesus; don't you?
 - a. Jesus said, "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me" (Revelation 3:20)
 - b. One day you will at the marriage supper of the Lamb
 - 6. The timeframe was when the grass was green—late winter, early spring
 - 7. Jesus fed over 5,000 people with five loaves and three fishes
- F. Jesus couldn't move without being recognized by thousands of people
- G. His ministry was replicated in the 12

H. One of those 12 was Judas Iscariot : He was not authentic

Greek terms: πῶστολος; apostolos, a messenger, envoy, delegate, one commissioned by another to represent him in some way, especially a man sent out by Jesus Christ Himself to preach the Gospel; an apostle; σπλαγχνίζομαι; splagchnizomai, I feel compassion, have pity on, am moved

Figures referenced: Josephus

Cross references: 1 Samuel 31, Esther 5:3, Malachi 4:5, Matthew 5:3-4, Matthew 26:73-75, Matthew 27:3, Matthew 27:57-61, Mark 14:69-70, Mark 15:42-47, Luke 22:35-36, Luke 22:54-57, John 11:33, John 18:8, John 18:13-27, John 19:25-27, John 19:38-42, John 21:15-17, 1 Corinthians 15:43, 2 Corinthians 7:10, James 5:14, Revelation 3:20

Topic: Apostles

Keywords: gospel, Jesus, mission, John the Baptist, Herod, apostle



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MESSAGE SUMMARY

In this study, we learn that obedience to God's Word does not always equal smooth sailing. Yet, the Pharisees were more concerned with being ceremonially pure than morally upright. We must remember that God is first concerned with our inward attitudes before our outward actions.

DETAILED NOTES

I. Introduction

- A. The gospel of Mark is faster paced than the other gospels
- B. Each gospel is in harmony but shows Jesus from different perspectives
- C. Matthew was written for the Jew
- D. Mark's emphasis was more action-oriented
- E. It was written for a Roman audience
- F. Matthew put emphasis on what Jesus said
- G. Mark portrayed Jesus as the obedient servant
- H. Mark used action words: immediately, and, now, etc.

II. Jesus' ministry grew in popularity and opposition

- A. Jesus was on His third tour of the Galilee region
 1. He took His ministry and invested it in 12 men
 2. His ministry was so successful that the people wanted to take Him by force and make Him king (see John 6:15)
 3. The disciples had power to heal and teach
 4. Jesus made them get in the boat; compelled them
 - a. Being in the midst of these miracles; this power must have been a strong temptation
 - b. Though ministry can be hard and grueling, it can be intoxicating
 - c. When a ministry is successful, people may look to the person rather than the One who gives the power
 - d. The Lord wants to get them out of there quickly—before the power goes to their heads
- e. Skip spoke in California last week to a standing-room-only crowd
 - i. Skip's life verse "For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise" (1 Corinthians 1:26-27)
 - ii. The crowds pressed in
 - iii. You just have to say "Lord, I know I'm just an idiot and You choose the foolish things of the world to confound the wise. Thank You that You let me get in the way"

- iv. God is moving; get in His way, become His instrument, and always point people back
 - v. We don't save people, Jesus does
- 5. Jesus sent the disciples ahead and He went alone to the mountain to pray
 - a. If we were standing in the old city of Capernaum at the Sea of Galilee, we could look to the North-east section of the lake where Bethsaida was
 - b. Some of the disciples were from Bethsaida
 - c. It's spring time, the sun is going down
 - d. Pick up on what the language says and apply it to your own life
 - i. He made them get in the boat
 - ii. They were about to hit a storm of gale forces
 - iii. You are going to go through some storms
 - iv. They were in the will of God going through a horrible storm
 - v. The Lord is with you, He's walking with you
 - vi. Sometimes our blessings need to be balanced with buffetings
 - vii. If your life was full of smooth sailing, you would be worthless
 - e. The Sea of Galilee is all below sea level
 - i. Lowest freshwater lake
 - ii. Susceptible to a certain kind of storm with ferocious winds
 - f. The disciples were in the boat and the strong storm came up
 - g. Jesus, alone on the land, saw them straining
 - i. How did He see them in the dark and so many miles away?
 - ii. The same way God sees anything
 - iii. He knew everything they were going through
 - iv. Some of you are struggling; it doesn't mean He doesn't see you
 - v. God's timing is perfect
 - h. Four watches of the night
 - i. They were straining and fighting that storm for perhaps eight hours
 - ii. Why didn't Jesus come sooner?
 - iii. They were freaking out; they were sure they were going down
- 6. They didn't understand about the loaves and the fishes and their hearts were hardened
 - a. Your heart can be hardened
 - b. To live in doubt and unbelief
 - c. To be looking downward
 - d. To not look with a positive outlook
 - e. You can be a follower of Christ and also be like Eeyore the donkey
 - f. Some followers of Christ have perfected the art of complaining
- 7. Why did Jesus need to walk on the water in the storm?
 - a. They were afraid of the waves, the storm
 - b. That is what Jesus came to them on
 - c. Jesus came in the thing they most feared
 - d. The Lord uses our darkest moments to draw us closer to Him
 - e. "Be not afraid, it is I"
 - f. The entire future of the gospel ministry was in that boat
- 8. When they came out of the boat, the people recognized Him
 - a. From the text, we know that Jesus was an observant Jew
 - i. He wore tassels on His robe according to the Jewish male custom

- ii. Marked Him as someone under the covenant
 - b. Wherever Jesus went, there were throngs of people seeking Him
 - i. Some wanted healing
 - ii. Some wanted a free lunch
 - iii. Not everyone who names the name of Christ is a disciple
 - iv. Many identified with His party, but Jesus knew their hearts (see John 2:23-25)
 - v. Warren Wiersbe calls these unsaved believers
 - vi. Have you accepted Him? Has He committed Himself to you? Are you committed to Him?
- B. The Pharisees found fault with Jesus' washing practices
 - 1. The Pharisees and the scribes sent a delegation up to Galilee—90 miles away; why travel so far to question someone about how they wash their hands?
 - 2. The Pharisees and the scribes were two groups that represented the conservative arm of Judaism
 - 1. The Pharisees started out good; they didn't want any more idolatry—they wanted to be separated to God
 - 2. Pharisee is from the root Hebrew word *prushim* meaning to be separated; set apart for a life of purity
 - 3. They were sticklers for the Law
 - 4. The scribes were a group started by Ezra
 - 5. Ezra was the Bible expositor
 - 6. What started out good became bad over time
 - a. Bible scholars discussed the law
 - b. They came up with the oral law
 - c. They held the oral law to be as reliable as the Bible—the Talmud and the Mishnah
 - d. Rabbi Akiva said, "The oral law is the fence around the law to protect it, to make sure we don't transgress it"
 - 3. The washing routine was not about cleanliness, it was about ceremony
 - 4. Jesus quoted Isaiah 29
 - 5. Jesus called them hypocrites
 - . Jesus used the term hypocrite 23 times
 - a. 21 of those times, He was referring to religious leaders
 - b. He reserved that term for legalistic people—He did not tolerate them
 - c. Hypocrite was a Greek term for a theatrical performer; someone who played a role
 - d. Honor your father and mother—the fifth commandment (see Exodus 20:12)
 - . They got around that law by dedicating their possessions to the Lord
 - i. They neglected the care of their parents
 - ii. They got around the commandment of God by a stupid, lame, human tradition
 - iii. They kept the law, not God's Law, but their fence around the law
 - iv. People's traditions are very interesting
 - a. Reasoning people will get upset when you mess with their traditions

- b. You can actually break a commandment while keeping traditions
 - c. Annulment versus divorce—Catholic tradition
- 6. The disciples asked Jesus what He meant by the parable
 - . Unchurched people cite the biggest reason they don't go to church is that the church is concerned about everything except what they should be
 - a. You know you are in trouble when the world is telling the church to be spiritual
 - b. Out of the heart proceeds evil (vv. 20-23)
 - . Evil thoughts
 - i. Adulteries
 - ii. Fornications
 - iii. Murders
 - iv. Thefts
 - v. Covetousness
 - vi. Wickedness
 - vii. Deceit
 - viii. Lewdness
 - ix. Evil eye
 - x. Blasphemy
 - xi. Pride
 - xii. Foolishness
 - c. Levitical law taught that certain foods were defiling
 - 0. God did it to protect people from diseases
 - I. That was kosher law
 - d. The downside was that people could be ceremonial pure but morally impure
 - e. The problem with religion is that it sets an external bar so that when a person keeps the law they feel righteous
 - f. God is concerned about the inward, not the outward
 - . Jesus said on the Sermon on the Mount that if you lusted for a woman, you already committed adultery (see Matthew 5:27-30)
 - i. If you hate your brother without cause, you are a murderer (see Matthew 5:21-26)
 - ii. The foods don't defile, the mind/thoughts defile
 - iii. Pollution is bad; heart pollution is the worst, defiling God's special creation
 - iv. Food is taken in, is used, then the residue is eliminated
 - v. Sometimes what comes up from the heart is far worse than what goes into the sewer
 - g. Skip has had discussions with many people regarding their stance on diet
 - . You can be a vegan, a carnivore, or a junk-food junkie and it doesn't matter a lick in your relationship with God
 - i. In I Corinthians 8, Paul said that eating food did not commend you to God at all
 - ii. Jesus has fulfilled the law
 - iii. Your food intake will not draw you away from God

C. A woman wanted Jesus to cast the demon out of her daughter

1. Jesus responded by saying that He should not give the children's food to the dogs
2. Why would Jesus say that?
3. We are out of time, so we'll discover that next week

Hebrew terms: פרושים; *prushim*, separated for a life of purity

Greek terms: ὑποκρίτης; *hypokrités*, (lit: a stage-player), a hypocrite, dissembler, pretender

Figures referenced: Dr. J. Vernon McGee, Warren Wiersbe, Rabbi Akiva

Cross references: Exodus 20:12, Isaiah 29, Matthew 5:21-30, John 2:23-25, John 6:15, I Corinthians 1:26-27, I Corinthians 8

Topic: Purity

Keywords: Pharisee, scribe, storm, Jesus, God, heart, hypocrite



SERIES:	41 Mark - 2013
MESSAGE:	Mark 7:24-37
SPEAKER:	Skip Heitzig
SCRIPTURE:	Mark 7:24-37
URL:	http://SkipHeitzig.com/2486

MESSAGE SUMMARY

No matter what we do, we cannot get to Heaven based on our own merit. Jesus came to earth to offer His life as a sacrifice so we could be reconciled to God and fellowship with Him. In this study, we see Jesus demonstrate His amazing love by seeking outsiders to bring into His covenant. We're reminded that God alone can satisfy us, and He offers His salvation as a gift, but first we must receive it.

DETAILED NOTES

- I. Introduction
 - A. Outside communion service
 - B. Finishing up the study on Mark 7
 1. The stupidest thing you could do is claim your own goodness and try to get to heaven on that
 2. Two religions in the world: human achievement and divine accomplishment
 - a. Religions based on human achievement prescribe works you must do in order to be worthy
 - b. Christianity is a religion based on divine accomplishment—it's not your work, it's His finished work—once, for all time
 - c. You don't earn it, it's a gift
 - d. God has done it
 3. When Jesus was in the wilderness being tempted by Satan, Satan tried to get Jesus to bow down to him (see Matthew 4, Mark 1, and Luke 4)
 - a. Satan lied, trying to get Jesus to believe that He didn't need to go the way of the cross
 - b. There was no other way; Jesus knew that
 - c. He knew that His main purpose was sacrificial death (see Hebrews 4:3 and Revelation 13:8)
 - d. There were some people whom He wanted to meet up with on His way to the cross
 - i. A Greek woman
 - ii. In the area of Tyre and Sidon
 - iii. In this story is the only time that Jesus ever left the land of Israel
 - iv. "For God so loved the world that He gave His only begotten Son" (John 3:16)
 - v. He didn't just come for the covenant people, He came for the world
- II. Jesus travels to the region of Tyre and Sidon
 - A. This was the land of Canaan

1. This woman was a Canaanite descendent
2. The Jewish people looked on these people as the scum of the earth; they called them dogs—gentile dogs
- B. When this woman came to request Jesus' help, she used His messianic name
- C. "It is not good take the children's bread and throw it to the little dogs" (v. 27)
 1. This sounds so harsh
 2. Understand context and language
 3. The context is the dinner table with your loved ones
 4. The language was Greek and there were two different words for dog
 - a. *Kuón* was the kind of dog that roamed the streets scavenging and attacking people
 - b. *Kunarion* was a pet, the little puppy at home
 - c. At that time, the Jewish people often referred to the Syro-Phoenician people group as dogs, scavengers—unfit for the kingdom
 - d. But Jesus used the word *kunarion*—the little puppies around the table
 5. Jesus used His statement to draw out the faith found in this passage
 - a. In essence, she said, "I realize I'm not one of the little children around the table"
 - b. Her faith was informed
 - i. She knew who He was—the Son of David, the Messiah
 - ii. She knew who the children of Israel were and their place
 - iii. She knew who she was and her place
 - iv. She also knew the mercy of God
 - c. Her faith was a humble and a persistent faith

III. Jesus travels to the region of Decapolis

- A. Decapolis means ten cities
 1. Ten Greek cities
 2. Occupied by Romans
 3. Around the area of Syria, East of the Jordan river
 4. It was Rome away from Rome
- B. Jesus heals a deaf man
 1. Put His fingers in his ears
 2. Spat and touched his tongue
 3. Sounds gross, it was an encouragement to the man
- C. "He does all things well" (v. 27)
 1. Reminds us of the creation in Genesis
 2. "It is good" (see Genesis 1)
 3. Jesus, in redemption, does all things well

IV. Closing

- A. Both people in these stories were outsiders
- B. Jesus was looking for them to bring them into His fold
- C. Like the woman at the well in Samaria; "Jesus needed to go through Samaria" (see John 4:4); there was a woman there that He needed to save
- D. None of us have any standing on our own—Jesus came to save us
 1. People say that they are on a search for God
 2. Truth is God isn't lost and He's search for you
 3. We are the ones lost who need to be found
 4. He wants to bring purpose in your life
 5. Whatever you try outside of God will only leave you hungry again

6. The good news is: You can be found tonight

Greek terms: κύων; *kuón*, a dog, universally despised in the East; κυνάριον; *kunarion*, a little dog, a house dog

Cross references: Genesis 1, Matthew 4, Mark 1, Luke 4, John 3:16, John 4:4, Hebrews 4:3, Revelation 13:8

Topic: Healing

Keywords: healing, faith



SERIES:	41 Mark - 2013
MESSAGE:	Mark 8:1-33
SPEAKER:	Skip Heitzig
SCRIPTURE:	Mark 8:1-33
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MESSAGE SUMMARY

The feeding of the 4,000 in Mark 8 is a miracle we don't often consider, but through this miracle, Jesus demonstrated that His love isn't just for the Jewish nation but for anyone who will receive Him. And, through the Pharisees' refusal to see Jesus' authority and the man Jesus healed from blindness, we get a valuable lesson in faith. We also learn that we should seek God first in all of life's matters and are reminded that when we fail to remember God's mercies, our hearts begin to harden.

DETAILED NOTES

- I. Introduction
 - A. Guinness Book of World Records documents the largest sandwich as 691 pounds in Mexico City
 - B. In Mark 8 is the second-largest meal ever recorded
 1. The first largest meal is the feeding of the 5,000 in Mark 6
 - a. 5,000 men
 - b. Including women and children, some estimate there were 25,000 people fed on that occasion
 2. This second-largest meal is fed to a total of 4,000 people
 - a. This miracle is neglected because it is so similar to the feeding of the 5,000 in Mark 6
 - b. It is a separate account; a different place for a different reason
 3. Differences:
 - a. Mark 6 (feeding 5,000), the crowd was with Him one day
 - b. Mark 8 (feeding 4,000), the crowd was with Him three days and they were famished
 - c. In Mark 6, Jesus told them to sit on the green grass—it's spring
 - d. In Mark 8, they are told to sit on the ground—it's summertime
 - e. In Mark 6, there were five loaves and two fish
 - f. In Mark 8, there are seven loaves and a few fish
 - g. In Mark 6, they picked up 12 baskets of fragments; kophinos
 - h. In Mark 8, they picked up seven hampers of fragments
 - i. Mark 6 location was in Galilee where there were hundreds of people
 - j. Mark 8 location was in the Decapolis; small community with a Gentile population
- II. The feeding of the 4,000
 - A. The disciples' question sounds odd (v. 4)
 1. Jesus could fulfill their need like He did the last time
 2. Their hearts are hardened
 3. They were like the children of Israel grumbling in the wilderness

4. Our immediate reaction is to think, "This is hard, this is tough"
 5. Remember Sarah's reaction when told she would have a baby? She laughed (see Genesis 18:10-15)
 6. Is there anything too hard for the Lord?
 - a. A common cold?
 - b. Stage four cancer?
 - c. "When God wants to do something wonderful, He starts with a difficulty; when He wants to do something really wonderful, He starts with an impossibility"
- B. Thousands of people had gathered
1. Not like the Sea of Galilee that had populated towns and a lake full of fish
 2. They were in the Decapolis
 - a. The wilderness—a sparsely populated area
 - b. Ten cities; Decapolis
 - c. The Roman empire on the eastern-most frontier
 - d. Greek culture
 - e. Occupied by the Romans, Gentiles
- C. "These people"
1. The Gentile people
 2. Outside of the covenant area
 3. Jesus was the Jewish Messiah
 4. Jews had no dealings with Gentiles
 5. Jesus was getting them ready for the Great Commission (see Mark 16:15 and John 3:16)
 6. They believed that the promises of the Bible were only for the Jews
 7. Jesus showed them that His message, love, and compassion are for the whole world
- D. Jesus prayed—gives thanks
1. He was in a Gentile, unbelieving area
 2. Perhaps the disciples and the crowd thought He was selfish; He was saying grace and then was going to eat His meal
 3. This incident is the only place that Jesus declared that He is compassionate (v. 2)
 4. Jesus did feed the Jews first; God's mercy and grace is to the Jew first and also to the Gentile (see Romans 1:16)
 5. He fed the disciples and He wanted them to be a part of feeding the multitudes
 6. Did Jesus need the disciples involved in the process?
 7. He was teaching them the lesson of the Great Commission
 8. God doesn't need any of us to do His work, He wants us
 9. In the end of days, God will dispatch an angel to preach the gospel to every nation (see Revelation 14)
 10. God uses us imperfect tools because then He gets more glory
 - a. "God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty" (1 Corinthians 1:27)
 - b. A surgical team with all kinds of modern medical equipment versus a couple of surgeons with a Swiss Army knife
 11. After the meal, the disciples took up seven baskets of food
 - a. Large baskets—hampers

- b. Remember Acts 9 when Paul, at Damascus, was let down in a basket (see Acts 9:25)
 - 12. This is the land that God brought the children of Israel to
 - a. All the "-ites" were kicked out
 - b. Seven nations occupied that land
 - c. How many loaves?
 - d. How many large baskets?
 - e. God had compassion on them
 - i. Splagchnizomai in Greek
 - ii. It speaks of the gut
 - E. Alfred Edersheim, a great writer on biblical history
 - 1. He said that every phase of Jesus' ministry ended with a feeding
 - 2. When He was done ministering in Galilee, He fed the 5,000
 - 3. When He was done ministering to the Gentiles, the second phase of His ministry, He fed the 4,000
 - 4. When He was done with His Judean ministry, just before the cross, He ended it with the Last Supper for His disciples
 - F. They got in the boat and came to Dalmanuth
 - 1. This is the only mention of this place in the Bible
 - 2. Matthew's account of this says they sailed to Magdala (see Matthew 15:39)
 - 3. Mary Magdalene was from there
- III. The Pharisees sought a sign
 - A. They showed up everywhere
 - B. They wanted to test Him
 - C. Seems like what irked them was the fact that the crowds were taken by them—their popularity was decreasing
 - D. In the name of religion, they argued with Him
 - E. They wanted to see a sign
 - 1. From heaven
 - 2. Mark didn't use the typical word, dunamis, for miracles
 - 3. He used the word sémeion; they want God to authenticate Him
 - 4. Like when Jesus was baptized and God spoke (see Matthew 3:13-17)
 - 5. They want a personal manifestation of God the Father giving Jesus the authority as their Messiah
 - 6. They ask that because of what the Word says about false prophets in Deuteronomy 13 and 18
 - F. Jesus sighed deeply
 - 1. He was fed up
 - 2. He walked away, got in the boat, and left
- IV. Beware of the leaven of the Pharisees and Herod
 - A. The disciples forgot to take bread
 - 1. They thought that was why he warned of leaven
 - 2. They had only one loaf of bread and it was a long boat ride
 - B. Jesus wanted to use what just happened with the feeding of the 4,000 and the Pharisees' demand for a sign
 - C. This is the problem when humans reason together without asking the Lord
 - D. Leaven is used in the Bible to speak of evil that spreads
 - 1. In Matthew's account of this, it is referred to as false teaching (doctrine) (see Matthew 16:5-12)

2. The teaching of legalism can spread through God's people
 3. In Luke's account, he called it hypocrisy (see Luke 12:1-3)
 4. The Herodians sought to change the spiritual temperature of the nation by political means
 5. Beware of that
- E. Why did the disciples not understand?
1. Followers of Jesus Christ can have hardened hearts
 2. When you fail to remember God's mercy to you, and your spiritual history, your heart is susceptible to hardening
 3. You can become entitled and bitter
- F. Jesus was speaking about the persistent unbelief that existed in the Pharisees and the Herodians
- V. Jesus healed a blind man
- A. Mark is the only one who records this story
- B. It is the only time in Scripture where Jesus touched someone twice
1. Someone brought this man to Jesus; like in Mark 2, where the lame man's friends brought him to Jesus and had to let him down through the roof (see Mark 2:1-12)
 2. Friends who love their friends so much; "Get him to Jesus!"
 3. His friends had faith
 4. There is a doctrine going around that claims you will not be healed unless you personally have faith
- C. Jesus leads the man out town
1. Jesus had already pronounced judgment on this area (see Matthew 11:20-24)
 2. His doing a miracle with that kind of unbelief would have only stirred things up
 3. A disease encrusted eyeball covered in human spittle
 4. Why a healing in two stages?
 - a. First touch the man sees light and color
 - b. That would have prompted a faith to well up inside him
 - c. He did it to draw out his faith
 - d. Similar to the woman who touched the hem of his garment and the man whose daughter died
- VI. Jesus is the Messiah
- A. After verse 26, you could draw a line in your Bible
1. Scholars call this "the continental divide" of the gospels
 2. Everything before this point Jesus has been ministering to the masses
 3. He showed Himself to the Jewish nation and then to Gentile nations that He is the promised Messiah
 4. From here forward, He will be focused on the disciples; getting them ready for what is coming
- B. Jesus asks who they say that He is
1. The backdrop
 - a. Caesarea Philippi is probably one of the prettiest spots on a tour to Israel
 - b. It's where the Jordan river begins
 - c. It's at the base of Mount Hermon
 - d. Herod built Caesarea Philippi for Caesar Augustus to honor him
 - e. In that town Caesar was being deified
 - f. There were 14 temples to different Gods

2. Jesus deliberately took His disciples to a place that had false worship to make a comparison between who He is and who they are; and to the life-blood of the Jewish nation—the Jordan river
 - a. The historian, Josephus, said that the Jordan river flowed out of a cave at the base of Mount Hermon
 - b. It was important to the Jews; source of living water
 - c. It was important to the Greeks; birth of their god Pan
 - d. It was important to the Roman; deified Caesar
3. Peter says, "You are the Christ, the Son of the living God" (Matthew 16:16)
 - a. Messiah and Christ are the same thing
 - b. Christ was not His last name
 - c. Christ was His title as the Messiah
 - d. The word Messiah means to smear with oil; anointed
 - e. There were three groups of people that they smeared with oil: prophets, priests, and kings
 - f. Because of the anointing of the kings, they saw Messiah as a conquering king
 - g. Because of the Babylonian captivity, a hunger was born to see someone greater than King David to come and deliver the Jews
 - h. By the time of the New Testament, there was a growing intensity for a king, a deliverer, a messiah
 - i. Jesus wants to show them that they won't understand Him until they see Him as a crucified Messiah
4. Jesus warned them to tell no one who He is
 - a. Later He reversed that and tell them to go into all the world and tell everyone (see Mark 16:15)
 - b. He didn't want a revolt
5. Jesus rebuked Peter
 - a. Peter completely misunderstood
 - b. You need to see Jesus as the sin-bearer
 - c. This was all part of the discipleship—the training of these 12

Hebrew terms: מָשִׁיחַ; *mashiach*, anointed

Greek terms: κόφινος; *kophinos*, a large basket; Δεκάπολις; *Decapolis*, Decapolis, a group or district of ten cities (of the Greek type) in Palestine, mostly southeast of the Lake of Tiberias; the names and number vary in ancient authorities; σπλαγχνίζομαι; *splagchnizomai*, feel compassion, have pity on, am moved, to be moved in the inward parts; δύναιμις; *dunamis*, might, power, marvelous works;

Publications Referenced: Guinness Book of World Records

Figures referenced: Alfred Edersheim, Josephus

Cross references: Genesis 18:10-15, Deuteronomy 13, Deuteronomy 18, Matthew 11:20-24, Matthew 3:13-17, Matthew 15:39, Matthew 16:5-12, Matthew 16:16, Mark 2:1-12, Mark 6, Mark 16:15, Luke 12:1-3, John 3:16, Acts 9:25, Romans 1:16, 1 Corinthians 1:27, Revelation 14