

Good morning, church family.  
Happy Resurrection Day. Our Lord lives. Amen. If you would take your Bibles and turn with me to Mark chapter eight. Mark chapter eight. So we're moving into a new chapter this week. And we are going to look at the last bit of the ministry to the Gentiles that Mark records for us. So Mark chapter eight, verses one through 12, the title of the message today is the compassion of the Christ, the compassion of the Christ. Once you've found Mark chapter eight, if you would stand with me in honor of the one who gave us this word, and we will read our text together this morning. Mark chapter 8 verses 1 through 12 reads, in those days when there was again a large crowd and they had nothing to eat, Jesus called his disciples and said to them, I feel compassion for the crowd because they have remained with me now three days and have nothing to eat. And if I send them away hungry to their homes, they will faint on the way. And some of them have come from a great distance. And his disciples answered him, where will anyone be able to find enough bread here in this desolate place to satisfy these people? And he was asking them, how many loaves do you have? And they said seven. And he directed the crowd to sit down on the ground and taking the seven loaves, he gave thanks and broke them. And he kept giving them to his disciples to serve to them and they serve them to the crowd. And they also had a few small fish. And after he blessed them, he ordered these to be served as well. And they ate and were satisfied, and they picked up seven large baskets full of what was left over of the broken pieces. Now about four thousand were there, and he sent them away. And immediately he entered the boat with his disciples and came to the district of Damanutha. And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him. and sighing deeply in his spirit, he said, why does this generation seek a sign? Truly I say to you, no sign will be given to this generation. Let's pray. Dear Heavenly Father, we're so thankful for Your Word that we have read this morning. We're so thankful for the opportunity to gather together as a body that we can incorporate praise and worship throughout this entire morning. Think and contemplate of You, giving You glory and thanks for what You've done in our lives. We're so thankful for Your compassion that we will see evidenced today in our text. And I just pray, Lord, that you will remove any hindrances from me, any slips of the tongue that can cause distractions, that you will remove all the outside cares of the world from me, that your word would go forth as intended, and that your spirit would impact those in this room exactly as you intended it to impact them. I pray, Lord, that you will glorify yourself in all of our hearts today, and that we will carry

forth your glory to the world around us throughout this week. In your holy name I pray, amen. All right, you can be seated. So over the last few weeks, we've been looking at the record of Mark showing us that Jesus has done some ministry to the Gentiles. And this chapter, chapter eight overall in Mark is going to begin, as some have called it, to lift the veil, a lifting of the veil. Chapter eight has a noticeable shift and Mark's gospel, chapter eight and nine, both. And we're no longer gonna be looking at, as we move forward, we're no longer gonna be looking at Jesus's outward ministry. He has something very specific in mind. There are still gonna be some miracles here and there. as he travels, but ultimately we're going to see a shift in focus as he begins to reveal more about himself in a more direct manner to his disciples, specifically teaching them as they set their eyes as Christ sets his eyes specifically towards Jerusalem. So we're going to see a shift in chapters eight and nine. A few of the things you're going to see differently in Mark is he, the phrase, I tell you the truth. So Jesus often says, I tell you the truth. And the first half of Mark, he's used that only once. And the second half of Mark, he's gonna use it a dozen times. So his teaching is gonna take a different shift. After chapter nine, there are no further instructions for the crowd to be silent. Everything he teaches is expected to be shared. There's no longer a requirement for people to keep their mouths closed about him. And then later on in chapter eight, we're gonna see Peter's pronouncement of who Christ is. And after that, you'll see an immediate shift in his ideas of ministry as he begins to travel to Jerusalem. And the first half of Mark is a focus of outward ministry, including even the Gentiles. He's going from town to town to the Jews. He's now went from town to town to the Gentiles. After the chapter eight, he has now fixed a ministry in Jerusalem. So he's going to be continuing to Jerusalem. And so the shift of Mark is coming from outward ministry to the people to a specific fulfillment of the ministry that he has been called to do, which is namely sacrifice himself on the cross. We're going to be shifting gears in chapter eight, specifically after our text today. And then two things that show us that Mark has these divided into two specific halves is in Mark chapter eight and verse 29. When we get there, we'll see that Mark, or excuse me, Peter is going to confess that Jesus Christ is the son of God. that marks the end of the first half of the book. The second half of the book is marked by a closure when the Roman centurion at the crucifixion of Christ echoes the exact same phrasing. So we see Mark taking two halves of his book, making them distinct, but also bringing them together with a true confession of who Christ is both by a Jew and by a Gentile, which is significant as we've seen his ministry

expand

over the last few weeks. Now this particular story, you may recognize it. Oh, this is Jesus feeding a large crowd again. There are some arguments. There are some out there that you may have heard say, well, this is just a repetition. It's another telling of the 5,000.

There's the reason why people would argue that this is the exact same story. It's not a separate feeding. It's because there are several similarities. There's a command to recline in both. There's prayer and participation of the disciples in both. Jesus

offers thanks for the food and then gives the food to the disciples to hand out to the people. The sequence of the serving of the food was the same. There's several similarities there. There was leftover baskets in

both and in both Jesus dismisses the crowd when they're done.

So there are a lot of similarities, but I would argue that there are greater differences between the two, and we're gonna look at those as we get through the introduction here, because these are, in my opinion, and I think it's clear in scripture, two different feedings. So we saw the feeding of the 5,000 several weeks ago in chapter six. Now we're gonna see the feeding of the 4,000. We saw the feeding of the Jews in the 5,000. We're gonna see the feeding of the Gentiles with the 4,000. But some of the significant differences that make the text show that it is two different feedings is that there are five loaves and two fish, full size fish in the first one. And this one we have seven loaves and a few small fish. The word for fish is different in both. The first one is just a normal size fish. This one is the word for sardines

in the Greek, which was very common for the people to eat very, very tiny fish. The number of people is different.

Obviously there was 5,000 men in the first one then they add on women and children So this was upwards of 20,000 people in the first feeding. This one is 4,000 total men women and children And the first one, Jesus, the people were with Jesus, excuse me, for one day. And this one is very specifically notated that the 4,000 are with him for three days. And the feeding of the 5,000, they were seated into groups of 100 or so. And this one, they're all seated in one large group. There's a difference in the number of leftover baskets as well. The first one has a backdrop of an uprising. We talked about the uprising that the crowd was trying to bring about. This one is simply a group of Gentiles who have sought out Christ for his teaching. And the most significant difference, in my opinion, is the first one where a Jewish crowd, as I mentioned, this one is a Gentile crowd. So as you can see, yes, there are similarities, but I would reject the idea that these are the exact same feedings, just with different records. These are two distinct feedings, and it's important to understand that as we go forward because

it impacts the interpretation of the text. But ultimately, despite differences or similarities or all the things that you can look at between the two accounts, the important thing here is that Jesus is feeding another group as a way to open the blind eyes of his disciples. And the reason why, again, why I think another reason that this is two separate feedings is because Jesus is teaching them twice. He's revealing to him, to the disciples who he is. So let's dig into the text itself. So the compassion of the Christ, point number one that we're gonna look at today is compassion. Number one is compassion, verses one through three. So let me reread verses one through three so we can get a feel for the compassion of our beautiful Savior. Verse one, in those days when there was again a large crowd and they had nothing to eat, Jesus called his disciples and said to them, I feel compassion for the crowd because they have remained with me now three days and have nothing to eat. And if I send them away hungry to their homes, they will faint on the way. And some of them have come from a great distance. Now, as we set the context for where we are in the storyline and the timeline, we know that Jesus has traveled 120 mile horseshoe type shape, ministering to the Gentiles. He left Gennesaret after the last altercation with the Pharisees. That's going to be important later. So he travels up to Tyre and Sidon, makes a big loop and comes back down to the Decapolis on the north eastern side of the Sea of Galilee. This is the same region that he healed the man from the legion of demons and cast the demons into the pigs who ran down the hill. So now he's back in the Decapolis and he's still ministering to the Gentiles. It's there could have been some Jewish people because there were some small Jewish communities in this area. But the overall idea is that these were this was a crowd of some 4,000 Gentiles. And what's very interesting here is that Jesus initiates the care for the crowd. Jesus initiates it with his statements, I feel compassion for the crowd. Now this is not your normal idea of compassion for someone that you may see who's homeless or those kinds of things, someone who's in a great need or a friend of yours who's going through a tough time. No, this this is a different level of compassion based on the wording here. The original root word for the word compassion here is actually bowels or internal organs. This is this is talking about the deep center of who Christ is. This is the seat of his emotions. This is a compassion. This is something that he feels from the very center of who he is. Jesus feels compassion from exactly the center of who he is as we would, we would reference it today in our language as the heart, the center of our emotions, the center of who we are as a person. He feels this overwhelming compassion

for this crowd. And the reason behind it is they have been with him for three days. So they have been fasting with him for three days. They prioritized the teaching of Christ over even their own physical needs. And so he looks at them and views them with compassion and really the stark contrast between him and the Jews continues to be revealed. We've seen multiple contrasts between Gentiles and Jews as his ministry has expanded the Gentiles, haven't we? The Gentile was the first one to understand his parable from within and answer him from within his parable. The Gentile was the first group here to seek him. This is the first time that Jesus has commented about the crowds in a positive manner. They have followed him for three days. They are seeking out his teaching. They are with him because they want to hear him and understand him, not because of what they can get from him. And this word compassion, he has felt for lepers, just in Mark alone, he's felt for lepers, the first crowd of the Jews, the Gentiles now, and then later on, he'll use this same word for compassion for a demon possessed man. So this is a very specific kind of compassion. This is something special that we see from Christ that we have not seen regularly so far. Now when we think about this group of Gentiles choosing a Jew to follow around to put aside their own specific physical needs, that is speaking volumes against the Jewish people. The Jewish people we know were chosen by God. They were chosen to bring about the redemption, the blessing of all nations as it was promised to Abraham. And yet they were seeking him for what they could get at that particular moment. We've seen it over and over throughout Mark. They sought him for healings. They sought him for what they could get from him as a miracle worker. And yet their hearts were hard over and over, even his own disciples having the hard heart. And yet these Gentiles are here receiving ministry from the Messiah, from this Jewish rabbi. And they've latched on to follow him for three days. And if you notice in verse three, he does not want to send them hungry to their homes. They will faint on the way. And some of them have come from a great distance. So what we see here is Jesus having compassion for the creaturely needs of this group of people. The creator cares about the creaturely needs of the things that he has created. That's gonna be wildly important for us. Cause I want you to think about for just a moment, How often in our lives, even as people who have been converted, given the gift of grace, who have been brought into the fold, who are now part of the body and bride of Christ, how often do we forget that our Creator sees His creation and has compassion even on their most basic needs? because we serve a compassionate creator. This was not someone, as the deist would say, an entity, a God-like entity who created the world,

started it like you spin a top and let it go to see what would happen. The application that we have from seeing this compassion of Christ is that we must not forget that the Savior that has redeemed us sees us with compassion and he does not forsake our basic needs. Sometimes I think that we as human beings, especially believers that go, God has saved me and that's fantastic, but now I have to finish out the rest of this time on earth on my own. Let's go tackle it. Let's pull ourselves up by our bootstraps. And yet we see from this text, compassion that Jesus has for the creatures that he has created for their most basic needs. And Jesus echoes this teaching in Matthew 6. If you wanna write that down, you don't have to turn there. But in Matthew six, Jesus talks about the birds of the air who do not have nests and yet they're fed. The grasses of the field who are dressed in more splendor than Solomon could have composed out of all of his riches. Jesus cares with a deep compassion for his creatures. And he shows us that over and over and over. And then there's another specific thing that we have to observe in this first part of this text is that this group of people was drawn to the word of his teaching more than temporal things. This group of people sought him for three days without stopping to eat so that they could hear the teaching of Jesus. How often do we allow our human needs to distract us from what is truly important? And that's feasting on the bread that Christ gives us. Feasting on his teaching, feasting on his word. Now I'm not saying to neglect and go into monasticism and flog yourself and avoid all kinds of foods and those kinds of things. But I would ask us to reflect and think where is our priority? Where's our priority? And I know I for one, even in things that this week have been distracted by the cares of this world, the things that have to be provided, the things that have to be fixed around the house, the things that if you're praying, you have your mind racing to a hundred different things, I would encourage us to remember to prioritize the word over what the word giver can provide. Let's think about number two, the confusion. Number two, confusion. So we've looked at the compassion of Christ and we've set up what it is He's showing us in this text, a clear example from Mark of Christ's compassion for people, even their creaturely needs. But then we see the disciples reaction in verse four, it's utter confusion. And his disciples answered him, what will anyone be able to find enough, excuse me, where will anyone be able to find enough bread here in this desolate place to satisfy these people? Now you have to remember, as I mentioned before, the fact that this is two separate feedings helps us to interpret what's going on here. You have to remember the disciples have already heard and seen with their own eyes, Jesus's ability to care for a group a larger than this one. So the disciples are coming to him in utter confusion. Where will anyone be able to find enough bread here in this desolate place to

satisfy these people? Now I bring up and emphasize the word these for a very specific reason that's important here for us to understand. The disciples are still hard hearted. The compassion of their master has not rubbed off on them yet. They don't see this group of people as humans in need of something. In fact, they reference them as these people. In the original language, that word for these there has a negative connotation in tone and voice. They are still seeing this group of people, regardless of the 120 mile journey that they just went on with Jesus, regardless of the miracles that they've seen him give to the Gentiles. They still see this crowd as a group of unclean Gentiles. How are you gonna expect us to feed these people? The hard heartedness of the disciples is clear. And notice how they word this, where will anybody be able to find enough bread? It was common in those times when a rabbi wanted to do something for someone or had a task that needed to be done. Who do you think executed on that task normally speaking? Their disciples did, that's what they were there for. The teacher was to teach, the disciples were to work. That's common rabbinic practice in those days. And so their initial thought, the thing they first come to is these Gentiles, you're going to place this on us, aren't you? You're going to ask us to find them bread. Yes, you have compassion, and I guess that's a good thing. But the disciples in their minds are going, so you're telling us that we in this desolate place, remember the Decapolis is a wretchedly dry, devastatingly just rocky mountainous, there nothing grows there. It is a hard place on the earth. And in their minds, they're going, wait, you're gonna put this on us, aren't you? We're gonna have to find this bread. They take the spotlight of human need and they turn it to themselves. So the disciples are seeing the compassion of their savior. They're seeing their rabbi teaching, this group needs to rest. I don't want them to go home and faint. Imagine the angst that the disciples now have in realizing that they think they're going to have to be the ones to provide for this crowd. They have completely forgotten the teaching of the law. These Jews have completely forgotten that the core reason for the law being here is that we are to, as Matthew 22, 36 through 40 says, we are to love the Lord our God with all of our heart, soul, mind, and strength. Every fiber of who we are, every particular part of who a human being is, is to love their God. And the second commandment is to love your neighbor as yourself. And instead of looking at these people who are, who have been fasting for three days, who see them as simply people who have a human need to be met, they turn the spotlight on themselves, their underlying contempt boils over, and you see them focus on their own need above the needs of those around them. And I would ask you, how often do we do that in our lives? How often do we see the needs

of the world and the world around us, the world that's out there? And we worry more about the inconvenience that we have administering to them. We worry more about how it's gonna impact us to have to meet a physical need of our neighbors. And then I would take it a step further and ask, when we gather as a body, Is the first reaction when you see a need of someone compassion as our Savior shows? Or is it more about weighing the cost of how it's going to cost you to meet that need? Because there's a stark contrast between the compassion of Christ, the compassion that He displays towards these people, and the reaction of the disciples saying, wait, you want us to take care of these people? It's a stark contrast that we must be made aware of. And what they've forgotten most of all, a very specific word that they use, he says to satisfy, the disciples say, where are we gonna find bread to satisfy these people? Think of how many times that Jesus has satisfied people so far. The first feeding of the 5,000, it says they took up baskets of food after everyone was satisfied. He just taught a Syrophenician woman, not 30 verses ago, that he satisfies his people and the overflow is so much that it can satisfy even the dogs in the house. Do you remember that? And yet the disciples here use the word satisfy to argue with or to push back against the very one who has been sent to satisfy humanity's greatest need. They have forgotten who it is that they serve already. So as a point of application, I would draw out the question once more. When we see hurting people out in the world, do we look down on them or consider the impact to ourselves first? Or do we see them in their humanity as a neighbor who is in need of something that we can provide? Do we turn the spotlight to ourselves when our brothers and sisters are in need? Do we worry more about what we have, what we need, what we've earned to keep? Or do we sacrificially give and provide for the needs with compassion of those around us? As our Savior has given us the example here. Because that is, as we mentioned this morning in worship, that is, excuse me, in Sunday school, that is the heart of worship. Sacrificing ourselves for the benefit and glory of God. So I would ask us to think about the confusion of the disciples and see within ourselves, do we have that same level of confusion or angst or bitterness towards others that we tend to turn the spotlight to ourselves instead of meeting the needs of those around us. And now we come to the crux of this passage, the centerpiece, the crescendo, if you will, as Christ provides comfort. Number three is comfort, verses five through nine. It reads, and he was asking them, how many loaves do you have? And they said, seven. And he directed the crowd to sit down on the ground and taking the



seven loaves, he gave thanks and broke them. And he kept giving them to his disciples to serve them and they serve them to the crowd. And they also had a few small fish and after he blessed them, he ordered those, excuse me, he ordered these to be served as well. And they ate and were satisfied and they picked up seven large baskets full of what was left over of the broken pieces. Now about 4,000 were there and he sent them away. So now the one who is filled with compassion, the great satisfier that we've seen him satisfy the needs of humanity over and over again, and he hasn't even gone to the cross yet to satisfy their truest need, but we see him provide comfort for the people that have been with him for three days. And again, Jesus initiated this resolution. In verse five, he asked them, how many loaves do you have? And they replied with seven. So in His compassion, He reaches out for the solution, showing His disciples that He is the Satisfier. He is the one filled with compassion. Today on Resurrection Day, I want you to understand we serve a Savior that knows our needs, has compassion for who we are and what we need, and provides that by His grace. He is the initiator. He is the one who comes to those in need. He is the one filled with compassion to the innermost part of who he is. You and I are gathered here on Easter Sunday to celebrate the resurrection of the one who ultimately sacrifices himself, as we will see in a very few short chapters, because he has compassion on humans. And so even in the direction to have the crowd sit, he is being shown, he is showing them compassion. He directs to the crowd to sit down, to rest. They've been with him for three days in a mountainous, desolate area. You know, they're tired. You know, they're exhausted. They haven't eaten, their energy's low. And then he gave thanks and breaks the bread. And what's so interesting here is the wording here is completely different than the wording in the first feeding of the 5,000. The wording here for giving thanks is Eucharist, excuse me, Eucharistain, Eucharistain. This is a Greek word for Thanksgiving. Ultimately, we'll get the word Eucharist. Can you hear it, Eucharistain? So ultimately, they adapt this word for a word of giving thanks to God as they use it to describe the sacrament of the Lord's Supper. So the giving of thanks. But in the first feeding, when he was with the Jews, remember, he's with Gentiles here. He uses Gentile language. He speaks them a way they understand. And when he was with the Jews, the word he used for giving thanks was he looked up to heaven and said, Eulogian. And which is a Jewish word for giving thanks in a very specific Jewish fashion of the way they would cover their heads, look up to heaven, give thanks to the father who provided this, and then he ministered the food to the Jews. Even down to the very word of giving thanks, Jesus

is ministering to the people in a way that they understand. He has compassion on them and condescends to people in a way that they can understand in a way that he can minister to them. That may sound like a very small thing, but it's a very impactful thing. He is ministering to the Gentiles in a way that Gentiles can understand. And he ministered to the Jews in a way that the Jews could understand. Now, how many of us in this room have been ministered to by Christ and his spirit in a way that speaks to us? That he condescends by his grace in a way that we can understand him. What a beautiful picture of the compassionate Savior that we serve, that He would condescend to humanity in a way that they can understand and reveal Himself in a way that they will understand who He is and receive that compassion. That is beautiful that He would go so far as to those small things to minister to the people that He was sent to. So He blesses and breaks the bread. gives out the bread and then he doesn't ask, but then they bring up that they also had small fish, a few small fish. It was very common in those days, a very common lunch because they lived right on the sea was to eat bread with some small sardines that could catch in a little net on the side of the shore. Little fish, very, very small fish. I'm not a big sardine fan, but if you are, more power to you. But these small fish different from the ones described in the first one, again, showing us that this is two different feedings, but he provides not only abundance of bread, but an abundance of fish. And after they have all eaten till they were satisfied, he sends them away. Look at verse eight. So the disciples ask, how are we going to satisfy these people? And verse eight, and they ate and were satisfied. The compassionate Christ satisfied the human needs. It wasn't even a little bit that he didn't give them enough scraps to get them by. He satisfied them for the journey and work ahead. Think about this, the Decapolis, this mountain area where they are, the towns are very spread out. There was not a lot of places, it wasn't flat like we think of maybe a plain or Kansas, for example, where it's just, you can build a house just about anywhere, right? You don't have to level anything. These are mountainous, rocky regions. Water is scarce unless you're down by the lake. So travel, they have traveled a long ways to be with him. And he sends them about their task fully satisfied. In his compassion, he satisfies the full needs, the creaturely needs of his creation. Our creator did not create things and let go and watch it happen. Our God condescends, the transcendent God condescends into human history to minister to people where they are, to reveal himself to them in a way that they understand to completely satisfy their needs. Now think about that with yourself. Do you ever forget about the

compassionate savior that you serve? I know I do. When the car breaks down or the roof leaks, I'm right in the middle of a roof leak. I know exactly what this feels like. Not only does the roof leak over here before you can even have the insurance adjuster, it starts leaking over there. There's been two of them. And so you see the physical needs of the world around you and you go, oh, I'm gonna have to figure this out. I'm gonna have to pull myself up by my bootstraps. The responsibility is mine. And yes, we are to work hard. I'm not saying that, but what I need you to understand and wrestle with this morning is have you forgotten the compassion of the savior that you serve? Because on this resurrection Sunday, when we celebrate his resurrection as we should, It is His compassion that drove Him to the point of sacrificing Himself to meet our greatest need, which is our spiritual death and separation from a Holy God. Now, when we think about God condescending and coming down with compassion, I couldn't help but think through, especially in this story, when you compare it with disciples' reaction, their focus on themselves instead of their focus on the compassion of their Savior. I couldn't help but think about Jonah. I think we all probably know the story of Jonah. That's one of the first stories you hear as a kid in Sunday school. So if you've been in the church for very long, you've probably, even if you haven't been in the church for very long, you've heard of the story of Jonah, right? And the story of Jonah, the prophet, and he was called by God to go to Nineveh, some of their sworn enemies, Gentiles again, some of their sworn enemies. And the Jews had a right to be upset with Ninevites. They had decimated them for generations. One of their strongest adversaries of the Jews was Nineveh. And he runs away and gets swallowed by the big fish, and he comes back and repents, and God has the fish spit him out, and he goes, and he preaches the gospel, doesn't he? And he preaches the gospel, and the city does what? repents, and God shows them mercy and doesn't destroy them. And what does Jonah do? As a chosen one of God, as a prophet of God, who should be the symbol of compassion as his God is, he climbs up on a hill and pouts like a four-year-old. Doesn't he? He climbs up on a hill and goes, I didn't want to come here because I knew you would show them compassion. I didn't want, this is about me. I had to come and watch my enemies receive the grace of God that I serve. And I never wanted that to happen. Hit the spotlight immediately turns around from the crowd. And then about that, the beautiful miracle of saving an entire city. I said, he's so big. It literally took three days to walk across. You know how many thousands of people, the grace of God was poured out on that day. And yet he focuses on himself.

And then when God graciously gives him a plant and then takes the plant away, what does he do? Pouts even more. His lip was probably hanging down on the ground. And so we see this over and over again in the life of humanity. We forget the compassion that God shows people. We forget about the compassion that he shows us because Jonah didn't have to have that branch, that tree, that tree grew overnight. There was undoubtedly a miracle from God. He had compassion on the very one who was pouting against his compassion. Think about that for a minute. Did you catch that? He was pouting and didn't recognize the compassion of the God who compassionately gave him a tree for shade because he was too busy being upset that he showed compassion. We humans are fickle, aren't we? And so we see in this story in Mark, the exact same thing. Jesus shows compassion. The disciples come and say, oh, these people, you want someone to find food for these people. No, that's probably gonna have to be us. So where are we gonna find it? You can just see their minds working. And remember, Peter's the one recapping this story. So the wording is from him, someone who was there. But what I want us to understand is that Christ has brought saving bread to the Gentiles in the same manner He brought it to the Jews. You and I are here because God's grace and compassion overflows, not only to His chosen nation, but to all nations. And He brings compassion for our creaturely needs. It is not only enough for God to supply our spiritual needs, but He has compassion and provides for our physical needs. I want to remind you of that. God fixes our spiritual needs while providing for our physical needs so that we can in turn focus, not on what we need physically, but we can focus on the one who provided us life. That we can focus on serving the body. That we can focus on glorifying Him. God provides not only our spiritual needs, but our physical needs out of the great compassion that wells up from the seat of the emotions, the very center of who he is. He provided those needs for the crowd. And then once they're done, he sends them on their journey. How many of us have been given a task? We know that we are to what? Matthew 28, the great commission. Let me hear it. Make disciples. God will compassionately give the needs that we have for the task at hand. The needs of these people were, they have to make it home and not die in the Middle Eastern sun and heat in a rocky, desolate place. And so he provides what they have and what they need, excuse me, for the task that they have at hand. How many of us feel so alone when we see an overwhelming task in front of us? We must not forget the compassion of our Savior that provides everything that we need. We can trust Him fully for everything that is ahead of us. Through the physical ailments that we may be suffering from, through the family struggles

that we may be having to deal with, the monetary things that we have to deal with. How many of us are seeing what's going on in our country and shaking our head, worrisome? I'm not saying it's not something to be thinking about, but ultimately, who's sovereign and in control? Our Savior. Who is compassionately promised to provide for all of his people? Our Savior. Who promises us that we will

get to glory and see him one day if we're one of his children? Our Savior. And it brings a whole new perspective to the issues that we have in our lives, the things that we see going on around us in the world. When we take the spotlight off ourselves, like we so often like to do, we like to bring that spotlight to ourselves and focus on things and how it impacts us and how we're gonna live our lives for the next few days. And we put our spotlight back on Him and serving Him with all of us and loving our neighbor as ourself. Number four. So we've looked at the three things. We've looked at compassion. We've looked at confusion. We've looked at comfort. And number four, contempt. Verses 10 and 12. Contempt. And immediately, so immediately

following about, immediately he entered the boat with his disciples and came to the district of Dalmanutha. And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him. and sign deeply in his spirit, he said, why does this generation seek a sign? Truly I say to you, no sign will be given to this generation. So now we've come to contempt. So I want you to picture the full circle that we've went around now. There are some that would include this encounter with the Pharisees with the next pericope, the next section of verses. But here, I think it pulls full circle where we've come. So when Jesus left to go to minister to the Gentiles, he was in Gennesaret. Do you guys remember what happened?

The Pharisees came out to hostilely attack him. They came all the way from Jerusalem and they came and said, how dare you let your disciples eat with unwashed hands? You remember all that? And then he had the discussion about Corbin and what it means to take care of your family and all the things that go along with fencing the law. We talked in depth about that, so I won't rehash it now, but that's the last time he was with the Gentile or the Jews, excuse me, and the Pharisees. And so he went on this long journey. 120 mile horseshoe, all the way back around. He gets in a boat after immediately ministering and showing compassion to these Gentiles. And now he comes across the north side of the sea. Delmanutha, this is the only place in all of the New Testament that this word is used. But it's thought to be Magadon or Magdala, which is a fishing center, very close to Gennesaret. So he's come back to almost the exact same place. It's another fishing village.

In fact, the word Magadon or Magdala means salted tower of

fish, oddly enough. And so he's back here in this community, back with the Jews. And the very first thing that happens, he lands and they come to him. And not only do they come to him, but they come in a militaristic style. The wording here and the word for came out has a military context to it. They came out in arms. not to physically harm him, but they came to attack him, not only to test him, but to put a stumbling block in front of him. So here they come. It's been, I don't know how many days it does. Scripture is not clear, but 120 miles when you're walking, it is not a short amount of time. So days he's been ministering to Gentiles. And as soon as he gets back to the Jewish lands, they come out to attack him again. He picks up right where he left off. And as they come out to block him, they ask for a sign. And this is reminiscent of what Paul says in 1 Corinthians 1.22, for indeed, Jews ask for signs and Greeks search for wisdom. Now here, the word that the Pharisees are asking for, what they're seeking from Him is not a miracle. He's performed miracles. The word miracle is nowhere in the text, in fact. What they're wanting is a specific revelation from God that they should have to listen to Him. They want a sign from Yahweh Himself that you are who you say that you are. which just goes to show after Jesus has displayed, put on amazing displays of His power, His authority, the miracles that He has put out, the physical manifestations and fulfillments of the prophecies of the Old Testament that they would have been completely aware of. They're now coming out saying, no, no, we're rejecting all of that. I wanna see a sign from God Himself that we are to listen to you. And Jesus's reaction shows us something so important. He sighs deeply in his spirit and says, why does this generation seek a sign? Truly I say to you, no sign will be given to this generation. You can feel the exasperation. He sighs deeply in his spirit. Any parents in here ever sigh deeply in your spirit when dealing with your kids? Am I the only one? No. You sigh deeply in your spirit and you're just, you're so exasperated. You just, you don't even understand what's going on. It's almost this, this dismay, this dismay and despair, this, I just don't understand. I don't get it. Now Christ understands, but I'm trying to put this in a context for you to understand the level that he's been driven to. 120 miles and he comes back and the first thing they do is come out to attack him. His own people, the people that he's brought through as we read the Old Testament, generations and centuries of him holding to his covenant when they broke it over and over and over again and they do it again here. Come to him demanding a sign. And you can hear some echoes of Exodus whenever Yahweh is upset with the people of Israel. And he tells Moses in Exodus 33, five, say to the sons of Israel, you are a stiff necked

people. Should I go up in your midst for one moment, I would consume you. Psalm 95 echoes similar words from Yahweh. And then he calls them this generation calling our minds back to Noah. In Genesis seven and verse one, when he always says to Noah, enter the ark, you and all your household, for you alone I've seen to be righteous before me in this generation. There's so much that Jesus is saying in this short phrase, we cannot miss it. Now, I know where your mind might be going. We just talked about the compassion of the Christ, now he has compassion on people. Why doesn't he show compassion on these Pharisees. They're hard hearted. They need to be saved as well. And the overall answer for this, taking from teaching from across scripture, is that Christ shows compassion upon whom he chooses to show compassion. And he shows mercy on whom he chooses to show mercy. It is Jesus's choice to show compassion to whom he will. How many of you in here can echo the idea that you are hard hearted and stiff necked before he made a change in you? Can we all identify with that? I think it's pretty safe to say that, right? And yet we were shown compassion and mercy, weren't we? Dare I say that some of us in here even mocked Jesus and our lives and our wording before he converted and saved us. The compassion of Christ is beautiful and it's overflowing and he does provide for the creaturely needs of his people, but it is not something that is guaranteed. And how dare we as creatures look at God and say, how dare you not show compassion according to my standards? Because Jesus shows compassion upon those whom he chooses to show compassion. the Gentile people that he has just fed. He chose to show compassion to them. And these Jews who in context, we know as we've seen him, whenever we were back in chapter six and looking at the Pharisees attacking him, then we brought in Isaiah six, whenever God pronounced judgment upon the Jews and said, you will not be able to see, you will not be able to hear and understand because they broke his covenant. We know that his judgment is coming upon the nation of Israel at this time. And we know in context of scripture, AD 70 is not far around the corner from here when the temple would be destroyed by the Romans and the Jewish religion in effect has ended. We know the judgment here so we can look back over 2000 years ago with 2020 vision and go, okay, I see why this is happening, but we need to understand Jesus shows compassion upon whom he chooses to show compassion and he gives mercy to those whom he chooses to give mercy. Who are we as the clay to ask why? And that's a hard thing to wrestle with, but it's something that's clearly taught in scripture and it's something we have to come to grips with. that God choose him whom he will give mercy. And in the beauty of God's overflowing love and mercy, we know in Acts and going forward that the Jewish people came to God in droves as he gave them mercy. Even the

Pharisees themselves, it's specifically notated that Pharisees, scribes, and the religious leaders of the Jews, there were some of those that were receiving of the gospel, that were given the gift of faith. So even though he has no obligation whatsoever to give compassion to those who have broken his law, which is every single human being, we are sitting here today because we are recipients of a compassionate Christ who shows grace to some. The question should never be, why doesn't that person get grace or compassion? We should look in the mirror and go, why do I get grace and compassion? That is the true root of the question. because we have broken God's law no differently than the Jews had and the Gentiles before us. And yet we serve a compassionate Savior who chooses to give mercy to show His glory. And the way that He gives that mercy on Resurrection Sunday, it's a completely appropriate thing. It's a beautiful thing when God's sovereignty plays out like this. Resurrection Sunday is the pinnacle of us seeing the compassion of God because he had to sacrifice himself because only the God-man Jesus Christ could both owe the debt in his humanity and pay for the debt in his divinity by sacrificing himself on a cross. And yet showing his true power that he could instill that gracious gift, the compassion overflow to us, he raised himself as we celebrate today, ascending on high with full power and authority and sits at the right hand of God. So as we think through this shift in Mark of chapter eight, and we're seeing him starting to reveal and lift the veil more about himself, I want us in conclusion to be prepared over the next few weeks to shift with Mark accordingly. Because it's clear to this ministry of the Gentiles that Jesus has come to bring life and blessing to the nations as was promised to Abraham all those generations ago. So as we leave this morning, I want us to be thinking long and hard about the compassion of Christ, that we should, number one, trust the compassion of our Savior. Don't get caught up in the things of this world. Don't get distracted and have your eyes pulled away. Rest in the finished work of Christ and the compassion that He has shown to us. For if you're in this room, you're a compassionate recipient of His grace, even if you don't know Him yet. And if you don't know Him as your Savior, I plead with you and I call to you, repent and believe the gospel. And there's elders here that will have that conversation with you. But you are in this room because of His compassionate grace, because it's His grace that even allows us to hear the message of the gospel. And if you are converted and you are here and you have professed Christ, do not leave this building without resting, without your mind being refocused on the compassionate



Savior that we serve, who promises to meet our needs. if he is going to sacrifice himself to reconcile you to himself when you were dead spiritually and the miracle of salvation raises you to new life and he gives you a new heart. Doesn't it make sense he's going to take care of you and the menial things of creaturely needs? Doesn't it make sense? according to His good pleasure, according to His plan. It may not be according to our standards. And I would challenge all of us to not put our standards of what we think our needs unto God. He promises to care for our needs, not our wants. But let us not leave this room this morning on Resurrection Sunday without reflecting on the compassion of our Savior that we can trust to provide everything that we need. Let's go to the Lord in prayer. Heavenly Father, we're so thankful for your gracious gift that we can reflect on today, that we see the compassion of who you are in this text today that reminds us to trust you, to trust you for our creaturely needs, but to also in that compassion, show it and let it overflow from our lives to those around us, to put away the spotlight from ourselves to others that we might minister to the world around us. And in that compassion overflowing through us to others, you might redeem your children to yourself. I pray, Lord, that we will do all that we do throughout the rest of this week to glorify You and that we would be united in You as a body by the grace that You've given us. In Your holy name, I pray. Amen.