

All right, good morning, church family. Take your Bibles, if you would, please, and turn with me to Mark chapter eight as we continue through Mark. Mark chapter eight. And today we're going to be discussing Christ's gift of sight. Christ's gift of sight. We're going to be in Mark chapter 8 verses 22 through 26. And I'm very excited about this message. It's an amazing passage that as you dig into it is pointing to so many beautiful Old Testament things, pointing to the New Testament things with the disciples that we've been seeing. I'm very, very excited about this text this morning. Mark 8, verses 22 through 26. Once you find it, please stand with me as we read it together in honor of the one who gave us this word. Mark 8, verses 22 through 26 reads, and they came to Bethsaida, and they brought a blind man to Jesus and pleaded with him to touch him. And taking the blind man by the hand, he brought him out of the village, and after spitting on his eyes and laying his hands on him, he was asking him, do you see anything? And he looked up and was saying, I see men, for I see them like trees walking around. Then again he laid his hands on his eyes and he looked intently and was restored and began to see everything clearly. And he sent him to his home saying, do not even enter the village. This is the word of the Lord, let's pray. Dear Heavenly Father, thank you so much for the opportunity this morning that we can gather as a body united in Christ by your grace, by the gift of sight that you have given us. We're so thankful for this text that we have this morning by your sovereign decree that we would look at your teaching and understand the impact that it had on the disciples and how that impacts us even today. And I pray, Lord, that you remove any hindrances, any distractions from me, help my mind and heart to stay focused on glorifying you, and I pray that your word would impact this body as you see fit. Help us, I pray today, to glorify you in all that we do. In your holy name I pray, amen.

All right, you can be seated. All right, so as we left off last week in chapter eight, if you recall, Jesus had the disciples in the boat and they had a complete misunderstanding, had no idea what he was talking about when he was talking about leaven, why they brought up physical bread, and we talked through all that. And they were on the boat traveling to the other side of the lake. If you remember, they were in Delmanutha, and then they left there because of the Pharisees' opposition and have gotten the boat. And now they've arrived. So in our text today, they've arrived at Bethsaida. Bethsaida is on the north shore, northeastern shore of the Sea of Galilee. Galilee looks kind of like a big oval. and the Jordan River comes into the north side of it and pours into the end of the sea. But Seda is on the eastern side of where the Jordan River pours into the Sea of Galilee.

So we're on the northeast corner of the sea. And this is a primarily Jewish region. So they've arrived at their destination. And when we think about this particular text that we have today this is a very difficult miracle to address. It's even avoided by some. Some don't want to touch it because it looks like Jesus is not able to completely heal a man and it takes him two tries as if he had to muster extra faith or extra effort. or it's been misinterpreted around the idea of teaching you that you just like Jesus have to muster more faith to call into action. There's been all kinds of attempts to explain this text that I would argue are incorrect ways to view it in the context of where Mark puts it. This particular miracle is very much like the one in Mark 7, 31 through 37. If you guys recall, we were there. That was the blind and mute, or excuse me, deaf and mute man that was healed by Jesus then. Very similar wording, very similar patterns. It's a very similar story that Mark is including here. And it's also interesting to note that this is only found in Mark. This healing is only found here. No other gospel has these few verses about this particular healing. And we must take very careful attention whenever something is put in like that that's not recorded by others because there is a specific intent for it to be here. There is a reason it's in this context. There is a reason it's here out of the inspiration of the spirit and we are going to look together at that today. Ultimately the goal here and I am so excited to dig in here we get to see the continuing touch of Christ bringing further clarity to the blind man. This is what we would call an enacted parable as we talked about throughout Mark. Mark generally records Christ teaching through his actions. He doesn't record as much of Christ's verbal teaching but he records just story after story of what Christ did, his actions, and so this is another example of an enacted parable. He's teaching a parable by his actions. So although the text is shorter, so we may not spend as much time together as we usually do for our sermons, this particular text is rife with just beautiful touches that we get to see from Christ. So let's dig in together. Number one, the blind man. Number one, the blind man. So verse 22 is where this point is going to focus on. And this is going to introduce us to the man that needs healing. So they've arrived in Bethsaida. They've come across the lake. We know it's on the northeastern shore, just east of the Jordan River. And as soon as they land, a crowd comes out to him. And they brought a blind man to him. Now, the crowds are used to seeing and knowing who Jesus is at this point. We've seen that in Mark. Jewish people of that day knew who Jesus was. If you were alive and breathing and were a Jew, you knew who Jesus was. At this point, he's done too many miracles. There's too many things. They're even coming from as far away as Jerusalem to Galilee to come

challenge him. The religious leaders are. There's no one that doesn't know who he is. So as soon as he lands, this crowd brings someone to him. and they're pleading with him to touch him. Now, if you recall from Mark chapter three, verse 10, when we were there, it set us, basically established a pattern for how the Jews would see Jesus and interact with him. Verse 10 of Mark chapter three reads, for he had healed many with the result that all those who had afflictions pressed around him in order to touch him. So they were used to the touching of Jesus. Either them touching him, him touching them. This was according to them the normal pattern of interaction with Jesus. Now, if you notice, they didn't specifically ask him to heal him, but the connotation here by touching is clearly that they thought that Jesus and Jesus alone could heal this man because he's already done so many other great things while he's been with them. Now in those days, if you recall, I've mentioned this before, but there were two things that were always considered to be simply and solely a miracle of God, and that was healing the deaf and healing the blind. In fact, Isaiah 43 mentions a reference to that, that the Messiah coming from God would be one who loosens the ears, allows everyone to speak, make sure the blind can see. And so here we have Jesus going to establish his authority once again as this blind man is coming to him. But I don't want you to forget that this is in parallel to the deaf man being healed in Mark chapter seven. It's very important to remember that because Jesus, by Mark's recording here, Mark is recording Jesus parallel here to show the disciples who he is. He showed them that he could heal the deaf man and give him back his, And then we know from the interaction on the boat that they clearly still didn't get it. So as we are progressing through Mark and coming up the disciples still don't get it. How many times does he ask them or how many times have the disciples had to ask Jesus what a parable meant? when even though a Greek Syrophenician woman knew what a parable meant. How many times has Jesus said to them, do you still not understand? Can you still not see? Do you still not hear? We just talked about that last week. So Mark is giving us these parallels in the stories to show the disciples that Jesus is revealing himself to them. And so this blind man has come and we understand that this blind man is in need of healing. We understand he's going to be touched by Jesus. That's the desire of the crowd. And so as we get into point number two here in just a moment we will get more into the miracle. We will spend more time in the miracle itself. But as I was preparing this lesson this week, it made me think about because texts often have multiple applications. So the primary purpose of this text is large, is to show the disciples who Jesus is and show

them ultimately that you can have some vision that's unclear and then eventually have clear vision as he continues to work with you and share more and give more understanding. But there's another application here that I truly think that we cannot miss. So the application point for number one is we need to understand the blindness of those around us. We must understand the blindness of those around us. The crowd took this blind man to the only person that they knew or thought that would be able to heal him. So let me ask you a question. If we know that Jesus, by grace, can heal those who are blind, do we act like it? Do we act like it? Do we act like the crowd that goes, hey, this Jesus has healed a bunch of people. He can heal the blind man. We have the truth. We know who can heal spiritual blindness. We know who, by grace, can restore someone from spiritual death to spiritual life, but do we act like it? Do we take people to Christ pleading with him that he would heal them? Not that it's our responsibility to heal them, but to show them who the one that can and plead with him to heal him. It was something that I felt very convicted about this week myself. Do we act like we know the one who can heal the blind person? And of course I'm speaking of spiritual blindness. Do we act like that? So it's something I want us all to think about as a body. Do we take people by the hand who are spiritually blind and lead them to the only person that can give them sight or do we not? Something to consider. Point number two, the miracle. So we've introduced the blind man and now we're going to see the miracle itself. Verses 23 through 26. It reads, and taking the blind man by the hand, he brought him out of the village and after spitting on his eyes and laying his hands on him, he was asking him, do you see anything? And he looked up and was saying, I see men, for I see them like trees walking around. Then again, he laid his hands on his eyes and he looked intently and was restored and began to see everything clearly. And he sent him to his home saying, do not even enter the village. So now we've come to the point where the miracle is going to take place. And it's interesting to note that he takes the blind man by the hand and leads him out of the village. It's hard to say specifically for what reason, but in context of Mark and seeing the pattern that Mark records, it is very likely that Jesus was removing him from the robust crowds the ones that would give false praise and false veneration and not understand him again and again. How many times have we seen the Jewish crowds throughout Mark so far completely miss who he was only to try to get from him what they can at that particular moment? And so it's very likely he wants to give singular focus to this blind man so he touches him and leads him out of the village. Now think with me on this though. How many times have we seen Jesus

be touched or touch someone where the miracle was instantaneous? In fact, we had the woman who had bleeding for years and years who couldn't be healed by the doctors who touched her or touched him, excuse me, and was instantly healed. In this particular case, Jesus touched her to lead her out of the village, but he wasn't healed yet. Again, pointing to the fact that Christ heals according to his good pleasure and his good timing. So he takes this man, leads him out of the village, and begins to interact with him. So we see another example here of common medical practices of those days, regardless of, with our Western minds, we just can't simply seem to wrap our minds around it. It was completely common to apply saliva to injured areas. That was a normal medicinal practice of those days. So Jesus, taking the time to pull this man out of the city, applies saliva to his eyes. But then he does something extremely important here, extremely important. He lays hands on him. Now the significance of laying hands on him, he's already touched him, so we know he's touched him, he's not afraid to touch him, he's led him out of the village. And so here Jesus is now going to lay his hands, do an actual ritualistic fashion, if you will, to lay his hands on this man. Now, if we think back to the Old Testament, Laying on of hands was not customarily for healing. In fact, there's three particular commands for laying on of hands. Nowhere in the Old Testament is there laying on of hands for healing. Did you know that? Nowhere in the entire Old Testament. There's a request, there's one request by Naaman to have Elisha touch him so he could be healed of leprosy in 2 Kings, but he doesn't actually do it. He sends him to the river to dunk seven times. You guys remember that story? But there's no occasions in the Old Testament where laying on of hands is involved with healing. But there are three occasions that laying on of hands is commanded. The first one is a dedication of sacrifices to God. And you can find that in Exodus 29.10, Leviticus 1.4, so you see, and there's several other passages, that you are commanded to lay hands to dedicate a sacrifice to God. The next one. an installation of Levitical priests in Numbers 8.10. So they were to lay hands on the priest to commit him to God to be a priest for the people. And then the third one that you see is an example, not so much a command, but an example is laying on of hands as a means of blessing. So you often see fathers blessing their children by laying on of hands and passing on a blessing. But there's something to note here. Throughout the book of Mark so far, we have seen Jesus over and over and over again take a foreshadow or take something from the Old Testament and perfect it, haven't we? We've seen him give the true meaning, the true and better meaning, the true interpretation of the law, the true meaning for having a sacrificial lamb,

the true reason that we have a Passover that we're gonna see later on at his sacrifice. And so when we look here and see him using this laying on of hands which is different than what he normally does in these kinds of processes because he's even cast out a legion of demons with just his voice. He doesn't have to lay on hands. So why is it bringing this to such a point here that Mark is saying he spit on his eyes and he laid hands on him? Well, this is because in context here, and we'll explain more and elaborate as we go through, but in context here, Jesus is perfecting what the Old Testament did. So in the Old Testament, work with me through this. In the Old Testament, the people and the animals of the sacrifice were consecrated from bad to God. So they were impure, they were consecrated to God, so it's not as holy for him, right? So they had to be made consecrated, the Levites had to follow specific ritualistic things before they could have hands laid on them. The animals had to be absolutely perfect, they couldn't have any blemishes to be sacrificed as a sacrifice, and then they were consecrated to God bringing the profane up to the sacred. So it was setting them aside for God by bringing the profane and making them sacred. Now let me ask you, what do you think Jesus is doing here with laying on of hands? He is bringing the sacred to the profane. Jesus is bringing God to humanity the appropriate way, the true way of laying on of hands. Jesus is taking a foreshadow of how things used to be. You used to have to consecrate the profane to make it okay for God so that he can come and be part of you and dwell within you, the nation of Israel. And now Jesus, being the mediator, being the son of God sent here to make a way to God for us, he is now bringing the sacred to the profane. Jesus is our mediator. He is the one that we look to. He is the one that condescends and brings God to us. I found a quote this week describing this. I didn't do maybe the best job of explaining that, but hopefully this will help clear this up for you. The two primary purposes of laying on of hands in the old covenant were to transfer either animals or persons from the profane to the sacred by consecrating them to God. When Jesus lays hands on people, the effect is rather the opposite. For the profane is no longer elevated to the sacred as in the Old Testament, but rather by bestowing God's holy and healing presence on ordinary, common, and even sinful people, Jesus brings the sacred to the profane. Jesus brings God to us. Have you ever thought about that before? Jesus brings God to us. We no longer have to go to the temple to seek him. Jesus comes by his spirit and regenerates his people and brings God to them. We now have a mediator that we no longer have to run and chase and follow ritualistic

commands trying to uphold a law that can never save us. fulfilled that law, sacrificed himself, and brought God to man. And that is a wild, that's a wild difference from what the Old Testament was. And so we have an example here, and the reason why this context makes so much sense, because in the broader context of where we are here, we have seen the disciples see Jesus heal a man, who was deaf, feed 4,000, not get in a fight with the Pharisees, try to teach them that the Pharisees have leaven that they need to ignore, the Pharisees completely miss it. Goes right over their head. You guys remember talking about that last week? Completely miss it. Their eyes are not yet opened and he challenges them that. At one point he even asked them last week, do you not see? And now we have an enacted parable where Jesus is going to show them that healing the vision, this gift of sight that he brings to people, spiritual sight, does not necessarily come all at once. And he's going to show that by the healing of this man. And then the very next verses that we're gonna cover next week is Peter going, you are the son of God. And so he is literally showing them with his actions how their vision is going to become more and more clear. So let's look at how he does that in this particular healing. In this text, we have nine different instances in the original language here for sight and seeing in these few small verses. Eight of them are different words in the original language. We know for a fact the point of this miracle is sight and seeing. There's a point here. So in verse 23, he's taken him by the hand, let him out, lays his hands on him, and then he asks him, do you see anything? No other miracle does Jesus ask a question like this. Nowhere, in none of the gospels, no other miracle interaction does Jesus have an interaction with someone like this. Do you see anything? Now, again, there's been misinterpretations of this passage. Perhaps even you're sitting here and go, well, this always has seemed to me that Jesus just didn't have confidence. There was something that happened. Maybe he was having an off day and he had to heal him twice. The example of Mark absolutely puts that argument to rest. You cannot stand on the fact that Jesus was insufficient on that particular day or had an off day or any of those kinds of things because from a human perspective, he's already brought someone back from the dead. The little girl. From a human perspective, he's done much harder miracles by bringing someone back from the dead and then casting out a legion of demons with his voice alone. So from a human perspective, you can't say that he's insufficient to provide healing to a blind man. There's a point that he is making here. So he says, do you see anything? The man replies, Verse 24, and he looked up and was saying,

I see men, for I see them like trees walking around. So this tells us a couple different things. First, the disciples had to have come with Jesus for there to be multiple men, right? Remember, he took them away from the crowds and out of the village so that we know that the disciples are there. So we know this lesson is something that they're observing. And we also know that this man was not born blind. For a blind person to know what a tree would look like, to be able to describe that, he had to have had sight as a reference at some... Excuse me. Ooh, that came out of nowhere, I'm sorry. There's a water bottle over there if I can trouble someone. So sorry. I got too excited, did you hear that? Man. And so... So Christ, Thank you. So Christ is now asking this man, do you see anything? And the disciples are here witnessing this, and the man is now seeing trees, so he's got sight, he's able to see, but he's not able to fully see clearly. Anyone ever look through like a fogged window when you're driving? You can make things out sort of, but you can't really completely see, so it's that kind of an idea. And in contrast with what we just discussed that Jesus asked the disciples in Mark 8, 17, and 18, remember the questions that he asked them last week? We talked about them. And Jesus, aware of this, said to them, why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear and do you not remember? And so now he's showing them with this physical act that there are times in the life of a believer, in the life of a disciple even, that you can see, but you can't fully see. You can see, but you don't have a clear perception of everything around you. You can understand the justification, let me ask anyone in here who's been walking with the Lord for quite a while, do you understand more now than the day that you were converted? Does your vision get clearer and clearer the longer you go along? By the grace of God, I hope every person in here can say yes. We've talked about the understanding coming from Christ alone and that he doesn't leave anyone without understanding that who are his. And so the object lesson of this particular enacted parable is the fact that he is showing the disciples that their vision is simply not clear and how he is going to clear that for them. So let's zoom out a little bit here on Mark as a whole. When he calls the disciples, they were completely blind, right? They don't understand as they're working with him over the last seven chapters. They still didn't understand the beginning of chapter eight that we talked about last week. So their vision is extremely unclear. They know this man is special, right? They've seen the calm storms and go, who is this man? There's something different here. They're seeing shadows. They're seeing something different here that this man is, this Jesus is, he's reminiscent of something.

something that I understand,
something that I see. And then in next week, in Mark
chapter eight, we're going to see it get a little bit clearer
as Peter professes Christ and who he is, but then immediately
turns around in the same conversation and denies the entire reason
that Jesus is here to the point where Jesus has to say, get behind
me, Satan. So the vision's a little bit
clearer. We're starting to see the trees, if you will, take
shape. but it's not completely clear.
But then if we look ahead, after Jesus' death and resurrection
and ascension, they say they now remember everything that
they taught us, that Jesus taught us, and it all makes sense. And
so now their vision is completely clear. Well, as much as you can
be on this side of eternity. Do you see the progression that
Jesus is making with his parable? Do you see how this miracle makes
so much more sense in the context of where it is? And so now the man
has said,

I see trees walking around. And so Jesus again laid his hands
on his eyes this time. And he looked intently and was
restored and began to see everything clearly. And so now we see Jesus
laying

his hands on him again. And this time the touch is specified
with the eyes. As so many of us in our lives
can probably attest to, Jesus tends to touch the areas that
need to be healed the most. Sometimes it's painful. Sometimes
it's, I pray, always desired. But he puts his hand on the problem
area to bring full clarity. and the man is now able to see
physically. But it's been said the ability
to see both physically and spiritually is a gift of God, not of human
ability. We must stand back and understand
that the gift of sight that this man is receiving can only be
brought about physical sight by God himself. The Old Testament
attests to it. The people say that through all
of the historical writings. Even the general Greek and Jewish
writings of those days say if you're blind you're basically
out of luck. No one can do anything for you
in those days. And even today, one of the hardest things to
help heal on someone is still sight, is it not? Even with all
of our modern technological advances, sight is one of those things.
If you mess up your sight, there's not a whole lot that anyone can
do for you. God has reserved that for himself to show his
power. And Jesus here is showing physically
that he is God. But not only is he showing that
physically, but he is showing his disciples, I am the one that
Isaiah 43 said would come. I am the one that will heal the
deaf man. and bring back their hearing.

I am the one that will give sight to the blind man. And in that
context of Isaiah, he's not only talking about physically, but
he's talking about spiritually. So now Jesus has been able to
show them on two different occasions over the last several verses

over the last few weeks for us, that this is God and Jesus is the one who gives sight to whom he will in the progression that he deems worthy. Now this is extremely analogous, excuse me, to our salvation, isn't it? So now that we've applied it to the disciples and we know why Jesus was teaching them, we can see it, everybody agree, right? We can see it from the high view. The disciples are being shown that their vision's gonna get clear. But let's think about this from a salvific point of view. For us in here, and I've made allusions to this already, but before the Holy Spirit works and regenerates you, we're all blind, right? Everybody, amen, right? We're all blind. And then Jesus comes and justifies us, and we get a little bit of sight. We have a basic understanding, correct? I don't expect a new believer to pontificate on an accurate Nicene Trinitarian doctrine, right? That comes later. The justification we have enough sight to see shadows of who Christ truly is, enough to know that we are sinners in need of a savior, and that the only savior that can help us is Christ himself. So at that point, our vision has been restored to an extent. And then throughout our Christian life in this world, we slowly get less fuzzy pictures, don't we? And some days are clearer than others, right? Can we all agree with that? And so as we're going through this Christian life, we never get a full, complete, clear revelation. Our vision is not perfected throughout the entire time we're on earth. But what Christ does is he helps us understand and be illuminated by the word through the working of the spirit in us solely of him. Sanctification is monergistic. You can talk to me about that later. Only Jesus continues to work within His people. You only change and get more like Him because the Spirit works within you. He gives you the desires, the strength, and the grace to change. If He doesn't initiate, you don't change. And so the spirit continues to, if you take a physical idea, continues to clean our glasses, right? You ever had oil on your glasses or something? You just have to keep wiping, it slowly gets clearer. So the spirit continues to clear us throughout this life. And then one day, One day, by God's grace, Jesus will come back, gather his people unto himself, and he will take those oil-stained glasses off, and we will fall at our knees, seeing a clear picture of our Savior for the first time, and shout hallelujah, praise be, to the Lamb. How glorious is that? How glorious is that that God's, that Christ's gift of sight comes to us so that we can understand by His grace, understand who He is, by His grace, grow and get a clearer picture, and by His grace, one day see Him clearly. By His grace and His grace alone. This is a beautiful text. And at the end here, the man, is sent home in verse 26. And he sent him to his home saying, do not even enter the village. This is a slightly unusual admonishment

for the man as well. Usually Jesus is telling them not to speak about him, but this time he doesn't even want him to return to the village. It's hard to say specifically the motivation for that, but most likely it's to avoid the same kind of things he's been trying to avoid and mark the whole time, which is the wrong kind of adoration, the wrong kind of veneration, the attacks, more attacks from the Pharisees. We know just a few verses ago, he had to leave an entire region. He never returns to Galilee now because of the opposition that's so steadfast there. And so he tells the man to just go straight home. and that brings a close to these

few small verses that we can understand how Christ through this enacted parable works in the lives of his disciples and see that in our own lives through salvation. As a matter of application, please always remember, always remember that salvation is a miracle. It's a miracle of God. There are great theologians today that cannot admit because they have poor theology that salvation is a miracle. Point blank, will not say it. I am here to tell you from a scriptural perspective based on this text alone not to mention everything else we have looked at. We haven't even gotten to the point where he sacrifices himself and raises himself from the dead. We haven't even gotten there yet but from this text alone I can unabashedly and confidently stand here and tell you salvation

is a miracle work of God alone. We must be granted sight to see ourselves, that is a miracle. We must be granted sight to see ourselves as sinners. We must be granted sight to see who he is, that is a miracle. You can look at nature all day long and never understand that Jesus Christ is the Son of God without his special revelation by grace. But there's another application

that I want us to think through here. Are we content at the pace at which Jesus is growing us, clearing our vision? Anybody in here impatient

besides me? A little bit, yep, real bad. Like I order something online,

I go stand at the door. Right, how fast can I get this shipped? Have you ever applied your impatience

to the sovereign God of the universe? And part of that can be a good desire, right? You impatiently wait for the sin to no longer be the sin issue that you're dealing with at that time. Like I understand the motivation can be good behind it, but let me ask you, do you rest in the sovereign hand of God, even for cleaning the oil off your glasses so that your vision can slowly get clear? Do you patiently wait? If you can trust him with the

miracle of salvation, I promise you, you can trust him with your renewal and sanctification. I promise you, you can. Rest confidently in the process that Jesus is growing you. The speed of the process is his sovereign decree. Trust that. And the last

application here
is if salvation is a miracle, which we have agreed that it
is, We should praise him who gives us such wretched people. We such
wretched and sinful dead
and blind people should fall to our knees with a new level
of adoration and praise as we reviewed once more that salvation
is a miracle that comes from God alone. That this revelation
to us is a free gift of grace and we cry out to him for salvation
for he is God. and graciously condescended.
He brought the sacred to the profane. He laid his hands on
us to heal our blindness. He didn't say, come and make
yourself better. That is the old covenant. That's
an example of what you cannot do. The old covenant was there
to show us that we cannot uphold the covenant. That's the whole
reason it's there. There's other nuanced things,
but overall, the old covenant was there to show us that we
cannot uphold the law, we need a savior. And when he comes,
we must praise him. Don't ever lose that fire. When
you get to review the miracle of salvation, I pray that the
song you sing after that particular sermon is filled with a different
level of praise than the ones before. That's my hope and prayer
is that when you see Christ, you can do nothing but praise
him ever deeper. You will never get to a point
where you cannot praise Jesus at a deeper level. You will never
arrive this side of glorification. That's why we meet together week
in and week out to look to our savior together to remind each
other what he's done and keep ourselves at his feet. So in
conclusion, as I mentioned, this would be a little bit shorter
today, but in conclusion, we have now seen here in Mark clearly
establish the authority of who heals, where the miracle comes
from. We've seen it throughout the text. Today we've seen it
throughout the last eight chapters, seven and a half chapters. It
is through Christ alone. But with this revelation in the
grander scheme of Mark, we're turning a point here, we're turning
a corner, where upon Peter's profession next week, we are
going to see him start teaching the disciples with much more
clarity, much more direct emphasis on who he is, why he's come,
and what he's going to do. And so we get the pleasure of
walking through the next eight chapters, seven and a half chapters
together. to view the beauty of Christ's
sacrifice over the coming few months. So we're halfway through. If
you're keeping track, we're
halfway through. We'll be done with Mark about
a week before Christmas. So buckle up. Hopefully you're
not bored with it. Nobody's bored with Mark, right?
Okay, good. So as we continue to go through,
that's what I want you to get ready for, get excited for. I
would even encourage you to read chapters nine through 16 in light
of the corner that we're turning here over the coming week and
just review what's coming for us. But please go into this week

never ceasing to praise the one who heals and gives us that gift of sight for it is Christ and Christ alone and let us never forget that, resting in him. Let's pray. Dear Heavenly Father, We are so thankful for you and your grace. We are so thankful for the opportunity to review this text and see in you the giver of sight, both physically and spiritually, to see something so small as you laying on of hands as bringing about a new covenant and bringing the sacred to the profane, for we are profane, Lord, but you have made us sacred. Help us to rejoice in that miracle, to rejoice in the gift of sight as we go through this week, and to ever have a deepening level of praise for the one who condescended to us. In your holy name, Lord, I pray, amen.