

Good morning church family take your Bibles and turn to mark chapter 8 with me, please mark chapter 8 and So we're going to continue on in Mark. We're at the midway point in the book of Mark. And we're coming up to a very exciting time in a couple of weeks when Peter professes Christ. But we're going to look at something a little different today. Not the confession of Peter but we're going to look at the confusion of the disciples. Mark chapter 8 verses 13 through 21. The title of the message this morning is the Messiah's warning. the Messiah's warning. If you found Mark 8 we will be verses 13-21. Please stand with me in honor of the one who gave us this word as we read our text together this morning. Mark chapter 8 verses 13 through 21 reads, and leaving them he again embarked and went away to the other side. And they had forgotten to take bread and did not have more than one loaf in the boat with them. And he was giving orders to them saying, watch out, beware of the leaven of the Pharisees and the leaven of Herod. And they began to discuss with one another the fact that they had no bread. 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 when I broke the five loaves for the 5,000 how many baskets full of broken pieces you picked up? They said to him, 12. When I broke the seven for the 4,000, how many large baskets of broken pieces did you pick up? And they said to him, seven. And he was saying to them, do you not yet understand? This is the word of the Lord, let's pray. Dear Heavenly Father, we're so thankful to be gathered here as a body. We're so thankful for your grace that has impacted each one of us here, that has allowed us to worship you this morning in spirit and truth by your grace, drawing our eyes to yourself. We're so thankful for the song choice today. As I know it's so encouraging to sing to one another, to wait for you and to not take control and to not trust our own understanding. I pray, Lord, that you will help me remove any distractions, remove any hindrances from me. I just pray that you will help me to speak the word confidently as you would have it expressed and that you would be glorified in all things this morning. We love you and praise you in your holy name. Amen. All right. You can be seated. So Mark chapter 8 last week we talked through the feeding of the 4,000 and how everyone was satisfied and then we saw that Jesus after feeding the 4,000 Gentiles went back across the sea again and came to which was thought to be very close to Gennesaret where he left off the first time and he encountered the Pharisees again. It's almost like they hadn't skipped a beat, right?

They came right out to him and started harassing him again, asking him all kinds of questions, trying to find out for him to give a sign, trying to get him to show them who he was. And then verse 12 is where we left off and verse 13, as we start today, picks right up where he left off. Mark, of course, not not leaving anything to chance. He moves right into the new thing as quickly as possible in verse 13 and leaving them he embarks. The setting we have is he has just spoken with the Pharisees which is important for what is coming. He has just been challenged by them again and he's leaving them. Not only is he leaving them physically but I think it's symbolically because at this point Jesus no longer interacts with the Pharisees in the same way again throughout the gospel of Mark. So he is symbolically leaving them aside and he's moving on physically as well going back to the other side. So you can imagine it wasn't much time. They probably docked the boat, jumped out, the Pharisees came out, challenged him and he said no and they turned around and went right back into the boat and off they went to the other side. So as they're going through the water we're going to see here several things about Jesus' teaching of the disciples in this moment. The main thing to remember here as we are going through and in context of Mark as a whole is that Jesus is now shifting toward Jerusalem. So he's going to start shifting his mindset, shifting what he's doing. He's no longer going to be ministering in Galilee at all. This is really the low point in all ministry of Galilee in the gospel of Mark. Jesus is no longer going to minister in Galilee. He is changing gears if you will to complete the rest of his mission. So we've seen the 4,000, we've seen the actions of the Pharisees, and today, we're gonna see that Jesus not only calls us, but he provides for us as he gives us understanding that we all need. Because he's called the disciples, and as we're gonna see today, they still do not have the understanding yet, and we're gonna look at that more in depth. So let's look at point number one, a warning missed. A warning missed. So we're gonna look at verses 13 through 16 first. I'll reread those for us to make sure we're looking at the same place. It says, in leaving them, he again embarked and went away to the other side. And they had forgotten to take bread and did not have more than one loaf in the boat with them. And he was giving orders to them saying, watch out, beware of the leaven of the Pharisees and the leaven of Herod. And they began to discuss with one another the fact that they had no bread. So picture this, they have just left the Pharisees. The disciples are in the boat. What happened immediately before they had interacted with the Pharisees was the feeding of the 4,000 where they had baskets and baskets of surplus. They've seen Jesus provide and they still miss it. They still miss what Christ is saying. So Christ warns them, talking about the Pharisees,

that they need to watch out and beware. And when Jesus is talking about beware of the leaven of the Pharisees and the leaven of Herod it's important to understand what he's talking about from an analogy standpoint. So we all know how many in here have baked bread before or at least maybe know how it's made right? So you add leaven or yeast. Leaven is a different term for yeast and we know that yeast and leaven causes the lump to It takes very little yeast in comparison to cause a reaction, a chemical reaction for the bread to expand and to rise so that you can bake it for a larger loaf. So when we think about the physical interaction of what leaven does to a loaf you begin to think what is Jesus trying to say here? He's trying to warn about the leaven of the Pharisees and the leaven of Herod. The thing you have to understand as we are talking about the Pharisees and Herod. The Pharisees and Herod in context of that day didn't have a lot in common. The Pharisees were Jewish. They looked at the Torah. They wanted the Torah to be followed. Herod wanted to rule Rome as we talked about when we were talking more in depth about Herod earlier and Mark. He had ambitions historically to hopefully become Caesar. He was trying to work his way up through the ranks of the Roman government and politics. What would they have in common? So to understand what Jesus is trying to warn them about we have to take a moment and look at why they would be lumped together by Christ. And so when we think about where they overlap I want us to think about what they have behind their challenge to Jesus. So when the Pharisees came they just asked for a sign didn't they? So they have just left the Pharisees where they asked for a sign. I want to see a sign and if you remember from last week The Pharisees wanted to see a full-blown check mark if you will from God. It wasn't miracles. They want confirmation from they were demanding a sign from God himself saying this is who you should listen to. So they wanted a sign. And when we think about the sign that they were wanting, they were being demanding of God himself for their own understanding to complete their own understanding. They were coming at this from what they wanted, not what Christ wanted. And that's important as we go through this morning. But Matthew expands a little bit on this in Matthew 16 and verse 12 about the same story. Matthew reads, then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. So Matthew gives us a little bit more detail. It doesn't just say leaven of the Pharisees. He describes it more in depth as teaching of the Pharisees. I mean Luke gives us another angle to think about this. Luke 12.1 also this same story. At this time after so many thousands

of the crowd had gathered together that they were trampling on one another he began saying to his disciples first be on your guard for the leaven of the Pharisees which is hypocrisy. So now we have other gospel writers coming in with slightly different angles of what Jesus was teaching against. And so we have to take a step back and go, okay, now how do I put all this together? How do I make sure that I'm understanding what Mark is saying about leaven because he's bringing in Herod when the other gospel writers did not, which would mean that Peter specifically remembered by inspiration of the Holy Spirit to add on the leaven of Herod as well. Well, the issue is, is that Luke also records Herod's motivation for Jesus. So we've talked a lot of Mark.

Mark specifically records that Herod thought that Jesus was John the Baptist come again. He was raised from the dead, right? He was John the Baptist. But Luke gives us slightly more insight into the motivations of Herod. Luke chapter 23 in verse eight. So Luke chapter 23 in verse eight says, now when Herod saw Jesus, he rejoiced greatly. For he had wanted to see him for a long time because he had been hearing about him and was hoping to see some sign performed by him. So, now we have a little bit

more insight don't we? We know that the leaven of the Pharisees is that they were wanting in context of Mark to see a sign. And now we know the leaven of the Herod was also seeking a sign. So we have two men from completely different backgrounds, from completely different cultures, from completely different understandings

of who the Messiah is, both seeking a sign. So what were they doing? They were approaching Jesus with their own understanding. They were approaching Jesus trying to understand him from their own context from what they wanted him to be. From what they wanted him to reveal to him. They were coming to Jesus on their own terms. Based on their own understanding.

And so Jesus is warning the disciples to watch out for the leaven of Pharisees and the leaven of Herod. And of course we know from Galatians

5.9 Paul tells us that a little leaven leavens the whole lump and speaking about the teachings of the Pharisees. So we know in context of scripture Jesus is using an analogy that means something and in context of Mark really all of scripture and even rabbinic teachings leaven is almost always used in a negative form to talk about the negative spread of human intentions, the negative spread of human character, the negative spread of false teachings. So everywhere we see leaven it's a negative. Now I happen to think bread is pretty good so I think leaven is probably a positive but in this context right Jesus is saying that the leaven of the Pharisees and Herod must be avoided and this word watch out in the original language is a command. This is an express imperative. That's why it

has an exclamation point in English because that's how we confer that kind of detail, that kind of emotion behind it is with an exclamation point so he's being emphatic with a command. Watch out. Beware of the leaven of the Pharisees and the leaven of Herod. And what does the disciples do? Very similar to what they did when they talked about the feeding of the 4,000 last week. Very similar to what their reaction was. They turned the spotlight to themselves, didn't they? Just like in the feeding of the 4,000. The first thing they did was, oh, we have to go find bread. You want us to have to fix this problem? And the exact same thing they did in the boat. They didn't learn anything from Jesus's interaction with the Pharisees. They didn't learn anything from the miracle of the 4,000. They completely miss his warning. And they instantly and automatically turn the spotlight on themselves and they start bickering. about who forgot the bread. There's only one loaf. We have to assume there's 13 people, right? A minimum of 13 people, 12 disciples plus Christ himself. So there's one loaf in the boat. We know that from the text. And what do they do? They absolutely miss the God of the universe that called them away from fishing, has been instructing them. They've seen miracle after miracle throughout Mark. over and over and over again Jesus expressing his authority, expressing his power, correcting the teachings of the Pharisees, and he just simply says, with a small analogy, beware of them and their leaven, and it goes whoosh. And what they do is they bicker like small children. Anybody have more than one child in here? I know everyone, so I know you do. And so whenever you're small children, you find something wrong, and you just mention, oh, this is broken. What do they start doing? Oh, it's your fault. Weren't you supposed to do that? Oh, I forgot to. And they start bickering. Who's gonna get in trouble, right? You guys ever have that with your kids? They start pointing fingers and trying to pass the blame. That's literally what the disciples are doing. They are here with Jesus in a boat who is trying to teach them based on their last interaction and all they can focus on is who to blame for whose responsibility it was to make sure there was enough bread in the boat. I can almost hear the conversations. Weren't there seven baskets left? Didn't you grab some Peter? No, no. It was your fault. It was your fault, Simon. No, Simon, Peter. Sorry, they're the same. John, it was your fault, John. And you can just hear this bickering because they can't get past themselves and their own understanding of who Jesus is. Because if they had the correct understanding of who Jesus is, they would understand that bread, number one, can be provided by Christ, who just made enough food out of five loaves and a few sardines to feed over 4,000 people. But they also wouldn't be so

focused on themselves as to understand and soak up every bit of understanding that Christ can give them while he's here. And yet, they miss the warning. And it would seem as though the opposition to Jesus and his teaching and his ministry wasn't left behind on the shores of Galilee. because that's really what Jesus is doing now, right? He went away from the teachings of the Pharisees several weeks ago, if you guys remember, and he made a 120-mile trek to teach the Gentiles because of the opposition of Pharisees and Herod. So he circles this huge horseshoe, comes back, immediately finds their resistance, once again, right where they left off, and he climbs right back in the boat and says, no, we're done. We're done with this. He leaves off the Pharisees. Never again will they interact in the same way again. His ministry to the common people is done. He's shifting gears on to Jerusalem, and the disciples have been there the entire time, and yet they miss the warning. They're completely unaware of their position, and they're filled with doubt, their own understanding of who Jesus is. And there's a couple points of application that I want to make about this first point. Believers still have doubts. Anybody in here amen that besides me? As a pastor I raise both hands. I still have doubts sometimes when you look around your life and you go is God really in control? Is God really in control? Can I really trust what the scripture says? That's part of our natural human flesh that we still wage war with daily is that we have these doubts that come in because we lean on our own understanding and we're going to talk more about that here in a few moments but we as believers still have doubts. Christ himself called the disciples away from their previous employment and he made them follow him by his command. You guys remember that? He commanded them to follow. And they've been with him ever since. They've seen his teaching. They've seen all of this. And yet their heart is no softer overall than the Pharisees. They have the same reaction. Sometimes we have that same reaction too, don't we? Sometimes our Messiah has to call our attention back to himself. And we're going to go through eight different questions here in just a minute that Jesus uses to call their attention back to himself. But I want us to first identify with the disciples here so that we can understand the gravitas, the majesty, how beautiful our savior is who gives us understanding throughout our Christian life. The Christian faith is not a one-time justification and a high five from God who sets you out in the world to scamper along until you hopefully figure it out. That's not what it is. Jesus gives us the understanding that we need throughout our Christian life. And we're going to see a few ways of how he does that in just a moment but I want to ask you

to think in yourself, think to yourself what has been challenging you recently? What has God been challenging you with recently? What doubts might be in your mind? What doubts are you harboring? How often do we see God do a beautiful miracle in our lives, do a beautiful miracle in our church? It was less than 24 hours ago that these 12 men saw the God of the universe provide countless baskets of overflow food for 4,000 people from five loaves. Less than 24 hours ago. So I would ask you, to examine yourself and think through your own heart and mind here recently and go what doubts in my heart because we all have them. We already established we all have them but I want us to understand and see Christ more beautifully as we move on through the next part of this message. to see what Christ does for those who are his as he continues to move them forward giving them his understanding instead of making us rely on our own because Christ is at the pinnacle of making sure Christ is superior and he makes sure his people are his until the end. Point number two, a charge levied. A charge levied. verses 17-21 a charge levied. So now he's asked the question. The disciples have completely missed it. They're bickering among themselves so they can figure out who's going to be in trouble for not making sure there's enough bread because they completely missed Christ's warning about leaven thinking it applied to physical bread and not to the teachings of Pharisees and Herod or their understanding. And so now he's going to ask them a series of questions. Let's reread them together. Verses 17 through 21. There's eight questions total. 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? When I broke the five loaves for the 5,000, how many baskets full of broken pieces you picked up?" And they said to him, 12. When I broke the seven for the 4,000, how many large baskets full of broken pieces did you pick up? And they said to him, seven. And he was saying to them, do you not yet understand? So Jesus, in a normal fashion that we see in the gospels for his teaching, asks rhetorical questions. Jesus is so good at answering questions with a question or asking rhetorical questions to teach us a lesson. And this is something we see throughout scripture. Do you guys remember how many rhetorical questions God asked Job whenever Job decided that he was gonna put God on trial for being unjust? It was 48, I think. back to back to back to back rhetorical questions about where were you when I laid the foundations of the earth? Where were you when I put the borders of the waters in place? Are you able to tame the dinosaurs whose tails are so big they can knock down trees? And he goes on and on and asks rhetorical questions and Job just kind of

gets smaller and smaller, doesn't he? In his own mind. And so here Jesus is using a similar fashion of teaching for his disciples. And the first one, why do you discuss the fact that you have no bread? Now, notice they don't realize or understand that he immediately perceives what they're talking about and calls them on it. He knows his people. He knows those whom he's called to himself. He knows his disciples. And the word discuss here where it says why do you discuss the fact that you have no bread is in every instance used in Mark is a negative way of referring to scribes, disciples, or the Sanhedrin discussing among themselves something about Jesus. Their own understanding about Jesus whether it be questioning his teaching. thinking about ways of killing him. Every single time this word in the original language is used it's a negative fashion for someone trying to figure out Jesus on their own. Every single time. And so he calls them to the carpet.

Why are you talking about Brett? Then he says do you not yet perceive or understand? Then he says do you have a hardened heart? Those three right there you would think would be enough to get their attention. Do you have a hardened heart? He knows, the disciples have heard Jesus refer to the hardened hearts of the Jewish people. We talked about this not long ago in Isaiah, right? We had a whole discussion about that in one of the texts where he brings up the hardened heart. And here he's quoting Ezekiel 12 too. That's what we're gonna look at next is the next two questions. So he talks about the hardened heart and then he mentions their eyes. And this would be a stab in the heart for the disciples. I'm gonna show you why. So Ezekiel 12.2, I'm just gonna read it to you. You can write it down. You don't have to turn there. But God talking to Ezekiel, son of a man, you live in the midst of the rebellious house who have eyes to see but do not see, ears to hear but do not hear, for they are a rebellious house. Jesus is quoting a prophet who was sent to call Israel for their rebellion, for their inability to follow God, for their breaking of the first covenant of God, and he applies this to the disciples themselves. That'd be a stab in the heart, wouldn't it? The disciples, knowing that they've been called out by Jesus, called to walk with him, to be his followers, to understand who he is, are being compared to one of the worst, most rebellious times in Israelite history, when Ezekiel had to come and tell them that they had broken the covenant. But not only that, if you look back at Mark chapter four and verse 12, Jesus uses the same wording to describe those who are outside the circle, the crowd. You guys remember as we've talked through Mark, we talk about the inner circle, the disciples, those who know him, those who are the called, and those who are on the outside of the circle, those who have ears but cannot hear, those who have eyes and cannot see. Mark 12, he says, so that while seeing they may see and not perceive, and while

hearing they may hear and not understand, lest they return and be forgiven. So if you recall the whole text there, the disciples were asking Jesus why he taught them parables. And he explains to them so that they cannot see and cannot understand. And now he's applying the exact same wording to them. So now they've had a stab to the heart one would think. They've been asked five questions so far. Why do you discuss the fact that you have no bread? Do you not perceive or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear? And so echoing the prophets. And now he moves on to talk about and bring up the most relevant things that he's done in the lives of the disciples recently regarding the same kind of information that he's already talking to them about. He asked them a question. And do you not remember when I broke the five loaves for the 5,000 how many baskets full of broken pieces you picked up? They said to him 12. You can almost hear when your kids and you ask them a rhetorical question that they have to answer and they're like 12. You can almost hear their heads drop and their voices go down because they don't want to answer you. At least I didn't answer what my kids always answer which is I don't know. You ask them something. Anybody else deal with that besides me? I don't know. But now you have that same idea. You can just hear them. And then he says, when I broke the seven for the 4,000, how many large baskets full of broken pieces did you pick up? They said to him, seven. And so now they're having to acknowledge with their own mouths the provision that he himself has provided. Now, quick side note, you guys remember last week when I said the 4,000 is a different feeding than the 5,000, right? I bled it all out. This is probably the nail in the coffin for that argument, because Jesus himself refers to two different times he did it. So that's the nail in the coffin. I was waiting until this week to show you guys that so you can read it yourselves. But that's the nail in the coffin. We know that these were two different feedings, not the same onetwice. And so he brings up both feedings and says, you're worried about physical bread. Do you not remember what I just did? Not only to Jews, but to Gentiles. To the Gentiles that you said, you want us to feed these people? How often does God do that for us? I've had to put my head down and go, answer God when he says, who provided for your family when your daughter was born at 27 weeks? You did. Who provided for you when your house was on the market for over a year and you had less than a few weeks to sell it before you basically had two mortgages? You did. who provided a job for you a week before you ran out of money from being laid off. You did. Anybody else have stories that are being brought to your mind of times that God has provided

for you over and over and over and like a spoiled brat child we forget over and over and over again because we rely on our understanding of who Christ is instead of relying on what he tells us he is and what he shows us he is and what he graciously guides our hearts and minds to. And so the disciples are having to have that same reaction. 12, seven, but they're so caught up in themselves. Do you remember in point one when I mentioned they drew the spotlight to themselves, the same thing they did earlier with the feeding of the 4,000, the same thing they've done over and over and over again throughout Mark. They're so focused on themselves just like we are. The spotlight gets drawn to themselves just like we do. Because if the spotlight was where it should be, which is focusing on our Christ and our savior, would we so easily forget the things that he's done for us? Would we so easily forget what he's provided for us? The miracle of salvation alone gives so much into our account we should never have to question him again. And yet by his grace as a loving father he gives things to us over and over and over again in the most minuscule ways that we probably don't even realize half the time. And yet we still turn the spotlight inevitably in our fickle human flesh to ourselves over and over and over again. I found a quote this week that sums this up so perfectly. Disciples mirror humanity at large which is so stuck in its own world and cares that it is blind and deaf to God. Man. And then the question of the hour. in my opinion the pinnacle of this text in verse 21 and he was saying to them do you not yet understand. And the way the wording in the original language in verse 21 is a summation of everything else he taught them or was saying to them. So in the original language this was not just a simple statement. He made the statement in amongst other things he was saying but Mark is basically saying to recap everything else he said he was basically telling them do you not yet understand. So it's a summation statement. And so he asked them do you not yet understand? And of course the answer is no they don't. They don't yet understand. Because true understanding about Christ does not come from ourselves. And that's the entire point of this message and that's why I keep saying they were going off of their own understanding. The Pharisees were going off of their own understanding. In their minds they had formulated a picture of the Messiah that would come in conquering to rule Jerusalem, to take down Rome, to establish the throne of David once again, and they came to Christ with their own understanding. Herod being a Roman who liked to be entertained, what was the main pastime in the Roman Empire? entertainment 100%. Whether it be the gladiators, whether it be the way they worship their gods, whether it be being entertained in the palace of the Caesar, their main pastime was entertainment. Does that ring a bell for a culture?

So Herod's understanding of this man was someone who could put on a spectacle. He can do things that other people can't do. I want to see him so I can see this sign. So we have the understanding of the Pharisees coming in and bringing in what they think is right. We see the Herod bringing in what he thinks is right. Now we have the disciples bringing their understanding to what Jesus is and we're not real clear on what the perception of the disciples here is only that they don't have the correct one. We know the disciples don't have the correct one because they're not understanding him. So what I want us to understand here is we take a larger expansive look at scripture and understanding Proverbs 3, 5, and 6. Anybody have that memorized? Maybe as a kid Proverbs 3, 5, and 6. Trust in Yahweh with all your heart and do not lean on your own understanding. In all your ways acknowledge him and he will make your paths straight. That was one of my royal ambassador memory verses from years and years ago. And so when we think about bringing our own understanding to the table we need to understand that faith is not separate from understanding. Say that again. Faith is not separate from understanding. The Christian walk, the Christian life is not a blind faith that you just blindly oh, yeah, I'm just following the law. I don't really know what's going on. It's not a leap of faith in the mindset that you have nothing to foundationally base your faith on. Faith requires understanding. The difference is it's not our understanding. It's the understanding that Christ gives us. You may be thinking Josh, boy, that's crazy. That's a lot here from such a small thing of some questions. Well, understanding the basis of what Christ is trying to get the disciples to open their minds, to get through their thick skull. I joke all the time, I'm going bald back here, because God has to smack me in the back of the head to remind me about things all the time. When he over and over and over again brings things to your attention to teach you about himself, and how often we still bring our own understanding to the table. But God in his grace through Christ's work on the cross and through the indwelling of the spirit we get to understand from his perspective. And we're going to see this play out over the next couple of weeks. I don't want to give away next week's sermon or the next two weeks but we're going to see him now then take and heal a blind man and then suddenly the gift clicks and you'll see Peter confess who Christ is and upon that confession that's based on the understanding he gives them He then, we're gonna see in verse, if you scroll it down real quickly in verse eight, I won't give away too much, but in verse 31 of chapter eight, Jesus says, and he began to, or Mark says, and he began to teach them that the son of man must suffer many things and be rejected by the elders and

the chief priests and the scribes and be killed and after three days rise again. So we're about to shift gears to where they have been given the gift of understanding through his miracles, the gift

of understanding through these rhetorical questions, and they're going to then know he's the son of man, confess he's the son of man, and he's going to expand their understanding even further. Hopefully you'll still come back

for the next two sermons, because there's more than just that, okay? But understanding

this text and how deep it goes, you have to understand it in the whole chapter. And so we have got to stop bringing our understanding to the table because Christ graciously gave us a gift that we have in dwelling within us to understand who he is. I want to walk you through where he promises that and then we'll wrap up. Does that sound fair? A little bit of extra reading, okay? John chapter 17, turn there for me. John chapter 17, verses six through 10. It's so exciting to see what

God gives us. He's getting on the disciples here for leaning on their own understanding. Don't look at the understanding of the Pharisees. Don't look at the understanding of Herod and yet he provides us the very understanding that we lack and how beautiful and gracious that is. John chapter 17 verses 6-10. This is the high priestly prayer. This is Jesus praying to the father for his followers. I have manifested your name to the men whom you gave me out of the world. They were yours and you gave them to me and they have kept your word. Now they have come to know that everything you have given me is from you. For the words which you gave me I have given to them and they received them and truly understood that I came forth from you and they believe that you sent me. I ask on their behalf. How beautiful it is to see our savior pray to the father for us. Quick side note. I ask on their behalf. I do not

ask on behalf of the world but of those whom you have given me for they are yours and all things that are mine are yours and yours are mine and I have been glorified in them. So Jesus is praying to the father and he says I have given them everything they need to know and they have believed it. We know that belief and understanding comes from Christ. And to build that even more flip back a couple of pages to John chapter 16 verses five through 15. So we know the understanding comes from Christ but how do we get there? John tells us. John chapter 16 verses five through

15. But now I am going to him who sent me and none of you ask me where are you going? But because I have said these things to you sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away, for if I do not go away, the advocate will not come to you. But if I go, I will send him to you. And when he comes, we'll convict the world concerning sin and righteousness and judgment,

concerning sin because they do not believe in me, and concerning righteousness because I go to the father and you no longer see me, and concerning judgment because the ruler of this world has been judged. I still have many more things to say to you, but you cannot bear them now, but when he, the spirit of truth comes, he will guide you into all the truth, for he will not speak from himself, but whatever he hears, he will speak, and he will disclose to you what is to come. He will glorify me, for he will take of mine and will disclose it to you. All things that the father has are mine therefore I said that he takes of mine and will disclose it to you. So now we have more of a breakdown of Christ telling his disciples everything comes from me. The advocate that I send will teach you all things about me. He will give us the correct understanding. And then in John 15, 26 through 27, he goes on to say, when the advocate comes, whom I will send to you from the father, the spirit of truth who proceeds from the father, he will bear witness about me, and you will bear witness also, because you have been with me from the beginning. and then the nail in the coffin to seal this idea of the true understanding coming from Christ alone. John 14.26. But the advocate, the Holy Spirit, whom the father will send in my name, he will teach you all things and bring to your remembrance all that I said to you. So when we're thinking about the context of what Jesus is trying to get the disciples to understand in this boat, what their hard-headed, hard-hearted minds and hearts can't comprehend, the rhetorical questions that he's trying to smack them in the face with to get them to wake up and understand. In John, which in a timeline is just shortly after he turns towards Jerusalem. So the teaching of John is what basically is going to be taught during that time that I read in Mark chapter eight, verse 31, that he begins to expand. So this is the teaching that Mark is referencing. John just gives us the detail of it. And so Christ begins to expand and says everything you need to know I've given you. Which makes us in the future go oh, so the disciples have everything they needed. What about us? And then Jesus goes on to explain no, no, the advocate, the spirit that comes because I'm going is to your advantage that I'm going because this spirit will now indwell you which will write my words on your heart instead of on tablets in the new covenant. He now will indwell you and teach you everything you need to know. But what you have to do is stop leaning on your own understanding. You have to heed the warning of the Messiah and not listen to the understanding of those around you when it contradicts scripture. You have to stop thinking that you can figure out what's going on and take Christ at his word. because it is his understanding upon which we depend. It is his understanding that shows us that we are sinners in need of a savior. It's his

understanding of who he is. Think about worldly wisdom for just a minute. Think about it for just a moment. In worldly wisdom, do you think a king, does it make sense in worldly wisdom for a king to sacrifice himself for his people? I mean, you could maybe argue like on a valiant battlefield kind of a thing, he leads the charge, right? But that's about it, right? He doesn't, he doesn't sacrifice himself to redeem his people. That makes no sense in a worldly manner. What about a king coming as a servant to serve the very people he's going to save and then sacrifice himself? Now we're upping it a notch. So it's bad enough from a worldly perspective to think that a king would sacrifice himself at all let alone come as a servant to serve the very people he's going to save. And then the sacrifice that he makes of himself is in the most gruesome, brutal way that you can possibly imagine to be killed at that time. sacrificing himself so we can have that understanding. We have to understand Christ does not come with an understanding that can be found in the world. We cannot understand him in worldly mindsets and worldly understanding.

It is a gift from God alone that we can understand who he is and who we are and why we need him. It makes no sense from a worldly perspective. It is only through his understanding. And so now the Messiah's warning as revealed both in word and action is to not be like the Pharisees and Herod. Seeking a sign to apply their own understanding to Jesus and also to not be like the disciples who have been called by God. We have to move past our own understanding and look to him alone. So our application I'm hoping you have made the jump to the application already but here it is just to make sure we're all on the same page. Don't rest on your understanding.

It's not about what we think Christ is or who he should be or what TV show portrays him a specific way or what movie portrays him a specific way. What it is is what Christ has revealed to us in his word full stop. That's it. And the only way that we understand that is by the gift of the spirit enlightening the word so that we can understand it. as he explains it to us over and over and over again. And to understand also that there are still things that we are hard hearted about and have doubts about that we don't understand. There are and there's going to be until glorification. But be ready for those rhetorical questions. Be ready for those times that Christ through his spirit or through his actions around us kind of bumps in the right direction. We're still sheep. We're a little slow to catch on. Sometimes he has to use his rod and his hook to guide us where we need to go don't we? He has to do that because of our reaction. So I would tell you to rejoice

in those times when you see that you're being nudged in the right direction by a loving father and shepherd. so that you can be given the understanding that's required to grow in him because as we continue to grow, we talked about in men's breakfast yesterday how God tends to reveal things to us in layers almost like he's peeling back an onion. And he works on us in one way a little bit and then once he gets that figured out, he pulls back another layer and he works on us with that. Thank God he doesn't just chop us down the middle and expose everything at once. I don't know that we could handle that. But he, as a gracious father, fixes us slowly layer by layer and fix by fix and expands our understanding moment by moment and day by day and as we read his word and we gather with his body our understanding is expanded but we have to resist the urge to lean on our own understanding

because it's so easy to fall back in that effect. So easy to fall back into that lifestyle. So, in conclusion the idea of understanding is very important. Faith without understanding is blind faith which is not the scriptural biblical faith. And this understanding is going to be expanded for us here in Mark very soon as Peter will confess that he's been given the gift of understanding when he calls Christ the son of God. The miracle of understanding for the disciples is quickly approaching. It's almost here. But as we see today it's not complete yet. The disciples still have a lot to learn and we know through the rest of the gospel we're going to see some other things they still have to be taught and throughout acts they still have to learn and throughout the rest of the new testament they still have to learn. So I want to encourage you that salvation does not come with a full understanding of everything about God and his word at that moment. It gives us the understanding we need to acknowledge him as Savior, acknowledge ourselves as sinners and he so graciously guides us through renewal, through his word, through gathering with the body as he expands our understanding

as we move forward. Praise God for a Savior who warns us. Praise God for a Savior who gives us more understanding as we grow in him. Let's go to the Lord in prayer. We're so thankful for your grace

today. We're so thankful for the understanding that you have given us at justification but that you don't leave us there. That you teach us more and more about understanding you and that it's your understanding that we grasp. It's your understanding that we need, not our own. Help us not to lean on our own understanding but to come to you humbly and to understand our need and utter dependence upon you for everything we know about you comes from you. For had you not revealed We would never have known you. I pray that everyone in this room will see the miraculous glory of you condescending to teach us, to help us to understand, to reveal yourself to us so that

we could be reconciled to the father by your beautiful work. Help us  
to remember the gospel  
as we head into this week and that we would encourage each  
other in this body with it daily. In your holy name I pray, amen.