

Pentwater Bible Church

Gospel of Mark

Message 18

July 27, 2014



The Conversion of St Paul by Caravaggio Cir 1601

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Pentwater Bible Church

The Book of Mark
Message Eighteen
The Genuine Family of Jesus
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The Sower by Vincent van Gogh, Cir 1888

JESUS DESCRIBES HIS GENUINE FAMILY

Mark 3:31-35

³¹ There came then his brethren and his mother, and, standing without, sent unto him, calling him. ³² And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. ³³ And he answered them, saying, Who is my mother, or my brethren? ³⁴ And he looked round about on them which sat about him, and said, Behold my mother and my brethren. ³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother (KJV).

This is the rest of the story that began in Mark 3:19b-21. *And they went into a house. ²⁰ And the multitude cometh together again, so that they could not so much as eat bread. ²¹ And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.* The story of His family coming to get Him continues here in verse thirty-one to the end of chapter three. The crowds again pressed upon Him and His apostles that they had no quiet time to even eat. The message of people accusing Him of being insane had reached His family and they had come to investigate. At first when His ministry

began His family did not believe who He was (John 7:5). Later they would believe (Acts 1:14) and Jude as well as James His brothers wrote books in the New Testament. James became the bishop of Jerusalem and presided over the first world wide Church Council (Acts 15:1-16). Jesus was proving His deity to the religious authorities through His miracles and fulfilling the Old Testament prophecies, which caused people to say, "*He is beside himself.*" Mary for certain knew He was special but must have thought something was amiss wherein the family needed to intervene in His activities. So they came together to take Him home.

The crowd was huge and dense as they pressed against one another to get closer to the superhuman man who taught as no one else ever had. Nobody had ever done so many miracles before them. He even caused dead people to rise and be restored to life again. So as the crowd pressed ever closer to get a look at Him, His detractors began to marginalize His doctrine by saying that He was not in His right mind. The Pharisees, Sadducees, and the Scribes were upset at the thought that their authority was being usurped by the appearance of the Genuine God in the Messiah. It is important to understand the degree of the threat Jesus posed to the religious authorities. Insight into this issue allows us to understand how the Jewish people came to *not believe* that Jesus was the Messiah. Even though The Jewish Messiah started the Church and all the first believers were Jewish, the authorities denounced Him and maligned His authority to do things such as forgiving sins and healing. They were very threatened and took measures to eliminate this threat both by killing Him and *forbidding* the general population from following Him. The general population had become very much attached to Him by this time. What is important to see in these events that some believed on Him and some did not. This is the same as it is today. In this section Jesus describes just exactly whom it was that was truly saved.

Someone in the crowd let Him know that His *birth family* was here to see Him. They were responding to the Pharisees declaration of His madness. When the people in the crowd alerted Him to this fact, He just asked a rhetorical question regarding His *spiritual family*. Jesus always answered a question with a much deeper and spiritual truth that in many cases did not directly correspond to the question being posed. The question opened an opportunity for Him to declare the truth of who His genuine family was. Later in the Gospel of John He would say that in a different way.

John 10:24-33

²⁴ Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. ²⁵ Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, they bear witness of me. ²⁶ But ye believe not, because ye are not of my sheep, as I said unto you. ²⁷ My sheep hear my voice, and I know them, and they follow me: ²⁸ and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹ My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. ³⁰ I and my Father are one. ³¹ Then the Jews took up stones again to stone him. ³² Jesus answered them, Many good works have I

shewed you from my Father; for which of those works do ye stone me? ³³ The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God (KJV).

Quite simply Jesus said that the truly saved and He called them His family, are those who live a life in obedience to God. They (we) are His sheep, hear His voice and follow Him. No man can take our salvation away from us.

In the course of events as they were denouncing Him as a sinner they told the parents of one blind man to whom Jesus restored his sight that He was a sinner and did not have the authority to do these things.

John 9:4-12

⁴ I must work the works of him that sent me, while it is day: the night cometh, when no man can work. ⁵ As long as I am in the world, I am the light of the world. ⁶ When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, ⁷ and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. ⁸ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? ⁹ Some said, This is he: others said, He is like him: but he said, I am he. ¹⁰ Therefore said they unto him, How were thine eyes opened? ¹¹ He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. ¹² Then said they unto him, Where is he? He said, I know not (KJV).

THE PEOPLE FEAR THE RELIGIOUS AUTHORITIES

John 9:13-38

¹³ They brought to the Pharisees him that aforetime was blind. ¹⁴ And it was the sabbath day when Jesus made the clay, and opened his eyes. ¹⁵ Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. ¹⁶ Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. ¹⁷ They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. ¹⁸ But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. ¹⁹ And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? ²⁰ His parents answered them and said, We know that this is our son, and that he was born blind: ²¹ but by what means he now seeth, we know not; or who hath opened

his eyes, we know not: he is of age; ask him: he shall speak for himself.²² These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.²³ Therefore said his parents, He is of age; ask him.²⁴ Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.²⁵ He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.²⁶ Then said they to him again, What did he to thee? how opened he thine eyes?²⁷ He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? will ye also be his disciples?²⁸ Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.²⁹ We know that God spake unto Moses: as for this fellow, we know not from whence he is.³⁰ The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.³¹ Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.³² Since the world began was it not heard that any man opened the eyes of one that was born blind.³³ If this man were not of God, he could do nothing.³⁴ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.³⁵ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?³⁶ He answered and said, Who is he, Lord, that I might believe on him?³⁷ And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.³⁸ And he said, Lord, I believe. And he worshipped him (KJV).

We can see how they threatened the parents and the man who was healed of his blindness.

1. Who did this healing?
2. How did he do it?
3. The accused him of not actually being blind.
4. The parents of the man feared the religious authorities by being put out of the synagogue so they told the Pharisees to ask their adult son for details.
5. He simply said he did not know who the man was that healed him.
6. He was blind and now he sees.
7. Then he challenged them regarding the issue of sin and who is a sinner.
8. They did not like being lectured and denounced the son as a sinner too.
9. The Pharisees then cast him out of the fellowship in the synagogue for being honest by describing what happened and how it happened. He risked losing his connections to the religious community and all the employment and fellowship opportunities that provided by being honest.
10. Finally Jesus comforted the man with an offer of eternal life also known as salvation in Christ Jesus, which he accepted. This man lost his job and fellowship with other Jewish families but *gained eternal life*.

THE PARABLE OF THE SOWER

Mark 4:1-9

And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. ² And he taught them many things by parables, and said unto them in his doctrine, ³ Hearken; Behold, there went out a sower to sow: ⁴ and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. ⁵ And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: ⁶ but when the sun was up, it was scorched; and because it had no root, it withered away. ⁷ And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. ⁸ And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. ⁹ And he said unto them, He that hath ears to hear, let him hear (KJV).

The parable is one of the Kingdom parables. They describe the Messianic Kingdom and its various aspects. This one describes who will go in to it. Others paint an unforgettable portrait of life inside the kingdom, as well as outside. The opposition to Jesus was mounting and this parable is the major turning point in this book and in Matthew's Gospel as well (Matthew 13:1). Jesus the King Messiah (*Mashiach Nagid*) had authenticated Himself through the miracles and now He was going to speak directly to His disciples to instruct them in some truths. This was the first time He told parables. Parable comes from two Greek words (*para* and *ballō*) which when placed together mean to throw alongside. Just like the rabbis of His time Jesus used these simple word pictures to help people grasp the essence of what His earthly Kingdom will be like when he returns to establish it on earth as it is in Heaven (Matthew 6:10). Jesus used imagery from everyday life in their agrarian community to illustrate the message that He was conveying. The parables of Jesus had a literal or surface meaning and one that was hidden as well. The hidden meaning was the spiritual truth He was conveying to His audience. This hidden or under the surface meaning was the essence or the deeper spiritual truth Jesus conveyed to those who were His sheep and interested in learning all that He had to say. His parables would reach those who genuinely sought God. Those who sought Him with all their heart would find Him and understand what He was saying. One of the many Old Testament verses that assure us that those who truly seek God will find Him is found in the book of Deuteronomy.

Deuteronomy 4:29

²⁹But from thence ye shall seek Jehovah thy God, and thou shalt find him, when thou searchest after him with all thy heart and with all thy soul (ASV 1901).

Before He began to speak He went out on a boat in order to be able to address His followers with a louder volume, as His voice would travel over the water and become louder before it reached the shore where the listeners were.

Jesus is using the parable here to discuss how the Word of God is spread about in the world and its reception. He uses the imagery of a farmer spreading seed upon the earth. The seed which represents God's word and specifically here related to those who would enter His future earthly Kingdom will fall on four kinds of ground. No matter how skillful the early agrarian farmer was some seed would go to destinations that were unintended. Therefore the farmer would liberally cast the seed about so that enough fell on the good ground into which it was intended to go and would flourish there.

1. Some seed would fall on the footpath in the hard soil compacted by the foot traffic and it could not penetrate into the soil. In this case birds came and ate the available seeds.
2. Some seed fell on shallow soil with rock underneath so that it would spring up quickly but because of the shallow soil it would wither with the hot sun that would remove the moisture because there was no root system to draw water from the soil.
3. Some seed fell upon the thorns, which would rob the sprouts of nutrition, water, light and space. As the stronger aggressive thorns grew they choked out the good seed and it could not grow and develop.
4. Some seed also fell on fertile soil. In this soil it would grow develop and multiply. Sometimes it would multiply ten, times or thirty of even a hundred times which enabled the farmer to have a great crop and also be well prepared for seed crops for the next year.

Jesus said the true listeners of His Word (His sheep) would be the fertile ground explained in the parable. For those who bear fruit it is because we have listened and sought God. If others that we have shared the Gospel with bear fruit it is because the seed has taken root in their hearts. Just as today many will come to hear a Bible teacher out of interest in a message or the teachings that they have not heard. However, they may not respond because they are not seeking God. Those who honestly seek God with all their hearts will find Him and they will listen to what he says and understand and follow Him.

NEXT WEEK: MARK: EVERYTHING WILL BE REVEALED & KINGDOM PARABLES

Please call or e-mail with any questions or comments

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Some examples of His parables are listed here.

PARABLES FROM THE AGRARIAN SOCIETY

1. The Sower and the Seeds (Mark 4:3-9; Matthew 13:3-9; Luke 8:5-8)
2. The Grain of Wheat (John 12:24)
3. The Weeds in the Grain or the Tares (Matthew 13:24-30)
4. The Net (Matthew 13:47-50)
5. The Seed Growing Secretly (Spontaneously) or The Patient Husbandman (Mark 4:26-29)
6. The Mustard Seed (Matt 13: 31; Mark 4:30-32; Luke 13:18 f.)
7. The Leaven (Matthew 13:33; Luke 13:20)
8. The Budding Fig Tree (Matthew 24:32; Mark 13:28; Luke 21:19-31)
9. The Barren Fig Tree (Luke 13:6-9)
10. The Birds of Heaven (Matthew 6:26; Luke 12:24)
11. The Flowers of the Field (Matthew 6:28-30; Luke 12:27)
12. The Vultures & the Carcass (Matthew 24:28; Luke 17:37)
13. The Tree and its Fruits (Matthew 7:16; Luke 6:43-49)
14. The Weather Signs (Luke 12:54-56; Matthew 26:2; Mark 8:11-13)

OCCUPATION AND REMUNERATION

1. Master and Servant (Luke 17:7-10)
2. The Servant Entrusted with Authority or The Faithful and Unfaithful Servants (Matthew 24:45-51; Luke 12:42-46)
3. The Waiting Servants (Luke 12:35-38; Mark 13:33-37)
4. The Laborers in the Vineyard or The Generous Employer (Matthew 20:1-16)
5. The Money in Trust or The Talents (Matthew 25:14-30; Luke 19:12-27)
6. The Lamp (Matthew 5:14-16; Mark 4:21; Luke 8:16, 11:31) and The City Set on a Hill (Matthew 5:14)
7. The Body's Lamp (Matthew 6:22; Luke 11:34-36)
8. The Discarded Salt (Matt 5:13; Mark 9:50; Luke 14:34 f.)
9. The Patch and the Wineskins (Matthew 9:16; Mark 2:21; Luke 5:36-39)
10. The Householder's Treasure (Matthew 13:52)
11. The Unjust Steward (Luke 16:1-12)
12. The Defendant (Luke 12:58; Matthew 5:25 f.)
13. The Unforgiving Official or The Unmerciful Servant (Matthew 18:23-35)
14. The Rich Fool (Luke 12:16-21)
15. The Wicked Vinedressers (Matthew 21:33-41; Mark 12:1-9; Luke 20:9-16)
16. The Two Builders (Matthew 7:24-27; Luke 6:47-49)
17. The Two Debtors (Luke 7:41-43)
18. The Hidden Treasure (Matthew 13:44)
19. The Pearl of Great Price (Matthew 13:45 f.)

OPEN OPPORTUNITIES AND CLOSED

1. The Closed Door (Luke 13:24-30)
2. The Doorkeeper (Mark 13:33-37; cf. Matt 24:42)
3. The Thief in the Night and the Faithful Servants (Matthew 24:42-51.; Luke 12:32-48.)
4. The Strong Man Bound (Matthew 12:29; Mark 3:27; Luke 11:21 f.)
5. The Divided Realm (Mark 3:24-26; Luke 11:17-20)
6. The Unoccupied House or The Demon's Invasion (Matthew 12:43-45; Luke 11:24-26)
7. The Importunate Neighbor (Luke 11:5-8)
8. The Son's Request (Matthew 7:9-11; Luke 11:11-13)
9. The Unjust Judge or The Importunate Widow (Luke 18:1-8)
10. The Pharisee and the Publican (Luke 18:9-14)

RELATED TO FEASTS AND WEDDINGS

1. The Sulking Children or The Children in the Marketplace (Matthew 11:16-19; Luke 7:31-35)
2. The Arrogant Guest (Luke 14:7-11)
3. The Bridegroom's Friend (John 3:28)
4. The Bridegroom's Attendants (Matthew 9:15; Mark 2:18; Luke 5:34)
5. The Bride's Girlfriends or Ten Virgins (Matthew 25:1-13)
6. The Tower Builder and The Warring King (Luke 14:28-32)
7. The Wedding Feast or The Unwilling Guests (Matthew 22:1-10; Luke 14:16-24)
8. The Wedding Garment (Matthew 22:11-14)
9. The Rich Man and Lazarus (Luke 16:19-31)

THAT WHICH IS LOST AND ALSO FOUND

1. The Good Samaritan (Luke 10:25-37)
2. The Prodigal Son or The Loving Father (Luke 15:11-32)
3. The Two Sons, The Apprentice Son, and The Slave and Son (Matthew 21:28-32; John 5:19-20; John 3:35)
4. The Lost Coin (Luke 15:8-10)
5. The Lost Sheep (Matthew 28:12-14; Luke 15:4-7)
6. The Shepherd, the Thief, and the Doorkeeper (John 10:1-18)
7. The Doctor and the Sick (Matthew 9:12; Mark 2:17; Luke 5: 31)
8. The Great Assize or The Sheep and the Goats (Matthew 25:31-46)