

## The Mind of Christ - Lesson 110

June 11, 2021

Welcome to another edition of The Mind of Christ. We are glad that you joined us for this session. We are making our way through everything Jesus did and everything He said that we can find in the New Testament, at least in the 4 Gospels of the life of Christ. We are following A. T. Robertson's book, "The Harmony of the Gospels", and he divides up the life of Christ into different sections.

We're on Section 67 so we've been at this for a while and we want to make a little more headway today. We'll cover maybe about three sections today, I think, so stay with us on this. The first section is Section 67, "**The Return and the Healing of Jairus' Daughter and of the Woman Who Only Touched Christ's Garment**", so we'll be looking at those two stories together. It is found in three of the gospels so let's jump right in. I think we'll read all three of them to get the 'sense' because there are some differences; and we'll note those differences as we go through. The first is found in **Matthew 9:18-26**:

### **Matthew 9:18-26**

<sup>18</sup> While He was saying these things to them, a synagogue official came and bowed down before Him, and said, "My daughter has just died; but come and lay Your hand on her, and she will live." <sup>19</sup> Jesus got up and began to follow him, and so did His disciples.

<sup>20</sup> And behold, a woman who had been suffering from a hemorrhage for twelve years, came up behind Him and touched the fringe of His cloak; <sup>21</sup> for she was saying to herself, "If I only touch His garment, I will get well." <sup>22</sup> But Jesus turning and seeing her said, "Daughter, take courage; your faith has made you well." And at once the woman was made well.

<sup>23</sup> When Jesus came into the official's house, and saw the flute-players and the crowd in noisy disorder, <sup>24</sup> He said, "Leave; for the girl has not died, but is asleep." And they began laughing at Him. <sup>25</sup> But when the crowd had been sent out, He entered and took her by the hand, and the girl got up. <sup>26</sup> This news spread throughout all that land.

The second account of this is found in **Mark 5:21-43**. By the way, I'm reading in the New American Standard Bible because it's the most literal Bible I know of in the English translation.

### **Mark 5:21-43**

<sup>21</sup> When Jesus had crossed over again in the boat to the other side, a large crowd gathered around Him; and so He stayed by the seashore. <sup>22</sup> One of the synagogue officials named Jairus came up, and on seeing Him, fell at His feet <sup>23</sup> and implored Him earnestly, saying, "My little daughter is at the point of death; please come and lay Your hands on her, so that she will get well and live." <sup>24</sup> And He went off with him; and a large crowd was following Him and pressing in on Him.

<sup>25</sup> A woman who had had a hemorrhage for twelve years, <sup>26</sup> and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse— <sup>27</sup> after hearing about Jesus, she came up in the crowd behind Him and touched His cloak. <sup>28</sup> For she thought, "If I just touch His garments, I will get well." <sup>29</sup> Immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.

<sup>30</sup> Immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, “Who touched My garments?” <sup>31</sup> And His disciples said to Him, “You see the crowd pressing in on You, and You say, ‘Who touched Me?’” <sup>32</sup> And He looked around to see the woman who had done this. <sup>33</sup> But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him and told Him the whole truth. <sup>34</sup> And He said to her, “Daughter, your faith has made you well; go in peace and be healed of your affliction.”

<sup>35</sup> While He was still speaking, they came from the house of the synagogue official, saying, “Your daughter has died; why trouble the Teacher anymore?” <sup>36</sup> But Jesus, overhearing what was being spoken, said to the synagogue official, “Do not be afraid any longer, only believe.” <sup>37</sup> And He allowed no one to accompany Him, except Peter and James and John, the brother of James. <sup>38</sup> They came to the house of the synagogue official; and He saw a commotion, and people loudly weeping and wailing. <sup>39</sup> And entering in, He said to them, “Why make a commotion and weep? The child has not died, but is asleep.” <sup>40</sup> They began laughing at Him. But putting them all out, He took along the child’s father and mother and His own companions, and entered the room where the child was. <sup>41</sup> Taking the child by the hand, He said to her, “Talitha kum!” (which translated means, “Little girl, I say to you, get up!”). <sup>42</sup> Immediately the girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded. <sup>43</sup> And He gave them strict orders that no one should know about this, and He said that something should be given her to eat.

As you can see, **Mark’s** account is much longer than **Matthew’s** account. Now we’ll go over to **Luke 8:40-56** and pick up the account here in the way **Luke** describes it:

### **Luke 8:40-56**

<sup>40</sup> And as Jesus returned, the people welcomed Him, for they had all been waiting for Him. <sup>41</sup> And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus’ feet, and began to implore Him to come to his house; <sup>42</sup> for he had an only daughter, about twelve years old, and she was dying. But as He went, the crowds were pressing against Him.

<sup>43</sup> And a woman who had a hemorrhage for twelve years, and could not be healed by anyone, <sup>44</sup> came up behind Him and touched the fringe of His cloak, and immediately her hemorrhage stopped. <sup>45</sup> And Jesus said, “Who is the one who touched Me?” And while they were all denying it, Peter said, “Master, the people are crowding and pressing in on You.” <sup>46</sup> But Jesus said, “Someone did touch Me, for I was aware that power had gone out of Me.” <sup>47</sup> When the woman saw that she had not escaped notice, she came trembling and fell down before Him, and declared in the presence of all the people the reason why she had touched Him, and how she had been immediately healed. <sup>48</sup> And He said to her, “Daughter, your faith has made you well; go in peace.”

<sup>49</sup> While He was still speaking, someone came from the house of the synagogue official, saying, “Your daughter has died; do not trouble the Teacher anymore.” <sup>50</sup> But when Jesus heard this, He answered him, “Do not be afraid any longer; only believe, and she will be made well.” <sup>51</sup> When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl’s father and mother. <sup>52</sup> Now they were all weeping and lamenting for her; but He said, “Stop weeping, for she has not died, but is asleep.” <sup>53</sup> And they began laughing at Him, knowing that she had died. <sup>54</sup> He, however, took her by the hand and called, saying, “Child, arise!” <sup>55</sup> And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat. <sup>56</sup> Her parents were amazed; but He instructed them to tell no one what had happened.

You can see that **Mark** and **Luke** are the longer versions and they all have some variations, so we'll dive into unpacking this and see what we can learn about "**the mind of Christ**".

**Mark** and **Luke** mention Jesus' return to Galilee from across the Lake. It appears the crowds were waiting for Him when He returned. **Mark** says that "a great multitude" had gathered about Him. **Luke** says they welcomed Him for they had been waiting for Him. The word 'welcome' means 'to take fully', 'to accept', 'to receive gladly'. So they were glad to see Jesus; the crowds had a favorable view of Jesus and wanted to see Him.

It seems Jesus had a stormy all-night trip across the lake, then He had a dramatic encounter with two demoniacs, and then a confrontation with some irate towns-folks, and then another trip across the lake. He and His disciples had to be pretty tired by this point. **Matthew** indicates that He starts teaching when He gets back, and soon afterwards is approached by a distraught father whose daughter has just died, or is in the process of dying. **Matthew** says the daughter has just died, and **Mark** says 'my little daughter is at the point of death'. **Luke** says that she was dying. So, in reading carefully, it is clear that **Matthew** is relating that the girl did die before Jesus arrived and he picks up the story as to what the condition of the girl was when Jesus arrived. **Mark** and **Luke** are more detailed in their chain of events. **Mark** and **Luke** give the man's name Jairus; **Matthew** does not. All three tell us that he was a synagogue official. He was an "archon"; the first or chief ruler of the synagogue.

In the domain of the synagogue, this was the 'president' if you will; the chief ruler. It's used of Jesus as well in **Revelation 1:5** and of Satan it's used as the 'prince of devils' in **Mark 9:34**. This man likely cared for the building, assigned tasks, he kept order; it held some local prestige, but not a very big shot. He wasn't an extremely important person, but he was given a responsibility in the synagogue.

All three have the man falling down at Jesus' feet, or bowing down. He seems to recognize the superiority of Jesus and his utter need for Jesus in this circumstance. He was desperate. **Luke** tells us that his daughter was twelve years old, something important for a physician to know. **Matthew** and **Mark** tell us the official asked Jesus to come and to 'lay on hands' and she will be well or she will live. It seems the man has faith and is acting 'on the faith' but still believes Jesus needs to be present and needs to actually touch the girl for her to live. Another man, later simply says, "Say the word" (**Matthew 8:8**), but Jesus starts out. His disciples also followed. Remember, they must all be very tired; little sleep for at least two days. It's a small thing, but **Matthew** says that they wanted Jesus to "lay His hand on her" ... singular. **Mark** says "hands" ... plural. It's just a small thing, but ... a difference.

A great multitude also followed Jesus as He went. It seems so many wanted to see what Jesus would do next. It says this crowd was *pressing Him*, close around Him. He was not walking out in front singularly.

The nature of the woman's illness (who touched Jesus) was hemorrhaging for twelve years. Note: *she has suffered as long as the child was old* ... interesting. Either vaginal or some other internal bleeding. Surely this created more than "uncleanness" ceremonially, and otherwise for her. Blood loss drains away strength and loss of iron in one's system. Not being able to participate in life of the spiritual community, and not being able to work due to weakness, and possibly affecting here marriage, if she were married, surely this was an all-consuming problem for this woman.

So Jesus has two situations; the immediate one of a 12-year-old girl who is dead or dying, and a woman who has suffered for 12 years, not in any immediate danger of dying, it appears. One requires prompt attention; the other requires attention because the woman touches Him. That's why it required attention. He is going to touch the child; the woman is going to touch Him thinking that it is done secretly without delaying Him, and without calling attention to herself. She wanted to do it quietly, discreetly, and she just touches the hem of His garment; not even Him.

Later in **Acts 5:15-16** people “carried the sick out into the streets and laid them on cots and pallets, so that when Peter came by at least his shadow might fall on any of them.” In **Acts 19:11-12**, “God was performing extraordinary miracles by the hands of Paul, <sup>12</sup> so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.” This gave rise to the idea of prayer cloths later on.

**Luke** says she could not be healed by anyone. **Mark** says that she suffered much at the hands of many physicians spending all that she had and only growing worse. **Matthew** and **Luke** say that she touched the fringe of His cloak, and **Mark** says garment, the hem of His garment. This has excited the imagination that this woman knew that she only had to *barely touch* some part of Jesus, even His clothing, to be made well. Mention is made that she did this expecting it to heal her. So she had an expectation that if she touched the hem of His garment, she would be made well. One could argue that after 12 years, all her money spent and no doctor who could cure her, *what did she have to lose?* She could have already lost her faith. But she still had faith in Jesus. When *we* lose faith in all others, *we must hold on to our faith in Jesus*.

**Matthew** and **Mark** use the same phrase, “shall get well” to describe the certainty of the woman’s faith. “Sozo” (4982) (σωζω) is the word that’s used here. It means to save or deliver, protect or *heal*, preserve or make whole. Passively, it means to *be healed*. The expectation is real. She believes it will happen. What is the nature of this kind of faith? Does it just not entertain any shred of doubt? In other words, did she have any doubt, or does this kind of faith exclude doubt?

In all these accounts, Jesus says, *her faith has made her well*, but was it because she did not doubt? On the lake the disciples had little faith and when Jesus calmed the storm, He did not say their faith caused it. Their appeal to Jesus was panic! But they did believe He could do something. So, how does their faith compare to this woman’s faith? All I know is that she expressed certainty in what Jesus *would do*, not just what He *could do*. **Mark** uses ‘immediately’ as he often does to convey the instant nature of the healing. The blood flow stopped **immediately**, at that moment. The woman felt it in her body.

**Luke** tells us that she declared the reason for the touching Him and the result. This is in front of everybody! And just as the woman felt the blood flow stopping, Jesus felt power go out of Him when He was touched in faith or by faith ... different kinds of touching. **Mark** says Jesus knew it ‘immediately’. So, a transaction of faith was made ... secretly, quietly, but known immediately by both the woman and by Jesus. *The Mind of Jesus* ... He is tuned in to what is going on around Him. There is a difference between a casual touch and a touch born of faith and it led to a deliberate look and conversation.

In **Mark 5:33** the woman's response was fear and trembling and telling the whole truth! Suddenly the attention of Jesus in the crowd was on her. Remember, Jesus is on an **urgent mission** to save a 12-year-old girl. This woman was an interruption that slowed the process down. This alone could have produced the fear and the trembling. She thought this would be a simple secret act, but now it's public and she is in the limelight.

In this context, Jesus' words must have been a comfort, *especially* when she had to reveal her embarrassing ailment of bleeding. "Daughter, your faith has made you well. Go in peace and be healed of your affliction." She is a "daughter of Abraham". This shows value. ***He acknowledges her great faith; faith strong enough to make her well.*** He sends her off in peace and reaffirms her healing.

Did Jesus heal her or did her faith heal her? And did the act of touching the hem of His garment have anything to do with it? The touch was the act and the point of faith; a live faith that resulted in an act of God! Healing ... who acted first ... the woman or God? The woman did. Jesus ***responded*** to her act of faith. It is easy to see that the act of the faith worked the act and the faith worked together to bring about healing for this woman.

***Why do we insist on separating things like baptism and faith? Would she have been healed had she secretly believed but never touched His garment? We have no way of knowing but we do know that by touching the hem of his garment, she was healed. Will Jesus save those who are not baptized or who do not view baptism as an act of a saving touch? I don't know, but I know what it says, "***He who believes and is baptized shall be saved***" (Mark 16:16).***

As Jesus is speaking, word arrives that the little girl has died. I can only imagine how the official felt ... angry, grief-stricken; did he want to blame the woman for the delay? The messenger didn't seem to have much faith because he saw no reason to 'trouble the Teacher'. Sick ... yes. But dead ... forget it! ***But Jesus is not deterred by death!*** He urges the official to set aside fear and only ***believe***. **True faith overcomes fear.**

Jesus observed:

1. Flute players
2. Noisy disorder and commotion
3. Loud weeping and wailing

The Grief had begun. Jesus only brought Peter, James and John ... this may be the first time He singles out these three as special witnesses. Jesus tells the crowd to ***stop weeping*** because the girl is only asleep! They laugh at Jesus. How did Jesus take this? **Galatians 6:7** says, "God will not be mocked". They were not laughing at the end of the day. ***They laughed at what they did not understand.*** So often this is the case. Too many people function in such a shallow way in looking at life.

Jesus takes the three disciples, the father, the mother into the room putting everyone else out. **Mark** says He takes the girl by the hand and He says, "Talitha, Kum." It's an Aramaic expression for "little girl, I say to you, 'arise'." **Luke** says, "Child, arise." It's so simple, no fuss. No incantation or rituals; simply faith and a few words; a touch of the hand. Whose faith? Well, not the little girl's faith unless she had suggested getting Jesus before she died.

The father acted showing he had some faith. I don't know about the girl's mother ... or even the disciples; and not the crowd! Surely Jesus had faith. **Luke** tells us that the spirit returned to the little girl. The "pneuma" had departed. **James 2:26** says, "For just as the body without the "spirit" is dead, so also faith without works is dead." This little girl was dead; not asleep. The spirit had left her body; so why did Jesus say that she was not dead but only asleep if He knew she was dead? He did the same with Lazarus in **John 11:11**. "Our friend Lazarus has fallen asleep; but I am going so that I may awaken him from sleep." In **John 11:4** Jesus talks about a sickness not unto death. He said, "This sickness is not meant for death, but is for the glory of God, so that the Son of God may be glorified by it." But it did result in Lazarus' death, although temporarily. So to Jesus, did temporary death is sleep ... even after four days in Lazarus' case! Since Jesus in faith, and the future being like the present to Him, could speak in terms of sleep since the person's unconsciousness is not permanent.

Jesus thinks in terms of *ultimate realities*; not in terms of immediate circumstances. He sees things as he "knows they will be" by His power and by His faith. He is not agitated when others are. He stays calm because He knows the outcome even when death is not revoked. He also knows the state of the spirit and speaks in terms of the spirit.

Number 1, **Matthew** merely says that the news went out to all the land. Number 2, **Mark** says 'immediately' she rose and she walked for she was 12. 'Immediately' they were completely astonished. Number 3, He also gives strict orders not to tell, and then number 4, He told them to feed her.

**Luke** says Number 1, her spirit returned to her. Number 2 He told them to give her something to eat. Number 3, her parents were amazed and number 4, He instructs them not to tell anyone else.

Among other things, **Matthew** is telling us there are attempts made by Jesus to contain this miracle and this was a failure. Perhaps the parents and the three disciples kept quiet, but those who laughed; they didn't keep quiet.

Jesus ordered them, (1291) and it says in the Greek language that he "ordered them" much. He must have said it more than once and not as a suggestion, but as an order. So, why? Well, He told the demoniac to broadcast his miracle ... how much the Lord had done for him.

Would this little girl know what happened to her? Could she have had an out of body experience? Could she have seen things while her spirit was out of her body; things He did not want told? Of course, eventually the story of the miracle was told. What was Jesus thinking? Tensions over him were rising and His pace is not slowing. By saying that she was asleep, did He leave it open to the crowd that perhaps she wasn't really dead and that a mistake had been made in the pronouncement of her death? At least they know she was healed.

So why did the little girl need food? If the healing was complete, then why did it not include nourishment? Peter's mother-in-law got up and cooked for Jesus. It's a curious matter here. She also demonstrated that she was okay by walking.

The text makes the point twice, at different points, that she was 12. She was old enough to know what was happening with her. She surely understood something and would have her own story about it. She was the age that Jesus was when He debated in the Temple. The woman He healed had the issue of for 12 years. He had 12 apostles. So anyway, just curious with all these number 12s. The story leaves many unanswered questions about how Jesus thinks. Well, that's the story of the healing of this daughter, and the woman who had the issue of blood.

Now we're going to turn our attention to another story that is found only in **Matthew 9: 27-34**. This is Section 68 in Robertson's book. Title: "He Heals Two Blind Men and a Dumb Demoniac, and a Blasphemous Accusation." So, let's read the text:

### **Matthew 9:27-34**

<sup>27</sup> As Jesus went on from there, two blind men followed Him, crying out, "Have mercy on us, Son of David!" <sup>28</sup> When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." <sup>29</sup> Then He touched their eyes, saying, "It shall be done to you according to your faith." <sup>30</sup> And their eyes were opened. And Jesus sternly warned them: "See that no one knows about this!" <sup>31</sup> But they went out and spread the news about Him throughout all that land. <sup>32</sup> As they were going out, a mute, demon-possessed man was brought to Him. <sup>33</sup> After the demon was cast out, the mute man spoke; and the crowds were amazed, and were saying, "Nothing like this has ever been seen in Israel." <sup>34</sup> But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

So, this is the story in Section 68. The miracles seem to be more routine, but how can **any** miracle be routine? They're all exceptional. First, if this is a continual action after healing Jairus' daughter, as it seems to be, then there is certainly a continuation of a very, very grueling stretch of travel and miracles and teaching; at least 48 hours.

Were these two blind men in the crowd where the woman with the issue of blood was healed or where Jairus' daughter was raised, or someone who knew them; a caretaker, but somehow they learned that the Healer was near? Surely there were many who fell into the procession that was there. They asked Jesus to have mercy on them and they addressed Him as "the Son of David". Blindness needs mercy. Surely there were few services then for blind people. They were dependent on others. They had learned to cope, to survive, to work the system; to make it. There were no operations, no Braille, no listening devices, no seeing-eye dogs (I don't think). Maybe there were canes, but probably not painted with red on the bottom.

The designation, "Son of David" is messianic. The Messiah was, if anything, a descendant of David. Everyone knew that. Were they firm believers in Him as being the Christ? Perhaps growing in faith; and this miracle surely would have helped.

It says He came into the house. It could have been Peter's house, or we debated whether He had His own house in Capernaum as well. {This was **June 12, 2019, Week 21** page 7}. I don't know but it seems to be 'a base' for Him. The blind men followed him in. It simply says that "***the blind men came up to Him***". Imagine them standing there expectant; the biggest moment of their lives!

They have heard the stories, they probably knew someone who had been healed, and there they stood. Would they see on this day? *Would* Jesus heal them? **Could** He heal them? *Would His face be the first thing that would see?* I imagine the tension of anticipation was strong ... and then He spoke! “Do you believe that I am able to do this?” That is the question, isn’t it? So many challenges come down to this ... can He do it?

At the Sarasota Medical Pregnancy Center this week it cost \$1200 a year for one baby to be saved. We would need \$5,000,000 a year, every year to save all the babies who are aborted in Sarasota County. *Can He do it?* How much would it cost to eradicate abuse and neglect of kids? How much to end homelessness, mental illness, restore healthy families and eliminate drugs? **So what do we believe? Can He do it? Is the power and the influence of Jesus sufficient to accomplish it? Here, Jesus did not use any human agency to accomplish His work.** He touched their eyes and He directly healed them. He didn’t need a staff, He didn’t need a newsletter, He didn’t need a director or business cards, a website or equipment or any other outside means to change the lives of these two men. He simply touched, and spoke, and healed. It was direct and instantaneous services. *Do you believe I am able to do this? Faith in Jesus ... Jesus’ ability is what it comes down to. Can He do it?*

Of course the answer is “Yes”. But **will** He do it? And **will we be used by Him to do it?** What is my “this” . . . my “this”?

Their response was simple. “Yes, Lord.” What a simple response. A mere “Yes, Lord.” It was not followed by *what do you want us to do?* They did not think they had to perform in some way for sight to be restored, but He could have told them to do something; to go wash, mud and spit, or some other task that they could have been told to do! But not *this* time ... instantaneous – quick. Was it because Jesus was tired and He wanted to rest? What was His criteria to do it one way or another? **He has His own criteria. He does it however He wants. He has His methods; His ways are not our ways, His thoughts are not our thoughts.**

When Jesus touched their eyes, He said, “Be it done according to your faith.” The responsibility was on them! When they said, “Yes, Lord” did they mean it? Were those words of faith? Since they were healed, it proves they were words of faith, but Jesus knew that before He touched them. The words already had expressed their faith. Jesus was just confirming by releasing His power what was already true. They believed He could do what they asked. Jesus’ touch was in conformity to their faith. Compared this to Nazareth where He was unable to do many miracles (**Mark 6:5**) because of their “lack of faith”. There is a corollary between Jesus’ actions and a person’s faith though His actions are not always dependent on faith.

In the mind of Christ, His abilities are clear. He can do anything that can be done. Will He? Sometimes this depends on a person’s faith. So it seems better in all circumstances to believe **He can** and expect **He will**, than to doubt He can and expect little or nothing. If He decides to say, “No”, it is for His own reasons and not because of my ‘lack of faith’. So when He says “No”, how does one curb disappointment and disillusionment? This, too, is **a matter of trust**. Can Jesus sustain me in my disappointment? Do I believe He is able? **Yes, Lord.** So either way, calm the storm or calm me, or both ... I win!

After healing them, Jesus tells them sternly or warns them sternly that they are not to tell anyone. Just as the little girl was raised up in a private room of a house, so this miracle occurred in a home away from the crowds. Perhaps the ones done in secret were to be kept secret. The father who has seen in secret rewards openly but wasn't the demoniac also secluded when healed in a graveyard? But the result was very public ... lots of dead pigs.

Perhaps this is a factor in Jesus either telling people to keep it quiet or to go and tell the story. The two previously blind men did not hear Him. They went out and they spread the word far and wide. How could they not?

Picking up at verse 32, the two blind men leave the house, and as they leave, a dumb demon-possessed man is brought to Jesus. So it appears he is still in the house. So, why do demons affect people in different ways? Here, there is no in-depth account of what Jesus did. He merely cast the demon out. After casting out Legion on the other side of the lake, this one must have been a piece of cake to Him.

The outcome was that the dumb man spoke. We're not told what he said, but the crowds marveled as usual. The crowd proclaims that, 'nothing like this has ever been seen in Israel'. Well, that's certainly an overstatement. Israel has seen her share of miracles and this one is no more or less impressive than any of the others. So to the crowds, Jesus is a "rock star". This is His 'new release' and it's the best that He's ever done. The newest are always the best!

The Pharisees are not done with this bogus explanation. They are still trying to convince the crowds that Jesus' power comes from the ruler of the demons! I don't think the crowds are buying it and this is *blasphemy* for the Pharisees.

Oh, how blind and dumb those who can see and speak and can be. The crowds' response was a fickle one, but the Pharisees' response was a stubborn denial of things as clear as the nose on one's face.

What do these have in common? Well, one is flighty. *The crowds were flighty. One minute they were praising Jesus; the next they're not. The Pharisees are kind of sticking to their guns. The Pharisees are "encased in concrete"*. Neither is appropriate to who Jesus really is and what He is really about. So much of the story of Jesus is about appropriate and inappropriate responses. An entire book could be written on this. It's a major theme of the gospels; of how people respond to Jesus. Some responded appropriately and some did not.

What does through Jesus' mind when people respond to Him inappropriately? Is He disgusted, disappointed, amazed, or angry? Does He ever wonder why He keeps doing what He does? Does He keep His spiritual, eternal perspective always? Is He tempted to strike the Pharisees dumb and give them a demon? I don't know.

Well, we have another short section here, **Section 69**, and I want to cover this today before we're done, so we're going to go to **Matthew 13:54-58** and this is Jesus' last visit to Nazareth.

### **Matthew 13:54-58**

<sup>54</sup> He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these miraculous powers? <sup>55</sup> Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas? <sup>56</sup> And His sisters; are they not all with us? Where then did this man get all these things?” <sup>57</sup> And they took offense at Him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own household.” <sup>58</sup> And He did not do many miracles there because of their unbelief.

Over in Mark 6 is where Mark gives us the story. It is only found in **Mark** and **Matthew**.

### **Mark 6:1-6.**

Jesus went out from there and came into His hometown; and His disciples followed Him.

<sup>2</sup> When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, “Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? <sup>3</sup> “Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?” And they took offense at Him. <sup>4</sup> Jesus said to them, “A prophet is not without honor except in his hometown and among his own relatives and in his own household.”

<sup>5</sup> And He could do no miracle there except that He laid His hands on a few sick people and healed them. <sup>6</sup> And He wondered at their unbelief. And He was going around the villages teaching.

Well, this is Jesus’ last visit to Nazareth. The accounts are very similar. I wonder if He walked through the Valley of the Doves to get there, and I wonder if He spent the night in the house and got some much needed sleep before He made the journey. This journey was one that would be a challenge for most of us to make.

**Matthew 13:53** makes the point that He had finished His round of parables before leaving. Robertson indicates He took the trip across the lake and back before He went to Nazareth. Nazareth is designated as His home town. **Mark** indicates that Jesus waited till the Sabbath to begin teaching in the Synagogue. The reaction, an appropriate one it seems, but not according to the context, was *astonishment*. They focused on two things: Jesus’ wisdom and His miracles. It is good that they saw the uniqueness of Jesus in both. The question that they wondered about was “where did He *get* wisdom and miraculous powers”. What was His source?

Remember, *the Pharisees were attributing these things to Satan*. They couldn’t ignore His wisdom and His power so they had to try to discount it in some way.

*Why could they not ‘test’ His wisdom against Scripture* and see that He only used His miraculous power to bleed people? They didn’t think! They didn’t look close enough. They only reacted because acceptance of Jesus for who He really was would require change to take place in them.

It had always been the case in regard to a prophet; that when they questioned the prophet, they needed to *listen* and they needed to *obey*.

They seemed to indicate their familiarity with His family. His dad was the village carpenter. We know He has four brothers by name and he had sisters. His mother, Mary; did anyone remember the circumstances 30 years earlier that surrounded Jesus' birth ... the scandal of it?

Did they drag that story back up? Did they point to Jesus being an ordinary son for thirty years and only recently showing this 'Messianic complex' and that His family even thought that He had "lost it"? As we say, 'familiarity breeds contempt'. So, when did Satan get into the *wisdom* and *benevolence* business? When did he get into the *healing* business? What a conclusion they had made.

Contrary to Catholic teaching, Jesus had at least six siblings. There are half-brothers and sisters. Mary was not a perpetual virgin, and it seems that all six (all 30 years old and under) lived in Nazareth. **Matthew 13:56** says, "Are they not all 'with us'?" I wonder what it was like for Jesus to be one among 'at least' six siblings; the oldest, and with all the stories past and present being told about Him. How did this affect Jesus growing up? Was this part of "being tempted in all ways as we are" (**Hebrews 4:15**)? Family groupings and dynamics are powerful influences. His thoughts surely are filled with memories of family and friends. His "one constant" seemed to be His unchanging view of *who He was and why He was here*.

Why did Jesus return to Nazareth if He knew that He would be rejected again? They tried to kill Him last time He was there. Could it have been family ties, or He wanted to see His mother?

There is the word offense,<sup>57</sup> And they took offense at Him. It means "scandal". It's used *again* of Him. They *stumbled over* Him. He "tripped them up". He was an "obstacle" to their way of life. He is Someone who that have to "deal" with. ***He was so strong in knowing who He was and why He was here*** that it made other people have to "deal with it".

He challenged people to face the big facts of life. Jesus always had an opinion, but in His case it was *truth* that trumped all others. He was a kind of "know-it-all" and he really was a "know-it-all", though in His case that's a good thing because it is true. We don't like "know-it-alls" since we don't know it all.

Jesus' response was, "A prophet is not without honor *except* in His hometown and in His own household." **Mark** adds "among His own relatives". A prophet usually needs the mystery element to be accepted.

The townspeople and the family knew too much or they "thought they did" about Jesus. These on the inside have a lot of opinions to what you *don't* do and *should be doing*. Those on the outside usually see what you 'do' and are amazed! ***Sometimes those closest to you can't put things into perspective.***

How did Jesus feel? ***He felt judged, unappreciated, misunderstood and angry*** because they didn't "get it" ... ***maybe all*** those things.

Why did Jesus do few miracles in Nazareth? It was not because His power didn't work, like a dead zone, or no reception. No, few people approached Him. Those who were sick were afraid to risk being 'seen' with someone who was tagged as a 'devil-power exorcist' or a 'poser'. The Pharisees had put a damper on His ability to act simply because it was not *politically correct* to act in Jesus' name.

*A community who needs to see change, but tries to "get it" without Jesus, will see few miracles.* It was not a question of Jesus' power. It was a matter of their unbelief.

**Mark 6:6** says Jesus "wondered at their unbelief". **Mark 9:24** is the *right attitude*. Immediately the boy's father cried out and said, "I do believe; help my unbelief!" In **Romans 3:3** it says, "Unbelief will not nullify the faithfulness of God, will it? *Jesus was still faithful in Nazareth regardless of their unbelief!* Jesus continued to teach them. The olive branches are broken off due to unbelief (**Romans 11:17**). But if they do not continue in unbelief, they will be grafted back in (**Romans 11:20-23**).

Paul acted in his life in ignorance and unbelief before he met Jesus. **Hebrews 3:12** warns us of an evil, unbelieving heart which falls away from the living God. **Hebrews 3:13** indicates that sin's deceitfulness has a role in this process. Those not entering His rest did so because of unbelief in **Hebrews 3:19**. **Hebrews 3:18** ties this to disobedience. *Unbelief, ignorance and disobedience* are the "*unholy trio*".

*How do we look at the state of the church, or a community when unbelief reigns ... when people are ambivalent to Jesus or even hostile to Him? What causes a blanket of unbelief to fall over a community? Leaders have a lot to do with it. Familiarity does too!*

But when people begin to get desperate, things begin to change, and faith returns and people begin to believe it can change. When I wrote this back in 2012, I was with our County Commissioner Mason. She leaned over yesterday in a **prayer meeting** that I was in with her and she whispered to me and she said, "God is moving".

That's the faith that needs to prevail. But I sense a clash coming. Give me strength to stand for belief in Jesus as Lord.

Well, those are the three sections that I wanted to do today because that finishes up Journal number 7 that I have. I have 14 more journals to go, so don't think we are going to run out of material anytime soon.

Anyway, thank you for joining us today. Please feel free to go to our website at <https://www.centalsarasota.org/> and you will find a link to all of our messages on The Mind of Christ and you can access them and listen to them until your heart is content.

God bless you. Take care.