

MARK

- THE STORY OF JESUS -

PART 24 - BLINDNESS AND SIGHT

Mark 8:11–30

The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.” And he left them, got into the boat again, and went to the other side.

Mark 8:11–30

Now they had forgotten to bring bread, and they had only one loaf with them in the boat. And he cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.” And they began discussing with one another the fact that they had no bread. And Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? 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 five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” And he said to them, “Do you not yet understand?”

Mark 8:11–30

And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” And he looked up and said, “I see people, but they look like trees, walking.” Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. And he sent him to his home, saying, “Do not even enter the village.”

Mark 8:11–30

And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” And he strictly charged them to tell no one about him.

Mark 8:11–30

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. And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

In Mark 8 we learn about ...

1. The nature of faith
2. The contagion of unbelief
3. The gift of sight

1. The Nature of Faith

The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation." And he left them, got into the boat again, and went to the other side.

Matthew 18:3~4

- “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven. Matthew 18:3–4
- “Blessed are the pure in heart, for they shall see God. Matthew 5:8
- There is something about faith that unlocks the eyes and helps you to see

2. The Contagion of Unbelief

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Why is Unbelief So Contagious?

- It doesn't require anything of you
- You can have an authoritative position and other people will be inferior
- You don't need to submit to anything
- You appear intelligent
- You don't need an argument
- You can be powerful and in control when you criticise and judge others
- You don't need to risk anything
- You act like God in pretending to be all knowing
- It is easier to be a parasite than to make a living

Aldous Huxley – Ends and Means

I had motives for not wanting the world to have a meaning; and consequently assumed that it had none, and was able without any difficulty to find satisfying reasons for this assumption. The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics. He is also concerned to prove that there is no valid reason why he personally should not do as he wants to do. For myself, as no doubt for most of my friends, the philosophy of meaninglessness was essentially an instrument of liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom. The supporters of this system claimed that it embodied the meaning - the Christian meaning, they insisted - of the world. There was one admirably simple method of confuting these people and justifying ourselves in our erotic revolt: we would deny that the world had any meaning whatever.

Proverbs 18:2

A fool takes no pleasure in understanding, but only in expressing his opinion.

3. The Gift of Sight

Mark 8:22-26 Mark 8:27-30

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