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The opposition of the teachers of the law and the unbelief of disciples and crowd grieved Jesus (19). His disciples had proved powerless, and the father's faith was limited (21). Healing depends, however, on the power of God, not on the extent of our faith, so Jesus was able to expel the demon and heal the boy.

In answer to the disciples' questions, Jesus explained that part of the cost of the kingdom is prayer (to which some manuscripts add 'fasting', which often accompanied earnest prayer in OT and NT alike). This is a warning that the victory over the enemy, of which this healing is an example, is not to be won cheaply. So it leads quite naturally to a further foretelling by Jesus of his coming death. The disciples still failed to understand what he meant (32).

In essence they still could not connect the dots.

What are some of those dots as they are revealed in Mark?

What should they have known by now?

What should we know when it comes to connecting the dots, when it comes to following the trajectory of Scripture to the conclusions that Scripture clearly gives us?

Of course, there are some things in the context of the life of Christ that are not mentioned in Mark and we use the other gospels, sometimes to give us the bigger picture. We do the same when we study other gospels. We have been doing most of our study in the context of Mark and following its flow.

So let's look at some of the dots that have been given.

Mark begins with the prophets Malachi and Isaiah and this is critical and fundamental to understanding not only Christ as the Messiah but of other roles that are His in

"Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts."

Malachi 3:1, NAS95.

A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God." Isaiah 40:3, NAS95.

In the very opening of the Gospel Christ is declared as Lord, Priest and the messenger of the covenant, which we know is the New Covenant and they should have known as well. He is also God. So Christ the man is God, The Lord, a priest and the bringer of a covenant.

He is the one, John says, in 1:8, who will baptize with the Holy Spirit. Then in fact God calls Jesus His son in v. 11 and He is pleased with Him. Then He enters into the wilderness and is tempted and wins the victory.

In the events of baptism and temptation He has identified with those who will be His people as we have studied.

In His first public meeting He declares :

"15 and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."" Mark 1:15, NAS95.

Christ's preaching reveals he is a teacher and a prophet and by saying that the kingdom is at hand then it follows that a king must be at hand and Jesus is that king.

In 1:22 people are amazed at His authority, which sets Him apart from the scribes.

This causes me to believe that when the truth is really taught side by side to tradition and error and when the Holy Spirit is involved in the presenting of that truth it will always have an authority that otherwise cannot be there.

At this point Jesus is called the Holy One of God by a demon and He exercises authority over that demon to the amazement of all around Him.

Dots, dots and more dots with out much connection. At least at this juncture in Christ's

ministry He is not expecting them to connect any or is He. Compared to John's gospel when did Jesus meet with Nicodemus, chronologically at this point in Mark? That's for me to know and for you to find out. No actually, He has already visited Nic at night an expected better of Him based on the statement, we know who you are

Jesus has made it clear, as found in Matthew and Luke that His kingdom has a completely and radically different way of living with giving the Sermon on the Mount.

This radical to discipleship is unparalleled and sets His Kingdom apart from all others.

The parables continue to illustrate the nature of the kingdom. And all through these things is an underlying theme of deliverance and a new Exodus.

Not the Pharisees Herod and the Scribes and the Sadduces and the Herodians, but even His own family wonders whether or not He is in His right mind. Even Mary seems to have lapsed in understanding based on the revelation she was given by angels concerning her son.

Herod wonders if Jesus is John the Baptist raised from the dead, Others have all kinds of suggestions. But through it all the attendant signs of the are being performed even by the 12 when they are apart from Jesus.

In chapter 8:v27-29 Peter reveals that Jesus is the Christ and yet there is such a lack of understanding shortly there after. It is here tha Jesus dfortels of His death and they just don't get it. Dot after dot after dot and no connecting lines

At the Mount of Transfiguration an incredible sight is witnessed by Peter, James and John. Christ is seen in a pre glorification along with Moses and Elijah and they are told to Listen to Jesus, the New Lawgiver and the Prophets of all prophets. In part this is a remonder of some things taught by Jesus at the Sermon on the Mount where HE says, "But I say unto you."

When they come down from the Mountain there is a crisis when the other nine cannot cast out the demon. Jesus tells them why and once again He tells them of His soon coming death,

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So here we have the Son of God, The Messiah, The Christ, The Lord over men and all of creation, the New Lawgiver, The Deliverer, The Savior, The Prophet, Priest and King now saying that He is also the Suffering Servant. Should they have known this?

The links were there. Jesus quoted from Is. 61:2 early in His ministry,

"1 The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;" Isaiah 61:1, NAS95.

This they can see but with Jesus twice mentioning the suffering servant who is also a King and at this time not declared as The New Covenant in His person, this statement should cause them to remember Is.53.

What Isaiah Knows About the Servant's Coming

But Isaiah doesn't understand fully who this servant is. Yet we saw last time that Isaiah knows at least five things about the coming of this Servant.

1. He knows that we are all rebel subjects against our shepherd king—God (53:6).
2. He knows that God is sending his Servant who will be rejected by the rebels (53:3).
3. He knows that in being rejected he was not failing in his mission, but was becoming a ransom and substitute for the rebel subjects (53:5): "He was pierced for our transgressions and crushed for our iniquities."
4. He knows that nations and kings that had not known or understood any of these things will be sprinkled by the Servant and their sight will be restored to see him for who he is (52:15).

5. And finally, Isaiah knows that the final result of all this will be that the servant will be high and lifted up and greatly exalted so that the kings of the earth shut their mouths because of him in reverent silence (52:13, 15).

This is both revelation and validation. It is revelation because it reveals things about God and his way of salvation that we cannot know on our own. And it is validation because it comes 700 years before Christ, who fulfills the Servant prophecies so amazingly down to the details of how he suffered and died and was buried.

Three More Elements Revealed

In verses 7–9, we see that God revealed even more to Isaiah. What we see is

1. the suffering of the servant and his response to that suffering (in verse 7);
2. the death of the Servant and the response of his generation to that death (in verse 8);
3. and finally, the burial of the servant and its strange and hopeful twist.

We see four things that happened to him and hear three times how he responded.

1. First, he was "oppressed." The word is most often used in the Old Testament of what taskmasters do to make the life of their slaves miserable. They demand that they make bricks without straw. They press them hard and bring a terrible sense of pressure and burden and stress and tension and oppression on the slaves. Jesus experienced this in the way his enemies continually stalked him and finally captured and tormented him.

2. Second, he was "afflicted." The word implies humiliation, being brought low, treating with contempt, shaming, belittling, scorn, jest, mockery, ridicule, derision. All of that was the gall Jesus sipped during his whole ministry and had forced down his throat in the last awful week.

3. Third, he was led like a Lamb to the slaughter. The slaughter doesn't come until verse 8. Here he is just led to it. And that is a terrifying thing. It is one thing to be oppressed and afflicted if you know that you will walk out of the jail in a few hours into springtime breezes and sunshine. It is something altogether different if you know that

it is all leading to the slaughter. Jesus knew it. For him there would be no more springs this side of the resurrection.

4. Fourth, he was sheared. "Like a sheep before its shearers . . ." He was stripped of his clothes, his friends, his honor, his divine protection. No one has ever been as naked as Jesus on the Golgotha of Good Friday. No one has ever been as sheared of everything pleasant and beautiful—except love.

How He Responds

Which leads to the way the Servant responded to all of this. Three times we are told in verse 7: "He was oppressed and He was afflicted, yet

1. he did not open his mouth; like a lamb that is led to slaughter, and like a sheep that is

2. silent before its shearers, so

3. he did not open his mouth."

His response was an amazing silence, patience, acceptance.

Verse 8: "By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due?"

"He was cut off out of the land of the living." He was not just led to the slaughter. He was slaughtered. And like all the other lambs of the Passover or the sin offerings of Israel, he was slaughtered not for his own transgressions. He was slaughtered for the transgressions of his people. We deserved to be slaughtered for our sin, but he was slaughtered instead.

This is the heart of the gospel of God: Jesus the Servant, the Suffering Servant of God was cut off out of the land of the living NOT for his own transgressions, but for the transgressions of his people. It runs all through this chapter. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement that made us whole was on him and by his stripes we are healed. The Lord laid on him the iniquity of us all.

This is why 1 Corinthians 15:3 sums up the gospel with these simple words: "Christ died for us according to the scriptures." "Christ died"—"he was cut off out the land of the living." "For us"—"for the transgression of my people." "According to the scriptures"—just as Isaiah 53:8 said, 700 years ago.

And what was the response of his generation when he was cut off? Isaiah said, "Who considered it?" "As for his generation, who considered . . ." The word "considered" is not a word for "notice" or "perceive." It's a word for muse or ponder or meditate. The point seems to be: we can see the greatest event in the world happening, and yet not see it. We can hear without hearing. We have an incredible capacity for assessing spiritual things wrongly. And one of our greatest weaknesses—more today than ever probably—is that we do not meditate on the great things. We do not stop and ponder the things of God.

So let us learn from Isaiah's indictment of the generation of Jesus: consider, ponder, muse, meditate, reflect, study, contemplate the great things—and this is the greatest of all: the Servant of the Lord was cut off out of the land of the living for the transgressions of his people.

The atonement idea provided by Isaiah's depiction of the work of the Servant in the Fourth Servant Song is multi faceted and many shaded. The Servant is a figure both Davidic and royal. He is

Israel and he restores Israel (Isa 49:5). He endures enormous suffering as evil is heaped upon him by his own people and by the world. But the description is more specific than this generality. He dies as a restitution sacrifice to pay the penalty for the offenses, sins, and transgressions of the many.⁶¹ This brings the forgiveness of sins and a right relationship to God. This brings reconciliation with God resulting in a new, ever lasting covenant of peace where faithful loyal love and obedience

This also brings redemption in that just as the Exodus delivered Israel from years of slavery to Egypt, so the new Exodus delivers the many from bondage to sin.

The Servant is not only the sacrifice, he is also the priest (also clearly expressed in Jer 30:21). He makes the offering. Moreover, he is a super-High Priest. The

High Priest sprinkles only Israel, but this priest sprinkles the nations who are

also included in the many. His ultimate anointing leads to an ultimate sprinkling

on an ultimate day of atonement! And as King, the Servant fights the battle for his

people and wins. He conquers not only their sin, but death itself. The many share

in the victory of the one just as the one has borne the sins of the many. The broken

Mosaic Covenant is replaced by a New Covenant in which all the promises of the

Abrahamic and Davidic Covenants come to fruition and fulfillment.⁶² The Servant

does for the nation what it could not do for itself and at the same time brings blessing to all the nations.

They had all these dots and could not make the connections.