

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

Now, join me today again in the portion of the Gospel of Mark that we've been in for a little while now. This is that portion that deals with the period of time that Jesus spent in Galilee, most of the time; it was about a year and a half of the three years of His ministry, and it was the main part of that, as far as the number of things that are recorded in the gospels. There in Galilee, He performed countless healings; He cast out demons frequently. He did other miracles, like turning water into wine and calming the sea, etc., to show that He is Lord of all creation, He is the Lord of all angels and demons, and He is the Lord of all people.

Now, today, a little insight into His ministry: If you never knew that Jesus went to the beach, or that He went boating, you've come to the right place. I'll show you why He did both and what happened when He did. It's during the height of the popularity of His ministry, and Jesus was being thronged by people—but that was never His goal. So today, I've called it "Frustrating Fame." Jesus is going to deal with this frustrating fame—"frustrating" not because of the numbers of people, but because of the spiritual condition of the people. And so, I want you to watch Jesus retreating to the beach, Verses 7 and 8; going boating, Verses 9 and 10; terrifying demons, Verses 11 and 12; and then we're going to wrap this up with a side-trip to the Gospel of Matthew, and watch Jesus fulfilling prophecy. So let's work our way through this text—it's actually fairly straightforward—and then we'll see how it all comes together when we look at Matthew's description of it.

Mark Chapter 3, Verses 7 and 8—Jesus retreating to the beach: "Jesus withdrew"—now, hang on to that word "withdrew," we're going to point that out a minute—"Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed"—so notice these circles of people getting ever larger and larger—"His disciples; and a great multitude from Galilee followed; and also from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him" (NASB, and throughout, unless otherwise noted). Now, He was the talk of the town, to say the least. "Great multitude" is how His followers are described; not only from Galilee, where He was headquartered at that time, but many came all the way from Jerusalem—two or three-day journey; beyond that, Idumea is even farther to the south and east of Jerusalem, down toward the Dead Sea; the phrase "beyond the Jordan" refers to the regions to the east of the Jordan River; *and* people from Tyre and Sidon—those are Gentile areas to the west of Galilee along the Mediterranean Sea. Now, Jesus visited there briefly, He did some miracles there, and sometimes the faithful response of the folks in Tyre and Sidon is cited as a rebuke to the lack of faith in Christ that was evident among most of the Jews (see Matt. 11:21-22; cf. 15:21-28). So there's a huge group of people. Matthew explains that the reason Jesus left the city of Capernaum and went down to the shore of the Sea of Galilee was because He knew the plans that the Pharisees were developing and He didn't want to be in that crush of people in that enclosed space, and we saw this last time when we left off—Mark Chapter 3, Verse 6: "The Pharisees went out and immediately began conspiring with the Herodians against Him, as to how they might destroy Him." So there was this plan gathering momentum to arrest and kill Jesus. And so, Matthew puts this little note in before he records this incident: he says, "But Jesus, aware of this, withdrew from there"—the "from there" is Capernaum—"Many followed Him, and He healed them all" (Matt. 12:15).

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

What He did is, He left the *city* of Capernaum, which is at the northwest corner of the Sea of Galilee—it was a pretty significant trade center because of its location; it was a haven for fishing industry and that's why Peter and Andrew and James and John were located there—and He went down to the beach of the Sea of Galilee. That way, He would not be constrained by the space available; they could spread out around the beach. So that's what I mean when Jesus went to the beach. Didn't take His sunscreen, He just went there to get away—not to get away from the crowds, but to have room for the crowds.

Now, this is one of those times when Jesus shows that He knows things without anybody telling Him. Notice Matthew says Jesus was "aware of this" plot, this secret plot; He knew what they were thinking (see Matt. 9:4; 12:25; Lk. 6:8; 9:47), though I suppose it's possible that someone tipped Him off to the murder plot, but from what the text says, it sounds like Jesus just knew of the plot because He is God.

So He withdrew. He withdrew because it wasn't the time for Him to be cornered and arrested and killed, so He simply pulled away (see Jn. 7:30; 8:20). Nobody ever forced Jesus to go anywhere; He was never driven away from anyplace, but when it was best—when it was wisest—He "withdrew." God is never the victim of man (see Prov. 21:30), and even though Jesus withdraws, He didn't pull away from any of those to whom He could minister. It says, "Many followed Him, and He healed them all" (Matt. 12:15). Even with the threat of murder hanging over Him, Jesus never backed down from showing compassion to everyone who came in contact with Him.

Now, Luke gives another slant; he helps to fill in the full picture because this time of Jesus's ministry is described in Matthew and Mark and Luke. In Luke 6:17-19, Luke puts it this way: "Jesus came down with them and stood on a level place"—"down" from Capernaum to the beach, it's always "down" to the beach, because, I don't know if you've noticed: the beach is always at sea level; this is actually below sea level, this is the Sea of Galilee—"and there was a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the people were trying to touch Him, for power was coming from Him and healing them all."

So you put it all together and we can tell that the "level place" was the beach; the "large crowd" and the "great throng" included both Jews *and* Gentiles; and, it literally says, "a great many number of the people." Jesus turned away no one, but they were literally crushing in upon Him. Just touching Him caused healing power to flow.

So that's Jesus retreating to the beach. Secondly, let's look at Jesus going boating—Verses 9 and 10: "And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him; for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him"—literally, they were "falling upon Him," He just couldn't even get elbow room, humanly speaking. Alright, so I stretched it a little bit to say Jesus went boating; He didn't take His skis, He didn't go out for a pleasure cruise on the Sea of Galilee. He made use of a boat anchored along the shore so that He

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

could speak to more people in an orderly way, without them constantly pressing in around Him. So He removed Himself a short distance and set up a situation that the most people could hear what He had to say.

So we watched Jesus retreating to the beach, going boating, and then, thirdly: terrifying demons, just like we've seen before. Mark 3:11—"Whenever the unclean spirits saw Him, they would fall down before Him and shout, 'You are the Son of God!' " Now, we know this happened repeatedly, we've already seen it: First, at the synagogue in Capernaum (Mk. 1:23-24). Understand, Satan's strategy—and the strategy of his demons—is *not* to call attention to themselves; it's generally to remain undercover, to work stealthily, to disguise themselves as servants of righteousness and messengers of light (2 Cor. 11:14-15). But whenever demons saw Jesus, they were so terrified, they would blow their cover and blurt out who He is (Matt. 8:29; Mk. 5:7; 8:28; cf. Acts 16:17). Like James 2 says: "The demons believe—and they tremble" (vs. 19, NKJV; cf. Lk. 8:27-28).

And so, Verse 12 of Mark 3: "And He earnestly warned them not to tell who He was." You see, Jesus didn't want publicity from demons—never did. He shushed them on every occasion that they spoke (see Mk. 1:34; Lk. 4:35, 41). It's interesting that, through most of the Gospel of Mark, the only ones who clearly identified Jesus as the Son of God are the demons. Now, Mark said he wrote his gospel so *you* would know that Jesus is the Son of God, but, at first—it was the demons who blurted that out. Now, that shows that, both He *is* the Son of God, *and* it shows that, by and large, the people who followed Him—these huge throngs—mostly fell short of genuine faith (see Heb. 4:1). They were coming because they wanted the goodies; they were coming to be healed; they are coming to be delivered; they were coming to show their friends this sight, who was this man, Jesus—but not necessarily to "worship Him in spirit and in truth" (Jn. 4:24, KJV).

Now, over in Matthew's gospel, it mentions that Jesus was saying the same thing to the people He healed that He was saying to the demons—He was "warning them not to tell who He was" (Matt. 12:16). Now, that might seem puzzling at first glance. I mean, why would you do miracles—literally, for anyone and everyone who comes to you—and then tell them not to tell anyone else about it? Well, Jesus wasn't trying to get more people on the bandwagon. The answer to the question, "Why would He say that," is that—in a nutshell—the miracles were never the main point. He wasn't trying to build His miracle-working a resume. He didn't need to build a reputation as a healer—He was there as the Savior (Lk. 19:10), He was there to preach the message: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17).

The miracles were important—they validated His identity, they confirmed His message (see Ex. 4:1-5; 1 Kings 17:22-24; Mk. 16:20; Jn. 3:2; 5:36; Acts 2:22; 8:6; 14:3; Heb. 2:3-4)—but they were never the focal point, so He didn't want people being drawn to Him because He was the miracle-worker; He wanted them to hear the message that He's the Savior. In His first coming, He came to die for your sins (Is. 53:2-9; Jn. 3:17)—this was not the time for His exaltation, it was the time for His humiliation (Phil. 2:5-8). When He comes *again*, there will be no restraints on the display of His glory and His power (Is. 53:10-12; Dan. 7:13-14; Matt. 25:31; Phil. 2:9-11; 2 Thess. 1:7-8; Rev. 19:11-16).

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

Now, you must think that I left my mind in Russia because you can count—we've already finished Verse 12 and we're not even close to the time that we usually quit. Well, I do have a plan; we're going to take a side-trip. We've seen Jesus retreating to the beach, we've seen Jesus going boating, we've seen Him terrifying demons, but we have the privilege of having *four* gospels, and we get to put them together to see the proverbial "big picture," and in this case, it's well worth a short side-trip to Matthew, because it will connect the Old Testament to the New Testament; it will connect the Old Covenant to the New Comment; it will connect the promise to the fulfillment; and it will even help us connect Matthew with Mark and Luke and John.

So we're going to see Jesus fulfilling prophecy, and for this, I need you to flip over to the Gospel of Matthew, Chapter 12, where, at this point, Matthew adds these words: Matthew 12:17—"This was"—this exposing the demons, healing all these people, handling the crowds, frustration with this fame, if you will—all of this was "to fulfill what was spoken through Isaiah the prophet." The point is, Jesus was doing *exactly* what He was supposed to do. There was good reason that He downplayed sensationalism, that He didn't try to build the crowds. He rejected the undue attention of the group of people called the Zealots—the ones who wanted to make Him a political king right then and there (see Jn. 6:14-15). And Matthew explains *why* He shunned the spotlight; Matthew explains *why* He warns the people not to be telling them who He is—because they weren't believing the fullness of that message (see Mk. 10:18).

And now, what we have before us in Matthew 12:18 -21 is a modified quotation from Isaiah Chapter 42, Verses 1-4. So Mathew says this is specifically something that the Prophet Isaiah said was going to happen with the Messiah. Now, we're going to look at it—it's fairly straightforward—but I want you to notice some things about this. What you're going to see is not a word-for-word quotation. Even in English, you'll be able to tell that what Matthew cites from Isaiah and what Isaiah wrote isn't a perfect match; it doesn't exactly match the Hebrew of the Book of Isaiah, nor does it perfectly match the Septuagint Greek translation of Isaiah. So before we look at the words themselves, I want you to observe a couple of things, and I think I can help you make an application.

What we have before us—and what you're going to see in the next few minutes—is evidence that Matthew himself was inspired. The gospel writers were not merely dictation machines or researchers (2 Pet. 1:21; cf. Acts 28:25); Matthew was guided by the Holy Spirit to make an application from what Isaiah wrote about the Messiah, applying it specifically to the observed pattern of Jesus's ministry. Now, that's not to say that the specific words are unimportant—they are. Every word in Isaiah—fully inspired and recorded inerrantly by the Holy Spirit; every word of Matthew—inspired and inerrant as well. But you need to understand that both Matthew and Isaiah were inspired, so Matthew's is an *inspired application* of what Isaiah wrote down. Matthew never claims that he is expounding everything from Isaiah 42:1-4; he's just saying, Jesus fulfills what is stated there.

Now, here you have an implied example, if you will, of how to use the Word of God. I want you to think about what must have through Matthew's mind on the human level—realizing the Spirit guided him, of course—but, I want you to see how this worked. I don't think Matthew ran

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

down to the synagogue, dug through the scrolls, unrolled the scroll of Isaiah—in either Greek or in Hebrew—studied it, took notes, wrote it down, and then went back and wrote this part of the Gospel of Matthew. It's more likely that what we have here is Matthew quoting from memory, and it's most likely that the reason he remembered it so well is because it's quite likely that Jesus taught this to the disciples, explaining why He was doing what He was doing, along the way.

So let me give you a little personal application that you can take along with you: From Matthew's example, I want you to think in terms of how you handle and study and use the Word of God. Now, it's important to know it, and, yes, committing it to memory—that's a good thing. But I would rather you memorize one verse of the Bible, and know what it means in its context and how to apply it to your life, than that you memorize a hundred verses and *not* understand them, and *not* know where they come from. So I want to give you a little caution, if you will. There are many well-intended Bible-memory programs—and I'm not going to fault anybody for memorizing the Bible—but especially some for children, where there's a great emphasis upon and reward for memorizing Bible verses. But it pains me when there's more emphasis on getting the verse word-perfect in a certain translation than on knowing what the verse means in the context of the book from which it comes.

Do you see the point? Don't memorize Bible verses like good luck charms; don't think of reading your Bible like opening up a series of quotations from fortune cookies. Each one of these was written to specific people in a specific time in a specific place for a specific reason—*that's* the meaning of a text. Now, there's a balance here. *Of course*, it's worth memorizing it—"Your Word I have hidden in my heart, that I might not sin against You" (Ps. 119:11, NKJV)...there, that's a verse I've memorized—because that is how we understand the importance of the Bible in general. But, read and savor the Scriptures until they fill your heart and mind, and affect the way you live (Jos. 1:8; Ps. 1:2-3). I'd rather you be able to explain to me what a passage means, than merely be able to quote it word-for-word, like a robot (see Is. 29:13). Do you see the balance?

As a new Christian, I had a Bible that was given me; it was a "study" version, that was in kind of the early days of the Study Bible being cool. It was based on the King James Version, and that was all that was available to me, and I memorized a number of verses; I was encouraged to memorize. I actually did a project with my college pastor and I memorized the whole book of James in that version. Well, I entered seminary four years after I became a believer, and that was right at the time that the New American Standard Bible was released, and I made the switch. I did not just intuitively conjugate verbs in Elizabethan English; I didn't know difference between "thee and thou" and "thither and whither" and Humpty Dumpty or anything else along the way. So, I had memorized, and it was not without profit—don't get me wrong there—but now I had the New America Standard Bible, and the Elizabethan English was gone, and I made the switch, and I memorized more verses. And then in seminary, I took Greek and I took Hebrew and I was forced to translate portions of both Old and New Testament, and—Marsha will verify this—I went through a period of time when I would freeze up and get my "tongue tangled" every time that I would try to quote a verse from memory, because as I wanted to get it right, but it would come out, usually, about a third longer than it was in any version, because I

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

would spew forth the "King James Harris Standard American perversion" of it. And finally I realized—it's not the *word perfection* that matters, it's the *meaning* that matters! The words are *extremely* important—but, you have to understand what it means in its context. Well, when I switched to trying to understand the flow of the meaning of chapters and books of the Bible, instead of making sure I got specific verses just right, I found my understanding increased dramatically. And you know, it might even be more valuable of for you to know where to find something than to be able to quote it perfectly. I mean, if you need to know about where Jesus humbled Himself and emptied Himself, remember Philippians 2. Yes, you can remember the words if you want to—"Have this mind in you which was also in Christ Jesus who, though He..."—and you can go on and on, you can memorize the whole thing. Yes, I memorize specific verses—key verses—as I go, but *only* after I've read their context many, many times.

Well, Matthew, I think, was doing that—I think he'd heard Jesus talk about what Isaiah meant about his special Servant, and He's saying, "I'm that one. I'm the Messiah. I am the Son of God. I am God the Son." So as we look at Matthew Chapter 12, Verses 18 through 21, I want you to see Matthew preaching Isaiah preaching Jesus, if you will. So come with me—Matthew 12, verse 18: "Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, and He shall proclaim justice to the Gentiles." Now, that's a quote from Isaiah 42. As in the case with many prophecies, you'll notice that the format is poetry.

One of the reasons why I stick to the new American Standard Bible is because they've been very careful and helpful in formatting things, and when they translate and format a portion of God's Word that is poetry, they make it look like poetry; they put it line by line by line. Now, translating poetry from one language to another, you lose the rhythm, you lose the meter, you lose the rhyme, but they keep it as poetry because that's very significant: The main characteristic of Hebrew poetry is "parallelism." One line somehow parallels another, either contrasting, reiterating, adding to, sometimes stating it one direction in this line and then backwards in the next line—but always in parallelism.

Something else that I love about the translation that we use from the pulpit here is that, when they publish an Old Testament quote in the New Testament, they put it in all caps; that doesn't mean because they're shouting at you—this is not a text message, okay? It is because they're showing you: this is an Old Testament passage being cited in the New Testament. Now in this case, it speaks of "My servant"—first person possessive pronoun—"whom I have chosen"—the speaker hear, the "I," is *Elohim*—God. He's identified that way, way back and Isaiah Chapter 40, Verse 1 where this huge discourse in Isaiah begins, and it describes God's special Servant. In the context of Isaiah, the one who is called "My Servant" is the One whom God the Father promises to send as the deliverer to the world. Later, in Chapters 52 and 53, Isaiah is going to describe in detail the sufferings of this Servant of His [God's] who will bear the sins of mankind.

Now, I said the words are important, too, not just the meaning—I mean, you have to understand the meaning, but don't go taking the words "My Servant" and say, "Well, every time I see 'My Servant,' that refers to Jesus." No, in the context of *Isaiah*, he's talking about a

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

specific servant, but "My servant" is used in the Old Testament for Abraham, Moses, Jacob, the whole nation of Israel, Caleb, David, Job, Eliakim, Nebuchadnezzar, Zerubbabel, and for anyone who follows Christ. So, *here*, in this case, it describes this unique One who is clearly the Messiah. Isaiah predicted Him, Jesus was Him (see Lk. 24:44; Jn. 5:39).

Now, notice how He's described. The first two lines are parallel to one another: "My Servant" equals "My Beloved." The phrase "whom I have chosen" parallels "in whom My soul is well-pleased." Well, we know that God has said clearly, it is Jesus in whom He is well-pleased—there's no accident that Matthew quoted that, because we've already seen that announced at Jesus's baptism. It was in Matthew Chapter 3, it's in Mark Chapter 1, Verse 11. By the way, that phrase is going to be announced again at the Transfiguration—we'll see that we get to Mark Chapter 9. "My Son, in whom I am well-pleased" (see Matt. 17:5; 2 Pet. 1:17).

The word "chosen" here is an interesting one—you'll see the word "chosen" several times in your New Testament, but this one translates a word that's used nowhere else in the New Testament, but it was used in secular Greek to describe someone irrevocably adopting a child into the family as and heir who could never be disowned. In other words, God is saying He has chosen to make this—"My Servant," this special Servant—the Messiah (Acts 2:36); He is the one who is the heir to His kingdom, and nothing can change that.

The next two lines build on each other: first one gives the reason for the second one. He says, "I will put My Spirit upon Him"—that means that there was this unique relationship between Jesus and the Holy Spirit. Now, we know that, as God, obviously, Jesus was already one with the Holy Spirit, but, remember at His baptism, there was that visible representation of the Holy Spirit coming upon the man Jesus—He was bestowed with the power to do what He did, and He did all of His miracles by the power of the Holy Spirit (see Matt. 12:28), or as Acts 10:38 summarizes it: "God anointed Him with the Holy Spirit and with power."

The result of that is—contrary to the expectations of many of the power-hungry Pharisees of His day—"He shall proclaim justice to *the Gentiles*." Yes, He came to His people—but He came to the whole world! Jesus is the redeemer of all, not only of the Jews (Is. 49:6; Acts 26:23; Rom. 1:16; 3:29; 9:24; 10:12; 1 Cor. 1:24; Gal. 3:28; Col. 3:11). It's like, as God first said to Abraham: "In you *all* the nations will be blessed" (see Gen. 12:3; 18:18; 22:18; Acts 3:25; Gal. 3:8). So this is the explanation of why Jesus refused to go along with the ones who wanted to take Him immediately to be their King—to be the King of *their* nation exclusively, to throw off *their* bondage to Rome. Jesus had a far bigger plan than that. He wasn't here to be political; He would have nothing to do with a revolt. He taught His followers to submit themselves to whatever government they are under (Matt. 17:25-27; 22:21; cf. Prov. 24:21; Ecc. 8:2; Rom. 13:1-7; 1 Pet. 2:13-16).

He didn't come to set up a rebellion. Civil disobedience was the *last* thing on His mind. Verse 19—that's what it means when it says, "He will not quarrel, nor cry out"—He's not going to be wrangling over things, that's what the word "quarrel" means; "cry out" means to "shout" or to "make a loud noise," it's even used for a dog's barking. He didn't come to make noise and rouse people to action; He came to call people to repentance and faith (Mk. 1:15; cf. Acts

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

20:21; Heb. 6:1). Jesus's message was a spiritual message, it was about the kingdom of God: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17), He said over and over again. Now, there will come the day when He comes again to rule the earth (Matt. 25:31; cf. 19:28; Rev. 20:4, 6), but that wasn't the case in His first coming (Lk. 9:56; Jn. 3:17), and that's what Matthew is explaining us. Jesus came, always spoke with dignity, He was always in control, He was always aiming truth at the heart and at the mind—He was not trying to stir up emotions (see 1 Cor. 2:1, 4-5). He came to bring compassion and salvation, not a political uprising. Jesus Himself had just said it in the midst of the conflict with the Pharisees over the Sabbath laws; Matthew's order of events follows Mark's order of events at this point. Earlier in Matthew 12, Verse 7, Jesus says this—and He's quoting from Hosea 6:6—He says, "But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent."

So Matthew is going to reiterate—look at the beginning of Matthew 12:20: "A battered reed He will not break off, and a smoldering wick He will not put out"—now, the "He" is "My Servant," which refers to Jesus, and Matthew is saying this is accurately describing Jesus. Now, that's not terminology we use. I don't think anybody has said the words "battered reed" to me all week, or "smoldering wick." But in those days, this was a very vivid illustration. A "reed" could have many uses; the reed is the stuff that grows in the swamp or by the river. A reed could be made into a flute, as a shepherd would use it to calm the sheep and while away the hours, but it would only last so long—it wasn't made of metal, and it would become soft or cracked, so it was useless; so the shepherd would break the reed and throw it away, get another one. Or, when an oil lamp would burn down to the point that the wick was too short to soak up the oil and produce a steady flame, the wick would only smolder and make a bunch of smoke—no light; thus, it was useless and it would be put out and thrown away, just like the broken reed.

Now, commentators are unanimous in agreeing that the "battered reed" and the "smoldering wick" are symbols for people who are bruised and burned out, and the contrast is between Jesus—"My Servant"—and the Pharisees. The Pharisees treated people who didn't fit in with them as worthless, useless, the ones to be cast aside; but Jesus sees them as precious, in need of repair, and worth the effort to show compassion to them. So, while the Pharisees plan His murder in secret (Mk. 3:6)—while they continue to manipulate and intimidate people into following them—Jesus is pouring Himself out in compassion for the downtrodden, for the weary, for the heavy-laden souls (Matt. 11:28), for the have-nots, for the humble ones (see Lk. 1:53; cf. Jas. 4:6; 1 Pet. 5:5)...Oh, and to the ultimate humiliation the Pharisees, He also gave Himself even to the Gentiles who would believe (Rom. 1:16; 15:12; cf. Acts 15:7-9, 17).

So look at the end of Verse 20 and Verse 21 in Matthew 12—"Until He leads justice to victory. 'And in His name the Gentiles will hope.' " You see, when Jesus comes again, He will bring victory with Him (2 Thess. 1:6-10). Right will win, ultimately. And all who trust in Him will have salvation, including both Jews and Gentiles. But it's not going to be because one kingdom of this world overcomes the others! It's the kingdom that is *not* of this world that comes (Jn. 18:36; cf. Dan. 2:34-35, 44; 7:13-14; Zech. 14:9; Rev. 20:4-5), and Jesus Himself reigns in perfect truth, in perfect justice, in perfect righteousness, for the glory of God (Ps. 2:6-8).

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

Now, what do you do with a passage like this? To me, this is really interesting. I love seeing how the Old Testament and the New Testament fit together; I love to see the details of the life of Christ—I just taught it in Russia a week before last, and had a great time discussing all of this. But, what's this here for that we can take home with us today? I already gave you the example of how to handle Scripture. Yes—know it, hide it in your heart—but, know its meaning. But what else can we say about this? Well, I think you can learn from Jesus's example. You can learn to trust God's timing in all things. Understand that nobody could harm Jesus until it was the time that God appointed for it to happen. And in the meantime, Jesus very wisely withdrew from unnecessary hubbub and unnecessary conflict. You can learn that, just as God chose to send His Son for your redemption, He has graciously chosen *you* to receive all the benefits of the work of Jesus Christ (Eph. 1:4-5; cf. Jn. 6:37; 17:2), and do you realize that, now that you are in Christ by faith, you, too, are well-pleasing to God (Heb. 10:14; cf. Rom. 8:33-34)? There are some people who love to emphasize how wicked we are, how depraved we are—and, by the way, we are *totally* depraved: "The heart is deceitful" and "desperately wicked" (Jer. 17:9, NKJV; cf. Rom. 7:18)—but don't leave it there! That's why you need a Savior, but *in the Savior*, you are "blessed with every spiritual blessing in the heavenly places in Christ"—and by the way, I memorized that word-perfect from Ephesians Chapter 1, Verse 3 (cf. 2 Cor. 5:21b; Phil. 3:8-9). Understand—you can bring a smile to the face of God, just by walking by faith and obeying His Word (Prov. 15:9b; Jn. 14:21, 23).

And by the way, you can also learn that, just as God put His Spirit upon Jesus to empower Him for the work that He had to do (Lk. 4:18; Acts 10:38), do you realize—it is that very same Holy Spirit He sent to dwell within *you* to enable *you* to have the strength that you need to serve Him (Eph. 3:16; cf. Rom. 8:26), to obey Him, to walk by His Spirit, to choose to manifest the fruit of the Spirit (Phil. 2:13; cf. Ezek. 36:27; Heb. 13:21), to choose to be filled with His Spirit so that you can of worship Him "in psalms and hymns and spiritual songs, singing and making melody with your heart" to God (Eph. 5:19)? Oh, yeah—I memorized that, too. You see, you take those things and you fill your heart with them and you understand the riches that you have in Christ (Jn. 14:16, 26; 15:26; 16:7).

And though there's not a command our passage that you must go do something, you can understand that, just as God sent His Son—His perfect Servant—to bring eternal life to all who believe, both Jew and Gentile, you realize: when we walk out these doors, we have the privilege and the responsibility to go out into the world and to proclaim the gospel to everyone who intersects our lives (Jn. 20:21)? There's a lot that we can learn from this.

You can also learn that, as Jesus brought a spiritual message of redemption from your sins, you can be like He was—you don't need to get mired down, hung up in the political battles in your world. Jesus had nothing to do that. And by the way, it was a big deal. The Jews hated Rome. Rome wanted to just keep the Jews from having an uprising and there was a tender balance of hatred between them. But Jesus did not come to reform the politics of Rome. He told people, "You submit to the authorities that are over you," and by the way—if He wrote that to people who lived under the Emperor Nero, it can equally apply to you and me! Things are not that bad here. You can rise above it all, and bring the message that changes people for eternity (Phil. 1:6).

Sermon Title: Frustrating Fame  
Scripture Text: Mark 3:7-12

Speaker: Jim Harris  
Date: 4-29-18

---

Somebody asked me when I came in the church this morning, "How are things over in Russia?" "Okay, you know—spring weather like Boise: snow one day, sunshine the next day; wind one day, rain the next day..." "No, no, no—I mean, with all the stuff going on in the world, and Syria and all those things!" You know what? It didn't make one single ounce of difference. They laugh at Putin and Trump as much as we do. They realize that that's geopolitical—they *realize* that this world *is* declining, it *is* falling apart! And you know what? Give me a choice to live under our system or their system—I'll take ours in a heartbeat, every single time! But, you know what? *None of that matters at all!* We're not here to *reform a society!* We're here to bring a message of good news, that even though you were dead in your trespasses and sins, you can be made alive in Christ (Eph. 2:5). What a great time to stop, shut up, thank God for sending His Son to live and die and rise again and come again.

So let's pray.

*Our Father, how we thank You for all of this. Thank You for Your Son and making Him known to us. Thank You for what He accomplished for our redemption. Oh, put the message of the gospel on our hearts and bring us to people who are prepared to hear it. May we speak it when it's popular and when it's not, when it's easy and when it's hard, that You might use us to draw to Yourself those whom You would bring to the Savior, the One in whose name we pray, the One we serve—Jesus Christ. Amen.*

END OF AUDIO