

THE GOSPEL OF MARK: STRAIGHT TALK ABOUT JESUS CHRIST

8, The Gospel Paradox in this sin-fallen world demands faith in Divine providence integral to the salvation of the world, progressive revelation recorded in Holy Scripture, predictive prophecy terminating in Christ's New Covenant Gospel, and promised gospel consummation to the glory of God, Part 8C

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Introduction: Jesus spoke to His disciples commanding their attention saying, "Watch out; beware of the leaven [yeast] of the Pharisees and the leaven [yeast] of Herod." (Mk. 8:15)

But the disciple thought He was scolding them because they did not pack enough bread. (Mk. 8:16)

**A forced literalism on all of Scripture is linguistically unnatural and theologically misleading:*

A shocking example is Jesus' teaching that if your eye causes you to sin, then pull it out or if your hand causes you to sin, then cut it off (cf. Matthew 5:29-30 //18:7-9)...

How would you explain this teaching, especially considering the Biblical law-code prohibitions against self-mutilation, cf. Leviticus 19:28, Deuteronomy 14:1, et al.

One of the most useful lessons for understanding the Bible, is to recognize the use of different languages and literary styles and types starting with the methodology that Scripture interprets Scripture so that categories of Biblical usage are identified and clarified for general meaning—the meaning of most Scripture can be intellectually known, but the believing of Scripture revelation for salvation must be received by a supernatural, God-given faith.

8, The Gospel Paradox in this sin-fallen world demands faith in Divine providence integral to the salvation of the world, progressive revelation recorded in Holy Scripture, predictive prophecy terminating in Christ's New Covenant Gospel, and promised gospel consummation to the glory of God

vv. 1-10, Jesus' miraculous feeding of the 4,000+ people in gentile territory further demonstrates God's providence integral to the salvation of the world...

vv. (10) 11-26, Jesus' healing a blind man in 2 stages provides another gospel object lesson about the need to understand the progressive revelation of Scripture in order to avoid the spread of false-teaching...

Note: **v. 10**, the location of Dalmanutha linked with Magdala , cf. Matt. 15:39 is geographically uncertain, but by context somewhere along the coast of the Sea of Galilee because it was reached by boat , v. 10 and also back in predominately Jewish territory where Pharisees had an established presence, v. 11...

➤ Here is an in-text example of interpretation according to context and primary meaning...

vv. 11-13, Jesus' spirit-emotional growl was given verbal expression over the Pharisees' disputes trying to bait and entrap Him with temptation to perform heavenly signs and this should be interpreted by the words and story in the wider scope of the Bible...

➤ **v. 11**, “...a sign from heaven...”, e.g. make it rain wine or cause midnight at noonday... the recorded signs and wonders by which Jesus claimed Messianic identity could by a forced and unnatural literalism be interpreted as earth-bound if compared to some astronomical signs recorded in the O.T., e.g. God's signs of pillar of cloud by day and pillar of fire by night (Ex. 13), manna-bread from heaven (Ex. 16), the sun stands still for Joshua (Josh. 10), God's thundering rage against the Philistines in response to Samuel's intercession (1 Sam. 7), while ignoring many other signs that would by the Pharisees' reasoning also be considered earth-bound, e.g. the plagues on Egypt, the parting of the Red Sea, the evening flight of quail, the walls of Jericho falling, et al.

Jesus clearly announced that His powers and works were signs of His heavenly origin and Divine equality authorizing Him to forgive sins on earth, cf. Mk. 2:5 ff., John 6:27-51ff.

However Jesus also proved that His authority and power were not earth-bound as amazingly demonstrated by His other-worldly reach beyond death and demons and in the progressive revelation of God astronomical signs would be attested at Jesus' crucifixion, resurrection and ascension...

➤ **v. 12**, Jesus' use of language intentionally employs a rhetorical question, a linguistic formula oath, and a grammatical function conditional clause answering the Pharisees' forced literalism:

v. 12a, “**Why does this generation seek a sign?**”, Jesus growls disapproval by this rhetorical question in order to prompt the conscience with accountability. Both then and now the literary device serves to unveil the soul of unbelief, “what would it take for you to believe Jesus is the Savior of the world?”

v. 12b, “**Assuredly/Truly/Amen, I say to you**”, Jesus punctuates His disapproval of the Pharisees' unbelief and immoral deceit with a threatening oath...

v. 12c, “**no sign shall be given to this generation**”—Gk. conditional clause→[see] if shall be given to this generation a sign [by Me to continue being insulted by your dishonest games]...

**Believing in the infallible verbal inspiration of Holy Scripture, a part of truthfully preaching and teaching the New Covenant Gospel includes grammatical exegesis, linguistic translation/explanation, and theological interpretation for a general meaning.*

