

Sinner to Saints by Bill Aumack

All right, well, I thought we'd start with something fun today. Evan, if you could grab me some batteries, maybe. I have some sayings that I got from Spain. Okay. And I want us to look at them and decipher them pretty literally, and see if they make any sense to us. Okay. And I was trying to read the sayings from Spain. And Linda was laughing at me and told me I couldn't do it. I think she was afraid I was gonna cuss or something or say something offensive or something. So I have my friend Gustavo, here, he has not seen these sayings. And he's gonna try and read them for someone to talk about what each one means. This will be fun. All right, first one.

Okay. This is 'Camarón que se duerme se lo lleva la corriente.'

Yeah, what he said, What does this mean? The sleeping shrimp is carried away by the water current. This is terrifying. Imagine little families of shrimps going to bed at night and then getting carried away and scattered all over the stream and then nobody knows where they are. And they wake up all alone. This is horrible. Why would you say such a thing? What they really mean when they say This Is You know, you snooze, you lose. And that seems a whole lot easier, doesn't it? You snooze you lose. All right. Next one.

Okay, the next one is 'A lo hecho, pecho.' It means then what you have done is done I guess I don't know.

What is done present your chest. I don't know right. I don't get this. But it means you know what is done is done. There's no going back put on a brave face that kind of stuff. All right, next one.

Or this is a good one. 'Cría cuervos y te sacarán los ojos.'

Raise crows and they will pick your eyes out. Somebody's been watching Alfred Hitchcock's The Birds. I don't know. But this kind of means Be careful. Don't waste your kindness on ungrateful people. Okay, all right, next one.

'A falta de pan, buenas son tortas.'

if there's no bread cakes will do. I'm throwing away the bread if you're gonna give me cake when I run out of bread. Apparently this means Beggars can't be choosers. But I don't. How come they get cake? I don't know. All right, next one.

Okay, 'Zapatero a tus zapatos.'

Shoemaker to your shoes. And this thing's telling me my fingerprint doesn't match my own fingerprint. There we go. So this kind of says you know stay in your own lane. Do what you do mind your own business. You know that kind of stuff. Okay.

Okay. 'Las cuentas claras y el chocolate espeso.'

Keep your accounts clear and your chocolate thick. I have no idea what your account is clear and chocolate being thick but between the cake and the chocolate. I like these people. Okay, so this kind of

means in business, be transparent about your arrangements and keep good records. All right, thank you Gustavo. Right. Give Gustavo a hand All right.

Well, sometimes, you know, we have any sayings and they don't make sense to us at first until we look at it right. I mean, I suspect I suspect If we took some American sayings and bundled them up and took them somewhere else, they're like, What are you guys talking about? Right? I mean, it's kind of hard to follow along unless you have all the knowledge that those people have. Okay?

We've been talking about the gospel of Jesus Christ, according to Mark there to about sinners in the saints, and I hope you're enjoying the series. But the way the book of Mark is written, he has a very distinct thing he's trying to say. And it doesn't always make sense to us modern readers. But I think we had an echo. But I think it would have made a lot more sense to the first century Christians who are reading this, because they had some understanding that we don't have or sometimes forget. So today, I want to go through some of that really quick. But to do that, we've got to do a little bit of background, just kind of like Mario was doing in Sabbath School. Today, we're going to continue that theme, we need to look at the Sea of Galilee and understand a few things about it. So real quickly, here's the Sea of Galilee, you can see the Mediterranean Sea there in the corner and the Sea of Galilee. This is called the relief map. When you look at this map, what do you instantly know. There's mountains, right, and the Sea of Galilee is down low. And there's mountains all around, but the Sea of Galilee is actually 686 feet below sea level. Okay, it is the second lowest body of water in the land and the world. And the lowest freshwater body of water, okay. And so at night.... it will get during the day, it gets really hot. When you're down below sea level, Death Valley gets hot, right. And the cool air would come in over the hills and then drop rapidly onto the warm water. And what happens, storms. So storms are very prevalent, and always have been in this region because of the geography. And we see that sometimes in the story. Now, this is not a very big body of water. And by today's standard, we wouldn't call it a sea, it would be a lake, but it's a sea. In the Bible. It's about 13 miles from top to bottom, about 8 miles across the widest part kind of looks like Africa, if you're a visual person kinda looks like the continent of Africa, okay? It's about 33 miles around, it's about the size of Washington DC. we've ever been to Washington DC, okay, so just giving you some ideas of the size of it, okay.

Here's just a cool picture of it. So you can see you can easily see across it. This is not like when you go to the Great Lakes or the ocean and you can't see the other side. It's just not that big. Okay, beautiful country there. This is probably after the rainy season and the hills are green, looks great. A lot of Jesus's ministry happens here, we're gonna go through all these but the home of of Mary Magdalene, the Sermon on the Mount miracles, Bethsaida is there, the multiplication of the loaves and the fishes. So a lot goes on in Jesus's ministry around the Sea of Galilee. Now, here's the really important part.

This is Galilee in Jesus's time. So you see, we've got the Sea of Galilee there who lives on as our view here, this on the left side of that. Got who lives in Galilee? The Jews, Israel, right? We've got Judah and Galilee, that's where the Israelites live. Who lives on the other side? The heathens, the Gentiles, right? Okay. Now, in the Old Testament, Israel lived all the way around the Sea of Galilee, and the tribes had land and they encompass that. But by the first century when Jesus is there, Wars have happened and people have come in. And the Jews live on one side and the Gentiles live on the other. How many of you knew that? Nobody. This is important, if you want to understand the message and Mark, okay, and this is why we're spending a lot of time on this today. Because this is ultra ultra important in the message of Mark. And we forget. Did the people who live there in Jesus's time know this? Absolutely. Right. This

was very clear and plain to them. Right? Okay. I have to change the timeout period on this thing. Keeps going off.

Number one, one of the main themes in Mark, and the premier theme in Mark probably, is that Jesus cares about the Jews and the Gentiles. Okay? Remember Mark is one of the first guys to write down his version of the gospel, what happened. And he really wants everybody to know that Jesus is not just here for the Jews. He's here for everybody. Okay, and he's arranged his whole book to kind of bring that about. All right. So I'm just going through real quick. And some of this comes from a great book that Pastor showed me called Getting the Gospels by Steven Bridge. So kudos to Steven and his work on this. All right.

So here we got the Sea of Galilee again. And in the early parts of Mark, the first thing that Jesus does is exercise some clean spirits. That's the first miracle that Mark records in Mark one, okay, and news of Jesus spreads throughout Galilee. And then they cross over to the other side, the first crossing of the sea. Now, this happens in Mark four. Once you open your Bibles to Mark four or five, we're going to we're going to be going through this quick today. Whoo, oh, my goodness. We're not going to get done in six minutes. But we're gonna go through this kind of quick see if we can get done quickly and be out of here before time for haystacks tonight. Okay. So we have this first crossing. And remember, they had a storm, Jesus was asleep in the boat, and the storm comes up. And he was everybody's afraid, right? Jesus calms the waters. And one of the things we need to understand is about the boat. This is a boat, they found some years back was a drought year and the water went down in the lake. And this was sticking out of the mud in the lake somewhere and they dug it out. They carbon dated this to about the first century. And immediately this was dubbed the Jesus boat. Now we have no idea if Jesus ever rode in this boat or anything or even looked at this boat, but it is a boat that would have been typical of the first century when Jesus was there. Okay. And so they made a reproduction of it based on what they found that it would probably look like this. Can you imagine that boat with Jesus sleeping in the back and 12 disciples in it? How full Do you think that looks? pretty full? pretty full. Okay, here's an artist's rendering of, you know, the boats are made to hold a couple, three, four fishermen while they went fishing, not 13 people. So when they're out there, and the boat sitting low in the water, because it's full, then the waves are crashing. It's scary. It's scary. Okay. I think this thing is going to kill me. All right. So they go across, they land in Gerasenes . And this is one of my favorite stories in the Bible. And the first thing Jesus does when he's on the other side is kick the demons out of the man and the tombs from the man in the tombs, right. Remember the story I've preached on this story. I love, love, love this story. The demons come out, they go into the pigs, the pigs run off the cliff. The people come and say, Jesus, you're costing us money. Why don't you leave. But the man who is healed stays behind. And in Mark Five, Verse 20. It says So the man went away and begin to tell in the Decapolis how much Jesus had done for him. And all the people were amazed. Remember, the Decapolis is the area of 10 cities. Deca is 10. Okay, so there's 10 big cities that are plus numerous little towns, and he just begins to go tell everybody about it. And the news of Jesus spreads.

Okay, well, then they get their second crossing back across the lake. And Jesus is immediately met with requests for healing and verses five, and he heals a variety of people. And he feeds the 5000 men, men, including women and children. Right, remember this story is another great story. Jesus uses the little boy's Happy Meal to feed everybody, right? Remember the story? How many baskets are leftover? 12, 12 baskets leftover. You ever wondered why there was 12 leftover? We're gonna get there. All right.

After that, we go back across the lake. Then in Mark 6, this is the third crossing and this one is the one where they get strong headwinds. Look at me with me at Mark 6:45 This is the third crossing. Immediately Jesus made his disciples get into the boat and go ahead of him to Bethsaida while he dismissed the crowd. After leaving them, he went up on the mountain to pray. Later that night, the boat was in the middle of the lake and he was alone on land. And he saw the disciples straining at the oars, because the wind was against them. Shortly before dawn, he went out to them walking on the lake, he was about to pass them by when they saw him walking on the lake, they thought he was a ghost, they cried out, because they all saw him and were terrified. You know, let's be honest. If you were in the middle of the lake in the middle of the night, and somebody's walking around on the water come on, you know, my first response is not to go, Hey, look! you know, your first response is to hide. Right? I mean, that's scary. Okay. Picking up at verse 50. Immediately they all spoke he spoke to them, and said, Take courage it is I. Don't be afraid. Then he climbed into the boat with them. The wind died down. They were completely amazed. Verse 52 is important, for they had not understood about the loaves and their hearts were hardened. Okay, keep that in mind.

So when they land, Jesus is immediately met with a request for healing. Looks like what just happened on the other side, right? He cures a variety of people. And Jesus feeds the 4000 men not including women and children. And how many baskets are leftover? Seven. Does that look awful similar to what just happened? There's a huge parallel going on here. Right? Mark is taking us on a trip. And most of us miss it. Okay. And then there's one more crossing we're not going to talk about today. But there's a there's a great crossing and discussion about the bread. Now. What happens on the crossings from the Jewish side to the Gentile side? What happens on those two crossings? They're storms. They are met with opposition. Both times. What does Jesus do with that opposition? He takes care of it. There's nothing too big to stop Jesus here. Right. And there's there'sThere's a story here, right? When you go out to reach people, there's going to be opposition. But what? But Jesus says I can handle it. It's not bigger than me.

Okay. All right. Let's go to Mark 7:24. For backing up a little bit. This is where he he cures some of the people Mark 7:24 Jesus went to the place in the vicinity of Tyre he entered a house and did not want anyone to know yet he could not keep his presence secret. In fact, as soon as she heard about him, a woman whose daughter was possessed by an impure spirit came and fell at his feet. The woman was a Greek born in Syrian Phoenicia, she begged Jesus to drive the demon out of her daughter. He was first let the children eat all they want he told her for it is not right to take the children's bread and toss it to the dogs. Lord, she replied, Even the dogs under the table eat the children's crumbs. Then he told her for such a reply. You may go, the demon has left your daughter. She went home and found her child lying on the bed, the demon gone. Now, when we look at this, and we say, you know we hear him talk about the dogs. What do we think of a pack of mangy, scrounging, snarling dogs, right? This is not what Jesus is talking about. He's talking about the dog under the table in the house. He's talking about fluffy your fufu or Jackson or cooper or whoever these these dogs are right. That aren't a threat to anything. Right? And she know it because she's not offended. She says hey, man, even you know, even the dogs under the table get scraps. Right? Okay. He heals her because of her faith. Then in Mark seven, we're not going to look at this 31 through 37. Jesus heals a deaf man from the Decapolis from the 10 cities. Now remember, those are the people that asked Jesus to leave last time he was here. And now they're bringing people to whom say, can you heal these people? What changed? One guy with one story about

Jesus. He's a one trick, pony, man. That's it. I used to be messed up, Jesus healed me. And now I'm not. That's all he's got. And it changes the whole region. And when Jesus comes back to like, let's take the sick to go see Jesus. Okay.

And Mark 8:1-10. Jesus feeds, the 4000 men with the seven baskets leftover, okay. And they go back across the sea, and they have a run in with the Pharisees who want to sign so in Mark 8, verse 11, Mark 8, verse 11, the Pharisees came and began to question Jesus to test him. And they asked him for a sign from heaven. And he sighed deeply and said, Why does this generation ask for a sign? Truly, I tell you, no sign will be given it. And then he left and got back in the boat and went to the side. If I'm the disciple of Jesus, make up your mind. which side you want me on here? Spending all day rowing? Okay. So they go back and forth for quite a bit. And there's an interesting discussion on this trip. Mark 14, Mark 8, verse 14, sorry, Mark 8, verse 14, the disciples had forgotten to bring bread, except for the one loaf they had with them in the boat. Be careful, Jesus warned them. Watch out for the yeast of the Pharisees and that of Herod. They discussed this with one another and said, it's because we don't have any bread. Aware of their discussion, Jesus asked them, Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? Do you have eyes but failed to see and ears but fail to hear? And don't you remember when I broke for the five loaves for the 5000? And how many baskets? Did you pick up? 12. They replied. And when I broke the seven loaves for the 4000, how many basketfuls of pieces did you pick up? Seven. He said to them, Do you not understand? And the people who read this later, in the first century after Mark had written this did understand. It was a little lost on the disciples in the heat of the moment. I get that. But the people who read it later did understand it. Because when he's on the Jewish side, he has 12 baskets left over what is the number 12? Right 12 tribes. That's Israel's number 12 leftover. He gets over to the Gentile side, how many are left over? Seven, why? Seven is the number of completeness. Like a week, it completes the cycle. He says, I'm the bread for this side. And I'm the bread for this side. I've used their number to show him for them. I've used the number of completeness to show him for everybody. And that message was not lost on our first sensory readers. For us. It's just like Spaniards talking about chocolate in their accounts. We don't get it.

Okay, now here we go, man. How we're out of time already. Okay. Keep going. All right. I promised to be done before six o'clock. Okay, how's that? Ok. Jesus just fed all the people with tiny amounts of food. Right? And the disciples are worried about food. What is Jesus worried about? The Pharisees, who are false teachers said I'm not giving you a sign, man. You guys are screwed up. And if me being here is not enough of a sign. That's it. That's all I'm doing. Right? They were looking straight at the sign. Everybody else knew it. but they didn't get it. And Jesus said, That's it, man. If you didn't believe this, what are you going to believe? And so, you know, Jesus is worried about these false teachers and people that are far from God. And the disciples are worried about what? Dinnertime right? I mean, you've heard we're not even, you know, in the same ballpark, right? The disciples are lining up to play football, Jesus is playing basketball. We're not we're not even close. Right? It's just they're all over the place. They're not getting it. Remember it said their hearts were hardened, they didn't understand about the bread and their hearts were hardened. Okay. And Mark is doing his best to arrange the story so that we get this and our hearts are not hardened. Amen. And Mark shows that he is concerned with the Jews and the Gentiles. And Jesus is the one bread for everybody. Okay, now we know that, right? We understand it. That's a little tidbit we have tucked away in our mind. Jesus says he's for everybody. If you grew up in the church, you're saying the little song. Red, yellow, black, and white All the children in Jesus sight. I don't

remember the words anymore. I was long time ago. But Jesus loves the little children of the world, right? It doesn't matter how Jesus loves everybody, right? We, it's buried in here. But do our actions show it? Would somebody look at us and say, by the way they act, they understand that piece of information. Because how much work was it for the disciples to reach the other side? A lot. Storms rolling against the wind and the storms all night, the middle of the night, after they've been up all day, in the middle of night. They're still rowing the boat trying to get across the lake, it took effort. How much effort do you put in to reach in somebody that's on the other side of the lake? See, we love it when people join our happy band here, right? And they come in well, hey, welcome. We're glad to see you. But how much effort do we put to going out and ministering to those people and eventually inviting them in? Now one thing you're going to have to do is look at Jesus ministry and figure out how did he reach people, because Jesus just doesn't show up on the shore. It's a hey, all you Gentiles, Saturday in the synagogue be there or be square. That's not how you get them into the kingdom, right? And we can't just go to our workplace and hey, everybody come to church with me. That won't work, usually. So we got to figure out how we can minister to people, how we can be friends with people, how we can help meet their needs, so that we can invite them to church. And we each need to figure out how to do that on our own. Because we each have different kinds of friends. That's why you have those friends. Do you ever think that God gave you those friends for a reason? God puts you in that neighborhood for a reason. So that you could reach somebody that's their pastor doesn't reach all those people. I don't reach all those people. Gustavo doesn't reach all those people. We all have to reach all those people. Amen.

Okay. So, you know, I want you to think about that this week as we go on. Our reflection is think about Jesus is separate, but equal outreach to the Jews and the Gentiles. How did he reach the Jews and the Gentiles? That's tough. But he's our example. That's what we're supposed to do. Then our challenges, try to reach out to someone who is far from God to Try to make a difference in their life for God. And maybe that even includes inviting somebody to church. Amen.

Let's pray. Heavenly Father, thank you so much for this wonderful book of Mark that tells us all about your ministry and helps us understand that you are here for the Jews and you were here for the Gentiles. Lord, I'm glad you are here for the Gentiles because that's where my family came from. Lord, thank you so much for that. Help us to understand that and help us to put forth some effort into reaching the people who are on the other side of the lake. And there's going to be storms and winds and darkness and all kinds of things that try and stop us Lord. But help us to remember that you are greater. Be with us now. In Jesus name. Amen.