

His Comprehensive Authority

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[0 : 00] We are living between the already and the not yet. The already, of course, is the already coming of Jesus. He came. And now we wait for Him to come back.

The not yet is His return. And so the saving reign of God has already begun to expand on the earth. God is delivering people from the domain of darkness and He's transferring them into the kingdom of His beloved Son.

And He's been doing this for two millennia. And yet, the saving reign of Jesus Christ has yet to be fully realized.

Do you know how I know? Well, there's still natural disasters. There's still demonic oppression. There's still disease. And there's still death.

Because when Jesus comes back, He's going to put an end to it all. No more natural disasters. No more demonic oppression.

[1 : 02] No more diseases. And no more death. And so what that means for us is that we're living in between intention. We are living by faith in our risen and reigning Jesus while we're still trying to navigate with everybody else.

Atlantic hurricanes. Terrible demonic oppression. Diseases. And death. We're living in between. This struck me this week. In our life group, Jenny and I lead a life group. And we're doing these things called life maps. And what a life map is, is a visible depiction of the people and events God has used to shape who you are.

And so, it was my turn this past Thursday. And my life group just handled me great. And as I was sharing, I was preparing and sharing, what struck me was God's authority and sovereignty over my life.

And God's mercy and grace in my life. And God's mercy and grace in my life. My life map pointed to what my life is all about. God's steadfast love and faithfulness.

[2 : 19] God's mercy and grace in my life. Now, we could make a life map for Christ the King Church over the last 10 years. We could map out the significant people and the important events that have shaped us.

I could point you to particular people who have made very important contributions to our life as a church. But what our story would be coming about, what we would eventually see on the life map, is that our story is not a story about us.

Our story is a story about Him. Christ our King. 10 years, He's been faithful, loving, powerfully at work, showing mercy and grace, transforming us, correcting us, directing us.

All the while, we are living in between the already and the not yet. And so, this morning, I get to point you to the most important person over the last 10 years of our church.

Jesus. So, we're going to be in a passage in the Gospel of Mark. It's an extended passage. It starts on page 998 of your Pew Bibles.

[3 : 29] And we're going to be looking at four vignettes. And I want you to behold your King in His overwhelming and comprehensive authority.

Each vignette points to an aspect of His authority. And Jesus has been exercising this. It's true of Him for the last 10 years of our life as a church.

And will be true of Him for, Lord willing, the next 10 years. Or 20. Or until He comes back. So, let's look at vignette number one.

His authority over what I'm calling the deeps. Over natural disaster. Over creation. It's on chapter 4, 35-41.

Because we've got so much to cover, I'm going to be summarizing these passages. So, here's what happens. Jesus and His disciples, they cross over the Sea of Galilee. Jesus has an appointment in

Gentile country.

[4 : 32] Well, suddenly, while they're crossing, this overwhelming and incredibly threatening windstorm hits them. The disciples, they start flipping out. Jesus is asleep.

They wake Him up. And immediately, He commands the wind and the waves to stop.

And immediately, the wind and the waves obey Him. His disciples are now more afraid because of the one who's in the boat with them.

Let me point out some details here. In verse 35, what you need to see is that it's Jesus who initiates the trip across the Sea of Galilee.

There's someone waiting for Him in the region of the Gerasenes. And that person is a demoniac. In verse 37, this massive storm hits.

[5 : 33] And the boat's filling up with water. Has anybody been on water in a boat and water's now filling up in your boat?

I have. I flipped out. This is an existential threat. But Jesus, verse 38, is asleep. Now, how can Jesus be asleep?

Either His ministry schedule was very difficult and He's so tired. It doesn't matter what's going on outside. He just needs to rest. Or, this poses no threat to Him.

It's the latter. This windstorm and these waves, with all the water filling up the boat, it poses no threat to Him.

Contrast with the disciples who, at least four of them, are seasoned fishermen on this same body of water. They say to Him, Teacher, do you not care? That we are perishing.

[6 : 37] They're thinking that the storm is greater than Jesus. We don't know what they want Him to do. He's sleeping there. It's like, Jesus, we need You to bail water. We don't know what they're thinking. But here's what I'm thinking.

We've all been there. Crisis hits. And instead of faith, there's fear. And it shows up in a question like this.

Sometimes you actually say it. Other times you're afraid to say it. It's something like this. Do you not care? God, do you not care?

Do you not care that this is happening? These disciples ask a question that, let's be honest, all of us ask when things get hard.

They feel helpless. They're hopeless. Because they're in a humanly impossible situation. None of them can stop what's happening.

[7 : 45] Verse 39 is the surprise. Jesus wakes up. I don't know what you're like when you wake up, but my first instinct isn't to command creation. Jesus rebukes the wind, speaks to the sea, peace be still, and immediately the wind ceases and the sea is as smooth as glass.

Anybody been up north to a Wisconsin lake early in the morning and the top of the water is as smooth as glass? That's what's going on.

Smooth as glass. Immediate obedience. Has anybody been down to the lake during a big wave season? Has it ever occurred to you to speak to the waves to stop?

And then if you did, would you actually be thinking that they would? I just want you to feel the human impossibility of what's going on here. Jesus isn't done rebuking.

He rebukes his disciples. Why are you so afraid? Do you still not have faith? Throughout these four vignettes, there's this contrast between fear and faith.

[9 : 00] Fear crowds out. Faith overcomes fear. And he's asking, do you not yet realize who is in the boat with you?

Why are you so afraid? And following this incredible demonstration of his power and authority, the disciples in the boat look to each other and say, who is this?

That even the wind and the waves obey him. Who is this? So here's the point of this vignette. Jesus has full authority over all creation.

And if you looked up passages like John 1, 1-3, Colossians 1, 15-20, Hebrews 1, 1-3, you will quickly realize that the second person of the Trinity, this isn't the first time he has spoken to creation.

In fact, he upholds the universe with the word of his power. So who is this guy? Well, it's the whole reason why the Gospel of Mark was written.

[10 : 08] This is the Son of God. Totally God. Totally man. In the boat. And he's just commanded a tempest at sea to stop.

Behold your king in his overwhelming authority over creation. Does he not care? He stopped it. Of course he cares. The second vignette is his authority over demons. And this vignette is chapter 5, verses 1-20.

It's the longest, most extended vignette in this four-pack. So let me just summarize it for you. Jesus and his disciples arrive to the other side of the Sea of Galilee.

And literally, I'm guessing, it was smooth sailing. Well, they arrive in Gentile country. You see that in verse 35 in the region of the Gerasenes.

[11:13] And Jesus is immediately met by a demoniac. And what we learn is that this is not a man possessed by just one demon. We learn in verse 9 that he's possessed by a legion of demons.

A Roman legion at full strength had 6,000 soldiers. There was a lot of demons in this man. Well, Jesus doesn't flinch.

No threat. Actually, what happens in this story, which is a bit surprising, is that the demons start begging Jesus. They beg him to allow them, to permit them to go into a herd of pigs.

Jesus gives them permission. The demoniac is delivered. The locals come out to see what has happened. And the locals, they see the demoniac sitting in his right mind, clothed, and they are afraid.

And they beg Jesus to leave. Then, the demoniac, formerly demoniac, begs Jesus, can I just be with you?

[12:24] Jesus commissions him to go talk about him. So let me point you a couple things out about this particular vignette. First, the description of the demoniac. Verse 3, he was living among the tombs.

That's instant uncleanness to a Jew. This demoniac was likely a Gentile because he's in Gentile country. We learn later that he's clothed later, which means he was probably naked.

Which, like, who would want to be around that? So this guy, there's like multiple levels of kind of ceremonial Jewish uncleanness about him.

Not to mention verse 4, he had superhuman strength. The human impossibility here is that no one could subdue him. No one. Let me just point that out in verse 4.

Let me just read it for you. For he had often been bound with shackles and chains, but he wrenched the chains apart and he broke the shackles and pieces. No one had the strength to subdue him.

[13:27] No one. And everybody knew it in the area. Verse 5, he lived among the tombs crying out day and night. He must have been miserable, tormented, this poor man.

He was cutting himself with stones, self-destructive behavior. It's classic demonic oppression, defacing an image bearer of God.

In verse 6, he sees Jesus coming, he runs, he falls down at his feet. Do you know what that says? When someone falls down at the feet of another person, that one who's falling down is saying, you are greater than me.

And look at verse 7, how this demoniac addresses Jesus. What have you to do with me, Jesus, Son of the Most High God? Alright. In the Gospel of Mark, the Gospel of Mark starts with a confession that Jesus is the Son of God by God himself.

This is my beloved son with whom I'm well pleased. It happened at his baptism. And at the end of the Gospel of Mark, surprise, there's another confession that he's the Son of God by a Roman centurion at the moment Jesus breathes his last.

[14:47] Truly, this was the Son of God. The only human being in the Gospel of Mark that confesses Jesus as the Son of God is a Roman centurion at the moment of Jesus' last breath.

Which means Jesus is fully revealed as the Son of God on the cross at his death. but in between throughout God says one other time at the transfiguration this is my beloved son listen to him but the other times that Jesus is confessed as the Son of God as the anointed what do you know who's saying it?

Demons. They recognize him for who he is. In verse 7 let the begging begin I adjure you by God do not torment me.

Look at 10 and he begged him earnestly not to send them out of the country. Verse 12 and they now they begged him Jesus earnestly not to send them out of the country and they begged him saying send us to the pigs let us enter them.

At this point in this story you're asking the questions what's Jesus going to do? Are demons greater than Jesus? this is a legion of demons who possessed a man that no human being could subdue

and they're begging him.

[16:17] Jesus in underwhelming fashion verse 13 so he gave them permission matter of fact the legion of demons they leave the poor man enter the 2,000 head of swine and they rush into the sea of Galilee and drown now if you were an original reader of this you'd be like thinking what 2,000 swine that's a boat load of money why would Jesus let that happen well because Jesus cares for the demoniac he's worth the death of 2,000 swine and he's worth the death of the son of God do you not care Jesus cares here's the point of the story Jesus has full authority over the demons then and now now we see an interesting response in this in verses 14 through 17 we have a fear response the herdsmen run into the cities in the countryside and they're like you won't believe what happened so everybody comes to see what's going on and when they see

Jesus and then they see the demoniac sitting posture posture of a disciple remember last week sitting clothed and in his right mind they're afraid they were afraid and in verse 17 they begged Jesus to depart from their region there will be people in our lives who will clearly be presented who Jesus is and for whatever reason it strikes fear into them and they want Jesus to leave the faith response is in verse 18 through 20 the former demoniac he starts begging Jesus as Jesus is getting into the boat he begs him that verse 18 that he might be with him what a picture of discipleship I just want to be with you I'll go wherever you go I'll do whatever you tell me to do I know you what a picture what a picture of faith and belief in the son of God but in verses 19 through 20 Jesus does not permit him there's that permit language again authority but sends him to his gentile family and to those in the Decapolis and he tells them in verse 19 hey go tell how much the Lord God has done for you and how he has had mercy on you not only authority authority exercised in mercy go go tell them and this man obeys behold your king he has full overwhelming authority over demons so so far we've seen a vignette

Jesus authority over the deep we've seen another vignette of Jesus authority over demons and now the third vignette his authority over disease it's in verses chapter 5 verses 25 through 34 but the interesting thing is this vignette actually interrupts the fourth vignette and so let me get you up to speed in verses 21 through 24 Jesus has just crossed back the sea of Galilee back to Capernaum and now he's mobbed by a huge crowd and this distraught synagogue ruler named Jairus falls down at Jesus feet and implores him that's another way of talking about begging it's like my daughter's dying would you please come with me and lay your hands on her and heal her so that's the fourth vignette starting and then we get the third vignette in verses 25 through 34 there's this crowd and there's a woman in the crowd and she has been suffering for 12 years some kind of hemorrhaging that no human could heal no one could do it and there was a woman verse 25 who had a discharge of blood for 12 years and who had suffered much under many physicians and had spent all that she had and was no better but rather grew worse for it well she hears about Jesus she walks up behind him she touches him thinking that if I just touch him I will be healed and bam she touches them and she is fully healed she knows it internally but the other thing is that Jesus knows that his power just went out and he starts asking who just touched me and eventually this woman fear and trembling she falls down at his feet and it is kind of beggarly she tells him what happened and then he blesses her oh daughter go in peace the human impossibility of course is in this vignette is that there was no human doctor that could heal her 12 years countless physicians she's broke she spent all her money trying to do this and she's no better but worse for it has anybody experienced the medical run around of trying to get something diagnosed nobody knows what it is you're spending tons of money and you're don't come through it better you come out worse anybody apparently this has been happening for a long time the thing is because she was bleeding she was unclean she couldn't go to synagogue technically she should not have been in this crowd well she in verse 27 and 28 hears about

[23:06] Jesus finds Jesus touches Jesus and what we're seeing there is her faith her faith verse 29 is a beautiful beautiful verse and immediately the flow of blood dried up and she felt in her body that she was healed of her disease can you imagine if that was you but the thing is it appears as though she remains silent how do you keep that in well Jesus knew immediately verse 30 that he just healed somebody now I'm not going to try to spin this gang because I got to tell you something I'm bumping into a mystery here apparently this woman who has faith in Jesus touched him and Jesus without his conscious consent power goes out from him and heals her

I don't fully get it all I'm thinking is man my my king is awesome she had faith Jesus has the power to heal the authority to heal she touched him he's always willing as those who humble faith come to

him in verses 30 through 32 there's this funny exchange between Jesus and the disciples Jesus he's touched Jesus is like who touched me and I imagine it's Peter he's like what do you mean who touched you Jesus you're packed in like sardines with all these people touching you you're being touched by everybody what do you mean who touched me and Jesus keeps looking for the person who touched him with faith and eventually this woman knowing what happened to her verse 33 in fear and trembling fell down before him fear and trembling when those two words show up together paired more often than not it's a person in the presence of

God fear and trembling fell down before him there's that picture of recognizing authority and greatness in your midst and she told him the whole truth told him everything look how Jesus responds man he is so classy and he said to her daughter your faith has made you well go in peace and be healed of your disease there's the faith you see the fear you know what go in peace means fear not faith overcomes fear fear has a tendency of crowding out faith the story here is the point of it is Jesus has full authority over disease and if we pulled on that string in which the disciples asked in the boat do you not care yes he cares his interaction with this woman is a demonstration of his authority and mercy behold your king one more vignette we've seen his authority over the deeps over the demons over disease and there's one more but can we just change this these are all threats gang threats of natural disaster the threat of demons the threat of disease and of course there's the threat of death this last vignette is his authority over death so remember back in chapter five twenty one to twenty four

Jairus he was a distinguished esteemed synagogue ruler in Capernaum he'd be like lead pastor of first synagogue of Capernaum well respected he falls at Jesus feet verses twenty two he implores him earnestly twenty three his daughter's dying if your daughter's dying you're going to be desperate so Jesus in verse twenty four leaves with Jairus to go to Jairus house Jesus cares and then there's the whole story of the woman with twelve years of bleeding interrupts and then verse thirty five the fourth vignette picks up again while Jesus was still speaking to the daughter go in peace there came someone from

Jairus house and it's bad news someone comes and tells Jairus quote unquote your daughter is dead Jesus overhears tells Jairus don't fear just believe goes with him to Jairus house he bumps into some commotion has some interesting conversation walks into this young girl's room and raises her from the dead let's dial in where the woman with disease the idea there would have been disease is greater than Jesus but Jesus flips that here the question is is death greater than Jesus your daughter is dead why trouble the teacher any further the idea is nobody can do anything about death human impossibility you can't stop death once you're dead you're dead and when

[29 : 08] Jairus would have heard that could you imagine his his hopefulness of Jesus with him just would have just fallen flat into hopeless despair and Jesus overhears it says do not fear only believe there is the fear faith contrast do not fear this report about your daughter only believe only believe Jesus is saying in me what I can do don't let this fear crowd out your faith come with me and your faith will overcome this fear 37 38 he brings Peter James and John with him they'll see him in the transfiguration they go to Jairus house they're met by a commotion of people weeping and wailing very loudly 39 Jesus walks into the house he does not hesitate gang he's not balking he's going directly to where he wants to go and he says hey why are you all crying the child is not dead but sleeping and you're like what does he mean by that because obviously she's dead well there's a couple things going on here one of which is this to

Jesus raising someone from the dead is akin to waking them up from a nap for us those are two very different things but not for the son of God when Jesus says that they laugh at him they think he's being ridiculous verse 41 Jesus walks into the room with this girl with just her mother and father Jairus and the three disciples Peter James and John according to Jewish law to touch a dead body is to make yourself unclean but Jesus takes the hand of the dead girl in Aramaic it's a verbatim quote he says talitha kumi and then Mark translates it for us little girl I say to you arise and immediately she rises and walks around because he's 12 years old you see what just happened there is when

Jesus touches the unclean dead body of a 12 year old girl he's not made unclean but he makes her clean by bringing her back to life behold your king everyone in the room is amazed do you not care Jesus of course he cares in verse 43 he strictly charges them to keep this resurrection under wraps and I'll explain that later when we get into chapter 8 but here's the point Jesus has full authority over death behold your king so what do we do with this what's the point what are the point of these four

vignettes about the authority of Jesus well when you take them all together you realize that Jesus has overwhelming and comprehensive authority over all things who is this then that even the wind and the waves obey him the son of

God who is this then that that even a legion of demons obeys him he's the son of God who who is this that even an incurable disease obeys him he's the son of God who is this that even death obeys him he's the son of God totally God totally man and the question that this begs is what difference does this make well if Jesus is not the son of God and if Jesus didn't exercise authority if these are just made up stories then you know what that means this whole thing is a ruse don't waste your time with Christianity if this isn't true Jesus is not the son of God he's not worth your life this whole Christianity thing is just a crutch but if it is true then

Jesus does have comprehensive authority over all things coupled with the fact that he is merciful to all who humbly come to him it changes everything that's the difference that it makes it changes everything when you realize this about Jesus of who he is and all of his authority it makes you realize oh I'm not going to live for myself anymore I'm going to live for him changes everything that's the difference that it makes we can be confident that he exercises authority for us in love according to his will I got to remind you that we live in between the already and the not yet which means that Jesus may or may not exercise his comprehensive authority over the things that we want him to we may ask for him to exercise his authority over a hurricane in the

[35 : 15] Atlantic he may or may not we may ask him to exercise his authority over a clear demonic stronghold in our culture he may or he may not we ask him to heal people he may or may not we ask him to raise people from the dead I have he may he may not but he answers all of our prayers of faith according to his all wise and all good will and if he answers no it doesn't mean that he is not authority over all it doesn't mean he doesn't care it means he's got a greater good and what would be the greater good that Jesus has if he were to say no to bringing to calming a hurricane over the Atlantic him exercising his authority over sins you see the greatest threat that we face is not natural disaster it's it's it's not demons it's not disease it's not even death your own death or someone you care about the greatest threat that every human being on the planet faces is spending eternity apart from

God suffering the just punishment of his wrath for their sins against him that's the biggest threat our greatest need is forgiveness to be made right with God and do you know what's amazing this son of God this son of man in all of his authority he went to the cross for you he he he ransomed all who would one day believe in him by giving his own life for them this all authoritative king allowed himself to be nailed to a cross for the greatest good of all for sinners to be forgiven and reconciled to God and there's the greatest difference I'll do anything for him now anything and so must you we live in between the already and the not yet so on our tenth anniversary let's renew our commitment to join

Jesus our king in what he's doing delivering people from the domain of darkness transferring them into his kingdom the kingdom of the beloved son transforming people from one degree of glory to the next to share in his image to build his church which the gates of hell cannot stand against let's let's join him in that we're going to pray for all these other things and we'll trust him in his wisdom to do what's best our first ten years this all authoritative king was at work in us was at work through us in ways we knew in ways we didn't what has he delivered us from we'll find out one day and may he for the next ten years lord willing continue to work in us continue to work through us to build his kingdom the family of the forgiven changing us one at a time and gathering us together into a new people brothers and sisters on our tenth anniversary behold your king all of his authority and all of his love that he would die for us to make us part of his family all glory to him will you pray with me god in heaven lord Jesus you're awesome we trust you god help us to not be ruled by fear but to be ruled by faith in you and all of your authority and all of your mercy and kindness lord we ask that you would change us more and more and that you will add to our number people who will live for you in faith as well thank you for ten years help us to be faithful for however many years you give us to come in Jesus name amen amen amen you

Thank you.