

Welcome to this presentation from the Downey Seventh Day Adventist Church. We are located in the greater Los Angeles area at 9820 Lakewood Boulevard in Downey, California. We would love to have your worship with us any Saturday you are in our area.

Good morning, everybody. Let's pray. Lord, as we now open the Word as we begin, sermon, and as we're about to participate in the emblems, Lord, we pray that you will be with us in Jesus name, amen.

There once was a man who was a lawyer, and he lived in, I believe it was Charlotte, North Carolina. This man was a collector of fine things, according to him, and he purchased several, apparently very nice cigars. And when he purchased them, he had them insured, they were so expensive, he wanted to make sure that they would make sure that he would get the full value of them. And one of the things that he insured them against was, believe it or not fire. Within a month, he had finished smoking all of these cigars, his whole entire stockpile, gone. But he smoked them all before his premium payment took into effect. And before the insurance could do anything he filed a claim. And the claim was such that they were lost in a small series of fires. Well, naturally, did the insurance want to pay? No. However, the judge ruled with the man What a travesty. How could this happen? So you the as the judge, he did agree that it was a frivolous claim. However, as he put it, they did not. They did not note what was considered unacceptable fire. And so they were obligated to pay. So they paid him. They paid him \$15,000. And we think travesty How could this happen? Well, Justice did prevail. So the insurance company then fought back and the man was arrested for 24 counts of arson. And with his own insurance claim and all of the defense that he had brought forth, he then realized that all of that was used against them. So not only did he lose, he had to pay over \$24,000 He had to give all the money back plus pay an additional \$9,000 back.

Intentionality, this man intentionally tried to defraud the or try to go against the insurance claim. Court course we realize too, when you try to do something bad, we pray that good hopefully prevails. Amen. By the way, I'm not. I know some of you are thinking pastor, why are you talking about smoking? I am not saying smoking is okay. All right. But we find intentionality. Jesus lived with intentionality. But the intentionality that he lived with was good intentionality. And the gospel of Mark, there's a big shift in Jesus' ministry in chapter 8. Prior to we realize Jesus started his ministry, he's He ministered amongst the people of Galilee. And then last week, Bill did a great job of sharing how Jesus not only ministered to the people in Galilee, but across the lake, to the Decapolis to the Gentiles. God's salvation is not just for the Jews, but for everyone. Amen.

And so in chapter 8:31, there's a big shift. And we find here that Jesus is going to make some pretty big bold declarations right before leader declares that Jesus is the Messiah. And then we find that later on, there's a transfiguration where Peter, James and John are with them, and they go up on a high hill and they're all alone. And there's a cloud that appears, and there's a voice that says, This is my who son, whom I love. Listen to him. The father acknowledges who the Son is, and they're suddenly when they looked around, no longer saw anyone with them. except for Jesus. And later on we find in verse 14, Jesus heals a boy who's possessed by an impure spirit. Jesus predicts his death several times. And then Jesus then shares a couple of parables, being mindful of, Hey, be careful, do not stumble. In chapter 10, Jesus talks about divorce. And then finally the importance of little children. God blesses these children, he talks about the rich and the kingdom of God. And then also heals blind Bartimaeus, he gives him back his sight. And then he has to deal with the disciples, James and John, they make that special request that

it's a majority of the Gospels where they want to have a special seat right next to Jesus. But here we find what we're going to focus on is, is one part specific, that is pretty much dominates this portion from 8, chapters 8, 9 and 10.

And that is, Jesus predicts his death, how many times? 3 times. So let's go to Matthew sorry, Mark, Oh, Mark, chapter 8, verse 31. Mark eight, verse 31. And let's read this in the context of right before actually, in 27. He asks the disciples who do people say I am, and and some say oh, your John the Baptist, others, Elijah, still others, some one of the prophets. And then he asked for disciples, but who do you say I am? And Peter answered, You are the Messiah. And right after that, he tells them, hey, please, okay. Don't tell anybody. Remember, we're talking about the Messianic secret, Jesus can be kind of mysterious and kind of secretive. All of that is now going to get flipped over. And in verse 31, he says, He then began to teach them, and the Son of Man must suffer many what things and be rejected by who the elders, the and the teachers of the law, are these important people? What was their job? What did they do? They lead the people. So they're in charge. And these individuals, Jesus is saying is going to go after him, and that he must be killed. And after three days, rise again. He spoke plainly about this. And Peter took Him to aside and what does he do? What does Peter actually have the gall to do? Tries to rebuke Him. So Jesus, what are you talking about? He says, Get behind Me, Satan, you do not have in mind the concerns of God, but merely human concerns. So there's a lot happening. Jesus, this is the first prediction of his death. Prior to he was secretive, now, he is throwing the gauntlet down. And he's especially starting with the most important people that he's been dealing with his followers, his disciples, the 12, people he has become so close to in the last three years. But it also Jesus is going to allude to the fact that his next part of his life is going to be that of suffering, and even the disciples, they're going to suffer, they're going to be persecuted. And that's intentional, because Mark is trying to encourage those early believers who are also experiencing great persecution. It's not just them who experienced persecution, but Jesus, and also the disciples. There's a phrase here that has been consistent that we will read it, it's called the Son of Man, we've talked about this, this is a theme in the Gospel of Mark, but actually all of the Gospels, in fact, throughout all four gospels, the term Son of Man is used over 81 times. It's also referred to in the Old Testament, sometimes, for instance, in Psalms, it would be simply meant to be human being, but it's also how God addressed the prophets in this way. For the Son of man in Jesus's eyes, it's not it's not it's something that he didn't want to be called the Messiah, because if he were to be called the Messiah, what do you think the other people around him outside of the disciples? What do you think they would have tried to have done? What was the Messiah supposed to do? Restore, liberate, bring back order. So Jesus says, instead of saying the Son of Man, I'm sorry, Messiah. He says, he referred to himself as the Son of Man. Using the term Messiah would have brought all of these connotations and maybe extra baggage that Jesus is like, Wait, we can't let's not. Let's not get this train too far.

He didn't want to be misunderstood. But he points out the Son of Man must suffer. And he points out that Jesus would be rejected by the elders, the chief priests and the teachers of the law. Were these people. You should be able to trust and respect. Right? But when your authority and your position is threatened, what did they do? They tried to undermine Jesus, they say all kinds of things. And as we'll find later, they try to get people to lie. To get their point out the right point, but their point, if we go to, to chapter 9, verse 30, chapter 9, verse 30, there's a second time that Jesus predicts his death. And it says, they left that place and pass through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples. And you have to also remember too, that the things that he's

saying, is considered blasphemy probably wants to stay outside just to be able to make sure that they're safe. But then he was teaching, he said, The Son of Man is going to be delivered into the hands of men, they will kill him. And after three days, he will what? He will rise, but they did not understand what he meant. And they were afraid to ask him. So the disciples at this point, the second time, he says that they're kind of unsure, like, where is Jesus going with this? This is the second time he said this. They didn't understand. Again, another theme of the disciples didn't always get it right away. And it says, they go on to Capernaum. They keep moving along, Jesus shares some other parables.

And then we find ourselves in chapter 10, verse 32, Chapter 10, verse 32. And it says, They were on their way up to Jerusalem with Jesus leading the way. And the disciples were astonished, while those who followed were afraid. Again, he took the 12 aside and told them what was going to happen to them. Notice, he just takes them aside, every once in a while. He's intentional with his teaching. And he says, we're going to Jerusalem, and the Son of Man will be delivered over to the chief priests, the teachers of the law, they will condemn Him to death, will hand them over to the Gentiles, who will mock Him and spit on him, flog him and kill him. And three days later, he will what? Rise, amen. Amen. Three times Jesus indicates three times he repeats, because he wants to make sure that they know what is about to happen. Of course, they're probably still trying to process this. Why? Why would Jesus say this? This is nonsense. He's the Messiah. He's the one who's supposed to come into this world to liberate us, to free us from the Romans and whoever else to set things right. But Jesus way is not that of strength and overpowering, it's love. And quite honestly, Jesus just doesn't do what's normal. He always does it in a way that is different. As a lamb. He goes forth. So what are some things that we can take from this passage? Well, as I've talked about it as Jesus moves with intentionality. What's important about intentionality, if we live with intentionality, what does that bring? Well, it helps provide structure, it helps us to have purpose. Sometimes when the path is not clear, it helps us to be able to move forward to help have something to work towards, to go with.

Alan Cohen says when your intention is clear, when your intention is clear, so is the way at this point. Does Jesus know where he's headed? Is the path clear? He is on his way he is committed to getting to Jerusalem. I think there's a big lesson that we could also take from this is that in our lives, we should live with intentionality. paths are really talking about how can I live with intentionality? Maybe there's things in our lives that we could benefit from by living in tents. schenone, for instance, spiritually, how can I be more intentional of living spiritually? Well, let's decide, hey, maybe every day, when you wake up or at some point, just spend 5-10 minutes in prayer. This is this is something very new to you. Start small. But as you get as you grow, in your experience, add on more time, instead of 10 minutes, maybe you'll find yourself praying for 20 minutes, maybe you'll be praying your whole drive to work, wherever you're going. Maybe some of you may find yourself praying for hours. By how do I pray? Well learn how to pray. We always know the simple prayer that we've been praying here in the expert, adoration, confession, thanksgiving, supplication making your requests known. That's the spiritual, what about maybe trying to make healthy changes in your life, maybe starting to go for a walk for five minutes, 10 minutes, everyone has to start somewhere. Maybe it's just actually getting up from the couch and going across or walking down the hallway several times, family member of mine was recently had a procedure done related to their heart. And this person had been able to lift every prior to especially when he was younger, who's really strong could move. Now that he was older, all of a sudden, he had to start from the very basics to him a when was getting off the couch, and literally walking down the hallway and back in sitting down. But you have to start somewhere. And as you get stronger, and as you grow, pretty soon

you could be walking or running a mile, five miles a marathon or an ultra marathon? I don't know why you'd want to do that. That sounds painful. But start somewhere. Or maybe you want to try to get your life organized. And maybe maybe you just have a lot of stuff and you need to throw stuff away, get rid of stuff. Maybe start with three items or five items a day. In fact, that's what I've, I've actually told myself this week, so I'm gonna make a commitment commitment with you, okay. I want to throw away or get rid of five things every day. I know Lisa's thinking that's not enough.

But live with intentionality. So my question for you all, in our reflection, as, as we're going through reflection, I'd like to ask our deacons and our elders to now make your way forward. Where in your life, do you see the need for intentionality? Where are some areas that you can grow that you need to find purpose and balance to move forward? Finally, I want you to choose one task, okay? That you want to either improve on or just to help improve your life this week, decide how you're going to complete it, and do it. I've already mentioned that I'm going to try to get rid of at least five things a day. And by the way, if I don't say anything, hold me accountable next week after the service. May this be a lesson? And finally, may you be May you also understand and be encouraged by the fact that God moved to Jerusalem with intentionality for us. Amen. Because if God didn't, we wouldn't be standing here sitting here participating in this ceremony. Father, as we now take a moment, to just to quickly pause, Lord help us to live with intentionality. And as we now move on to the next phase of our, our service, Lord, may you be here with us in Jesus name, amen.