

9/27/20

Mark 8

Jesus is still in the area of Decapolis on the southeaster side of the Sea of Galilee where He had healed the deaf-mute and now the multitudes have grown to a very great number.

8:1-10 The Feeding of the Four-Thousand.

* The parallel passage. Matt. 15:32-39

8-1-3 The heart of Jesus for the people.

- 1) The time and location, “In those days, the multitude being very great and having nothing to eat, Jesus called His disciples *to Him* and said to them.” vs. 1
 - a) The phrase "In those days", refer ti when Jesus was in the Decapolis the ten cities of Greek culture. Mk. 5:20; 7:31
 - b) There being an emense number of people, Jesus called His disciples to Himself.
- 2) The motive of Jesus was His concern for the people, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat.” vs. 2
 - a) The word compassion “spalgchnizomai”, means to be moved in one’s bowels, viceral organ, indicating pity. Jn. 6:26; 2Cor. 5:14-15

b) This was the third day Jesus had been preaching, teaching and healing.

3) Th people needed food, “And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar.” vs. 3

* The journey back was long, having comes from long distances.

8:4-10 The plan of Jesus to feed the people.

- 1) The respnse of the disciples, “Then His disciples answered Him, “How can one satisfy these people with bread here in the wilderness?” vs. 4

* The disciples had so quickly forgotten about the feeding of the 5,000 and the miracles. Mk. 6:34-44
- 2) The inquiry of Jesus, “He asked them, “How many loaves do you have?” And they said, “Seven.” vs. 5
- 3) The instructions of Jesus, “So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke *them* and gave *them* to His disciples to set before *them*; and they set *them* before the multitude.” vs. 6
 - a) The time was probably late summer, the feeding of the 5.000 they sat on grass, here they sat on the ground.
 - b) Jesus thanked the Father for the bread.

- c) Jesus gave to the disciples and they gave to the people observing the multiplication.
 - a) The tense indicates the bread kept multiplying in the hands of Jesus.
 - b) God will take the little we have and offer to Him and cause it to be sufficient.
- 4) The same was done with the few fish, “They also had a few small fish; and having blessed them, He said to set them also before *them*.” vs. 7
 - * Clearly the disciple had to remember their first feeding!
- 5) The outcome of the miracle, “So they ate and were filled, and they took up seven large baskets of leftover fragments.” vs. 8
 - a) The word filled "chortazo" again is glutted, used to feed animals.
 - b) The word for baskets “spuridas”, is hamper like, big enough to carry a man.
 - c) Paul was lowered down the Damascus wall in one of these baskets. Acts 9:25
 - d) The previous basket is “kophinos”, is smaller to carry food. Mk. 6:43
- 6) The number of people feed, “Now those who had eaten were about four thousand. And He sent them away.” vs. 9
 - a) The feeding of 4,000 is distinct from the 5,000.

- b) We are not told if they were only men, women and children, so it could have been much greater in number.
- 7) The departure, “immediately got into the boat with His disciples, and came to the region of Dalmanutha.” vs. 10
 - a) The city of Dalmanutha means slow firebrand, the only place found in New Testament.
 - b) Matthew indicates it is in the region or territory of Magdala on the western side that was three miles south of Tiberias, so in the close proximity. Matt. 15:39

8:11-13 The Pharisees seek a sign.

* The parallel passages. Matt. 16:1-4; 12:38-39;
Lk. 11:29

8:11 The hostile attitude of the religious men.

- 1) The Pharisees approached Jesus at His arrival, “Then the Pharisees came out and began to dispute with Him.” vs. 11a
 - a) The Pharisees were the ritualistic religious leaders.
 - * Matthew includes the Sadducees also, the rationalist, materialists and nationalists. Matt. 16:1
 - b) The word dispute “suzeteo”, means to question or enquire, the context is with an evil intent.

- 2) The Pharisees wanted to entrap Jesus, “seeking from Him a sign from heaven, testing Him.” vs. 11
- a) The word sign “semeion”, indicates a miraculous token from heaven as credentials that he was from God.
* They refused to believe all He had done. Jn. 4:48; 9:40-41
- b) The word testing “peirazo”, in the context again has the idea of maliciously to find something to accuse Jesus.
- 1)) Matthew says Jesus rebuked them in that they could predict the weather, but not the sigh of the times Matthew and Luke tell us Jesus gave them the sign of Jonah. Matt. 16:1-4; Lk. 11:29-30
- 2)) Faith for salvation does not come by signs and miracles, but the word. Rom. 10:17

8:12-13 The grief of Jesus for their unbelief.

- 1) The visible evidence, “But He sighed deeply in His spirit, and said, “Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation.” vs. 12
- a) The phrase sighed deeply “anastenazo”, means to groan, to draw from the bottom of the breast, indicating the emotional

disturbance over the unbelief and hard hearts.

* How Jesus must groan over the blindness of evolutionists who deny the creative evidence.

- b) The miraculous sign was denied to them for to them had been committed the oracles of God and the prophecies. Rom. 3:2
- 2) The physical dismissal, “And He left them, and getting into the boat again, departed to the other side.” vs. 13
- a) The word left “aphiemi”, means to sent away, Jesus bid them to go away.
- c) Jesus then boarded a boat again and sailed to the other side, the east side of the Galilee.

8:14-21 **The warning of Jesus about the corruption of the Pharisees and Herod.**

* The parallel passages. Matt. 16:5-12; Lk. 12:1

8:14-16 The spiritual dullness of the disciples.

- 1) The occasion, “Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat.” vs. 14
* Matthew says, “When they got to the other side.” Matt. 16:5
- 2) The instruction, “Then He charged them, saying, “Take heed, beware of the leaven of

the Pharisees and the leaven of Herod.” vs. 15

- a) The phrase take heed “horao”, means to mark with the eye and perceive to act with caution, becoming acquainted with by experience.
- b) The word beware “blepo”, means to perceive by the use of the eye and discern.
- c) The warning regards the leaven of the Pharisees and Herod.
 - 1)) Leaven in Scripture represents sin, a corrupting influence. Lev. 2:4; 1Cor. 5: 7
* Matthew adds Sadducees. Matt. 16:6
 - 2)) The Pharisees sin was hypocrisy, unbelief, self-righteousness and false doctrine.
 - 3)) The Sadducees were the rationalist and wealthy materialists, they did not believe in spirits, angels or the resurrection. Acts 23:8
 - 4)) Herod was corrupted with power, wealth and worldliness, the Sadducees joined with Herod.
- 3) The reaction, “And they reasoned among themselves, saying, “*It is* because we have no bread.” vs.16
 - a) They were thinking only on the earthly level, rather than the spiritual meaning.

b) This was the collective conclusion by all of them.

8:17-21 The spiritual teaching to the disciples.

- 1) The strong rebuke, “But Jesus, being aware of *it*, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?” vs. 17
 - a) The implication being spiritually dull.
 - b) The declaration that their hearts were hardened “poroo”, covered with a thick skin, callused.
- 2) The mild reproof, “Having eyes, do you not see? And having ears, do you not hear? And do you not remember?” vs. 18
 - a) Being spiritually alert is not apart from the physical senses, but by and through them often.
 - b) Being forgetful of what God has done in the past can cause us to not be prepared for the present work.
- 3) The recalling of the first feeding, “When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?” They said to Him, “Twelve.” vs. 19
 - a) They just did not get it.
 - b) But we do the same things right after Jesus has done some incredible things for us.

- 4) The recalling of the second feeding, “Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?” And they said, “Seven.” vs. 20
 * They again ended up with more left over than they started with.
- 5) Their personal accountability was due to their high privilege, “So He said to them, “How *is it* you do not understand?” vs. 21
 a) To those that much is give, much more is required. Lk. 12:48
 b) Jesus asks six questions to the disciples showing their spiritual dullness.

8:22-26 The blind man healed at Bethsaida.

* It is unique of Mark.

8:22 The constant demand on Jesus.

- 1) The location, “Then He came to Bethsaida” its origin is Aramaic and means house of fish. vs. 22a
 a) This is Bethsaida Julias on the North-east corner of the sea of Galilee, the capital of the district of Gaulonitis, a small fishing village, not far east where the Jordan empties into the Lake of Ganesaret, only Mark records it.
 b) Mark alone records it and is to be distinguished from Bethsaida on the west

- side of the Sea of Galilee the home of Andrew, Peter, John and Philip.
 b) The city was named after the daughter of the emperor by Philip.
- 2) The occasion, “and they brought a blind man to Him, and begged Him to touch him.” vs. 22
 a) The scene was the usual, as all had heard about Jesus healing many.
 b) Jesus touched the blind man tight away.
- 3) The method Jesus implimented, “So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.” vs. 23
 * Jesus healed another blind man, as He spat on the ground then put it on his eyes. Jn. 9:6
- 4) The response of the blind man, “And he looked up and said, “I see men like trees, walking.” vs. 24
 * The word blind in the Greek indicates the man was not born blind.
- 5) The second step Jesus took, “Then He put *His* hands on his eyes again and made him look up. And he was restored and saw everyone clearly.” vs. 25*
 a) This is the only place a healing is in progressive stages!

- b) There is no pattern to healing, God is sovereign!
- 6) The healing was conceded, “Then He sent him away to his house, saying, “Neither go into the town, nor tell anyone in the town.” vs. 26
 - a) Jesus as always wanted to remain anonymous.
 - b) Jesus pronounced judgement over Bethsaida for their unbelief. Matt. 11:21

8:27-33 The confession of at Philippi.

* The parallel passages. Matt. 16:13-23; Lk. 9:18-22

8:27-28 The different opinions about the person of Jesus.

- * Many divide Mark at this point as Jesus begins to walk under the shadow of the cross towards Jerusalem.
- 1) The location, “Now Jesus and His disciples went out to the towns of Caesarea Philippi.” vs. 27a
 - a) Caesarea Philippi was about 25 miles north of Bethsaida and the capital in the area ruled by Philip the son of Herod the Great, the district of Iturea, where Philip had beautified it and named it after Ceacar and himself, located at foot the of Mount Hermon, 1500 feet above sea

- level, where flows one of the three headwaters of the Jordan River.
- b) The Arabs cannot pronounce the letter P but pronounce it like a “P”, so they called it Baniyas from Panias, the god of nature, pantheism.
- c) This was the center of idolatry from Baal to Caesar worship, the place appropriate for the question Jesus was going to ask the disciples.
- 2) The question, “and on the road He asked His disciples, saying to them, “Who do men say that I am?” vs. 27
 - * There were many opinions about Jesus!
- 3) The answer, “So they answered, “John the Baptist; but some say, Elijah; and others, one of the prophets.” vs. 28
 - a) Herod believed Jesus was John the Baptist, His cousin, resurrected.
 - b) Others Elijah according to the prophecy of Malachi. Mal.4:5
 - c) Still others one of the prophets, Moses spoke of “the Prophet” referring to the Messiah. Deut. 18:18-19
 - d) Matthew adds Jeremiah. Matt. 16:14

8:29-30 The correct understanding about the person of Jesus.

- 1) The second is the most important question, “He said to them, “But who do you say that

I am?” Peter answered and said to Him, “You are the Christ.” vs. 29

- a) Peter declared He was the Anointed Messiah. Ps. 2: Dan. 9:25
 - b) Matthew adds, “the Son of the Living God” and that flesh and blood had not reveal that truth to him, but by His Father in heaven. Matt. 16:16-17
 - c) Luke says, “The Christ of God”. Lk. 9:20
- 2) The declaration, “Then He strictly warned them that they should tell no one about Him.” vs. 30
- a) From this point on, Jesus would be walking under the shadow of the cross towards Jerusalem.
 - b) The disciples had a wrong view of the Messiah believing He was going to set up the Kingdom. Lk. 19:11

8:31-33 The ultimate authority is vested to the person of Jesus.

- 1) The revelation about the purpose of His coming, “And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.” vs. 31
- a) From this point on Jesus never mentioned His death without His resurrection.

- b) This is six months from the cross. Mk. 9:31; 10:32
 - c) The word must “dei”, means it is absolutely necessary to suffer, rejected and killed.
 - * The word rejected “apodokimasthenai”, means to fail to not pass the scrutiny, disapproved or repudiate. 1Pet. 2:7
 - d) The third day Jesus would rise from the dead.
- 2) The revelation of the purpose of His coming opposed, “He spoke this word openly. And Peter took Him aside and began to rebuke Him.” vs. 32
- a) The word took “prolambano”, means to take hold of Jesus, maybe by the arm.
 - b) Abraham Lincoln said, “Better to remain silent and be thought a fool than to open your mouth and remove all doubt.”
- 3) The revelation about Jesus can not be contradicted, “But when He had turned around and looked at His disciples, He rebuked Peter, saying, “Get behind Me, Satan! For you are not mindful of the things of God, but the things of men.” vs. 33
- a) The word rebuked “epitimao”, is a word used that implies rebuke without bringing one to acknowledgement of fault.
 - b) The charge is clear, Peter was yielding to be an instrument of Satan to prevent Jesus from going to the cross.

- c) The accusation is also clear, Peter was not viewing or considering his words and action regarding the things of God, but rather “the things of man”, his benefit once they got to Jerusalem, as they all thought to set up the Kingdom.

8:34-38 The cost of discipleship.

* The parallel passages. Matt. 16:24-28; Lk. 9:23-27

8:34 The foundational principle is to lose sight of self.

- 1) The summoning by Jesus, “When He had called the people to *Himself*, with His disciples also.” vs. 34a-b
- 2) The words of Jesus, “He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.” vs. 34
 - a) None is excluded ‘whoever desires to come after Me.’”
 - b) All must deny “aparnomai”, themselves, to forget one’s self, lose sight. Phil. 3:7-11
 - c) All must take up their cross, the symbol and instrument of death. 1Cor.15:31; Gal.2:20
 - d) All must follow “akolautheo”, means to take the same road as another in fellowship, in this case Jesus.

8:35 The life long principle is willing to lose one’s life.

- 1) The bad choices, “For whoever desires to save his life will lose it.” vs. 35a
- 2) The right choice, “but whoever loses his life for My sake and the gospel’s will save it.” vs. 35b
 - a) Man cannot save his soul, only Jesus and the gospel can.
 - b) The word life “psuche”, refers to the soul, spiritual life, not physical life.

8:36 The argument from the value of one’s soul.

- 1) “For what will it profit a man if he gains the whole world, and loses his own soul?” vs. 36

* There is no value in this world to benefit a man for the loss of his soul.

8:37 The argument from the inability to purchase one’s soul.

- 1) “Or what will a man give in exchange for his soul?” vs. 37

* There is nothing a man can give to buy his soul, the price has been paid, redeemed with the blood and death of Jesus, not money.

8:38 The promise of God's faithfulness to His word, the gospel.

- 1) "For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels." vs. 38
 - a) Those rejecting Jesus, refusing to repent, will be rejected at His Second Coming.
 - b) Those accepting Jesus, willing to repent, will be accepted at His Second Coming.
- * Matt. 25:31-46; Dan. 12:12; Rev. 20:6, 11-15