

INTRO: Mark 8:1 says, "In those days..." What days?... Jesus leaves the coasts of Tyre and Sidon after dealing with the Syrophenician woman, and came to the S.E. side of the Sea of Galilee, through the midst of the Decapolis, predominantly Gentile territory. (7:31) Then He heals a man that was deaf and had a speech impediment and tells them not to tell anyone, and instead, they tell everybody. (7:32-37)

I. Feeding of the Four Thousand. (v. 1-9)

A. Jesus Has Compassion On the Multitude. (v. 1-3)

1. (v. 1)

a. *"The multitude being very great."*

1) There could have been as many as **16,000 people**.

a) Mark says, "There were about 4000."

1. Women and children were not counted.

b) Matthew says, *"Beside women and children."* (Matt. 15:38)

2) **Q** = Where did this multitude come from?

a) They are in the region of Decapolis (7:31).

b) Cf. Mark 5:15-20.

1. Is it possible that part of this great crowd was due to the missionary work of this one guy?

2. One man reached 16,000 people!

2. (v. 2-3)

a. Jesus said, *"I have compassion on the multitude."*

1) He was compassionate for their **physical needs**.

a) In Ch. 6:34, He was compassionate for their **spiritual** needs.

b) Here He is compassionate for their physical needs.

2) Jesus would never use His miraculous powers to fulfill His own physical needs, but...

a) He would use His powers to help others with their physical needs.

1. Cf. Matthew 4:1-4; Romans 15:1-3.

b. *"They have been with Me three days."*

- 1) Jesus was teaching until the sun went down. Then, in the morning the sun would rise, and Jesus would start teaching them until sundown again. This happened for three days.
3. The people knew that Jesus was compassionate for the demoniac (Mark 5:19), but now they know He has compassion for them.

B. Jesus Feeds the Multitude. (v. 4-9)

1. (v. 4-7)

- a. *"From whence can a man satisfy these men with bread here in the wilderness?"*
 - 1) The disciples did not know their own history.
 - a) God provided manna in the wilderness. (Ex. 16:15)
 - b) Jesus fed the 5000 not too long ago. (Mark 6:42-44)
 - 2) It wasn't necessarily the disciples' forgetfulness, but it could be their prejudice.
 - a) These men were Gentiles from the Decapolis.

2. (v. 8-9)

- a. *"Seven baskets."*
 - 1) *"Baskets" – Gr. spuridas – "lunch-baskets." Lit. "huge hampers."*
 - a) This is the same word used in Acts 9:25, "Then the disciples took by night, and let him (Paul) down the wall in a basket."
 - 2) These were baskets the Gentiles would use.
 - a) In Ch. 6, the word "baskets" were like little lunchboxes that were used by the Jews. Here, a different Greek word for "baskets", are huge hampers that were used by the Gentiles!
 1. Q = What is the significance?... It's a matter of speculation...
 - b) This miracle is an illustration of a spiritual principle:
 1. Jesus is the Bread of life to the Jew first (Ch. 6), but also to the Greek (Ch. 8).
 - a. In Romans 1:16, Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;

to the Jew first, and also to the Greek."

- 3) Seven "loaves" were given, and seven "baskets" were given back.
 - a) There is a spiritual principle here: You can't out give God.

II. The Blind Pharisees Seek For a Sign. (v. 10-13)

A. The Pharisees Question. (v. 10-11)

1. (v. 10)

a. *"And came into the parts of Dalmanutha."*

- 1) Dalmanutha is in the "coasts of Magdala" on the N.W. side of the Sea of Galilee.

2. (v. 11)

a. *"They were seeking of Him a sign from heaven, tempting Him."*

- 1) They wanted Him to...
 - a) Call down fire from heaven.
 - b) Bring down manna from heaven.

B. Jesus' Response. (v. 12-13)

1. (v. 12)

a. *"He sighed deeply in His spirit."*

- 1) This is intense in the Greek.

b. *"There shall no sign be given unto this generation."*

- 1) Did Jesus contradict Himself by saying there would be no sign given (Read Matthew 12:38-39)?
 - a) **Problem:** In Mark, the Pharisees ask for a sign from Jesus, but He says that no sign shall be given to that generation. But, Matthew's account says that Christ responded that the sign of the Prophet Jonah would be given (namely, Jesus' resurrection).
 - b) **Solution:** First, the main point here is that Christ was not willing to grant their immediate request for a sign. Jesus does not say in Matthew that the sign of the Prophet Jonah will be immediately given. This sign (of His death and resurrection) occurred later. So, even in Matthew He did not grant the requests of the Pharisees.

1. Jesus refused to do miracles just to entertain (Luke 23:8). He did not “cast pearls before swine.” However He did perform miracles to confirm His Messiahship (John 20:31), and the Resurrection was the crowning miracle of that nature (cf. Acts 2:22–32).
2. Second, it is evident that on more than one occasion Jesus was asked to give a sign. Luke 11:16, 29–30, states that others sought for a sign. There in Luke, Jesus responds very similar to the way He does in Matthew 12. Also, again in Matthew 16:1-4 the Pharisees ask for a sign from Jesus to which He responds that none will be given except the sign of Jonah, just as He had in chapter 12 . So, it is clear that on other occasions Jesus was asked to give a sign and each time, Jesus refused to agree to their immediate demands. Miracles are performed according to God’s will, not according to human want (cf. Heb. 2:4; 1 Cor. 12:11).¹

2. (v. 13)

- a. Jesus leaves the Pharisees, and takes his disciples over to Bethsaida (v. 22)

III. The Blind Disciples See Nothing. (v. 14-21)

A. Jesus’ Warning. (v. 14-15)

1. “Leaven.”

- a. In the Bible, leaven is a type of evil influence (i.e. sin).

- 1) Paul said, “*Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*” (1 Cor. 5:6-8)

2. In Matthew’s Gospel, it says, “*Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*” (Matt. 16:12)

- a. The teaching of the **Pharisees – Legalism.**

- 1) A legalistic church is a dead church. (Mark 7:1-23)

- b. The teaching of **Herod**. – **Worldliness**.
 - 1) A worldly church is a powerless church.
 - c. The teaching of the **Sadducees**. – **Liberalism**.
 - 1) A liberal church is a dangerous church.
3. Beware of these teachings! Beware of this leaven!

B. Jesus' Rebuke. (v. 16-21)

1. (v. 16)

- a. The disciples were saying to themselves, "Who's the loaf that forgot the bread?" Ha!

2. (v. 18)

- a. Jesus is referring to Jeremiah 5:21, which says, "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not."

IV. The Blind Man Sees Every Man Clearly. (v. 22-26)

A. This is the only healing in the scriptures that Jesus does gradually!

B. Part 1 – Partial Restoration. (v. 22-24)

1. (v. 24)

- a. "He looked up, and saw men as trees walking."
 - 1) He wasn't looking up far enough.

C. Part 2 – Full Restoration. (v. 25-26)

1. (v. 25)

- a. *"Made him look up: and he was restored, and saw every man clearly."*
 - 1) Your up-look will directly impact your outlook.
 - 2) Your view of God will impact your worldview.
 - a) If you have a wrong concept of God, everything around you will seem foggy.
 - b) But, if you have the right concept of God, everything will come into focus. You will have the right perspective.

2. (v. 26)

- a. *"Neither go into the town, nor tell it to any in the town."*
 - 1) Why not?... Bethsaida was under judgment.

- a) Matthew 11:21, Jesus said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

D. In some area of your life, you could be in part 1 or part 2, maybe not physically, but emotionally or spiritually.

1. Partial Restoration.

- a. Maybe God is in the process of healing you of something in your past.
 - 1) The Lord said through the prophet Joel, "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." (Joel 2:25)
- b. You are being restored to your true humanity, which will be fully restored when you see Jesus face to face.

2. Full Restoration.

- a. Maybe God has completely healed you of something in your past. Praise Him!
- 3. No matter where you are, Paul said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14).

We have reached the Half-way point in the Gospel of Mark! Now we are going to see Jesus prove to be the Servant of God by teaching and Enduring the Passion!

V. Caesarea Philippi. (v. 27-38)

A. Jesus Teaches the Disciples. (v. 27-33)

1. (v. 27-31)

- a. Show pictures of Caesarea Philippi (Banias).
 - 1) Read **Matthew 16:13-19.**
- b. "*Peter answered and saith unto Him, You are the Christ.*"
 - 1) Why is Peter's confession different in all three Gospels?
 - a) Matthew – "You are the Christ, the Son of the living God."

- b) Mark – “You are the Christ.”
 - c) Luke – “The Christ of God.” (Luke 9:20)
- 2) There are several reasons why the Gospel accounts of Peter’s statements differ.
- a) Peter probably spoke Aramaic, while the Gospels are written in Greek. So, some changes come naturally as a result of translating the words differently.
 - b) The Gospel writers sometimes paraphrased the essence of what people said, much like the way journalists do today.
 - c) Other writers selected and abbreviated what was said to fit the theme of their book or the emphasis they wished to make.
- 3) What is important to notice is that the Gospel writers never created these sayings, rather, they reported them. Further, their reports were in accordance with journalistic standards of the day (and even today for that matter). Also, whenever there are multiple reports, they all give the essence of what was said. For example, all three reports note that Peter confessed that Jesus is “the Christ of God.” Sometimes, all the reports can be put together as a whole, giving what may have been the word-for-word original statement of Peter. For example, Peter may have said exactly what Matthew reported, and the others may have reported the important parts of Peter’s confession, as illustrated in the following:
- a) Matthew: “You are the Christ, the Son of the living God.”
 - b) Mark: “You are the Christ [the Son of the living God].”
 - c) Luke: “[You are] the Christ [the Son] of [the living] God.”²

2. (v. 32)

- a. Peter began to rebuke Him.
 - 1) “to rebuke” – Gr. *hepitimán* – present active infinitive
 - a) Lit. “to be rebuking.”
 - b) Peter began to be rebuking Jesus.

3. (v. 33)

- a. “Get thee behind me Satan.”

- 1) This is the same phrase used in Matthew 4:10.
 - 2) I don't believe Jesus was calling Peter "Satan" personally. He was rebuking Satan personally, the one influencing Peter.
 - 3) "*Satan*" – Gr. *Satana* – "*advisary, opponent, enemy*"
- b. **NOTE:** Sometimes, the tempter speaks to us in the voice of a well-meaning friend!
- c. **KEY:** We need to obey God no matter what anyone else says, even people that love you...
- 1) It's been said, "**We shouldn't let the pleading voice of love silence us from the voice of God.**"

B. Jesus Teaches the Multitude About Discipleship. (v. 34-38)

1. "Deny Yourself."

- a. To deny yourself does not mean...
 - 1) To love yourself.
 - 2) To assert yourself.
 - 3) To please yourself.
 - 4) To live for yourself.
- b. To deny yourself means...
 - 1) To forget one's self.
 - 2) To lose sight of one's self and one's interests.
 - 3) To disown yourself.
 - 4) To disregard yourself.
 - 5) To say, "No" to self!
- c. Gr. *haparnesastho* – aorist imperative middle.
 - 1) Aorist Imperative – This is a command that must begin at that very moment. It does not involve continuous or repetitive action, but a once-for-all act.
 - a) **That is, this act is to be looked upon as a permanent attitude and practice of life.**³
 - 2) **Middle** – you are doing it for yourself. It is your responsibility.
- d. Paul in writing to the Romans said...
 - 1) "For even Christ pleased not Himself." (Romans 15:3)

- e. Paul also said to the Philippians that...
 - 1) Jesus "made Himself of no reputation," or literally, "He made Himself nothing."

2. "Take up the Cross."

- a. What was a cross used for?... Execution.
- b. This is a willingness to die a brutal death, not necessarily physically, but die to our self-life.
 - 1) **Illust.** – Jesus in the Garden of Gethsemane, "Not my will be done, but Thy will be done."
- c. **NOTE:** Not all suffering is a cross to bear.
 - 1) It is a mistake to call all our suffering a cross.
 - a) You will hear people say, "This situation is too heavy for me. I guess it's just the cross I need to bear." Wrong!
 - 2) The cross is that suffering that only comes from denying your flesh and obeying God.
 - 3) Jesus is talking about a full surrender of your will, to the will of God. It is the laying down of your will that you might do the will of the Father, whatever that may be or entail. It is laying down your ambitions to do His will.
- d. Gr. – Aorist Active Imperative.
 - 1) Aorist Imperative – This is a command that must begin at that very moment. It does not involve continuous or repetitive action, but a once-for-all act. **That is, this act is to be looked upon as a permanent attitude and practice of life.**⁴

3. "Follow Me."

- a. "Follow" – Gr. *akoloutheo* – "to take the same road as another does." The idea is not to follow behind, but to go together.
 - 1) Gr. – Present Imperative Active – a command to do something in the future which involves continuous or repeated action.
 - a) Lit. "Let him be taking the same road as Me."

4. (v. 34)

a. An Expanded Translation of this verse could be...

1) "Whosoever desires to come after Me, let him once and for all forget, disregard, and lose sight of himself and interests, and once and for all take up his cross to die a brutal death by executing his self-life, and be continually taking the same road as Me moment by moment."

5. (v. 35)

a. "lose" – Gr. *hapolesei* – "to destroy utterly, to kill, to bring to nothing, make void, to lose, to be deprived of, to perish, to die."

1) Jesus is not talking about...

a) Suicide.

b) Wrecking your physical wellbeing.

2) Jesus is talking about...

a) Dying to the self-life!

b) Delayed gratification.

6. (v. 36)

a. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

1) "world" – Gr. *kosmon* from word *kosmos* – "the secular world, the world system."

a) The world apart from God defined (Read 1 John 2:15-17).

1. "The lust of the flesh."

a. To lust an over-indulgence.

b. Over-indulgence of fleshly appetites.

2. "Lust of the eyes."

a. Desire for material possessions.

b. Desiring all you see.

i. Movies today capitalize on the lust of the eyes.

ii. Lust.

iii. Pornography.

iv. Coveting what someone else has.

3. "Pride of life."

- a. Vain glory of life.
- b. Living for glory of men.
- c. Desiring to be seen by others.

b) **If you gain all these things, what have you profited if you lose your own soul?**

2) "lose" – Gr. *zemiōthē* – "to suffer loss or detriment; to forfeit; to damage"

a) Cf. Proverbs 5:1-23; 6:32

3) **Illust.** – If you live to be 100 years old, and Adam lived 6000 years ago, you would basically have lived 1.6% of human history.

a) What is 100 years compared to Eternity?...
Nothing! A vapor (James 4:14).

7. (v. 38)

a. "Whosoever therefore shall be ashamed of Me and My Words."

1) Robertson translates it, "Whosoever is ashamed." It's not the future conduct of a person, but about that person's present attitude towards Jesus.

2) Jesus and His Words cannot be separated. "Me and My Words."

b. The key is the word "therefore."

1) "In light of everything I've just said..."

c. Jesus is not saying...

1) You better raise your hand and come forward at this alter-call or I'm ashamed of you.

a) I've heard preachers use this verse to get people forward at an alter-call, but in context, it's talking about...

d. Jesus is saying...

1) "If you want to live for this world and what it thinks of you instead of denying yourself, taking up your cross, and following me, than I will be ashamed of you before My Father."

¹ Geisler, Norman. *When Critics Ask*. Mark 8:11-12.

² Geisler, Norman. *When Critics Ask*. Mark 8:29

³ Wuest. p. 170-171

⁴ Wuest. p. 170-171