

Mark 8

ASVh with Comments

Summary. Again, in this chapter, the Lord Jesus continues to travel and proclaim the Gospel and show mercy. Three significant points are given in this chapter: 1) Peter's confession of Jesus as the Christ the Son of the Living God, which was given to Peter by the mercy of the Father as the first disciple to get this knowledge; we can say that at this point Peter has experienced a new birth. 2) Jesus teaches His disciples that the Son of Man must suffer, be rejected, be mocked, and be killed and rise again after three days. Finally, 3) Jesus teaches the multitudes what it means to become a follower of Jesus: deny yourself; take up your cross and follow Jesus; be ready to suffer tribulations for the Gospel and Jesus' sake.

This chapter also warns us to be aware of false teachings which will spread erroneous ways of thinking and wrong principles that will grow like weeds in the soul; these wrong ways will occupy the room in our souls, and the Word itself will have no room to grow because the mind always thinks of human teachings before God's teaching. The eyes that look to be lifted by humans and want to be praised by humans will be like leaven in the bread. Other events given in this chapter are: 1) Jesus shows mercy and compassion on the crowd that gathered around Him and fed them; 2) Jesus interacts with the Pharisees and warns them that no sign from heaven will be given; 3) Jesus shows mercy and heals a blind man at Bethsaida; He restores his sight and gives him clarity in his mind when he sees things, to understand what he sees.

8¹ In those days, when there was again a great multitude, and they had nothing to eat, **He** called to **Him His** disciples, and **says** to them,

² **I** have compassion on the multitude, because they continue with **Me** now three days, and have nothing to eat:

³ and if **I** send them away fasting to their home, they will faint on the way; and some of them **have come** from far.

⁴ And **His** disciples answered **Him**, **From where** shall one be able to fill these **people** with bread here in a desert place?

⁵ And **He** asked them, How many loaves have **you**? And they said, Seven.

⁶ And **He commands** the multitude to sit down on the ground: and **He** took the seven loaves, and having given thanks, **He broke**, and gave to **His** disciples, to set before them; and they set them before the multitude.

⁷ And they had a few small fishes: and having blessed them, **He** commanded to set these also before them.

⁸ And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets.

⁹ And they were about four thousand: and **He** sent them away.

Comments Mark 8: 1-9. For Mark 8:1-9 see Comments Matthew 15:32-38. This event described in Mark is the same as the feeding event in Matthew; it might have slight changes, but if we line up the meanings, it will be the same; it is the same event.

Comparison Analysis

Mark 8:1-3, Matthew 15:32-33. These portions of Scripture have the same meaning, showing the compassion of the Lord for the multitudes. See Comments Matthew 15:32-33.

Mark 8:4, Matthew 15:34. These verses have the same meaning. See Comments Matthew 15:34. Here in this place, we should add that all the disciples are ordinary men. Difficulty facing makes humans forget even what eyes have seen; these disciples are common men, they already forget what happened, they will always ask this question.

Mark 8:5-7, Matthew 15:35-36. These portions of Scripture show that the Lord used seven loaves of bread and a few small fishes to feed the multitude. See Comments Matthew 15:35-36.

Mark 8:8, Matthew 15:37. These verses have the same meaning, showing that all were satisfied. See Comments Matthew 15:37.

Mark 8:9, Matthew 15:38. In Mark 8:9, we are told that there were about 4,000, and in Matthew 15:38, we are told that there were 4,000 men besides women and children. Combining these verses, we conclude that both Gospels refer to 4,000 family heads.

Q: How do we understand these verses? **A:** Men and people, you make a difference. Think of the word men, just men or not; people who are they, combine them together, and then you know the difference; a family itself, one man has brothers, a woman has family, would it mean all of those together as one family? It will make a big difference in the number of people. Just Matthew and Mark say it differently; one mentions only men, and another uses a general term. Combine both; imagine the multitude, many people who were there would be fed by the Lord. Men or people all have eaten until full, which is the main point. Also, remember the Bible uses the term man counted as a family; if a man has more than one wife, for one man, how many women will come? That is the way also to think about, but the Bible counts the man as the head of the family. So, when it says man, one head of the family, but how big of his family, the Bible did not mention, imagine that as well.

¹⁰ And **straightaway He** entered into the boat with **His** disciples, and came into the **region** of Dalmanutha.

¹¹ And the Pharisees came **out**, and began to question with **Him**, seeking of **Him** a sign from heaven, trying **Him**.

¹² And **He** sighed deeply in **His Spirit**, and **says**, Why **does** this generation seek a sign? **truly I** say to you, There shall no sign be given **to** this generation.

Comments Mark 8: 10-12. For Mark 8:11-12 see also Comments Matthew 16:1-4.

Passage Analysis

Mark 8:10, Matthew 15:39. Here in Mark, we are told that Jesus went by boat with His disciples to the region of Dalmanutha. In Matthew, we are told that Jesus went by boat to the region of Magadan. The region of Magadan and Dalmanutha are two different regions. From Mark 8:10, we see that the Lord went “immediately (straightaway)” to the region of Dalmanutha. From these two verses, we can understand that after the feeding of 4,000, the Lord traveled first to the region of Dalmanutha, and then after a while, He traveled to the region of Magadan. Matthew tells us the further destination of travel, while Mark tells us the closer destination.

Mark 8:11. When the Lord is traveling many places, He will receive questions because of the mighty works that He has performed. In this place, He performed mighty works; in another place, He performed mighty works; people in both locations will ask the same questions, many questions they asked of Him.

Mark 8:12. “And He sighed deeply in His spirit”; pay attention to the word “sighed,” the Lord that is God in human form sighed deeply in His Spirit, pay attention to this word. Now separate out the two, between the human form and heavenly form, which form that sighed deeply in Spirit? If it is in heavenly form, everything will be open to the Spirit of God, He knows before it happens, but in human form, it is troublesome for the Spirit of the Lord who has come in human form because He is willing to limit His power in human form. Take notice of this point as well and make the difference between the God in heaven and the God in human form. All will make clear for all humans how much the Lord loves us to come down and take the form of a human to close the gap between humans and God; in Him alone has been tested the form of the dust of the earth and has not received the appreciation (from humans).

¹³ And **He** left them, and again entering into the boat departed to the other side.

¹⁴ And they forgot to take bread; and they had not in the boat with them more than one loaf.

¹⁵ And **He** charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

¹⁶ And they reasoned one with another, saying, We have no bread.

¹⁷ And **Jesus** perceiving it **says** to them, Why reason **you**, because **you** have no bread? do **you** not yet perceive, neither understand? have **you** your heart hardened?

¹⁸ Having eyes, see **you** not? and having ears, hear **you** not? and do **you** not remember?

¹⁹ When **I** broke the five loaves among the five thousand, how many baskets full of broken pieces took **you** up? They say unto **Him**, Twelve.

²⁰ And when the seven among the four thousand, how many basketfuls of broken pieces took **you** up? And they say unto **Him**, Seven.

²¹ And **He** said to them, Do **you** not yet understand?

Comments Mark 8: 13-21. For Mark 8:13-21 see Comments Matthew 16:5-12. **Q:** When saying the leaven of Pharisees and the leaven of Herod, should we understand two different kinds of teachings? **A:** Two types of people, two types of teachings, and they stand against each other; between these two, their teaching cannot be combined (each group lifts themselves up). But the Lord's teaching, between the Father, the Lord Himself, and the Holy Spirit there is one teaching only, no difference, Three in One (unity in the Lord).

²² And they come to Bethsaida. And they bring to **Him** a blind man, and begged **Him** to touch him.

²³ And **He** took hold of the blind man by the hand, and brought him out of the village; and when **He** had spit on his eyes, and laid **His** hands upon **Him**, **He** asked him, See **you** anything?

²⁴ And he looked up, and said, I see **people**; for I behold them as trees, walking.

²⁵ Then again **He** laid **His** hands upon his eyes; and he looked **steadfastly**, and was restored, and saw all things clearly.

²⁶ And **He** sent him away to his home, saying, Do not even enter into the village.

Comments Mark 8: 22-26. The healing of the blind man at Bethsaida is given only here in the Gospel of Mark.

Passage Analysis

Mark 8:23. “And He took ... out of the village”; people will just see the result, but not how the Lord healed the man. Jesus did not come to be famous and make a show, so He took this man out of the village to heal him (See Comments Mark 7: 36). “and when He had spit on his eyes”; here the Lord uses the same way as in Mark 7:31-37 where He heals a man that is deaf and has a speech impediment. (See Comments Mark 7:31-36).

Q: Why did the Lord ask, “see you anything?” **A:** The Bible does not tell clearly about this man. Always the Bible tells the healing is according to the person's faith, but in this case, it did not tell much about the man; it could be many speculations, but all things are according to faith.

Mark 8:24. “I see people; for I behold them as trees”; also remember, the blind man's hand has touched everything; you can see by touching, but you don't understand, when you see by hand, the shape of an object is not precise. When the man first sees objects by eyes, not by hand, how can he interpret what he can see by eyes and by hand to match them out? He touched people; he touched objects, now he uses the eyes to see. Nothing will be clear; that is why the second touch is needed, to help him absorb between the eyes see and hand see and come across each other, and he knows what he sees. Remember, the confusion of mind, the man seeing by hand and now becoming the man seeing by eyes, is a common confusion.

Mark 8:25. This second touch from the Lord was done to eliminate the confusion and make the man see clear; now, the second touch helps two to become one; it is no longer confusion between the hand seeing and eye seeing, and the man can live on further in life. From the mind that the Lord put two things into one, no crossing to be used; that is why the Bible says that the man sees clearly.

Mark 8:26. “... Do not even enter the village”; **Q:** Why would the Lord command him not even to enter the village? **A:** Now, the Lord wants to help the man not create confusion for himself; he is not yet ready to know the difference between good and bad persons. If he goes into the village, people will ask him questions, and it can create confusion in him, even shake his faith; that is a human weakness. When the ear has heard many things, even what you know by heart, it can become confusion, and the man was blind, his confusion will be even easier. Therefore, the Lord did not tell him to follow; He told him to go “to his home” and live life normally without fear; and as he will be walking along in his life, people will ask, and the answer will come from his heart not by his head.

²⁷ And **Jesus** went forth, and **His** disciples, into the villages of Caesarea Philippi: and on the way **He** asked **His** disciples, saying to them, Who do **people** say that **I** am?

²⁸ And they told **Him**, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

²⁹ And **He** asked them, But who say **you** that **I** am? Peter answers and says unto **Him**, **Thou** art the **Christ**.

³⁰ And **He** charged them that they should tell no man of **Him**.

Comments Mark 8: 27-30. For Mark 8:27-30 see Comments Matthew 16:13-20, and Comments Luke 9:18-20. Because of Peter's heart, the Father has revealed the truth about Jesus Christ as the Son of the Living God to Peter. Note that this paragraph talks about the disciples; John the Baptist is not one of Jesus' disciples; John is the messenger of the Lord.

Mark 8:30. As the Bible has told, the Lord had to take the suffering; it is confirmed with the Bible (see Comments Matthew 16:20). In the next verse (Mark 8:31), the Lord teaches about His suffering that He must take.

³¹ And **He** began to teach them, that the **Son of Man** must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

³² And **He** spoke the saying openly. And Peter took **Him**, and began to rebuke **Him**.

³³ But **He** turning about, and seeing **His** disciples, rebuked Peter, and says, Get **you** behind **Me**, Satan; for **you** mind not the things of **God**, but the things of men.

Comments Mark 8: 31-33. For Mark 8:31-33 see Comments Matthew 16:21-23, and Comments Luke 9:21-22.

Mark 8:33. "But He turning about, and seeing His disciples, rebuked Peter..."; **Q:** Why in Mark is it specifically mentioned: "and seeing His disciples"? **A:** The difference between Matthew and Mark, link only one point; this rebuke helped other disciples as well, did not help only one disciple; the rebuke helped them all, this will help all of them later.

³⁴ And **He** called to **Him** the multitude with **His** disciples, and said to them, If any man would come after **Me**, let him deny himself, and take up his cross, and follow **Me**.

³⁵ For whosoever would save his life shall lose it; and whosoever shall lose his life for **My** sake and the gospel's shall save it.

³⁶ For what **does** it profit a man, to gain the whole world, and forfeit his life?

³⁷ For what should a man give in exchange for his life?

³⁸ For whosoever shall be ashamed of **Me** and of **My** words in this adulterous and sinful generation, the **Son of Man** also shall be ashamed of him, when **He** cometh in the glory of **His Father** with the holy angels.

Comments Mark 8: 34-38. For Mark 8:34-38 see Comments Matthew 16:24-27, and Comments Luke 9:23-26.

Life and Faith Applications. 1) Do not look to challenge the Word of God. 2) Be aware of many false teachings which are there to lift up men; use the Bible to lead you in discerning. 3) Confess Jesus as the Son of the Living God and give Him glory, and use the Bible to be the guide in all things men try to teach; if it goes against the Word of God, go away from there, they can pull you in their trap, don't let your curiosity lead you to fall. 4) Following Jesus is not easy, but it is not too difficult; if you don't give up, you will find Jesus at the end of your journey.