

## Mark 8

### ASVh with Comments

**Summary.** Again, in this chapter, we see that the Lord Jesus continues to travel and proclaim the Gospel and show mercy. Three significant points stand out in this chapter: 1) Peter's confession of the Lord 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 (not the baptism in the Holy Spirit). 2) The Lord 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) The Lord Jesus teaches the multitudes what it means to become a follower of Him: deny yourself; take up your cross and follow Him; be ready to suffer tribulations for the Gospel and the Lord 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) The Lord Jesus shows mercy and compassion on the crowd that gathered around Him and fed them; 2) The Lord Jesus interacts with the Pharisees and warns them that no sign from heaven will be given; 3) The Lord 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.

**8**<sup>1</sup> In those days, again a great multitude **being**, and **not having what they might eat**, **having** called the disciples, **He** says to them,

**I** have compassion on the multitude, because they continue with **Me** already three days, and have nothing **that they might** eat;

**and if I** send them away **not eating** to their home, they will faint on the way; and some of them **have come** from far.

**And His** disciples answered **Him**, **From where** shall **anyone** be able to **satisfy** these with bread here in a desert place?

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

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

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

**And they** ate, and were **satisfied**; and they took up, of broken pieces that remained over, seven baskets.

**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 align the meaning, 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 multitude. 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 were common men. Facing difficulties makes humans forget even what their eyes have seen. These disciples were common men; they had already forgotten what had happened, and they would always ask this question.

**Mark 8:5-7, Matthew 15:35-36.** Both portions of Scripture show that the Lord fed the multitude with seven loaves of bread and a few small fishes. See Comments Matthew 15:35-36.

**Mark 8:8, Matthew 15:37.** These verses show that all people present there were satisfied. See Comments Matthew 15:37.

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

**Q:** Some translations would say in Mark 8:9, “four thousand people.” How do we understand these verses?

**A:** Men or people, you make the 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? All this will make a big difference in the amount of people. Matthew and Mark say this in different ways; one mentions only men, and the other uses a general term. Combine both together and imagine the multitude; a lot of people were that the Lord fed them. Men or people all ate until full, that is the main point of it. Also, remember that the Bible uses the term man counted as a family; if a man had more than one wife, then for one man, how many women would there be? That is the way also to think about it, but the Bible counts the man as the head of the family. So, when it says man, it means one head of the family, but how big was his family? The Bible did not mention it, so imagine that as well.

<sup>10</sup> And **straightaway having** entered into the boat with **His** disciples, **He** came into the **district** of Dalmanutha.

<sup>11</sup> And the Pharisees came **out** and began to **dispute** with **Him**, seeking **from Him** a sign from heaven, **tempting Him**.

<sup>12</sup> And **having** sighed deeply in **His Spirit**, **He says**, **Why does** this generation seek a sign? **Truly I** say to you, No sign **will** 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 the Lord Jesus went by boat with His disciples to the district of Dalmanutha. In Matthew, we are told that the Lord Jesus went by boat to the region of Magadan. Region of Magadan and Dalmanutha are two different regions. From Mark 8:10, we see that the Lord went “immediately (straightaway)” to the district of Dalmanutha. From these two verses, we can understand that after the feeding of four thousand, the Lord traveled first to the district of Dalmanutha, and then after a while, He traveled to the region of Magadan. Matthew tells us about the destination further away while Mark tells us about the closer destination.

**Mark 8:11.** When the Lord traveled to many places, He received questions because of the mighty works that He had performed. In one place, He performed mighty works, and in another, He performed mighty works; people in both places asked the same questions, many questions they asked of Him.

**Mark 8:12.** “And having sighed deeply in His spirit.” We should pay attention to the word “sighed.” The Lord, who 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 the heavenly form, which form sighed deeply in the Spirit? If it is the heavenly form, everything will be opened to the Spirit of God, and He knows everything before it happens; however, in the human form, it is troublesome for the Spirit of the Lord who has come in human form because He was willing to limit His power in human form. Take notice of this point as well; 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.

<sup>13</sup> And **having** left them, **He** again entering into the boat departed to the other side.

<sup>14</sup> And they forgot to take loaves; and they had not in the boat with them **except** one loaf.

<sup>15</sup> And **He instructed** them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

<sup>16</sup> And they reasoned with one another, **because, they** have no loaves.

<sup>17</sup> And having known it, **He** says to them, Why do you reason because you have no loaves? Do you not yet perceive, nor understand? Do you have your heart hardened?

<sup>18</sup> Having eyes, do you see not? And having ears, do you hear not? And do you remember not?

<sup>19</sup> When **I** broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up? They say to **Him**, Twelve.

<sup>20</sup> Also, when the seven for the four thousand, how many baskets full of broken pieces did you take up? And they say to **Him**, Seven.

<sup>21</sup> 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:** These are two types of people, two types of teachings, and they stand against each other; between those two, their teaching cannot be combined (each group lifts themselves up). But the Lord's teaching is one teaching only; between the Father, the Lord Jesus Himself, and the Holy Spirit, there is no difference in their teaching: Three in One, which is unity in the Lord.

<sup>22</sup> And they come to Bethsaida. And they bring to **Him** a blind man, and begged **Him** that **He** might touch him.

<sup>23</sup> And having taken hold of the blind man by the hand, **He** led him out of the village; and having spit upon his eyes, having laid the hands upon him, **He** asked him, Do you see anything?

<sup>24</sup> And having looked up he said, I see people; for I perceive them as trees, walking.

<sup>25</sup> Then again, **He** laid the hands upon his eyes; and he saw clearly, and he was restored, and saw distinctly everything.

<sup>26</sup> And **He** sent him 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 having taken ... out of the village ..." People will just see the result, but not how the Lord healed the man. The Lord 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 having spit upon his eyes ..." Here, the Lord Jesus used the same way as in Mark 7:31-37 where He healed a man who was deaf and had a speech impediment. (See Comments Mark 7:31-36).

**Q:** Why did the Lord ask, "Do you see anything?" **A:** The Bible does not tell clearly about this man. The Bible always tells that 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 perceive them as trees, walking." Also, remember, the blind man's hand 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 saw objects by eyes, not by hand, how could the man interpret what can be seen by eyes and by hand to match them out? He touched people; he touched objects, and now he uses his eyes to see. Nothing will be clear; that is why the second touch was needed, to help him absorb between the eyes-seeing and hands-seeing, and come across each other and know what it is that he sees. Remember his confusion of mind as well; the man seeing by hand, and now he becomes the man seeing by eyes; it is a common confusion.

**Mark 8:25.** This second touch from the Lord was done to eliminate confusion and make the man see distinctly. Now, the second touch helped two become one: there was no more confusion between hand-seeing and eye-seeing, and the man could live on further in life. In the brain, the Lord made two things become one, with no crossing to be used; that is why the Bible says that the man saw distinctly.

**Mark 8:26.** "... Do not even enter into 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 was still not ready yet to know the difference between good persons and bad persons. If he went into the village, people would ask him questions, and it could create confusion in him and even shake his faith; that is a human weakness. When the ear hears many things, even what you know by heart can become confusion, and the man is blind, his confusion will become even easier. The Lord did not tell him to follow Him. He told him to go "to his home" and live life normally

without fear. And as he would be walking along in his life, people would ask, and the answer would come from his heart, not by his head.

<sup>27</sup> 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?

<sup>28</sup> And they **answered Him**, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

<sup>29</sup> And **He** questioned them, But who **do you** say that **I** am? Peter **answering**, says to **Him**, **Thou** are the **Christ**.

<sup>30</sup> And **He** warned them that they should tell no **one** about **Him**.

**Comments Mark 8: 27-30.** For Mark 8:27-30 see Comments Matthew 16:13-20, and Luke 9:18-20.

Because of Peter's heart, the Father revealed the truth about the Lord Jesus Christ as the Son of the Living God to Peter. Note that this paragraph talks about the disciples. John the Baptist was not one of the Lord Jesus' disciples; John was the messenger of the Lord.

**Mark 8:30.** This warning was given because the Lord Jesus had to take the suffering; it is confirmed in the Bible (see Comments Matthew 16:20). In the next verse (Mark 8:31), the Lord teaches about His suffering that He must take.

<sup>31</sup> And **He** began to teach them, that **it is necessary** for the **Son** of **Man** to suffer many things, and to be rejected by the elders, and the chief priests, and the scribes, and to be killed, and after three days to rise.

<sup>32</sup> And **He** spoke the word openly. And Peter **having taken Him** aside, he began to rebuke **Him**.

<sup>33</sup> And **having turned**, and **having looked** upon **His** disciples, **He** rebuked Peter, and **said**, Get behind **Me**, Satan; for **you think** 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 Luke 9:21-22.

**Mark 8:33.** "And having turned, and having looked upon His disciples, He rebuked Peter ..." **Q:** Why is it mentioned explicitly in Mark, "and having looked upon His disciples"? **A:** For the difference between Matthew and Mark, link only one point: the rebuke helped other disciples as well; it did not help only one disciple. This rebuke would help all of them later.

<sup>34</sup> And **having called to Him** the multitude with **His** disciples, **He** said to them, If **anyone** wishes to come after **Me**, let him deny himself, and **let him** take up his cross, and **let him** follow **Me**.

<sup>35</sup> For whoever **may wish to** save his life **will** lose it; and whoever **will** lose his life **on account of Me** and **of the gospel** he **will** save it.

<sup>36</sup> For what **does** it profit a man, to gain the whole world, and **to lose** his soul?

<sup>37</sup> For what **shall** a man give in exchange for his soul?

<sup>38</sup> For whoever shall be ashamed of **Me** and of **My** words in this adulterous and sinful generation, the **Son** of **Man** also **will** be ashamed of him, when **He shall come** 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 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 that are there to lift up men; use the Bible to help you in discerning. 3) Confess the Lord 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 the Lord Jesus is not easy, but it is not too difficult; if you don't give up, you will find the Lord Jesus at the end of your journey.