

A Study of Mark 8

I. Outline. From Headings in *NJKV*

1. Four Thousand Are Fed (Mark 8.1-10; cf., Matthew 15.32-38).
2. Pharisees Seek a Sign (Mark 8.11-13; cf., Matthew 15.39—16.4).
3. Disciples Do Not Understand (Mark 8.14-21; cf., Matthew 16.5-12).
4. A Blind Man is Healed (Mark 8.22-26).
5. Peter's Confession of Christ (Mark 8.27-33; cf., Matthew 16.13-23; Luke 9.18-22).
6. Cost of Discipleship (Mark 8.34-38; Matthew 16.24-27; Luke 9.22-26).

II. Summary.

“The eighth chapter of Mark does not stand alone in the Biblical text. It is connected to the fifteenth and sixteenth chapters of Matthew as a parallel account of the same events. It is connected to the sixth chapter of John in Jesus' discourse of being the Bread of Life sent down from Heaven. It is connected to the Old Testament through the quotations from Jeremiah and Ezekiel. This remarkable chapter will strengthen one's faith in the one named 'Jesus' who is proven to be the Christ. The evidence lies in the miracles of feeding and healing, in the confession of Peter, in the prediction of His death, and the challenge He left us all” [Randy Mabe, *Studies in Mark*, Edited by Dub McClish, Valid Publications, 2002, p., 173].

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

If you are not familiar with the 15 Bible Periods, please click here:

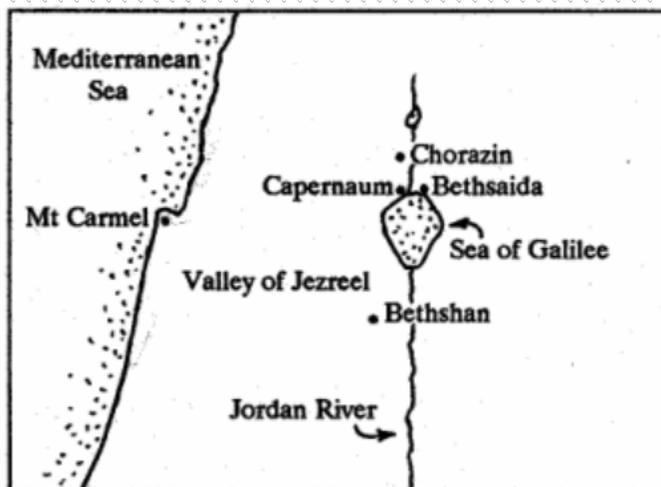
<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Words/Phrases to Study

- 8.02... **I HAVE COMPASSION ON THE MULTITUDE...**—“I have compassion. The verb is from *splagchna*, ‘the inward parts,’ especially, the nobler entrails, the heart, lungs, liver, and kidneys. These came gradually to denote the seat of the affections, like our word ‘heart.’ This explains the frequent use of the word ‘bowels’ in the A. V., in the sense of tender mercy, affection, compassion. This orientalism has been discarded by the R. V., and rightly so. We would today say, ‘My heart goes out to them.’” [Kenneth Wuest, *Word Studies in the Greek New Testament*, an e-Sword Module]
- 8.03... **THEY WILL FAINT BY THE WAY**—“What is so strikingly evident is that Jesus is not only himself the Great Sympathizer but also wants the disciples to share this compassion. The reason why he now turns to them is not that he himself is at a loss what to do. Is he not the One who has previously taken care of a similar situation? See Mark 6:30-44. Besides, does not John 6:6—“**He himself knew what he was about to do**”—apply also in the present case? The Master addresses his disciples in order to awaken them to their responsibility. So thoroughly must the disciples take to heart the problem faced by the hungry multitude that they, these twelve men, will say, ‘It is our own problem. We must do something about it.’ Without compassion can a person be a true follower of Christ? The least these men could and should have done was to beg the Master to repeat what he had done before, and then to inform the crowd that help was on the way” [William Hendriksen, *Baker's New Testament Commentary*, 1975, an e-Sword Module]
- 8.08... **SEVEN BASKETS**—“As always Jesus' provision was sufficient—‘the people ate and were satisfied.’ But it was not merely sufficient. SEVEN (there were twelve in chapter 6) basketfuls of fragments were left over and collected by the disciples. The use of *spyris* for ‘basket’ here instead of *kophinosi* (6.43) is striking and suggests two different occasions. A *spyris* is a large basket—Paul was lowered from the wall of Damascus in one (Acts 9.25)—whereas a *kophinos* is a wicker basket in which Jews ordinarily carried their food when journeying” []. IIIII “One was big

enough to hold a man (Acts 9.25), so we can get an idea how much bread and fish were left after feeding 4,000 men besides women and children (Mark 8.9, 20; Matthew 15.38). As many hampers of food were left as they had loaves of bread to begin with (Mark 8.5, 8)” [Finis Jennings Dake, *The Dake Study Bible Notes, An Olive Tree Bible App Module*]

- 8.10... **INTO THE PARTS OF DALMANUTHA**—“a place on the west of the Sea of Galilee, mentioned only in Mark 8.10. In the parallel passage it is said that Christ came ‘**into the borders of Magdala**’ (Matthew 15.39). It is plain, then, that Dalmanutha was near Magdala, which was probably the Greek name of one of the many Midgols (i.e., watch-towers) on the western side of the lake of Gennesaret. It has been identified in the ruins of a village about a mile from Magdala, in the little open valley of ‘Ain-el-Barideh, ‘the cold fountain,’ called el-Mejdel, possibly the ‘Migdal-el’ of Joshua 19.38” [*Easton’s Bible Dictionary*].
- 8.12... **AND HE SIGHED DEEPLY**—“The simple verb is stenazō “to groan, to sigh.” The prefixed preposition *ana*, is perfective in function, and intensifies the meaning already existent in the verb. Robertson quotes Swete as saying, “The sigh seemed to come, as we say, from the bottom of His heart; the Lord’s human spirit was stirred to its depths.” Jesus groaned because of the apostate rejection of His ministry. Here was no simple, hardhearted rejection as from an ordinary sinner. This rejection came from the religious leaders of Israel, who, entrenched in their ecclesiasticism, later crucified the Lord of Glory, having recognized Him as such and having seen the attesting miracles He had performed, even attempting to break the force of these attesting miracles by attributing them to Satan (Matthew 21:37-39; 12:22-24). Expositors says: ‘The sigh physical, its source spiritual—a sense of irreconcilable enmity, invincible unbelief, and coming doom.’” [Kenneth Wuest, *Word Studies in the Greek New Testament, an e-Sword Module*]
- 8.15... **TAKE HEED, BEWARE OF THE LEAVEN OF THE PHARISEES, AND OF THE LEAVEN OF HEROD**—“Leaven, which answered to our modern yeast, was a symbol of a secret, penetrating, pervasive influence, usually of a corrupting nature. The influence of the Pharisees was that of formalism, hypocritical ostentation, and traditionalism; that of the Sadducees was sneering rationalistic unbelief, free thought and cunning worldliness, manifesting itself among the Herodians in political corruption” [J.W. McGarvey, *The Fourfold Gospel, part of a multi-part Module in e-Sword, p 407*]
- 8.17... **HAVE YE YOUR HEART YET HARDENED?**—“Jesus rebuked His disciples for their lack of understanding (v. 17). They were like those on the outside (cf., 4.11-12) who had eyes but did not see and ears but did not hear (v. 18). They should not have been so concerned over the bread. That concern had prevented them from profiting from the warning about the leaven of the Pharisees and Herod. They should have remembered how abundantly Jesus had provided for them on two occasions—so much so that on both occasions they had leftover bread to collect (vv., 19-20). He, the Provider, was with them in the boat. What else could they want or need? Almost pleadingly Jesus asks, ‘Do you still not understand?’” [Walter W. Wessel, *Mark, The Expositor’s Bible Commentary, Volume 8, p., 690*].
- 8.22... **AND HE COMETH TO BETHSAIDA**—“Bethsaida was an important town on the northern shore of the Sea of Galilee (Mark 6.45). It was a base for fishermen who worked the rich fishing grounds of the lake. Among those fishermen were the brothers Andrew and Peter, who became two of Jesus’ disciples. Another disciple, Philip, was also from Bethsaida (John 1.44). On one occasion Jesus healed a blind man in Bethsaida (Mark 8.22), and on another occasion He miraculously fed five thousand people not far from Bethsaida (Luke 9.10-17). The people of Bethsaida, however, like the people of nearby Capernaum and Chorazin, stubbornly refused to accept the evidence that this Jesus was God’s promised Messiah. Such a refusal only guaranteed for them a more severe judgment (Matthew 11.21-24)” [Don Fleming, *Bridgeway Bible Dictionary, an e-Sword Module, see map below*].



- 8.25... **AFTER THAT HE PUT HIS HANDS AGAIN UPON HIS EYES, AND MADE HIM LOOK UP: AND HE WAS RESTORED, AND SAW EVERY MAN CLEARLY**—“The man's eyes were probably sore, and Jesus made use of saliva to soften and soothe them. But it was our Lord's custom to give variety to the manifestation of his power, sometimes using one apparent auxiliary means, and sometimes another; and also healing instantly or progressively, as he chose, that the people might see that the healing was altogether a matter of his will. The man had evidently not been born blind, else he would not have been able to recognize men or trees by sight, for those not used to employ sight can not by it tell a circle from a square” [McGarvey].
- 8.30... **AND HE CHARGED THEM THAT THEY SHOULD TELL NO MAN OF HIM**—“The Greek word is that same as that translated ‘rebuke’ in Mark 8:32-33. It was a stern charge which contained an implied equally stern rebuke on any who disobeyed. Jesus did not want to be linked with Messianic speculations (once He was dead, of course, the situation changed. There was no danger then of misinterpretation, which was why He was then spoken of as the Christ)” [Peter Pett, Commentary Series on the Bible, an e-Sword Module].
- 8.31... **AND BE KILLED, AND AFTER THREE DAYS RISE AGAIN**—“Our Lord frequently after this repeated the prediction of his sufferings; for instance, Matthew 17:22; 20:18; 26:2; Luke 22:15. But it is remarkable that on none of those occasions was the prophecy delivered to any but the twelve, and a few select women, one instance excepted, namely, Luke 17:25, when it was expressed in terms somewhat obscure. The multitude of the disciples were never let into the secret, because it might have made them desert Christ, as they had not, like the apostles, raised expectations of particular preferments in his kingdom, to bias their understandings, and hinder them from perceiving the meaning of the prediction” [Joseph Benson, Commentary of the Old and New Testaments, 1857, an e-Sword Module].
- 8.33... **HE REBUKED PETER, SAYING, GET THEE BEHIND ME, SATAN**—“Christ rebuked Peter, doubtless for his good and that of the other disciples. Peter's rebuke of his Lord was presumptuous and worldly; Christ's rebuke of Peter was deserved, timely and wise. He thus checked the spirit of insubordination and of worldly ambition in His disciples. The word ‘Satan’ means literally an adversary, or one that opposes us I the accomplishment of our designs. It is applied to the devil commonly, as the opposer or adversary of man. But there is no evidence that the Lord meant to apply this term to Peter, as signifying that he was Satan or the devil, or that He used this term in anger” [C.E.W. Dorris, A Commentary on the Gospel According to Mark, Gospel Advocate, 1973, p. 197-98]
- 8.37... **WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?**—“A man would give any and everything earthly in exchange even for natural life. Should he not then be willing to give everything, even natural life itself, for eternal life? The antithesis is between earthly life plus earthly comfort and pleasure and eternal life plus eternal joys. If a man forfeits his life, what shall be given as an exchange, ransom price or equivalent for it? How can he possibly redeem it is the

thought. He cannot possibly find an equivalent; the ruin will be irretrievable, and therefore perpetual. He can never redeem it. He is lost forever” [Dorris, pp., 200-201]

- V. **Lessons & Applications.** The lessons below are from James Meadows, in *Mark: Jesus--The Servant of Jehovah*, A Homiletic Commentary, Jim Laws, Editor, 1989, 14th SS Lectureship, pp., 235-37.
- **First**, we see the eagerness of people to hear Jesus. ... Jesus pronounces a blessing on those that hunger and thirst after righteousness (Matthew 5.6). We must earnestly desire the word of God, as a newborn babe, in order to grow (1 Peter 2.1-2; Hebrews 5.12-14; Acts 20.32).
 - **Second**, we need to learn the true meaning of compassion and then practice it. Note the following times when Jesus was moved with compassion: (1) At the scattered multitude (Matthew 9.36; Mark 6.34). (2) At the sick in the multitude (Matthew 14.14). (3) At the hungry multitude (Matthew 15.32; Mark 8.2). (4) At the two blind men (Matthew 20.34). (5) At the leper (Mark 1.41). (6) At the son with a dumb spirit (Mark 9.22). (7) At the man possessed with a devil (Mark 5.19). (8) At the widow of Nain in the death of her son (Luke 7.11-13). ...
 - **Third**, we must deal with each individual as an individual. ... Jesus dealt with the woman of Samaria (John 4.1-36) and Nicodemus in different ways (John 3.15).
 - **Fourth**, Jesus did not feed the multitude in order to persuade them to listen to His teaching. They had been listening and observing for three days and had run out of food. He fed those who were already there.
 - **Fifth**, if the Lord’s disciples were slow to understand spiritual truths, we should not become discouraged at slow learners today.
 - **Sixth**, the Lord set the example of being a servant. He did not come to be ministered unto, but to minister (Matthew 20.20-28). He was willing to humble Himself to do the most lowly tasks (John 13.1-17). The church has a great work to do. Souls are lost (Romans 3.23). The gospel, God’s saving power (Romans 1.16), must be preached (Mark 16.15-16). God’s people must be zealous in serving mankind (Titus 2.11-14). There is no place for lukewarmness (Revelation 3.14-17).
 - **Seventh**, Peter, in this chapter, reminds us that there have always been those who wanted to do things differently from God’s way. Peter had his concept of what the kingdom would be like and how it would come. He wanted a kingdom without a cross. He wanted a crown without suffering. His preconceived idea blinded him to what the Lord was saying and he was not thinking as God thinks (Isaiah 55.8-9). There have always been those who were not satisfied with God’s way. Korah thought Moses had too much authority (Numbers 16.1-11); the children of Israel wanted a king instead of Samuel (1 Samuel 8.1-5); the Pharisees wanted their traditions above the commands of God (Mark 7.7-13); and some wanted another gospel (Galatians 1.6-12). There are still too many today who want to hear things that please them, rather than standing firm upon the word of God (2 Timothy 4.1-5).

VI. **Questions.**

True or False

01. _____ Leftovers from the miraculous feeding were enough to fill a dozen baskets.
02. _____ One of Jesus’ apostles rebuked Jesus.
03. _____ Pharisees seeking a sign caused Jesus to sigh.
04. _____ Some thought that Jesus was Caesar.
05. _____ Jesus never did any 2-stage miracles.

I Found it in Verse(s)

06. _____ Jesus gives the value of a soul.

07. _____ Jesus showed concern toward the multitude, lest they faint.
08. _____ Jesus taught the disciples He would die and rise again.
09. _____ Jesus issues a BEWARE statement.
10. _____ Jesus speaks of hardened hearts.

Short Answer

11. The multitude was described in this chapter as: _____
12. I am assured that if I am ashamed of Jesus and His words the result will be that:

13. The disciples had no more than ONE of these: _____
14. Jesus miraculously made the blind man see: _____
15. Between the two feeding miracles there was a total of _____ baskets of remains gathered.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

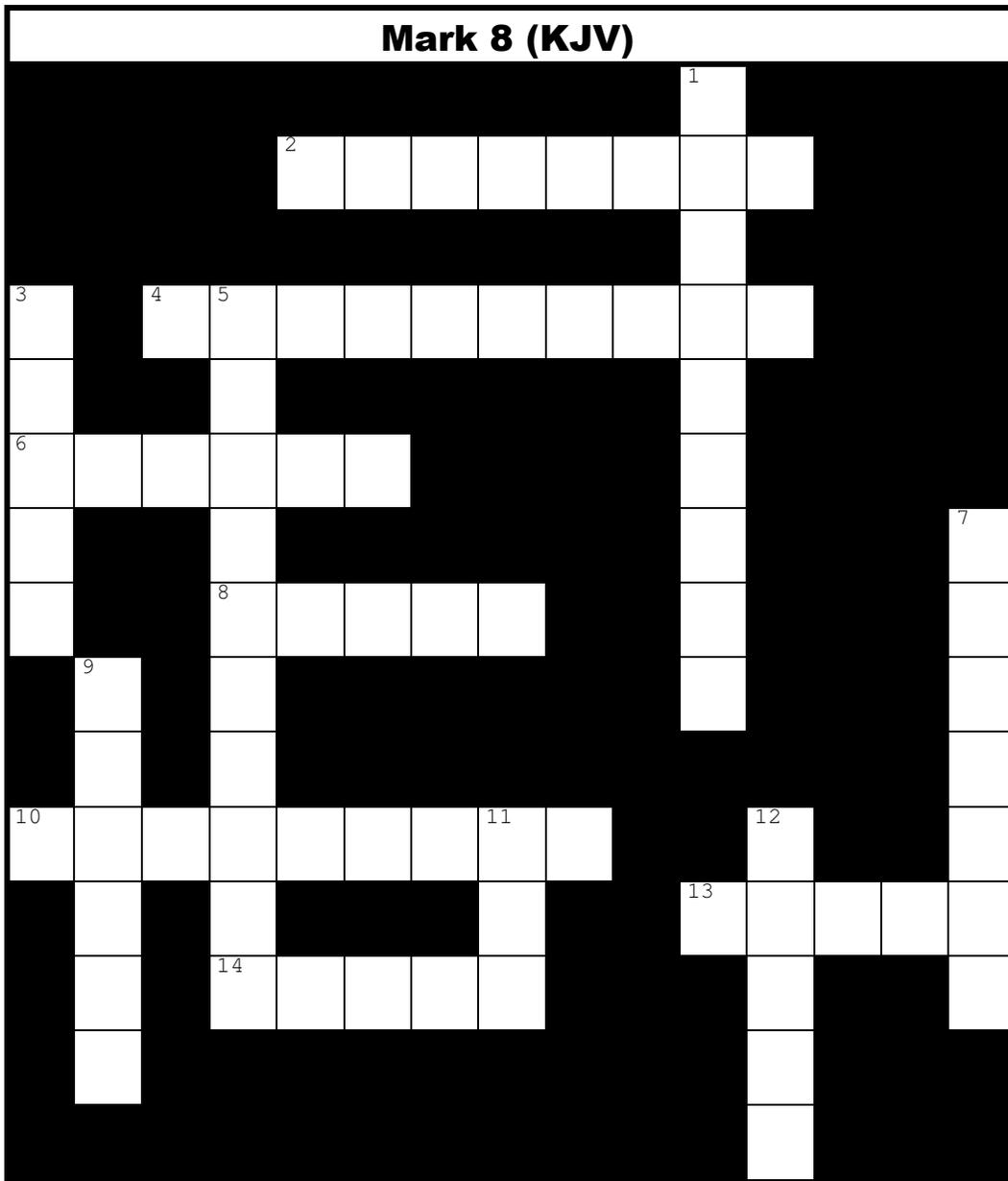
ANSWERS to Mark 7 Questions... **01**—True (13); **02**—False (36); **03**—True (21-22); **04**—False (26-30); **05**—True (1-7); **06**—2; **07**—33; **08**—10; **09**—24; **10**—17; **11**—Isaiah (6); **12**—Nothing (15); **13**—Out of the heart of men (21); **14**—Yet the dogs under the table eat of the crumbs (28); **15**—all things well (37).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

T K D I A S R R R P H
 V M E S U A C E B O M
 A B R E A D B A U T W
 L K E Y S U S S M H A
 S P T D K K E O E E P
 R Y N E E D L N H R S
 N A E T D O P T K S Y
 H W S H A V I N G A N
 T A O V Y A C D V L A
 O L E T S U S E J V M
 O S E V E N I B C B R
 K O O L R C D U N O L

ALSO	ASKED	AWAY	BASKETS	BECAUSE
BREAD	CAME	DAYS	DISCIPLES	ENTERED
HAND	HAVING	HOUSE	JESUS	LOAVES
LOOK	MANY	OTHER	REASON	REBUKE
SAID	SAITH	SEEK	SEVEN	TOOK
TOWN	WHEN			

VIII. Crossword Puzzle.



ACROSS

- 02) We read about vision being ____.
- 04) Jesus came into the parts of ____.
- 06) Peter took Jesus and began to ____ Him.
- 08) Jesus began to teach He would rise again in ____ days.
- 10) Jesus told Peter he ____ not the things that be of God.
- 13) After the feeding miracle, there were left ____ baskets.
- 14) Jesus called Peter ____.

DOWN

- 01) A blind man was brought to Jesus here.
- 03) Jesus spoke of his leaven.
- 05) Coupled with sinful to describe a generation.
- 07) The blind man saw men as trees ____.
- 09) Jesus fed 4,000 with seven of them.
- 11) Jesus taught that the ____ of man must suffer.
- 12) Jesus rebuked him.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...