

Mark 08 - Jesus Feeds 4,000; Jesus' Teaching about the Yeast of the Pharisees & Herod; Blind Man Healed at Bethsaida; Peter's Confession; Jesus Predicts His Death and Resurrection (1st time)

III. Opposition to the servant (Mark 3:20—8:33)

- (8) More revelation to his disciples (Mark 6:30—8:33)
 - (G) Feeding of the 4000 (8:1-10)
 - (H) Leaven of the Pharisees (8:11-21)
 - (I) Healing of the blind man (8:22-26)
 - (J) Peter's confession (8:27-33)

IV. Discipleship teachings of the servant (Mark 8:34—10:52)

- (1) Cost of discipleship (8:34-38)

Mark 8

(G) Feeding of the 4000 (8:1-10) (Cf. Matt 15:32-39)

1 In those days, when there was again a large crowd and they had nothing to eat, Jesus summoned His disciples and *said to them,

1 In those days, when there was again a large crowd and they had nothing to eat, Jesus called His disciples and *said to them,

1 At that time, after a large crowd again had gathered together with nothing to eat, Jesus called his disciples and told them,

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

- Jesus and His disciples were still in the Decapolis region east of the lake

Feeding the 4,000

Not to be confused with the feeding of the "5,000" in Mark 6:

- The 5,000 were with Jesus only one day; here, three days
- Other details also varied: what they started with, what they had left over, etc.
- Jesus' declaration in v19 is conclusive

- The people involved were distinctively different groups: the 5,000 were exclusively Jews; the “4,000” were fed in the Decapolis, a Gentile area.

Repetition in Teaching

The disciples had not yet understood the lessons that Jesus was trying to teach them. Mark’s narrative shows that Jesus repeated His lessons to the disciples during their training period.

6:31-44	Feeding of the multitude	8:1-9
6:45-56	Crossing of the sea and landing	8:10
7:1-23	Conflict with the Pharisees	8:11-13
7:24-30	Conversation about bread	8:14-21
7:31-36	Healing	8:22-26
7:37	Confession of faith	8:27-30

2 “I feel **compassion** for the people because they have remained with Me for **three days** already and have nothing to eat.

2 “I feel compassion for the people because they have remained with Me now three days and have nothing to eat.

2 “I have compassion for the crowd, because they’ve already been with me for three days and have nothing to eat.

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

– “...compassion” - Jesus compassion (as He had with the 5000 previously) with this multitude led Him to articulate their plight

— Jesus was always touched by the need of the multitude... For three days they flocked about Him, absorbed in His teachings

– “...three days” - Jesus had been teaching and healing the multitudes for three days, and their provisions they brought along were exhausted

— Perhaps Jesus waited three days to see if the disciples would ask Him to feed this crowd as He had fed the former one (6:31-44). They did not.

3 And if I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance.”

3 If I send them away hungry to their homes, they will faint on the way; and some of them have come from a great distance."

3 If I send them away to their homes hungry, they'll faint on the road. Some of them have come a long distance."

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And His disciples replied to Him, "Where will anyone be able to *find enough* bread here in *this* desolate place to satisfy these people?"

4 And His disciples answered Him, "Where will anyone be able to *find enough* bread here in *this* desolate place to satisfy these people?"

4 His disciples answered him, "Where could anyone get enough bread to feed these people out here in the wilderness?"

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

- Why did the disciples not catch on? Probably several months had passed since Jesus fed the 5000, so they may have forgotten.

— Also, depending on Jesus rather than relying on oneself is a very difficult lesson to learn, especially by someone who has a limited perception of who Jesus is

5 And He was asking them, "**How many loaves do you have?**" And they said, "**Seven.**"

5 And He was asking them, "**How many loaves do you have?**" And they said, "Seven."

5 He asked them, "**How many loaves of bread do you have?**" "Seven," they said.

5 And he asked them, **How many loaves have ye?** And they said, Seven.

- Jesus asked the disciples the same question He asked them before feeding the 5000 (6:38)

- "...Seven" - this time there were more loaves for fewer people but it was still true, "What are these among so many?"

6 And He *directed the people to recline on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve, and they served them to the people.

6 And He *directed the people to sit down on the ground; and taking the seven loaves, He gave thanks and broke them, and started giving them to His disciples to serve to them, and they served them to the people.

6 So he ordered the crowd to sit down on the ground. Then he took the seven loaves and gave thanks. He broke them in pieces and kept giving them to his disciples to distribute. So they served them to the crowd.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

- Comparing Jesus' two prayers before feeding the multitudes: the first included the Jewish blessing of looking toward heaven (6:41), while the second was a simple thanksgiving

7 They also had a few small fish; and after He had blessed them, He told *the disciples* to serve these as well.

7 They also had a few small fish; and after He had blessed them, He ordered these to be served as well.

7 They also had a few small fish. He blessed them and said that the fish should also be distributed.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 And they ate and were satisfied; and they picked up **sevenlargebaskets***full* of what was left over of the broken pieces.

8 And they ate and were satisfied; and they picked up seven large baskets full of what was left over of the broken pieces.

8 The people ate and were filled. Then the disciples⁴ picked up the leftover pieces—seven large baskets full.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

- "...seven large baskets" - in Mark 6, after feeding the 5000, there were 12 baskets left over (*kophinos*, a basket, such as were carried while traveling on foot)

— Here, there were seven hampers-full, large baskets such as were often used for carrying commercial goods (*spuris*, a plaited reed basket; a wicker hamper)

— These were large enough to hold a person: Paul escaped from Damascus in one of these (Acts 9:25)

Much of this was intended to be instructional for the disciples themselves; Jesus wanted them to understand the following:

1. That He was the Bread of Life (John 6:48-51)

- He deliberately identified Himself with the manna, "the bread from heaven" (Ex 16:4). Bethlehem, His place of birth, echoes this very emphasis.
- He also underscored this at the Last Supper: Take, eat: this is my body, which is broken for you: this do in remembrance of me (1 Cor 11:24)

2. He was not only the Bread of Life for the Jews, but also for the Gentiles.
 - He wanted the disciples to understand this
 - Matt 4:4: Man does not live on bread alone.
3. The supply always meets and exceeds the demand.
 - Whatever the Lord has given us, there is still far more for Him to give us still. Our souls are "elastic."

- 9 About **four thousand** men were *there*; and He dismissed them.
- 9 About four thousand were *there*; and He sent them away.
- 9 Now about 4,000 men were there. Then he sent them on their way.
- 9 And they that had eaten were about four thousand: and he sent them away.
- "...four thousand" - not including women and children (Matt 15:38). Probably as many as twice that number!

- 10 And immediately He got into the boat with His disciples and came to the region of **Dalmanutha**.
- 10 And immediately He entered the boat with His disciples and came to the district of Dalmanutha.
- 10 Immediately he got into a boat with his disciples and went to the region of Dalmanutha.
- 10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
- "...Dalmanutha" - a place on the west side of the Sea of Galilee; in the parallel passage it is called "into the borders of Magdala" (Cf. Matt 15:39)
 - Probably the Greek name of one of the many *Migdols* (ie., watch-towers) on the western side of the lake. 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," the mouth of a glen a mile south of Magdala, near the beach; called el-Mejdel, possibly the "Migdal-el" of Joshua 19:38.
 - Now the bloodhounds of hate are on His trail again

(H) Leaven of the Pharisees (8:11-21) (Cf. Matt 16:1-4; Luke 12:54-56)

- 11 And the Pharisees came out and began to argue with Him, demanding from Him a **sign** from heaven, to test Him.
- 11 The Pharisees came out and began to argue with Him, seeking from Him a sign from heaven, to test Him.
- 11 The Pharisees arrived and began arguing with Jesus. They tested him by demanding from him a sign from heaven.
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

- Matthew, who provides a more detailed account of this event, noted that the Sadducees accompanied the Pharisees (Matt 16:1)
- They had come out of Jerusalem again to argue, not to learn
- They wanted an immediate, public, definitive proof that God was with Him (Cf. 11:30); they had previously concluded that His power came from Satan (3:22)
- The miracles that He had performed to date had not convinced them; they were not requesting another one of His past miracles, but a different type of verification—perhaps similar to those that God gave the Israelites at Mt. Sinai to authenticate Moses
- "...sign" - *semeion*, consistently differs throughout Mark's Gospel from "wonders" or "miracles" (*dunameis*)
- Nowhere in the Synoptics does "sign" (*semeion*) refer to a "miracle" or is a miraculous event called a "sign"
- The Pharisees (and Sadducees) sought a "sign" in the OT Jewish sense, a confirmation of authentication of Jesus' ministry. They wanted indisputable proof that God confirmed Jesus' credibility.

12 Sighing deeply in His spirit, He *said, **"Why does this generation demand a sign? Truly I say to you, no sign will be given to this generation!"**

12 Sighing deeply in His spirit, He *said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation."

12 He sighed deeply in his spirit and remarked, "Why do those living today demand a sign? I tell all of you with certainty, no sign will be given to this generation."

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

- "Sighing deeply" - *anastenazo*, the grammatical construction indicates that Christ was angry. Why did they ask for a sign? It was evidence of the state of their hearts.

- "...His spirit" - His human spirit

- "...this generation" - in this context, "this generation" refers to Christ's contemporaries. The referent in the passage is to Christ's contemporaries, who were seeking a sign from Jesus.

— In other passages, the phrase "this generation" can refer to many different "generations" depending upon the context in which it is used (Cf. Matt 24:34)

- Jesus had performed plenty of miracles to bolster faith, but He would not give a "sign" to those bent on disbelieving. From this, Mark's readers could learn that Jesus' miracles were ample proof of His deity.

Sign from Heaven?

Interestingly, this group did not want an earthly miracle, such as the healing of a sick person. They wanted Him to do something spectacular, like bring fire from heaven or bread from heaven (John 6:30-31). Even today there are never enough signs for the "signs and wonders" crowd. True faith takes God at His Word and is satisfied with the inward witness of the Spirit.

13 And leaving them, He again embarked and went away to the other side.
13 Leaving them, He again embarked and went away to the other side.
13 Leaving them, he got into a boat again and crossed to the other side.
13 And he left them, and entering into the ship again departed to the other side.
- Jesus again left the presence of unbelievers (Cf. 4:35; 7:24), leaving for the northeast coast of the lake
— From this point on, Jesus' ministry focused more on His disciples than on the public

Jesus' Teaching About the Yeast of the Pharisees and Herod (Matt 16:5-12)

14 And *the disciples* had forgotten to take bread, and did not have more than one loaf in the boat with them.
14 And they had forgotten to take bread, and did not have more than one loaf in the boat with them.
14 Now the disciples had forgotten to take any bread along, but they had one loaf with them in the boat.
14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
- The shortage of bread should not have been a concern for the disciples in view of Jesus' feeding the 5000 and the 4000

15 And He was giving orders to them, saying, "**Watch out! Beware of the leaven of the Pharisees, and the leaven of Herod.**"
15 And He was giving orders to them, saying, "**Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.**"
15 Jesus had been warning them, "**Watch out! Beware of the yeast of the Pharisees and the yeast of Herod!**"
15 And he charged them, saying, **Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.**
- "...leaven of the Pharisees" - hypocrisy; self-righteousness
— Jesus used leaven to illustrate the pervasive corrupting teaching of both the Pharisees and Herod

- The teaching of the Pharisees was that Jesus received His authority from Satan, not from God (3:22; Cf. 7:8-13)
- "...leaven of Herod" - political chicanery; worldliness
- The teaching of Herod was that Jesus was not the Messiah; he told others that Jesus was John the Baptist come back to life (6:14-16)
- Both the Pharisees and Herod, different in nearly every respect, promoted the same heretical view that Jesus was not the Messiah
- In the Scriptures, leaven represents wrong or evil teaching; it never means the gospel
- One of the fallacious things that is being taught today is that leaven represents the gospel in the parable of the woman who hid leaven in three measures of meal (Matt 13:33)

16 And they *began* to discuss with one another *the fact* that they had no bread.

16 They *began* to discuss with one another *the fact* that they had no bread.

16 So they were discussing with one another the fact that they didn't have any bread.

16 And they reasoned among themselves, saying, It is because we have no bread.

- The disciples' interest was in their lack of food, which contrasts with Jesus' concern over unbelief

17 And Jesus, aware of this, *said to them, "Why are you discussing *the fact* that you have no bread? Do you not yet comprehend or understand? Do you *still* have your heart hardened?

17 And Jesus, aware of this, *said to them, "Why do you discuss *the fact* that you have no bread? Do you not yet see or understand? Do you have a hardened heart?

17 Knowing this, Jesus asked them, "Why are you discussing the fact that you don't have any bread? Don't you understand or perceive yet? Are your hearts hardened?

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

- Spiritual truth failed to impress them because they had minds that were not open to it (or they were hungry)

- Jesus strongly rebuked them for their lack of spiritual understanding (Cf. Is 6:9-10; Jer 5:21; Ezek 12:2)
- After the two miraculous feedings, they should have understood who He was
- As God provided bread for the Israelites in the wilderness, Jesus had provided bread for them in another wilderness
- The conclusion should have been obvious: Jesus was the Prophet that Moses had predicted would come after him and supersede him

18 HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember,

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

18 Do you have eyes, but fail to see? Do you have ears, but fail to hear? Don't you remember?

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

- There are people who have been studying the Bible for years who are like this

19 when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They *said to Him, "Twelve."

19 when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They *said to Him, "Twelve."

19 When I broke the five loaves for the 5,000, how many baskets did you fill with leftover pieces?" "They told him, "Twelve."

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they *said to Him, "Seven."

20 "When I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they *said to Him, "Seven."

20 "When I broke the seven loaves for the 4,000, how many large baskets did you fill with the leftover pieces?" They told him, "Seven."

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And He was saying to them, "Do you not yet understand?"

21 And He was saying to them, "Do you not yet understand?"

21 Then he asked them, "Don't you understand yet?"

21 And he said unto them, How is it that ye do not understand?

- The disciples remembered the facts of the two feedings, but they did not understand their significance

— Jesus ends the conversation with a question, but no answer (until v29)

— It was extremely important that the disciples perceive who Jesus was. Without that perception, they could not enter into a proper relationship with Him.

— Mark's version of the conversation shows that being an "insider," even a "disciple," did not guarantee that one understood or perceived the significance of Jesus and His ministry

(I) Healing of the blind man (8:22-26)

22 And they *came to **Bethsaida**. And **some people** *brought a man who was **blind** to Jesus and *begged Him to touch him.

22 And they *came to Bethsaida. And they *brought a blind man to Jesus and *implored Him to touch him.

22 As they came to Bethsaida, some people brought a blind man to Jesus and begged him to touch him.

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

– "...Bethsaida" - Bethsaida Julius, on the northeast shore of the lake (Cf. 6:45)

– "...some people" - his friends did the begging, not the blind man. He apparently was acquiescing to their enthusiasm; willing, but wary.

– "...blind" - common metaphor for *not* understanding; "sight" is a common metaphor for understanding

— This miracle corresponds to the healing of the deaf man with the speech impediment (7:31-16)

— The disciples should have seen the deaf man as a picture of themselves, unable to comprehend what Jesus said; they should have seen the blind man in this miracle as them as well, unable to understand what Jesus showed them

23 Taking the man who was blind by the hand, He brought him out of the village; and after **spitting in his eyes** and laying His hands on him, He asked him, "**Do you see anything?**"

23 Taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He asked him, "**Do you see anything?**"

23 Jesus took the blind man by the hand and led him out of the village. He spit into his eyes, placed his hands on him, and asked him, "**Do you see anything?**"

23 And 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 upon him, he asked him if he saw ought.

- Notice that He led the blind man out of town: He had previously abandoned Bethsaida to judgment (Matt 11:21-24)

— He would no longer permit healing in that village or further testimony to be given there (v26)

— While He forsook the city, He would still show mercy to individuals

— "...spitting in his eyes" - using saliva was a well-known Jewish remedy for eye problems

— The saliva told the man that this healing came out of Jesus' mouth

24 And he looked up and said, "I see people, for I see *them* like trees, walking around."

24 And he looked up and said, "I see men, for I see *them* like trees, walking around."

24 The man looked up and said, "I see people, but they look like trees walking around."

24 And he looked up, and said, I see men as trees, walking.

- He evidently wasn't blind from birth, since he knew what trees looked like
- Jesus elicited the man's answer for the benefit of the disciples

Three Stages

1. Blindness

- We are all first spiritually blind. Like the blind man we can say, "Once I was blind, but now I can see." But you'll notice that He gained only partial sight, and only Mark tells us this.

2. Partial sight

- Is this not our condition today? "For now we see through a glass darkly; but then face to face..." (1 Cor 13:12)
- Socrates, in his day, made the statement that he was the wisest of the Athenians. "Well there are a great many of the Athenians who think they know, and I know I do not know. And since I know that I do not know, I am the wisest of the Athenians."

3. Perfect sight

- The third stage is perfect vision
- We'll get our 20/20 spiritual vision when we come into His presence, and that's when we'll really be able to see
- When our Lord had finished, He had healed this man perfectly

25 Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly.

25 Then again He laid His hands on his eyes; and he looked intently and was restored, and *began* to see everything clearly.

25 Then Jesus placed his hands on the man's eyes again, and he saw clearly. His sight was restored, and he saw everything perfectly, even from a distance.

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 reason Jesus healed the man's sight in stages was to illustrate for the disciples that He chose to give spiritual perception one step at a time
- Human responsibility played a part in this healing, as does gaining spiritual understanding; nevertheless, it is God who is ultimately responsible for the perception

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

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

26 Then Jesus sent him home, saying, "Don't go into the village or tell anyone in the village."

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

(J) Peter's confession (8:27-33) (Cf. Matt 16:13-20; Luke 9:18-21)

27 Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?"

27 Jesus went out, along with His disciples, to the villages of Caesarea Philippi; and on the way He questioned His disciples, saying to them, "Who do people say that I am?"

27 Then Jesus and his disciples set out for the villages around Caesarea Philippi. On the way he was asking his disciples, "Who do people say I am?"

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

- Jesus and His disciples continued traveling north from Bethsaida to Caesarea Philippi, about 25 miles away

— The disciples' confessed their belief that Jesus was Lord ("the Christ") near the place where the pagans confessed that Caesar was "Lord"

- Jesus asked the first question (v27) with a view toward asking the second question in v29

28 They told Him, saying, "John the Baptist; and others say Elijah; and others, one of the prophets."

28 They told Him, saying, "John the Baptist; and others say Elijah; but others, one of the prophets."

28 They answered him, "Some say John the Baptist, others Elijah, and still others one of the prophets."

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

- The popular answers to Jesus' first question are all inadequate

— They all assigned Jesus a preparatory role, but failed to recognize His consummative role

— Evidently, few people believed that Jesus was the Messiah, so the disciples did not even mention the possibility

29 And He continued questioning them: "But who do you say that I am?" Peter answered and *said to Him, "You are the Christ."

29 And He *continued* by questioning them, “**But who do you say that I am?**” Peter *answered and *said to Him, “You are the Christ.”

29 Then he began to ask them, “**But who do you say I am?**” Peter answered him, “You are the Messiah!”

29 And he saith unto them, **But whom say ye that I am?** And Peter answereth and saith unto him, Thou art the Christ.

– “...you” – Jesus wanted to know whom the disciples, in contrast to the multitudes, believed He was

– “...Peter” – Peter spoke for the disciples as a whole

— This was a turning point for Peter, both spiritually and in the gospel narrative. From this point forward, he was the prominent representative of the other disciples:

- Matthew: Peter mentioned 5x before this incident; 18x after
- Mark: Peter mentioned 2x before this incident; 16x after
- Luke: Peter mentioned 4x before this incident; 16x after
- John: Peter mentioned 4x before this incident; 29x after

– “...the Christ” – Christ is not a name. Jesus is His name. Christ is a title—in the Hebrew, it was the Messiah, which means the “Anointed One.”

— This title gathers up all the rich meaning of the OT. It is a fragment with fullness (Micah 5:2; Is 7:14; Ps 2:2; 45:6-7; Mal 3:1).

The main theme of Mark’s Gospel is the fact that Jesus is the Messiah. The importance of this is noted in 1:1, he designates Jesus as the Messiah. Yet between 1:1 and 8:29, there is no recognition of this fact in spite of a remarkable sequence of events which demanded a decision concerning Jesus identity.

It was not so much that the disciples didn’t believe that Jesus was the Messiah because they did, actually from their first contact with Jesus (John 1:41,51). However, it was their understanding of the Messiah as a political leader, which was the common thought in their day. The multitudes likewise failed to understand that Jesus was much more than that.

It is not enough to be familiar with other men’s views of Christ, be they right or wrong. Our Lord’s question was intended to emphasize the responsibility of individuals to know Him for themselves. Peter’s fuller confession is given in Matt 16:13-18.

30 And He warned them to tell no one about Him.

30 And He warned them to tell no one about Him.

30 Jesus sternly ordered them not to tell anyone about him.

30 And he charged them that they should tell no man of him.

– “And He warned them” – *epitimao*, a strong rebuke; the same one Jesus used in rebuking the demons (Mark 1:25)

— Jesus probably warned the disciples to tell no one for at least three reasons:

1. An announcement would have hindered His mission
2. The disciples would not have been able to cope with the questions and opposition such an announcement would generate
3. Jesus wanted privacy for predicting His passion and resurrection

Jesus Begins His Journey Toward Jerusalem

Jesus Predicts a His Death/Resurrection-1st Time (Cf. Matt 16:21-23; Luke 9:22)

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 *from the dead*.

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.

31 Then he began to teach them that the Son of Man would have to suffer a great deal and be rejected by the elders, the high priests, and the scribes. Then he would be killed, but after three days he would rise again.

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

— "...must" - *dei*, Jesus "must" suffer because of God's divine purpose; a divine imperative

— Most Jews of the day believed that Messiah would establish His kingdom without suffering and dying

— "...suffer many things and be rejected" - Jesus did not reveal His Person apart from His work of redemption

— Peter's confession resulted in Jesus' clear revelation of His coming suffering, death and resurrection

— The disciples were now ready to receive what would have been completely incomprehensible if they still viewed Jesus as only a political Messiah

— Salvation depends on who He is and what He did

— "...elders" - lay leaders; men of wealth and influential families

— "...chief priests" - ranking priests; mainly Sadducees; supervised the temple and sacrificial system

— "...scribes" - the teachers of the Law; approved interpreters of the Law; mainly Pharisees

— These three groups made up the Sanhedrin

The final phase of their training begins here. It was at Caesarea Philippi that He first revealed His Cross to them (yet only a few women seemed to anticipate that final week).

32 And He was stating the matter plainly. And Peter took Him aside and began to **rebuke** Him.

32 And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him.

32 He was speaking about this matter quite openly. Peter took him aside and began to rebuke him.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

- Until now, Jesus had only hinted at His sufferings (2:20; 4:33-34; 7:14-15,17-23)

— The disciples were unprepared for this clear revelation that Jesus would suffer, die and rise again

— Peter understood it, but refused to accept it (v33); he could not recognize this view of the Messiah with the popular view of a political Messiah

- "...rebuke" - *epitimao*, a strong rebuke; the same word is used to describe Jesus silencing demons (Cf. 1:25; 3:12)

33 But turning around and seeing His disciples, He rebuked Peter and *said, "Get behind Me, Satan; for you are not setting your mind on God's purposes, but on man's."

33 But turning around and seeing His disciples, He rebuked Peter and *said, "Get behind Me, Satan; for you are not setting your mind on God's interests, but man's."

33 But turning and looking at his disciples, Jesus rebuked Peter, saying, "Get behind me, Satan, because you're not thinking God's thoughts, but human thoughts!"

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.**

- Jesus spoke His rebuke for the other disciples as well as Peter. This indicates that Peter was speaking for all of them.

- These were the harshest words Jesus ever spoke to a devoted, well meaning heart

- Jesus addressed Peter as "Satan" because He recognized Satan as the ultimate source of Peter's suggestion

— Peter had become the unwitting carrier of demonic doctrine, paralleling Satan's proposition during the temptations following Jesus' baptism (Matt 4:8-10)

— Only moments before, Peter confessed Jesus as the Christ, the Son of the living God; now he ventures, with an air of protective superiority, to rebuke Him!?

— Peter's words had opposed God's will in favor of the popular messianic idea

	Matthew	Mark	Luke
First passion announcement	16:21-23	8:31-33	9:22
Second passion announcement	17:22-23	9:30-32	9:43-45
Third passion announcement	20:17-19	10:32-34	18:31-34

Peter apparently was a victim of the "Two Messiah" view of the OT:

1. The *Messiah ben Joseph*: the Suffering Servant
2. The *Messiah ben David*: the Ruling King

— The fixation on the Ruling King view, and his political aspirations, is what ultimately disenchants Judas

IV. Discipleship teachings of the servant (Mark 8:34—10:52)

(1) Cost of discipleship (8:34-38) (Cf. Matt 16:24-26; Luke 9:23-25)

34 And He summoned the crowd together with His disciples, and said to them, **"If anyone wants to come after Me, he must deny himself, take up his cross, and follow Me.**

34 And He summoned the crowd with His disciples, and said to them, **"If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.**

34 Then Jesus called the crowd to himself along with his disciples and told them, **"If anyone wants to follow me, he must deny himself, pick up his cross, and follow me continuously,**

34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**

— Jesus now addressed "the people" as well as the disciples because the requirements are the same for anyone who contemplates discipleship

— "...deny himself" — self-denial; replacing one's own preferences and plans with God's priorities and program

— "...take up his cross" — we must follow Him to crucifixion. We, too, march to death...of ourselves

— Paul spoke of "dying daily" (1 Cor 15:31)

Gal 2:20: I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

Four explanatory clarifications follow, plus an encouragement (v38). They are appropriate warnings for present disciples and those considering discipleship. For believers, they apply to the loss of reward, and for unbelievers, to the loss of eternal life (the salvation they *could have had*). Both types of people were in Jesus' audience when He said this.

35 For whoever wants to save his life will **lose it**, but whoever **loses his life** for My sake and the gospel's will save it.

35 For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

35 because whoever wants to save his life will lose it, but whoever loses his life for my sake and for the gospel will save it.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

- "...life" - *psyche*, used two ways in this verse:

- The 1st usage refers to one's physical life
- The 2nd usage: "it" (last word of verse) - the soul/spirit that continues to live beyond the grave

- "...lose it" - the loss of reward for believers, and the loss of salvation for unbelievers

- "...loses his life" - loss of physical life; includes physical suffering, loss of health or well-being, or death

Jesus meant that if a person wants to retain control of their life now, they will suffer the loss of something more valuable in the future. Conversely, if a person will relinquish control of their life to follow God's will faithfully, they will gain something of greater ultimate worth.

36 For what does it benefit a person to gain the **whole world**, and forfeit his soul?

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

36 What profit will a person have if he gains the whole world and forfeits his life?

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

- It is foolish to preserve one's comforts now because by doing so one sacrifices something of much greater value—that God would otherwise give them.

- "...whole world" - earthly possessions, position, pleasure and power—all that the world can provide

37 For what could a person give in exchange for his soul?

37 For what will a man give in exchange for his soul?

37 Indeed, what can a person give in exchange for his life?

37 Or what shall a man give in exchange for his soul?

- The choice is irrevocable...

Prophecy of the Second Coming (Cf. Matt 16:27-28; Luke 9:26-27)

38 For **whoever** is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him **when He comes in the glory of His Father**

with the **holy angels.**"

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

38 If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes with the holy angels in his Father's glory."

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

- "...whoever" - includes believers and unbelievers (Cf. v34)

— For unbelievers living at the Second Coming, when the Son of Man returns to set up His kingdom, Jesus being "ashamed" before His Father will result in their loss of salvation

— For believers living at that time, it will mean their loss of reward

— Being ashamed of Jesus has serious consequences

- "...when He comes in the glory of His Father" - refers to the Second Coming (Cf. Matt 24:27-31; Mark 13:24-27)

- "...holy angels" - one of two descriptions/names of angels ("elect angels," 1 Tim 5:21)

— These are unfallen angels; also found in Luke 9:26

- Post-Tribulationists use this passage as an argument against a pre-Tribulational Rapture. However, for this passage to be used that way, it has to refer to the Rapture, which it does not.