

Mark 8:1-21 “Spiritual Perception and Satisfaction” 8/14/22

Outline:

We become like what we admire, and it will either be a good or a bad dynamic.

Psalm 115:3-9

³ Our God is in the heavens; he does all that he pleases.
⁴ Their idols are silver and gold, the work of human hands.
⁵ They have mouths, but do not speak;
eyes, but do not see.
⁶ They have ears, but do not hear;
noses, but do not smell.
⁷ They have hands, but do not feel;
feet, but do not walk; and
they do not make a sound in their throat.
⁸ Those who make them become like them;
so do all who trust in them.
⁹ O Israel, trust in Yahweh!
He is their help and their shield.

1) The meaning of the miracle meal – 8:1-10

Masterful arrangement (structure mainly from William Lane, *The Gospel of Mark*, NICNT, 269):

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| 6:31-44 | Feeding of the multitude | 8:1-9 |
| 6:45-56 | Crossing the sea | 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 (deafness, then sight) | 8:22-26 |
| 7:37 | Confession of faith | 8:27-30 |

Revelation 5:9 And they sang a new song, saying,
“Worthy are you to take the scroll
and to open its seals,
for you were slain, and by your blood you ransomed people for God
from every tribe and language and people and nation

John 6:35 Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

James Edwards, “The journey of Jesus to Tyre, Sidon, and the Decapolis proves that although the Gentiles are ostracized by the Jews, they are not ostracized by God. Jewish invective against the Gentiles does not reflect a divine invective. There is a lesson here for the people of God in every age, that its enemies are neither forsaken by God nor beyond the compassion of Jesus. On the contrary, the Gentiles, like others ‘a long distance’ away, are the objects of Jesus’ compassion.” (James Edwards, *The Gospel According to Mark*, Pillar, 232)

Mark 14:22 And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, “Take; this is my body.”

2) Testing and testing – 8:11-13

3) Beware and believe – 8:14-21

James Edwards, “The disciples are unaware of their actual condition. ... The danger is the more deceptive in their case since they are in daily contact with Jesus; and, as in the case of Jesus’ mother and brothers, the fact that they are in physical proximity with Jesus may lead them to presume they are also with him in purpose and mission. Their proximity to Jesus must grow into understanding, and understanding and into faith, or else, like Judas, it will in the end inoculate them to the meaning of his person and work.” (James Edwards, *The Gospel According to Mark*, Pillar, 239)

4) Has the penny dropped?

Heb. 3:7 Therefore, as the Holy Spirit says,
“Today, if you hear his voice,
8 do not harden your hearts as in the rebellion,
on the day of testing in the wilderness,
9 where your fathers put me to the test
and saw my works for forty years.
10 Therefore I was provoked with that generation,
and said, ‘They always go astray in their heart;

they have not known my ways.’
11 As I swore in my wrath,
‘They shall not enter my rest.’”

Heb. 3:12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. ¹³ But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. ...

Heb. 3:16 For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? ¹⁷ And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ... ¹⁹ So we see that they were unable to enter because of unbelief.

Heb. 4:1 Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. ² For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.