



**HE SAW EVERYTHING CLEARLY; MARK 8**

**Comparing the Two Miraculous Feedings**

SIMILARITIES	DIFFERENCES	
	<i>First Feeding</i> (6:30-44)	<i>Second Feeding</i> (8:1-10)
Crowds of overwhelming size	Predominantly Jews	Predominantly Gentiles
Crowds did not come prepared to eat	Crowd is with Jesus one day	Crowd is with Jesus three days
Both occur in wilderness/desolate area	Disciples raise the alarm about food	Jesus raises the alarm about food
Jesus' compassion is sparked by seeing their need	Disciples concerned about where crowd can buy food	Disciples concerned that no food is available, even for purchase
Exchange between Jesus and disciples regarding the logistics of feeding	Crowd is divided into groups	No mention of dividing the crowd
Jesus asks disciples how much food they have	Crowd sits on the "grass"	Crowd sits on the "ground"
Disciples offer a meager amount of bread and fish	Jesus teaches the crowd first	No mention of teaching the crowd
Jesus gives thanks/blesses the food	Jesus directs disciples to seat the crowd	Jesus instructs the crowd
Miracle of multiplication occurs in the breaking of bread	Five thousand men	Four thousand "people" ("men" in Matthew 15:38)
Disciples distribute the food	Five loaves	Seven loaves
Crowd eats until satisfied	Two regular fish	"A few" small fish
Disciples collect an abundance of leftovers	Seven small baskets of leftovers	Twelve large baskets of leftovers
Jesus dismisses the crowd at the conclusion	Followed by first theophany: Jesus reveals His identity	Followed by Peter's declaration of Jesus' identity
The feeding is then closely followed by a hostile interaction with Pharisees	Jesus rebukes the disciples for their fear	Jesus rebukes the disciples for their lack of comprehension
The feeding is immediately followed by a boat journey		
The boat journey that follows contains an important occasion of the disciples' misunderstanding		

*One miraculous feeding, or two?;*

**ACTS 9:25**

<sup>25</sup> ...but his disciples took him by night and let him down through an opening in the wall, lowering him in a basket.

**MATTHEW 15:38**

<sup>38</sup> Those who ate were *four thousand men, besides women and children.*

## Chapter Eight: A Pivotal Chapter:

### —The Demanding of a Sign, vv. 11-15—

*Asking for a sign is not always to be regarded as sinful;*

**ISAIAH 7:10-11** (See also: 2 Kings 20:1-10, Isaiah 7:18-25, Isaiah 38:1-20, John 2:13-18, John 6:26-31)

<sup>10</sup> Again the LORD spoke to Ahaz: <sup>11</sup> “*Ask a sign of the LORD your God; let it be deep as Sheol or high as heaven.*”

*Jesus’ following of His own command;*

**MARK 6:11**

<sup>11</sup> “And if any place will not receive you and they will not listen to you, when you leave, *shake off the dust that is on your feet as a testimony against them.*”

*God’s limited patience;*

**ROMANS 2:4**

<sup>4</sup> Or do you presume on the riches of his kindness and forbearance and patience, not knowing that *God’s kindness is meant to lead you to repentance?*

**PSALM 95:7-8**

<sup>7</sup> For he is our God, and we are the people of his pasture, and the sheep of his hand. *Today, if you hear his voice,* <sup>8</sup> *do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness...*

**2 CORINTHIANS 6:2**

<sup>2</sup> For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.” Behold, *now is the favorable time; behold, now is the day of salvation.*”

### —Yet Another Misunderstanding, vv. 14-21—

*Leaven: a spiritual metaphor for corrupting/evil influence;*

**DEUTERONOMY 16:4**

<sup>4</sup> No leaven shall be seen with you in all your territory for seven days...

**GALATIANS 5:9**

<sup>9</sup> A little leaven leavens the whole lump.

**MATTHEW 16:12**

<sup>12</sup> Then they understood that he did not tell them to beware of the leaven of bread, *but of the teaching of the Pharisees and Sadducees.*

*The disciples’ preoccupation with earthly needs opens the door for unbelief;*

**MATTHEW 6:30-34**

<sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you. <sup>34</sup> “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

### —Another “Odd” Healing, vv. 22-26—

**JOHN 3:7-8**

<sup>7</sup> “Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup> The wind blows where it wishes, and you hear its sound, but *you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.*”

**1 CORINTHIANS 2:14**

<sup>14</sup> The natural person does not accept the things of the Spirit of God, for *they are foolishness to him, and he is not able to understand them because they are spiritually discerned.*

—The Great Declaration, vv. 27-30—

What Matthew states, Mark illustrates;

**MATTHEW 16:17**

<sup>17</sup> And Jesus answered him, “Blessed are you, Simon Bar-Jonah! *For flesh and blood has not revealed this to you, but my Father who is in heaven.*”

—The Need for a Greater and Further Understanding, vv. 31-38—

1. The necessity of Divine intervention
2. The danger of willful unbelief

11/26/2023