

Mark: Chapter 8

Module 8, Unit 1: *Mark*

Disciple/apostle = learn/share.

Has this course had definite, or even massive, effects on your life?

It should have as great an effect on some areas of your experience as would being in the personal presence of Jesus, under his influence and tutelage.

Some great changes and corrections of thought must occur, as well as physical healing and/or preventive power to keep you safe and healthy. Your ability to heal through reflecting the Christ with a pure heart is increasing. As we begin another module, let us consider these questions: What does the Master, Christ Jesus, teach us, his present day disciples, as we follow him through this chapter? What did his immediate disciples observe and hear? What did he instruct?

It is urgent that we stay close to him and give him our full attention.



In this chapter:

- Second multitude feeding (4,000)
- Warnings against Pharisees
- Healing a blind man
- Whom do men say I am?
- Foretelling crucifixion and resurrection
- Take up your cross

FEEDING THE 4,000

Mark 8:1-9 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. 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. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

Demonstrations, or proofs, of infinite supply are an ongoing necessity. No wonder Jesus prayed, “Give us this day our daily bread.” Every day there are new demands for supply.



Thinking back to the previous Module, the Syrophenician woman sets the tone for multitude feeding by acknowledging the incredible power of just the “crumbs” that fall from the table that Jesus has blessed.

Let’s look at this account compared to the earlier feeding of the multitude. Jesus brings up the fact that the multitude needs food, rather than the disciples. They respond in the same way as before, even though they had witnessed and participated in the previous feeding of the 5,000. That seems surprising.

Have you had some wonderful experience of a need being met in an unexpected way? Then when a new challenge arises, what is your attitude? Are you completely confident because the last time you were in need the supply came and everything was taken care of? Do you have apprehension or worry over the new demand? The disciples were not sure. Yes, the multitude was fed last time, but this time too?

We need to understand that demonstration of good is based on divine LAW.

Law is repeatable, scientific. It is like the law of gravity — you can always count on it — it works continuously. The Law of supply is the Law of God — does this not stay enforced continually? Does it not always work — at least as much as you can trust gravity to work?

Jesus counted on this Law of supply, which is the natural law of supply. It is presented initially in *Genesis* when God says, “Let there be light, and there was light.”

Again, Jesus asks the disciples how many loaves they have. This time they have seven. Seven is the number that represents completeness in Hebrew literature. In an earlier Biblical narrative, the prophet Elisha (II Kings chapter 4), asks a widow what she has “in the house.” She has only “a pot of oil.” When she pours it out into containers according the word of Elisha, the oil continues to pour and and pour out until there are no more containers. This universal and timeless law of supply is seen in that instance (and she pays her debts with the money received from sale of this oil), and in the “loaves and fishes” that multiply and feed everyone, and it is the Law of supply that is present for you and everyone today.



The disciples also have “a few small fishes” as before. Jesus gives thanks. We must give thanks for what we already have. It is required. Complaining about what we do not have will not produce multiplication and meet needs.

Jesus gives thanks. So must we.

Then he “breaks” the bread and gives it to the disciples to distribute. Give, give, give — it produces multiplication of good. To keep selfishly (or out of fear) invites loss.

Fear of losing good comes from the belief of finite measure and things outside of consciousness, rather than realization of infinite being and all things as ideas within. Fearlessly and lovingly distributing, sharing, and giving promotes abundant supply from diverse and surprising avenues.

Mark 8:10-21. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 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. And he left them, and entering into the ship again departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. 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? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?

The two feedings of the multitude with bread and fish, provide a setting for the next lesson for Jesus' disciples (and for us).

First, the Pharisee-thought attacks by demanding a sign. Jesus is indignant and tells them they will get no sign! He leaves them. We must follow his lead and leave those with the Pharisee-thought. The Master is seeking receptive ones.

“Behold the fowls of the air...” (*Matthew 6:26*).



The disciples leave with him in a ship to cross the sea. They have forgotten to bring bread. There is only one loaf. No one wants to tell him. When he teaches them to “beware of the leaven of the Pharisees” they assume it is literally about the forgotten bread.

When Jesus realizes what they are thinking, he hits them with a barrage of questions, probably one upon another with no hesitation. This quick succession of questions is intended to produce awakening in their thought.

Do you have some situation requiring a great deal of money, resources, or supply? Think back on any previous times when you had a need that was met — give thanks to God, the Giver or all good, for that previous demonstration, and acknowledge the ever-present LAW that was in operation at that time. The Law of supply is present NOW, and it will always be there.

This is why Jesus said, “Take no thought...” do not worry. God feeds the birds who do not work or save up in store. “How much more will He feed you?” Jesus asks. The Master reassures us with these multitude feedings. He shows us what we are capable of doing through the power and grace of Christ.

CHANGE YOUR THOUGHT REGARDING SUPPLY if you think in terms of finite measure.

ASSIGNMENT: CHALLENGE YOURSELF to a 3-week supply-thought-cleansing.



The first days of thought-cleansing, thought-changing, will be hardest, but it gets easier.

You create a new and clean space in thought for the truth of infinite abundant supply, and you honor God by doing so. The Psalmist writes, “The Lord is my Shepherd, I shall not want” (23:1). The Law of Good and of Love is that you will not “want,” you will not lack.

You can know this truth no matter what is going on, no matter what something looks like, no matter what the threat might be. You can KNOW the truth of infinite supply of good — no matter what. Stick to this with the understanding that all good is present, available, right at hand, and given by the Omnipotent Love.

Multiplication of good is the Law of supply. Declare this and do not argue against yourself of this truth — no matter what it looks like — and you will have abundance pushing in on your present experience.

Mark 8:22-30

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 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. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

A HEALING TREATMENT FOR VISION

This man was blind. If you, or someone close to you, are having any difficulty with vision, first affirm that the power of Christ, of divine Love, is sufficient to bring immediate healing.



Next, quietly stop everything and focus on the sense of the tender Love of the Infinite One that fills all space; feel it surrounding and encompassing you, and your eyes, with gentle compassion and mercy.

Realize the soft, healing light of pure Love permeating and encircling your eyes. Stay with this realization for a few minutes.

Now turn to Truth. Jesus said that knowing the truth will make us free. We need to be free from the false sense that sight is in material eyes or physical formations. Vision is in Spirit. We see because God, Spirit, is the all-seeing. Stop and prayerfully contemplate this truth.

Notice that Jesus did something unusual here. He “took the blind man by the hand, and led him out of the town.” Imagine walking with the Master — imagine him holding your hand. He is leading your consciousness away from the ordinary collective belief of sight dependent on matter. The Christ is leading your understanding up and away from the limitations of world belief to the place where his Father, our Father, the all-seeing Mind or Spirit, can be reflected and expressed as your normal and clear vision. Get yourself alone with God. You are His likeness. God is all-seeing, and you reflect that seeing. Vision is present and cannot be interfered with by any false sense of sight dependent on material conditions. Your sight is eternal and safe; it is present to be experienced right now.

Jesus then “spit on his eyes.” This sounds pretty terrible, but it symbolized the Hebrew’s way of showing disdain for something. Jesus showed his disdain for the mistaken concept that we see with two round organs of matter-stuff. This was offensive to him, and it is offensive to us. We spit on that belief. Spirit is to be honored as the all-seeing, and because we are truly spiritual, we always have perfect vision. It is dependent on God alone, the ever-present and omnipotent One. His law is the only law to your eyes and vision.

In her book, *Miscellaneous Writings*, Christian healer, Mary Baker Eddy, explains, “In the passage recording Jesus’ proceedings with the blind man (Mark viii.) he is said to have spat upon the dust. Spitting was the Hebrew method of expressing the utmost contempt. So Jesus is recorded as having expressed contempt for the belief of material eyes as having any power to see. Having eyes, ye see not; and ears, ye hear not, he had just told them. The putting on of hands mentioned, she explained as the putting forth of power. “Hand,” in Bible usage, often means spiritual power. “His hand is not shortened that it cannot save,” can never be wrested from its true meaning to signify human hands. Jesus’ first effort to realize Truth was not wholly successful; but he rose to the occasion with the second attempt, and the blind saw clearly” (170-71).

Then Bible narrative goes on to tell us that Jesus “put his hands upon” the blind man. This is spiritual power. He asked the man “if he saw ought.” The man responds that he sees, but imperfectly. It is not good enough to have imperfect vision. It is not good enough to have impaired sight.

Jesus “put his hands again upon his eyes” and this time he “made him” — forced him — to “look up.” If I am forcing you to think on and accept the spiritual sense of sight, it is the same. I am making you “look up.” Look up to Spirit and not down on personal matter-eyes. Look up to God, Good, to Love, to Spirit. Then the man “was restored, and saw every man clearly.” Jesus tells the man to keep this quietly to himself. The man does not obey, but we must. When your healing occurs and you see clearly, remain quiet about it. Soon enough others will notice and then you give the glory to God. Why keep quiet? Let it settle. Let the holy event of your healing be guarded by the angels. Soon enough others will see it. Give the glory to God, to Truth and to Love.

“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. And he spake that saying openly. And Peter took him, and began to rebuke him. 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. 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. 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. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? 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.”

Let’s isolate this passage for instruction. Notice that Jesus does not say this exclusively to his disciples, but to all, “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.”

Peter loved Jesus personally so much that he couldn’t bear to hear that he would be killed, even though he would “rise again” after three days. Jesus “rebuked Peter” for this sentiment. He taught that we must “deny” the personal sense of ourselves. When you deny your personal sense of self it must be replaced with something — the spiritual sense of your self. You are the “image and likeness” of God, Spirit. You are spiritual now and forever. This spiritual life is your only life now and forever. Your individuality is in Spirit and is permanent, but it is not in the fleeting personal or material sense of self that is temporal. Jesus is teaching us to focus on our eternal being in the likeness of God, Good, Love and Spirit.

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

Jesus concludes this teaching with a warning that if we are ashamed of him, then “also shall the Son of man be ashamed” of us. Conversely, if we declare our love and gratitude for him, then he will cover us with his love.

CROSS REFERENCES

Mark 8:1:
Matt. 14:14, 15:32-39

Mark 8:2:
1Kings 19:6; 2Kings 4:38; Psalms 7:19, 103:13, 107:5, 145:8-15; Matt. 4:2-4, 6:32-33, 9:36, 14:14, 20:34;
Mark 1:41, 5:19, 6:34, 9:22; Luke 7:13, 15:20; John 4:6-34; Heb. 2:17, 4:15, 5:2

Mark 8:3:
Judg. 8:4-6; 1Sam. 14:28-31, 30:10-12; 1Kings 19:6; 2Kings 4:38; Psalms 107:5; Is. 40:31; Matt. 14:15, 15:32

Mark 8:4:

Num. 11:13-23; 2Kings 4:38-44, 7:2; Psa. 78:19-20; Matt. 15:33; Mark 6:36-37, 52; John 6:7-9

Mark 8:5:

2Kings 4:4-38; Matt. 4:4, 14:15-17, 15:34; Mark 6:38; Luke 9:13

Mark 8:6:

1Sam. 9:13; 2Kings 4:4-38; Psa. 132:15; Matt. 4:4, 14:18-19, 15:35-36, 26:26; Mark 6:39-44; Luke 9:14-15, 12:37, 24:30; John 2:5, 6:10-11, 23; Rom. 14:6; 1Cor. 10:30-31; Col. 3:17; 1Tim. 4:3-5

Mark 8:7:

2Kings 4:4; Psa. 132:15; Matt. 4:4, 14:19, 16:10; Luke 6:41, 24:41-42; John 21:5-9

Mark 8:8:

1Kings 17:14-16; 2Kings 4:2-44; Psa. 107:8-9, 132:15, 145:16; Matt. 4:4, 15:28-32, 16:10; Mark 8:19-20; Luke 1:53; John 6:11-13, 27-35, 47; Rev. 7:16-17

Mark 8:9:

2Kings 4:4; Psa. 132:15; Matt. 4:4, 13:36, 14:20, 15:37

Mark 8:10:

Matt. 15:39

Mark 8:11:

Ex. 17:2-7; Deut. 6:16; 2Kings 20:9; Mal. 3:15; Matt. 9:11-14, 11:3, 12:38, 16:1-4, 18:1, 19:3-16, 27, 21:23, 22:15-24, 34-36, 24:3; Mark 2:16, 7:1-2, 10:2, 12:13-15; Luke 10:25, 11:16-54, 12:54-57, 20:20-22; John 2:18, 4:48, 6:28-30, 7:48, 8:6; Acts 5:9; 1Cor. 1:22-23, 10:9

Mark 8:12:

2Kings 20:9; Job 3:24; Psa. 31:10, 119:53-136, 158; Is. 53:3; Jer. 13:17, 14:17, 45:3; Lam. 1:22; Matt. 5:18, 12:38-40, 16:1-4, 23:37; Mark 3:5, 6:6, 7:34, 9:19; Luke 11:29-30, 16:29-31, 19:41, 22:67-70; John 11:33-38, 12:27-43, 13:21; Acts 20:31; Phil. 3:18

Mark 8:13:

Psa. 81:12; Jer. 23:33; Hos. 4:17, 9:12; Zech. 11:8-9; Matt. 7:6, 8:18, 15:14, 16:1-5; Luke 8:37; John 8:21, 12:36; Acts 13:45-46, 18:6

Mark 8:14:

Matt. 16:5

Mark 8:15:

Ex. 12:18-20; Lev. 2:11; Num. 27:19-23; 1Chr. 28:9-10, 20; Prov. 19:27; Matt. 3:7, 6:1, 14:1-3, 16:6-12, 22:15-18; Mark 6:14, 12:13; Luke 3:1-19, 9:7, 12:1-2, 15, 13:31, 23:7-11; Acts 13:1; 1Cor. 5:6-8; 1Tim. 5:21, 6:13; 2Tim. 2:14

Mark 8:16:

Matt. 9:4, 14:20, 16:7-8; Luke 9:46, 20:5

Mark 8:17:

Ex. 8:15; Josh. 7:7; 2Chr. 36:13; Neh. 9:17; Job 33:14; Psa. 78:32, 106:7; Is. 40:28, 42:19, 63:17; Jer. 5:3; Ezek. 12:2; Dan. 5:20; Zech. 7:12; Matt. 9:4, 13:13-51, 14:20, 15:16-17, 16:8-9; Mark 2:8, 3:5, 6:52, 16:14; Luke 24:25; John 2:24-25, 16:30, 21:17; Heb. 4:12-13, 5:11-12; Rev. 2:23

Mark 8:18:

Deut. 29:4; Josh. 7:7; Job 33:14; Psa. 69:23, 106:7, 115:5-8; Is. 6:9-10, 40:28, 42:18-20, 44:18; Jer. 5:21; Ezek. 12:2; Matt. 13:13-51, 14:20, 15:16, 16:7; Mark 4:12; John 12:40; Acts 28:26-27; Rom. 11:8; 2Pet. 1:12

Mark 8:19:

Psa. 106:7; Matt. 14:17-21, 15:37; Mark 6:38-44; Luke 9:12-17; John 6:5-13

Mark 8:20:

2Kings 4:43; Psa. 106:7; Matt. 14:20, 15:34-38; Mark 8:1-9

Mark 8:21:

Psa. 94:8, 106:7; Matt. 14:20, 15:37, 16:11-12; Mark 6:52, 8:12-17, 9:19; John 14:9; 1Cor. 6:5, 15:34

Mark 8:22:

Is. 32:3, 35:5; Matt. 8:3-15, 9:20-27, 29, 11:21, 12:22, 20:30, 21:14; Mark 2:3, 5:27-29, 6:45-56, 10:46; Luke 7:21, 9:10, 10:13; John 1:44, 9:1, 12:21

Mark 8:23:

2Kings 6:6; Is. 32:3, 35:5, 44:2, 51:18; Jer. 31:32; Mark 7:33; John 9:6-7; Acts 9:8; Heb. 8:9; Rev. 3:18

Mark 8:24:

Judg. 9:36; 2Kings 6:6; Is. 29:18, 32:3; 1Cor. 13:9-12

Mark 8:25:

2Kings 6:6; Prov. 4:18; Is. 32:3, 35:5; Matt. 13:12; Mark 10:52; Phil. 1:6; 1Pet. 2:9; 2Pet. 3:18

Mark 8:26:

Matt. 8:4, 9:30, 12:16; Mark 5:43, 7:36

Mark 8:27:

Matt. 16:13-20; Luke 9:18-20

Mark 8:28:

Mal. 4:5; Matt. 14:2, 16:14; Mark 6:14-16, 9:11-13; Luke 9:7-9; John 1:21

Mark 8:29:

Matt. 16:15-16; Mark 4:11; Luke 9:20; John 1:41-49, 4:42, 6:69, 11:27; Acts 8:37, 9:20; 1Pet. 2:7; 1John 4:15, 5:1

Mark 8:30:

Matt. 8:4, 9:30, 12:16, 16:20, 17:9; Mark 3:12, 5:43, 7:36, 8:26, 9:9; Luke 5:14, 9:21

Mark 8:31:

1Sam. 8:7, 10:19; Psa. 118:22; Is. 53:3; Hos. 6:2; Jonah 1:17; Matt. 2:4, 12:40, 16:21, 17:22, 20:17-19, 21:42, 27:63; Mark 9:31-32, 10:33-34, 12:10; Luke 9:22, 12:50, 17:25, 18:31-34, 22:37, 24:6-7, 26-44, 46; John 2:19, 3:14, 12:48; Acts 3:13-15, 7:35-52; 1Cor. 15:4

Mark 8:32:

Matt. 16:22; Mark 4:38; Luke 9:45, 10:40; John 13:6-8, 16:25-29

Mark 8:33:

Gen. 3:4-6; Lev. 19:17; 2Sam. 19:22; Job 2:10; Psa. 141:5; Prov. 9:8-9; Matt. 4:10, 6:31-32, 15:23, 16:23; Mark 3:5-34, 9:32; Luke 4:8, 9:55, 22:61; Rom. 8:5-8; 1Cor. 5:5; Phil. 3:19; 1Tim. 5:20; Titus 1:13; James 3:15-18; 1Pet. 4:1; 1John 2:15; Rev. 3:19

Mark 8:34:

Num. 14:24; 1Kings 14:8; 2Kings 6:19; Matt. 5:29-30, 7:13-14, 10:38, 16:24, 27:32; Mark 7:14, 9:43-48, 10:21; Luke 9:23, 13:24, 14:26-27, 33, 18:22, 20:45; John 10:27, 13:36-37, 19:17, 21:19-20; Acts 14:22; Rom. 6:6, 8:17, 15:1-3; 1Cor. 4:9-13, 8:13, 9:19, 15:31; Gal. 2:20, 5:24, 6:14; Phil. 3:7-10; Col. 1:24, 3:5; 2Th. 3:11; Titus 2:12; Heb. 13:13; 1Pet. 4:1-13; 2Pet. 1:14; 1John 3:16; Rev. 2:10

Mark 8:35:

Esth. 4:11-16; Eccl. 3:6; Jer. 26:20-24; Matt. 5:10-12, 10:22-39, 13:21, 16:25, 19:29; Mark 10:29; Luke 6:22-23, 9:24, 17:33; John 12:25-26, 15:20-21; Acts 9:16, 20:24, 21:13; 1Cor. 9:23; 2Cor. 12:10; 2Tim. 1:8, 2:11-13, 4:6-8; Heb. 11:35; 1Pet. 4:12-16; Rev. 2:10, 7:14, 12:11

Mark 8:36:

Job 2:4, 22:2, 27:8; Psa. 49:17, 62:10, 73:18-20; Prov. 4:7; Eccl. 1:3, 3:6, 5:16; Jer. 41:8; Ezek. 28:18; Mal. 3:14; Matt. 4:8-10, 5:29, 16:26; Luke 9:25, 12:19-20, 16:19-23; Rom. 6:21; Phil. 3:7-9; Heb. 11:24-26; James 1:9-11; Rev. 18:7-8

Mark 8:37:

Job 27:8; Psa. 49:7-8, 62:10; Prov. 4:7; Eccl. 1:3, 3:6; Jer. 41:8; Matt. 16:26; 1Pet. 1:18-19

Mark 8:38:

Gen. 2:25; Deut. 33:2; Psa. 119:46; Jer. 9:3; Dan. 7:10-13; Zech. 14:5; Matt. 8:20, 9:6, 10:32-33, 11:19, 12:39, 13:41, 16:4-13, 27, 18:11, 20:28, 24:27-30, 25:31, 26:34-64, 69-70; Mark 10:37, 14:62; Luke 12:8-9, 18:8, 19:26, 21:26; John 1:14-51, 5:27, 6:53, 12:23-34, 13:31; Acts 3:14, 5:41, 7:56; Rom. 1:16; Gal. 6:14; 1Th. 1:7-8; 2Th. 1:7-8; 2Tim. 1:8-12, 16, 2:12-13; Titus 1:16; Heb. 11:26, 12:2-3, 13:13; James 4:4; 2Pet. 2:1; 1John 2:22-23; Jude 1:14-15; Rev. 1:7-13