

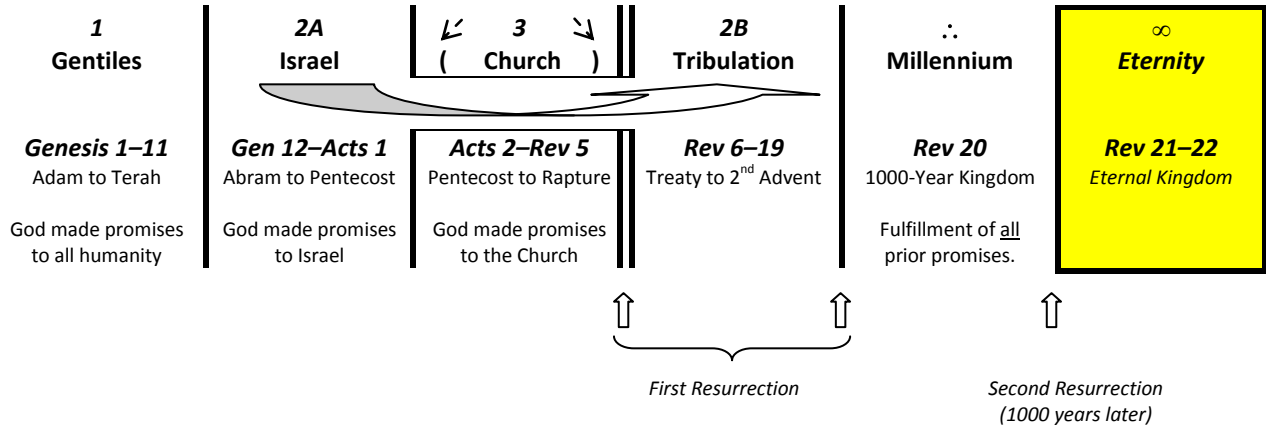
The Two-Stage Healing (Mark 8:22-26)

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Water of Life

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First Resurrection and *Bēma* Seat

Second Resurrection and Great White Throne

FIRST CONSEQUENCE PASSAGE: Hebrews 2:1-4

SECOND CONSEQUENCE PASSAGE: Hebrews 3:7-4:6

THIRD CONSEQUENCE PASSAGE: Hebrews 5:12-6:20

FOURTH CONSEQUENCE PASSAGE: Hebrews 10:19-39

FIFTH CONSEQUENCE PASSAGE: Hebrews 12:1-28

Mark 8: 22-26: The Two-Stage Healing

Only in Mark

Many have wondered why this passage is in Scripture:

Jesus *seems* to have a problem in healing the man

Jesus uses saliva: would that produce ceremonial uncleanness?

Jesus did not want the man to tell anyone that he was healed

Mark 8:1-10

(//

Jesus Feeds the 4000

= is parallel to)

// Matthew 15:32-39

Mark 8:11-12 **Repeats No Sign for this Generation** *// Matthew 16:1-4*
The first time Jesus said this was in Matthew 12:39
(Note that Mark 8 parallels events of Matthew 15–16; Matthew 12 was earlier)

Note that Jesus says this, but then does a sign:
He still did signs, but not for that generation.
That is, He did signs for individuals, but He had already asserted the unpardonable sin.

Mark 8:13-21 **Discussion over Leaven while in boat** *// Matthew 16:5-12*
Jesus' warning about leaven is misunderstood, leading the disciples to argue (8:13-15)

Jesus challenges them for their lack of perception (8:16-18)

As the first illustration of what they should perceive He recalls feeding the 5000 (8:19)

As the second illustration of what they should perceive He recalls feeding the 4000 (8:20-21)

Mark 8: 22-26: The Two-Stage Healing***Only in Mark***

The first (partially successful) stage of the healing (8:22-24)

The second (successful) stage of the healing (8:25)

Instructions to the healed man (8:26)

An analysis of the blind man:

An analysis of the disciples:

Mark 8:27-30 Peter's Confession at Caesarea Philippi***// Mat 16:13-20 // Luk 9:18-20***

A clarification of the phrase: the towns of Caesarea Philippi

Jesus asked the disciples what the crowds thought Jesus is (8:27-28)

Jesus asked the disciples what they themselves thought Jesus is (8:29)

Instructions to the disciples (8:26)

Mark 8:31-34 Jesus Predicts His Death and Resurrection // Mat 16:21-23 // Luk 9:21-22
 Jesus openly predicted His death and resurrection (8:31-32a)

Peter rebuked Jesus (8:32b)

Jesus told Peter (in front of the rest of the disciples): Get behind me, satan.

Note that *satan* is lower-case in my translation: Why?

Our text uses a Greek transliteration of the Hebrew word *śāṭān*.

The Hebrew word *śāṭān* means adversary.

Clearly, I do not regard this as Jesus equating Peter with Satan.

What is Jesus' point in ordering an adversary to get behind Him?

8:34–9:1 Take Up Your Cross and Follow Jesus // Mat 17:14-21 // Luk 9:37-43a

English translations sometimes inject their theological presupposition by switching the way they translate *psuchē* (life, soul) in the middle of a context. They translate *psuchē* as *life* both times it appears in 8:35; but render it as *soul* in v 36 and in v 37.

Followers of Christ must deny themselves, take up their crosses, and follow Him (8:34)

Follower = disciple (who literally followed Him) Follower ≠ believer

Note that Judas was a follower, but not a believer.

John 8:31-32 makes it clear that not all believers followed Him.

Most preachers say: "Only those who deny self, take up cross, etc. can go to heaven."

No, Jesus is speaking of rewardability issues.

Obsessing on *psuchē*-preservation now can preclude *psuchē*-enhancement in Kingdom, because gaining the whole world now is nothing if one's *psuchē* is destroyed, because man has nothing to offer except (living) his life (for Christ) (8:36-37)

The explanation of 8:36*f* (*For*) is that Christ will be ashamed (when He comes) of believers who are ashamed of Him in this life (8:38). He will preview His coming in glory to some of His disciples at the Transfiguration—six days later (Mark 9:2-13 // Mat 17:1-13 // Luk 9:28-36)