



# HEALING & DEATH

Mark 8:22-38

HARMONY SUNDAY MORNING



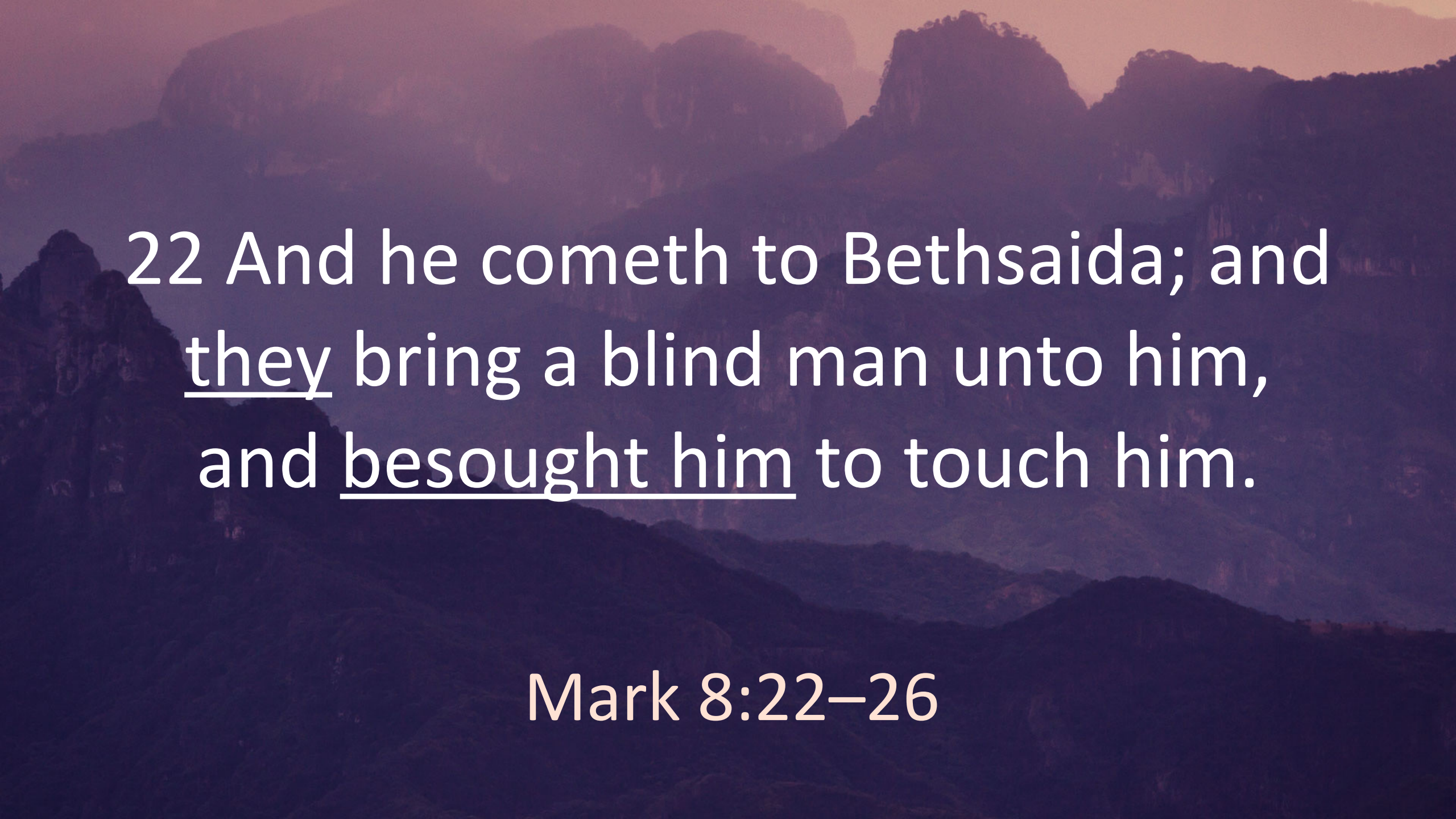
# Introduction

Healing & Death



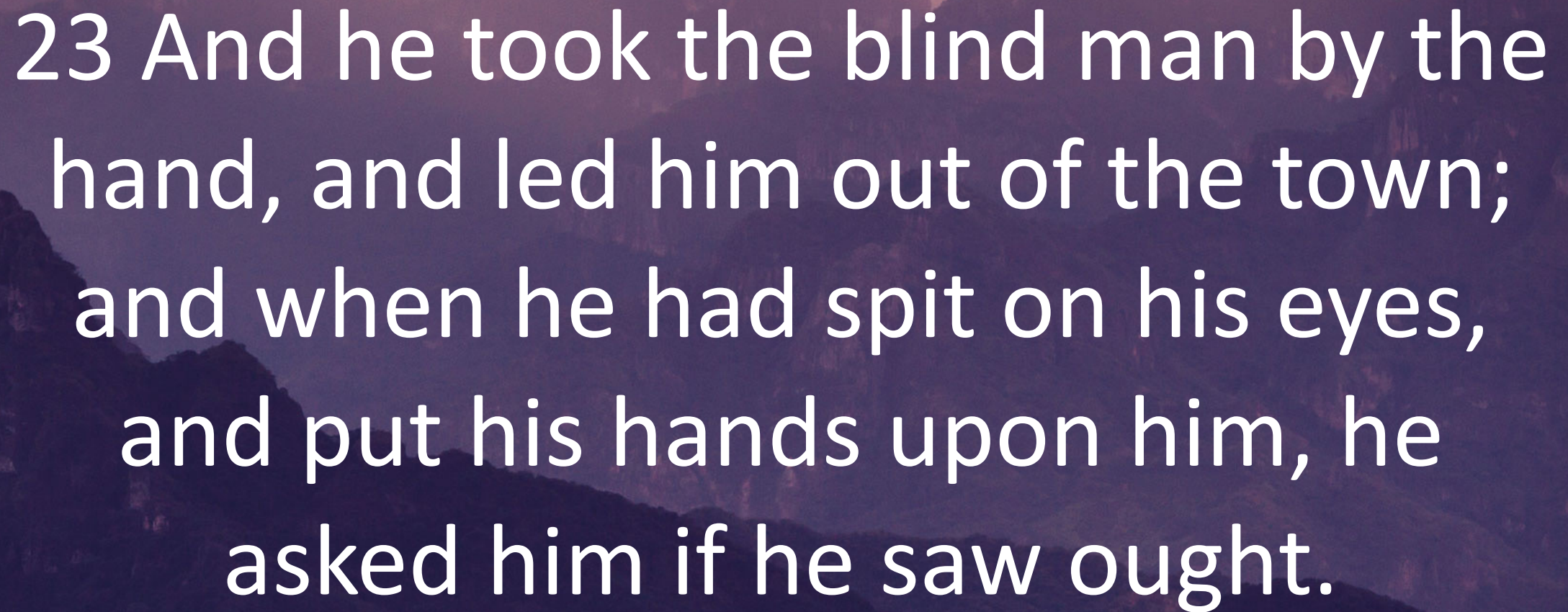
# I. Healing of the Blind Man. (22-26)

HEALING & DEATH



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

Mark 8:22–26



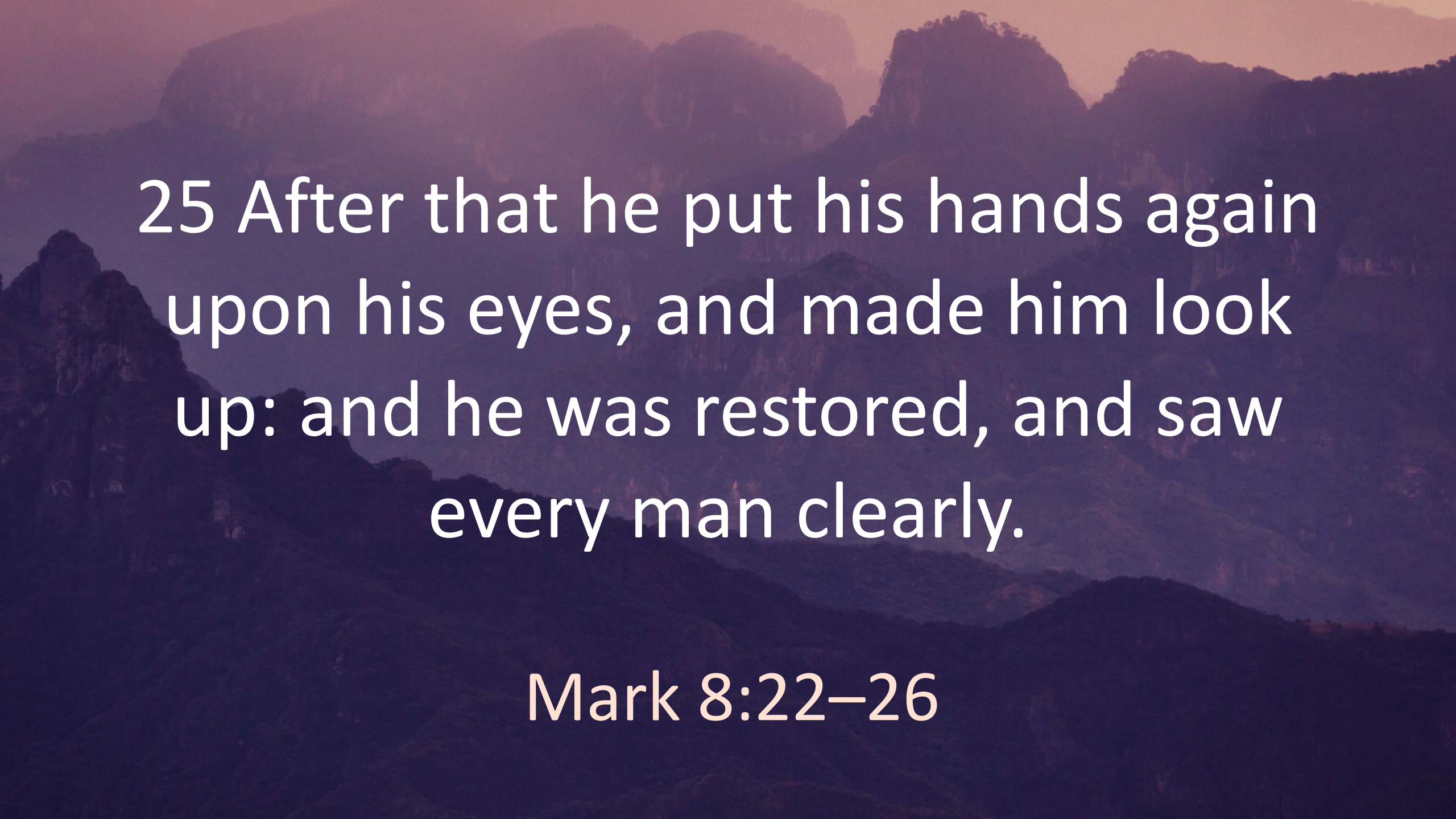
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

Mark 8:22–26



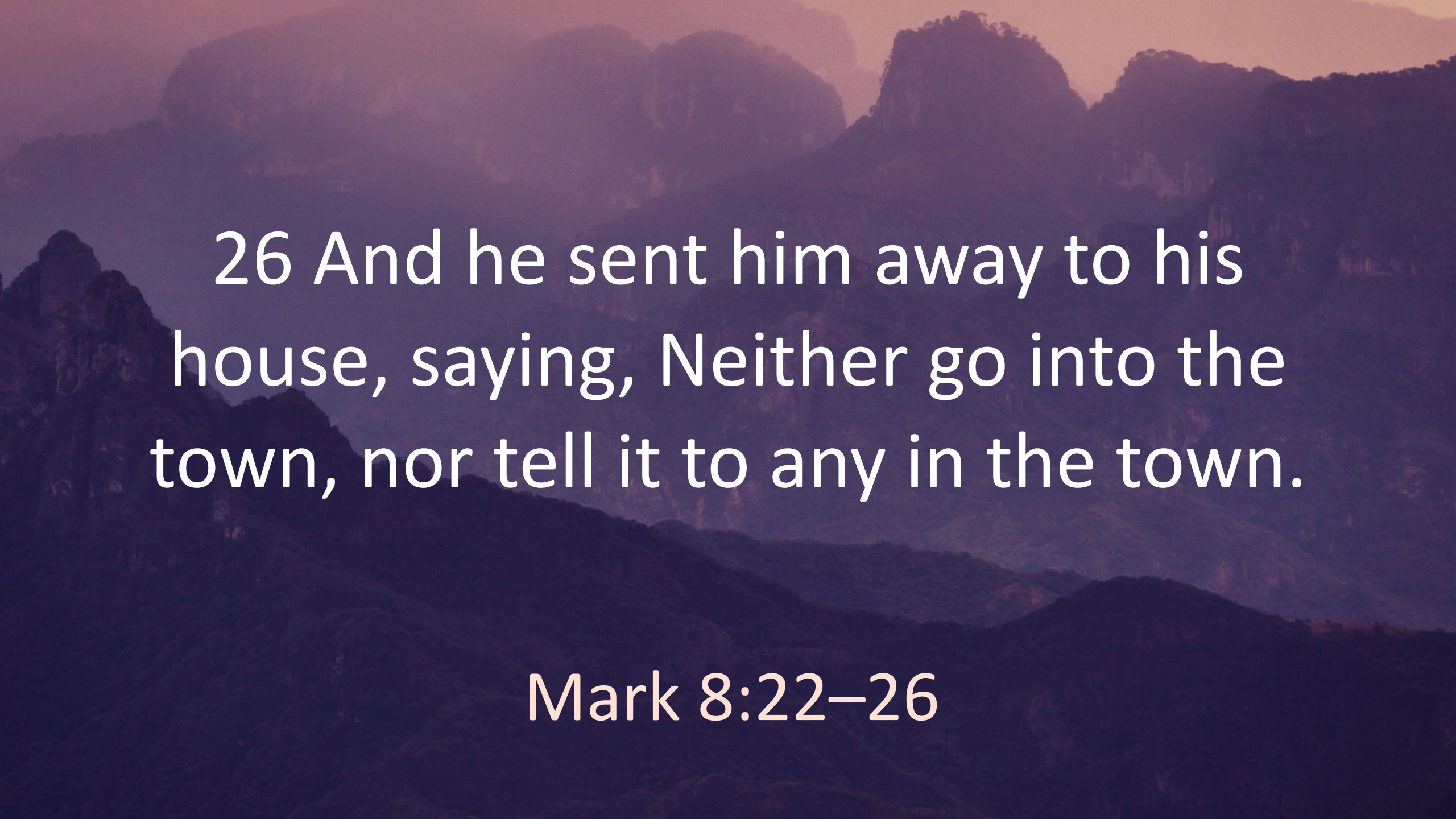
24 And he looked up, and said, I see  
men as trees, walking.

Mark 8:22–26



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.

Mark 8:22–26



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

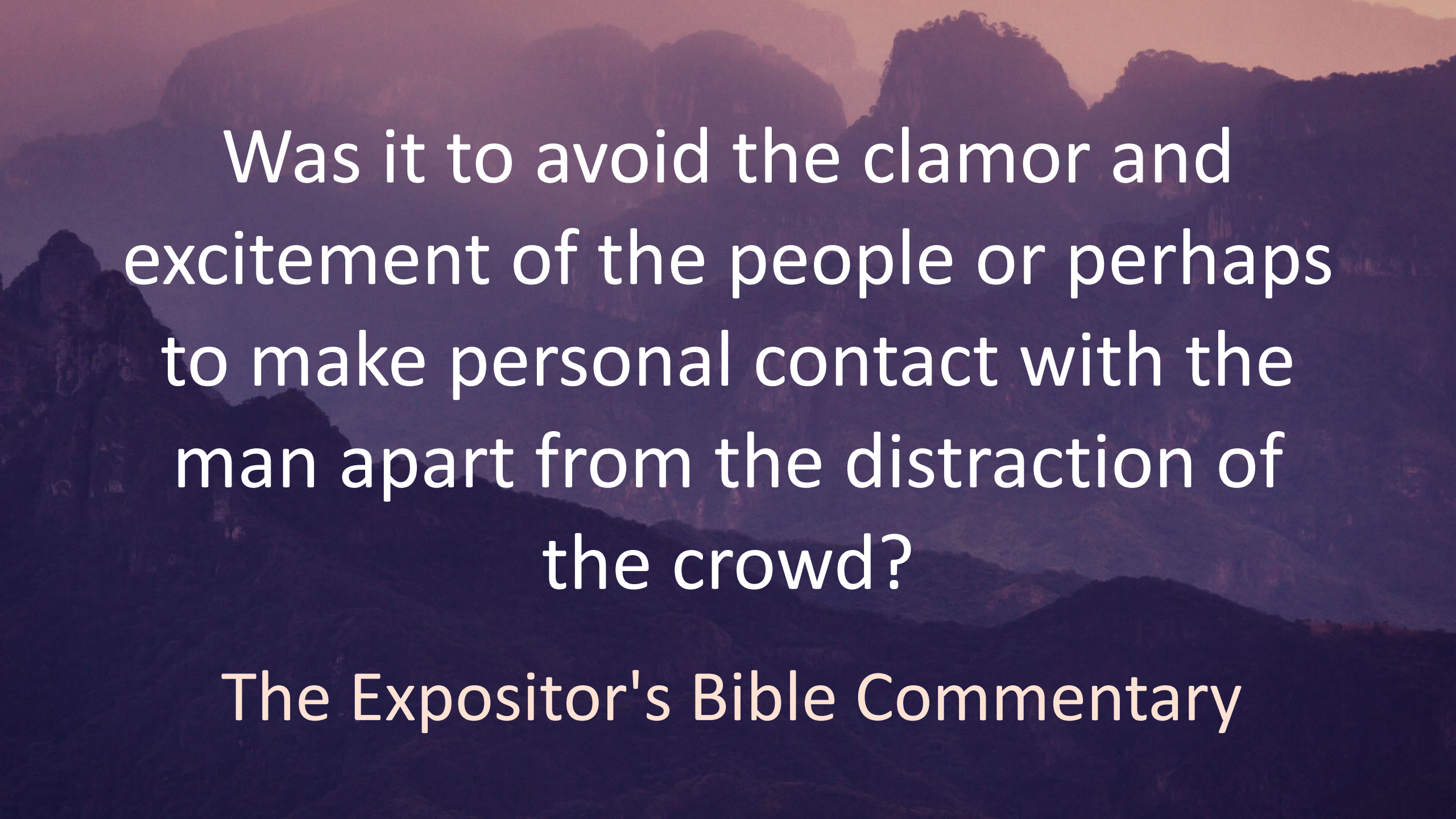
Mark 8:22–26






Why did Jesus lead the blind man  
out of the village (v. 23)?

The Expositor's Bible Commentary



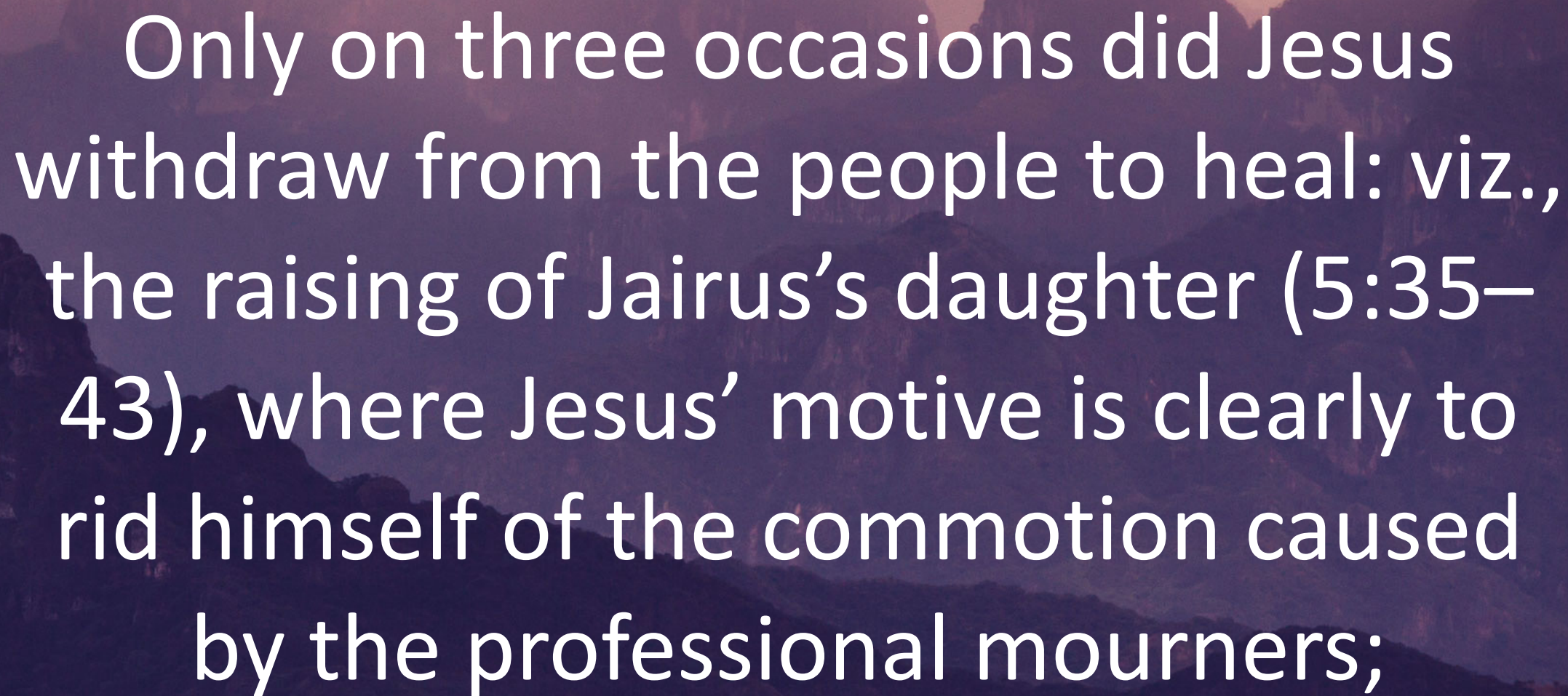
Was it to avoid the clamor and excitement of the people or perhaps to make personal contact with the man apart from the distraction of the crowd?

The Expositor's Bible Commentary



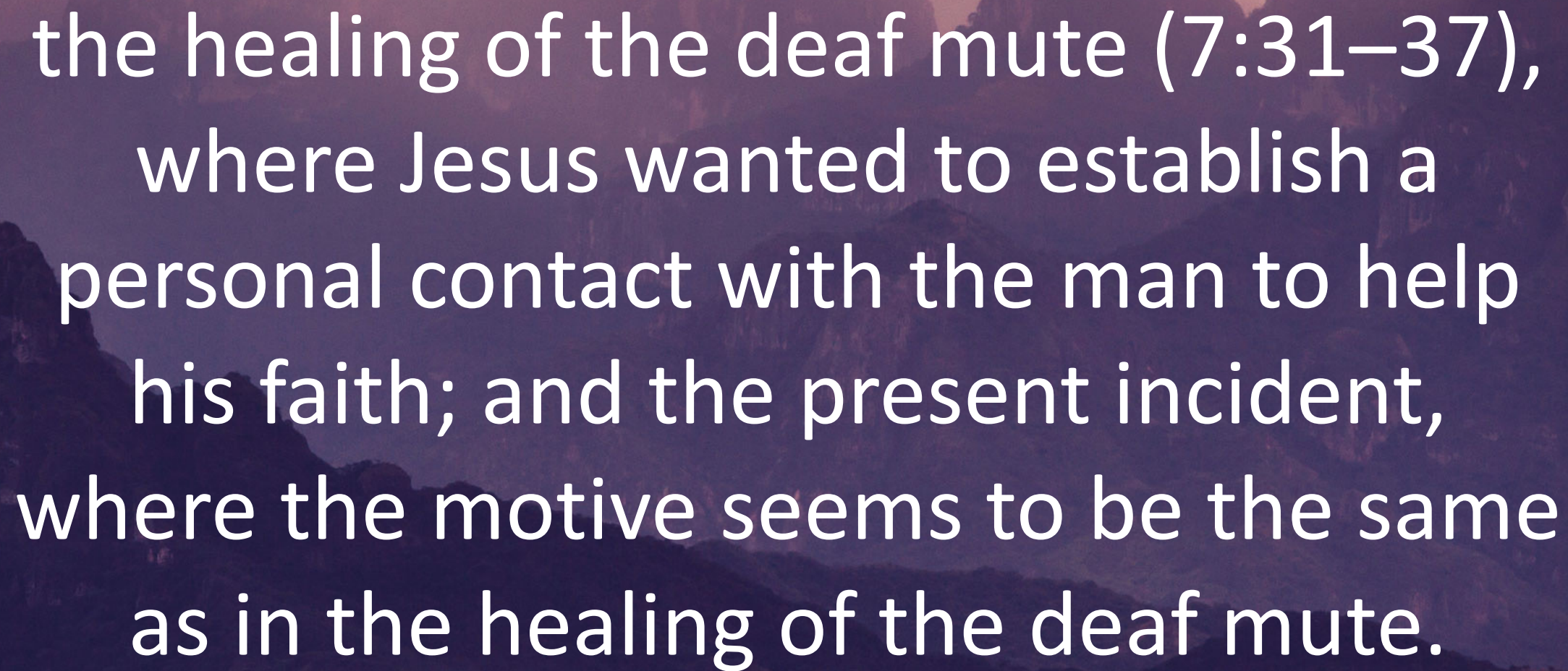
Most of the miracles in Mark were  
done in public.

The Expositor's Bible Commentary



Only on three occasions did Jesus withdraw from the people to heal: viz., the raising of Jairus's daughter (5:35–43), where Jesus' motive is clearly to rid himself of the commotion caused by the professional mourners;

The Expositor's Bible Commentary




the healing of the deaf mute (7:31–37),  
where Jesus wanted to establish a  
personal contact with the man to help  
his faith; and the present incident,  
where the motive seems to be the same  
as in the healing of the deaf mute.

The Expositor's Bible Commentary



Why did this healing take two  
stages?

The New Bible Commentary



Was it perhaps because of the man's  
imperfect faith?

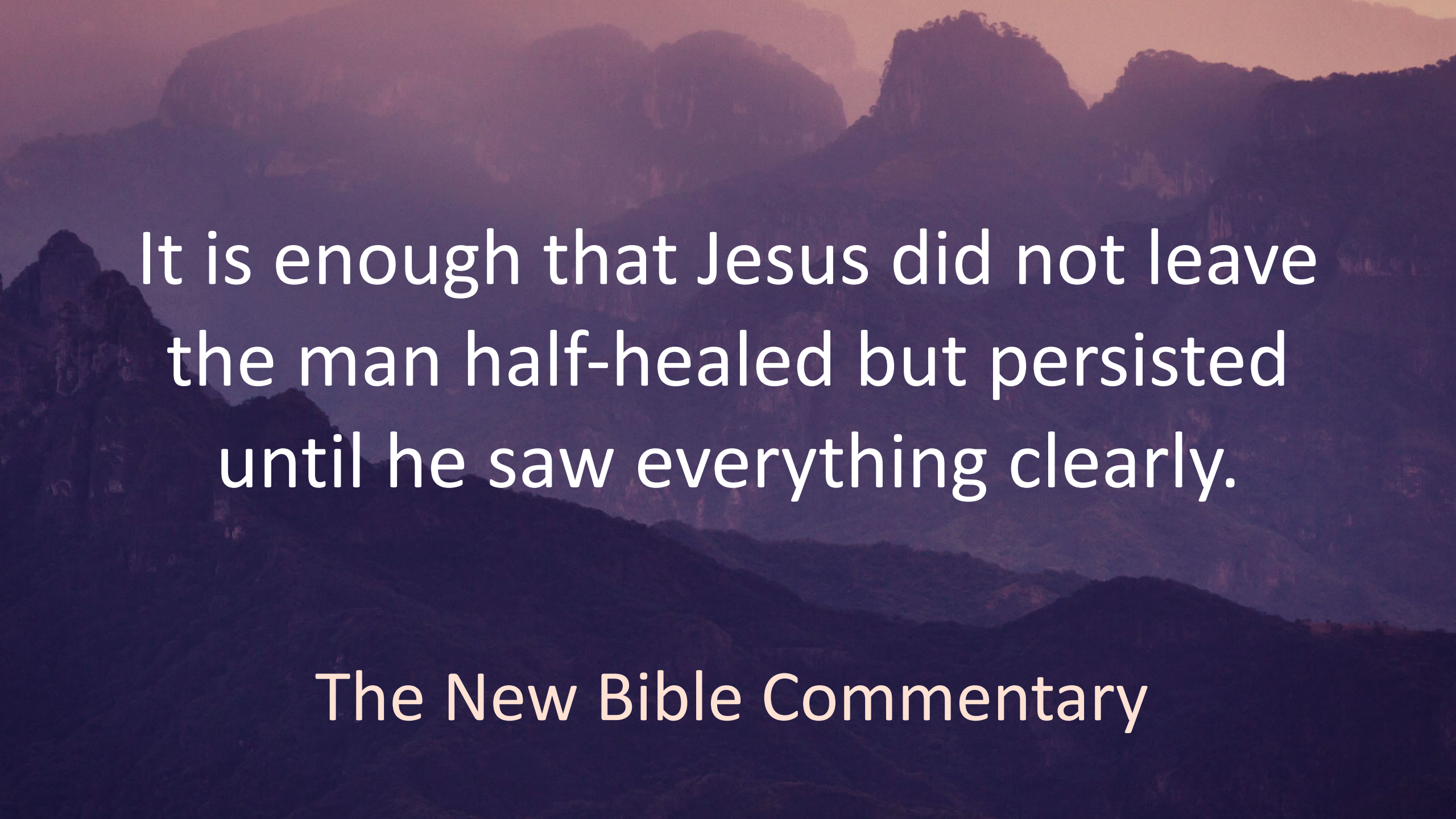
The New Bible Commentary



Mark does not say.

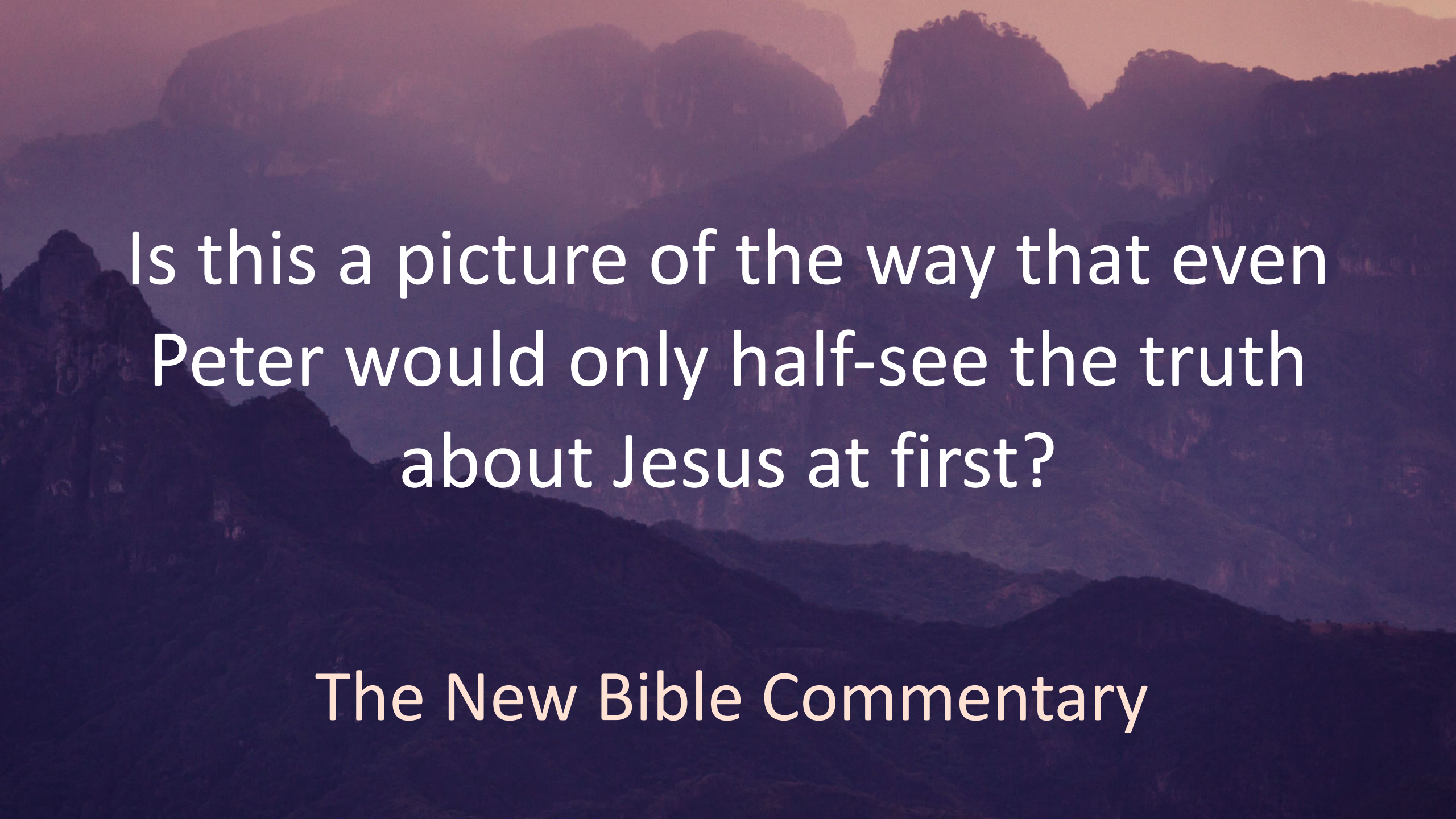
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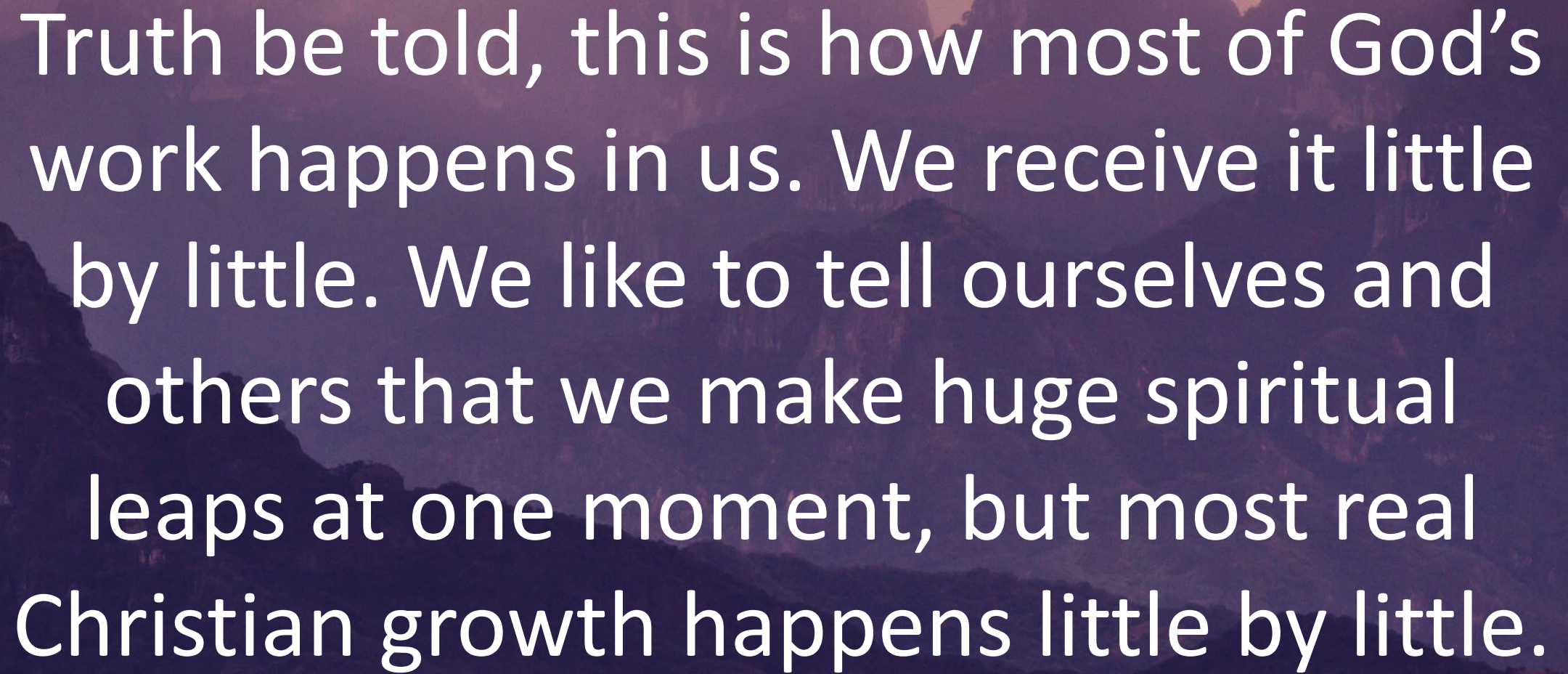
It is enough that Jesus did not leave  
the man half-healed but persisted  
until he saw everything clearly.

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Is this a picture of the way that even  
Peter would only half-see the truth  
about Jesus at first?

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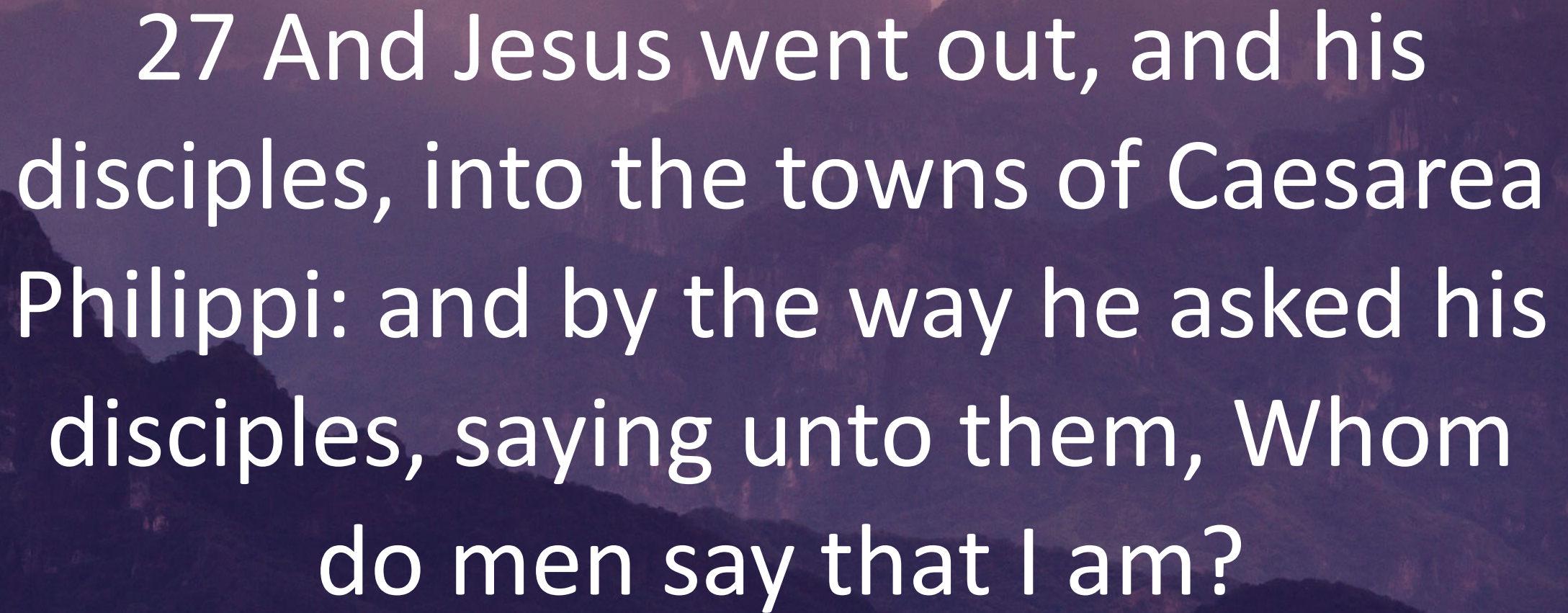
Truth be told, this is how most of God's work happens in us. We receive it little by little. We like to tell ourselves and others that we make huge spiritual leaps at one moment, but most real Christian growth happens little by little.

David Guzik



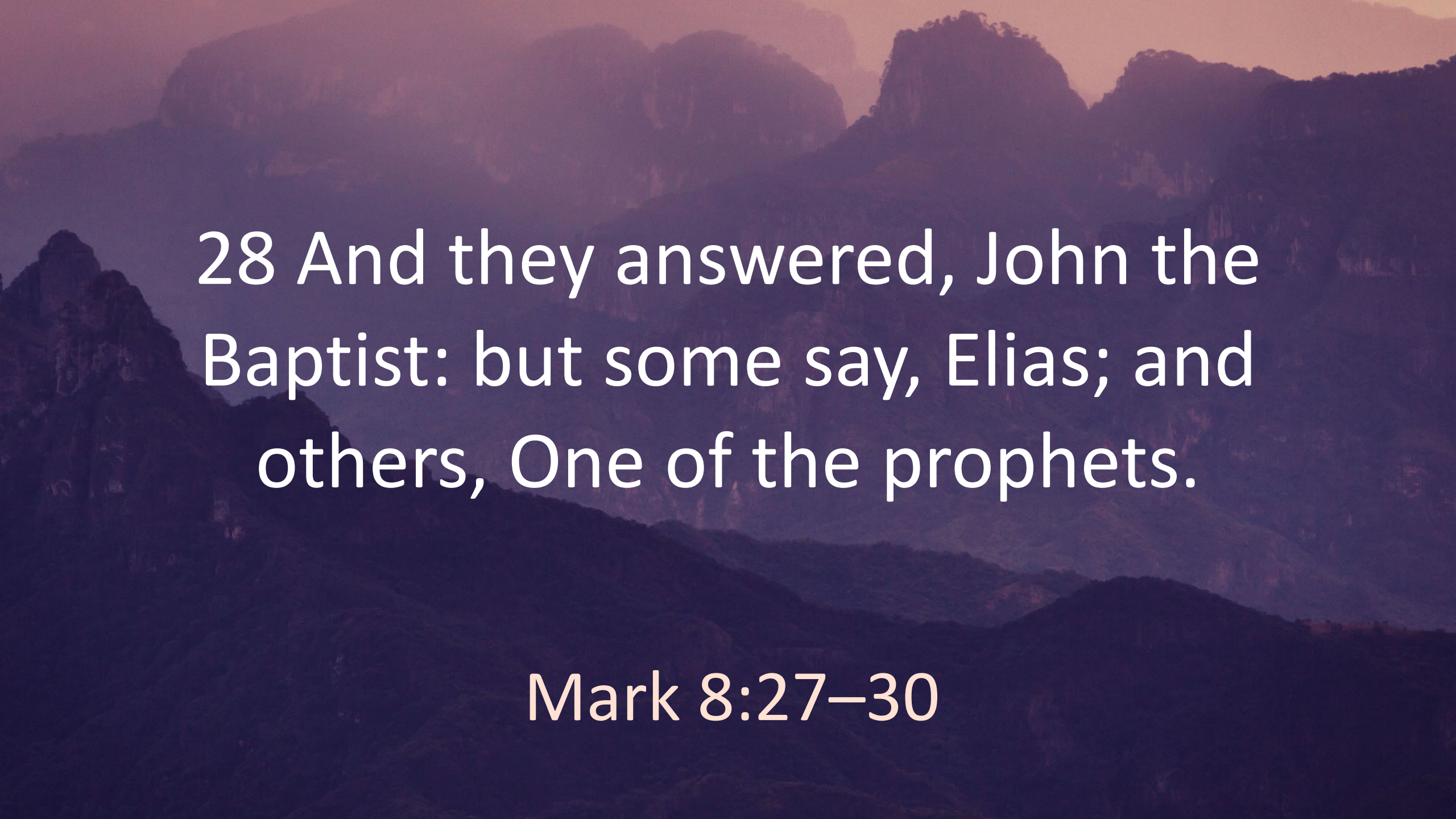
## II. Peter's Confession. (27-30)

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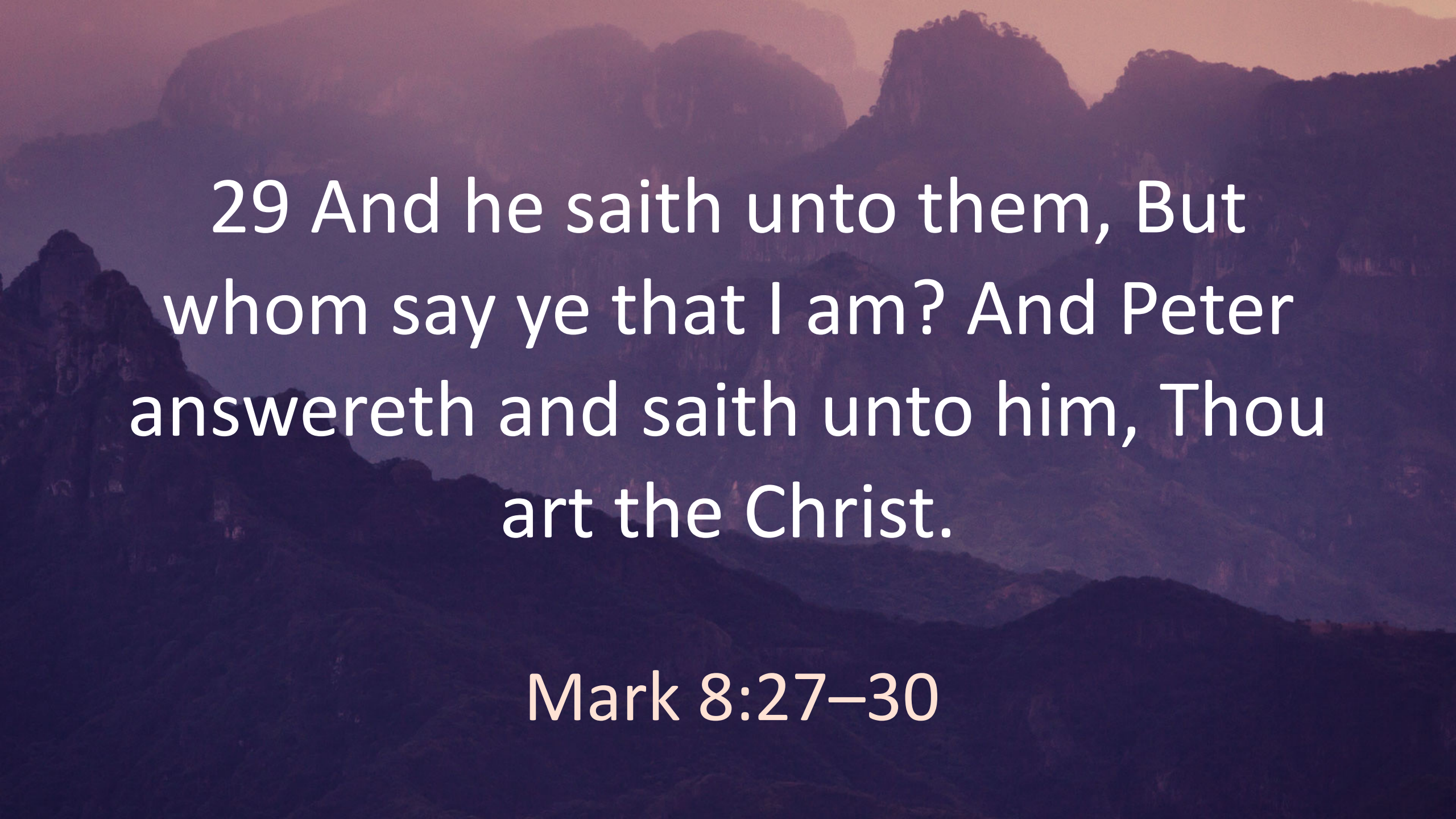
27 And Jesus went out, and his  
disciples, into the towns of Caesarea  
Philippi: and by the way he asked his  
disciples, saying unto them, Whom  
do men say that I am?

Mark 8:27–30



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

Mark 8:27–30



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

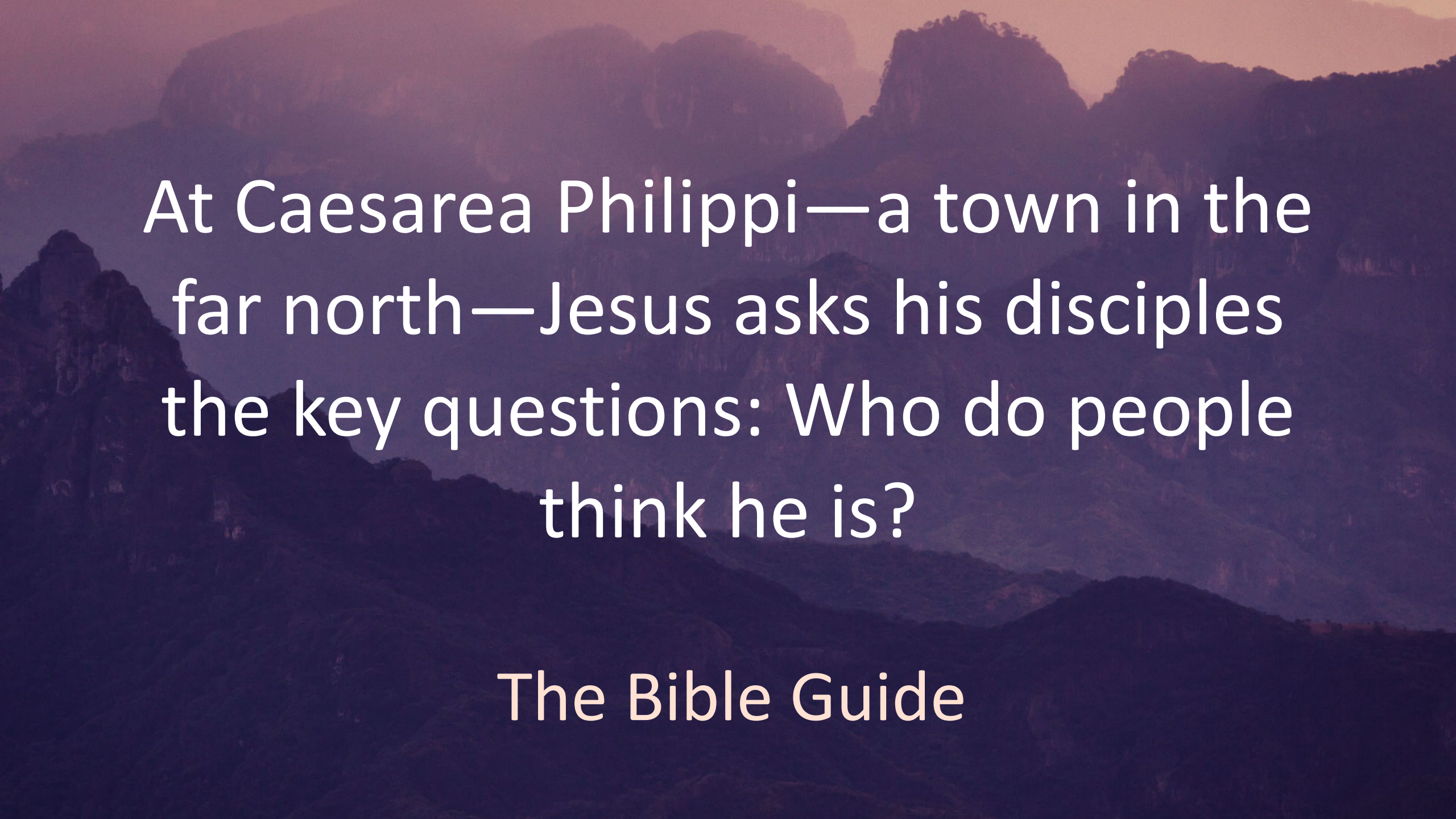
Mark 8:27–30



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

Mark 8:27–30





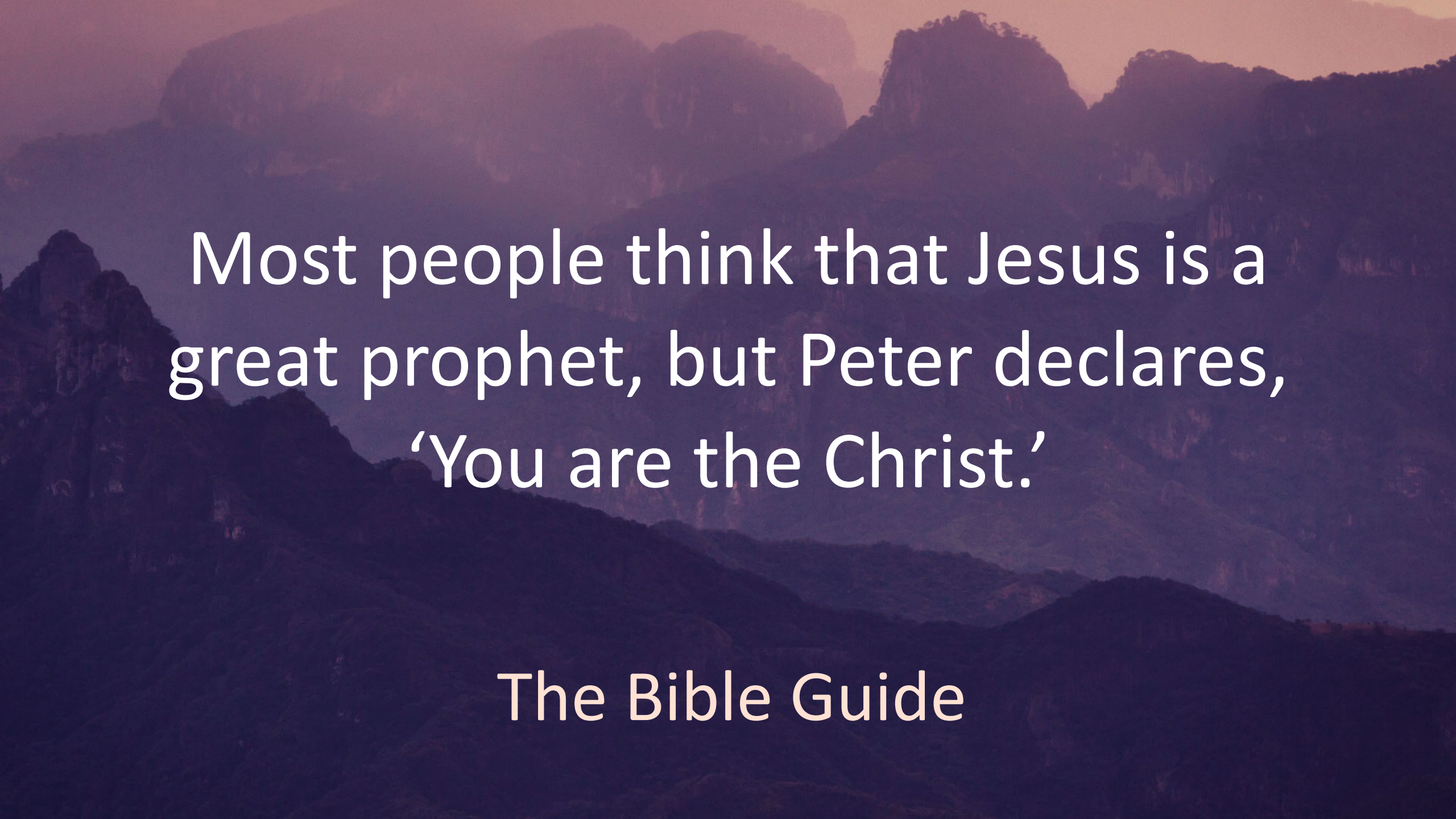
At Caesarea Philippi—a town in the far north—Jesus asks his disciples the key questions: Who do people think he is?

The Bible Guide



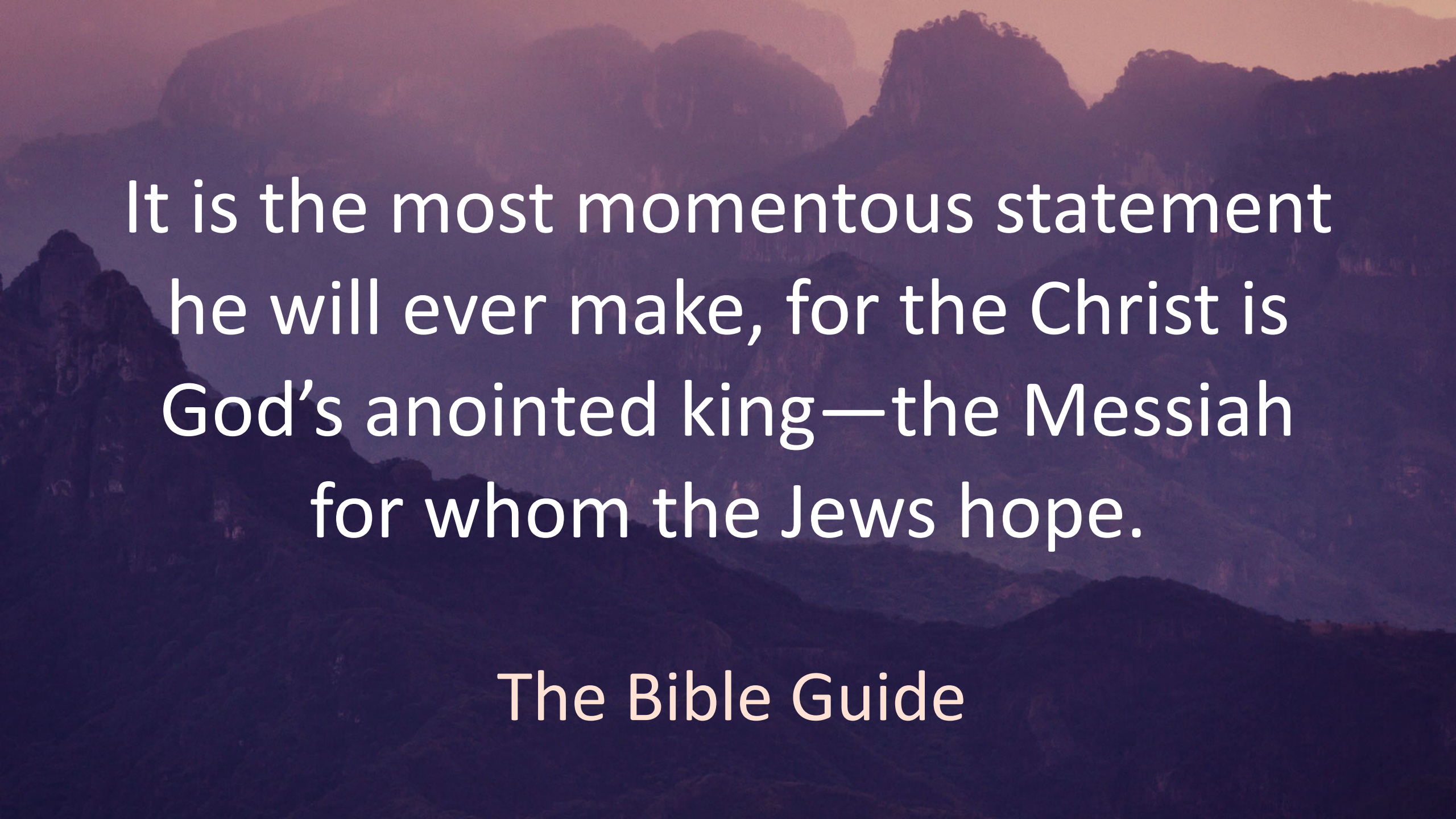
And—more to the point—who do  
they think he is?

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Most people think that Jesus is a  
great prophet, but Peter declares,  
'You are the Christ.'

The Bible Guide



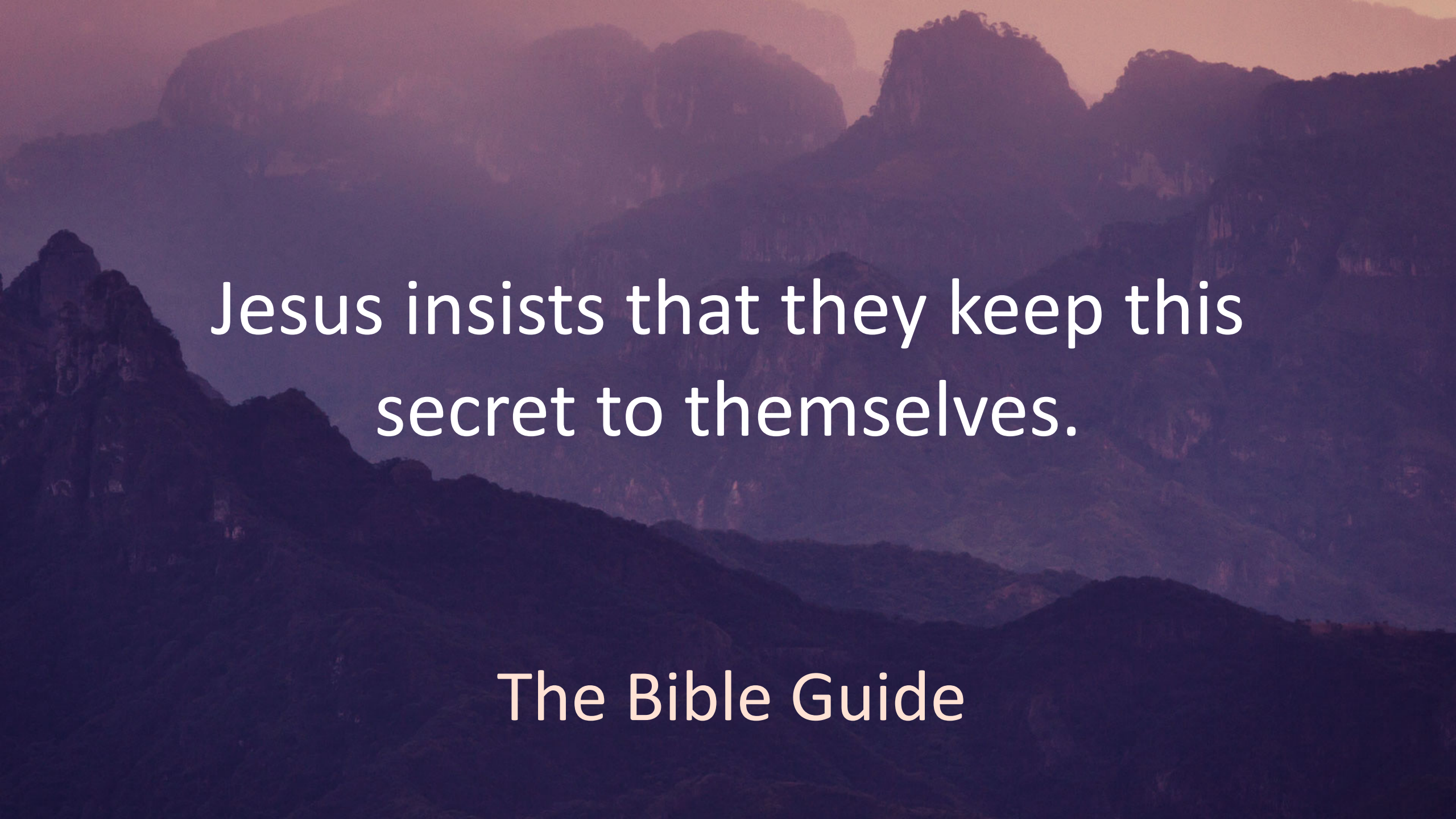
It is the most momentous statement  
he will ever make, for the Christ is  
God's anointed king—the Messiah  
for whom the Jews hope.

The Bible Guide



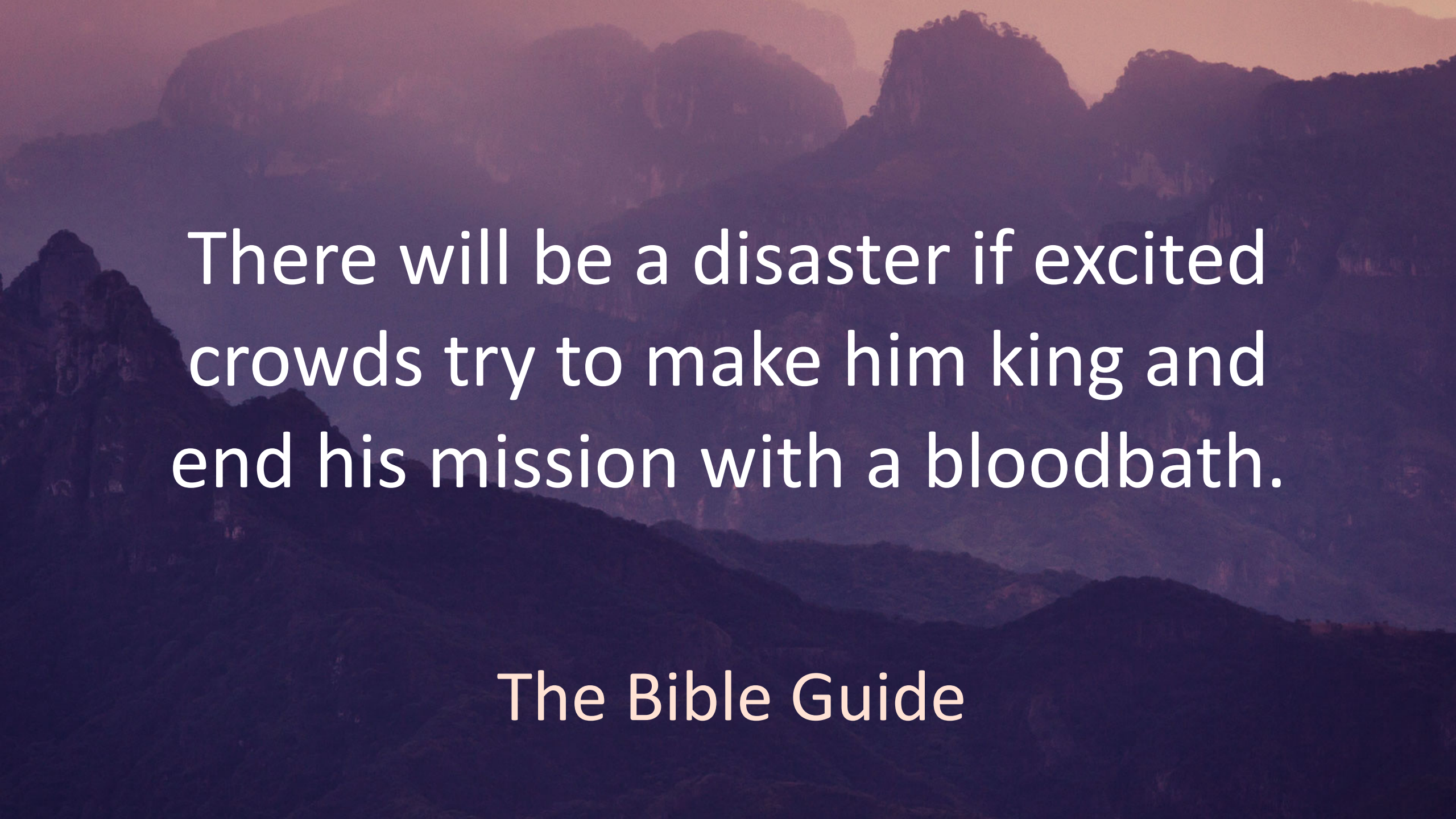
But if Peter is expecting applause  
and instant promotion, he is  
disappointed.

The Bible Guide



Jesus insists that they keep this  
secret to themselves.

The Bible Guide



There will be a disaster if excited  
crowds try to make him king and  
end his mission with a bloodbath.

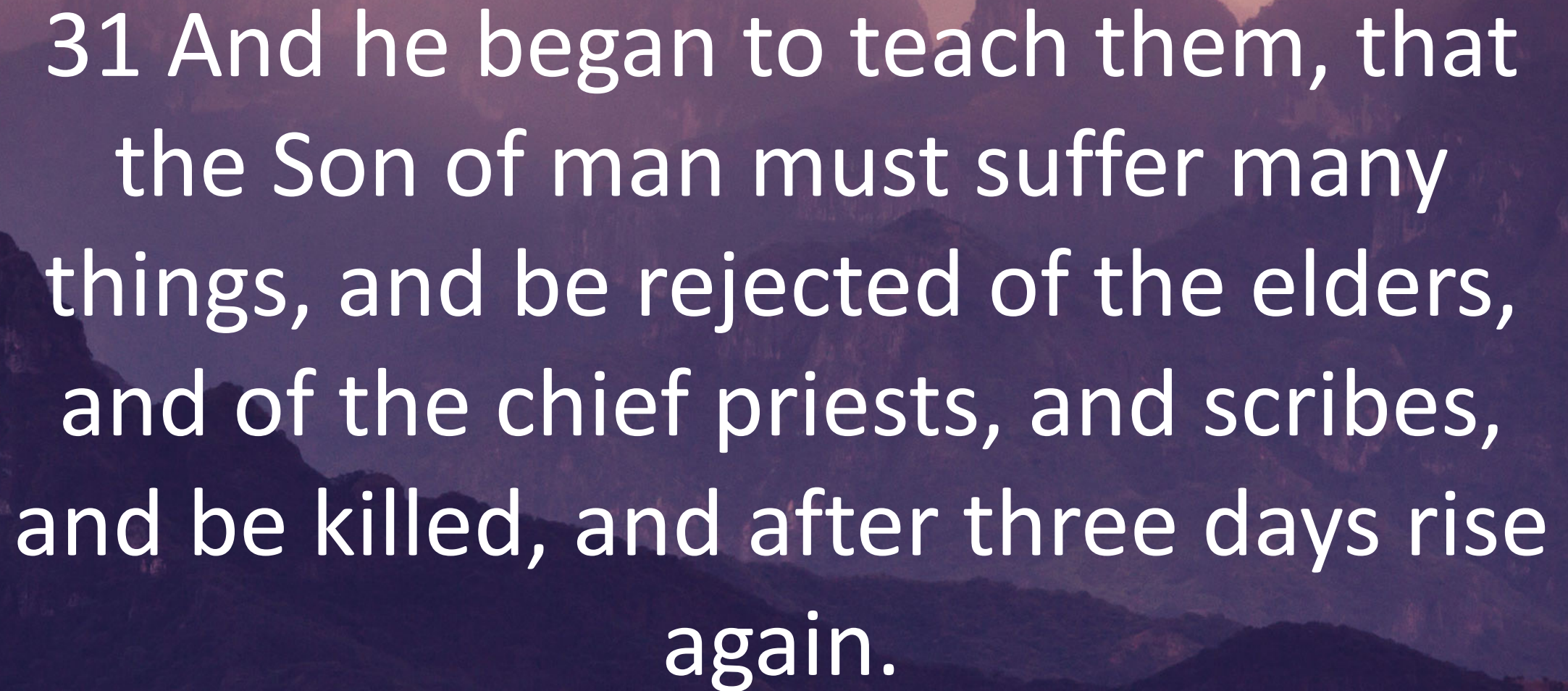
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# III. Peter's Rebuke. (31-33)

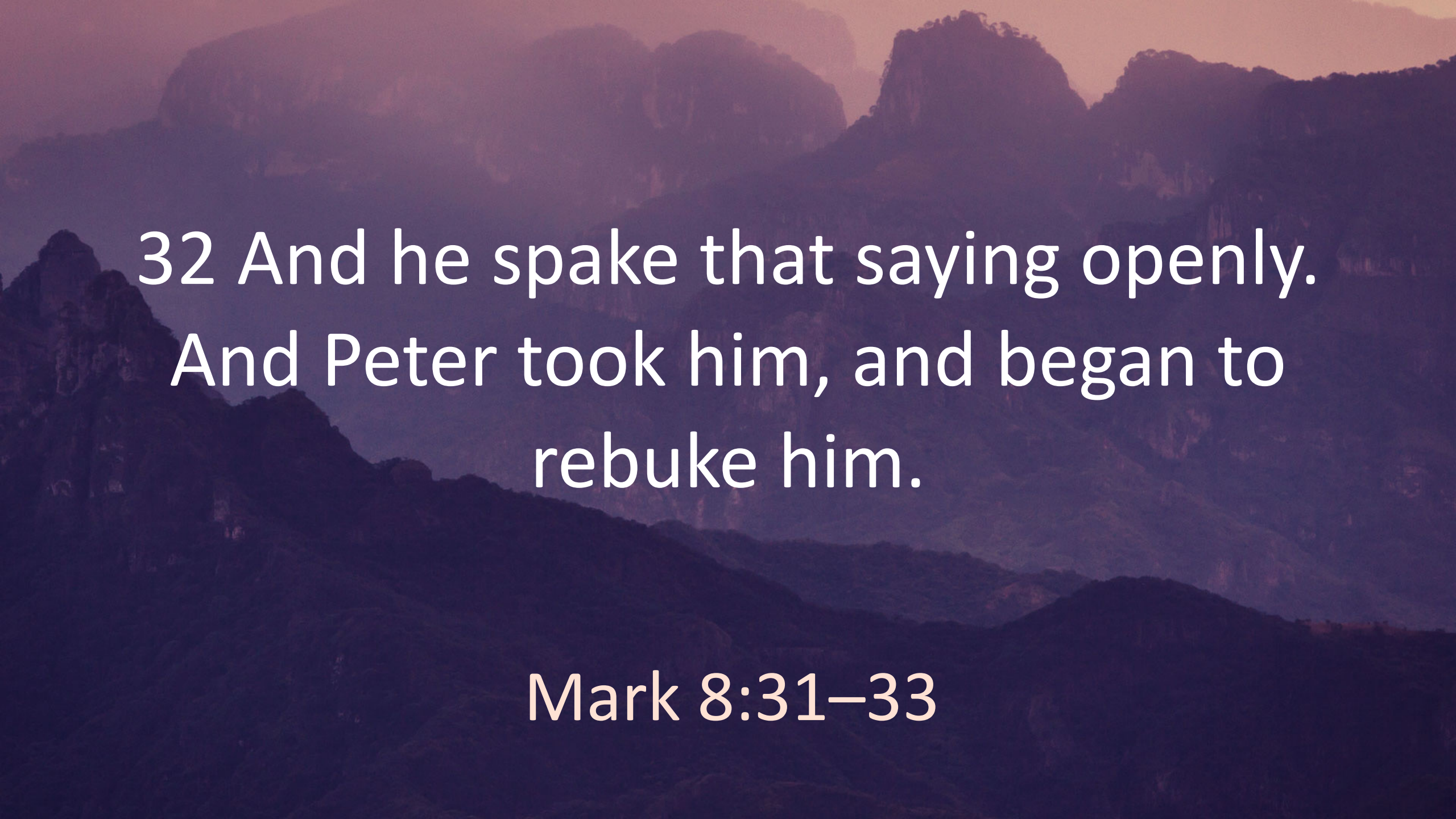
HEALING & DEATH





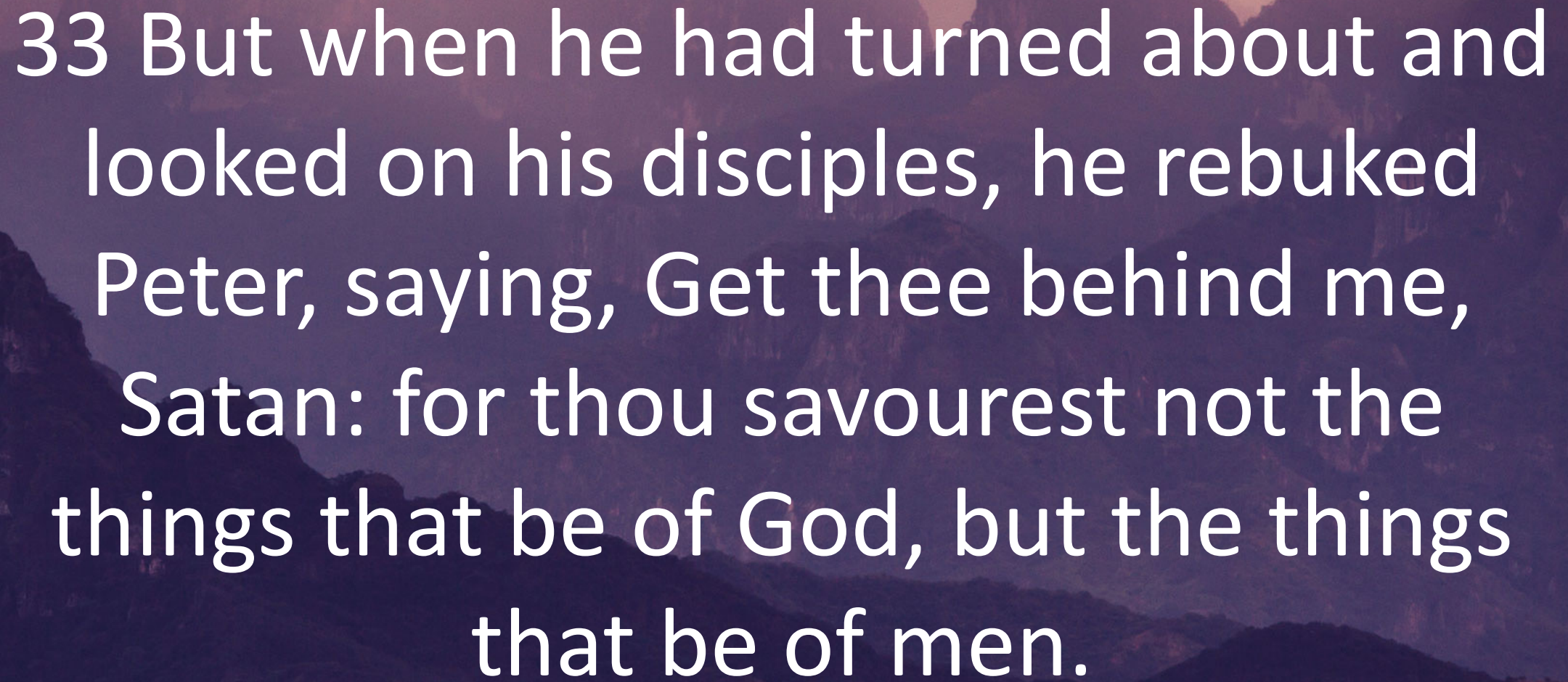
31 And he began to teach them, that  
the Son of man must suffer many  
things, and be rejected of the elders,  
and of the chief priests, and scribes,  
and be killed, and after three days rise  
again.

Mark 8:31–33



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

Mark 8:31–33



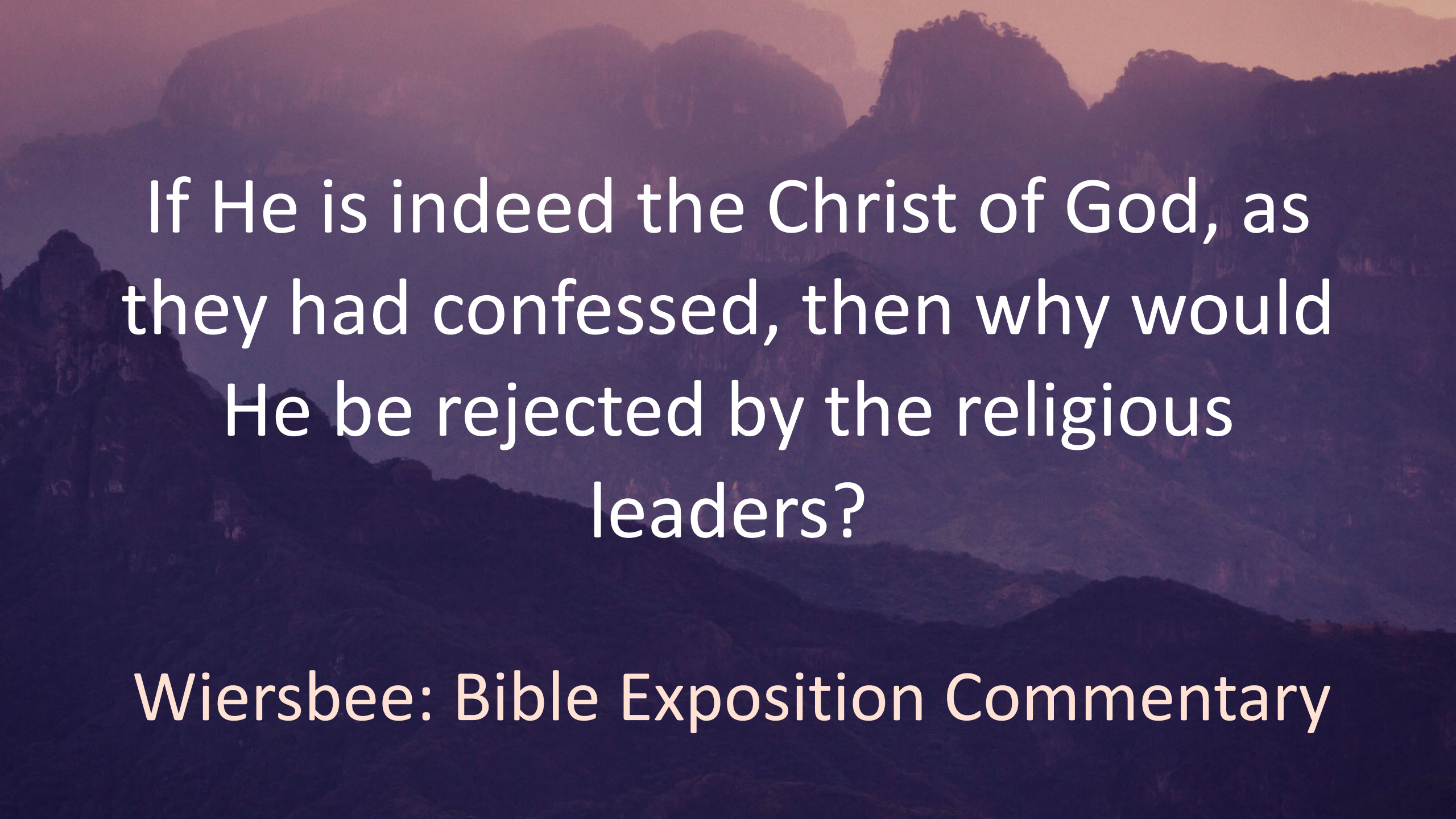
33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Mark 8:31–33



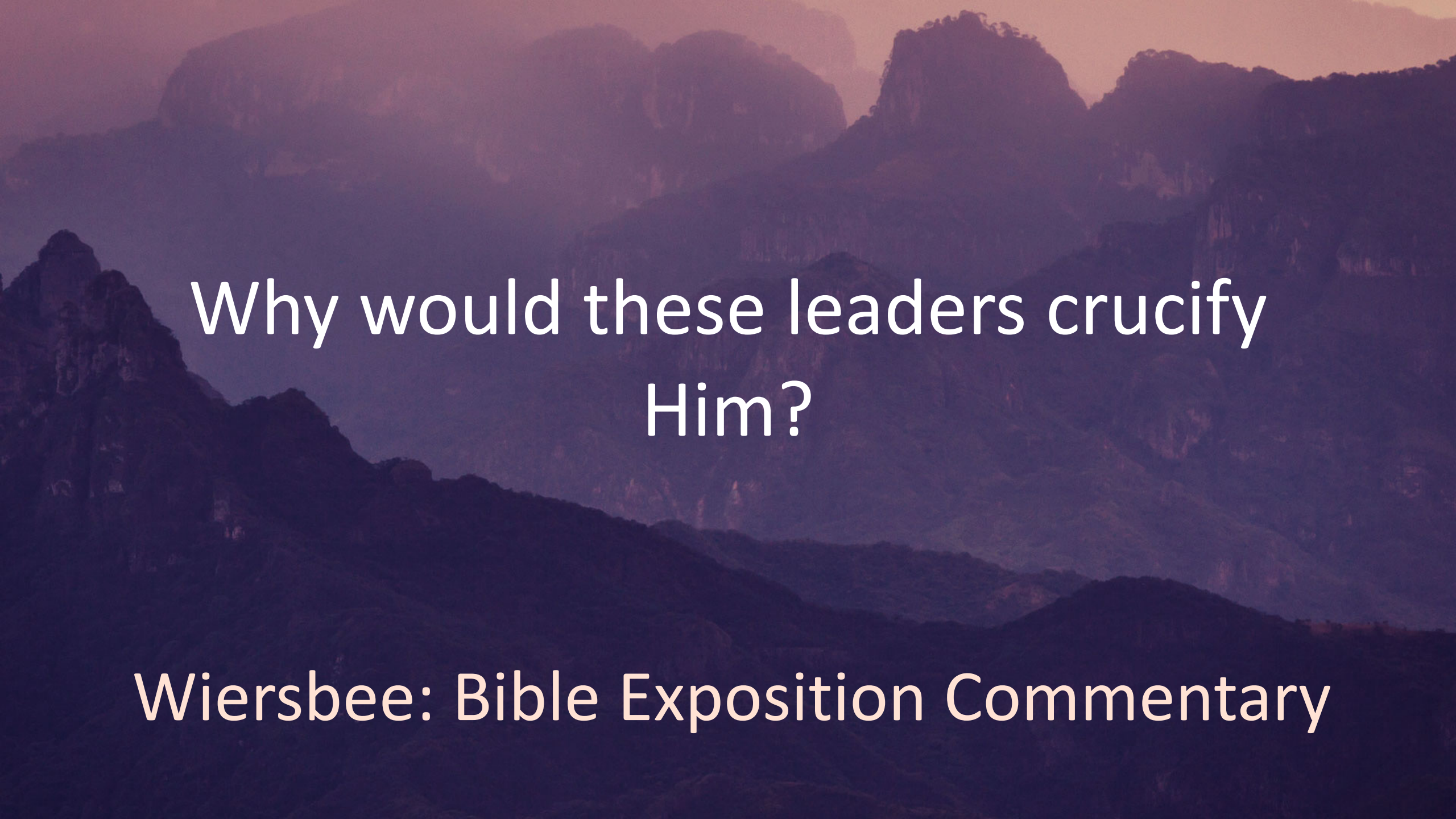
This announcement stunned the  
disciples.

Wiersbee: Bible Exposition Commentary




If He is indeed the Christ of God, as  
they had confessed, then why would  
He be rejected by the religious  
leaders?

Wiersbee: Bible Exposition Commentary



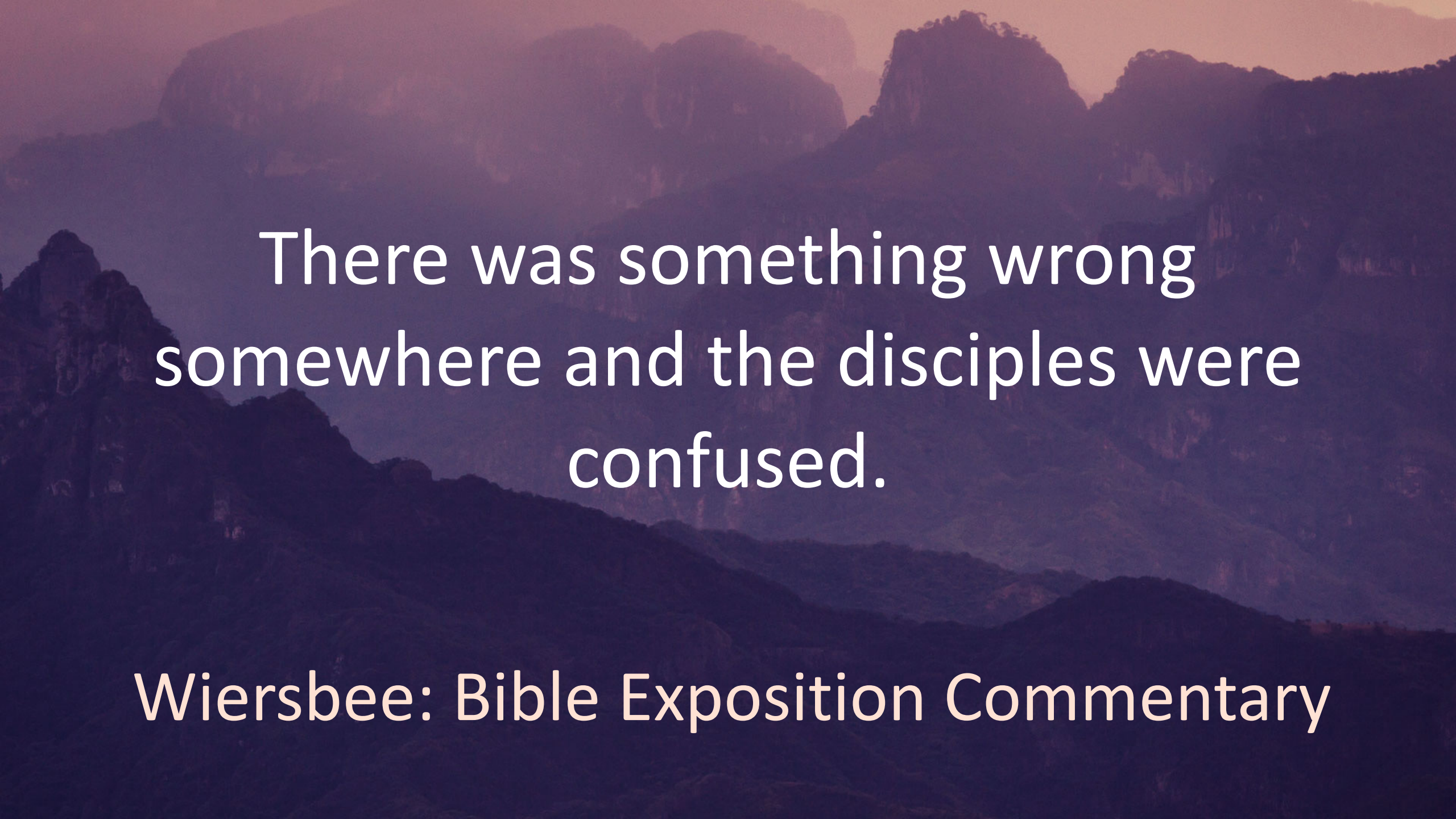
Why would these leaders crucify  
Him?

Wiersbee: Bible Exposition Commentary



Did not the Old Testament  
Scriptures promise that Messiah  
would defeat all their enemies and  
establish a glorious kingdom for  
Israel?

Wiersbee: Bible Exposition Commentary



There was something wrong  
somewhere and the disciples were  
confused.

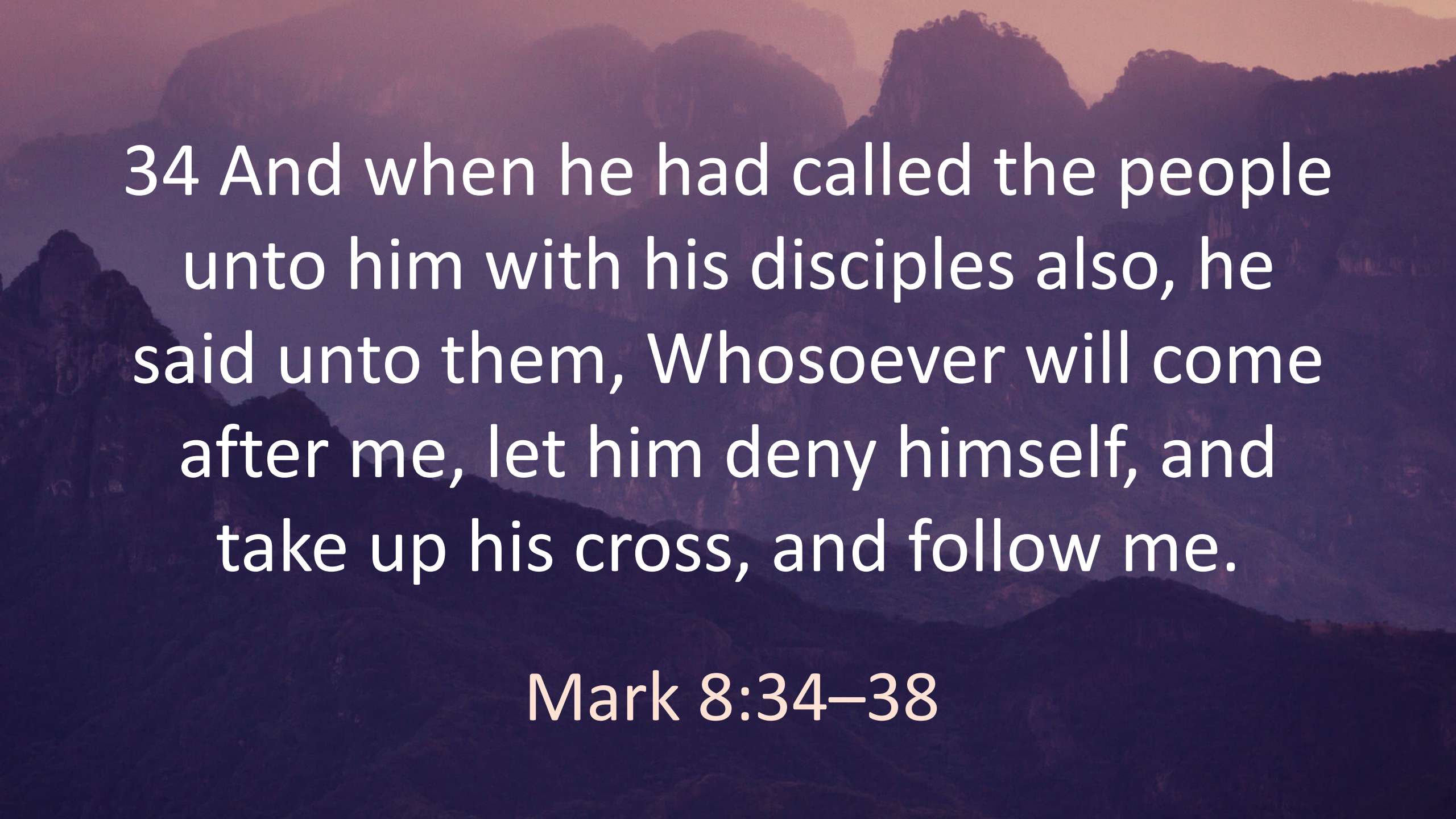
Wiersbee: Bible Exposition Commentary





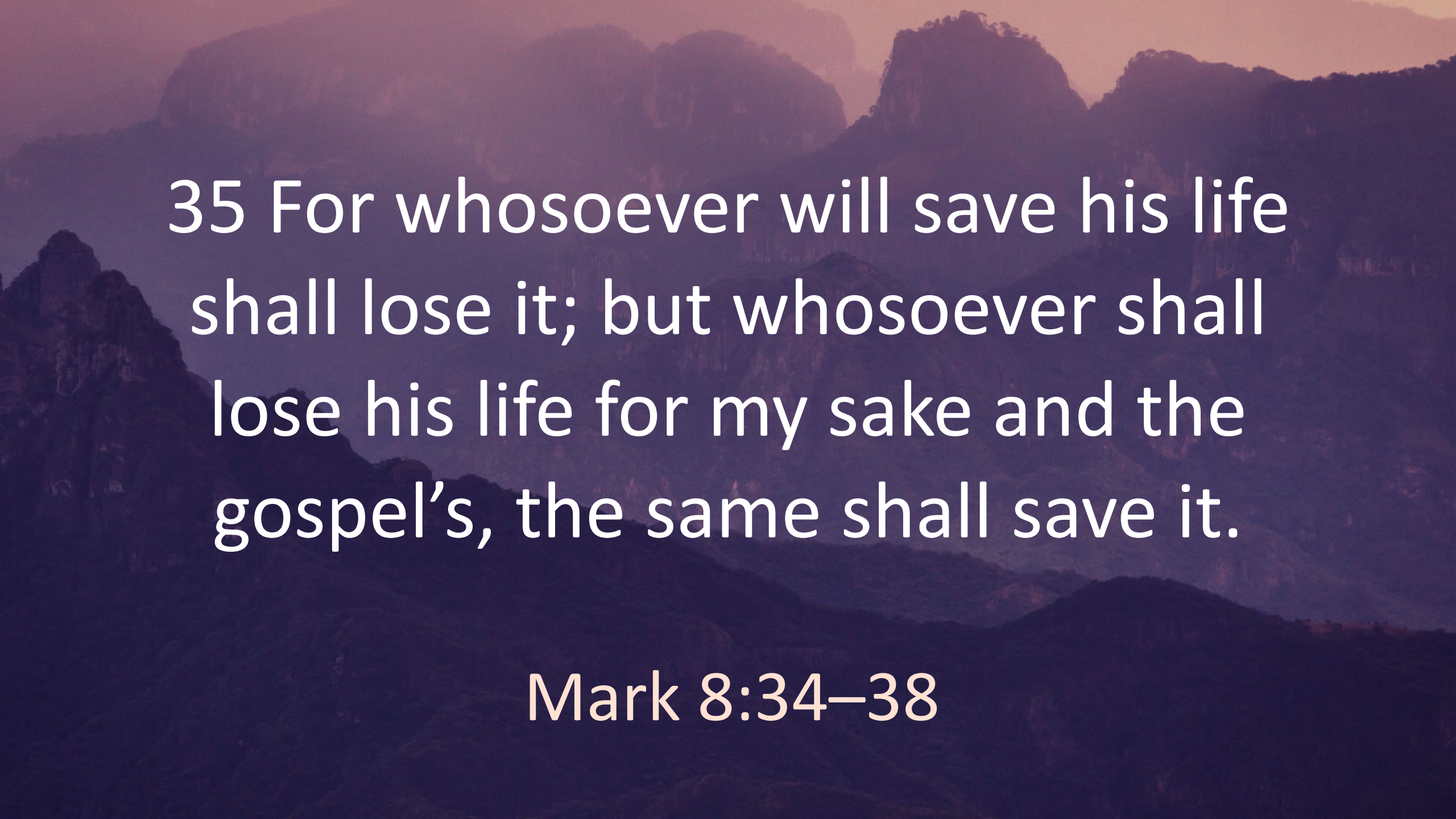
IV. Jesus' Challenge to the People.  
(34-38)

HEALING & DEATH



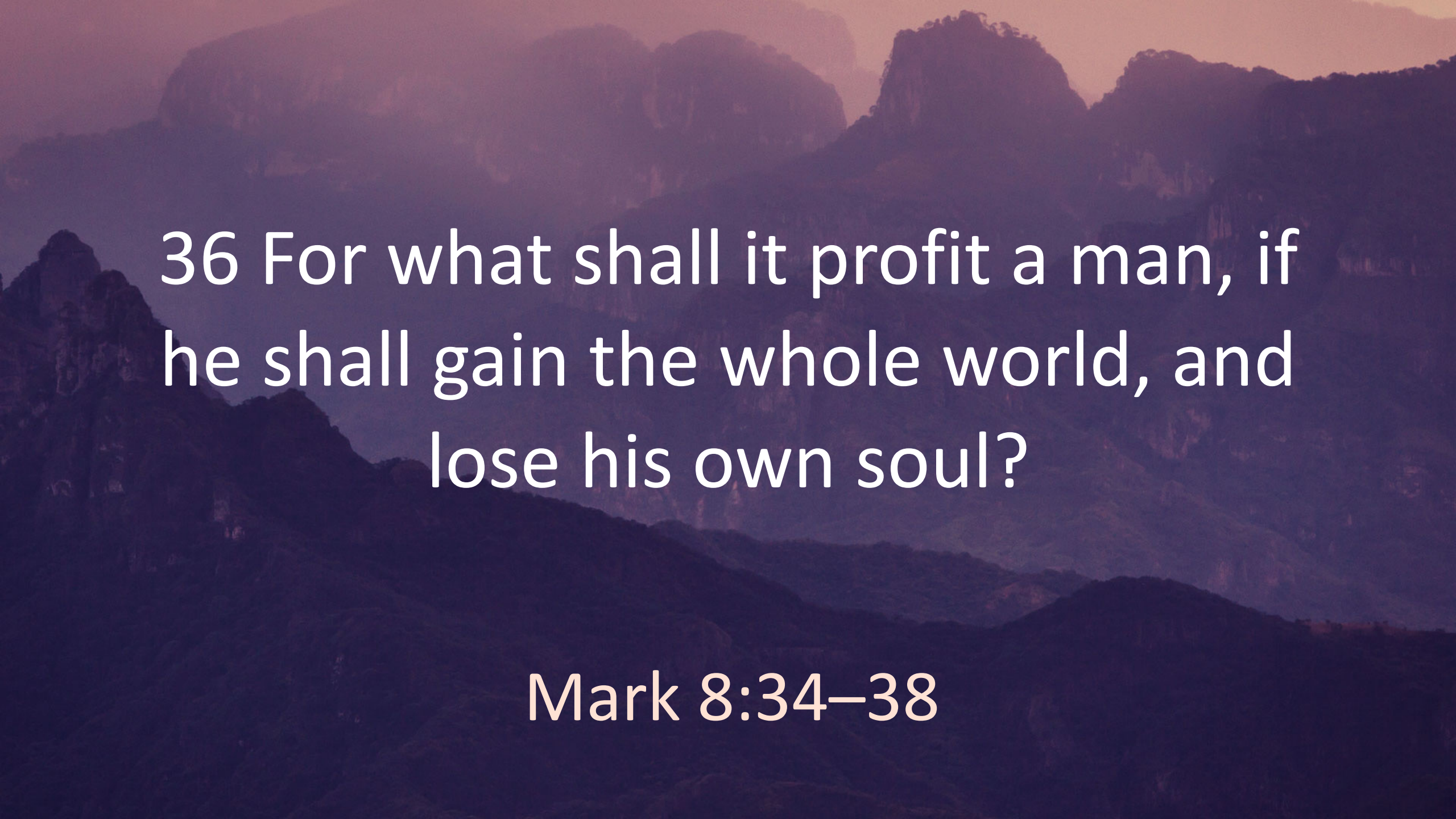
34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

Mark 8:34–38



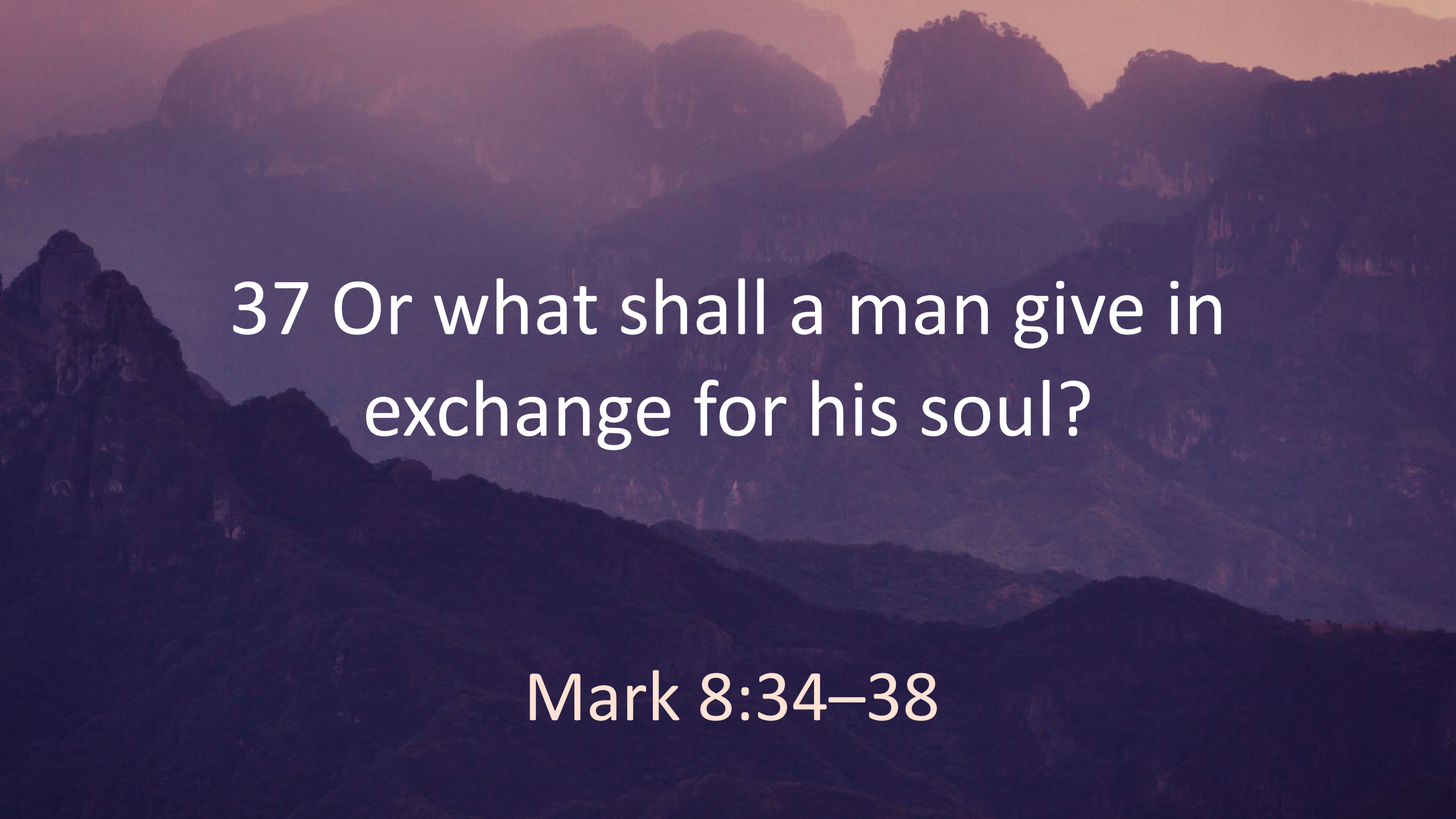
35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Mark 8:34–38



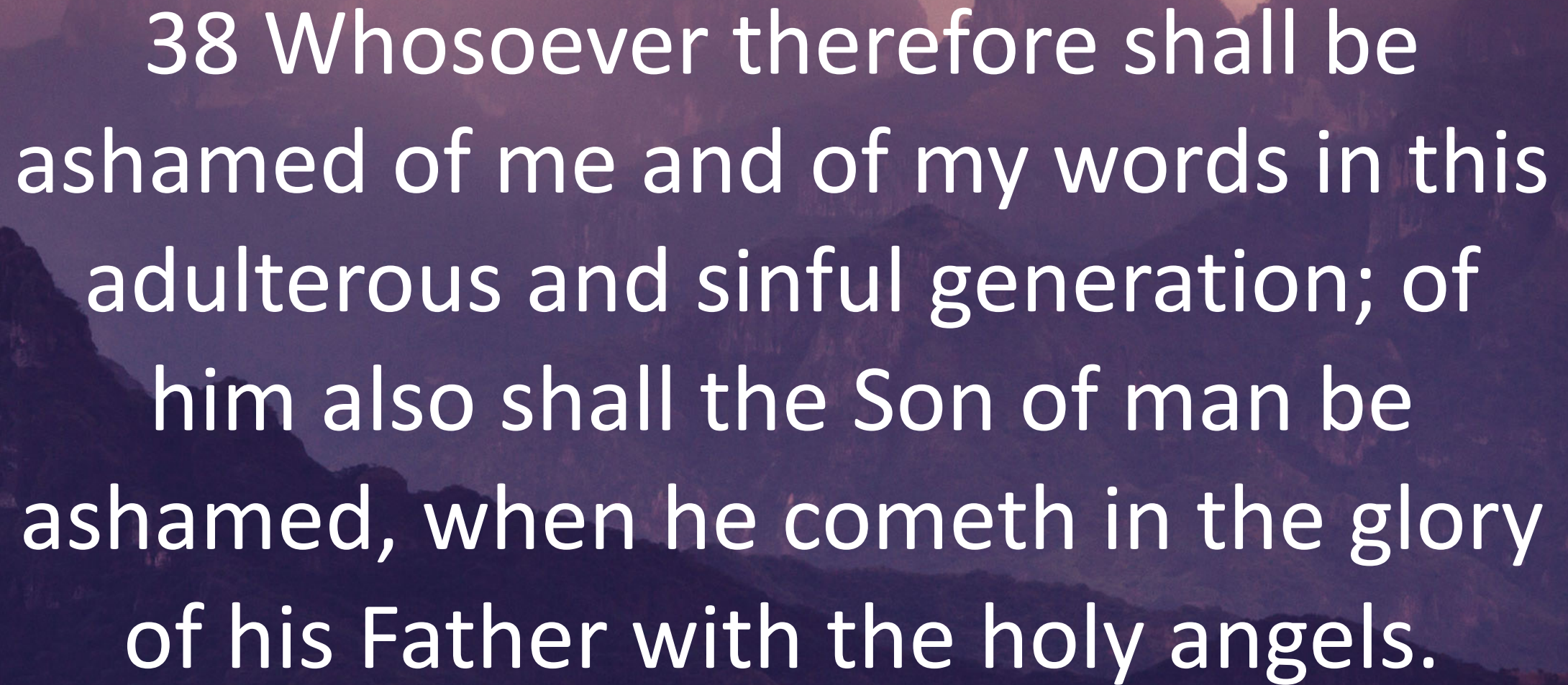
36 For what shall it profit a man, if  
he shall gain the whole world, and  
lose his own soul?

Mark 8:34–38



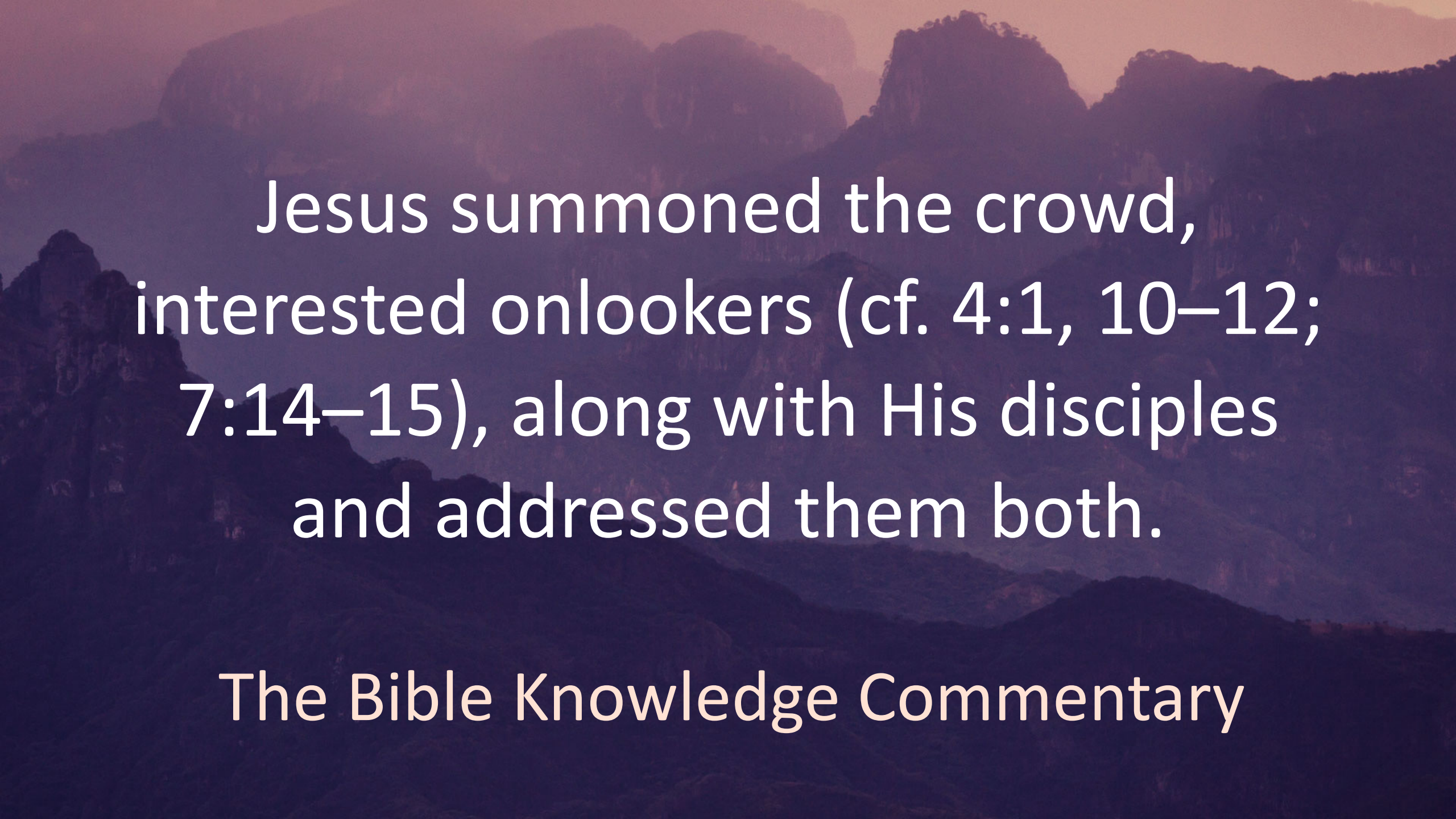
37 Or what shall a man give in  
exchange for his soul?

Mark 8:34–38



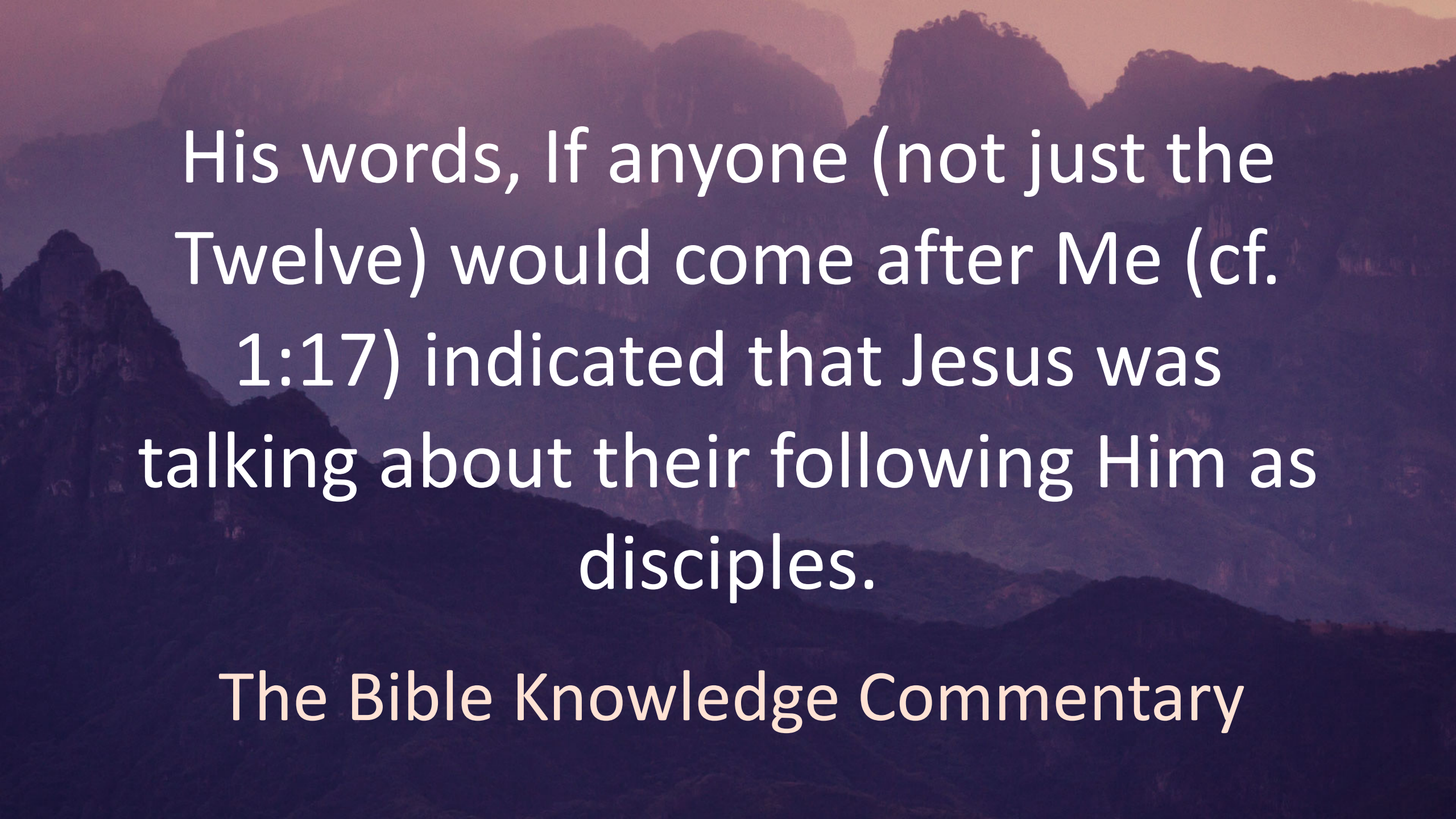
38 Whosoever therefore shall be  
ashamed of me and of my words in this  
adulterous and sinful generation; of  
him also shall the Son of man be  
ashamed, when he cometh in the glory  
of his Father with the holy angels.

Mark 8:34–38



Jesus summoned the crowd,  
interested onlookers (cf. 4:1, 10–12;  
7:14–15), along with His disciples  
and addressed them both.

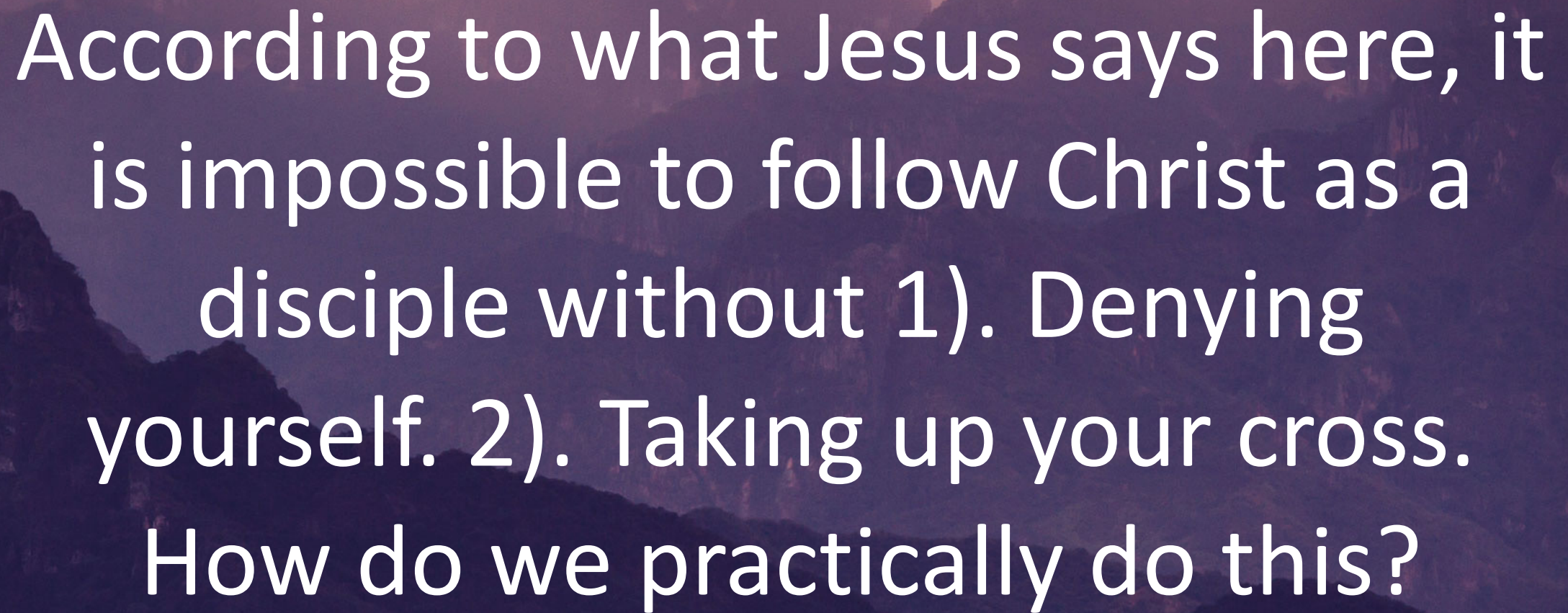
The Bible Knowledge Commentary



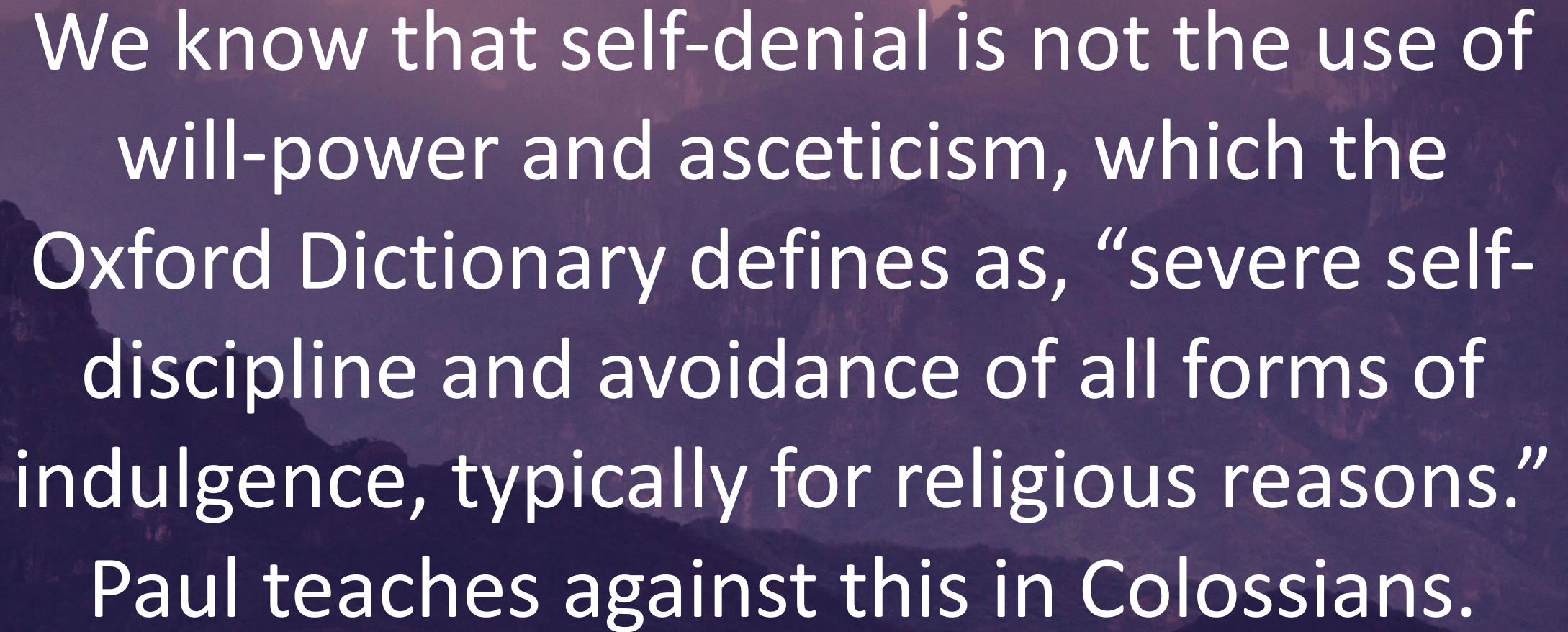
His words, If anyone (not just the Twelve) would come after Me (cf. 1:17) indicated that Jesus was talking about their following Him as disciples.

The Bible Knowledge Commentary

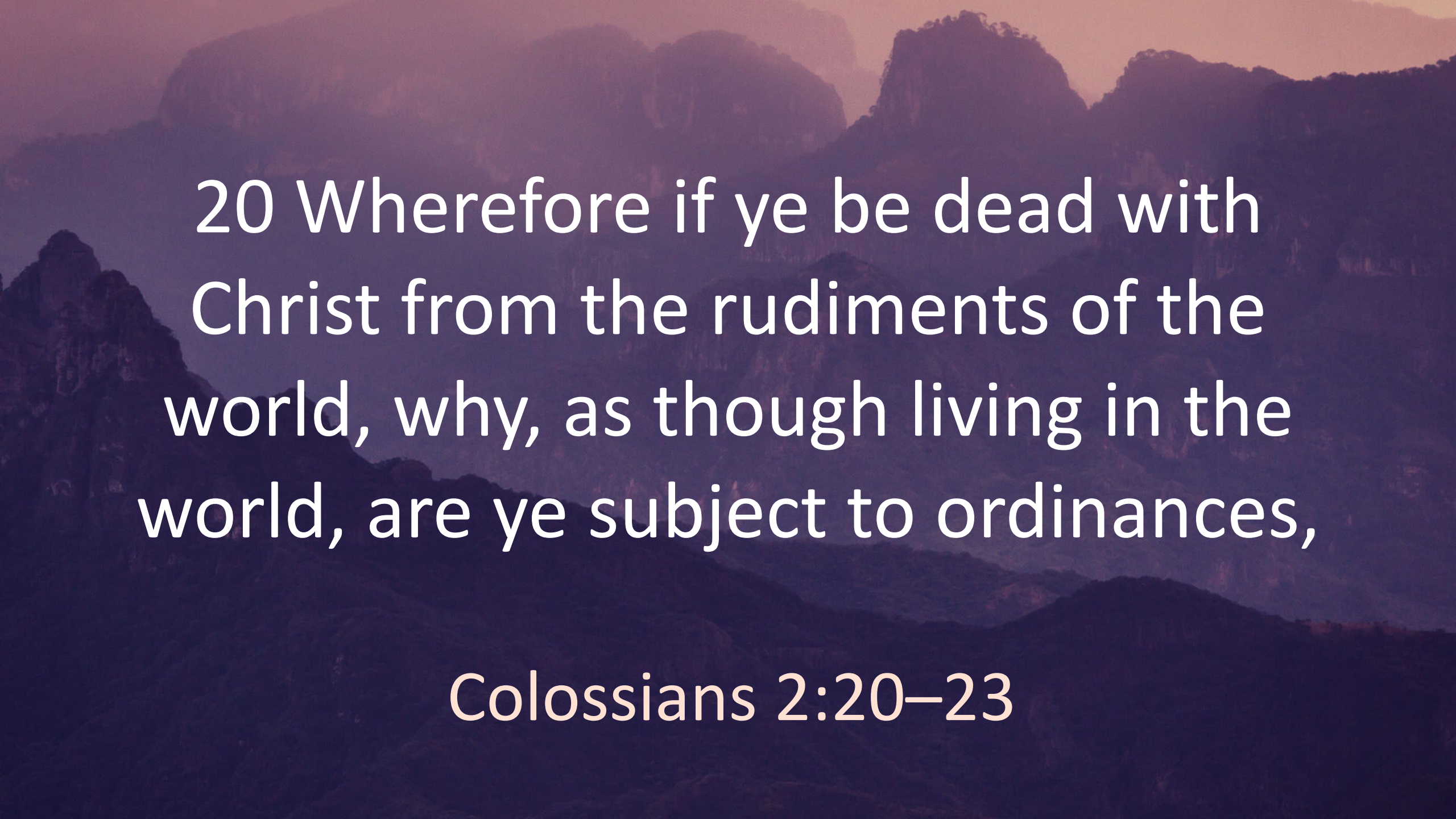




According to what Jesus says here, it is impossible to follow Christ as a disciple without 1). Denying yourself. 2). Taking up your cross. How do we practically do this?



We know that self-denial is not the use of will-power and asceticism, which the Oxford Dictionary defines as, “severe self-discipline and avoidance of all forms of indulgence, typically for religious reasons.” Paul teaches against this in Colossians.



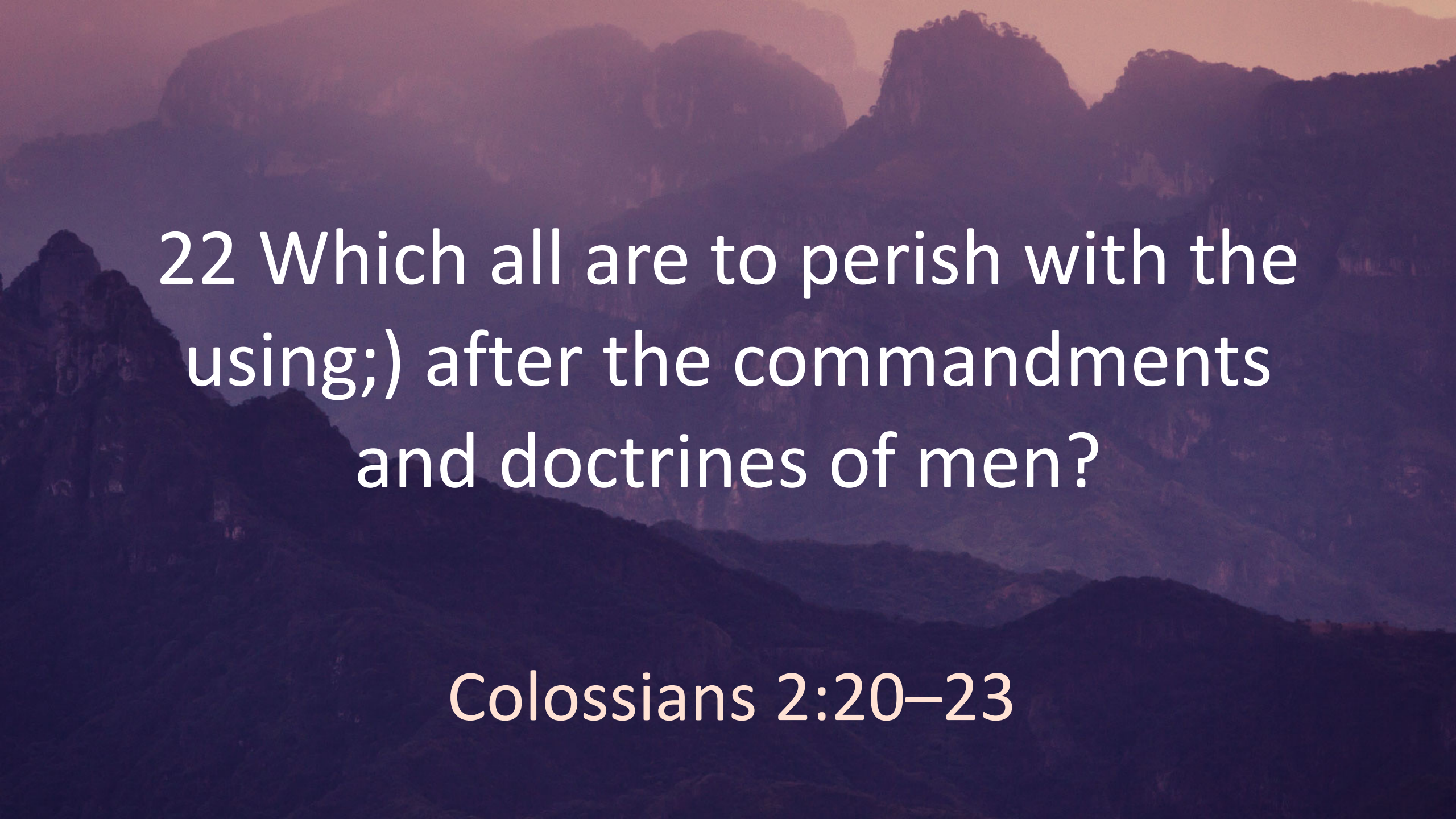
20 Wherefore if ye be dead with  
Christ from the rudiments of the  
world, why, as though living in the  
world, are ye subject to ordinances,

Colossians 2:20–23



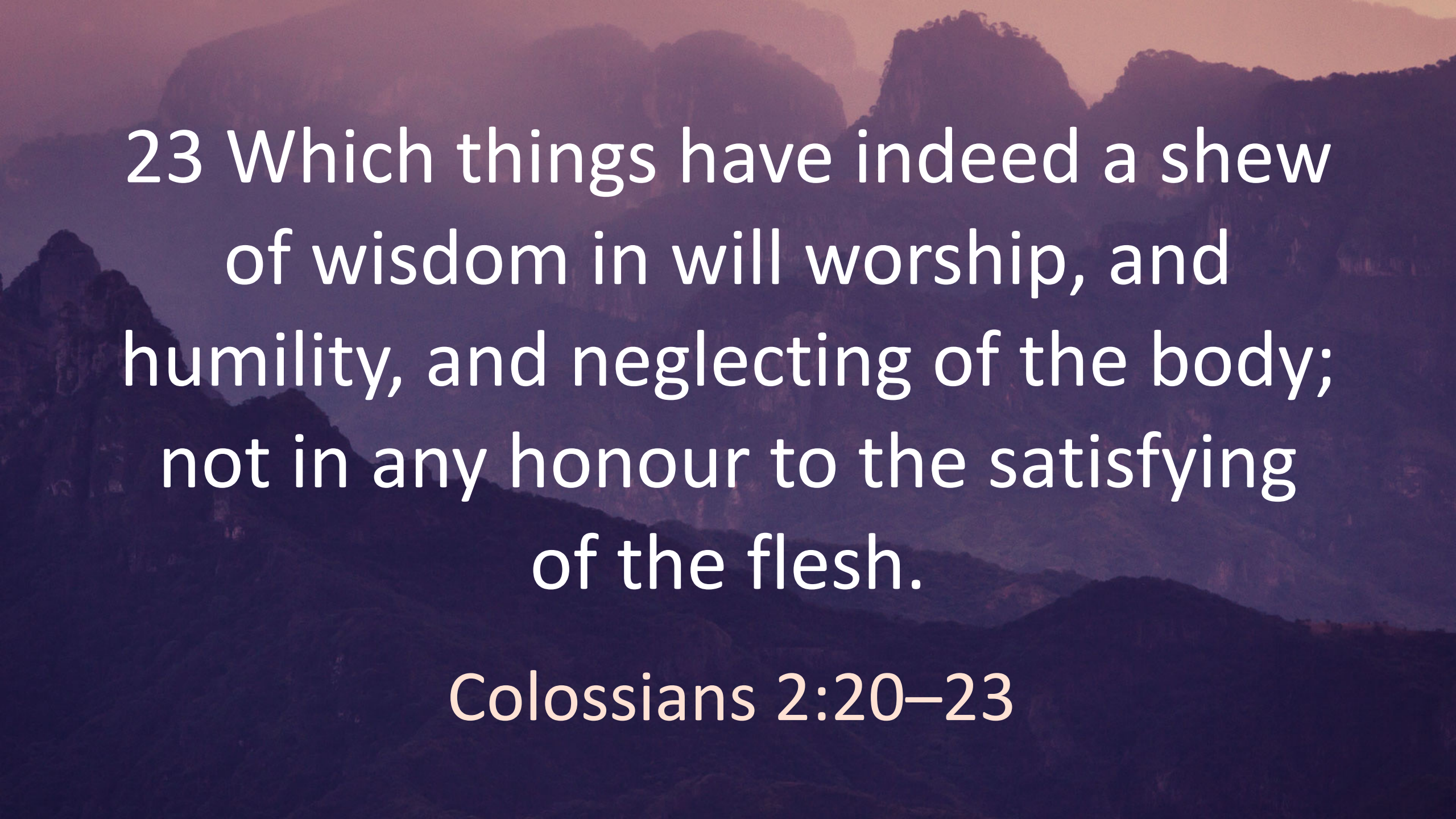
21 (Touch not; taste not; handle not;

Colossians 2:20–23



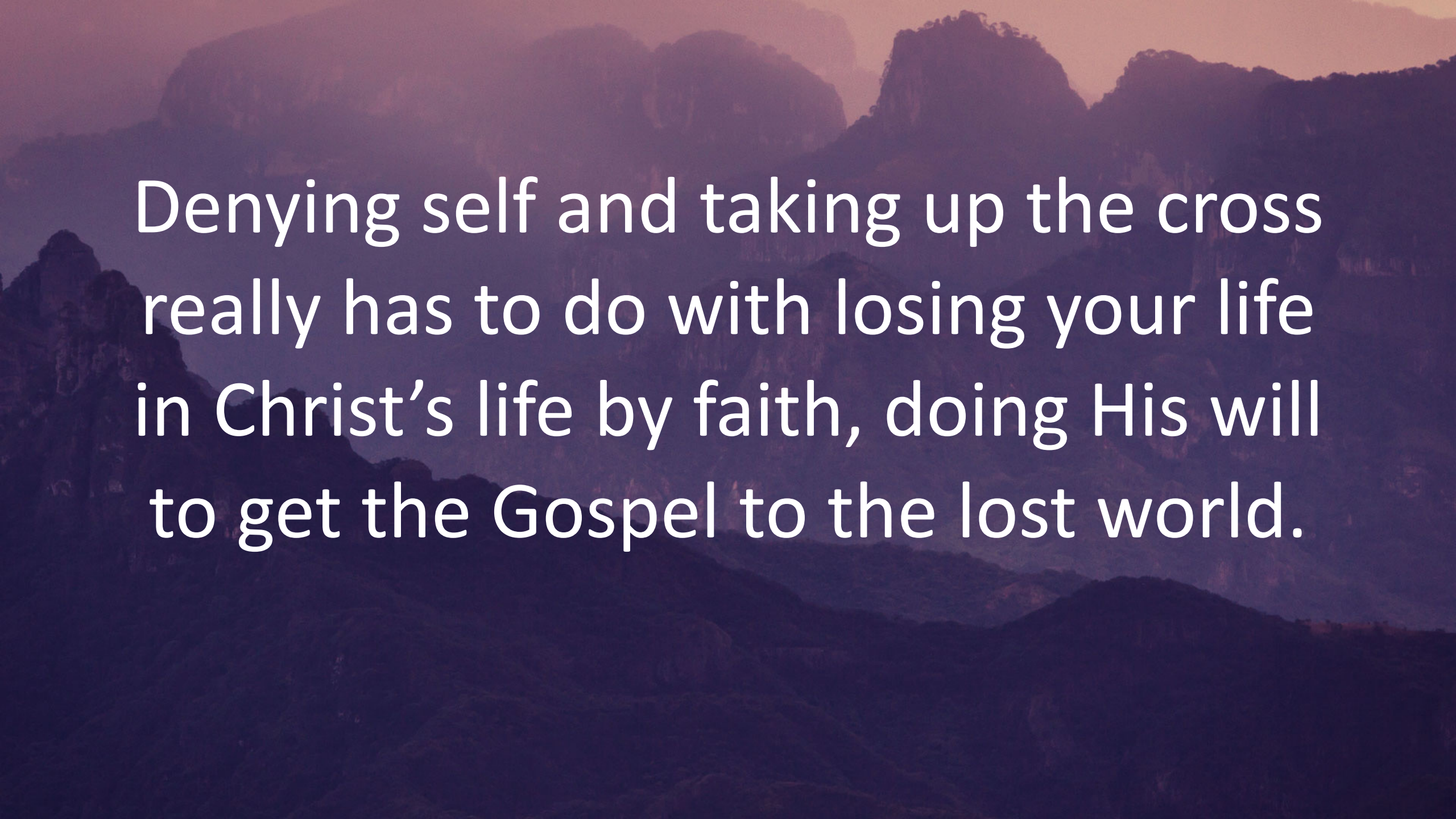
22 Which all are to perish with the  
using;) after the commandments  
and doctrines of men?

Colossians 2:20–23

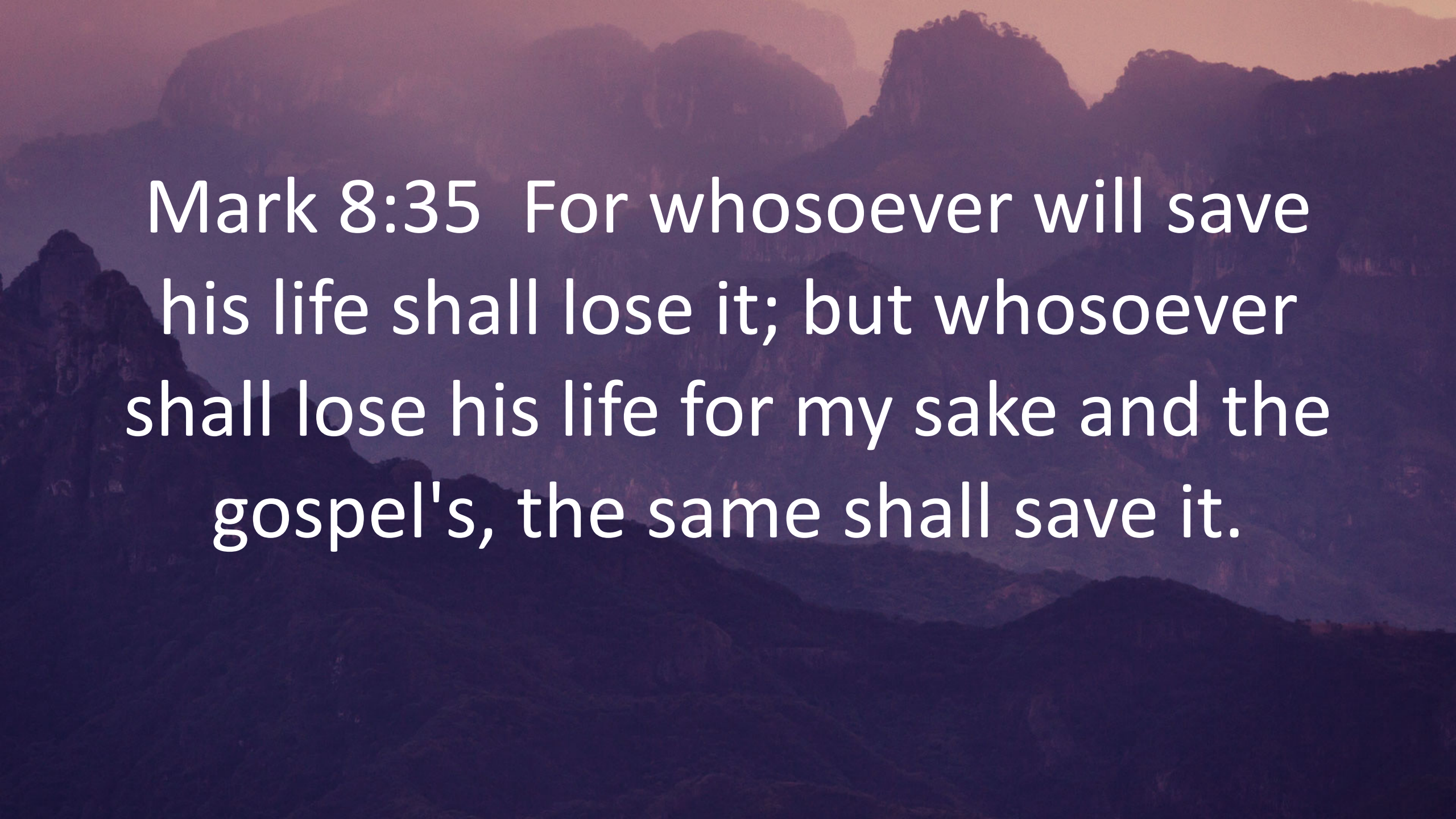


23 Which things have indeed a shew  
of wisdom in will worship, and  
humility, and neglecting of the body;  
not in any honour to the satisfying  
of the flesh.

Colossians 2:20–23

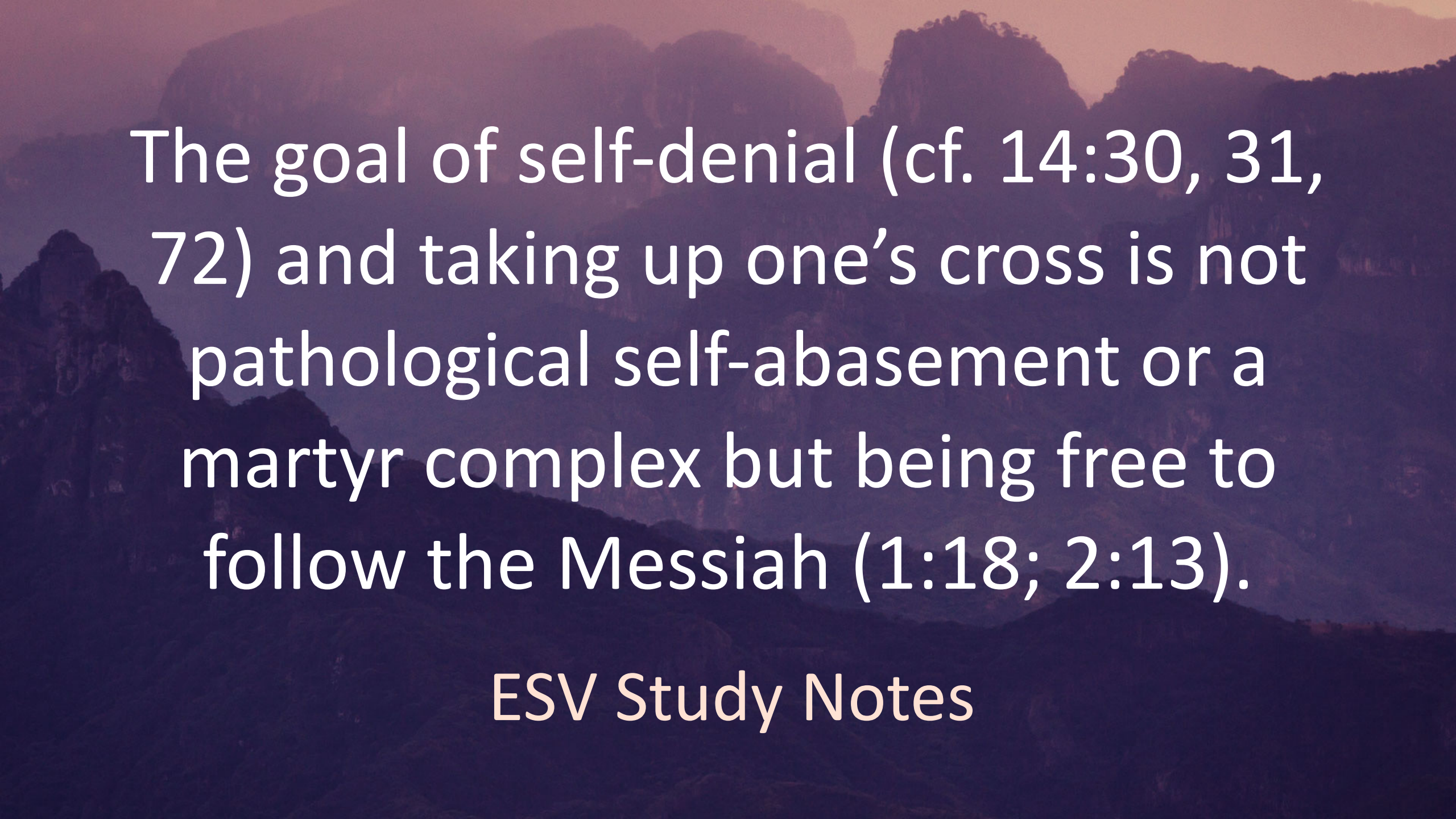


Denying self and taking up the cross really has to do with losing your life in Christ's life by faith, doing His will to get the Gospel to the lost world.



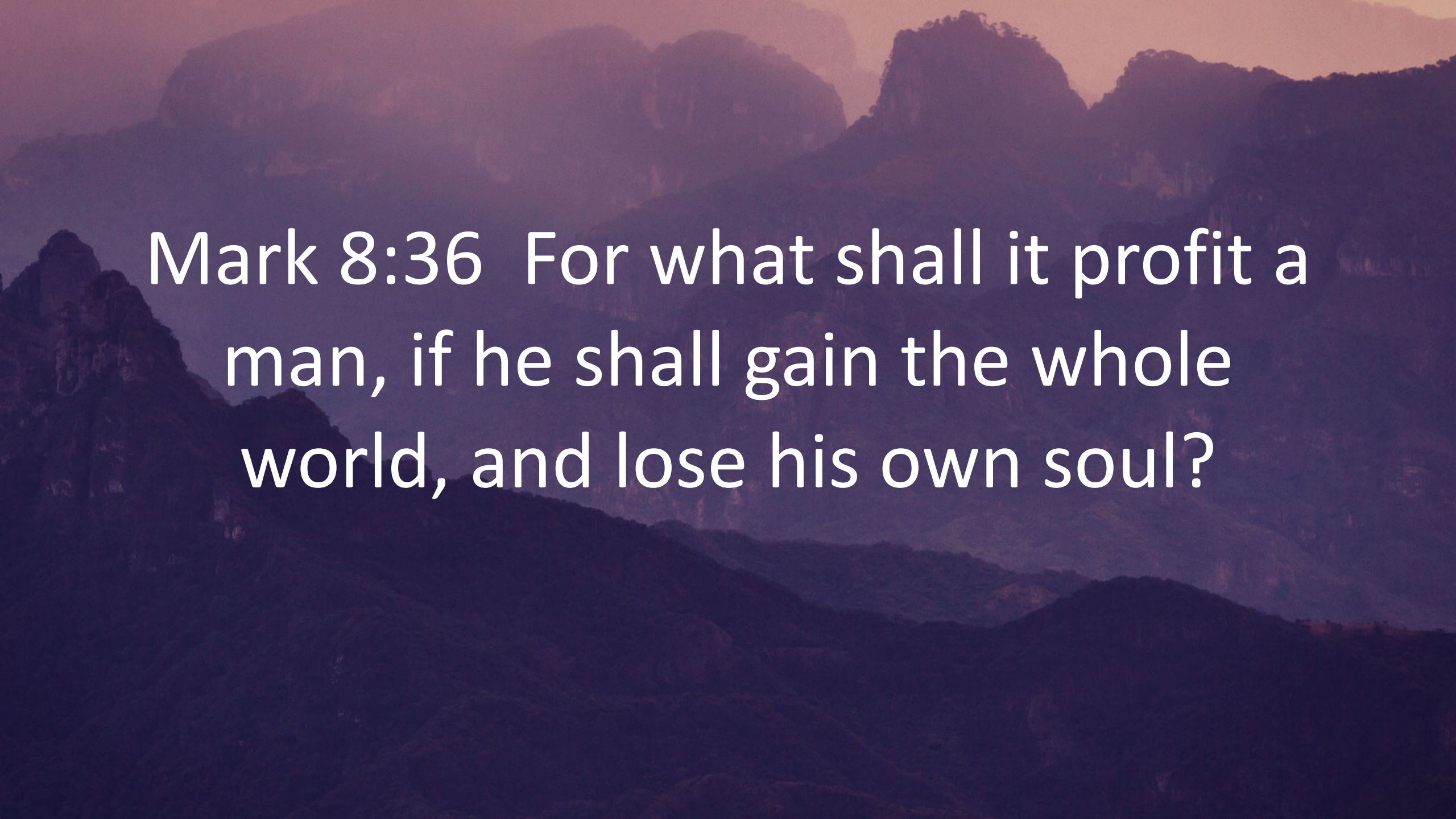
Mark 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.



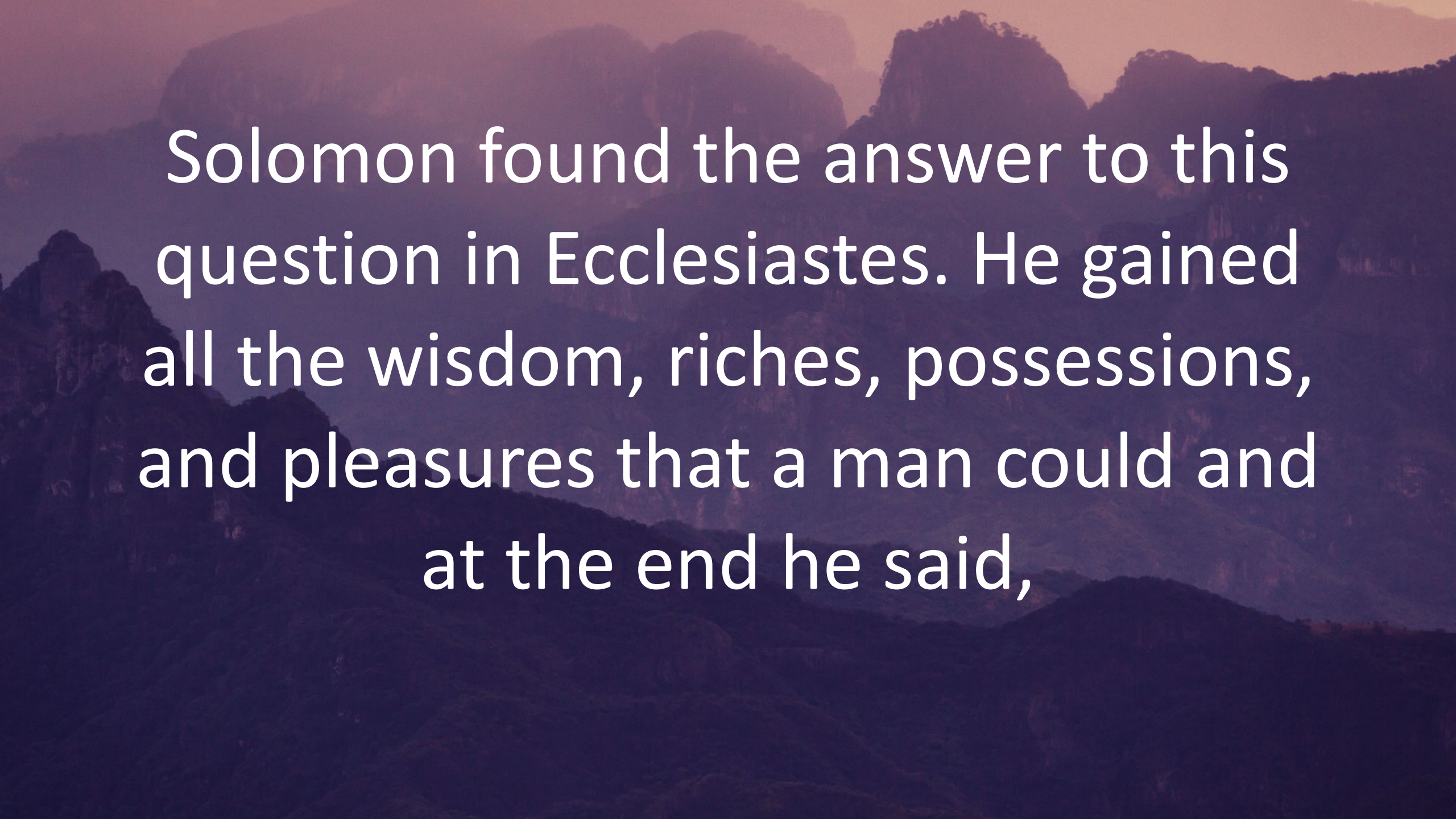


The goal of self-denial (cf. 14:30, 31, 72) and taking up one's cross is not pathological self-abasement or a martyr complex but being free to follow the Messiah (1:18; 2:13).

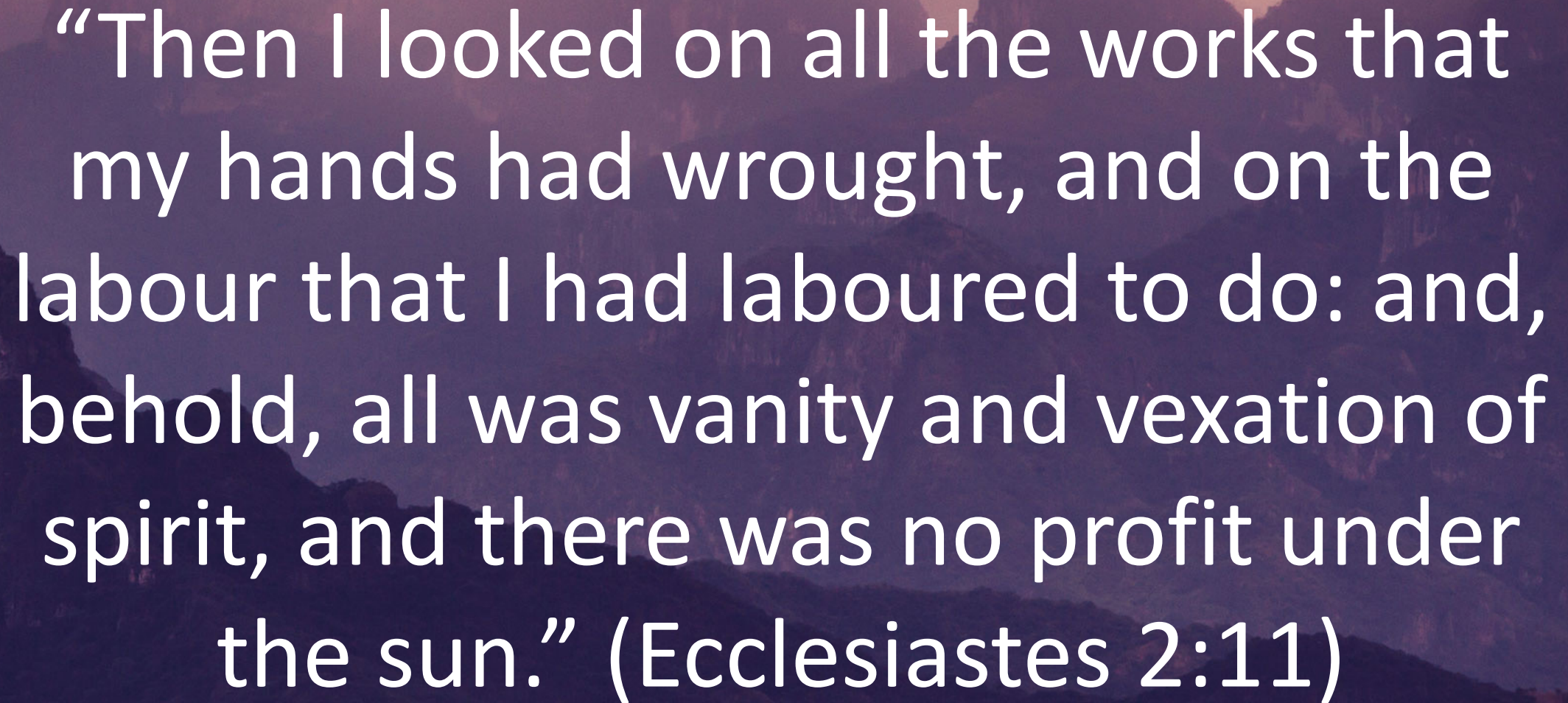
ESV Study Notes



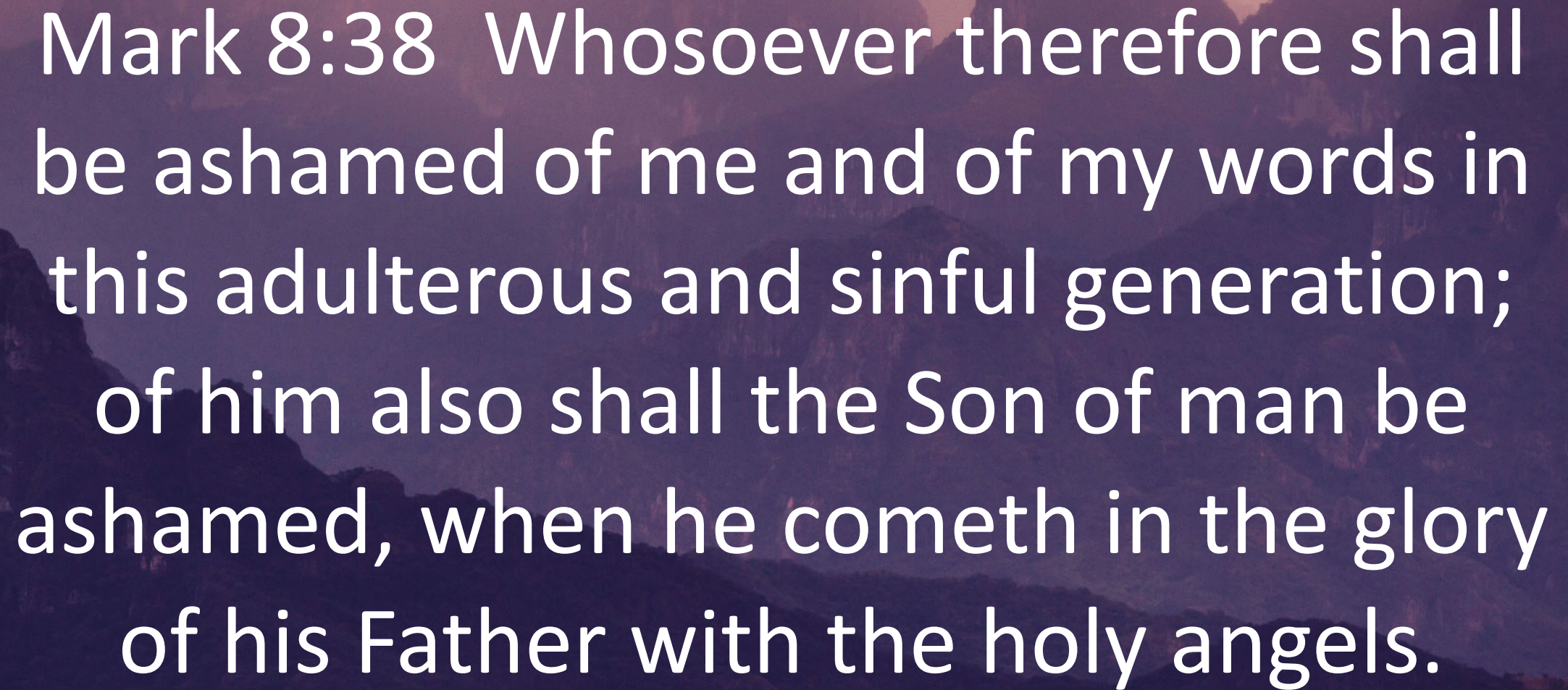
Mark 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?



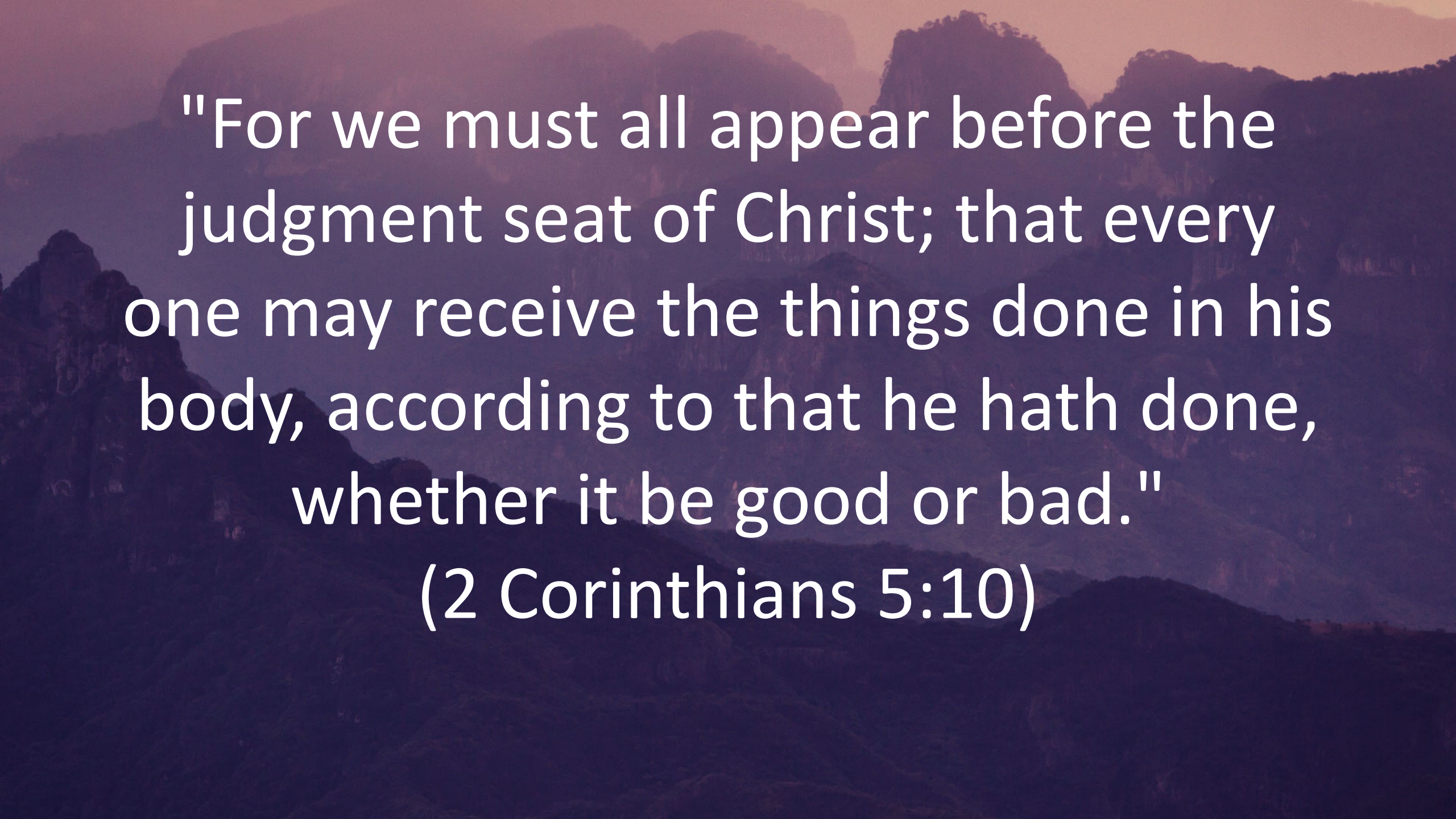
Solomon found the answer to this question in Ecclesiastes. He gained all the wisdom, riches, possessions, and pleasures that a man could and at the end he said,



“Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.” (Ecclesiastes 2:11)



Mark 8:38 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.



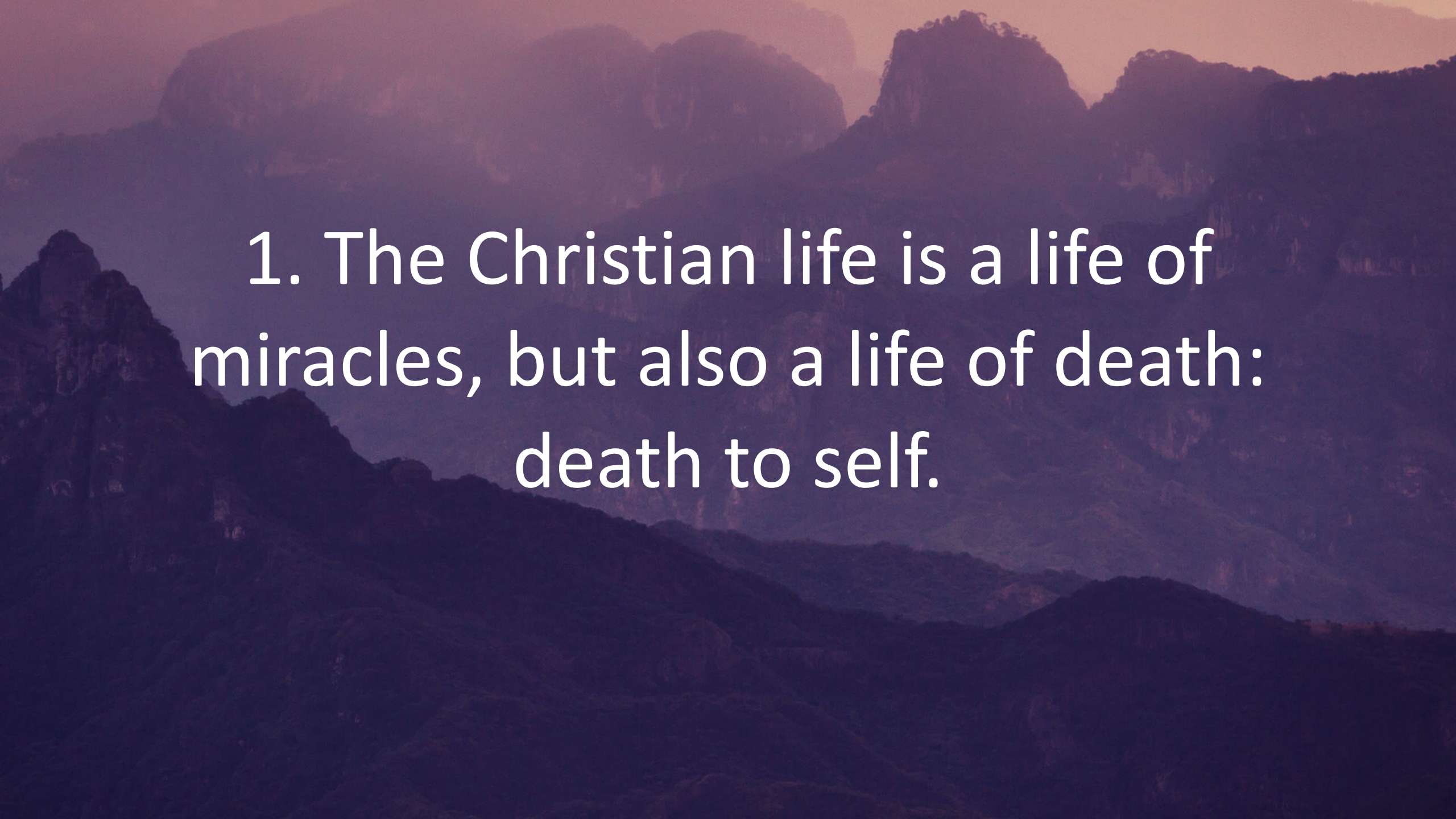
"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

(2 Corinthians 5:10)



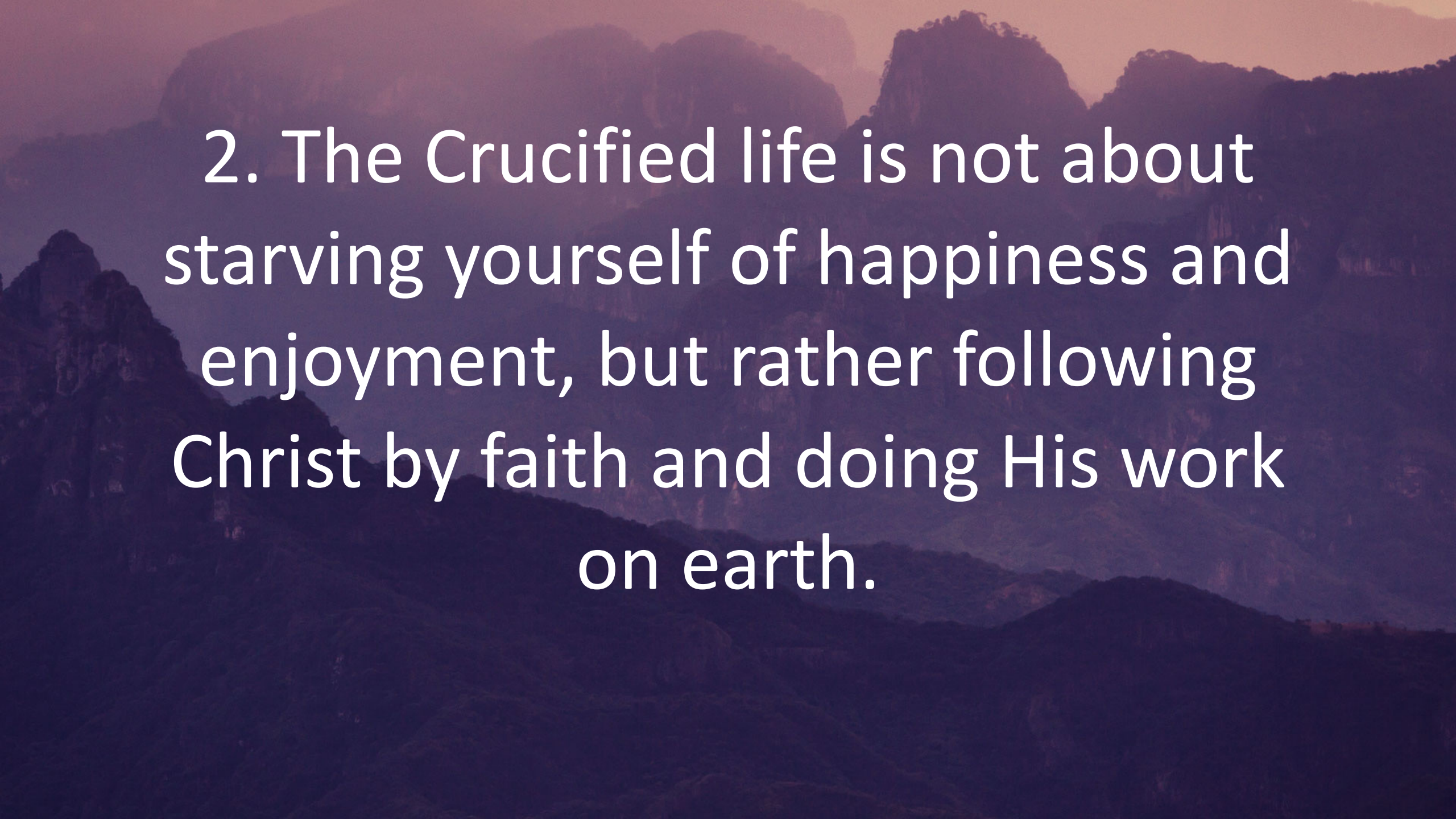
# In Summary:

HEALING & DEATH

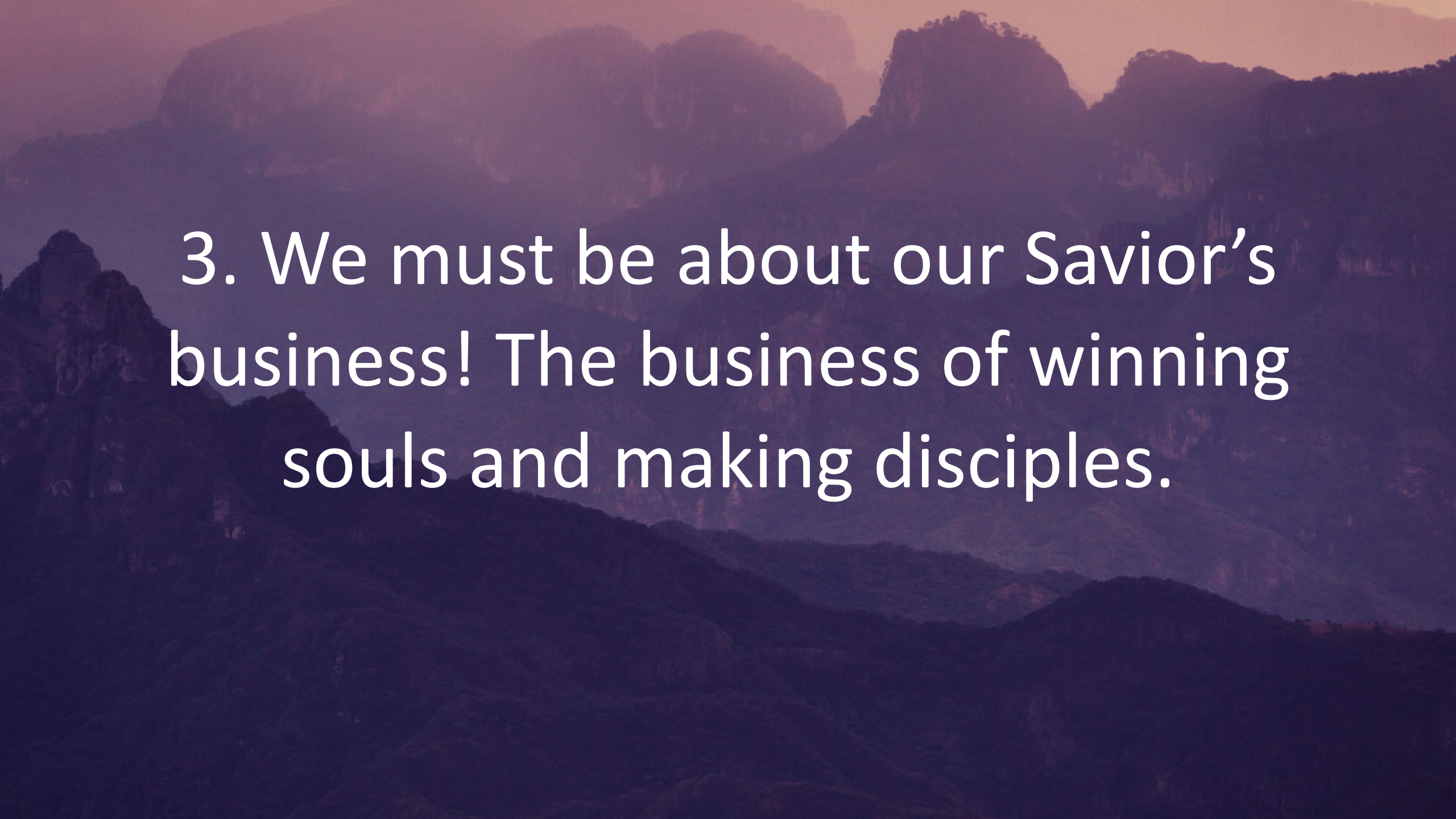


1. The Christian life is a life of miracles, but also a life of death: death to self.





2. The Crucified life is not about starving yourself of happiness and enjoyment, but rather following Christ by faith and doing His work on earth.



3. We must be about our Savior's business! The business of winning souls and making disciples.