

# Mark 8:10-38

8:10-13 –

“And immediately he got into the boat with his disciples and went to the district of Dalmanutha. 11 The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. 12 And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.” 13 And he left them, got into the boat again, and went to the other side.

1. Dalmanutha – only mentioned here. Assumed to be on NW side of Galilee near Magadan (Magdala). Most likely a fishing port outside the city just north of Tiberius. In 1971 an ancient anchorage was found at this very location. Hints of this location are found in the Talmud and Josephus identifying a location associated with a “wall” that would be down the hill towards this port on the Sea of Galilee.
2. 8:11 – is clearly a verse describing an attack by the Pharisees.

2532 [e]	1831 [e]	3588 [e]	5330 [e]	2532 [e]	756 [e]	4802 [e]	846 [e]	2212 [e]	3844 [e]
Kai	exelthōn	hoi	Pharisaioi	kai	erxanto	syzetein	autō	zētountes	par'
11 Καὶ	ἐξῆλθον	οἱ	Φαρισαῖοι	καὶ	ἤρξαντο	συζητεῖν	αὐτῷ ,	ζητοῦντες	παρ'
And	went out	the	Pharisees	and	began	to dispute with	Him	seeking	from
Conj	V-AIA-3P	Art-NMP	N-NMP	Conj	V-AIM-3P	V-PNA	PPro-DM3S	V-PPA-NMP	Prep

  

846 [e]	4592 [e]	575 [e]	3588 [e]	3772 [e]	3985 [e]	846 [e]
autou	semeion	apo	to	ouranou	peirazontes	auton
αὐτοῦ	σημεῖον	ἀπὸ	τοῦ	οὐρανοῦ ,	πειράζοντες	αὐτόν .
Him	a sign	from	-	heaven	testing	Him
PPro-GM3S	N-ANS	Prep	Art-GMS	N-GMS	V-PPA-NMP	PPro-AM3S

- a. “went out” – *exelthōn* – can include in military rank.
  - b. “dispute” – *suzeteo* – “to examine together, to dispute”. Used by Mark in 1:27; 8:11; 9:10; 9:14; 9:16; 12:28.
  - c. “seeking”
  - d. “a sign” – *semeion* – “to seek” translated as “seek, search for, desire, require, demand”. It is a word used by Mark several times by those who seek to gain control.
  - e. “testing” – *peirazo* - “to make proof of”, “to attempt”, “to test”, “to tempt”. Used of Satan “tempting” Jesus in Matthew and Mark 1:13. This is not a true test used to determine the value, but an attempt to cause someone to stumble by putting an obstacle in their path. Mark uses this 3 more times of the Pharisees (8:11; 10:2; 12:15)
3. “sign from heaven”
    - a. 1 Corinthians 1:22-23 Paul states, “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,”
    - b. A prophet with a sign, but a false message was still a false prophet according to Deut. 13:1-5
    - c. Deut. 18:22 – “when a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.”
    - d. A “sign” is not merely a “miracle” (*dynamis*). This is a sign from heaven most likely meaning from God himself confirming that Jesus is the Messiah.

4. 8:12 –

2532 [e]	389 [e]	3588 [e]	4151 [e]	846 [e]	3004 [e]	5101 [e]	3588 [e]	1074 [e]	3778 [e]
Kai	anastenaxas	tō	pneumati	autou	legei	Ti	hē	genea	hautē
12 Καὶ	ἀναστενάξας	τῷ	πνεύματι	αὐτοῦ ,	λέγει ,	Τί	ἡ	γενεὰ	αὕτη
And	having sighed deeply	in the	spirit	of Him	He says	Why	the	generation	this
Conj	V-APA-NMS	Art-DNS	N-DNS	PPro-GM3S	V-PIA-3S	IPro-ANS	Art-NFS	N-NFS	DPro-NFS

  

2212 [e]	4592 [e]	281 [e]	3004 [e]	4771 [e]	1487 [e]	1325 [e]	3588 [e]	1074 [e]	3778 [e]	4592 [e]
zetei	semeion	amen	legō	hymin	ei	dothesetai	tē	genea	tautē	semeion
ζητεῖ	σημεῖον ?	ἀμὴν	λέγω	ὑμῖν ,	εἰ	δοθήσεται	τῇ	γενεᾷ	ταύτῃ	σημεῖον .
seeks	a sign	Truly	I say	to you	if	there will be given	to the	generation	this	a sign
V-PIA-3S	N-ANS	Heb	V-PIA-1S	PPro-D2P	Conj	V-FIP-3S	Art-DFS	N-DFS	DPro-DFS	N-NNS

- a. “having sighed deeply in the spirit” also means “groaning in his spirit” .
  - i. This word “sigh” or “groan” is *anastenaxas* and is used 30x in all of Greek literature. It is not an expression of anger or indignation, but an expression of dismay and despair. It is used in Greek of a person who is pushed to their limit of faithfulness.
  - ii. This is the same emotion the Lord expressed to the wilderness generation
  - iii. The reference to “this generation” recalls the generation of Noah or the generation of the Exodus.
- b. The end of this verse is:
  - i. “a Semitic construction implying categorical denial” meaning something like, “If a sign shall be given to this generation, may I die!” (Edwards in Pillar NT Commentary on Mark).
  - ii. And, Strauss in Zondervan Exegetical Commentary for Mark says, “What follows is a Semitic oath formula. The oath is commonly translated in English versions as something like, “No sign will be given to this generation!” But a literal rendering of the Greek is, “If a sign will be given to this generation”. This is the protasis (the “if” part) of a conditional sentence. The apodosis (“May God...”) is implied and has dropped through ellipsis. The oath is self-imprecatory and means something like, “May God judge me severely if a sign will be given to this generation” hence the idiomatic translation: “No sign will be given to this generation”
  - iii. A similar oath formula is in Psalm 95:11 – “So I swore on oath in My anger, “They shall never enter My rest.”

“For forty years I was angry with that generation, and I said, “They are a people whose hearts go astray, and they have not known My ways.” So I swore on oath in My anger, “They shall never enter My rest.” – Psalm 95:10-11

5. 8:13 – Jesus leaves them here in Galilee like he will leave them in the Temple in Mark 13:1-2 - “And as he came out of the temple, one of his disciples said to him, “Look, Teacher, what wonderful stones and what wonderful buildings!” And Jesus said to him, “Do you see these great buildings? There will not be left here one stone upon another that will not be thrown down.”

8:14-21 –

“Now they had forgotten to bring bread, and they had only one loaf with them in the boat. 15 And he cautioned them, saying, “Watch out; beware of the leaven of the Pharisees and the leaven of Herod.”

16 And they began discussing with one another the fact that they had no bread. 17 And Jesus, aware of this, said to them, “Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? 18 Having eyes do you not see, and having ears do you not hear? And do you not remember?

19 When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” 20 “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” 21 And he said to them, “Do you not yet understand?”



8:22-26 –

“And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. 23 And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, “Do you see anything?” 24 And he looked up and said, “I see people, but they look like trees, walking.” 25 Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. 26 And he sent him to his home, saying, “Do not even enter the village.”

8:27-30 –

“And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” 28 And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” 29 And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” 30 And he strictly charged them to tell no one about him.

8:31-33 –

“And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. 32 And he said this plainly. And Peter took him aside and began to rebuke him. 33 But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

8:34-38 – “And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. 35 For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. 36 For what does it profit a man to gain the whole world and forfeit his soul? 37 For what can a man give in return for his soul? 38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”