

Blindness, Part 1
Mark 8:11-21
ABC 5/28/23

Remember the song, *Sign, sign, everywhere a sign...?*¹ Or Comedian Bill Engvall, *Here's Your Sign* bit? In our passage today the Pharisees ask Jesus for a sign but He's given them all the signs He's going to. Following Jesus' time spent in Gentile areas, we left off last week with He & His disciples returning to the Jewish side of the Sea of Galilee. They had left some months before & traveled to Tyre where He healed the woman's demon-possessed daughter & talked with her about bread crumbs falling from the table. From there to Sidon & then to the Decapolis where the deaf mute was healed. He wraps up His Gentile ministry with the multiplication of the bread & feeding the 4k. He returns to the west shore of Galilee & has the last major showdown with the religious leaders in Galilea (2:16, 18, 24; 3:6; 7:1, 5), which sets the stage for the confrontation in Jerusalem. This conflict with the Pharisees is the backdrop to vss 14-21 where the disciples are warned about **the leaven of the Pharisees** & are in danger of going the same way as the Pharisees. This passage illustrates the difference between those who are permanently blind & those whose blindness is temporary. On one hand, the Pharisees' unwillingness to receive the truth signified a terminal condition with eternal consequences. On the other hand, Jesus' disciples desired to embrace the truth. Though they often struggled to grasp spiritual realities, their lack of sight was only temporary.

1. Blindness of the Pharisees 10-11

According to Mt 16:1, **the Pharisees** who **came out** to meet Jesus were accompanied by a group of Sadducees. Under normal circumstances, the Pharisees & Sadducees were rivals. The Pharisees were legalists who sought to separate themselves from any kind of defilement. Zealous to build a fence around the Law, they elevated rabbinic traditions to a place of equal or higher authority than Scripture. The Sadducees had no regard for the traditions of the Pharisees. Though they paid lip service to the law, they denied the existence of angels, the resurrection of the body, & the immortality of the soul. Sadly, the Sadducees were the guardians of temple policies & operations,

¹ Five Man Electrical Band

including corrupt practices like money changing & the sale of sacrificial animals. Despite their animosity toward each other, the Pharisees & Sadducees were united by their common rejection of the Savior.² The Pharisees **began to argue** which can mean *discuss, dispute, debate, or question*. Their goal is **to test Him**. They do so by asking for **a sign from heaven**. They want *proof or authentication* of who He is. A **sign from heaven** may mean a cosmic sign in the sky but more likely it's in the sense as *from God*. It's unlikely the Pharisees denied that Jesus performed miracles; after all, they'd seen some & heard of many. They'd acknowledged Jesus' exorcisms (3:22) but attributed them to Satan. They aren't just asking for a miracle, they're demanding evidence that His authority truly comes from God. In the gospels, those who ask for signs are those who've refused to believe the evidence already given (Mt 12:39; 16:4; Lk 11:16, 29; Jn 2:18–19; 6:30). The passage recalls Paul's statement that while the Greeks seek wisdom, **Jews ask for signs** (1 Cor 1:22). The Pharisees were setting a trap, intended **to test** Jesus in the hopes He'd fail & be discredited. As it was, Jesus had already provided ample evidence to demonstrate His divine power, including heavenly signs (Mk 1:9–11; 4:39–41), but they blindly refused to believe in Him. By asking for a sign they were implying the miracles already performed were insufficient. The truth is they didn't need more proof. Even if Jesus granted their request, their unbelief would have remained unchanged (Jn 12:37–40). They didn't recognize that Jesus, the incarnate Son of God standing in their midst, was Himself the ultimate sign from heaven (Jn 8:23). No wonder Jesus greeted this request for a sign by sighing. **12**

Jesus **sighs deeply**. This is a sigh of grief & frustration at the stubbornness & blindness of the religious leaders. Their willful blindness broke Jesus' heart. Jesus responds with a rhetorical question that reveals the hypocrisy of the Pharisees' request. **Why does this generation seek for a sign?** They don't need to since they've already been blessed with the power & presence of the kingdom of God in Jesus Himself. Their blindness was so severe they refused to receive their own Messiah (Jn 1:11). The phrase **this generation** often carries a disapproving sense. For example, remember the sinful **generation** of the flood (Gen 7:1) or the grumbling **generation** of Israelites in

² John MacArthur, *Mark 1–8*, p 398

the wilderness? Jesus will speak again of **this adulterous & sinful generation** in 8:38 & as an **unbelieving generation** in 9:19. Jesus' says **Truly I say to you no sign will be given to this generation** (12b). Their willful rejection of Him was such that nothing would ever convince them to believe. Therefore, there was no reason for Jesus to perform another miracle since it would have only compounded their guilt. Matthew's account expands by saying:

The Pharisees & Sadducees came up, & testing Jesus, they asked Him to show them a sign from heaven. But He replied to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' & in the morning, 'There will be a storm today, for the sky is red & threatening.' Do you know how to discern the appearance of the sky, but cannot discern the signs of the times? An evil & adulterous generation seeks after a sign; & a sign will not be given it, except the sign of Jonah." & He left them & went away (16:1-5).

Because they insisted on seeing a heavenly sign Jesus used an illustration involving the skies. They predicted the weather by looking to the color of the sky. They were better meteorologists than theologians. They could recognize a coming storm from something as subtle as a change of color in the sky but they failed to recognize the coming of the Messiah in spite of the ample evidence that was in front of them. If the countless miracles Jesus had already performed didn't convince them, nothing else would (Jn 5:36; 10:37-38). Jesus' reference to the sign of Jonah referred to His death & resurrection (Mt 12:39-40), the ultimate testimony to His power & victory over sin, death, & Satan. Sadly, even that would knowingly be rejected by the religious leaders, who bribed the Roman soldiers & told them to spread lies about what actually took place at the tomb (Mt 28:11-15).³ Jesus' pronouncement in vs 12 has a sense of finality about it. He now turns & leaves as abruptly as He came. **13**

Knowing they wouldn't believe, Jesus left them (Mt 16:4) to their own self-righteous delusions. They were blind men (Mt 23:17, 19) & blind guides (24) leading their followers to hell by knowingly refusing to believe (Mt 23:15). They'd long since rejected Jesus (Mk 3:6, 22) & He now rejects them. This finality recalls Jesus' words in 4:12, where He declared that the religious leaders would be ever seeing but never perceiving & ever hearing but never understanding (Is 6:9-10). Jesus is saying, *I am the sign you're seeking. There's no greater sign of the glorious presence, compassion,*

³ John MacArthur, *Mark 1-8*, pp 400-401

& grace of God. If I'm not enough to satisfy you, nothing will. From this point forward, Jesus' miracles, like His parables, would primarily be intended for His disciples & not for the religious leaders or even the crowds. His public ministry in Galilee was coming to its end. When He later made a trip through the region, He did so secretly (Mk 9:30). The people of Galilee had been given ample opportunity to repent & believe, but they didn't (Mt 11:20–24). Having been rejected by them, Jesus shifted His focus to Judea, Jerusalem, & ultimately the cross. It's significant that the disciples are about to hear what Jesus told the Pharisees earlier. Will they too fall away & fail to believe? People today who demand that God give them a sign are in a similar situation. God has already given the most important sign of all. He sent His Son who preached the kingdom of God & demonstrated the truth of His words through His miracles, especially the miracle of His resurrection from the dead. That was the ultimate proof of Jesus' identity & mission. You don't need to ask God for a sign. He's already given it. Jesus has come & died & rose from the dead. What more do you want? What more could you need? Yet, all too often, we're like the Pharisees & are blind to the spiritual realities around us & unaware of God's presence & power. How could the Pharisees not have recognized the hand of God in Jesus' miracles? The likely answer is that they were obsessed with their own authority & position & viewed Jesus as a threat. All of us need to take care lest the things of this world, whether position, power, money, comfort, whatever, blind us to the greater purposes of the kingdom of God.⁴ Don't be a Pharisee. Jesus & the disciples get back in the boat. The **other side** of the lake is the northeastern shore, since the boat will arrive at Bethsaida in just a few vss (22). The disciples were in danger of going the way of the Pharisees. They needed some extra help.

The story's told of a man who went to a bank & said he wanted some money. The teller asked him to make out a check but the man refused. The teller said, *If you won't write a check, I can't give you any money.* The man went across the street to another bank, where the same conversation took place. But after this exchange the teller reached across the counter, took him by the ears, & banged his head repeatedly on the counter. After which the man took out a pen & calmly wrote a check. The man returned to the 1st bank & said, *They gave me money across the street.*

How did that happen? asked the teller.

⁴ Mark L. Strauss, *Mark*, p 341

The man answered, *They explained it to me.*⁵

Jesus now explains to His disciples by banging their dense noggins against a hail of questions. *Why are you talking about having no bread? Bang! Do you still not see or understand? Bang! Are your hearts hardened? Bang! Do you have eyes, but fail to see, & ears, but fail to hear? Bang! Don't you remember? Bang! How many baskets of leftovers did you pick up when I broke the 5 loaves for the 5k? 12, they replied. & when I broke the 7 loaves for the 4k, how many baskets of leftovers did you pick up? They answered, 7. Bang! Do you still not get it? Bang! Bang! Bang!*

2. Blindness of the Disciples (14-21) The Pharisees' decisive rejection of Jesus in vss 11–13 is the backdrop to this conversation with His disciples, who are dangerously close to going the same way. Jesus' discussion about bread with the Syrophenician woman (7:24–30) parallels this discussion about bread with His disciples (8:14–21). Her quick insight that God's plan of salvation involves even the Gentiles stands in stark contrast to the disciples' dullness when it comes to spiritual truth. This is also the 3rd of 3 boat scenes in Mark (4:35–41; 6:45–52; 8:13–21), each of which, in some way, illustrates the disciples' lack of faith or failure to know Jesus' mission or identity. The conversation begins with a lack of bread, highlighting the misunderstanding of the disciples. **14** The disciples were preoccupied with their stomachs; they'd **forgotten to take bread** & were arguing about who was at fault. They're all getting hungry & all they can think about is the lack of food. Been there? Gotten *hangry*? That's the disciples here. The mention of the **one loaf** has been debated. Some consider it to be Jesus Himself.⁶ I don't believe that's what it refers to. The point seems to be that 1 little loaf of flatbread isn't enough to feed the 13 in the boat, just as the 5 & 7 loaves weren't adequate to feed the multitudes. **15**

Jesus' warning is emphatic. **Giving orders** means to *charge* or *command*. Jesus was commanding them repeatedly. These are the only 2 commands in the passage. **Watch out** is used elsewhere to refer to strong orders that must be obeyed (5:43; 7:36; 9:9). This is followed by the synonym **beware** meaning *be careful to avoid*. What are they to avoid? **The leaven of the Pharisees & the**

⁵ R. Kent Hughes, *Mark: Jesus, Servant & Savior*, p 190

⁶ Marcus, *Mark 1–8*, pp 509–10; Garland, *Mark*, p 310

leaven of Herod. Matthew's account says Jesus also warned about the **leaven of the ... Sadducees** (16:6). **Leaven** refers to a small amount of dough left over from the previous baking that was mixed with the new to make the bread rise. Though leaven can be used in a positive or neutral sense (Mt 13:33), it's more often a symbol of unholiness, sin, or evil (Mt 16:6–8; 1 Cor 5:6; Gal 5:9). The OT background of this is God's command related to the exodus, Passover, & the Feast of Unleavened Bread, when leaven was to be removed from the home (Ex 12). **Leaven** came to be associated with the permeating power & influence of sin. As Paul says in 1 Cor 5:6, **a little leaven leavens the whole lump of dough.** Mark doesn't say what the **leaven of the Pharisees** is but Matthew identifies it as their **teaching** (Mt 16:11–12) & Luke calls it their **hypocrisy** (Lk 12:1). **The leaven of Herod** seems odd since the Pharisees & Herod had little in common. Some identify the **leaven** with the desire for a sign, which fits the Pharisees in the near context (8:12) but is less obvious for Herod, although Mk 6:14 shows him wondering about Jesus' identity & in Lk 23:8 he hopes to see a sign from Jesus. Herod's **leaven** probably refers to the depraved, immoral behavior that characterized Herod & all who followed him (Mk 6:21–28). That kind of worldliness had no place among the followers of Christ (1 Jn 2:15–17).⁷ **The leaven of the Sadducees** (Mt 16:1) consisted of pragmatism, rationalism, & materialism. Their teachings were as dangerous as those of the Pharisees. Overall, the **leaven** seems to be blindness to Jesus' identity & opposition to the kingdom of God. These are equally true of the Pharisees, Herod, & the Sadducees. Mark leaves the **leaven** unexplained, perhaps to mark Jesus' statement as a *parable*, requiring eyes to see & ears to hear (4:11–13; 7:17; Is 6:9–10).⁸ This fits with what follows, where the disciples are in danger of the same blindness to the mysteries of the kingdom of God that afflicted the Pharisees. How do the disciples respond? **16** Jesus was using figurative language to warn them about the destructive influences of those in power but the disciples thought He was talking about **leaven** & bread (Mt 16:12). They're on a different wavelength than Jesus. They're more concerned with physical things than spiritual truths. The disciples are arguing over who's at fault for forgetting their lunch. They thought Jesus was

⁷ John MacArthur, *Mark 1–8*, p 404

⁸ R.T. France, *Mark*, p 316

displeased with them because they'd forgotten it. Their basic error was a lack of faith. This is exactly what, according to Mt 16:8, Jesus told them when He called them **men of little faith**. With Jesus in their midst, the very One who'd given proof of His power repeatedly, shouldn't they have understood more? We'd like to think we would have done better but the truth is we'd probably do worse. The disciples are confused. They have no idea what Jesus is talking about & assume it must have something to do with the fact that one of them forgot to pack the lunch. Ironically, their failure to comprehend Jesus' words illustrates their susceptibility to the **leaven of the Pharisees & of Herod** in that they're blind to the things that Jesus has done, is saying, & that proves who He is. Though their eyes had been opened to embrace the truth, spiritual blindness remained. Jesus had to have been grieved by their lack of insight. Their conversation showed a lack of maturity, understanding, & faith. The last thing they should have worried about was where to find food. **The bread of life** was in the boat with them (Jn 6:35). Jesus now begins to barrage them with questions, banging their heads on the side of the boat. **17-18**

Jesus, listening to them argue about bread, says, *It's not about the bread!* He asks the disciples a series of questions in order to get them to see more clearly. He begins with, **why do you discuss the fact that you have no bread (17)?** By asking this, He isn't criticizing them for arguing but for missing the significance of what He was saying. Their focus needed to be on the spiritual lessons Jesus was teaching. He was graciously moving them toward a deeper faith. Earlier, when Jesus explained that He would teach the multitudes in parables, He told His disciples,

To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, so that while seeing, they may see & not perceive, & while hearing, they may hear & not understand... (Mk 4:11-12).

Here Jesus turns those statements into questions as a rebuke of the disciples.

The 2nd question emphasizes their lack of spiritual sight & understanding. **Do you not yet see or understand?** Jesus asked a similar double question in 7:18 concerning the disciples' failure to understand, **Are you so lacking in understanding too? Do you not understand...?** But He doesn't abandon them like He did with the Pharisees. Though emphasizing their lack of spiritual insight, the **not yet** shows there's still time for them to respond.

The 3rd rhetorical question goes even further: **Do you have a hardened heart?** While failure to understand may be attributed to ignorance, hardening one's heart involves turning away from revealed truth. It's been pointed out, *An ignorant heart cannot harden itself. Only a knowing heart can harden itself, & that is why those closest to Jesus—the Pharisees (3:5–6) & the disciples (6:52; 8:17)—stand in gravest danger.*⁹ In 3:5–6 Jesus was distressed at the hardness of the Pharisees' hearts when they tried to use a healing miracle to accuse Him of breaking the Sabbath. In 6:52 the disciples witness Jesus' walking on water, clear evidence of His divine authority, yet they respond with hard hearts. These parallels indicate that the danger here for the disciples is serious.

The next questions, **Having eyes, do you not see? & having ears, do you not hear?** (18) continues this theme. The disciples appear ominously close to becoming like the religious leaders, the **outsiders** who can't understand the parables because their eyes are blind. While the situation is grave, it's by no means hopeless. The fact that Jesus addresses the disciples with questions rather than pronouncements, as He did with the Pharisees (12), confirms that their future is still open. The disciples aren't completely & permanently blind.

Jesus next asks, **do you not remember** (18c), pointing forward to the next 2 questions, where Jesus spurs them to faith by reminding them of the 2 feeding miracles & the generous provisions made available by Jesus Himself. **19-20**

He asks 2 questions that He wants answers to. The questions repeat the specifics of the feeding miracles, not only in the number of loaves available, the numbers fed, & the amount of leftovers, but even in the specific words for **basket** from each story.¹⁰ If 5 loaves more than sufficed for 5k people, & 7 were sufficient for 4k, facts which the disciples admit, then wouldn't Jesus be able to feed Himself & His disciples with one loaf? In fact, wouldn't He be able even if they had nothing?¹¹ I find it ironic that Jesus returns to the topic of literal bread to reinforce for His disciples that the **leaven** he spoke of wasn't about literal bread. Jesus is calling them to a greater faith & understanding. If He's capable of easily providing for so many, why are they worried about having

⁹ James Edwards, *Mark*, p 240

¹⁰ The same word is always used in the feeding of the 5k (Mt 14:20; 16:9; Mk 6:43; 8:19; Lk 9:17; Jn 6:13) & in the feeding of the 4k (Mt 15:37; 16:10; Mk 8:8, 20)

¹¹ William Hendriksen & Simon J. Kistemaker, *Exposition of the Gospel According to Mark*, p 320

enough bread? More importantly, why are they obsessed with mundane issues when Jesus has been revealing to them the presence & power of the kingdom of God? Through His miracles, Jesus has been showing His authority as the Messiah, the Son of God, something that will come to light shortly in Peter's confession (8:27–30). By recalling the superabundance of bread in the wilderness feedings, Jesus points to His mission as the Host of the messianic banquet & the bringer of the kingdom of God. **21**

This last question repeats almost verbatim the one in vs 17, **Do you not yet see or understand?** which frames the series of questions. Although this ends on a solemn note, all is not yet lost. The fact that these are questions rather than pronouncements, together with the use of **not yet** (17, 21), opens the possibility that they'll one day understand. Mark's readers, as well as all of us, are certainly aware the disciples went on to success as leaders of the early church. Yet we can't gloss over the severity of Jesus' rebuke. The disciples are presented as teetering on the brink of spiritual blindness like the Pharisees. There are dark days ahead, & in the events to come the disciples will continue to demonstrate pride, self-centeredness, & lack of spiritual insight. If the disciples had truly reflected on the spiritual significance of the feeding feasts, they would have advanced far beyond where they were in their spiritual growth. They would have seen Jesus as omnipotent & able to do anything. The 12 baskets & 7 hampers of bread taught that He was bread for the whole world, Jew & Gentile. It taught there was no life apart from Him. They needed to feast on Jesus not on bread alone.¹² Matthew indicates they finally did understand & yet not completely. **Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees & Sadducees (16:12).**

Throughout Mark's gospel the Pharisees have been the persistent opponents of Jesus (2:16, 24; 3:6; 7:1, 5; 8:11–13; cf 2:6; 3:22). We just saw they demanded a sign, prompting Jesus to turn away from them. Signs are of no value for those who've rejected the already revealed truth. All of Jesus' miracles pointed to Him as the Christ, the Son of God. Jesus does what only God can do. He continues to provide bread to the people just as God provided manna for the Jews. & the disciples

¹² R. Kent Hughes, *Mark*, p 190

are worried about only having 1 loaf of bread? Jesus warns His disciples, who have shown a lack of spiritual insight (4:13, 40; 6:52; 7:18), of this same hard-heartedness & persistent unbelief as the Pharisees. But their lack of understanding wasn't permanent. By persisting in their unbelief, the religious leaders were abandoned by Jesus. By embracing Jesus in saving faith, the disciples were embraced by Him. Even after His death & resurrection, the Lord continued to teach them for 40 days until He ascended into heaven. Though no longer physically present with them, He'd promised them He'd continue to reveal truth to them through the Holy Spirit (Jn 14:26; 16:12-15). That revelation, given by Jesus to the apostles through the Holy Spirit is preserved for us in the writings of the NT. Though God hasn't given new revelation since the close of the NT canon & the passing of the apostolic age, we've been given the complete Scripture empowered & illuminated by the Holy Spirit (1 Cor 2:14-16; Ps 119:18). It was the Spirit who initially opened the disciples' eyes to the truth & it's the same Spirit who continues to reveal that same truth of God's Word in their hearts (1 Jn 2:27). For those who know Jesus, any confusion they might have in this life is only temporary. One day we'll enter the eternal light of heaven (Rev 21:23-25). As Paul expressed to the Corinthians, **For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known** (1 Cor 13:12). Aren't you looking forward to that day?

I believe the 2-stage healing of the blind man in the next passage (22-26) symbolizes the partial sight of the disciples here. Though Peter, after witnessing all the miracles, recognizes & confesses that Jesus is the Messiah (29), his view of the Messiah's mission is still fuzzy. The kingdom of God will not be through physical power or conquest but through suffering & servanthood (8:31-9:1; 9:33-37; 10:35-45) as the Servant Messiah heads to Jerusalem **to give His life as a ransom for many** (10:45).

The leaven of hypocrisy & false teaching is a real danger in any religious context, & like a disease, it spreads easily. The disciples say they're His followers & now they need to start acting like it. It's past time for them to get their focus off themselves & their stomachs & onto God's kingdom purposes. There's a similar tendency in all of us to miss out on God's work because of worldly

distractions & selfish ambition, pride, & hypocrisy. Christianity isn't about power, prestige, or position, but about submitting to the lordship of Jesus & following His path of service & sacrifice by faith.

In vs 18 Jesus calls on them to **remember**. They must **remember** who Jesus is & what He's done. We too must **remember** who Jesus is & what He's done for us in the past. Don't look at His miracles & say, *That's a neat trick!* Don't be like the Pharisees looking for a sign when Jesus has already come & given all the signs necessary. Don't be like the disciples wondering if Jesus can provide & don't just focus on physical bread. Dig deeper & see the meaning behind the miracle. Jesus is God. He hasn't changed. What He's done before, He can do again. He's promised to meet your every need & He'll continue to do so (Phil 4:19).

Is Jesus our Bread? Do we understand what this means for our way of life? By nature, we're deaf & blind to the things of God. Our hearts are dead, having no pulse for Him, so that the Word of God bounces off our hard hearts. Until the Holy Spirit opens our eyes & ears, we're resistant to the truth of God. The disciples were in this state. They were fallen creatures just like you & me. But Jesus saw the possibility of a change of heart for them. How is your hearing? How is your sight? How is your heart? Does the truth of God bounce off it? Or is your heart softened, so that God's truth penetrates & sinks in? We all need to examine ourselves in the light of God's Word to be sure the deadly leaven of the Pharisees, Herod, & the Sadducees isn't working in us, blinding us & making us deaf to the life-giving Word.¹³ Think of it this way: Whenever we worry & complain we're ignoring what God's already done to show us His wisdom, power, & faithfulness. We aren't remembering what He's done for us in the past. He isn't going to abandon us. Things aren't out of His control. Let us hear & heed the solemn warning of our Lord Jesus Christ: Be careful & watch out for the leaven around & in us.

If you're asking, *How could the disciples be so dense?* you need to immediately ask the same question of yourself. The disciples saw dimly in a glass coated with the dust of traditional ways of viewing things & warped by their own dreams & ambitions. The glass we look through is no

¹³ R. C. Sproul, *Mark*, p 189

different. We're no less in need of the spiritual healing of our blindness before we can see what God is doing & it may take us longer than even the disciples. Many get frustrated with others who seem to suffer from a terminal case of spiritual blindness. We can learn from the example of Jesus' patience with His own disciples. He doesn't give up on them, even after their disastrous failures during His trial & death. The same One who could transform a few loaves into a banquet for thousands can transform the stony hearts & hardened minds of diseased disciples, who will then go into the world preaching the gospel. In closing, several dangers arise when we become like the disciples & are focused on concerns for material well-being. 1) We begin to doubt the power of Jesus to provide & are tempted to look to other sources. 2) We begin to vent our anxiety by quarreling with others, which undermines the unity we have in Christ. 3) The never-ending pursuit for daily bread distracts us from obeying God's will. If the disciples lift their eyes from searching for bread, they'll see that God provides them with all the food they need in Jesus.¹⁴ The Beatles sang, *All you need is love*. The Bible proclaims, *All you need is Jesus*. Do you by faith know Him? Believe Him? Obey Him? & live for Him?

¹⁴ David E. Garland, *Mark*, p 317