

Mark 06 - Rejection at Nazareth; Twelve Apostles Sent, Instructed; John the Baptist Murdered; Feeding the 5,000; Jesus Walks on Water; Jesus Heals Many

III. Opposition to the servant (Mark 3:20—8:33)

- (5) Christ again rejected in His hometown (6:1-6)
- (6) Christ commissions his disciples by warning them of opposition (6:7-13)
- (7) Herod beheads John (6:14-29)
- (8) More revelation to his disciples (Mark 6:30—8:33)
 - (A) Feeding of the 5000 (6:30-44)
 - (B) Walking on water (6:45-52)
 - (C) Healings at Gennesaret (6:53-56)

Mark 6

(5) Christ again rejected in His hometown (6:1-6) (Cf. Matt 13:53-58)

1 Jesus went out from there and *came into **His hometown**; and His disciples *followed Him.

1 Jesus went out from there and *came into His hometown; and His disciples *followed Him.

1 Jesus left that place and went back to his hometown, and his disciples followed him.

1 And he went out from thence, and came into his own country; and his disciples follow him.

- "...His hometown" - Nazareth; this was Jesus' last visit to Nazareth

- Mark mentioned the disciples' presence with Jesus, but Matthew omitted this detail

- This is the second rejection in Nazareth documented in the synoptic gospels. The first one came when Jesus left Nazareth to establish His base of operations in Capernaum (Matt 4:13; Luke 4:16-31). At that time, they tried to throw Jesus off a cliff.

2 And when the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man *learn* these things, and what is *this* wisdom that has been given to Him, and such miracles as these performed by His hands?

2 When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is *this* wisdom given to Him, and such miracles as these performed by His hands?

2 When the Sabbath came, he began to teach in the synagogue, and many who heard him were utterly amazed. "Where did this man get all these things?" they asked. "What is this wisdom that has been given to him? What great miracles are being done by his hands!

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

- The reaction of the people in this synagogue contrast with Jairus, the ruler of another synagogue (5:22)

- These were people who (thought they) knew Him well; they were from His "home town." They had been neighbors for 30 years!

— On a previous occasion He was here they tried to throw Him off a cliff! (Luke 4:16-31)

— Here's a "second chance," but very little learning seems to have taken place. ("Learning" is defined as the modification of behavior.)

- Mark records three of their questions:

- *Where* Jesus got the teaching and authority that He demonstrated?
- *Who* had given Him the "wisdom" He manifested?
- *How* Jesus had obtained His ability to do miracles ("mighty works")?

— They obviously had not concluded that His teaching, authority and miracles had come from God

Miracles, Wonders, Works, Signs

The gospel writers used four different Greek words to describe Jesus' miracles, each emphasizing a different aspect of their purpose:

1. *dunamis*, meaning "powerful," emphasizing the mighty power His miracles displayed (Cf. Mark 6:2,5,14; 9:39; Acts 13:10)
2. *teras*, meaning "wonder," which underscores the extraordinary character of His miracles (Cf. 24:24; Mark 13:22; John 4:48)
3. *ergon*, meaning "works," which describes both His miracles and His ordinary deeds of mercy (Cf. John 5:20,36; 7:3; 10:25)
4. *semeion*, meaning "sign," which indicates that His miracles were to teach spiritual truth (Cf. John 2:11; 4:54; 6:2; 11:47)

3 Is this not the **carpenter**, the **son of Mary** and brother of James, Joses, Judas, and Simon? And are His sisters not here with us?" And they **took offense at Him**.

3 Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

3 This is the builder, the son of Mary, and the brother of James, Joseph, Judas, and Simon, isn't it? His sisters are here with us, aren't they?" And they were offended by him.

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

- "...carpenter" - *tekton*, actually means a builder; it can mean craftsman, a worker (it can also mean a planner and an architect)
- It has come to imply a lowly place among skilled workers, however reality is quite the opposite: it could mean anything from a shipbuilder to a sculptor, but nearly always implies a person of considerable skill. Can also refer to a physician.
- We really don't know what the specific skill was; it is thought He was a simple carpenter, replacing Joseph who apparently had died
- Every Jew, even the rabbis, learned a manual trade; Paul was a tentmaker. The context of the remark implies a humble village carpenter
- "...son of Mary" - is actually an insult: in that culture you identified a man by his father; the phrase implies He was an illegitimate son (Cf. Judges 11:1-2; John 8:41; 9:29)
- The Jews did not speak insultingly about a person's birth if they believed he lived a life pleasing to God. But if that person became apostate, they spoke publicly about his illegitimate birth. Thus, this phrase reflects the belief of the Nazarenes that Jesus was not virgin born and was displeasing to God.
- The people of Nazareth had previously referred to Jesus as Joseph's son (Luke 4:22)
- Jesus belonged to family of at least seven children: four brothers and two sisters
- The Roman Catholic position (as many others of its views) is contradiction to the Scriptures. Jesus was Mary's firstborn (Matt 1:25), but Mary actually did become the wife of Joseph.
- The Nazarenes' acquaintance with Jesus' family and His former manner of life among them made it hard for them to think of Him as anything more than a mere man
- "...took offense at Him" - Lit., "they stumbled over Him"; He, indeed, was a "stone of stumbling" to those of unbelief (Is 8:14; Rom 9:32-33; 1 Peter 2:8)
- The Greek word *skandalizo* is the word from which we get "scandalize"

Why A Virgin Birth?

Interesting note: It was imperative that Jesus be born of a virgin. At the moment of conception, although a baby draws nutrients and liquids from the mother, it draws blood from its own blood supply, which is determined by the father. Therefore, the fact that Jesus, being conceived supernaturally without a human father and developing in the womb without drawing blood from His mother meant that His blood, unlike any other blood in

human history, was free from human pollution of any kind. It was, therefore, able to cleanse our sin.

4 Jesus said to them, ***"A prophet is not dishonored except in his hometown and among his own relatives, and in his own household."***

4 Jesus said to them, ***"A prophet is not without honor except in his hometown and among his own relatives and in his own household."***

4 Jesus had been telling them, ***"A prophet is without honor only in his hometown, among his relatives, and in his own home."***

4 But Jesus said unto them, ***A prophet is not without honour, but in his own country, and among his own kin, and in his own house.***

- He reminded them of what He had told them at that first visit! (Luke 4:24; John 4:44)

— Our own land is “familiar” with Jesus; we, too, have become a “gospel hardened” people

5 And He could not do any **miracle** there except that He laid His hands on a few sick people and healed *them*.

5 And He could do no miracle there except that He laid His hands on a few sick people and healed them.

5 He couldn't perform a miracle there except to lay his hands on a few sick people and heal them.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

- What is limiting God? God is omnipotent, but He always works according to the laws of His own being and the laws of His attributes.

— Christ had all power, but He would not force His blessings on those who did not wish to receive them. He will not violate our sovereignty (Cf. Matt 13:58)

— Jesus was not powerless apart from man's faith, but in the absence of faith He could not perform miracles in accordance with the purpose of His ministry

— If He would have worked miracles in the absence of faith, in most cases it would have aggravated men's guilt and hardened them against God

- “...miracle” - *dunamis*, one of four Greek words used in the Gospels to describe Jesus' miracles (see note on v2)

6 And He was amazed at their unbelief. **And He was going around the villages, teaching.**

6 And He wondered at their unbelief. And He was going around the villages teaching.

6 He was amazed at their unbelief. Then he went around to the villages and continued teaching.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

(6) Christ commissions his disciples by warning them of opposition (6:7-13) (Cf. Matt 10:1-42; Luke 9:1-6)

7 And He *summoned the twelve and began to **send** them out **in pairs**, and gave them authority over the unclean spirits;

7 And He *summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits;

7 He called the Twelve and began to send them out two by two, giving them authority over unclean spirits.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

- "...send" - *apostello*, to order one to a place appointed; from which we get Apostle, or Sent One

— The increasing hostility of Israel's religious leaders and rejection by the multitudes led Jesus to increasingly concentrate on training His disciples for ministry

— "...in pairs" - two are better than one (Eccl 4:9)

— A review of the lists of disciples reveals that they are always listed in pairs

— Also, the Law always required at least two witnesses (Deut 17:6; 19:15; 2 Cor 13:1)

- Their mission was to preach the kingdom of God (Luke 9:2) and to perform miracles to authenticate their message for their Jewish audiences (Matt 10:1; Luke 9:1-2)

— Mark only mentions "unclean spirits" as it was the most powerful demonstration of Jesus' power at work in them

8 and He instructed them that they were to take nothing for *their* journey, **except a mere staff**—no bread, no bag, no money in their belt—

8 and He instructed them that they should take nothing for *their* journey, except a mere staff—no bread, no bag, no money in their belt—

8 He instructed them to take nothing along on the trip except a walking stick—no bread, no traveling bag, nothing in their moneybag.

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

- Every day God seems to ask each of us the same question: Do you trust Me?...

- "...except a mere staff" - here, the disciples are permitted to take along a staff (*hrabdos*); in Matt 10:9-10; Luke 9:3, they are prohibited from taking a staff

— The solution to this apparent contradiction may be that Jesus originally either permitted or prohibited them to take a staff, then later did the opposite

- They were to rely on God to provide their needs, including the need for hospitable hosts
- The urgency of this mission required light travel; Jesus stressed what *not* to take more than what to take to deprive the disciples of any sense of self-sufficiency

9 but to wear sandals; and He added, "Do not wear two tunics."

9 but to wear sandals; and He added, "Do not put on two tunics."

9 They could wear sandals but not take along an extra shirt.

9 But be shod with sandals; and not put on two coats.

- In Matt 10:10 Jesus forbid the disciples from taking shoes, but here Mark permits them

— It is likely that Jesus was forbidding a spare set of sandals

10 And He said to them, "Wherever you enter a house, stay there until you leave town.

10 And He said to them, "Wherever you enter a house, stay there until you leave town.

10 He told them repeatedly, "Whenever you go into a home, stay there until you leave that place.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

- They were not to "pick and choose"; they were to be profitable servants, not pampered guests

— There was to be no ground for the suspicion that they were seeking personal comfort or special recognition

11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet as a testimony against them."

11 Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them."

11 If any place will not welcome you and the people refuse to listen to you, when you leave, shake its dust off your feet as a testimony against them."

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

- "...shake the dust off" - Jews customarily shook the dust off their clothes and sandals when they re-entered Jewish territory from Gentile territory

— It symbolized the defiling effect of contact with pagans

— When the disciples did this, it implied that those who refused their message were unbelieving, defiled, and subject to divine judgment (Cf. Acts 13:51; 18:6)

12 And they went out and preached that people are to repent.

12 They went out and preached that *men* should repent.

12 So they went and preached that people should repent.

12 And they went out, and preached that men should repent.

13 And they were casting out many demons and were anointing with oil many sick people and healing them.

13 And they were casting out many demons and were anointing with oil many sick people and healing them.

13 They also kept driving out many demons and anointing with oil many who were sick, and healing them.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

- The Twelve were to do the same three things that Jesus did in His ministry:

1. Preach repentance
2. Cast out demons
3. Heal the sick

— Their mission was an extension of His mission (Cf. 16:15-20)

— Mark does not mention it, but Jesus sent the Twelve only to the Jews

(7) Herod beheads John (6:14-29) (Cf. Matt 14:1-2; Luke 9:7-9)

14 And **King** Herod **heard about it**, for His name had become well known; and *people* were saying, "John the Baptist has risen from the dead, and that is why these **miraculous powers** are at work in Him."

14 And King Herod heard of *it*, for His name had become well known; and *people* were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him."

14 King Herod heard about this, because Jesus' name had become well-known. He was saying, "John the Baptist has been raised from the dead! That's why he is able to do these miracles."

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

- His conscience was bothering him (Mark will give us a flashback to fill in the background in v17-29)

- "...King" - Herod Antipas was not really a "king"; it was a popular designation rather than an official title; he was a tetrarch, a ruler of one of four political divisions

— He ruled over Galilee and Perea from 4 BC to 39 AD

- "...heard about it" - Cf. Matt 14:1; Luke 9:7

- "...miraculous powers" - *dunamis*, one of four Greek words used in the Gospels to describe Jesus' miracles (see note on v2 above)
- People were explaining Jesus' miraculous powers in several different ways
- Some said John the Baptist had risen from the dead and he was the person doing these miracles (John did not perform miracles, Cf. John 10:41)
- This mystery of the identity of John the Baptist is also highlighted in John 1:19-28

15 But others were saying, "He is Elijah." And others were saying, "*He is* a prophet, like one of the prophets of *old*."

15 But others were saying, "He is Elijah." And others were saying, "*He is* a prophet, like one of the prophets of *old*."

15 Others were saying, "He is Elijah."

Still others were saying, "He is a prophet like one of the other prophets."

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

- "Others" likely viewed Jesus as Elijah due to John's description of Jesus as "the Coming One" (Mal 3:1; 4:5; Cf. Deut 18:15-19)

— Some people viewed Jesus as "a prophet" because of His preaching and miracle working powers

16 But when Herod heard *about it*, he kept saying, "John, whom I beheaded, has risen!"

16 But when Herod heard *of it*, he kept saying, "John, whom I beheaded, has risen!"

16 But when Herod heard about it, he said, "John, whom I beheaded, has been raised,"

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

- Herod's view that Jesus was John resurrected to life seems to come from his guilty conscience, since he had previously murdered John

Herod Antipas

Herod Antipas was a son of Herod the Great by his Samaritan wife Malthace. When Herod the Great died, the Romans divided his territory among his three sons; Antipas was made tetrarch of Perea and Galilee, and reigned during the whole period of our Lord's life on earth (Luke 23:7).

He was a frivolous and vain prince, and was chargeable with many infamous crimes (Mark 8:15; Luke 3:19; 13:31-32). He had married the daughter of King Aretas IV and then had divorced her so he could marry Herodias the wife of his half brother Herod Philip. It was a wicked alliance (Cf. Ahab and Jezebel, 1 Kings 18-21). Jesus called him "that fox" (Luke 13:32).

John the Baptist Murdered (Cf. Matt 14:3-12)

Verses 17-29 are a flashback account where Mark explains how John died. It is interesting that Mark devotes 14 verses to John's death, but only 3 verses to his ministry. The purpose for Mark including this story in his gospel is described in Mark 9:9-13, particularly v13...it was to show that John the Baptist fulfilled the prophecies about Elijah coming.

17 For Herod himself had sent *men* and had John arrested and bound **in prison** on account of Herodias, the wife of his brother Philip, because he had married her.

17 For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her.

17 because Herod himself had sent men who arrested John, bound him with chains, and put him in prison on account of Herodias, his brother Philip's wife, whom Herod had married.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

- "...in prison" - probably Machaerus Prison, on the cliffs overlooking the Dead Sea

- Herod Philip I was Herod Antipas' half-brother, not brother

18 For John had been saying to Herod, "It is not lawful for you to have your brother's wife."

18 For John had been saying to Herod, "It is not lawful for you to have your brother's wife."

18 John had been telling Herod, "It's not lawful for you to have your brother's wife."

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

- Herod Antipas had converted to Judaism, so he placed himself under the Mosaic Law

— It was unlawful for him to marry Herodias because their marriage was incestuous

— It was also adulterous because Philip was still alive (Cf. Lev 18:16; 20:21)

19 And Herodias held a grudge against him and wanted to put him to death, and could not *do so*;

19 Herodias had a grudge against him and wanted to put him to death and could not *do so*;

19 So Herodias bore a grudge against John and wanted to kill him. But she couldn't do it

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

- Antipas' passion for Herodias conflicted with his respect and interest in John

— He wanted to maintain both relationships, and tensions rose as a result

— Herod could live with the tension; Herodias could not

Hell hath no fury like a woman scorned. — William Congreve

20 for Herod was afraid of John, knowing that he was a righteous and holy man, and he had been protecting him. And when he heard him, he was very perplexed; and yet he used to enjoy listening to him.

20 for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

20 because Herod was afraid of John. He knew that John was a righteous and holy man, and so he protected him. Whenever he listened to John, he did much of what he said. In fact, he liked listening to him.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

- Amazing: This monarch feared his prisoner. He privately listened to him preach.

21 An opportune day came when Herod, on his birthday, held a banquet for his nobles and military commanders, and the leading people of Galilee;

21 A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee;

21 An opportunity came during Herod's birthday celebration, when he gave a banquet for his top officials, military officers, and the most important people of Galilee.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 and when the **daughter** of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want, and I will give it to you."

22 and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you."

22 When the daughter of Herodias came in and danced, she pleased Herod and his guests. So the king told the girl, "Ask me for anything you want, and I'll give it to you."

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

- "...daughter" - Salome was Herodias' daughter by Philip

- The Jews would not have permitted a woman to dance before a group of men. Most Gentile mothers would have forbidden the daughters to do what Salome did.
- Solo dancing was the art of a professional prostitute; the fact that she did this is a commentary on the character of Salome, and of Herodias, who allowed and encouraged her to do so

23 And he swore to her, "Whatever you ask of me, I will give *it* to you, up to **half of my kingdom.**"

23 And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom."

23 He swore with an oath to her, "I'll give you anything you ask for, up to half of my kingdom."

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

- "...half of my kingdom" - figurative, meaning "at great personal sacrifice" (Cf. 1 Kings 13:8; Esther 5:3; 7:2)

— Antipas could not have given away half of his kingdom because he lacked the authority to do so

24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."

24 And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."

24 So she went out and asked her mother, "What should I ask for?" Her mother replied, "The head of John the Baptist."

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

- Women were not present at such banquets, so Salome had to leave the banquet hall to confer with her mother

— Salome apparently shared her mother's hatred for John the Baptist, rather than Herod's respect for him

25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

25 Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

25 Immediately the girl hurried back to the king with her request, "I want you to give me right now the head of John the Baptist on a platter."

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

- She hurried back (before Herod could change his mind about his extravagant offer)

- Perhaps she asked for John's head on a platter ("charger") to humiliate him further, comparing him to an animal prepared for dinner

26 And although the king was **verysorry**, because of his oaths and his dinner guests, he was unwilling to refuse her.

26 And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her.

26 The king was deeply saddened, yet because of his oaths and his guests he was reluctant to refuse her.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

- "...very sorry" - *perilupos*, greatly distressed; only other usage (in Mark's gospel) is Mark 14:34 where it describes Jesus' agony in Gethsemane

— Salome's request created extreme anxiety in Antipas. His pride got him in trouble, as Pilate's did later. Both Antipas and Pilate sacrificed a righteous and holy man on the altar of their personal popularity.

27 Immediately the king sent an executioner and commanded *him* to bring *back* his head. And he went and beheaded him in the prison,

27 Immediately the king sent an executioner and commanded *him* to bring *back* his head. And he went and had him beheaded in the prison,

27 So without delay the king sent a soldier and ordered him to bring John's head. The soldier went and beheaded him in prison.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

28 and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

28 Then he brought John's head on a platter and gave it to the girl, and the girl gave it to her mother.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 When his disciples heard *about this*, they came and carried away his body, and laid it in a tomb.

29 When his disciples heard *about this*, they came and took away his body and laid it in a tomb.

29 When John's disciples heard about this, they came and carried off his body and laid it in a tomb.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

- "and they went and told Jesus" (Matt 14:12)

- Don't feel sorry for John: he got an instant trip to glory

- Herod got a chance to see Jesus just before His crucifixion (Luke 23:7-11), but Jesus didn't even give him a word: Herod's conscience was long dead and buried

— Antipas' nephew, Herod Agrippa, denounced his uncle to the Roman emperor and Antipas was deposed and sent into exile (Acts 12:1)

(8) More revelation to his disciples (Mark 6:30—8:33)

(A) Feeding of the 5000 (6:30-44) (Cf. Matt 13:21; Luke 9:10-17; John 6:1-13)

30 The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught.

30 The apostles *gathered together with Jesus; and they reported to Him all that they had done and taught.

30 The apostles gathered around Jesus and told him everything they had done and taught.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

- The Twelve now returned to the One who sent them and reported what had transpired

31 And He *said to them, "**Come away by yourselves to a secluded place and rest a little while.**" (For there were many *people* coming and going, and they did not even have time to eat.)

31 And He *said to them, "**Come away by yourselves to a secluded place and rest a while.**" (For there were many *people* coming and going, and they did not even have time to eat.)

31 He told them, "**Come away to a deserted place all by yourselves and rest for a while,**" because so many people were coming and going that they didn't even have time to eat.

31 And he said unto them, **Come ye yourselves apart into a desert place, and rest a while:** for there were many coming and going, and they had no leisure so much as to eat.

32 And they went away in the boat to a secluded place by themselves.

32 They went away in the boat to a secluded place by themselves.

32 So they went away in a boat to a deserted place by themselves.

32 And they departed into a desert place by ship privately.

33 *The people* saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them.

33 *The people* saw them going, and many recognized *them* and ran there together on foot from all the cities, and got there ahead of them.

33 But when many people saw them leave and recognized them, they hurried on foot from all the towns and arrived ahead of them.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 When Jesus went ashore, He saw a large crowd, and He **felt compassion** for them because they were like sheep without a shepherd; and He began to teach them many things.

34 When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.

34 When he got out of the boat, he saw a large crowd. He had compassion for them, because they were like sheep without a shepherd, and he began to teach them many things.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

- "...felt compassion" - instead of feeling frustrated, Jesus felt compassion for the multitudes

— He saw them as sheep lacking a shepherd who would provide for their needs (Cf. Num 27:17; 1 Kings 22:17; 2 Chr 18:16; Ezek 34:5)

- Teaching was their greatest need, but healing is what they craved

35 And when it was already late, His disciples came up to Him and said, "This place is secluded and it is already late;

35 When it was already quite late, His disciples came to Him and said, "This place is desolate and it is already quite late;

35 When it was quite late, his disciples came to him and said, "This is a deserted place, and it's already late.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."

36 send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat."

36 Send the crowds away so that they can go to the neighboring farms and villages and buy themselves something to eat."

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

- The disciples far underestimated Jesus' love and compassion; they assumed Jesus wanted the people to provide their own suppers

- Jesus had other plans: He wanted to teach the disciples and the multitude to look to Him for their needs; He was the ultimate source of all they needed.

37 But He answered them, "**You give them something to eat!**" And they *said to Him, "Shall we go and spend two hundred **denarii** on bread, and give *it* to them to eat?"

37 But He answered them, "**You give them something to eat!**" And they *said to Him, "Shall we go and spend two hundred denarii on bread and give them *something* to eat?"

37 But he answered them, "**You give them something to eat.**" They asked him, "Should we go and buy 200 denarii worth of bread and give it to them to eat?"

37 He answered and said unto them, **Give ye them to eat.** And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

- "...You" - emphatic in the Greek

- Jesus suggested that the disciples themselves feed the people, so they would realize their inability to do so

- After understanding their inability, Jesus' ability would make a greater impression on them

- Instead of asking Him to provide what the people needed, they calculated the cost of the food and concluded they could not afford to pay for it

- "...denarii" - the daily pay of a Roman soldier in the time of Christ; 200 "pennyworth" equates to about a year's wages

38 But He *said to them, "**How many loaves do you have? Go look!**" And when they found out, they *said, "Five, and two fish."

38 And He *said to them, "**How many loaves do you have? Go look!**" And when they found out, they *said, "Five, and two fish."

38 He asked them, **"How many loaves of bread do you have? Go and see."** They found out and told him, "Five loaves and two fish."

38 He saith unto them, **How many loaves have ye? go and see.** And when they knew, they say, Five, and two fishes.

- Andrew discovered the lad who apparently had brought his lunch (John 6:8-9)
- Jesus asked how many loaves they had because He planned to use what little they had to feed everyone
 - Jesus typically used what the disciples had to meet the needs of others
 - The disciples needed to understand the inadequacy of their resources, but also what those limited resources can do in the hands of Jesus
 - "...loaves" - small and flat (Cf. John 6:9); one person could eat several in one meal

39 And He ordered them all to recline **by groups** on the **green grass.**

39 And He commanded them all to sit down by groups on the green grass.

39 Then he ordered them to have all the people sit down in groups on the green grass.

39 And he commanded them to make all sit down by companies upon the green grass.

- "...by groups" - *symposia symposia*, in groups or rows
- "...green grass" - only Mark includes this scenic detail (Cf. Ps 23:2). This dates this miracle to the late winter or early spring. John dated it near Pentecost, which fell in late March/early April (John 6:4).

40 They reclined **in groups** of hundreds and fifties.

40 They sat down in groups of hundreds and of fifties.

40 So they sat down in groups of hundreds and fifties.

40 And they sat down in ranks, by hundreds, and by fifties.

- "...in groups" - *prasiae prasiae*, separate divisions

— The people were spread out on the hillside like several garden plots

41 And He took the five loaves and the two fish, and looking up toward heaven, He **blessed** *the food* and broke the loaves and He gave *them* to the disciples *again and again* to set before them; and He divided the two fish among them all.

41 And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* and broke the loaves and He kept giving *them* to the disciples to set before them; and He divided up the two fish among them all.

41 Taking the five loaves and the two fish, he looked up to heaven and blessed them. Then he broke the loaves in pieces and kept giving them to his disciples to set before the people. He also divided the two fish among them all.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

- "...blessed" - gave thanks to God for His provision; He did not bless the food itself, rather He blessed God for providing the food

- Mark doesn't record how Jesus performed the miracle, but evidently the multiplication happened in His hands

— Jesus met the needs of people in innumerable ways

— It was important for the disciples to focus on the source of the provision (God) rather than the means and methods He uses to provide

— Thoughtful people in the multitude would have remembered God's miraculous provision of manna in the wilderness (John 6:14), and realized Jesus was God's Servant who delivered what God provided

- Jesus served the people through the disciples, who presented what He had blessed and multiplied to the multitudes

— The disciples served as "waiters," which is the work of servant disciples

42 And they all ate and were satisfied;

42 They all ate and were satisfied,

42 All of them ate and were filled.

42 And they did all eat, and were filled.

43 and they picked up twelve full baskets of the broken pieces of bread, and of the fish.

43 and they picked up twelve full baskets of the broken pieces, and also of the fish.

43 Then the disciples picked up twelve baskets full of leftover bread and fish.

43 And they took up twelve baskets full of the fragments, and of the fishes.

- The abundance and adequacy of provision was evident in the amount of leftovers

44 There were five thousand men who ate the loaves.

44 There were five thousand men who ate the loaves.

44 There were 5,000 men who had eaten the loaves.

44 And they that did eat of the loaves were about five thousand men.

- "besides women and children" (Matt 13:21)

— Assuming at least an equal number of women and children—having used one of their lunches!—the total was twice to three times what is commonly taught: $5,000 + 5,000 = 10,000$; $+5,000$ children = 15,000?

John tells us that this miracle occasioned Jesus' sermon on the "bread of life" (John 6:22ff). Amazed, they still failed to get the spiritual message.

(B) Walking on water (6:45-52) (Cf. Matt 14:22-33; John 6:15-21)

45 And immediately Jesus had His disciples get into the boat and go ahead of *Him* to the other side, to **Bethsaida**, while He Himself *dismissed the crowd.

45 Immediately Jesus made His disciples get into the boat and go ahead of *Him* to the other side to Bethsaida, while He Himself was sending the crowd away.

45 Jesus immediately had his disciples get into a boat and cross to Bethsaida ahead of him, while he sent the crowd away.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

- Because the multitudes began to take Him by force to make Him king (John 6:15)

— This was another temptation to secure leadership in Israel without the Cross

— "...Bethsaida" - the feeding of the 5000 took place on the northeast side of the lake, south of Bethsaida Julius. This town was immediately east of where the Jordan River empties into the lake.

— Evidently, Jesus sent His disciples to another Bethsaida, near Capernaum, by boat (Cf. John 6:17)

— Peter, Andrew and Philip were from this other Bethsaida (John 1:45; 12:21)

46 And after saying goodbye to them, He left for the mountain to pray.

46 After bidding them farewell, He left for the mountain to pray.

46 After saying goodbye to them, he went up on a hillside to pray.

46 And when he had sent them away, he departed into a mountain to pray.

- In the previous storm, He was with them. This time He was on the mountain praying for them. He was teaching them to live by faith.

— This is us, today. He is in glory, interceding for us (Heb 7:25)

47 When it was evening, the boat was in the middle of the sea, and He was alone on the land.

47 When it was evening, the boat was in the middle of the sea, and He was alone on the land.

47 When evening had come, the boat was in the middle of the sea, while he was alone on the land.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

- The disciples had evidently reached Bethsaida Julius, but Jesus had not yet joined them, so they turned their boat to Capernaum (John 6:17)

48 Seeing them **straining** at the oars—for the wind was against them—at about the **fourth watch** of the night, He *came to them, walking on the sea; and He intended to pass by them.

48 Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He *came to them, walking on the sea; and He intended to pass by them.

48 He saw that his disciples were straining at the oars, because the wind was against them. Shortly before dawn he came to them, walking on the sea. He intended to go up right beside them,

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

– "...straining" – same as "vexed" in 2 Peter 2:8; tortured; implies real mental distress and anxiety; these professionals were concerned that they might be swamped

– "...fourth watch" – 3am-6am (by Roman reckoning, which Mark followed)

49 But when they saw Him **walking on the sea**, they thought that it was a ghost, and they cried out;

49 But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out;

49 but when they saw him walking on the sea, they thought it was a ghost and began to scream.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

– "...walking on the sea" – Mark (Peter's amanuensis) omits the episode of Peter attempting to join Jesus (Matt 14:28-31)

50 for they all saw Him and were terrified. But immediately He spoke with them and *said to them, **"Take courage; it is I, do not be afraid."**

50 for they all saw Him and were terrified. But immediately He spoke with them and *said to them, **"Take courage; it is I, do not be afraid."**

50 All of them saw him and were terrified. Immediately he told them, **"Have courage! It's me. Stop being afraid!"**

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, **Be of good cheer: it is I; be not afraid.**

51 Then He got into the boat with them, and the wind stopped; and they were utterly astonished,

51 Then He got into the boat with them, and the wind stopped; and they were utterly astonished,

51 Then he got into the boat with them, and the wind stopped blowing. The disciples were utterly astounded,

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

- Another miracle happened: the wind "ceased" as soon as Jesus stepped into the boat

— This "amazed" the disciples further

52 for they had not gained any insight from *the incident of the loaves*, but their hearts were hardened.

52 for they had not gained any insight from the *incident of the loaves*, but their heart was hardened.

52 because they didn't understand the significance of the loaves. Instead, their hearts were hardened.

52 For they considered not the miracle of the loaves: for their heart was hardened.

- Mark is the only gospel writer to provide the reason the disciples reacted the way they did: they had not gained any insight, from the feeding of the 5000, that Jesus was God

— Their collective mind was not open to the possibility

— This is most disturbing: even a disciple of Jesus Christ can develop a hard heart if he fails to respond to the spiritual lessons that must be learned in the course of life and ministry.

— If we really understand who He is, none of these narratives are surprising.

(C) Healings at Gennesaret (6:53-56) (Cf. Matt 14:34-36)

53 When they had crossed over they came to land at **Gennesaret**, and moored at the shore.

53 When they had crossed over they came to land at Gennesaret, and moored to the shore.

53 When they had crossed over, they came ashore at Gennesaret and anchored the boat.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

- "...Gennesaret" – a densely populated town and plain northwest of the lake; an agriculturally rich area

54 And when they got out of the boat, immediately *the people* recognized Him,

54 When they got out of the boat, immediately *the people* recognized Him,

54 As soon as they got out of the boat, the people recognized Jesus.

54 And when they were come out of the ship, straightway they knew him,

55 and ran about that entire country and began carrying here and there on their pallets those who were sick, to wherever they heard He was.

55 and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was.

55 They ran all over the countryside and began carrying the sick on their mats to any place where they heard he was.

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And wherever He entered villages, or cities, or a countryside, they were laying the sick in the marketplaces and imploring Him that they might just touch the **fringe of His cloak**; and all who touched it were being healed.

56 Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe of His cloak; and as many as touched it were being cured.

56 Wherever he went, whether into villages, towns, or farms, people would place their sick in the marketplaces and beg him to let them touch even the tassel of his garment, and everyone who touched it was healed.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

- These verses summarize Jesus' ministry in many towns on many days before His next withdrawal to Phoenicia

- "...fringe of His cloak" - the "hem"; study "hems" in Scripture (see Tag: **Hems**)

— When people say, "Have faith!" That is an empty suggestion unless it is faith in Him!