

9/13/20

## Mark 6

Jesus has just raised from the dead the daughter of Jairus, his fame has grown considerably by now, both His words and mighty works have caused some to receive the gospel and believe in Him, while others have rejected and disbelieved.

\* Jesus now returns to His hometown of Nazareth for the second time, which should not be confused with the first time He taught in the synagogues at Nazareth. Lk. 4:16-30

### 6:1-6a      The rejection of Jesus at Nazareth for the second time.

\* The parallel passage. Matt. 13:53-58

6:1      The departure from the house of Jairus.

- 1) The connection is clearly indicated, "Then He went out from there and came to His own country." vs. 1a
  - a) Jesus went out of Capernaum where He raised Jairus' daughter.
  - b) His own country indicates Nazareth
    - 1)) Jesus was born in Bethlehem. Matt. 2:1
    - 2)) Jesus grew up in Nazareth. Matt. 2:23
    - 3)) Jesus during His ministry resided and made Capernaum His headquarters. Matt. 4:13

- 2) The company with with Jesus is clearly identified, "and His disciples followed Him." vs. 1b
  - a) Only Mark tells us this, showing it was not a private visit.
  - b) The disciples of Jesus were constantly with Him.

6:2-3      The response of the people to Jesus.

- 1) The occasion was the usual practice of Jesus, "And when the Sabbath had come, He began to teach in the synagogue." vs. 2a-b
  - a) The day was the Sabbath.
  - b) Jesus began to teach in the synagogue, as His custom. Lk. 4:16
  - c) This is the mention in Mark about Jesus teaching in the synagogues.
  - d) This is the second time Jesus went to the synagogue at Nazareth, the first time He declared His fulfillment of Isaiah's prophesy, as the scroll was handed to Him, according to the reading that Sabbath. Is. 61:1-2a
- 2) The reaction of the people is recorded in great detail, "And many hearing *Him* were astonished, saying, "Where *did* this Man get these things? And what wisdom *is* this which is given to Him, that such mighty works are performed by His hands!" vs. 2c-g
  - a) The number is many "Polos", a large number and they were "astonished"

meaning besides themselves,  
flabbergasted.

- b)** They acknowledged Jesus was endowed with wisdom, miraculous authority and power to do miracles.

\* The word wisdom “sophia” is the ability to make the best decision of knowledge one possess!

- 3)** The reasoning, “Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?” And they were offended at Him.” vs. 3

- a)** Jesus was a carpenter “tekton”, a craftsman, be it of wood, but probably of stone, etc.

**1))** “Matthew says, “The carpenter’s son.” Matt. 13:55

**2))** They knew He had not been to rabbinical school.

- b)** Jesus was acknowledged as the son of Mary.

**1))** Matthew says, “Is not His mother called Mary?” Matt. 13:55

**2))** They had seen Him grow up.

**3))** Perhaps Joseph at this point was dead?

- c)** Jesus had half-brothers and sister, four brothers are name, His sisters are not, but the word is plural.

**1))** This is not the only place it is stated. Matt. 13:55; 1Cor. 15:7; Jn. 7:5

**2))** They didn’t consider Him to be any different than the others.

- d)** Their conclusion about the person of Jesus was to reject Him.

**1))** They were offended “skandalizo”, that means a stumbling block of impediment, repelled by his message and ministry. 1Cor. 1:23; 1Pet. 2:7-8

**2))** This caused them to mistrust Jesus and His words, not fitting with the Jewish view of Messiah, departing from Him.

**3))** Familiarity brought contempt and resentment.

**4))** Jesus verified their rejection of Him as “unbelief”. vs. 6a

**5))** Their rejection of Jesus was greater than at Gadara for they had the greater light.

**6))** They tried to throw Him over the cliff because He said Israel was still in unbelief as in the days of Elijah and would go to the Gentiles. Lk. 4:29

- 4)** The reproof to the Jews by their ongoing rejection of those God sent, “But Jesus said to them, “A prophet is not without honor except in his own country, among his own relatives, and in his own house.” vs. 4

- a) This is recorded in the other gospels, the basic principle. Matt. 13:57; Lk. 4:24; Jn. 4:44
- b) Jesus declared Himself to be a prophet, “The Prophet”. Deut. 18:15
- c) A prophets office was primarily to “Forthtell”, speaking for God as a mouthpiece, secondly to “Foretelling” future events.

**6:5-6a** The failure of the people to believe.

- 1) The people limited God, “Now He could do no mighty work there, except that He laid His hands on a few sick people and healed *them*.” vs. 5
  - a) The few were the exception to believe Jesus to heal them.
  - b) Certainly there are other occasions Jesus healed sovereignly, but in this context the emphasis is on man’s unbelief. Matt. 13:58
- 2) The response of Jesus, “And He marveled Because of their unbelief.” vs. 6a
  - a) Jesus marveled at Centurion’s faith. Matt. 8:10
  - b) The word marveled “thaumazo”, means to wonder or be in awe that they were so hard-hearted.

**6:6b-13** **The sending out of the twelve.**

\* The parallel passages. Matt. 10:1,5-15; Lk. 9:1-6

**6:b-7** The time was after the departure from Nazareth.

- 1) Jesus continues to ministrer, “Then He went about the villages in a circuit, teaching.” vs. 6b
  - a) Jesus ministered all around the area of Galille.
  - b) Jesus taught the word of God, as opposed to the traditions of the elders.
- 2) Jesus commissined the twleve, “And He called the twelve to *Himself*, and began to send them out two *by* two, and gave them power over unclean spirits.” vs. 7
  - a) That they went out two-by-two, Mark alone tells us this.
  - b) The seventy were also sent out two by two. Lk. 10:1
  - c) We see that pattern in the Scriptures and I think it is prudent and wise, Peter and John, Barnabas and Saul, Paul and Silas.
  - d) The word power “exousia”, means authority delegated to them to cast out demons.

**6:8-9** The instruction on their provisions.

- 1) Jesus told them to travel light, “He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in *their* money belts-- but to wear sandals, and not to put on two tunics.” vs. 8-9

- a) A staff was a traveler's walking stick.
  - b) A bag was to carry supplies.
  - c) Bread was for food.
  - d) Copper was money carried in a belt.
  - e) Sandals were of leather, wood or matted grass to protect their feet and walk long distances.
  - f) A tunic was an under-garment and outer-garment, no change of garment was to be taken.
- \* The twelve were to have complete trust and dependency on Christ!

**6:10-11** The instructions on their dwelling.

- 1) They were to appreciate the hospitality given to them as they went out to preach the gospel, "Also He said to them, "In whatever place you enter a house, stay there till you depart from that place." vs. 10
  - a) The labor worthy of hire. 1Cor. 9:7, 14; 1Tim. 5-18; "Deut.25:4"
  - b) Contentment is the focus in the provisions.
- 2) They were to warn those who rejected the gospel, "And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!" vs. 11

- a) The phrase to shake dust off your feet was a well know, as the Jews would dust themselves off before entering Jerusalem lest they defile it by gentile dust.
- b) It implies a giving up to their rejection, like at Antioch. Acts 13:46
- c) This is Judgment according to the measure of light a person has received.

**6:12-13** The instructions carried out.

- 1) Their obedience, "So they went out and preached that *people* should repent." vs. 12
  - a) The word preached "kerusso", means to herald, proclaim.
  - b) There is no preaching of the gospel if there is no call to repentance, "metanaeo", means to change of mind and heart, turn around.
- 2) The results, "And they cast out many demons, and anointed with oil many who were sick, and healed *them*." vs. 13
  - a) Demons are evil spirits, fallen angels that need to possess bodies.
  - b) Oil is a symbol of the Holy Spirit. Zech. 4:1-6
  - c) Oil was also used for medicinal purposes, like the parable of the Good Samaritan. Lk. 10:34
  - d) James tell us to call the elders and anoint sick that God heal them. Ja. 5:14

**6:14-29     The confusion of Herod about Jesus.**

\* The parallel passages. Matt. 14:1-12; Lk. 9:7-9

**6:14-16** The explanation of Herod about the works Jesus was doing.

- 1) Herod said Jesus was John back from the dead, “Now King Herod heard *of Him*, for His name had become well known. And he said, “John the Baptist is risen from the dead, and therefore these powers are at work in him.” vs. 14
  - a) Herod was an Edomite descendant of Esau that sought the title of king, but it was not granted and it became his downfall in 39 under Caligula.
  - b) Herod was a tetrarch, a ruler of a 1/4 part, so the title of king could be in irony. Lk. 9:7
  - c) John the Baptist never worked any miracles. Jn. 10:41
- 2) There were other opinions about Jesus, “Others said, “It is Elijah.” And others said, “It is the Prophet, or like one of the prophets.” vs. 15
  - a) Elijah was to come before the coming of the great and dreadful day of the LORD. Mal. 4:5
  - b) The Prophet of all the prophets. Deut. 18:15

- 3) Herod was certain, “But when Herod heard, he said, “This is John, whom I beheaded; he has been raised from the dead!” vs. 16
  - a) He acknowledged he killed John, “I beheaded” is emphatic, having a guilty conscience.
  - b) He acknowledged in some form of life after death.

**6:17-20** The occasion that led to John’s death.

- 1) Herod had John arrested, “For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; for he had married her.” vs. 17
  - a) There are different Herods, Herod the Great massacred infants. Matt. 2:16-18
  - b) He also murdered many of family members, so there was a saying that it was safer to be Herod’s pig than son, a word play of the two words.
  - c) His third wife gave birth to Herod Philip who married Herodias, who was the daughter of his half-brother Aristobulus, his niece.
  - d) His fourth wife gave birth to Herod Antipas in our passage.
  - e) Herod Antipas seduced Herodias at Rome and persuaded her to leave Philip therefore he married his sister-in-law.

- 2) Herod was called out and exposed publically by John, “For John had said to Herod, “It is not lawful for you to have your brother’s wife.” vs. 18
- a) This was incest and adultery. Lev. 18:16
  - b) Herod put away his wife, daughter of King Aretas of Nabateon Arabs, who defeat Herod later.
- 3) Herodias resented John for calling them out, “Therefore Herodias held it against him and wanted to kill him, but she could not.” vs. 19
- a) The phrese “against him” means a grudge, type of Jezabel.
  - b) She had no ability or authority.
- 4) Herod was a superstitious coward, “for Herod feared John, knowing that he *was* a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.” vs. 20
- a) Herod protected John from Herodias.
  - b) Herod heard the word of John with pleasure, being torn between spiritual turth and his sinful desires.

**6:21-29** The execution of John by Herod.

- 1) The occasion, “Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief *men* of Galilee.” vs. 21
- a) Herod was a very vain man, on his birthday, the feast was for himself.

- b) Those present were his important figures, nobles, high officers and chief men of Galilee.
- 2) The seduction, “And when Herodias’ daughter herself came in and danced, and pleased Herod and those who sat with him, the king said to the girl, “Ask me whatever you want, and I will give *it* to you.” vs. 22
- a) Such dancing was lewd and sensual, pleasing Herod and those sitting.
  - b) Herod was a lustful man, inflamed by his passion give the girl a blank check to fill in the amount.
  - c) Her name is Solome thought to be 16-17 years old or younger had been corrupted by her mother, who would marry a half brother of her father Philip, then her cousin Aristobulus, being a sister-in-law and niece of her own mother. Lk. 3:1
- 3) The captivation of Herod’s lust was expressed to her, “He also swore to her, “Whatever you ask me, I will give you, up to half of my kingdom.” vs. 23
- a) One-half of kingdomm he pledged an oath. Matt. 14:7
  - b) Some take this literal, but most likely is a proverbial saying indicating willing to give alot. Esther 5:3
- 4) The consultation, “So she went out and said to her mother, “What shall I ask?” And she said, “The head of John the Baptist!” vs. 24

- a) Herodias had been waiting for this day.
  - b) Herodias planned out the seductive dance, knowing Herod would slobber all over himself, willing to use her daughter as bait to get her catch.
- 5) The proclamation, “Immediately she came in with haste to the king and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.” vs. 25
- a) The young girl was 16-17 years old, yet her request was in an arrogant attitude, emphatic of two things, “at once” and “on a platter”.
  - b) She was already corrupted and hardened.
- 6) The consternation, “And the king was exceedingly sorry; *yet*, because of the oaths and because of those who sat with him, he did not want to refuse her.” vs. 26
- a) He was exceedingly sorry “perilupos” to be overcome with sorrow, realizing he had been set up and manipulated by Herodias to accomplish her will of killing John, even though she knew Herod feared and knew John was a just and holy man that he protected. Mk. 6:20
    - \* The word appears only one other time in Mark, for the agony of Jesus in the Garden. Mk. 14:34
  - b) He could not brake his word, His pride before all his leader and lust made his

- decision, having a weak will and no courage.
- 7) The proclamation, “Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison.” vs. 27
- a) Josephus says it was the fortress of Machaerus, south of Jerusalem on the east side of the Dead Sea, 13 miles southeast of the Herodium.
  - b) Heartless executioners “spekoulaor” is latin in origin, a spy or scout, kind of a bodyguard.
- 8) The presentation, brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.” vs. 28
- a) This was a gruesome sight, yet the word girl “korasion” means a young unmarried girl, used for Jairus daughter, terminated the life of the greatest prophet that came in the spirit and power of Elijah. Matt. 9:25; Lk. 1:17; Matt. 3:3
  - b) Her mother was complicit, a participant by her daughter's sexual enticement to achieve this horrible crime of killing God's prophet.
- 9) The interment of John, “When his disciples heard *of it*, they came and took away his corpse and laid it in a tomb.” vs. 29
- \* The disciples told Jesus. Matt. 14:12

**6:30-44     The feeding of the five-thousand.**

\* The parallel passages. Matt. 14:13-21; Lk. 9:10-17; Jn. 6:1-14

**6:30-33     The disciple are reunited with Jesus.**

- 1) The twelve return from preaching the gospel, “Then the apostles gathered to Jesus and told Him all things, both what they had done and what they had taught.” vs. 30
  - a) They were sent out, this is the only time Mark uses the word “apostles.” vs. 7
  - b) They reported the miraculous and their instruction of the word of God.
- 2) The words of Jesus, “And He said to them, “Come aside by yourselves to a deserted place and rest a while.” For there were many coming and going, and they did not even have time to eat.” vs. 31
  - a) The word rest “anapauo”, means to cease from one’s works and recover.
  - b) This is neededful to continue to serve effectively and joyfully.
  - c) The six and one ratio in Scripture for work and rest is important for every level, physical, motional and spiritual.
  - d) Mark records no less than 11 times that Jesus returns from work. (Vincent)
  - e) The demand of the people was great, not having time to eat.
- 3) The attempt to get some rest was not possible, “So they departed to a deserted

place in the boat by themselves. But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.” vs. 32-33

- a) Again the demand of the people was constant and great.
- b) They were headed for Bethsaida. Lk. 9:10

**6:34-44     The Lord Jesus cares for the people.**

- 1) The heart of Jesus, “And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.” vs. 34
  - a) The word compassion “splanchnizomai”, means literally to be move as to one’s bosels, being affected in the visceral area.
  - b) Jesus saw the people as sheep without a shepherd.
    - \* Ezekiel addresses the shepherds that feed themselves. Ezk. 34:1-6
  - c) Jesus began to teach them many thing about the Kingdom of God.
    - \* Matthew and Luke record aslo healing.
- 2) The advice of the disciple to Jesus, “When the day was now far spent, His disciples came to Him and said, “This is a deserted place, and already the hour *is* late. Send them away, that they may go into the



surrounding country and villages and buy themselves bread; for they have nothing to eat.” vs. 35-36

- a) Remember they had just come back from doing ministry.
  - b) They thought they knew more than Jesus.
- 3) The reproof by simply commanding them to do the impossible, “But He answered and said to them, “You give them something to eat.” And they said to Him, “Shall we go and buy two hundred denarii worth of bread and give them *something* to eat?” vs. 37
- a) They had forgotten that it was Jesus that enabled and empowered them to go out.
  - b) A denarii was a day's wages, about six months wages.
  - c) The disciples are revealed as failing all the time in the gospel of Mark.
- 4) The confirmation of how little they had, “But He said to them, “How many loaves do you have? Go and see.” And when they found out they said, “Five, and two fish.” vs. 38
- 5) The preparation, “Then He commanded them to make them all sit down in groups on the green grass. So they sat down in ranks, in hundreds and in fifties.” vs. 39-40
- a) The green grass indicates it was Spring time,, as they sat in groups.
  - b) John says it was Passover. Jn. 6
- 6) The Lord Jesus feeds the people, “And when He had taken the five loaves and the two

fish, He looked up to heaven, blessed and broke the loaves, and gave *them* to His disciples to set before them; and the two fish He divided among *them* all. So they all ate and were filled.” vs. 41-42

- a) Jesus multiplied the bread and fishes in the hands of Jesus by the imperfect tense.
  - b) The word filled “chortazo”, is used of animals and means gluttoned.
- 7) The remaining food, “And they took up twelve baskets full of fragments and of the fish.” vs. 43
- a) More than when they started.
  - b) The word for baskets “kophinos”, is a small wicker basket for food.
- 8) The impressive number, “Now those who had eaten the loaves were about five thousand men.” vs. 44
- a) If you add one woman, it would be 10,000.
  - b) If you add two children, it would be 20,000.

### 6:45-52      The time Jesus walked on the water.

\* The parallel passages. Matt. 14:22-33; Jn. 6:15-21

6:45-46 The preparation to cross the Sea of Galilee.

- 1) The urgency for His disciples to leave, “Immediately He made His disciples get into

the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.” vs. 45

- a) The word made “anagkazo”, means literally constrained, forced them,
  - b) The reason being the crowds wanted to make Him king and Jesus did not want them caught up in it. Jn. 6:15
- 2) The urgency of Jesus to meet with His Father, “And when He had sent them away, He departed to the mountain to pray.” vs. 46
- a) The needed priority for the believer.
  - b) The example of prayer to refresh oneself in service.

**6:47-52** The coming of Jesus walking on the water.

- 1) The occasion, “Now when evening came, the boat was in the middle of the sea; and He *was* alone on the land.” vs. 47
  - 2) The dire situation, “Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.” vs. 48
- a) The Lord saw the disciples were staining “basanizo”, to be in great distress struggling or being tormented.
    - \* The disciples were in trouble, being in the middle of the Lake, about 3-4 miles. Matt. 14: 24; Jn. 6:19, 25-30

- b) The wind was contrary to them.
    - \* They were being thrown around by 5-6 foot waves in storms that were common, they were seasoned fishermen.
  - c) The fourth watch was 3:00 - 6:00 a.m.
- 3) The response of the disciples, “And when they saw Him walking on the sea, they supposed it was a ghost, and cried out; for they all saw Him and were troubled. But immediately He talked with them and said to them, “Be of good cheer! It is I; do not be afraid.” vs. 49-50
- a) They thought it was a ghost “phantasma”, a fantum or apparision.
  - b) The phrase cried out “anakrazo”, means from the depth of the throat.
  - c) They were troubled “tarasso”, means to be agitated and afraid.
  - c) Jesus calmed their spirits by speaking to them, “Be of good chere! It is I; do not be afraid.”
    - \* Jesus is faithful in and through the most difficult time of our lives!
- 4) The protection of Jesus, “Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.” vs. 51
- a) The submission of nature, the wind, to it Creator.
  - b) They simply marveled, were amazed.

- 5) The reason for the response of the disciples, “For they had not understood about the loaves, because their heart was hardened.” vs. 52
- a) The word hardened “porosis”, means a dullness to believe God to work in the present regardless of past.  
\* We let our word ostiporosis from it!
  - b) “Keep your heart with all diligence, for out of it spring the issues of life.” ) Prov. 4:23

### 6:53-56      The healings at Gennesaret.

6:53-55 The multitudes in need.

- 1) The crossing completed, “When they had crossed over, they came to the land of Gennesaret and anchored there.” vs. 53
  - a) Gennesaret was between Capernaum and Tiberias, south of Bethsaida.
  - b) It was densely populated with a very fertile ground, about three miles along the shore and a mile and a half inland.
  - c) It was noted for fruits and nuts.
- 2) The people were familiar with Jesus, “And when they came out of the boat, immediately the people recognized Him.” vs. 54
- 3) The people thronged Jesus, “ran through that whole surrounding region, and began to

carry about on beds those who were sick to wherever they heard He was.” vs. 54-55  
\* The open acceptance of Jesus always benefits man!

6:56      The summary statement.

- 1) The openness of the people, “Wherever He entered into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment.” vs. 56a-e
  - a) Regardless of the location.
  - b) Requesting to touch Jesus.
- 2) The faith of the people, “And as many as touched Him were made well. believe.” vs. 56f
  - a) Their faith was active in Jesus, they believed.
  - b) What a contrast to Nazareth. Matt. 15:53-58