

## Mark 6:1-56

1. Again, the question arises, ‘who is this man, and where does he get such authority?’ (Cf. 4:41).
  - ⇒ How does Mark show us the crowd answers this question? (v. 3)<sup>1</sup>
  - ⇒ What does Jesus mean in v. 4?
  - ⇒ What does v. 5 mean? Is Christ dependent upon *us* to do miracles?
  - ⇒ Most likely, Mark is *again* showing us how those who *should have* (here, those closest to Him) believed in Jesus failed to see Him as He really was, namely the Messiah, the Son of God. It is not insignificant that in the next chapter, it is a Gentile, not a Jew who understands who Jesus is, 7:27-28 (cf. the Gentile’s proclamation in 15:39). Remember Mark’s audience & purpose of the gospel.
2. Again, we see that the main thrust of Christ’s ministry was “teaching” (vv.2 and 6b). In the next section, He sends out the 12 to preach as well.
  - ⇒ Cf. 1:4, 15. What are the central elements to biblical preaching found here?
  - ⇒ Note again how the miraculous *follows* the preaching. In Mark, what is the main purpose of miracles?
3. In 14-16, Mark shows us how Herod views Jesus. Cf. 8:27-28. It is significant to note that even Herod believes that John the Baptist could be raised from the dead, the greatest miracle that Jesus foretells over and over during His ministry, something that most of “His own” (cf. John 1:11) rejected.
4. I take the long account of John’s martyrdom as prophetic of what awaited the Messiah. John was a forerunner not in the ministry of Jesus, but also His death. Despite being a “righteous and holy man” (20), John was nevertheless executed unfairly for his ‘offensive’ preaching. As in Matthew’s account, this happens just prior to Jesus’ self-revelation of His ministry (see Mark 8:31; 9:31; 10:33-34).
5. Jesus’ miraculous multiplication of the bread & loaves is found in the all 3 synoptic gospel accounts (i.e. Matthew, Mark, and Luke). In 6:31, we see how busy Jesus’ ministry was, and in we see His compassion for His disciples by allowing them ‘time alone’ to rest up. This idea helps us understand, in part, the reason of the “Messianic secret” as we see in v. 33ff.
  - ⇒ We are told in v. 34 that “Jesus had compassion” on the multitudes. What is Mark’s explanation of this?
  - ⇒ What is Jesus’ response to this? I.e. how does He ‘comfort’ them?
  - ⇒ Some liberals try to explain away this miracle, saying that the main point to be learned is not Jesus’ sovereign ability to do this, but rather that He was hospitable and shared with others. No, as Mark has been diligently laboring to show us over and over, this shows us that Jesus is indeed the Son of God (cf. 1:1).
  - ⇒ In the OT, God promised that when Israel’s true Shepherd came, the desert would become rich pasture where His sheep would be gathered and fed (Eze. 34:23-31).

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<sup>1</sup> Lightfoot rightly notes that this is the beginning of the process of rejection that leads to the death of Jesus in Jerusalem.

6. Finally, Mark gives us the account of Jesus' walking on the water. Sending the disciples ahead of Him, He went up on a mountainside to pray.
- ⇒ In the OT, a special display of the majestic presence & power & transcendence of Yahweh was His sovereignty even over the sea (cf. Psa. 89:9; Isa. 51:10, 15; Jer. 31:35). What is Mark trying to tell us (again)?
  - ⇒ In 6:50, a literal reading of the Greek is, "Have courage; I am; do not be afraid." In the OT, the most oft-used designation for God is Yahweh, which in Exodus 3:14 is "I AM." In fact, when Jesus uses the same construction in John 8, the Jews seek to stone Him for blasphemy. Very clearly, then, Mark is communicating to us just who Jesus really is.
  - ⇒ In v. 54, Mark is very clever when he says that once He got out of the boat, the people "recognized Jesus", right after his disciples failed to "recognize" Him. This is intentional, as Mark is advancing us to his climax in 8:29, where Peter finally 'recognizes' that Jesus is the Messiah (cf. Matt. 16:18, where "Son of God" is also attributed to Jesus). In Mark 6, the people *apparently* understand better than the disciples who Jesus is. This will progressively change, and the disciples will understand finally after the resurrection who Jesus is (note: the people did not *entirely* understand who Jesus was yet either).
  - ⇒ Is it any surprise then, that Mark ends the chapter, "and all who touched Him were healed" (v. 56). How does this differ from the beginning of the chapter?