

Mark: Chapter 6

Disciple/apostle = learn/share.

Let's walk together, and work together.

Please share your ideas, experiences, healings, insights, or questions (as well as requests for healing prayer) by email to Abby (abby@scripturalstudycenter.org). You will receive a response quickly.

There are 56 verses in Chapter 6.



Mark 6:1-5 “And he went out from thence, and came into his own country; and his disciples follow him.

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? 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. 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. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching.”

The first portion of the narrative tells of a particular day that we would likely have found disconcerting. It illustrates something that we may run into as well. Disbelieving relatives, neighbors, and friends. How could Jesus, this boy that grew up working with wood alongside Joseph, be a prophet or the Messiah? So their hearts were closed to him.



Ruins of a church in Galilee

Mark 6:1-6

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

As he customarily does, Jesus enters a synagogue to teach on the Sabbath — but this time it is different — it's his hometown. The people say, "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?" They are offended at him. Your family may be offended at you. They know the human personality with its shortcomings and mundane practices and actions — how, they may muse, could he/she be a disciple, or in the ministry, or a healer, or a spiritual teacher? They cannot perceive you that way. It is personal sense. It happened to Jesus. This mental state arrayed itself against the reception of his true Christly power and love. He "[marveled] because of their unbelief" (v. 6).



The “carpenter’s son.”

Those closest to the human Jesus were “offended” at him.

Offend. Latin, *offendo*; *of* and *fendo*. To strike or hit. ... To attack; to assail; to displease; to make angry; to affront. To shock; to wound; to pain; to annoy; to injure; to violate; to disturb (*Webster's* 1828).

If you are met with any of the above reactions, you are as the Master in his hometown. He explains, “A prophet is not without honor, but in his own country, and among his own kin, and in his own house” (v. 4).

You are likely to receive the same kind of reaction as Jesus. You may either hear, or discern the unspoken thoughts — Is not this our sister? is not this my mom or my dad? Is not this my hairdresser? Is not this the hated tax-collector? Is not this the plumber’s wife? Is this not my electrician? However personal sense identifies you in an ordinary old way — it is filled with disbelief regarding your spiritual mission.



Isn't this another form of the devil's words to Jesus in the wilderness, "IF thou be the Son of God..."? The accusation: How can you be the Son/Daughter of God when we know you are (personal name) from (personal place)? If you are the child of God ... if you've been called to be a present-day disciple ... if, if, if ... What is the divine solution? It is written...

It is written, "Now are we the sons of God" (*1 John 3:2*). How do you identify yourself? That is the important question. You are the likeness of God, the child of Spirit. Jesus instructed us, "Call no man your father upon the earth, for one is your Father, even God" (*Matthew 23:9*). Identify yourself through spiritual sense, not personal sense.

Defend your identity and mission as a chosen disciple.

The result of the offense taken by those closest to him was that "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them" (v. 5).

No wonder he marvelled at their unbelief. You might marvel at the unbelief of those you intend to help. Be wise, careful, and quiet. Speak only as the Spirit moves you, and take care not to force anything. Put everyone in God's care directly. He will open the way, open the thought, prepare the heart.

So what did Jesus do next? What should we do next?

The text reads, "And he went round about the villages, teaching." He continued his work in *other* places — but not at home in his hometown. Likewise, we speak the Word and share as receptive ones become apparent and opportunity affords.

Shake off the personal thought of others concerning you — and leave it — leave the wrong identification of yourself. Remember, only God (the one infinite Mind) is truly thinking about you. There is none else — none beside Him. Only God is thinking about me.

God knows you as His own perfect beloved Son/Daughter. Do that which is pleasing to Him. Cling to the reality of your eternal spiritual selfhood in the likeness of God, Spirit (*Genesis 1:26*). Our first act of “repent” to be in the “kingdom of God” is to change how we think of ourselves. Man, as image and likeness, as the expression of the one Source and Creator, Spirit, is like a sunbeam that emanates out, one with the sun. You are to God as the sunbeam is to the sun. This is your true identity. The nature of God expressed as you — this is your unique being.



In the *Matthew Henry Abridged Commentary*, the portion of Scripture concerning this home visit is labeled: “Christ despised in his own country.” (1-6) It reads, “Our Lord’s countrymen tried to prejudice the minds of people against him. Is not this the carpenter? Our Lord Jesus probably had worked in that business with his father. He thus put honour upon mechanics, and encouraged all persons who eat by the labour of their hands. It becomes the followers of Christ to content themselves with the satisfaction of doing good, although they are denied the praise of it. How much did these Nazarenes lose by obstinate prejudices against Jesus! May Divine grace deliver us from that unbelief, which renders Christ a savour of death, rather than of life to the soul. Let us, like our Master, go and teach cottages and peasants the way of salvation.”

SENDING FORTH THE DISCIPLES TWO AND TWO

Verses 7 to 13 record our Master’s instructions to the disciples when he sent them out in his name. He “called unto him the twelve” and sent them out in pairs.



“BY TWO AND TWO” (v.7).

To find a partner in your spiritual discipleship/apostleship, you might share this course with someone and see if there is a mutually beneficial way of working together for support and for practical results in sharing (apostleship).

You might email with me as your instructor and walk with me two-and-two in that way. I will respond to your ideas and support you. abby@scripturalstudycenter.org.

Matthew Henry writes, “Though the apostles were conscious to themselves of great weakness, and expected no worldly advantage, yet, in obedience to their Master, and in dependence upon his strength, they went out. They did not amuse people with curious matters, but told them they must repent of their sins, and turn to God. The servants of Christ may hope to turn many from darkness unto God, and to heal souls by the power of the Holy Ghost.

After possible rejection by family and close friends in the role of prophet, or disciple, we are now to go out to strangers — but — ENCOURAGEMENT — really everyone is your brother or sister. We are one family — we know this because Jesus taught us to begin prayer by saying, “Our Father” (*Matthew 6:9*).

The receptive ones will find you because God puts us together according to His will. When we give our consent, the opportunities come naturally. Two and two is very important because if we’ve not been accepted as apostle by close ones, and we might be rejected by new acquaintances, at least we have one other person who “gets” us — and this is important — and a provision of Love for you.

JESUS' INSTRUCTIONS/COMMANDS WHEN YOU "GO OUT"

- go two-and-two
- you have been given power over unclean spirits
- take nothing for your journey, save a staff only
- no scrip
- no bread
- no money in their purse
- shod with sandals
- only one coat (not two)
- stay in one house, until you leave that particular place



Shod with sandals

Regarding non-welcome:

Mark 6:11 “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 Gomorra in the day of judgment, than for that city.”

WHAT ARE YOU TO DO EXACTLY?

- Help people “repent” — change to increased spiritual thinking.
 - *Mark 6:12 And they went out, and preached that men should repent.*
- Heal people of mental and physical ills (through prayer and Holy Spirit of Love)
 - *Mark 6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them.*

JOURNAL: Special Assignment



GO NOW, in your own way, as Jesus' directions pertain to you, this week.

Record some of the highlights of your work — for this week. What would you have to say to Jesus on your return? Verse 30 reads, “And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.”

MARK YOUR CALENDAR FOR ONE WEEK FROM TODAY

What do you have to tell Jesus you have done in his name?

Write this in your Journal — add the date.

HEROD AND JOHN THE BAPTIST

A sad and horrifying event is recorded here in verses 14 to 29. The text shows that people are trying to figure out who Jesus is and how he can do the incredible healing work they are witnessing and experiencing. Herod is sure that Jesus is the return of the spirit of John the Baptist whom he commanded to be beheaded. Herod made a huge promise that he could not rescind upon as king, and because of this, John the Baptist was murdered in the most atrocious manner. Thinking more deeply on this incident, the base culprit is the sin of passion, adultery, and self-will, for John the Baptist courageously called Herod out saying, “It is not lawful for thee to have thy brother’s wife” (he married her). She was so angry that Herod had the Baptist put into prison, and then she found a sneaky way to have him executed (read about Herodias’ daughter).

Lessons:

1. Do that which is morally right (resist evil and be obedient)
2. Do not promise people things before you know what they will ask!
3. As a disciple, be willing to do whatever you can. The disciples came and took up his corpse [of John the Baptist] and laid it in a tomb”.

Jesus' response to the report of the disciples on their mission and to John the Baptist's murder:

"Come ye yourselves apart into a desert place, and rest a while" (verse 31).



The narrative tells us that Jesus took his disciples to “a desert place by ship privately” (verse 32). He is seeking some alone time, some space, some privacy, some time with his disciples to rest. But people see him leaving and they run to the place where Jesus will be landing the ship. How many? Five thousand men, plus women and children. Far from having the solitude he desired for himself and his disciples, Jesus steps from the ship to see a multitude waiting for him. He just gave his disciples rest. He might need some rest as well. It is a right thing to do. However, if there is a group that needs your help or wants to hear what you can teach, you will do as the Master — you will continue in the work.

Jesus' supreme example of the utmost Love that we can barely fathom, is seen in his response, "moved with compassion" (verse 34). Further, he is so moved by Love because he views the people as "sheep not having a shepherd." So he begins to teach.



AND THEY ARE ALL HUNGRY!

After a long while, the disciples tell Jesus that he should send the people away so they can get food. Jesus turns to his disciples and tells them, "Give ye them to eat" (verse 37).

You are looking at somewhere around 5,000 to 15,000 hungry people. How are you supposed to feed them? "How many loaves have ye?" Jesus asks. "Go and see," he commands.

There are five loaves, and also two fishes. So ...

So now the lesson on supply.

SUPPLY

To ordinary sense (not spiritual sense) the five loaves and two fish will not be enough but for a few people. It looks absurd to imagine that up to 15,000 could be fed (let alone have leftovers as they did).

So we must move to spiritual sense which is limitless to approach the issue of supply.

If we do not go to spiritual sense, we will not be able to demonstrate abundance for ourselves and others. If thought is stuck in finite

measure and materiality, there will be lack — or they will be eventual loss. The only safety is in spiritual discernment regarding supply.



The text reports Jesus' actions. First, by asking how many loaves they have (and making them go and look — count them, even) two things are accomplished. 1) there is no question of the starting amount, that it is way insufficient; 2) look to what you already have, be grateful for it, and then it will multiply tangibly.

Once Jesus gets the “count” (and cares not that it is so meagre) he commands every to sit on the grass in groups of 50's and 100's. Organize things into groups; be orderly in demonstrating supply. You could apply this in grouping bills if need be — not throwing any away — knowing they are all being paid.

Jesus then takes the five loaves and two fishes, looks up to heaven (to limitless spiritual reality), and blesses and breaks the loaves (no complaints or fear, just gratitude), and “gave them to the disciples to set before them.”



Jesus himself gives the fish to the companies of people sitting on the grass (verse 41), "... and the two fishes divided he among them all." The fish multiplied in his hand. There was no subtracting. As soon as he gave, more appeared. This is the power of Spirit concerning supply.

Give and you will receive. Give as much as you can (in every way) and the dear divine Love of the universe will bless you back ten to one-hundred fold. Think of what you can give — it does not need to be money necessarily — give of your talents, time, and love. Give of your prayers, your peace, your goodness. Give in good deeds. Give a smile or word of encouragement. Give.

The disciples could see him doing that — a sight which must have inspired absolute confidence in what they were given to do — distribute a bit of bread to thousands of persons. At the end, they gathered "twelve baskets full of the fragments, and of the fishes" — more than they started with.

The math of the universe is not in subtraction but in multiplication from a limitless base.

WALKING ON WATER

Jesus has proven the limitless substance of Spirit with the loaves and fishes. Now he illustrates the substance of Spirit — the only real and eternal thing we walk upon. Jesus sends his disciples ahead of him to the other side of the Sea of Galilee. They are rowing across while Jesus sends away the people that have been fed (who wanted to take him by force to be king).

The disciples are about half way across when a huge storm comes in upon them.

To illustrate the intensity of this storm and the trouble the disciples were having, Maclear¹ notes that the word “toiling” used in verse 48, “...he saw them toiling in rowing,” denotes *torment, torture, and travail*. Imagine the fear and stress for the disciples.

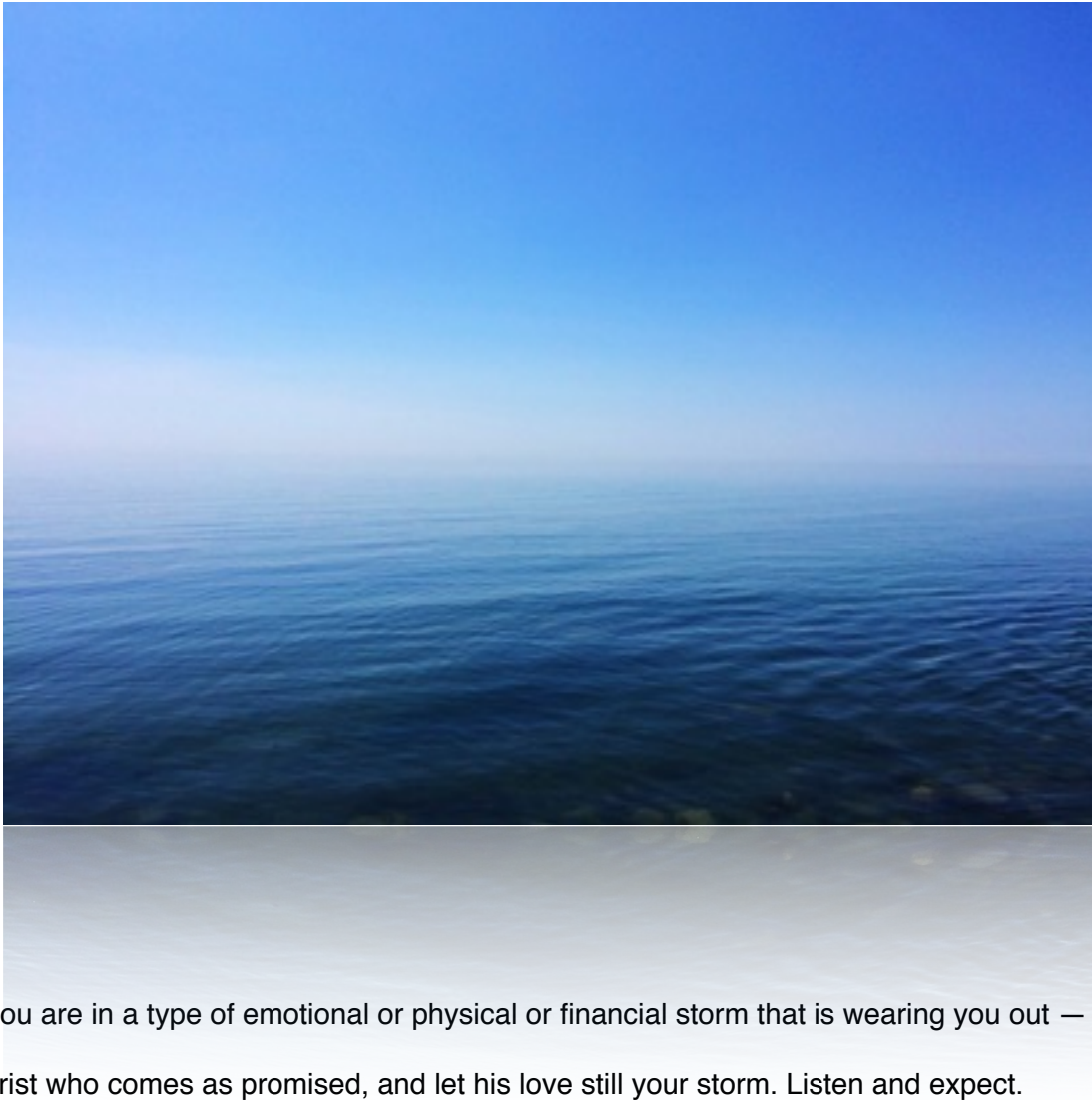


On top of this, they suddenly see what they think is a spirit “walking on the sea” (verse 49). It is Jesus. Immediately, he comforts them. “Be of good cheer: it is I; be not afraid” (verse 50). A beautiful verse from a hymn by Mary Baker Eddy is most inspiring here: “And o’er earth’s troubled angry sea, I see Christ walk, and come to me, and tenderly, divinely talk.” And what does Jesus say? “Be of good cheer: it is I; be not afraid.” Listen in prayer. Listen to the Christ speak to your consciousness. Listen for your unique Christly message of comfort.

Jesus then gets into the ship with them and immediately the storm stops. Everything is peaceful. The disciples have experienced instantaneous change from frantic to peaceful. Wind, waves,

¹ Maclear, G.F, *The Cambridge Bible for Schools & Colleges, St. Mark*

everything, comes under control in the presence of Christ. The disciples “were amazed in themselves beyond measure” (verse 51).



If you are in a type of emotional or physical or financial storm that is wearing you out — look to Christ who comes as promised, and let his love still your storm. Listen and expect.

HEALING IN THE LAND OF GENNESARET

When Jesus and the disciples get to shore after the stilling of the sea, people recognize them and “begin to carry about in beds those that were sick, where they heard he was” (verse 55). Everywhere Jesus went “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” (verse 56). Mark has brought out the fact that Jesus and his disciples often did not have time to rest, to be alone, or even to eat. **Imagine even one day of that kind of schedule!** A good spiritual truth to tell yourself in such situations where you must keep working for the good of others is from Mary Baker Eddy who wrote, “God rests in action” (*Science and Health*). If God is omni-action and rests in action, then you can know for yourself that you, as His own “image and likeness” rest in action as well. Know yourself as His reflection and let this truth remove the sense of burden - replaced for high energy from the holy Spirit and Love. Love, unselfish love, has enabled people to do amazing things, and it is a living power within you as Jesus’ present day disciple!

Obviously, the thing that brought most of these people was the fact that just touching the edge of Jesus’ robe would bring healing of any kind of problem or physical condition. Goodness cannot help but to produce goodness — and health is good.

Remember that Jesus has commanded us to follow him, to heal like him, to be like him: “The works that I do shall ye do also” (John 14:12).

JOURNAL QUESTIONS

Why were the people of Jesus’ hometown (and his immediate family) “offended at him”? (v. 3), and why might those closest to you be *offended* at your discipleship/apostleship?

Really think about this. Contemplate it. Write some things in your Journal to assure yourself of the Christ within you, and to defend yourself from the limited personal view (from both your own self and others). Remember, you are the child of God, spiritual and perfect, His own “image and likeness.”

Cross References

Mark 6:1:

Matt. 13:54-58; Luke 4:16-30

Mark 6:2:

Eccl. 9:16; Matt. 4:23-25, 7:28, 11:2-20, 12:12, 13:54; Mark 1:21-22, 39, 6:14; Luke 4:15-32, 6:6, 19:37; John 5:9-36, 6:42, 7:15-23, 9:4-14, 10:25-38, 14:11, 15:24; Acts 4:13-14, 16:13, 17:2, 18:4

Mark 6:3:

2Sam. 5:11; 2Kings 12:11; Eccl. 9:16; Is. 8:14, 41:7, 44:13, 49:7, 53:2-3; Jer. 24:1; Matt. 1:16, 11:6, 12:46, 13:55-57; Mark 3:18, 15:40; Luke 2:34, 4:22-29, 7:23, 17:25; John 1:46, 6:42-61, 7:52, 14:22; Acts 1:13; Rom. 9:32; 1Cor. 1:23, 9:4; Gal. 1:19; 1Pet. 2:4-8; Jude 1:1

Mark 6:4:

Jer. 11:21, 12:6; Matt. 13:57; Luke 4:24; John 4:44

Mark 6:5:

Gen. 19:22, 32:25; 2Kings 13:19; Is. 59:1-2; Matt. 13:58; Mark 7:32, 9:23, 16:18; Luke 4:40, 13:13; Acts 28:8; Heb. 4:2

Mark 6:6:

Is. 59:16; Jer. 2:11; Matt. 4:23, 8:10, 9:35; Luke 4:31-44, 13:22; John 9:30; Acts 10:38

Mark 6:7:

Ex. 4:14-15; Eccl. 4:9-10; Matt. 10:1-4, 22:3; Mark 2:3, 3:13-14, 6:13, 16:17; Luke 6:13-16, 9:1-6, 10:3-20; Phil. 1:27; Rev. 11:3

Mark 6:8:

Gen. 32:10; Ex. 12:11; 1Sam. 17:40; 2Kings 4:29; Matt. 10:1-10, 22:3; Luke 9:3, 10:4, 22:35

Mark 6:9:

Matt. 10:1, 22:3; Mark 6:30; Luke 9:1; Acts 12:8; Eph. 6:15

Mark 6:10:

Matt. 10:1-13, 22:3; Luke 9:4, 10:7-8; Acts 16:15, 17:5-7

Mark 6:11:

1Kings 13:8; Neh. 5:13; Ezek. 16:48-51; Matt. 5:18, 8:4, 10:1-15, 11:20-24, 12:36, 21:43, 25:28; Luke 9:5, 10:10-15, 12:48, 16:2, 19:24, 20:16; John 3:19, 9:41, 15:22-24; Acts 13:50-51, 18:6; Rom. 2:5-12, 16; Heb. 6:4-8, 10:26-31; 2Pet. 2:6-9, 3:7; 1John 4:17; Jude 1:7; Rev. 2:5

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Mark 6:13:

Is. 1:6; Matt. 10:1; Mark 5:23, 6:7-30; Luke 9:1, 10:17-34; James 5:14-15; Rev. 3:18

Mark 6:14:

2Chr. 26:8-15; Matt. 9:26-31, 11:2-20, 13:54-57, 14:1-3, 9, 17:12; Mark 1:28-45, 6:2-22, 26-27, 8:15; Luke 3:1-19, 9:7-9, 13:31, 19:37, 23:7-12; John 5:36, 9:4, 10:25-38, 14:11, 15:24; Acts 13:1; 1Th. 1:8

Mark 6:15:

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Mark 6:16:

Gen. 40:10-11, 43:18; 1Kings 17:18; Psalms 53:5; Matt. 3:1, 14:1-2, 17:12, 27:4; Luke 9:9; Rev. 11:10-13

Mark 6:17:

Gen. 39:20; Lev. 18:16; 1Kings 21:25, 22:27; 2Chr. 16:10; Prov. 14:16; Jer. 37:15, 38:6, 40:1; Lam. 3:53; Matt. 3:1, 4:12, 11:2, 14:3-12, 27:2; Luke 3:1-20; Acts 5:18, 12:4-6, 16:23-24, 21:33, 22:25, 23:35, 26:10, 28:20; 2Cor. 11:23

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Mark 6:20:

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Mark 6:25:

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Mark 6:31:

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Mark 6:32:

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Mark 6:33:

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Mark 6:34:

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Mark 6:35:

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