

# Mark 6:30-56

Mark 6:30 – “The apostles returned to Jesus and told him all that they had done and taught.

6:31 – “And he said to them, “Come away by yourselves to a desolate place and rest a while.” For many were coming and going, and they had no leisure even to eat.

6:32 – “And they went away in the boat to a desolate place by themselves.

6:33 – “Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them.

1. A pilgrim named Egeria (383-395) writes this place was at Tabgha or the Seven Springs
2. The crowd did not run 15-20 miles to the other side of the lake
3. The Jordan on the north side would be too high for the crowds to cross

6:34 – “When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.

1. Sheep without a shepherd is not the lack of a Pastor as in a church, but is the image of a nation without a king
2. Jesus sees their need and began to teach

6:35 – “And when it grew late, his disciples came to him and said, “This is a desolate place, and the hour is now late.

6:36 – “Send them away to go into the surrounding countryside and villages and buy themselves something to eat.”

6:37 – “But he answered 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 it to them to eat?”

3588 [e]	1161 [e]	611 [e]	2036 [e]	846 [e]	1325 [e]	846 [e]	4771 [e]	5315 [e]	2532 [e]	3004 [e]	846 [e]
Ho	de	apokritheis	eipen	autois	Dote	autois	hymeis	phagein	Kai	legousin	autō
37 Ὁ	δὲ	ἀποκριθεὶς	, εἶπεν	αὐτοῖς	, Δότε	αὐτοῖς	ὑμεῖς	φαγεῖν .	Καὶ	λέγουσιν	αὐτῷ
-	But	answering	He said	to them	Give	to them	you	[something] to eat	And	they say	to Him
Art-NMS	Conj	V-APP-NMS	V-AIA-3S	PPro-DM3P	V-AMA-2P	PPro-DM3P	PPro-N2P	V-ANA	Conj	V-PIA-3P	PPro-DM3S

565 [e]	59 [e]	1220 [e]	1250 [e]	740 [e]	2532 [e]	1325 [e]	846 [e]	5315 [e]
Apelthontes	agorasōmen	dēnariōn	diakosiōn	artous	kai	dōsomen	autois	phagein
Ἀπελθόντες	, ἀγοράσωμεν	δηναρίων	διακοσίων	ἄρτους	, καὶ	δώσωμεν	αὐτοῖς	φαγεῖν ?
Having gone	shall we buy	denarii	two hundred	of bread	and	give	them	to eat
V-APA-NMP	V-ASA-1P	N-GNP	Adj-GNP	N-AMP	Conj	V-FIA-1P	PPro-DM3P	V-ANA

1. “You” – hymeis (ὕμεῖς) – is a word that is not necessary grammatically so it becomes emphatic. Jesus is making a point that “you, the disciples” try to solve this problem.
  - a. They cannot solve this problem.
  - b. They have just returned from teaching, healing and casting out demons, but they have no idea what to do.

c. Their only thought is a logical, but impractical solution which means without Jesus (YHWH) there is nothing they or anyone can do.

- Denarii is a day's wage
- 200 denarii would basically be an annual salary or wages
- This would buy about 2,400 loaves of bread about the size of a small pizza (1" thick, 7-8 inches round)

6:38 – “And he said to them, “How many loaves do you have? Go and see.” And when they had found out, they said, “Five, and two fish.”

- The fist would be either dried fish or smoked fish
- The bread would be loaves 1 inch thick and 7-8 inches round

6:39 – “Then he commanded them all to sit down in groups on the green grass.

2532 [e]	2004 [e]	846 [e]	347 [e]	3956 [e]	4849 [e]	4849 [e]	1909 [e]	3588 [e]	5515 [e]	5528 [e]
Kai	epetaxen	autois	anaklinai	pantas	symposia	symposia	epi	to	chlōrō	chortō
39 Καὶ	ἐπέταξεν	αὐτοῖς	ἀνακλῖναι*	πάντας	, συμπίοσια	συμπόσια	ἐπὶ	τῷ	χλωρῷ	χόρτῳ
And	He commanded	them	to make recline	all	groups	[by] groups	on	the	green	grass
Conj	V-AIA-3S	PPro-DM3P	V-ANA	Adj-AMP	N-ANP	N-ANP	Prep	Art-DMS	Adj-DMS	N-DMS

- “recline” – *anaklinai* – means “to lay upon”, “lay down”, “to lie back” which was the dining position
- “groups” – *symposia* (συμποσια) – is doubled in the Greek “*symposia symposia*”
  - Symposia* originally referred to a drinking party, but developed into meaning “a dinner party” or “banquet”
- “green grass” would indicate it is spring time in NW Galilee.

6:40 – “So they sat down in groups, by hundreds and by fifties.

2532 [e]	377 [e]	4237 [e]	4237 [e]	2596 [e]	1540 [e]	2532 [e]	2596 [e]	4004 [e]
kai	anepesan	prasiai	prasiai	kata	hekatōn	kai	kata	pentēkōnta
40 καὶ	ἀνέπεσαν	πρασιαὶ	πρασιαὶ	, κατὰ	ἑκατὸν	καὶ	κατὰ	πεντήκοντα
And	they sat down	groups	[by] groups	by	hundreds	and	by	fifties
Conj	V-AIA-3P	N-NFP	N-NFP	Prep	Adj-AMP	Conj	Prep	Adj-AMP

- Orderly arrangement similar to a Roman legion of 5,000 and the number of Galilean troops Josephus assembled for war with Rome in 67 AD before his defeat.
- Rebellion leaders organized their troops in the wilderness
- “they sat down” – *anepesan* – means “to fall back” and refers to “reclining at a dinner-table” and “fall back upon another person reclining at dinner”
- “groups groups” – *prasiai prasiai* – means “a garden plot” and is used of a company formed into divisions of plants as in garden-beds.
- There is both the idea of a military formation/organization, but also dinner parties positioned to eat

6:41 – “And taking the five loaves and the two fish, he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people. And he divided the two fish among them all.

- Typical ancient Jewish meal blessing would be:  
“Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.”

6:42 – “**And they all ate and were satisfied.**”

1. Abundance makes this more amazing
2. May indicate this event is in anticipation of the eschatological banquet feast

6:43 – “**And they took up twelve baskets full of broken pieces and of the fish.**”

1. Most likely the number 12 for “twelve baskets” was because the 12 disciples were the ones distributing and collecting the bread and fish
2. It is possible the only ones who knew of the miracle were the 12 disciples. Like only a few knew Jesus had turned the water to wine at the wedding feast. The crowd merely ate food that Jesus provided. They may not have known the miracle, only that there was a supply.

6:44 – “**And those who ate the loaves were five thousand men.**”

1. 5,000 men identifies the military ready members

6:45 – “**Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd.**”

2532 [e]	2112 [e]	315 [e]	3588 [e]	3101 [e]	846 [e]	1684 [e]	1519 [e]	3588 [e]	4143 [e]	2532 [e]	4254 [e]
Kai	euthys	enankasen	tous	mathétas	autou	embénaí	eis	to	plōion	kai	proagein
45 Καὶ	εὐθύς	ἠνάγκασεν	τοὺς	μαθητὰς	αὐτοῦ	ἐμβῆναι	εἰς	τὸ	πλοῖον	καὶ	προάγειν
And	immediately	He compelled	the	disciples	of Him	to enter	into	the	boat	and	to go before
Conj	Adv	V-AIA-3S	Art-AMP	N-AMP	PPro-GM3S	V-ANA	Prep	Art-ANS	N-ANS	Conj	V-PNA

  

1519 [e]	3588 [e]	4008 [e]	4314 [e]	966 [e]	2193 [e]	846 [e]	630 [e]	3588 [e]	3793 [e]
eis	to	peran	pros	Bethsaidan	heos	autos	apolyei	ton	ochlon
εἰς	τὸ	πέραν	, πρὸς	Βηθσαϊδάν	, ἕως	αὐτὸς	ἀπολύει	τὸν	ὄχλον
to	the	other side	to	Bethsaida	until	He	should dismiss	the	crowd
Prep	Art-ANS	Adv	Prep	N-AFS	Conj	PPro-NM3S	V-PIA-3S	Art-AMS	N-AMS

1. *Enankasen* indicates the disciples were reluctant to leave.
2. See John 6:14-15
3. Mark does not make the same case that John does concerning the desire for a king and a military as does John
4. Likewise, John records Jesus clearly saying he is God, where Mark is clearly showing that Jesus is God.
5. Bethsaida was on the east side of the lake, east of the Jordan.
6. The crowd would not be able to follow the disciples there
7. The disciples may have been playing into the idea of a king and an army. They thought he was the “Messiah”, the military leader.
8. Philip, Andrew and Peter were from Bethsaida
9. Jesus “made” his disciples go “immediately” because this was urgent
10. Timing of the journey and the night:
  - a. Early evening the disciples are to go east to Bethsaida.
  - b. Between 3-6 AM Jesus finds them still trying to row to Bethsaida
  - c. In the morning after Jesus gets in the boat the disciples are on the west side in Gennesaret. Possibly having given up and turned back due to the wind.

6:46 – “And after he had taken leave of them, he went up on the mountain to pray.

1. This would be the Eremos ridge near Tabgha
2. Jesus could see the disciples rowing against the waves from here.
3. Jesus goes away to pray 3x in Mark. Each time the disciples misunderstand the mission and Jesus goes alone at night at a time of crisis to focus on his purpose
  - a. 1:35
  - b. 6:45
  - c. 14:35-39

6:47 – “And when evening came, the boat was out on the sea, and he was alone on the land.

1. Jesus is revealing to his disciples that he is God, but they were possibly limited to their cultures understanding of a militant Messiah.
2. There is much more at stake than gaining the whole world.
3. The disciples had failed to understand the sign of the multiplying of the loaves

6:48 – “And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night he came to them, walking on the sea. He meant to pass by them,

2532 [e]	3708 [e]	846 [e]	928 [e]	1722 [e]	3588 [e]	1643 [e]	1510 [e]	1063 [e]	3588 [e]	417 [e]	1727 [e]
kai	idōn	autous	basanizomenous	en	tō	elaunein	ēn	gar	ho	anemos	enantios
48 καὶ	ἰδῶν	αὐτοὺς	βασανιζομένους	ἐν	τῷ	ἐλαύνειν	, ἦν	γὰρ	ὁ	ἄνεμος	ἐναντίος
And	He having seen	them	straining	in	the	rowing	was	for	the	wind	contrary
Conj	V-APA-NMS	PPro-AM3P	V-PPMP-AMP	Prep	Art-DNS	V-PNA	V-IIA-3S	Conj	Art-NMS	N-NMS	Adj-NMS

846 [e]	4012 [e]	5067 [e]	5438 [e]	3588 [e]	3571 [e]	2064 [e]	4314 [e]	846 [e]	4043 [e]	1909 [e]	3588 [e]		
autois	peri	tetartēn	phylakēn	tēs	nyktos	erchetai	pros	autous	peripaton	epi	tēs		
αὐτοῖς	·	περὶ	τετάρτην	φυλακὴν	τῆς	νυκτὸς	ἔρχεται	πρὸς	αὐτοὺς	,	περιπατῶν	ἐπὶ	τῆς
to them	·	About	[the] fourth	watch	of the	night	He comes	to	them	,	walking	on	the
PPro-DM3P	Prep	Adj-AFS	N-AFS	Art-GFS	N-GFS	V-PIM/P-3S	Prep	PPro-AM3P	V-PPA-NMS	Prep	Art-GFS		

2281 [e]	2532 [e]	2309 [e]	3928 [e]	846 [e]
thalassēs	kai	ēthelen	parelthein	autous
θαλάσσης	, καὶ	ἤθελεν	παρελθεῖν	αὐτοὺς
sea	and	He was wishing	to pass by	them
N-GFS	Conj	V-IIA-3S	V-ANA	PPro-AM3P

1. Fourth watch is 3-6 AM
2. Jesus was revealing his deity to them as the OT God who tramples on the waves
3. Job 9:8-12

“who alone stretched out the heavens and trampled the waves of the sea; who made the Bear and Orion, the Pleiades and the chambers of the south; who does great things beyond searching out, and marvelous things beyond number. Behold, he passes by me, and I see him not; he moves on, but I do not perceive him. Behold, he snatches away; who can turn him back? Who will say to him, ‘What are you doing?’ ”

- a. Job 9:8-11 is linguistically similar to Mark 6:458
- b. “treads the waves of the sea” is the same wordking as Mark in the Greek:
  - i. Mark 6:48 “peripaton epi tes thalasses” or “walking on the sea”



ii. Job 9:8 -

<b>Job 9:8</b>							
3220 [e]	1116 [e]	5921 [e]		1869 [e]	905 [e]	8064 [e]	5186 [e]
yām.	bā-mo-tê	'al-		wə-dō-w-rêk,	le-bad-dōw;	šā-ma-yim	nō-teh
ים	בַּמַּיִם	עַל-		וַיִּדְבֹק	לְבַדּוֹ	שָׁמַיִם	וַיִּפְצֵץ
of the sea	the waves	on		and treads	alone	the heavens	He spreads out
N-ms	N-fpc	Prep	Conj-w	V-Qal-Prtcpl-ms	Prep-l   N-msc   3ms	N-mp	V-Qal-Prtcpl-ms

4. Psalm 77:19 – “Your way was through the sea, your path through the great waters; yet your footprints were unseen.”
5. Isaiah 43:126 – “Thus says the Lord, who makes a way in the sea, a path in the mighty waters.”
6. “Intended to pass by” or “was wishing to pass by” – *thelo* – *ethelen* –
  - a. This was similar to a theophany just like the OT where YHWH “passed by”
  - b. Exodus 33:18-23 – Moses – “I will cause all my goodness to pass in front of you.”
  - c. 1 Kings 19:10-12 – Elijah – “stand on the mountain in the presence of the LORD, for the LORD is about to pass by.”
  - d. Job 9:11 – “Behold, he passes by me, and I see him not; he moves on, but I do not perceive him.”
7. Jesus is revealing again his divine glory and showing the disciples that he is YHWH
8. But, instead of passing by like he did with Job, Moses and Elijah in the Old Testament, Jesus is going to stop, turn and get in the boat with the disciples. Something Job, Moses and Elijah wanted to experience, but could not.

6:49 – **“but when they saw him walking on the sea they thought it was a ghost, and cried out,**

1. The disciples do not recognize it is Jesus
2. Several of the disciples made their living fishing on the sea at night. This was a very uncommon event for them.
3. “ghost” is phantasma and means the appearance of a spirit or a ghostlike image of a person. The disciples were again spooked and scared.

6:50 – **“for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart; it is I. Do not be afraid.”**

3956 [e]	1063 [e]	846 [e]	3708 [e]	2532 [e]	5015 [e]		3588 [e]	1161 [e]	2112 [e]	2980 [e]
pantes	gar	auton	eidon	kai	etarachthesan		ho	De	euthys	eialēsen
50 πάντες	γάρ	αὐτὸν	εἶδον*	καὶ	ἐταράχθησαν		ὁ	Δὲ	εὐθύς	ἐλάλησεν
All	for	Him	saw	and	were troubled		-	And	immediately	He spoke
Adj-NMP	Conj	PPro-AM3S	V-AIA-3P	Conj	V-AIP-3P		Art-NMS	Conj	Adv	V-AIA-3S

3326 [e]	846 [e]	2532 [e]	3004 [e]	846 [e]	2293 [e]	1473 [e]	1510 [e]	3361 [e]	5399 [e]
met'	autōn	kai	legei	autois	Tharseite	egō	eimi	mē	phobeisthe
μετ'	αὐτῶν	, καὶ	λέγει	αὐτοῖς	, Θαρσεῖτε ;	ἐγώ	εἰμι ;	μὴ	φοβεῖσθε .
with	them	and	says	to them	Take courage	I	am [He]	not	fear
Prep	PPro-GM3P	Conj	V-PIA-3S	PPro-DM3P	V-PMA-2P	PPro-N1S	V-PIA-1S	Adv	V-PMMP-2P

6:51 – “**And he got into the boat with them, and the wind ceased. And they were utterly astounded,**

1. They were astounded because they were still thinking of the militant Messiah, but not understanding that Jesus was YHWH.
2. They had misunderstood the sign of the loaves because they could not imagine that Jesus was YHWH. Their hearts were hard.
  - a. The disciples were close (if not the same position) as the crowds and religious leaders who rejected Jesus.
  - b. The crowds, the religious leaders and the disciples all had preconceived ideas and worldly aspirations that prevented them from seeing Jesus as YHWH.

6:52 – “**for they did not understand about the loaves, but their hearts were hardened.**

1. This is a turning point in the book of Mark.
  - a. The disciples continue to struggle to understand
  - b. The disciples resist and redirect

6:53 – “**When they had crossed over, they came to land at Gennesaret and moored to the shore.**

1. They were sent to Bethsaida, but land in Gennesaret on the opposite side
2. Gennesaret is a district between Tiberias and Capernaum 3.5 miles long and a mile wide
3. It is a fertile area described by Josephus as remarkable in beauty and producing a variety of fruit and trees



6:54 – “**And when they got out of the boat, the people immediately recognized him**

● Nazareth

6:55 – “**and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was.**

6:56 – “**And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.**

1. The tassels were made of a blue cord on the edge of the cloak that was worn by Jewish men since Numbers 15:37-41 (Deut. 22:12) to remind them of the Word of the Lord





