

# Part Two. Mark 6:1-8:13

Part Two of Mark was most recently updated on Monday, June 8, 2026.

**Note:** A Linked Summary of the Four Parts of Mark's Gospel as posted on WordExplain is available at the bottom of this document. The page numbering of Part Two begins where Part One left off. Part One ends on Page 64. Part Two begins with Page 65.

## A 1 THE SERVICE OF THE SERVANT 1 - 10 (See Part One, Page 1)

### B 1 The Introduction of the Servant 1:1-34 (See Part One, Page 1)

### B 2 The Expanding Service of the Servant 1:35 - 2:28 (See Part One, Page 16)

### B 3 The Mounting Opposition to the Servant 3:1 - 8:13 (See Part One, Page 29)

#### C 1 The period of decision-making about the Servant 3:1-35 (See Part One, Page 29)

#### C 2 The Servant's concealed teaching by parable 4:1-34 (See Part One, Page 42)

#### C 3 The Servant's miracles 4:35 - 5:43 (See Part One, Page 54)

#### C 4 Nazareth's offense at Jesus' synagogue-teaching 6:1-6 (Part Two, Page 70) (Current Page)

D 1 Jesus' departure to Nazareth: {1} Jesus went out from there and came into His hometown;<sup>1</sup> and His [disciples](#) followed Him. 6:1

D 2 His teaching in the synagogue: {2} When the [Sabbath](#) came, He began to teach in the [synagogue](#); 6:2a

D 3 The negative reaction to Him 6:2b-3

E 1 Astonishment: and the many listeners were astonished, saying, 6:2b

G 1 "Where did this man *get* these things,

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<sup>1</sup> Mark 6:1 - hometown: Evidently Nazareth (so [Constable](#)).

- G 2 and what is *this* wisdom given to Him,
- G 3 and such miracles as these performed by His hands?<sup>2</sup>
- E 2 Familiarity 6:3a
  - G 1 His trade: {3} "Is not this the carpenter,<sup>3</sup>
  - G 2 His parentage: the son of [Mary](#),
  - G 3 His siblings
    - H 1 and brother of [James](#) and [Josés and Judas and Simon](#)?
    - H 2 Are not His sisters here with us?"<sup>4</sup>
- E 3 Contempt: And they took offense at Him.<sup>5</sup>
- D 4 Jesus' response to the people of Capernaum 6:4-6
  - E 1 His statement of the principle – Familiarity breeds

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<sup>2</sup> Mark 6:2 - and such miracles as these performed by His hands: Literally, the powers such as these through the hands of Him coming to be"

<sup>3</sup> Mark 6:3 - the carpenter: This is the only place in the [NT](#) where a writer referred to [Jesus](#) is as a "carpenter" (so [Constable](#)). The word is the noun *téktōn* ([5045](#)), "carpenter, craftsman" ([Accordance](#)). In their view, Jesus had no special credentials. He was merely a common laborer, working with his hands.

<sup>4</sup> Mark 6:3 - brother of ... sisters: The contention of [Roman Catholicism](#) that [Mary](#) was a [perpetual virgin](#) has no credible evidence whatsoever in the [New Testament](#). [Jesus](#)' half-brother [James](#) became a notable leader of the [Church](#) after His [resurrection](#) and [ascension](#) (Acts 12:17; 15:13-22; Gal. 1:19; 2:9, 12).

<sup>5</sup> Mark 6:3 - And they took offense at Him: literally, "and they were being caused to stumble on account of Him;" or "and they were being scandalized on account of Him." This reaction seems symptomatic of all those who think that [Jesus](#) is merely human, and not [God](#). "He is a man," they say, "and merely a man. We do not know from what source he derives his powers, but we do know he's only a carpenter, that he has four brothers and at least two sisters. We know he is the son of the widow [Mary](#). We cannot deny that he has incredible wisdom and remarkable powers, but we don't have a clue concerning the source of all his unusual gifts. We do know that we cannot accept what he has to say, because that would be to elevate him above a mere man that we know. We have no choice but to write him off!"

contempt: {4} Jesus said to them, <sup>6</sup> "A prophet is not without honor except in his hometown and among his *own* relatives and in his *own* household." 6:4 <sup>7</sup>

E 2 His inability to perform miracles 6:5

G 1 The general rule: {5} And He could do no miracle there<sup>8</sup>

G 2 The minor exceptions: except that He laid His hands on a few sick people and healed them. <sup>9</sup>

E 3 His amazement: And He wondered at their unbelief. <sup>10</sup> 6:6a

<sup>6</sup> Mark 6:4 - Jesus said to them: lit., "[Jesus](#) kept saying to them." In other words, they were continually (Mark 6:2, "saying," [Present Tense](#)) writing Him off, and He was continually responding to them, etc.

<sup>7</sup> Mark 6:4 - a prophet is not without honor except in his hometown: For that with which we are familiar, we can only express some degree of contempt. I knew him when he was in diapers and he can't be anything special!

Can it be that, when we grow up with [Jesus](#), we can too easily become too familiar with Him, and think that He isn't that great after all? If we had lived a life of hard crime, and known the sewer of living a life full of hostility, distrust, envy, and greed, would we appreciate [Jesus](#) more? I have often wondered that!

<sup>8</sup> Mark 6:5 - And He could do no miracle there: Lit., He could do no power (the [Accusative Feminine](#) Singular of the noun *dúnamis*, [1411](#)) there. Contempt is inimical to faith. One cannot be trusting in [Jesus](#) when he is disdainful of Him. If we think [Jesus](#) is "ho hum", we are not going to be working on our relationship, our dependency with regard to Him. Familiarity breeds contempt, and contempt rules out a good relationship. Take, for example, a couple going together in high school. They begin to take one another for granted, and suddenly the relationship cools off. Now there is nothing but bitterness and contempt, on the part of at least one, and it is almost impossible to renew a close relationship again. You cannot have a relationship without faith. Do we need to confess as sin our casual reaction toward [Jesus](#)?

Is it any wonder that [Jesus](#) cannot accomplish any great feats of service in our lives? We are too contemptuous of Him. We treat Him too casually. We have mired down in an anemic, colorless, flat, tepid relationship with [Jesus](#). We are embarrassed because of Him, and frankly, a little ashamed of Him. We wouldn't want to be caught dead having our friends hear us talk about Him! To be perfectly honest, we are scandalized by Him! He is an embarrassment to us! It is no wonder that [Jesus](#) can do no great works in us or through us!

<sup>9</sup> Mark 6:5 - He laid His hands on a few sick people and healed them: The term "sick" ([732](#), *árrōstos*) means, literally "those without strength." To heal them is to *therapeuo* ([Aorist Indicative Active](#) of the verb – [2323](#)) them! Though most are scandalized by [Jesus](#), there are always a few who will respond favorably to Him, no matter what the rest of society or school or town is doing. These few are not scandalized by [Jesus](#), and because they dare to trust Him, He works miracles in their lives, even though the hostility or just plain apathy of the majority shuts Him off from them.

<sup>10</sup> Mark 6:6 - And He wondered at their unbelief: At the heart of all who are lukewarm, or scandalized, or embarrassed concerning [Jesus](#), there is – NO FAITH! NO TRUST! [Jesus](#) was amazed at their unbelief. They had been astonished at His gifts, but became scandalized, irrational. [Jesus](#) was logically amazed at their willful unbelief! Would He feel that way about us today if He came to our churches?

E 4 His teaching ministry elsewhere: {6} And He was going around the villages teaching. 6:6b <sup>11</sup>

**C 5 The Servant's field trip for His followers 6:6b-34**

D 1 The Twelve's field trip of teaching, exorcism and healing 6:7-13

E 1 His assignment 6:7a

G 1 Their number: {7} And He summoned the twelve

G 2 Their deployment: and began to send them out in pairs, <sup>12</sup>

E 2 Their authority: and gave them authority over the [unclean spirits](#); <sup>13</sup> 6:7b

E 3 Their support 6:8-9

G 1 Forbidden: {8} and He instructed them that they should take nothing for *their* journey, <sup>14</sup> 6:8

G 2 Exempt: except a mere staff

G 3 Forbidden

H 1 --no bread,

H 2 no bag,

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<sup>11</sup> Mark 6:6 - And He was going around the villages teaching: You are not going to stop [Jesus](#) from reaching out to people. Even though most reject Him, and relatively few reach out in genuine faith to Him, He tirelessly seeks others to teach. Has He found you? Have you responded to Him?

<sup>12</sup> Mark 6:7 - And He summoned the twelve and began to send them out in pairs: Observe [Jesus'](#) policy of having them minister in pairs. There is something to be said for the moral support of a team of two!

<sup>13</sup> Mark 6:7 - and gave them authority over the [unclean spirits](#): No human has authority over [demons](#) unless that authority is given to him by [Christ](#)!

<sup>14</sup> Mark 6:8-9 - He instructed them that they should take nothing for their journey: The twelve were destitute of any guarantee of support. Virtually all each could take was the proverbial shirt on his back! They were allowed no foodstuffs, no personal belongings, and no cash supply at all! They were to operate on faith that [God's](#) people would provide. [Faith](#) was a commodity they would sorely need!

- H 3 no money in their belt--
- G 4 Exempt: {9} but *to* wear sandals; 6:9
- G 5 Forbidden: and *He added*, "Do not put on two tunics."
- E 4 Their lodging 6:10-11
- G 1 Stay in one home: {10} And He said to them, "Wherever you enter a house, stay there until you leave town."<sup>15</sup> 6:10
- G 2 Their response to the uncooperative: {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." 6:11
- E 5 Their experience 6:12-13
- G 1 Their orthodox message: {12} They went out and preached that *men* should repent.<sup>16</sup> 6:12
- G 2 Their successful exorcisms: {13} And they were casting out many [demons](#) 6:13a
- G 3 Their successful healings: and were anointing with oil many sick people and healing them. 6:13b
- D 2 Herod's reaction to the field trip of the Twelve: The resurrection of

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<sup>15</sup> Mark 6:10-11 - Wherever you enter a house, stay there until you leave town: The assumption is that they were to ask if they could stay in someone's home. If the people responded affirmatively, they were to stay in that home as long as they remained in that town. If someone responded negatively to a request for lodging or toward their message, they were to shake the dust off their feet as a witness against those unbelievers! Exactly what this involves is difficult to determine.

<sup>16</sup> Mark 6:12 - They went out and preached that *men* should repent: Literally, "And having gone out, they proclaimed that they should be changing their minds," wherein "should be changing their minds" is the 3<sup>rd</sup> Plural [Present Subjunctive Active](#) of the verb *metanoéō* (3340), "to repent" ([Accordance](#)); "I. to change one's mind, i.e. to repent II. to change one's mind for better, heartily to amend with abhorrence of one's past sins" ([OBU](#)).

Their listeners were to be changing their minds about two things: (1) their [King](#) – [Jesus](#) and (2) their conduct. They were to be exhibiting faith in and allegiance toward their [Messiah](#), [Jesus](#) and were to be changing their conduct to be living in a manner fit to live in His [Kingdom](#). That standard is given in Scripture in passages such as Matt. 5:1-7:29, "[The Sermon on the Mount](#)."

the Herod-beheaded John the Baptist 6:14-29

- E 1 Herod's hearing of their field trip: {14} And [King Herod](#)<sup>17</sup> heard *of it*, for His name had become well known; 6:14a
- E 2 Various popular explanations of the success of Jesus and His disciples: and *people* were saying, 6:14b-16
- G 1 Of some: "[John the Baptist](#) has risen from the dead, and that is why these miraculous powers are at work in Him." 6:14b
- G 2 Of others: {15} But others were saying, "He is [Elijah](#)." 6:15a
- G 3 Of yet others: And others were saying, "*He is a prophet*, like one of the prophets *of old*." 6:15b
- G 4 Of Herod: {16} But when [Herod](#) heard *of it*, he kept saying, "[John](#), whom I beheaded, has risen!" 6:16
- E 3 The explanation of Herod's viewpoint 6:17-29
- G 1 His previous arrest of John: {17} For [Herod](#) himself had sent and had [John](#) arrested and bound in prison on account of [Herodias](#),<sup>18</sup> the wife of his brother Philip, because he had married her. 6:17
- G 2 John's moralizing against Herod: {18} For [John](#) had been saying to [Herod](#), "It is not lawful for you to have your brother's wife." 6:18
- G 3 Herodias' deathly grudge against John: {19} Herodias had a grudge against him and wanted to put him to death 6:19a

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<sup>17</sup> Mark 6:14 - King Herod: [Herod Antipas](#) was not really a king. He was a tetrarch, ruler over one of the four divisions of "Palestine." He was ruler over [Galilee](#) and [Perea](#) from 4 B.C. to A.D. 39. [Antipas](#) was one of the sons of [Herod the Great](#) by his wife Malthace (the Samaritan).

<sup>18</sup> Mark 6:17 - Herodias: [Herodias](#) was the daughter of Aristobulus IV, who was son of [Herod the Great](#). [Herodias](#) was thus the granddaughter of [Herod the Great](#). [Herodias](#) married Herod Philip I, her uncle. She divorced him to marry [Herod Antipas](#), Herod Philip I's half-brother, another uncle. This incestuous and adulterous and unlawful marriage was what [John the Baptist](#) condemned, which led to his execution at the instigation of [Herodias](#).

- G 4 Herod's protection: 6:19b-20
- H 1 Herodias' inability to have John killed: and could not *do so*; 6:19b
  - H 2 Herod's fear: {20} for [Herod](#) was afraid of [John](#), 6:20
  - H 3 Herod's knowledge: knowing that he was a righteous and holy man,
  - H 4 Herod's safe-keeping: and he kept him safe.
  - H 5 Herod's perplexity: And when he heard him, he was very perplexed;
  - H 6 Herod's enjoyment: but he used to enjoy listening to him. 6:19b-20
- G 5 The fateful birthday party 6:21-28
- H 1 The VIP Banquet: {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](#); 6:21
  - H 2 The pleasing performance of Herodias' daughter: {22} and when the daughter of [Herodias](#)<sup>19</sup> herself came in and danced, she pleased [Herod](#) and his dinner guests;<sup>20</sup> 6:22a
  - H 3 The offer of Herod 6:22b-23
    - J 1 and the king said to the girl, "Ask me for whatever you want and I will give

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<sup>19</sup> Mark 6:22 - daughter of Herodias. We are not told her name in any of the Gospel accounts. From secular history we know that her name was Salome, and that she was the daughter of [Herodias](#) and her first husband, Herod Philip I.

<sup>20</sup> Mark 6:22 - she pleased Herod and his dinner guests: I would imagine this was a very sensuous, voluptuous dance. How tragic it is when a father displays his child as a sex toy for the benefit of his male guests.

it to you." 6:22b

J 2 {23} And he swore to her,  
"Whatever you ask of me, I will give  
it to you; up to half of my kingdom."

H 4 The advice of Herodias: {24} And she went out and said to her mother, "What shall I ask for?" And she said, "The head of [John the Baptist](#)." <sup>22</sup> 6:24

H 5 The request of the daughter: {25} Immediately she came in a hurry to the king<sup>23</sup> and asked, saying, "I want you to give me at once the head of [John the Baptist](#) on a platter." 6:25

H 6 The dilemma of the king: {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. 6:26

H 7 The execution of John: {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, 6:27

H 8 The grizzly gift: {28} and brought his head on a platter, and gave it to the girl; and the

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<sup>21</sup> Mark 6:22 - up to half my kingdom: It is very foolish for a parent to make wild, extravagant promises to a child, or to anyone, for that matter.

<sup>22</sup> Mark 6:24 - The head of John the Baptist: This immoral, unprincipled mother would stop at nothing, even murder, to get what she wanted. We are reminded of [Jesus](#) words, "The thief comes only to steal and kill and destroy" (John 10:10a). [Satan](#) is the world's biggest thief, and he had [Herodias](#) firmly in his hands!

<sup>23</sup> Mark 6:25 - Immediately she came in a hurry to the king: This daughter complied with her mother's request with alacrity! She obviously was more than willing to pit her mother against her step-father, and she assisted her mother's diabolical request with triumphant joy! What a dysfunctional family! [Herodias](#) was a dysfunctional woman and she had trained up a dysfunctional daughter. And the mother aided and abetted her own daughter's dysfunction. Dysfunctional families breed more dysfunctional families.

girl gave it to her mother.<sup>24</sup> 6:28

G 6 The burial of John: {29} When his disciples heard *about this*, they came and took away his body and laid it in a tomb. 6:29

D 3 The sequel to the Field Trip 6:30-34

E 1 The report and "Rest and Relaxation" 6:30-32

G 1 The report of the apostles: {30} The [apostles](#) gathered together with [Jesus](#); and they reported to Him all that they had done and taught. 6:30

G 2 The need for rest: {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.) 6:31

G 3 The departure for rest: {32} They went away in the boat to a secluded place by themselves. 6:32

E 2 The interruption of R and R: Teaching the multitudes 6:33-34

G 1 The recognition of the people: {33} *The people* saw them going, and many recognized *them* 6:33a

G 2 The eagerness of the people: and ran there together on foot from all the cities, and got there ahead of them. 6:33b

G 3 The compassion of Jesus: {34} When [Jesus](#) went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep

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<sup>24</sup> Mark 6:28 - and the girl gave it to her mother: It is hard to imagine the nightmares this girl had. She was responsible for the gruesome beheading of another human being. I am guessing she was scarred for life by her vindictive mother and her weak step-father.

without a shepherd;<sup>25</sup> 6:34a

G 4 The response of Jesus: and He began to teach them many things. 6:34b

## C 6 More miracles and conflict 6:35 - 8:13

D 1 Miracles 6:35-56

E 1 Jesus' feeding of 5,000 plus 6:35-44

G 1 The disciples' concern: {35} When it was already quite late, His [disciples](#) came to Him and said, 6:35

H 1 The desolate place: "This place is desolate

H 2 The late hour: and it is already quite late;

G 2 The disciples' recommendation 6:36

H 1 Dismissal: {36} send them away so that they may go into the surrounding countryside and villages

H 2 Purchase: and buy themselves something to eat."

G 3 Jesus' challenge: {37} But He answered them, "You give them *something* to eat!" 6:37a

G 4 The disciples' incredulity: And they said to Him, "Shall we go and spend two hundred denarii on bread and give them *something* to eat?"<sup>26</sup> 6:37b

G 5 Jesus' consideration of resources 6:38

H 1 Jesus' question: {38} And He said to them,

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<sup>25</sup> Mark 6:34 - they were like sheep without a shepherd: The "Good Shepherd" (John 10:11, 14) understands the needs of sheep. His antidote was to teach them many things about the truth.

<sup>26</sup> Mark 6:37 - two hundred denarii: This was the equivalent of a whole year's worth of wages for a day laborer (see Matt. 20:2) ([Constable](#)).

"How many loaves do you have? Go look!"<sup>27</sup>

- H 2 The disciples' answer: And when they found out, they said, "Five, and two fish."
  
- G 6 Jesus' organizing of the mass 6:39-40
  - H 1 His command: {39} And He commanded them all to sit down by groups on the green grass.<sup>28</sup> 6:39
  - H 2 Their cooperation: {40} They sat down in groups of hundreds and of fifties. 6:40
  
- G 7 Jesus' feeding of the crowd 6:41-44
  - H 1 His blessing: {41} And He took the five loaves and the two fish, and looking up toward heaven, He blessed *the food* 6:41a
    - H 2 His distribution 6:41b
      - J 1 Of the bread: and broke the loaves and He kept giving *them* to the disciples to set before them;
      - J 2 Of the fish: and He divided up the two fish among them all.
  - H 3 Their satisfaction: {42} They all ate and were satisfied, 6:42
  - H 4 Their surplus 6:43
    - J 1 {43} and they picked up twelve full baskets of the broken pieces,

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<sup>27</sup> Mark 6:38 - How many loaves do you have? Go look!: Jesus is prepared to work miracles on our behalf, or even to bring about strangely "coincidental" opportunities for ministry. But He is not prepared to work on our behalf if we don't seek to use the assets and ministry opportunities we already possess. There is a modern day proverb which is very appropriate: "You can't steer a parked car."

<sup>28</sup> Mark 6:39 - green grass: Interestingly enough, [Mark](#) is the only gospel writer to record that these folk sat down on the "green grass."

- J 2 and also of the fish.
- H 5 Their number: {44} There were five thousand men who ate the loaves. 6:44
- E 2 Jesus' walking on the water and stilling of the wind: The disciples' faulty astonishment at Jesus' control of nature 6:45-52
  - G 1 The departure of the disciples 6:45a
    - H 1 The time: {45} Immediately
    - H 2 The mode: [Jesus](#) made His [disciples](#) get into the boat
    - H 3 The sequence: and go ahead of *Him*
    - H 4 The destination: to the other side to [Bethsaida](#),
  - G 2 The actions of Jesus 6:45b-46
    - H 1 Dispersing the crowd 6:45b-46a
      - J 1 while He Himself was sending the crowd away. 6:45b
      - J 2 {46} After bidding them farewell, 6:46a
    - H 2 Praying: He left for the mountain to pray.<sup>29</sup> 6:46b
  - G 3 The situation of both parties 6:47
    - H 1 The time: {47} When it was evening,
    - H 2 The position of the disciples: the boat was in the middle of the sea,

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<sup>29</sup> 6:46 - He left for the mountain to pray: After a busy day of ministry, [Jesus](#) felt an overpowering urge to pray to His Father. See also Matt. 14:23.

- H 3 The position of Christ: and He was alone on the land.
- G 4 The plight of the disciples 6:48
  - H 1 Their desperate action: {48} Seeing them straining at the oars,
  - H 2 The opposition of nature: for the wind was against them,
  - H 3 The length of their struggle: at about the fourth watch of the night <sup>30</sup>
- G 5 The approach of Jesus 6:48b
  - H 1 His miraculous approach: He came to them, walking on the sea;
  - H 2 His intentional bypass: and He intended to pass by them.
- G 6 The terror of the disciples 6:49-50a
  - H 1 Their observation of Jesus: {49} But when they saw Him walking on the sea, 6:49a
  - H 2 Their mistaken conclusion: they supposed that it was a ghost, <sup>31</sup> 6:49b
  - H 3 Their panicky response: and cried out; 6:49c
  - H 4 Their terror: {50} for they all saw Him and were terrified. 6:50a
- G 7 The reassurance of Jesus: But immediately He spoke with them and said to them, 6:50b

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<sup>30</sup> Mark 6:48 - fourth watch: between 3:00 AM and 6:00 AM ([Mark followed Roman time](#)).

<sup>31</sup> Mark 6:49 - ghost: the [Nominative Neuter](#) Singular of the noun *phántasma* ([5326](#)), “ghost, specter” ([Accordance](#)); “I. an appearance II. an apparition, spectre” ([OBU](#)).

- H 1 "Take courage;
- H 2 it is I,
- H 3 do not be afraid."
- G 8 The miracle of Jesus 6:51a
  - H 1 His joining them in the boat: {51} Then He got into the boat with them,
  - H 2 The cessation of the wind: and the wind stopped;
- G 9 The reaction of the disciples 6:51b-52
  - H 1 Their astonishment: and they were utterly astonished, 6:51b
  - H 2 Their failure to learn from the previous miracle: {52} for they had not gained any insight <sup>32</sup> from the *incident* of the loaves, 6:52a
  - H 3 Their hardness of heart: but their heart was hardened. <sup>33</sup> 6:52b
- E 3 Jesus' marathon healing in the Gennesaret area 6:53-56
  - G 1 Their arrival at Gennesaret: {53} When they had

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<sup>32</sup> Mark 6:52 - for they had not gained any insight: [Jesus disciples](#) had just witnessed His feeding of 5,000 men plus women and children with 5 loaves of bread and 2 fish. Yet, they were unable to transfer the lesson of trusting [Jesus](#) in one situation to the next unexpected situation. So it is with us. We learn that [God](#) can provide in a certain situation. Yet, when a new situation comes that we have not experienced before, we seem unable to transfer the practice of trusting Him in the former situation to the new situation. He is repeatedly placing us in new situations. We need to learn to trust Him no matter in what new situation we find ourselves!

<sup>33</sup> Mark 6:52 - but their heart was hardened: "was hardened" is the [Perfect Passive Participle Nominative Feminine](#) Singular of the verb *pōróō* (4456), "to harden, make stubborn; become dim" ([Accordance](#)); "I. to cover with a thick skin, to harden by covering with a callus II. metaph. 1. to make the heart dull 2. to grow hard, callous, become dull, lose the power of understanding" ([OBU](#)). Even [believers](#) can have their hearts hardened, made impervious to trust in [Christ](#) and His ability to solve problems!

crossed over they came to land at [Gennesaret](#),<sup>34</sup> and moored to the shore. 6:53

G 2 The recognition of the people: {54} When they got out of the boat, immediately *the people* recognized Him, 6:54

G 3 The reaction of the people 6:55-56

H 1 Their frantic search: {55} and ran about that whole country 6:55a

H 2 Their bedfast burdens: and began to carry here and there on their pallets those who were sick, 6:55b

H 3 Their single-minded focus: to the place they heard He was. 6:55c

H 4 Their ubiquity: {56} Wherever He entered villages, or cities, or countryside, 6:56a

H 5 Their actions on behalf of the sick: they were laying the sick in the market places, 6:56b

H 6 Their earnest pleas: and imploring Him that they might just touch the fringe of His cloak; 6:56c

H 7 The inevitable result: and as many as touched it were being cured. 6:56d

D 2 Conflict over unwashed hands: Jesus' scorning of Pharisaical hard-hearted attention to external detail while ignoring inner filth 7:1-23

E 1 The arrival of Pharisees and scribes: {1} The [Pharisees](#) and some of the [scribes](#) gathered around Him when they had come from [Jerusalem](#), 7:1

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<sup>34</sup> Mark 6:53 - Gennesaret: [Gennesaret](#) seems to be both a town on the NW shore of the [Sea of Galilee](#) and also the region surrounding it (see Matt. 14:34).

- E 2 The observation of the Pharisees and scribes: {2} and had seen that some of His [disciples](#) 7:2a
- E 3 The concern of the Pharisees and scribes: were eating their bread with impure hands, that is, unwashed.<sup>35</sup> 7:2b
- E 4 The explanation of the washing requirements 7:3-4
  - G 1 holders of the tradition: {3} (For the [Pharisees](#) and all the [Jews](#) 7:3
  - G 2 The statement of the tradition: do not eat unless they carefully wash their hands,
  - G 3 The authority of the tradition: *thus* observing the traditions of the [elders](#);
  - G 4 The example of the tradition: {4} and *when they come* from the market place, they do not eat unless they cleanse themselves; 7:4a
  - G 5 The proliferation of the tradition 7:4b
    - H 1 Abundance: and there are many other things which they have received in order to observe,
    - H 2 Examples: such as the washing of cups and pitchers and copper pots.)
- E 5 The question of the Pharisees and scribes 7:5
  - G 1 Concerning ejection: {5} The [Pharisees](#) and the [scribes](#) asked Him, "Why do Your [disciples](#) not walk according to the tradition of the [elders](#),
  - G 2 Concerning impurity: but eat their bread with impure hands?"
- E 6 The response of Jesus 7:6-13

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<sup>35</sup> Mark 7:2 - some of His [disciples](#) were eating their bread with impure hands, that is, unwashed: Their concern was not one of hygiene, but rather of ceremonialism – observance of the rules.

- G 1 His identification of them as prophecy-fulfilling hypocrites: 6} And He said to them, "Rightly did [Isaiah](#) prophesy of you hypocrites, as it is written: 7:6a
- G 2 The indictment of Isaiah 7:6b-7
  - H 1 Their heartless lip-service 7:6b
    - J 1 Verbal honor: 'THIS PEOPLE HONORS ME WITH THEIR LIPS,'<sup>36</sup>
    - J 2 Distant heart: BUT THEIR HEART IS FAR AWAY FROM ME.<sup>37</sup>
  - H 2 Their worthless substitution of man-made rules for true worship 7:7
    - J 1 Their vain worship: {7} 'BUT IN VAIN DO THEY WORSHIP ME,'<sup>38</sup>
    - J 2 Their substitution of human authority: TEACHING AS DOCTRINES THE PRECEPTS OF MEN.<sup>39</sup>
- G 3 The concurrence of Christ 7:8-9
  - H 1 {8} "Neglecting the commandment of God, you hold to the tradition of men." 7:8
  - H 2 {9} He was also saying to them, "You are experts at setting aside the commandment of God in order to keep your tradition. 7:9

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<sup>36</sup> Mark 7:6 - THIS PEOPLE HONORS ME WITH THEIR LIPS, alluding to Isa. 29:13.

<sup>37</sup> Mark 7:6 - BUT THEIR HEART IS FAR AWAY FROM ME, alluding to Isa. 29:13.

<sup>38</sup> Mark 7:7 - BUT IN VAIN DO THEY WORSHIP ME, alluding to Isa. 29:13.

<sup>39</sup> Mark 7:7 - TEACHING AS DOCTRINES THE PRECEPTS OF MEN, alluding to Isa. 29:13.

## G 4 The corroboration of Christ 7:10-13

## H 1 The commandment of God 7:10

J 1 {10} "For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER';<sup>40</sup>

J 2 and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO BE PUT TO DEATH';

## H 2 The evasion practiced by the religious leaders 7:11-13

J 1 The practice of Corban: {11} but you say, 'If a man says to *his* father or *his* mother, whatever I have that would help you is Corban<sup>41</sup> (that is to say, given to God),' 7:11

J 2 The loop-hole of Corban: {12} no longer permit him to do anything for *his* father or *his* mother;<sup>42</sup> 7:12

J 3 The effect of Corban: {13} *thus* invalidating the word of God by your tradition which you have handed down; 7:13a

J 4 The multiplication of Corban: and you do many things such as that." 7:13b

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<sup>40</sup> Mark 7:10 - HONOR YOUR FATHER AND YOUR MOTHER, quoting Exod. 20:12.

<sup>41</sup> Mark 7:11 - Corban: *Korbān* (2878), a noun "of Hebrew and Aramaic origin respectively," meaning, in this case, "I. a gift offered (or to be offered) to God" (excerpted from OBU).

<sup>42</sup> Mark 7:12 - no longer permit him to do anything for *his* father or *his* mother: In order to protect his own economic interests, an adult male would refuse to assist his needy, more elderly parents financially. He would do so under the guise of having dedicated the needed money to God, therefore making it unavailable to his needy parents. This was a selfish lie, because he had not, and would not, use the money for religious purposes.

## E 7 The timely teaching of Jesus 7:14-16

G 1 His attracting attention: {14} After He called the crowd to Him again, He *began* saying to them, "Listen to Me, all of you, and understand: 7:14

G 2 His thesis: Man is defiled internally, not externally 7:15

H 1 {15} there is nothing outside the man which can defile him if it goes into him;

H 2 but the things which proceed out of the man are what defile the man.

G 3 His emphasis: {16} ["If anyone has ears to hear, let him hear."] <sup>43</sup> 7:16

## E 8 The explanation of Jesus 7:17-23

G 1 The place of the explanation: {17} When he had left the crowd *and* entered the house, 7:17a

G 2 The question of the disciples: His [disciples](#) questioned Him about the [parable](#). 7:17b

G 3 The response of Jesus 7:18-23

H 1 His incredulity: {18} And He said to them, "Are you so lacking in understanding also? 7:18a

H 2 His exoneration of foods 7:18b-19

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<sup>43</sup> Mark 7:16 - If anyone has ears to hear, let him hear:

Most later MSS add 7:16 "Let anyone with ears to hear, listen." "This verse is included in [certain manuscripts], but is lacking in significant Alexandrian MSS and a few others .... It appears to be a scribal gloss (see Mark 4:9 and Mark 4:23), perhaps introduced as a reiteration of the thought in Mark 7:14, and is almost certainly not an original part of the Greek text of Mark" (a reproduction of footnote 21 in the [NetBible](#) at the end of Mark 7:15).

The [NASB](#) uses brackets [ ] to indicate the intervening text most likely did not appear in [Mark's](#) original gospel.

- J 1 The incapacity of foods: Do you not understand that whatever goes into the man from outside cannot defile him, 7:18b
- J 2 His distinction between heart and stomach: because it does not go into his heart, but into his stomach, and is eliminated?" 7:19a
- J 3 His declaration concerning food: (*Thus He* declared all foods clean.) 7:19b
- H 3 His indictment of man's heart 7:20-23
  - J 1 The defilement of the heart: {20} And He was saying, "That which proceeds out of the man, that is what defiles the man. 7:20
  - J 2 The procession of evil from the heart: {21} "For from within, out of the heart of men, proceed
    - K1 the evil thoughts,
    - K2 fornications,
    - K3 thefts,
    - K4 murders,
    - K5 adulteries,
    - K6 {22} deeds of coveting
    - K7 *and* wickedness,
    - K8 *as well as* deceit,
    - K9 sensuality,
    - K10 envy,

- K11 slander,
- K12 pride
- K13 *and* foolishness. 7:21-22
- J 3 The defilement of the man: {23}  
"All these evil things proceed from within and defile the man."<sup>44</sup> 7:23
- D 3 Miracles 7:24 - 8:10
  - E 1 Jesus' exorcism of the Syrophenician's daughter: **Grace to persistent Gentiles** 7:24-30
    - G 1 His departure to Tyre (in modern Lebanon) 7:24
      - H 1 His travel: {24} Jesus got up and went away from there to the region of [Tyre](#).
      - H 2 His unsuccessful desire for privacy:
        - J 1 And when He had entered a house, He wanted no one to know *of it*;
        - J 2 yet He could not escape notice.
    - G 2 The plea of a Syrophenician woman 7:25-26
      - H 1 Her arrival: {25} But after hearing of Him, a woman 7:25a
      - H 2 The plight of her daughter: whose little daughter<sup>45</sup> had an [unclean spirit](#)<sup>46</sup> 7:25b

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<sup>44</sup> Mark 7:23 - defile the man: One is reminded of Paul's list of "the deeds of the flesh" in Gal. 5:19-21.

<sup>45</sup> Mark 7:25 - little daughter: the [Nominative Neuter](#) Singular of the noun *thugátrion* ([2365](#)), "little daughter" ([Accordance](#)).

<sup>46</sup> Mark 7:25 - whose little daughter had an unclean spirit: An [unclean spirit](#) is a [demon](#), or [fallen messenger](#) ("angel") of [Satan](#). The terminology, "[unclean spirit\(s\)](#)" appears only once in the [OT](#), in Zech. 13:2, where [Yahweh of Troops](#) states that He will remove "the [prophets](#) and the [unclean spirit](#) from the land." It appears 24 times in the [NT](#) – twice in Matthew, 11X in Mark, 6X in Luke, twice in Acts, once in Hebrews, and twice in Revelation. The

- H 3 Her urgency: immediately came and fell at His feet. 7:25c
- H 4 Her nationality: {26} Now the woman was a [Gentile](#),<sup>47</sup> of the [Syrophoenician](#)<sup>48</sup> race. 7:26a
- H 5 Her plea: And she kept asking Him to cast the demon<sup>49</sup> out of her daughter.<sup>50</sup> 7:26b
- G 3 His negative response 7:27
- H 1 His priority: {27} And He was saying to her, "Let the children<sup>51</sup> be satisfied first,<sup>52</sup>
- H 2 His reason: for it is not good to take the children's bread and throw it to the dogs."<sup>53</sup>

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two-word phrase appears, by far, the most times in Mark: Mark 1:23, 26, 27; 3:11, 30; Mark 5:2, 8, 13; 6:7; 7:25; 9:25.

<sup>47</sup> Mark 7:26 - Gentile: the [Nominative Feminine](#) Singular of the Proper Noun *Hellēnis* (1674), a Greek woman, literally, a Hellenist.

<sup>48</sup> Mark 7:26 - Syrophoenician: A woman of mixed ethnicity, part Syrian and part Phoenician.

<sup>49</sup> Mark 7:26 - demon: the [Accusative Neuter](#) Singular of the noun *daimónion* (1140), "demon," ([Accordance](#)); "III. evil spirit or the messenger and minister of the devil" (excerpted and adapted from [OBU](#)). "A fallen angel (["messenger"](#)) of [Satan](#), an associate of the [Devil](#) used as his agent for promoting evil in the world" ([JTB](#)).

<sup>50</sup> Mark 7:26 - to cast the demon out of her daughter: We are not told precisely how old this daughter was. We believe she was a young child. She was called a "little daughter" (7:25), and a "child" (see [Mark's](#) terminology in Mark 7:30). The sad thing is that [demons](#) can even inhabit young children. What a curse! I believe I have seen a child afflicted by demons. This affliction sadly affects the child's thought life.

<sup>51</sup> Mark 7:27 - children: the [Accusative Neuter Plural](#) of the noun *téknon* (5043), "children."

<sup>52</sup> Mark 7:27 - Let the children be satisfied first: By "children," [Jesus](#) referred to [Israelis](#). [God](#) first showed His favor on a national basis to [Abraham](#), [Isaac](#), and [Jacob](#), and to [Jacob's](#) descendants (Gen. 28:10-17). The Nation of [Israel](#) is [God's](#) first priority. Even the [Good News about Jesus](#) went first to the [Jews](#), and then to the Greeks (Rom. 1:16). [Paul's](#) distinction here between [Jews](#) and Greeks was a cultural distinction ([Constable](#)).

<sup>53</sup> Mark 7:27 - throw it to the dogs: The term "dogs" would be better translated, "little dogs." The term is the [Dative Neuter Plural](#) of the noun *kunáron* (2952), "little dog" ([Accordance](#)); "a little dog" ([OBU](#)). [Jesus](#) referred, cryptically, to the woman's collective national term, "nations," sometimes translated "[Gentiles](#)." [Jesus](#) took off some of the sting of His characterization of the woman's national origin by referring to her as being one of the "little

- G 4 Her counter: {28} But she answered and said to Him, "Yes, Lord,<sup>54</sup> *but* even the dogs under the table feed on the children's crumbs."<sup>55</sup> 7:28
- G 5 His positive response 7:29
- H 1 His implicit appreciation of her faith: {29} And He said to her, "Because of this answer go;
- H 2 His assurance of exorcism: the [demon](#) has gone out of your daughter."
- G 6 Her welcome discovery: {30} And going back to her home, she found the child<sup>56</sup> lying on the bed, the [demon](#) having left.<sup>57</sup> 7:30
- E 2 Jesus' healing of a deaf-mute: More grace to the Gentiles,

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doggies." Nevertheless, it was an offensive characterization.

<sup>54</sup> Mark 7:28 - Lord: the Vocative Masculine Singular of the noun *kúrios* (2962), "Lord, master, the Lord" (Accordance). Her use of this title suggests she was a believer in Him as the Messiah. (So [Constable](#).)

<sup>55</sup> Mark 7:28 - Literally, "Lord, even the little dogs under the table eat from the small crumbs of the children." The woman graciously acknowledged her inferior position as being one from among the [nations](#), but with quick wit and an emboldened faith, she nevertheless lobbied for a handout from the [Master](#) for her [demonically](#) besieged daughter.

<sup>56</sup> Mark 7:30 - the child: Here, [Mark](#) refers to the woman's daughter as "the child," the [Accusative Neuter](#) Singular of the noun *paidíon* (3813), "child" ([Accordance](#)); "I. a young child, a little boy, a little girl" (excerpted from [OBU](#)).

<sup>57</sup> Mark 7:30 - the demon having left: More accurately, "the demon having gone out," or "the demon having exited," wherein "having gone out" or "having exited" is the [Perfect Active Participle Accusative](#) Neuter Singular of the verb *exérchomai* (1831), "to come out, go out" ([Accordance](#)); "to go or come forth of..." (excerpted from [OBU](#)).

Mark 7:24-30 - Some observations in regard to the account of the [Syrophenician](#) woman and her [demon](#)-possessed daughter:

1. [Jesus](#) is not afraid to hold forth to the [election](#) of [God](#) ([Israel](#) is [God's](#) chosen nation).
2. [Jesus'](#) initial response to the woman gave her no incentive to pursue [exorcism](#) for her [demon](#)-possessed daughter.
3. [Jesus](#) was not afraid, in His metaphor, to characterize [Gentiles](#) as little dogs!
4. Even small children can be [demon](#)-possessed!
5. This woman must have had great [faith](#).
6. This woman understood [grace](#) and prevailed upon [Jesus'](#) [graciousness](#) (His willingness to give her an undeserved gift).
7. [Jesus](#) was willing to respond positively to her [faith](#), which superseded national [election](#)!

along with participation in the blessings of Israel's glorious future. [Visual-sensory aid to faith] 7:31-37

G 1 The departure of Jesus 7:31

H 1 From Tyre: {31} Again He went out from the region of [Tyre](#),

H 2 Through Sidon: and came through [Sidon](#) (traveling N 25 miles)

H 3 To Decapolis: to the [Sea of Galilee](#), within the region of [Decapolis](#) (traveling SW 60+ miles to the SW shore of the [Sea of Galilee](#)).

G 2 The request for healing 7:32

H 1 The arrival of a deaf-mute: {32} They brought to Him one who was deaf<sup>58</sup> and spoke with difficulty,<sup>59</sup>

H 2 The earnest plea: and they implored Him<sup>60</sup> to lay His hand on him.

G 3 The process of healing 7:33-34

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<sup>58</sup> Mark 7:32 - deaf: the [Accusative Masculine](#) Singular of the adjective *kōphós* (2974), "speechless, deaf" ([Accordance](#)); "I. blunted, dull 1. blunted (or lamed) in tongue, dumb 2. blunted, dull in hearing 3. deaf" ([OBU](#)).

<sup>59</sup> Mark 7:32 - spoke with difficulty: the [Accusative Masculine](#) Singular of the adjective *mogilálos* (3424), "mute, with speech impediment" ([Accordance](#)); "speaking with difficulty" ([OBU](#)). This is a [hapax legomenon](#). It stands to reason that, if one is deaf, he will likely speak with a speech impediment because he cannot hear the correct pronunciation. Constable says this word occurs only in Isaiah 35:6 in the LXX version of the OT. There, it reads, "Then the lame will leap like a deer, and the tongue of the mute will shout for joy." The whole passage is instructive: Isa. 35:4-6 reads, "Say to those with anxious heart, 'Take courage, fear not. Behold, your God will come with vengeance; The recompense of God will come, But He will save you.' Then the eyes of the blind will be opened And the ears of the deaf will be unstopped. {6} Then the lame will leap like a deer, And the tongue of the mute will shout for joy. For waters will break forth in the wilderness And streams in the Arabah." The whole of Isaiah 35 is Millennial. The miracles of Jesus were designed to prove that He would one day usher in Millennial conditions, for He is the Messiah

<sup>60</sup> Mark 7:32 - they implored: the [Present Indicative Active](#) 3<sup>rd</sup> Person Plural of the verb *parakalēō* (3870), "to urge, exhort, comfort" ([Accordance](#)); "...II. ... 2. to beg, entreat, beseech" (excerpted for this context from [OBU](#)). The identity of those who begged [Jesus](#) to lay His hands on this man and heal him is not stated. They were residents of the region of [Decapolis](#).

- H 1 His withdrawal from distraction: {33}  
Jesus took him aside from the crowd, by himself, 7:33a
- H 2 His auditory stimulus: and put His fingers into his ears, 7:33b
- H 3 His locutionary stimulus: and after spitting, He touched his tongue *with the saliva*; 7:33c
- H 4 His reliance upon God: {34} and looking up to heaven 7:34a
- H 5 His empathy: with a deep sigh, <sup>61</sup> 7:34b
- H 6 His command: He said to him, "Ephphatha!" <sup>62</sup> that is, "Be opened!" 7:34c
- G 4 The results of the healing 7:35
- H 1 {35} And his ears were opened,
- H 2 and the impediment of his tongue was removed,
- H 3 and he *began* speaking plainly.

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<sup>61</sup> Mark 7:34 - with a deep sigh: This is the [Aorist Indicative Active](#) 3rd Singular of the verb *stenádzō* (4727), “to groan, mourn” ([Accordance](#)); “to sigh, to groan” ([OBU](#)). I am curious as to what connotation we should give to this verb. It is used infrequently in the [NT](#): In Mark 7:34, the passage in question, it is translated “**with a deep sigh**.”; In Rom. 8:23 we [Christians](#) “**groan** within ourselves, waiting eagerly for our adoption as sons ...”; in 2 Cor. 5:2, “... indeed in this house we **groan**, longing to be clothed with our dwelling from heaven”; in 2 Cor. 5:4, “For indeed while we are in this tent, we **groan**, being burdened, because we do not want to be unclothed but to be clothed, so that what is mortal will be swallowed up by life.”; In Heb. 13:17 “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with **grief**, for this would be unprofitable for you.” [The [NASB](#) footnote reads, “Literally, “**groaning**.”]; James 5:9 “Do not **complain**, brethren, against one another, so that you yourselves might not be judged; behold, the Judge is standing right at the door.” [The footnote reads, “Literally, **groan**”]. Conclusion: Most of the occurrences of *stenádzō* are translated, “groaned.” This helps us conclude what motivated [Jesus](#). I think he **groaned** at the deaf-mute condition of this man because [God](#) did not create men to be deaf and mute. He created men to converse intelligently with one another and with [God](#). This poor man’s condition was an abject violation of the purpose for which [God](#) gave man the gift of hearing and speech. We are given no clue as to why this man was deaf and mute. But we know it was an aberration, and his condition caused [Jesus](#) to groan at the perversion of his condition.

<sup>62</sup> Mark 7:34 - *Ephphatha*: (2188) the [Aramaic](#) Ethpaal [Imperative](#) of the verb *pethakh* (6606), “Be opened!”

- G 5 The restrictions on the healing: The gag order: {36}  
And He gave them orders not to tell anyone; 7:36a
- G 6 The reactions to the healing 7:36b-7:37
  - H 1 Increased publicity: but the more He ordered them, the more widely they continued to proclaim it. 7:36b
  - H 2 Total astonishment: {37} They were utterly astonished, saying, 7:37
    - J 1 "He has done all things well;
    - J 2 He makes even the deaf to hear
    - J 3 and the mute to speak."
- E 3 Jesus' feeding of 4,000 8:1-10
  - G 1 The need for food 8:1
    - H 1 The large crowd: {1} In those days, when there was again a large crowd
    - H 2 The lack of food: and they had nothing to eat,
  - G 2 His assembling of His disciples: Jesus called His disciples and said to them,
  - G 3 His compassion for the people: {2} "I feel compassion for the people 8:2-3
    - H 1 Their tenure: because they have remained with Me now three days 8:2b
    - H 2 Their resources: and have nothing to eat.
    - H 3 Their difficulty: {3} If I send them away hungry to their homes, 8:3
      - J 1 Weakness: they will faint on the way;

- J 2 Distance: and some of them have come from a great distance."
- G 4 The disciples' helpless response: {4} And His disciples answered Him, "Where will anyone be able to *find enough* bread here in this desolate place to satisfy these people?" 8:4
- G 5 Jesus' investigation of the resources 8:5
  - H 1 His question: {5} And He was asking them, "How many loaves do you have?"
  - H 2 Their response: And they said, "Seven."<sup>63</sup>
- G 6 Jesus' provision 8:6-7
  - H 1 His seating of the people: {6} And He directed the people to sit down on the ground; 8:6
  - H 2 His thanks for the bread: and taking the seven loaves, He gave thanks
  - H 3 His distribution of the bread
    - J 1 and broke them,
    - J 2 and started giving them to His disciples to serve to them,<sup>64</sup>
    - J 3 and they served them to the people.
  - H 4 His distribution of the fish 8:7
    - J 1 {7} They also had a few small fish;

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<sup>63</sup> Mark 8:5 (Note: We almost always seem to have some human resources, however small they may be. Usually we are overlooking these resources!)

<sup>64</sup> Mark 8:6 - [Jesus](#) will never do for us what we can do for ourselves. Only He could multiply the bread, but they could certainly distribute it.

- J 2     and after He had blessed them, He ordered these to be served as well.
- G 7     The satisfaction of the crowd 8:8
- H 1     The meal: {8} And they ate
- H 2     The satisfaction: and were satisfied;
- H 3     The left-overs: and they picked up seven large baskets full of what was left over of the broken pieces.
- G 8     The size of the crowd 8:9
- H 1     {9} About four thousand were *there*;
- H 2     and He sent them away.
- G 9     The departure of Jesus and His disciples: {10} And immediately He entered the boat with His disciples and came to the district of Dalmanutha. <sup>65</sup> 8:10
- D 4     Conflict: Jesus' condemnation of the Pharisees for seeking a sign in spite of all His miracles 8:11-13
- E 1     The Pharisees' argumentative search for a sign 8:11
- G 1     Their attitude: {11} The Pharisees came out and began to argue with Him,
- G 2     Their quest: seeking from Him a sign from heaven,<sup>66</sup>

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<sup>65</sup> Mark 8:1-10 - Why did [Jesus](#) perform the same type of miracle on two different occasions? Why did the disciples not suspect that [Jesus](#) could provide for this crowd just as He had for the other crowd? 1) Perhaps this scenario of a hungry multitude happened on a number of occasions? -- there were always large crowds following [Jesus](#). 2) It is specifically stated here that [Jesus](#) felt compassion for them. That is certainly one of the motivations. 3) Apparently the disciples do not learn very well (as we do not!). 4) Of course, [Jesus](#) performed many healings, many exorcisms. Why could He not also perform multiple feedings? 5) Certainly this repetition would demonstrate that the feeding was not a fluke.

<sup>66</sup> Mark 8:11 - The Pharisees' asking for a sign when he had just fed 4,000, having earlier fed 5,000, and having performed repeated miracles, was nothing but sheer audacity that only underscored their obstinate unbelief. They

- G 3 Their motivation: to test Him.
- E 2 Jesus' somber refusal 8:12
  - G 1 His exasperation: {12} Sighing deeply in His spirit,
  - G 2 His questioning of their motive: He said, "Why does this generation seek for a sign?"
  - G 3 His firm refusal: Truly I say to you, no sign will be given to this generation."
- E 3 Jesus' departure: {13} Leaving them, He again embarked and went away to the other side. 8:13

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had signs aplenty. They would see no more!

## Linked Summary

Linked Part No.	Scripture Reference	Summary
<a href="#"><u>Part One</u></a>	Mark 1:1-5:43	<p><b>I. The Service of the Servant.</b> Mk 1:1-10:52 (p. 1) <b>A.</b> The Introduction of the Servant. (p. 1) Mk 1:1-34. <b>B.</b> The Expanding Service of the Servant. (p. 16) Mk 1:35-2:28. <b>C.</b> The Mounting Opposition to the Servant. (p. 29) Mk 3:1-8:13. <b>1.</b> The period of decision-making about the Servant. (p.29) Mark 3:1-35. <b>2.</b> The Servant’s concealed teaching through parables. (p. 39) Mark 4:1-34. <b>3.</b> The Servant’s miracles. (p. 51) Mark 4:35-5:43.</p>
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EXPANDED ANALYSIS OF MARK, Part Two. Mark 6:1 - 8:13

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