

- G. Their mighty works: "And they cast out many demons, and anointed with oil many that were sick, and healed them" (13).
1. The ceremonial use of oil was extensive among the Jews.
 2. It was sometimes used medicinally (Luke 10:34; cf. James 5:14). See McGarvey--Pendleton, page 369, for an opposing view.
 3. In the case of miraculous healing, such as James 5:14, it was symbolic of the miraculous healing power being imparted.
- III. THE DEATH OF JOHN THE BAPTIST (6:14-29).
- A. Herod's opinion and concern: "And King Herod heard thereof; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him" (14).
 1. This was Herod Antipas, tetrach of Galilee and the region beyond Jordan, one of four sons of Herod the Great.
 2. Having a guilty conscience for his murder of the righteous John (Matt. 14:11), hearing of the mighty works of Jesus and his disciples persuaded Herod that God had raised John and was working signs through Jesus.
 3. John had done no sign (John 10:41).
 - B. It is a prophet: "But others said, It is Elijah. And others said, It is a prophet, even one of the prophets" (15).
 1. Wild with speculation, the people were willing to believe almost anything but the truth.
 2. Compare Matthew 16:13,14; 17:10-13.
 - C. What Herod said: "But Herod, when he heard thereof, said, John, whom I beheaded, he is risen" (16).
 1. He felt certain of his identity, helped by a troubled conscience, and "sought to see him" (Luke 9:9).
 2. Compare Matthew 14:3,4; Luke 9:7-9.

STUDIES IN MARK--LESSON FOURTEEN
Jesus Instructs and Sends Out the Twelve
Mark 6:1-29

INTRODUCTION -

- I. "In the first circuit of Galilee some of the twelve accompanied Jesus as disciples (See Section 33. Matt. 4:23-25; Mark 1:35-39; Luke 4:42-44); in the second the twelve were with him as apostles; in the third they, too, are sent forth as evangelists to supplement his work"--McGarvey-Pendleton, The Four-Fold Gospel, p. 362.

II. Mark 6 contains a variety of passages, the first of which chronicles the visit and condemnation of Jesus at Nazareth.

DISCUSSION -

- I. JESUS' VISIT AND REJECTION AT NAZARETH (6:1-6).
 - A. Into his own country: "And he went out from thence; and he cometh into his own country; and his disciples follow him" (1).
 1. He left Capernaum, home of Jairus, and where he then made his home.
 2. He went home to Nazareth, his childhood home (Luke 2:4,51; Matt. 2:23).
 - B. In the synagogue: "And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands" (2)?
 1. His teaching in the synagogue astonished, but did not convert, them.
 2. Compare Luke 4:16-30; Matt. 13:53-58.
 - C. "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him" (3).
 1. "The carpenter's son" (Matt. 13:55).
 2. Jesus had worked at his father's trade. They knew him as a carpenter, not as a teacher.
 3. "They admitted his marvelous teaching/miraculous works, but were at a loss to account for them because their extreme familiarity with his humanity made it hard for them to believe in his divinity"--McGarvey-P, 359.

- D. A prophet not honored: "And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house" (4).
1. "Caused to stumble" is the marginal rendering of "they were offended in him," verse 3b.
 2. It is often the case that one who achieves distinction away from home is not so honored by those who knew him "back home."
 3. The scriptural evidence that Mary was the mother of four other sons and two daughters is incontrovertible (Matt. 13:54-56; etc).
- E. Few miracles there: "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" (5,6).
1. According to the record Jesus marvelled only twice: Once at the faith of the Capernaum centurion (Matt. 8:10); and at the unbelief in Nazareth.
 2. Unbelief does not make God himself weak, but it hinders what he can do for us, according to his will (Eph. 3:20; etc).
- II. THE FIRST COMMISSION OF THE TWELVE (6:7-13).
- A. By two and two: "And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits" (7).
1. Only Mark tells of his sending them forth "by two and two."
 2. McGarvey-Pendleton offer these probable reasons for sending them in pairs: "1. Under the law, it required two witnesses to establish the truth. 2. They could supplement each other's work. Different men reach different minds, and where one fails another may succeed. They would encourage one another. When one grew despondent the zeal and enthusiasm of the other would quicken his activities"--Fourfold Gospel, p. 363.
 3. "Authority over the unclean spirits" represented only part of the authority to attack Satan's kingdom given the apostles.
- B. Nothing for their journey: "And he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse" (8).

1. Under the first commission the twelve were limited to the Jewish people (Matt. 10:5,6), a people trained to be hospitable.
 2. "Save a staff only"--likely to limit them to one staff for the support of clothing when removed because of heat, for each pair, but forbidden to use a walking staff for support (Matt. 10:10).
 3. They were to go forth as ordinary men, without expensive preparation or ostentation, trusting God to supply all support and needs.
- C. With sandals: "But to go shod with sandals: and, said he, put not on two coats" (9).
1. Sandals were merely soles, tied or strapped to the foot; shoes were not allowed to be taken (Matt. 10:10).
 2. The reason was not that they would not need such things, but that "the laborer is worthy of his hire" (Matt. 10:9; cf. 1 Cor. 9:11,14).
 3. The prohibitions of this text were not included in the second commission, under which they were sent to Gentiles (Luke 22:35,36).
- D. There abide: "And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence" (10).
1. Having found a worthy lodging place, pious men were not to wander from house to house, but board where hospitality was first given until leaving town.
 2. Compare with Matthew 10:11-13, and Luke 9:4.
- E. Shake off the dust: "And whatsoever place shall not receive you, and they hear you not, as ye go forth, shake off the dust that is under your feet for a testimony unto them" (11).
1. Signify to them they have had their chance--their greatest.
 2. By rejecting the messengers of Jesus, they were rejected by Him who sent the messengers (Luke 10:16).
 3. In this way the Lord warned "their experience would not always be pleasant"--The Fourfold Gospel, p. 365; Compare Acts 13:51; 18:6.
- F. Their preaching: "And they went out, and preached that men should repent" (12).
1. God's command to all men (Luke 13:3; Acts 17:30).
 2. Luke 9:6: "And they departed, and went throughout the villages, preaching the gospel, and healing everywhere."