

**1156 Prophet, sent, John, five loaves miracle, walking on sea - Mark(6)1-56  
(Verses refer to those in NASB95 unless otherwise specified, and by Whirlwind.)**

First, we looked at the two times Jesus experienced that prophets were not honored in their own country. Second, we mentioned Jesus sending out the twelve apostles, citing previous discussions. Third, here we see clearly record the views of Herod and the crowd, discussing a situation that seems to be obviously contradictory. Fourth, we discussed in detail the death of John the Baptist, and from his example of weakness, we know that even if we know that something is right, we can still fall due to human weakness. Fifth, we briefly described the results of Jesus sending out the twelve apostles. Sixth, on the miracle of the five loaves and two fishes, we also quoted previous discussions, in which we took a combination of the descriptions of the four gospels to restore the scene at that time. Finally, we cited our previous discussion of Jesus and Peter walking on the sea, and saw that after the woman with a hemorrhage touched the fringe of His cloak and was healed, the practice of touching the fringe of His cloak started.

**1. Prophets are not honored in their hometown**

"Jesus went out from there and came into His hometown; and His disciples followed Him. When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him. Jesus said to them, "A prophet is not without honor except in his hometown and among his own relatives and in his own household." And He could do no miracle there except that He laid His hands on a few sick people and healed them. And He wondered at their unbelief. And He was going around the villages teaching."(Mark 6:1-6)

Although this passage tells us, "...A prophet is not without honor except in his hometown and among his own relatives and in his own household."(Mark 6:4), it also emphasizes the importance of faith. Matthew 13:53-58 essentially tells the same story. This is the second time in the Bible that Jesus was disapproved of in his hometown, which happened after His resurrecting Jairus' daughter.

The first time was when He returned to the place where He grew up. Someone handed Him the book of the prophet Isaiah, and He spoke of "To proclaim the favorable year of the Lord."(Luke 4:19) "And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, "Is this not Joseph's son?" And He said to them, "No doubt you will quote this proverb to Me, 'Physician, heal yourself! Whatever we heard was done at Capernaum, do here in your hometown as well.'" And He said, "Truly I say to you, no prophet is welcome in his hometown."(Luke 4:22-24) This happened before the resurrection of Jairus' daughter, as Luke clearly states, "And there came a man named Jairus, and he was an official of the synagogue; and he fell at Jesus' feet, and began to implore Him to come to his house."(Luke 8:41) Since the book of

**Luke is written "...in consecutive order, ..." (Luke 1:3), we know that Jesus was not accepted in his home country on at least two occasions. No wonder John says, "For Jesus Himself testified that a prophet has no honor in his own country." (John 4:44)**

**From these passages, we can also see why Jesus was not accepted in his home country. His brothers and sisters and the people in his hometown thought they were very familiar with Him. From a human perspective, it was difficult for them to accept that Jesus was different from others. However, people in more distant places would notice what Jesus did.**

## **2. Jesus sending out the twelve apostles**

**"And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; and He instructed them that they should take nothing for their journey, except a mere staff—no bread, no bag, no money in their belt— but to wear sandals; and He added, "Do not put on two tunics." And He said to them, "Wherever you enter a house, stay there until you leave town. 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." They went out and preached that men should repent. And they were casting out many demons and were anointing with oil many sick people and healing them." (Mark 6:7-13)**

**The same incident is recorded in Luke 9:1-6 and Matthew 10:5-16. The record in the book of Luke is similar. We have previously discussed Luke in detail in "3. Jesus sent the twelve apostles" in "1056 Healing a hemorrhage woman, resurrecting a daughter, and sending the twelve -The image of Jesus (11)". It mentions the book of Matthew and emphasizes that Jesus said in Matthew 10:16. The article says: "Please notice what Jesus said about in Matthew 10:16, "Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves." It was when they were sent to unbelievers. Towards brothers and sisters in Christ, we should behave like what said in John 13:34-35, "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another." Otherwise, one may be accustomed to be a snake and may become a snake without knowing by himself." For those interested in this article, please visit the website "<https://a-christian-voice.com/>" and click on "On spiritual understanding about life."**

## **3. Herod and the crowd viewpoint about Jesus and John the Baptist**

**"And King Herod heard of it, for His name had become well known; and people were saying, "John the Baptist has risen from the dead, and that is why these miraculous powers are at work in Him." But others were saying, "He is Elijah." And others were saying, "He is a prophet, like one of the prophets of old." But when Herod heard of it, he kept saying, "John, whom I beheaded, has risen!" For Herod himself had sent and had John arrested and bound in prison on account of Herodias, the wife of his brother Philip, because he had married her. For John had been saying to Herod, "It is not lawful for you to have your brother's wife." Herodias had a grudge against him and wanted to put him to death and**

could not do so; for Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him."(Mark 6:14-20)

This clearly records the opinions of Herod and the crowd. However, the same incident is only briefly described in Matthew 14:1-5, which says, "Although Herod wanted to put him to death, he feared the crowd, because they regarded John as a prophet."(Matthew 14:5) So there seems to be a clear contradiction here. Did Herod really want to kill him or not? Clearly, we can be sure that Herodias wanted to kill him, but Herod clearly did not fully obey her at the time. That is, "Herod had John arrested, he bound him and put him in prison because of Herodias, the wife of his brother Philip."(Matthew 14:3) This is because he was afraid of the people, so he only imprisoned John. If Herod truly did not want to kill him, why would he have imprisoned him?

However, the book of Mark describes the interaction between Herod and John. At that time, Herod changed his mind but did not release him. Was it because he wanted to hear more of his speech, or did he not want to offend Herodias, or both? However, this sowed the seeds for the death of John the Baptist, which will be discussed in the next section. The book of Luke also briefly mentions this incident, saying, "So with many other exhortations he preached the gospel to the people. But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, Herod also added this to them all: he locked John up in prison."(Luke 3:18-20) "Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ...From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand.""(Matthew 4:12-17) He then began to call the apostles. (See Matthew 4:18-25) The Bible clearly states, "When He began His ministry, Jesus Himself was about thirty years of age, ..." (Luke 3:23)

#### **4. The death of John the Baptist**

"A strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests; and the king said to the girl, "Ask me for whatever you want and I will give it to you." And he swore to her, "Whatever you ask of me, I will give it to you; up to half of my kingdom." And she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist." Immediately she came in a hurry to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her. Immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard about this, they came and took away his body and laid it in a tomb."(Mark 6:21-29)

These verses clearly describe John the Baptist's death. Matthew 14:6-12 essentially tells the same story, adding, "His disciples came and took away the body and buried it; and they

went and reported to Jesus."(Matthew 14:12) So Jesus also learned what He needed to know from others, which is a common occurrence for Christians.

John the Baptist must have been very clear about Jesus being the Son of God, for he testified, "John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' I myself have seen, and have testified that this is the Son of God.""(John 1:32-34) But he was also human, and after being in prison for a long time, he began to have doubts. For example, "Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, "Are You the Expected One, or shall we look for someone else?""(Matthew 11:2-3) "Jesus answered and said to them, "Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who does not take offense at Me.""(Matthew 11:4-6) The Bible does not record John stumbling again before his death. So even though we know clearly that something is right, we can still stumble due to human weakness. The Lord, knowing our weakness, has left us a way out: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9) How can we not repent?

Some may ask, since John the Baptist was the forerunner of Jesus, couldn't God have protected him from such a beheading and allowed him to live on earth? No, God's view of death is very different from ours. Although "Precious in the sight of the LORD Is the death of His godly ones."(Psalm 116:15), when a person has fulfilled his mission, God will take him away. For example, in the Old Testament, there is the example of Moses, "Then the LORD said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see it with your eyes, but you shall not go over there." So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated."(Deuteronomy 34:4-7) In the New Testament, Stephen was the first disciple to be martyred for the Lord, and the Lord stood to welcome him. (See Acts 7:54-60) The apostle Jacob was martyred for the Lord at a young age, but he was glorious. (See Acts 12:2; Luke 22:29-30; Revelation 21:14) Actually, if we must look at this from a positive perspective, John the Baptist lived and died, but he did not experience the typical illness and aging process. The point is, John the Baptist completed his mission, and God has absolute sovereignty in deciding how to take him away.

## **5. The results of Jesus' sending out the twelve apostles**

"The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. 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.) They went away in the boat to a secluded place by themselves. The people saw

them going, and many recognized them and ran there together on foot from all the cities, and got there ahead of them. When Jesus went ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things."(Mark 6:30-34).

What they did was "...they began going throughout the villages, preaching the gospel and healing everywhere."(Luke 9:6). Upon their return, they reported the results to the Lord. Here we see how Jesus diligently preached the gospel during his three-plus years on earth and even more so, how compassionate he was. The book of Luke also describes the results of Jesus' sending out the twelve apostles: "When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida."(Luke 9:10). It was there that the miracle of the five loaves and two fishes occurred which will be discussed in the next section.

## **6. The miracle of the five loaves and two fishes**

"When it was already quite late, His disciples came to Him and said, "This place is desolate and it is already quite late; send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat." But He answered them, "You give them something to eat!" And they said to Him, "Shall we go and spend two hundred denarii on bread and give them something to eat?" And He said to them, "How many loaves do you have? Go look!" And when they found out, they said, "Five, and two fish." And He commanded them all to sit down by groups on the green grass. They sat down in groups of hundreds and of fifties. And He took the five loaves and the two fish, and looking up toward heaven, He blessed the food and broke the loaves and He kept giving them to the disciples to set before them; and He divided up the two fish among them all. They all ate and were satisfied, and they picked up twelve full baskets of the broken pieces, and also of the fish. There were five thousand men who ate the loaves."(Mark 6:35-44)

We have previously discussed this miracle in detail in "1. The miracle of five loaves and two fish" under "1118 Five loaves and two fish, calm wind in sea, and spiritual food – John (6) 1-33". We quote from the article: "The miracle of the five loaves and two fishes is obviously a major miracle. It is found in all four Gospels. We must read the four Gospels together to restore the scene at that time. Now we will focus on the Gospel of John and refer to the other Gospels when needed. In other words, we take a union of descriptions from the four Gospels." Please use the previous method to find this article.

## **7. Jesus and Peter walking on the sea**

"Immediately Jesus made His disciples get into the boat and go ahead of Him to the other side to Bethsaida, while He Himself was sending the crowd away. After bidding them farewell, He left for the mountain to pray. When it was evening, the boat was in the middle of the sea, and He was alone on the land. Seeing them straining at the oars, for the wind was against them, at about the fourth watch of the night He came to them, walking on the sea; and He intended to pass by them. But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out; for they all saw Him and were terrified. But

immediately He spoke with them and said to them, "Take courage; it is I, do not be afraid." Then He got into the boat with them, and the wind stopped; and they were utterly astonished, for they had not gained any insight from the incident of the loaves, but their heart was hardened. When they had crossed over they came to land at Gennesaret, and moored to the shore. When they got out of the boat, immediately the people recognized Him, and ran about that whole country and began to carry here and there on their pallets those who were sick, to the place they heard He was. Wherever He entered villages, or cities, or countryside, they were laying the sick in the market places, and imploring Him that they might just touch the fringe (G2899) of His cloak; and as many as touched it were being cured."(Mark 6:45-56)

Here, only Jesus' walking on the sea is mentioned; Peter's walking on the sea is mentioned only in the book of Matthew. Previously, in "1038 Walking on the sea with a testimony, and healing a born blind," we discussed in detail the miracle of Jesus and Peter walking on the sea in "1. The miracle of walking on the sea: the fifth miracle in the book of the Gospel of John." Please follow the previous method to find this article.

The second passage discusses the events in Gennesaret, where we see His mercy and grace. Here we come to the word fringe (G2899), which only appears five times, but the meaning is clear in this verse, "But they (the scribes and Pharisees) do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels (G2899) of their garments."(Matthew 23:5) This is based on the Old Testament, "Speak to the sons of Israel, and tell them that they shall make for themselves tassels (H6734) on the corners of their garments throughout their generations, and that they shall put on the tassel (H6734) of each corner a cord of blue."(Numbers 15:38) This word H6734 only appears four times in the Strong's Concordance. Its meaning is very clear, "It shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, so that you may remember to do all My commandments and be holy to your God."(Numbers 15:39-40) The only application is in this verse, "He stretched out the form of a hand and caught me by a lock (H6734) of my head; ..." (Ezekiel 8:3) We are not paying special attention to this word because it appears infrequently. Rather, we see that the New Testament uses this word after the woman with a hemorrhage touched the tassel of His garment and was healed (see Matthew 9:20-22). From then on, we have the phrase, "and they implored Him that they might just touch the fringe (G2899) of His cloak; and as many as touched it were cured."(Matthew 14:36). Someone said that the woman with a hemorrhage only touched the blue cord on the fringe (G2899), which seems reasonable, but the Bible refers to the fringe (G2899) of His cloak, so don't speculate.