

A Talk by B. Cobbey Crisler
WHAT MARK RECORDED (Mark 6:2-34)
(with Janet Crisler's prior permission to share)

You notice, he doesn't call all the mourners back again and say, "See." But do you also note how quiet the work is? There is less publicity for life than there was for death.

Verse 43. He ends it in a very nondramatic way. He closes the incident, knowing a twelve-year-old girl as well as he does through that insight of his and that love. He searched her entire character and said, "Give her a peanut butter sandwich and koolade." "*Give her something to eat.*" But it also conveys the strong message that there was nothing organically wrong with her, nothing had damaged her system and her ability to assimilate. In fact, it wasn't even a factor.

6:2

Verse 2 of Chapter 6. See the play on words, "*What wisdom is this which is given unto him, that even such mighty works are wrought by his hands?*" That's what a carpenter does. There's really kind of an insidious thing there. How can he, a manual laborer, accomplish something that is out of the manual realm? And using those terms to answer itself or presume to answer itself.

6:3

Verse 3 of Chapter 6 shows us that his home town is quite an obstacle. "*Is not this the carpenter?*" Let's remember, the word "carpenter" here may not be "carpenter," whether it refers to Jesus or Joseph. It's *tekton*. That is actually part of our word "architect." In the ancient world, it could mean "architect." It's also been used for "physician," "ship builder," "sculptor," and any craftsman of considerable skill. To narrow it down to "carpenter" is something that we have read into the text. We're not quite sure what that might mean.

6:5

Verse 5. But we do know that "*he couldn't do any mighty work*" in his home town. "*Unable to do any mighty work there.*" What does that show you about healing? Receptivity.

Couldn't Jesus heal anything? You would think so, but healing is a two-way thing. It must be received. That's why we need to listen. We must receive it. Otherwise we find that such healing begins to reduce itself to a

bare minimum, and environment weighs against it. We've already seen that he's had to dismiss people to get the balance for God.

Verse 6, "*And he marveled*" and there's the enemy, "*unbelief.*" And so, "*he went to other villages.*"

In fact, he began to show that healing was the Father's business and one could expect income from it. The income flowed out of the gratitude of those healed. In a sense, it was gratitude-currency.

6:8
Verse 8. He "*commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse.*" It would come as a result of their healing work. Gratitude.

Verse 11. But there would be areas that would not receive them. The classic example of non-receptivity is Sodom and Gomorrah. "*It would be more tolerable for Sodom and Gomorrah than for the city,*" that turns off the very salvation that the race needs. It's like committing suicide.

6:13
Verse 13. Look what they did. The first class in history, specifically sent out to heal, comes back with all the great news that "*they healed all their cases.*"

Verses 14-28 tell us of Herod's beheading John the Baptist, and the private thought-life in the palace that had resulted in all kinds of confused and confusing relationships.

Verse 32. We find that Jesus "*goes into a desert place by ship, and privately.*"

6:34
Verse 34. And he sees that "*they were as sheep not having a shepherd.*"

Commentary Four

Look up that comment and you will find it in the Old Testament. Then read around it in the Old Testament to get the context of it. You will hardly find a statement by Jesus that does not have an