



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V22 N37 September 27, 2020

KING JESUS "More than Enough" Mark 6:30-44

THIS WEEK'S CORE COMPETENCY

Personal God

I believe God is involved in and cares about my daily life.

"I lift up my eyes to the mountains – where does my help come from? My help comes from the LORD, the Maker of heaven and earth."

Psalm 121:1-2



What does Jesus offer his disciples?

While God is involved in and cares about his creation, he takes special interest in his own people. In Jesus' day, God's people were those who were the recipients of his covenant promises. Contrasting the status of Gentiles with that of Israel, Paul writes: "Therefore, remember that formerly you who are Gentiles by birth and called 'uncircumcised' by those who call themselves 'the circumcision' (which is done in the body by human hands)—remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world (Eph 2:11-13). And in another place, he writes regarding the people of Israel: "Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen" (Ro 9:4-5).

Jesus' provision of bread and fish for 5,000 in the wilderness amounts to God's provision for his people and recalls the LORD's provision of manna and quail for the Israelites in the wilderness (cf., Ex 16; Nu 11; Dt 8:3, 16). Furthermore, it implies that Jesus is the shepherd God promised, the one who would tend and feed his flock.

The prophet Jeremiah records these words of the LORD:

"Woe to the shepherds who are destroying and scattering the sheep of my pasture!" declares the LORD. Therefore this is what the LORD, the God of Israel, says to the shepherds who tend my people: 'Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done,' declares the LORD. 'I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. I will place shepherds over them who will tend them, and they

will no longer be afraid or terrified, nor will any be missing,' declares the LORD. 'The days are coming,' declares the LORD, 'when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land'" (23:1-5).

And the prophet Ezekiel adds:

"I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them. I the LORD have spoken'" (34:23-24; cf., Ps 23).

After describing attempts to rationalize the feeding miracle away by claiming (1) that Jesus had a secret stash of food hidden in the desert, or (2) that rich and pious ladies sent baskets of bread and dried fish to the spot where Jesus told them he would be teaching, or (3) that the disciples shared their own food, which they had selfishly tucked away for themselves, and then the crowd followed their example of personal generosity, or (4) that the number of people Jesus fed was greatly exaggerated, one commentator writes: "All these rationalizations approach the text with an a priori dismissal of the miraculous. It may reconcile our scientific skepticism that asks, Can something like this really happen? But it causes us to miss the Christological point that Mark wants to underscore: Here is one who is like Moses but greater than Moses, who is like Elijah and Elisha but greater than these prophets. When the Israelites complained to Moses and Aaron about the lousy provisions in the desert, they responded, 'Who are we? You are not grumbling against us, but against the LORD' (Ex 16:8). This statement is a confession that only God can bring food in the desert. In feeding the five thousand, Mark shows that Jesus exercises God's power and uses it for the good of his flock (Ps 78:52-55). He is the true shepherd of his people, who provides the necessities of their spiritual and physical life" (David E. Garland, *The NIV Application Commentary: Mark*, 257).

1

EXAMINE GOD'S WORD

30 The apostles gathered around Jesus and reported to him all they had done and taught. 31 Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest."

32 So they went away by themselves in a boat to a solitary place. 33 But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. 34 When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

35 By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late. 36 Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat."

37 But he answered, "You give them something to eat."

They said to him, "That would take more than half a year's wages! Are we to go and spend that much on bread and give it to them to eat?"

38 "How many loaves do you have?" he asked. "Go and see."

When they found out, they said, "Five – and two fish."

39 Then Jesus directed them to have all the people sit down in groups on the green grass. 40 So they sat down in groups of hundreds and fifties. 41 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. 42 They all ate and were satisfied, 43 and the disciples picked up twelve basketfuls of broken pieces of bread and fish. 44 The number of the men who had eaten was five thousand.

After reading the text, practice your Observation skills by noting the following:

- Circle "apostles" in v. 30.
- Circle "reported" in v. 30.
- Underline "quiet place" in v. 31, "solitary place" in v. 32, and "remote place" in v. 35.
- Circle "them" in v. 33.
- Box "like" indicating *comparison* in v. 34.
- Bracket "sheep without a shepherd" in v. 34.
- Underline "late in the day" and "already very late" in v. 35.
- Box "but" indicating *contrast* in v. 37.
- Circle "You" in v. 37.
- Circle "green grass" in v. 39.
- Circle "gave thanks" in v. 41.
- Circle "twelve basketfuls" in v. 43.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Mark 6:31 returns to the mission of the disciples (Mark 6:6b-13) to complete the “sandwich.” Explain.
2. When the “sent-out-ones” gathered around Jesus to report (v. 30), “many people were coming and going (v. 31). Where did they all come from?
3. Explain the *comparison*, “like sheep without a shepherd” (v. 34).
4. The disciples are concerned for the people. How so?
5. Explain the *contrast* introduced by “but” in verse 37.
6. How would you characterize the disciples’ response (v. 37b) to Jesus’ command (v. 37a)?
7. Mark’s description suggests his source was an *eyewitness* to the miracle. How so?
8. When Jesus “broke the loaves” (v. 41), the sum of the parts *became* greater than the whole. Explain.
9. Mark gives *details* that underscore the magnitude of the miracle. Identify them.
10. **Discussion:** Talk about what Christ’s disciples should take away from this miracle story.

Commentary On The Text

While, as with so many of the details surrounding Mark's Gospel, there is no consensus among scholars as to the Gospel's structure reflected in its outline, it is generally agreed that after the "beginning of the good news about Jesus the Messiah, the Son of God" (1:1-15), the first half of the book can be divided into three major sections: 1:16-3:12; 3:13-6:6a; and 6:6b-8:26. That said, given that the "sandwich" section—beginning with the sending out of the Twelve (6:6b-13) and ending with their reporting back to Jesus (v. 30), into which the story of the beheading of John the Baptist is inserted (vv. 14-29)—ends in verse 30, perhaps it's better to identify 6:31, rather than 6:6b, as the beginning of the third major section. About it one commentator writes: "This section highlights a period in Jesus' ministry when He made several withdrawals from Galilee to minister elsewhere (cf. 6:31; 7:24, 31; 8:22) . . . During this phase of His ministry Jesus directed more attention to His disciples. In the face of opposition, He revealed to them by both words and deeds who He really is" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 130, 127). It's a section in which the disciples' confusion and lack of understanding (cf., 4:13, 41) becomes more pronounced.

Following their report and by way of transition to the miracle story, Mark notes that Jesus invited his disciples to retreat with him in order to get some much needed rest. It seems that lots of people—some of whom must have accompanied the Twelve on their return from the various villages around Galilee—are making demands on them (v. 31). So they go together by boat to an isolated place near Bethsaida Julius across the Jordan River on the northeast side of the lake (cf. Luke 9:10; John 6:1), but when they arrive, a large crowd that has skirted the northern end of the lake on foot, keeping the boat in sight, is already there waiting for them. When Jesus catches sight of the crowd, he is moved with compassion because "they were" in his eyes "like sheep without a shepherd" (v. 34), in other words, just as sheep without a shepherd are lost and helpless, without guidance, nourishment, and protection, so also is the nation, having no godly leaders. And so the promised Davidic Shepherd begins to teach them at length about the kingdom of God. The miracle story follows.

The feeding of the 5,000 described in verses 35-44 can be divided into three scenes. The *first* scene (vv. 35-38) contains a conversation between Jesus and his disciples that sets the stage. The *second* (vv. 39-42) contains a description of the miracle itself. And the *third* (vv. 43-44) contains a summary statement that emphasizes the magnitude of the miracle.

In the first scene, recognizing that Jesus has been teaching for an extended period and that it's late in the

afternoon (v. 35), the disciples tell him to dismiss the people, so they can buy food in the surrounding hamlets and towns (v. 36). Time is quickly running out for 5,000 men, plus the women and children, to find adequate provisions, seeing that the population of even the larger towns like Bethsaida and Capernaum is only 2,000 to 3,000 (*The NIV Study Bible*, note on Mk 6:44). Jesus, on the other hand (note "but" indicating *strong contrast* in v. 37), tells the disciples emphatically, "You give them something to eat" (v. 37)—no doubt leaving them dumbfounded and annoyed, as evident in the tone of their reply. Their *rhetorical* retort, "Are we to go and spend half a year's wages on bread and give it to them to eat?" (v. 37) expresses the impossibility of them obeying Jesus' command given their resources—they have no reason to believe otherwise. As one commentator says: "There is no indication that the disciples should have thought that they could miraculously feed these people. In the Gospels, nature miracles, which are few in number, are connected with Jesus, never with the disciples" (Eckhard J. Schnabel, *Mark*, TNTC, 151).

In the second scene, Mark's description of what happened preserves Peter's eyewitness testimony to the miracle. Jesus tells the Twelve to count the number of finger-thick, plate-shaped, barley "loaves" they have (v. 38a). They have five and two dried fish (v. 38b). Jesus then tells them to have the people sit in "groups of between fifty and one hundred" (Robert H. Stein, *Mark*, BECNT, 315), after which, taking the loaves and the fish and looking up, he gives thanks and breaks the loaves into pieces and divides the fish into portions for the disciples to distribute. Mark doesn't explain what happened. One author observes: "How the miracle took place is not stated, but the imperfect tense of the verb 'gave' indicates the bread multiplied in Jesus' hands (cf. Mark 8:6)" (John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament*, 131). The sum of the parts truly became greater than the whole! "They all ate and were satisfied" (v. 42).

The third scene contains a summary that emphasizes the magnitude of the miracle. "The disciples picked up twelve basketfuls of broken pieces of bread and fish. The number of the men who had eaten was five thousand" (vv. 43-44)—not to mention any women and children (see Mt 14:21; cf., Lk 6:14).

As far as the *upper story* is concerned, the feeding of the 5,000 demonstrates that Jesus is the Son of God seen in his power to multiply the bread and fish, and that he is the shepherd Messiah seen in his readiness to feed the flock of God. As far as the *lower story* is concerned, it demonstrates to his disciples, partners in ministry with him, that when commanded to do what is humanly impossible, they can do through him what they cannot do by themselves.

Word Studies/Notes

v. 30 *apostles* I.e., “messengers” or “sent-out-ones” (see Robert H. Stein, *Mark*, BECNT, 311). “The designation of the Twelve as ‘the apostles,’ which occurs only here in Mark’s Gospel, has specific reference to the mission they have just undertaken . . . It was in consequence of their mission of preaching and exorcism in Galilee that the Twelve were designated ‘apostles,’ i.e. those who had been sent forth and empowered by Jesus” (William L. Lane, *The Gospel According to Mark*, NICNT, 207-224).

v. 30 *reported* “This verse marks the conclusion of the apostolic mission of the Twelve that the writer introduced in verses 7-13 . . . The 12 apostles now returned to the One who had sent them out, and ‘reported to Him’ regarding what had transpired” (Thomas L. Constable, “Notes on Mark,” 2020 ed., 142, planobiblechapel.org/tcon/notes/pdf/mark.pdf).

v. 31 *quiet place* Cf., “desolate place” (ESV); “isolated place” (NET). “The expression ‘lonely place’ (*erēmon topon*) also occurs in 1:35, 45; 6:32, 35. Although [*erēmos*] is often used in the sense of ‘desert’ or ‘desert-like,’ here it means ‘lonely’ or ‘deserted,’ as indicated by the references to the countryside and village round about (6:36; cf. also 6:33) and to their being next to a freshwater lake” (Stein, 312). “This place was near Bethsaida Julias on the northeast side of the lake (cf. Luke 9:10; John 6:1)” (Constable, 143).

v. 33 *them* I.e., *the Twelve* as well as Jesus. “As the disciples returned from all over Galilee, they may have been accompanied by people from the villages . . . People from *all the towns* in the region, including towns that the disciples had visited, *ran on foot* along the shore and *got there ahead of them*” (Eckhard J. Schnabel, *Mark*, TNTC, 149). “These verses are a transition from the successful mission of the Twelve to the resultant presence of **a large crowd** in a remote place” (John D. Grassmick, “Mark,” in *The Bible Knowledge Commentary: New Testament*, 130).

v. 34 *sheep without . . .* Cf., Eze 34:1-16; Jer 23:1-8. “The people of Israel in the desert without the leadership of Moses were compared to ‘sheep without a shepherd’ (Num. 27:17). The phrase became a proverbial metaphor for the people suffering as the result of weak leadership (1 Kgs 22:17; 2 Chr. 18:16) or negligent leadership (Ezek. 34:1-8) . . . Mark’s comment presents Jesus as the promised saviour who is the Davidic Messiah (cf. 1:1) in the context of an indictment of Israel’s leadership, including the teachers of the law, Pharisees from Jerusalem (3:22; 7:1) and Herod Antipas (6:14)” (Schnabel, 149, 150).

v. 35 *late, very late* I.e., “after 3 PM Jewish time” (Grassmick, 130). “Late in the day must mean mid-afternoon: nightfall was still some time off (v. 47) around 7:30 pm in the summer; the evening meal was usually eaten at the ninth hour, probably not long after three o’clock in the afternoon” (Schnabel, 150).

v. 37 *You* Use of the personal pronoun adds emphasis. “Jesus tells them, ‘You yourselves [emphatic – *hymeis*], give them [something] to eat’ (6:37)” (Stein, 314).

v. 39 *green grass* I.e., springtime. John mentions three Passovers (2:13; 6:4; 11:55). The feeding of the 5,000 (Mt 14:13-21; Mk 6:32-44; Lk 9:10-17; Jn 6:1-15) is dated around the time of the Passover mentioned in John 6:4, April 13/14, AD 32, about two and a half years into Jesus’ ministry, which began in late summer or early fall of AD 29 and lasted three and a half years until April 3, AD 33 (See Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 45-63, 143). “The vivid description of the scene . . . suggests eyewitness memory” (Schnabel, 152).

v. 41 *gave thanks* “By praying, Jesus gave God thanks for (‘blessed’) the food and reminded the people that it came from Him. Giving thanks before meals was a common Jewish and early Christian practice. Jesus ‘blessed’ God for giving the food. He did not bless the food itself. ‘Looking up toward heaven’ further clarified that it was God to whom He was praying, though looking down while praying was customary. The bread was probably ‘finger-thick, plate-shaped loaves’” (Constable, 146). The Jewish blessing for bread is “Blessed are you, Lord our God, King of the world, who brings forth bread from the earth” (*m. Ber.* 6:1; see Schnabel, 152-53).

v. 43 *twelve basketfuls* “The fragments were collected in the small wicker baskets that every Jew carried with him as a part of his daily attire. Each of the disciples returned with his basket full. The quantity of the remaining fragments witnesses to the fulness of the meal and confirms the satisfaction noted in verse 42” (Lane, 231).

4

APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus' disciples, who are junior partners with him in ministry, can be confident, when commanded to do what is humanly impossible, that they can do through him what they cannot do by themselves.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

A few years ago, my husband went deep sea fishing. We had new young neighbors just starting out in life and he thought it would be a great blessing to take this sweet family something to supplement their freezer. He remembers asking God to provide so he could deliver some of his fresh catch to our new friends. Now, he's not an experienced angler. Actually, he's a horrible fisherman. However, every time he cast his hook into the water, he brought up a fish. While others on the trip spent hours on end without a single bite, he caught fish after fish. Occasionally the captain would move him to another area of the boat and let someone else take his place in the sweet spot. But guess what? He continued catching fish while others came up empty-handed, so much so that the captain asked him to take a break because the hold was full. He came home from that trip with a huge cooler packed with some of the best tasting fish we've ever had. A few days later we learned our new neighbors didn't like fish, so he traveled up and down the street delivering fresh fish to virtually every house on the block. To my disappointment, after his delivery, we had only a few fish left for our own family. That being said, every time we had neighbors over for dinner, they brought some of his fish to share. We continued to be blessed by how God provided. God is still in the business of miracles and multiplication. What miracle have you seen in your family? Share your story with your kids!

What Does The Bible Say?

Read Mark 6:30-44.

1. How did Jesus feel about the crowds?
2. Why did the disciples want to send the people away?
3. How many people did Jesus feed with the 2 loaves and 5 fish?

What Do You Think?

What about today's story amazes you? Do you think this could happen today?

What Do You Do?

Stir together 1/2 cup dish soap, 1 1/2 cups of water and 2 teaspoons of sugar to create a bubble mixture. Go outside and blow bubbles. How many bubbles can you make out of a very small amount of the solution? How is this like Jesus multiplying the fish and loaves?

CORE COMPETENCY: Personal God
I believe God cares about everything in my life.

MEMORY VERSE: Psalm 77:14

You are the God who performs miracles; you display your power among the peoples.

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- I completed my Bible Study
- I memorized this week's verse
- I brought my Bible to church
- I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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BIBLE CHURCH**

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