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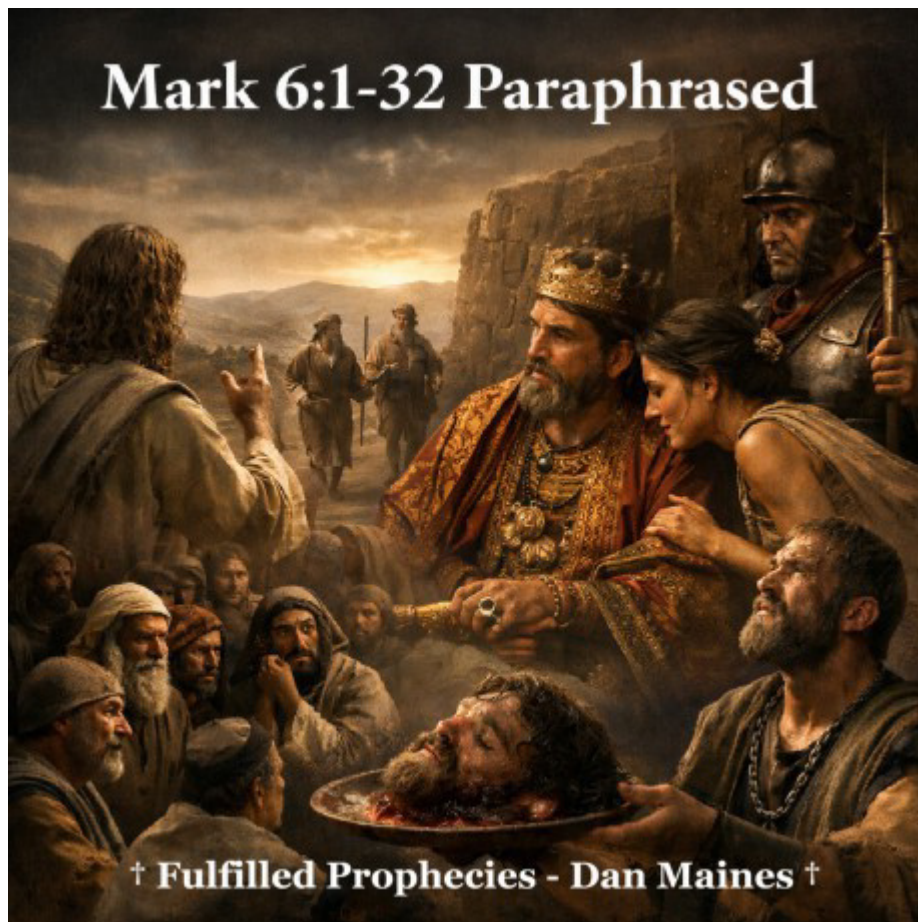
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Mark 6:1-32 Paraphrased



By Dan Maines

Mark 6:1-32 Paraphrased

Introduction

† Mark records events that happened during the final generation of the Old Covenant age when Israel was rejecting its Messiah and His messengers.

† This section shows three clear realities, the rejection of Jesus in His hometown, the mission of the twelve apostles, and the political corruption surrounding the death of John the Baptist.

† Early Christian writers like **Irenaeus** and **Eusebius** recognized these events as part of the escalating rejection that

would lead to the judgment Jesus warned about in that generation.

† The message of repentance and the authority given to the apostles were preparing Israel for the coming transition that would culminate in the destruction of Jerusalem.

Mark 6:1

Jesus left that place and went to His hometown, and His disciples followed Him.

† Nazareth was the place where Jesus had been raised, so the people believed they already knew everything about Him.

† Familiarity often causes people to dismiss truth when it appears among them (Luke 4:16-24).

† **Justin Martyr** wrote that the Messiah was rejected by His own people because they judged Him by His upbringing instead of His works.

Mark 6:2

When the Sabbath came He began teaching in the synagogue, and many who heard Him were amazed and said, Where did this man get these things? What wisdom is this that has been given to Him, and how are such miracles done through His hands?

† The people recognized His wisdom and power but still refused to believe.

† Their amazement shows the evidence was obvious, yet unbelief remained.

† **Irenaeus** explained that Christ's teaching exposed the hardness of hearts among those who heard Him.

Mark 6:3

Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judas, and Simon? Aren't His sisters here with us? And they were offended by Him.

† Instead of recognizing the Messiah, they reduced Him to His occupation and family.

† Pride and familiarity often prevent people from accepting truth.

† **Clement of Alexandria** wrote that people stumble over Christ when they judge by outward appearance.

Mark 6:4

Jesus said to them, A prophet isn't without honor except in his hometown, among his relatives, and in his own household.

† Prophets throughout Israel's history were rejected by their own people.

† Jesus connected His rejection with the long pattern of rejected prophets.

† **Eusebius** observed that Israel repeatedly rejected those sent to correct them.

Mark 6:5

He couldn't perform many miracles there except laying His hands on a few sick people and healing them.

† The issue wasn't lack of power but the unbelief of the people.

† Miracles often accompanied faith and openness to God's work.

† **Origen** wrote that miracles were signs meant to lead people to truth but couldn't force belief.

Mark 6:6

And He was amazed at their unbelief. Then He went around teaching in the nearby villages.

† Their unbelief stood in contrast to the evidence they had seen.

† Jesus continued spreading the message despite rejection.

† **Tertullian** noted that the gospel advanced even when entire communities rejected it.

Mark 6:7

He called the twelve and began sending them out two by two, giving them authority over unclean spirits.

† The ministry of Jesus now expanded through His apostles.

† Sending them in pairs strengthened testimony and accountability.

† **Eusebius** wrote that this training prepared the apostles for their later mission to the nations.

Mark 6:8

He instructed them to take nothing for their journey except a staff, no bread, no bag, and no money in their belts.

† This instruction emphasized reliance on God rather than material preparation.

† Their mission was urgent and focused on proclaiming repentance.

† **Clement of Alexandria** described this simplicity as a model of missionary humility.

Mark 6:9

They were to wear sandals but not take two tunics.

† The disciples were sent with minimal possessions.

† Their focus was the message, not comfort.

† Early Christian teachers used this instruction to demonstrate dependence on God.

Mark 6:10

He told them, Wherever you enter a house, stay there until you leave that town.

† This prevented them from moving around seeking better hospitality.

† Remaining in one place helped establish a stable witness in each town.

† **Eusebius** wrote that early missionaries often followed this

pattern.

Mark 6:11

If any place doesn't welcome you or listen to you, shake the dust off your feet when you leave as a testimony against them.

† Shaking the dust symbolized separation from those rejecting the message.

† It warned that rejecting God's message carried consequences.

† **Irenaeus** taught that those hearing the gospel became responsible for their response.

Mark 6:12

They went out and preached that people should repent.

† Repentance was the central message of Jesus and His apostles.

† Israel was being warned to turn back to God before coming judgment.

† Early Christian writers saw this message as preparation for the covenant transition.

Mark 6:13

They cast out many demons and anointed many sick people with oil and healed them.

† These miracles confirmed the authority given by Jesus.

† Healing demonstrated the power of God's kingdom.

† **Tertullian** wrote that such works proved Christ's authority over spiritual forces.

Mark 6:14

King Herod heard about Jesus because His name had become widely known, and people were saying John the Baptist had risen from the dead and that's why miraculous powers were at work in Him.

† Jesus' fame had spread even to the political rulers.

† Some believed John had returned because of the powerful works being performed.

† **Josephus** confirms the influence and execution of John the Baptist.

Mark 6:15

Others said He was Elijah, and others said He was a prophet like one of the prophets of old.

† These responses show the expectation of a returning prophet.

† Elijah was expected because of the prophecy in Malachi 4:5.

† **Irenaeus** explained that these expectations prepared the people for the Messiah.

Mark 6:16

But when Herod heard it he said, John, whom I beheaded, has been raised.

† Herod's guilty conscience caused fear and suspicion.

† His reaction shows the weight of his decision to execute John.

† **Josephus** records Herod Antipas' involvement in John's death.

Mark 6:17

Herod himself had sent men to arrest John and bind him in prison because of Herodias, the wife of his brother Philip, whom he had married.

† John's imprisonment resulted from confronting Herod's unlawful marriage.

† Speaking truth to rulers often brought persecution to prophets.

† **Josephus** describes John's imprisonment and influence among the people.

Mark 6:18

John had been telling Herod, It isn't lawful for you to have your brother's wife.

† John was faithfully declaring God's law.

† His boldness reflects the role of prophets confronting sin.

† **Eusebius** wrote that John stood as the final prophet before the Messiah.

Mark 6:19

Herodias held a grudge against him and wanted him killed, but she couldn't do it.

† Herodias' hatred came from John's public rebuke.

† Political leaders often react with hostility toward truth.

† **Josephus** describes the tension surrounding John's influence.

Mark 6:20

Herod feared John because he knew he was a righteous and holy man, so he protected him, and when he heard him he was greatly puzzled but still listened to him gladly.

† Herod recognized John's integrity even while ignoring his message.

† Many people respect truth yet refuse to obey it.

† Early Christian writers noted Herod's divided conscience.

Mark 6:21

An opportunity came on Herod's birthday when he gave a banquet for his officials, military leaders, and the leading men of Galilee.

† This political gathering set the stage for the tragic decision that followed.

† Public pride and pressure often drive sinful decisions.

† **Josephus** describes Herod's court and political environment.

Mark 6:22

The daughter of Herodias came in and danced, and she pleased Herod and his guests. The king said to the girl, Ask me for whatever you want and I'll give it to you.

† Herod's careless promise showed reckless pride.

† Public oaths often trap people into sinful actions.

† Early Christian writers pointed to this moment as a warning about pride and impulsive vows.

Mark 6:23

He swore to her, Whatever you ask I'll give you, up to half my kingdom.

† Herod exaggerated his promise in front of his guests.

† Pride often leads rulers to make foolish commitments.

† **Eusebius** noted that such rash vows often lead to tragic consequences.

Mark 6:24

She went out and asked her mother, What should I ask for? Her mother said, The head of John the Baptist.

† Herodias used the opportunity to fulfill her hatred toward John.

† This shows how bitterness and revenge can drive evil actions.

† **Josephus** confirms the hostility toward John within Herod's court.

Mark 6:25

She immediately rushed back to the king and said, I want you to give me the head of John the Baptist on a platter right now.

† The request shocked the gathering but trapped Herod in his oath.

† The demand showed the cruelty behind Herodias' scheme.

† Early Christian writers saw this moment as the martyrdom of the final prophet before Christ.

Mark 6:26

The king became deeply troubled, but because of his oaths and the guests he didn't want to refuse her.

† Herod valued reputation before his guests more than righteousness.

† Fear of public embarrassment led him to commit injustice.

† **Tertullian** pointed to this as an example of how pride destroys moral judgment.

Mark 6:27

The king immediately sent an executioner with orders to bring John's head. He went and beheaded him in the prison.

† John the Baptist became a martyr for speaking truth.

† His death marked the end of the prophetic era leading directly into Christ's ministry.

† **Josephus** records the execution and the influence John had over the people.

Mark 6:28

The executioner brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

† The gruesome scene reveals the depth of Herodias' hatred.

† Political corruption and personal revenge led to the murder of a prophet.

† Early Christian historians recorded John's death as a powerful witness.

Mark 6:29

When John's disciples heard about it they came and took his body and laid it in a tomb.

† John's followers honored him with burial.

† His ministry prepared the way for Christ as the final prophet of the Old Covenant age.

† **Eusebius** described John as the bridge between the prophets and the gospel era.

Mark 6:30

The apostles gathered around Jesus and reported to Him everything they had done and taught.

† The apostles returned from their mission and gave their report

to Jesus.

† Their ministry showed the expansion of Christ's authority through them.

† Early Christian teachers saw this as the beginning of the apostolic mission.

Mark 6:31

He said to them, Come away by yourselves to a quiet place and rest a while, because many people were coming and going and they didn't even have time to eat.

† Jesus recognized their need for rest after intense ministry.

† The crowds were increasing as His fame spread.

† **Clement of Alexandria** noted that even servants of God must rest after labor.

Mark 6:32

So they went away by themselves in a boat to a solitary place.

† Jesus and the apostles sought a quiet place away from the crowds.

† This moment shows the humanity of the disciples and their need for renewal.

† Early writers saw this as a balance between ministry and rest.

Historical References

† Early Christian historians consistently recognized the rejection of Jesus and the martyrdom of John the Baptist as key events in the final generation before Jerusalem's destruction.

† **Josephus** recorded the execution of John the Baptist and the political corruption of Herod's court.

† **Irenaeus** and **Eusebius** both wrote about the rejection of Christ by His own people and the consequences that followed.

How It Applies To Us Today

† The rejection Jesus experienced reminds us that truth is often resisted even when evidence is clear.

† The mission of the apostles teaches us to depend on God rather than material security.

† The death of John the Baptist shows the cost of standing for truth in a corrupt world.

† These events remind believers today to remain faithful even when society rejects the message of Christ.

Q & A Appendix

Q Why did Jesus face rejection in His hometown?

A Because the people judged Him by familiarity instead of recognizing the authority of His teaching and works (Luke 4:24).

Q Why did Jesus send the disciples out two by two?

A It strengthened testimony and accountability in their mission (Deuteronomy 19:15).

Q Why did Herod fear John the Baptist?

A Because he knew John was a righteous man and his conscience was troubled by executing him (Josephus, Antiquities of the Jews).

Q What was the main message preached by the apostles?

A They called people to repent and turn back to God before coming judgment (Matthew 3:2).

Q Why is the story of John the Baptist important?

A It shows the final prophet preparing the way for Christ and the corruption of Israel's leadership that led to judgment.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Mark 6:1-32

† Josephus, Antiquities of the Jews

† Irenaeus, Against Heresies

† Eusebius, Ecclesiastical History

† Clement of Alexandria, Stromata

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Mark 6:33-56 Paraphrased

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