

An Exegesis and Analysis of Mark 6:34-44¹

By C. A. Gallimore, 2014²

Introduction

The present passage³ contains the first of two major feeding miracles recorded in the second gospel. Along with synoptic and Johannean parallels, the present passage represents one of six narratives containing a feeding miracle.⁴ Thus, the early church cherished the memory of Jesus feeding the multitudes.⁵ However, I aim to explore, in much more depth, the importance of this passage within the context of the Markan narrative.

Exegesis and Analysis

The opening, καὶ ἐξελθὼν, contains a second aorist participle, meaning the action takes place before the main verb (εἶδεν). As Jesus' appears to see the crowd after getting out of the boat it ought to be literally rendered 'having gone out/having left'. πλοίου, is left supplied by the context.

The large crowd that Jesus⁶ saw is the subject of his compassion (ἐσπλαγγνίσθη). The particularly intense feeling⁷ suggested by σπλαγγνίζομαι is

¹ For the purposes of this essay, the writing conventionally referred to as 'Mark's Gospel', 'The Gospel of Mark', or 'The Gospel according to St. Mark', in English, will be referred to as 'the second gospel' due to its position in the generally accepted canon of the New Testament. The writer of the second gospel will be referred to impersonally as 'the writer', rather than Mark, John Mark or any other suggested writer(s). The obvious exceptions to this rule will be when referencing chapter and verse numbers, although henceforth, when the second gospel is referenced, I will simply refer to chapter and verse numbers, as designated in NA28. This may be reduced further to verse numbers if I am referencing something within Mark 6:34-44.

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³ See Appendix 1 for the English translation offered.

⁴ The others can be found in: Matthew 14:13-21; Matthew 15:32-39; Mark 6:34-44; Mark 8:1-9; Luke 9:10-17; John 6:5-15; Cf. William Hendriksen, *Exposition of the Gospel According to Mark*, (Grand Rapids, Michigan: Baker Book House, 1989), pp. 244-246 for a useful synopsis.

⁵ Lamar Williamson Jr., 'An Exposition of Mark 6:30-44', *Interpretation* 30, 1976, pp. 169-173; p. 169

⁶ It is suggested that 'Jesus' rather than the personal pronoun may be used. In this case it is helpful, as for our purpose, the pericope begins here.

used only of Jesus in the New Testament.⁸ Though an interaction with the crowd was apparently not part of Jesus plan,⁹ his response was compassion, which manifested itself as teaching and feeding;¹⁰ suggesting pity expressed in active assistance.¹¹

The large crowd were 'like sheep without a shepherd'.¹² The idea of sheep without a shepherd is often linked to similar Old Testament passages.¹³ In this instance, the reader finds a large crowd in the ἔρημός τόπος (desolate/desert place; read 'wilderness'). Lane suggests that the writer is introducing a wilderness theme in which Jesus is being introduced as the successor to Moses as the leader of Israel; A new Joshua, or Septuagintally; a new 'Jesus'.¹⁴ Guelich further sees this as a reference to Jesus as the one who is to come; the eschatological shepherd who feeds the sheep.¹⁵ For France, the Joshua motif,¹⁶ Ahab's army motif,¹⁷ the failure of leaders,¹⁸ and the

Robert G. Bratcher, and Eugene A. Nida, *A Translator's Handbook on the Gospel of Mark*, (London: United Bible Societies, 1961), p. 204

⁷ Likened by Bratcher and Nida to pain or crying; the highest type of sympathy. See, Bratcher and Nida, *Translators Handbook*, p. 204; Cf. Collins who prefers 'pity'; Adela Y Collins, *Mark: A Commentary*, (Minneapolis: Fortress Press, 2007), p. 319

⁸ Or by Jesus himself within parable stories. On these occasions, the characters represent Jesus or God. Cf., R. T. France, *The Gospel of Mark, A Commentary on the Greek Text*, (Grand Rapids, Michigan: Eerdmans, 2002), p. 265

⁹ Cf. Mark 6:30-33

¹⁰ Williamson, 'Exposition', p. 170

¹¹ C. E. B. Cranfield, *The Gospel According to St. Mark*, (London: Cambridge University Press, 1959), p. 216; Cf. France, *Mark*, p. 261; Robert A. Guelich, *Mark 1-8:26*, (London: Thomas Nelson, 1989), p. 340

¹² Literally; 'as sheep not having a shepherd'.

¹³ Numbers 27:17; 2 Chronicles 18:16; Ezekiel 34:5; Zechariah 13:7; Psalm 23; 1 Kings 22:17

¹⁴ William L. Lane, *The Gospel according to Mark: the English text with introduction, exposition, and notes*. (Grand Rapids: Eerdmans, 1974), p. 226; Cf. France, *Mark*, p.265 on Jesus as the new Joshua, or true Jesus; Cf. James R. Edwards, *The Gospel according to Mark*, (Leicester, England: Eerdmans Apollos, 2002) p. 191

¹⁵ Presumably both spiritually and physically, as presented in this story; though the crowd clearly hadn't gathered for a physical meal.

¹⁶ Numbers 22:17

¹⁷ 1 Kings 22:17

¹⁸ Ezekiel 34:5

helplessness of a leaderless flock¹⁹ is apparent. France picks on the military context of the metaphor whilst suggesting that the wider application suggests Jesus' compassion for the ordinary folk of Galilee.²⁰ Collins presents Jesus' role here as either royal messiah, or eschatological prophet;²¹ perhaps both. Edwards, however, sees the image as predominantly military, though relating to the messianic fervour of the zealot crowd,²² who hoped to make Jesus king by force.²³ However, the diffusion of this militant-messianic figure is carefully crafted by the writer throughout the pericope.²⁴

Jesus' compassion is first worked out in the phrase, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. The length of the teaching session is implicit in the next sentence; Cranfield and Lane's suggestion that Jesus taught 'at length' about the kingdom of God, therefore, requires that πολλά ought to be rendered adverbially.²⁵ Because Jesus' compassion is the reason for his teaching I suggest a rendering of καὶ in its explicative sense;²⁶ 'and so, he began to teach them at length.'

καὶ ἤδη can be rendered as the English adverb 'when', since καὶ, in this instance, carries no translatable force, and ἤδη is developing the narrative

¹⁹ Zechariah 13:7

²⁰ France, *Mark*, p. 265

²¹ Collins, *Mark*, p. 319

²² For information regarding the possibility of the crowd being a zealot uprising; Cf. France, *Mark*, pp. 260-261; Eduard Schweizer, *The good News According to Mark*, (Westminster: John Knox Press, 1970) p. 137; Edwards, *Mark*, p. 194. It is also interesting to note the juxtaposition of this particular pericope with the re-telling of John the Baptist's death. Perhaps those zealots have lost their supposed eschatological shepherd, John the Baptist, and are looking to Jesus as the replacement.

²³ John 6:15

²⁴ Edwards, *Mark*, pp. 194-195

²⁵ Cranfield, *Mark*, p. 217; Lane, *Mark*, p. 226; Cf. Morna Hooker, *The Gospel According to St. Mark*, (London: A&C Black, 1991), p. 166; For disagreements, Cf., Edwards, *Mark*, p. 191; Bratcher and Nida, *Translator's Handbook*, p. 204

²⁶ Arndt, William F., and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 15th ed., (Chicago: University of Chicago Press, 1974), p. 393

temporally.²⁷ ‘Late’ ought to be understood as ‘late in the afternoon’²⁸ or, around the time of the evening meal.²⁹ A further redaction has been made for readability, thus; ‘when it had become late’.

ἔλεγον is an inceptive imperfect. The addition of ‘then’ offers the reader a temporal understanding of the participle προσελθόντες, thus; ‘his disciples came to him and then began to say’. The purpose clause, ἵνα...ἀγοράσωσιν, followed by ἑαυτοῖς τί φάγωσιν, can be rendered ‘so that they may buy themselves something to eat.’ τί φάγωσιν is derived from a deliberative subjunctive question,³⁰ however, here it does not take the form of a question. Because of the purpose clause, the verb is in the third person; this is technically an ungrammaticality, though the construction appears logical.³¹ Here the reader recognises the absurdity of the situation and, the motif of participation in the outworking of the kingdom of God. Perhaps, as Guelich suggests, there was ample food nearby;³² if so, Jesus’ reply is an active creation of the need for miraculous provision.³³

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς has been rendered ‘Jesus replied’. δὲ carries no translatable force in this instance. ἀποκριθεὶς εἶπεν αὐτοῖς ‘he answered them by saying’ is a common form. The aorist participle is describing attendant circumstances, thus, taking place at the same time as the main verb. The

²⁷ ‘now’ or ‘by this time’ would not allow for an adequate thought-for-thought rendering

²⁸ Bratcher and Nida, *Translator’s Handbook*, p. 205

²⁹ France, *Mark*, p. 265; Guelich, *Mark*, p. 340

³⁰ Glenn M. Balfour, *A Step-By-Step Introduction to New Testament Greek*, (England: Mattersey Hall Publications, 2005), p. 329

³¹ The same ungrammatically appears in 8:1 and supports the idea that both feeding stories were formed from the same original. Cf., Guelich, *Mark*, pp. 336-337

³² The disciples’ command certainly doesn’t appear to be outlandish. Cf. Guelich, *Mark*, p. 341

³³ This could perhaps be related to the Israelites’ wandering in the wilderness. They had left a place of provision, if only as slaves, and Moses’ leadership almost created a situation in which they needed miraculous provision.

addition of 'Jesus' to replace the personal pronoun removes ambiguity about the speaker of the reply.³⁴ The writer uses the same aorist imperative form, though plural, in Jesus' reply as he used in the disciples' earlier question, thus emphasising the immediacy of the action, however, he also uses ὑμεῖς to further emphasise that it ought to be the disciples who give the food to the people.³⁵ ὑμεῖς serves to intensify the crisis created by Jesus. In fact, the need will be met by the disciples;³⁶ the disciples have a major part to play in the miracle,³⁷ moreover, the miracle would not happen without them.³⁸

Henderson suggests that the disciples' participation in the feeding is a clue to the importance of discipleship and participation in the kingdom of God.³⁹ Rather than a natural response from the Markan Jesus that the disciples are seemingly unable and unprepared to comprehend, the motif of participatory discipleship is clear.⁴⁰ That the food had to be provided by the disciples suggests that this is not simply a moralistic story where the generosity of the disciples served as an example for the crowd.⁴¹

I have not offered a translation for ἀπελθόντες as the participle serves only to slow the dialogical pace, in translation. The disciples' response to Jesus' seemingly unexpected and unwelcome question is at best ironic and at worst

³⁴ Bratcher and Nida, *Translator's handbook*, p. 206

³⁵ On the emphatic use of ὑμεῖς here Cf., Bratcher and Nida, *Translator's handbook*, p. 205; Cranfield, *Mark*, p. 217; Guelich, *Mark*, p. 341

³⁶ Edwards, *Mark*, p. 192

³⁷ Bas M. van Iersel, *Mark a reader-response commentary*, (Sheffield, England: Sheffield Academic Press, 1998), p. 230

³⁸ Edwards, *Mark*, p. 193; pp. 195-196

³⁹ Suzanne Watts Henderson, 'Concerning The Loaves: Comprehending Incomprehension in Mark 6.45-52', *Journal for the Study of the New Testament*, 83 (2001), pp. 3-26; pp. 12-14

⁴⁰ Contrast the ideas of unpreparedness presented by Hooker, *Mark*, p. 166 and Lane, *Mark*, p. 228 with the ideas of participation presented by Henderson, 'Concerning the Loaves', pp. 12-15, and Edwards, *Mark*, pp. 192-196

⁴¹ Edwards, *Mark*, pp. 193-194; Lane, *Mark*, p. 228

disrespectful sarcasm.⁴² For Cranfield, such a disrespectful response bears the hallmarks of an eye witness account,⁴³ yet, perhaps more important than the historicity of the exchange is the writers desire to present the disciples as unprepared and unaware of even the possibility of the miraculous.⁴⁴ In fact, for van Iersel, the irony of the disciple's question in response to Jesus' answer would not be lost on the intelligent reader.⁴⁵ If the reader had not been aware of the implicit references to Jesus as the eschatological shepherd, the true Joshua, and the new Moses; the claim in 1:1 of his divine sonship would surely frame the reader's response.

ὁ δὲ λέγει αὐτοῖς is again rendered idiomatically as 'Jesus said to them'. λέγει is in the present tense, but should be translated as an historic present; 'he said'.⁴⁶ ὑπάγετε ἴδετε is often translated; 'go and see'. I have maintained this translation in order to maintain the decisive tone of the imperative, ἴδετε.⁴⁷ I have rendered καὶ γνόντες λέγουσιν temporally as γνόντες is being used adverbially, thus forming a temporal adverbial clause.⁴⁸ Thus the rendering 'when they knew' is appropriate.

καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ γλωρῷ χόρτῳ is interesting because writer switches from dialogue to a narrative style. ἀνακλῖναι is literally 'to recline' as one would at a formal meal, however, the concept of reclining for a meal is not one shared with western culture, hence my

⁴² France, *Mark*, p. 266

⁴³ Cranfield, *Mark*, p. 216

⁴⁴ Collins, *Mark*, p. 324; Cf. Lane, *Mark*, p. 228

⁴⁵ van Iersel, *Reader-Response*, pp. 226-227

⁴⁶ There are 151 historic present instances in the second gospel. These are a characteristic of the writer's style, suggesting the writers' redactionary hand. Ben Witherington, *The Gospel of Mark: A Socio-Rhetorical Commentary*, (Grand Rapids, Michigan: Eerdmans, 2001), p. 19 n62

⁴⁷ Cranfield, *Mark*, p. 218

⁴⁸ Balfour, *Step-By-Step*, pp. 304-306

rendering; ‘sit down’. συμπόσια συμπόσια is strong enough to supply the idea of formality to the English rendering without the use of the word ‘recline’. In fact, the formality implied by συμπόσια συμπόσια and ἀνακλῖναι places the impending feast in stark contrast with the Herodian feast in 6:21.⁴⁹ Herod is the parody of Jesus’ reality.

Whilst Cranfield’s relation of the distributive use of συμπόσια to the Passover meal⁵⁰ appears to labour the point, the symbolism of community, suggested by Guelich, does perhaps best explain how this grouping ought to be understood.⁵¹ Certainly, its parallel πρασιαὶ πρασιαὶ goes some way to diffusing the zeal of this ‘army’, even if Jesus’ command that they recline in community does not.⁵² πρασιαὶ πρασιαὶ is currently rendered quite literally as ‘like plants in a garden’.⁵³ This could be seen as Jesus simply arranging an outdoor banquet,⁵⁴ or as Cranfield suggests, within the rabbinic traditional interpretation of Song of Songs 8:13; students sitting in rows, listening to their Rabbi.⁵⁵

τῷ γλωρῷ χόρτῳ then, is significant to the undergirding themes of the narrative in a wider context than concerns over colour or seasonal interests.⁵⁶ Guelich suggests that here, the writer is presenting Jesus as the Lord in Psalm 23,⁵⁷ a clear allusion to Jesus as the shepherd for these shepherd-less sheep.

⁴⁹ Collins, *Mark*, p. 324; Cf., Lane, *Mark*, p. 227

⁵⁰ Canfield, *Mark*, p. 218

⁵¹ Guelich, *Mark*, p. 341

⁵² France, *Mark*, p. 261

⁵³ I have decided to do this in order to relay to the reader the idea that Jesus is actively diffusing this war-like zeal by effectively ‘disarming’ his ‘troops’. Though in the Greco-Roman world this may have been more easily understood with the concept of reclining, the idea of sitting infers this idea much less. I wanted to re-apply this poetic imagery by translating πρασιαὶ πρασιαὶ as ‘plants in a garden’ as the modern reader would recognise this as anything other than war-like.

⁵⁴ Collins, *Mark*, p. 324

⁵⁵ Cranfield, *Mark*, p. 218

⁵⁶ As suggested by Bratcher and Nida, *Translator’s Handbook*, p. 206; France, *Mark*, p. 267; Cranfield, *Mark*, p. 218

⁵⁷ Κυρίου in the LXX; Cf., Guelich, *Mark*, p. 341; France, *Mark*, p. 267; Lane, *Mark*, p. 229

But, the stronger Old Testament allusion here is that of the wilderness being transformed into a place of nourishment when the messianic age arrives.⁵⁸

The seating of the crowd in groups of hundreds and fifties is surely not incidental. Whilst it would make the crowd more manageable, it may have served a more eschatological function. Moses arranged the Israelites in groups of 1,000, 500, 100, and 10,⁵⁹ whilst similar practices are apparent in the texts of the Qumran community.⁶⁰ For some, this arrangement recounts the provision of manna for the Israelite community; whilst looking ahead to the eschatological feast of the last day.⁶¹

The significance of the verbs; λαβῶν, εὐλόγησεν, κατέκλασεν and ἐδίδου has often been overstated. Hooker uses the verbal links with the Last Supper account⁶² to suggest that the writer is pointing forward to the Last Supper event.⁶³ Cranfield suggests that Jesus' looking up into heaven, rather than down as was customary, is indicative of him receiving power to conduct a miracle.⁶⁴ Guelich disagrees with both the Eucharistic interpretation, and particularly Cranfield's view, stressing the normality of the meal. This suggestion of normality is a more appropriate and widely supported interpretation.⁶⁵ Whilst Eucharistic allusions can be drawn, this evidence, along with the inclusion of

⁵⁸ Ezekiel 34:26-29; Cf., Hooker, *Mark*, p. 166; Cf. Lane, *Mark*, p. 229

⁵⁹ Exodus 18:25; Numbers 31:14

⁶⁰ 1QS 2:21-22; CD 13:1

⁶¹ Edwards, *Mark*, p. 192; Lane, *Mark*, pp. 229-230; Cf. France, *Mark*, p. 261; Hooker, *Mark*, p. 167; Larry W. Hurtado, *Mark*, (Grand Rapids, Mich: Baker Books, 2011), p. 100; Guelich, *Mark*, p. 341; Collins, *Mark*, pp. 324-325

⁶² Mark 14:22-25

⁶³ Hooker, *Mark*, pp. 164-165

⁶⁴ Cranfield, *Mark*, p. 219

⁶⁵ Guelich, *Mark*, pp. 341-343; Collins, *Mark*, p. 325; France, *Mark*, p. 267; Schweizer, *Mark*, p. 139; Lane, *Mark*, p. 230

fish and no mention of wine or any reference to blood suggest that this is neither a Eucharistic forbearer, nor a re-interpretation of the Passover.⁶⁶

ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν has been rendered without the participle, thus, the personal pronoun found within εὐλόγησεν is used at an earlier point in the sentence, with the addition of ‘and then’ to carry the temporal sense inferred by the participle. ἐδίδου has been rendered as an inceptive imperfect despite the protestations by Schweizer and Cranfield.⁶⁷ The continuity of the action is best described by the present subjunctive, παρατιθῶσιν; ‘so that they might keep distributing the loaves to the crowd.’⁶⁸ The writer’s use of ἐδίδου bears resemblance to its recent use in 6:7; due to its proximity to this pericope and its expression of the disciples’ participation in Jesus’ mission, Henderson claims that it suggests the possible transmission of power which equips the disciples to play such an integral part of the miracle.⁶⁹ When the bread increased, though, is not important, for Lane, the important note is that the Kingdom of God was functioning.⁷⁰

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν should be rendered; ‘everyone ate and was satisfied’. The satisfaction contrasts the suggestion that this was a sacramental meal; rather the satisfaction is emphatic of the miraculous increase.⁷¹ Edwards further suggests that this event emphasises the kosher hierarchy abandonment of the Kingdom of God; πάντες are satisfied because of

⁶⁶ Guelich, *Mark*, p. 342

⁶⁷ Schweizer, *Mark*, p. 139; Cranfield, *Mark*, p. 219; The contrast here is best pointed out by Henderson who emphasises the inaugural nature of ἐδίδου whilst stressing the importance of continuation through the participation of the disciples; Cf. Henderson, ‘Concerning the Loaves’, pp. 14-15

⁶⁸ I have included ‘the loaves’ because it is supplied by the context of the phrase. ‘The crowd’ has replaced αὐτοῖς to avoid ambiguity.

⁶⁹ Henderson, ‘Concerning the Loaves’, pp. 14-15

⁷⁰ Lane, *Mark*, p. 231

⁷¹ Lane, *Mark*, p. 231; Cf., Hooker, *Mark*, p. 167

Jesus' compassion.⁷² Others note the scale of the miracle⁷³ and its climactic allusion to Jesus as the one who provides manna in Psalm 78.⁷⁴

καὶ ἤραν κλάσματα is literally 'and they took away (the) broken pieces', whilst δώδεκα κοφίνων πληρώματα is literally 'twelve baskets of fullness'. However, the whole sentence ought to be treated idiomatically as 'they picked up twelve baskets full of broken pieces'. The ambiguous 'they' remains, as it is unclear who is actually collecting the broken pieces. Whilst it could have been the disciples,⁷⁵ it equally could have been everyone present. The twelve baskets could be indicative of the restoration of Israel,⁷⁶ however, it is perhaps more likely to refer to the number of disciples;⁷⁷ and almost certainly not those not present in the wilderness.⁷⁸

καὶ ἀπὸ τῶν ἰχθύων ('and some fish too') is a particularly poor Greek construct, thus, some have suggested that this phrase points to a translation of an earlier written Aramaic source, or even earlier tradition.⁷⁹ If a narrative theme was appropriated by the writer it seems likely to be 2 Kings 4:42-44.⁸⁰

φαγόντες is a second aorist participle. Its use, along with the definite article, is adjectival;⁸¹ thus, 'the having eaten ones'. However, it should be rendered as a noun clause, along with ἧσαν. Thus we have 'those who had eaten'. τοὺς ἄρτους is textually ambiguous; however, its inclusion is not

⁷² Edwards, *Mark*, p. 193

⁷³ Thus countering the idea that the numbers were exaggerated. France, *Mark*, p. 268

⁷⁴ Collins, *Mark*, p. 326

⁷⁵ Lane, *Mark*, p. 231

⁷⁶ Collins, *Mark*, p. 326; Guelich, *Mark*, p. 343

⁷⁷ France, *Mark*, p. 266

⁷⁸ Hooker, *Mark*, p. 167; Contrast Guelich who states that the collection of leftovers has no place in the Lord's Supper; Guelich, *Mark*, p. 342

⁷⁹ Schweizer, *Mark*, pp. 137-138; Hooker, *Mark*, p. 164; Cranfield, *Mark*, p. 216; Contrast the idea of fish as an afterthought found in; Guelich, *Mark*, p. 343; van Iersel, *Reader-Response*, p. 229

⁸⁰ Perhaps Jesus is being presented as the one greater than John in the same way that Elisha was the one greater than Elijah, whilst at the same time superseding Elisha.

⁸¹ Balfour, *Step-By-Step*, 304

completely unwarranted.⁸² Simply offering no translation does not negatively impact the reader's understanding.

πεντακισχίλιοι ἄνδρες is best understood as gender exclusive rather than the gender inclusivity suggested by Schweizer, Hooker, and Collins.⁸³ France suggests that all those present were men, in keeping with the idea that religious patriots with an insurrectionary motive were the gathered crowd; thus women and children would likely be not present.⁸⁴ Guelich agrees, adding that purposeful understatement of the miraculous event seems unlikely.⁸⁵

There is no indication that the crowd had perceived a miracle, thus the miraculous event ought to be revelatory to the disciples only, due to their involvement.⁸⁶ Jesus doesn't demand secrecy, but perhaps that is because the miraculous feeding is apparent only to the reader and the disciples, though they seem somehow oblivious to the miracle too,⁸⁷ which is perhaps resolved in light of 6:52.⁸⁸

Thus, this particularly nuanced pericope comes to an end and the Markan narrative progresses.

⁸² In support of 'food' see; Bratcher and Nida, *Translator's Handbook*, p. 211; In support of the diminishing role of the fish see; Guelich, *Mark*, p. 343

⁸³ Schweizer, *Mark*, p. 139; Hooker, *Mark*, p. 168; Collins, *Mark*, p. 326

⁸⁴ France, *Mark*, p. 268

⁸⁵ Guelich, *Mark*, p. 344

⁸⁶ Lane, *Mark*, p. 232

⁸⁷ Hooker, *Mark*, p. 168; Cf., van Iersel, *Reader-Response*, p. 226;

⁸⁸ Guelich, *Mark*, p. 343

Appendices

Appendix 1

Offered Translation

Mark 6:34-44

Having left the boat, Jesus saw a large crowd and he had compassion on them because they were like sheep without a shepherd, and so, he began to teach them at length. When it had become late, his disciples came to him and then began to say;

‘This place is a desert and it is already late; send them away so that they may buy themselves something to eat.’

Jesus replied;

‘You give them something to eat.’

The disciples said to him;

‘Should we buy two hundred Denarii worth of bread and give it to them to eat?’

Jesus said to them;

‘How many loaves do you have? Go and see!’

When they knew, they said;

‘Five! And two fish.’

Jesus commanded them all to sit down in orderly rows on the green grass. And so, they sat down, like plants in a garden, by hundreds and by fifties. And having taken the five loaves and two fish, he looked up to heaven and then blessed and broke the loaves and began to give them to his disciples, so that

they might keep distributing the loaves to the crowd. He also divided the two fish among everyone. Everyone ate and was satisfied. They picked up twelve baskets full of broken pieces and some fish too. Those who had eaten were five thousand men.

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