

What Is Faith (Part 1)

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Romans 4 (NASB 1977 Edition)

Justification by Faith Evidenced in Old Testament

¹What then shall we say that Abraham, our forefather according to the flesh, has found? ²For if Abraham was justified by works, he has something to boast about; but not before God. ³For what does the Scripture say? “AND ABRAHAM BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.” ⁴Now to the one who works, his wage is not reckoned as a favor, but as what is due. ⁵But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, ⁶just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works:

⁷“BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN,
AND WHOSE SINS HAVE BEEN COVERED.

⁸“BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO
ACCOUNT.”

⁹Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, “FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS.” ¹⁰How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; ¹¹and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them, ¹²and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

¹³For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, but through the righteousness of faith. ¹⁴For if those who are of the Law are heirs, faith is made void and the promise is nullified; ¹⁵for the Law brings about wrath, but where there is no law, neither is there violation.

¹⁶For this reason *it is* by faith, that *it might be* in accordance with grace, in order that the promise may be certain to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, ¹⁷(as it is written, “A FATHER OF MANY NATIONS HAVE I MADE YOU”) in the sight of Him whom he believed, *even* God, who gives life to the dead and calls into being that which does not exist. ¹⁸In hope against hope he believed, in order that he might become a father of many nations, according to that which had been spoken, “SO SHALL YOUR DESCENDANTS BE.” ¹⁹And without becoming weak in faith he contemplated his own body, now as good as dead since he was about a hundred years old, and the deadness of Sarah’s womb; ²⁰yet, with respect to the promise of God, he did not waver in unbelief, but grew strong in faith, giving glory to God, ²¹and being fully assured that what He had promised, He was able also to perform. ²²Therefore also IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. ²³Now not for his sake only was it written, that it was reckoned to him, ²⁴but for our sake also, to whom it will be reckoned, as those who believe in Him who raised Jesus our Lord from the dead, ²⁵*He* who was delivered up because of our transgressions, and was raised because of our justification.

Romans 4 (NASB 1995 Edition)

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Footnotes:

- a. Romans 4:1 Or *our forefather, has found according to the flesh*
- b. Romans 4:2 Lit *out of*
- c. Romans 4:2 Lit *toward*
- d. Romans 4:9 Lit *circumcision*
- e. Romans 4:9 Lit *uncircumcision*
- f. Romans 4:10 Lit *in circumcision*
- g. Romans 4:10 Lit *in uncircumcision*

- h. Romans 4:10 Lit *in circumcision*
- i. Romans 4:10 Lit *in uncircumcision*
- j. Romans 4:11 Lit *was in uncircumcision*
- k. Romans 4:12 Lit *was in uncircumcision*
- l. Romans 4:13 Lit *seed*
- m. Romans 4:13 Or *through law*
- n. Romans 4:14 Or *of law*
- o. Romans 4:16 Or *out of*
- p. Romans 4:16 Lit *seed*
- q. Romans 4:16 Lit *that which is*
- r. Romans 4:16 Lit *that which is*
- s. Romans 4:17 Lit *calls the things which do not exist as existing*
- t. Romans 4:18 Lit *seed*

New American Standard Bible (NASB) Version Information

The NASB has sought to render grammar and terminology in contemporary English while preserving the literal accuracy of the 1901 American Standard Version (ASV) of the Bible. Special attention has been given to the rendering of verb tenses to give the English reader a rendering as close as possible to the sense of the original Greek and Hebrew texts. In 1995 the NASB was updated, increasing clarity and readability. Vocabulary, grammar, and sentence structure were carefully reviewed for greater understanding and smoother reading.

For more information about the NASB visit “The Lockman Foundation” website at:
<http://www.lockman.org/nasb/index.php>

Word Study “Reckoned or Credited” (depending on which edition you read 1977 or 1995)

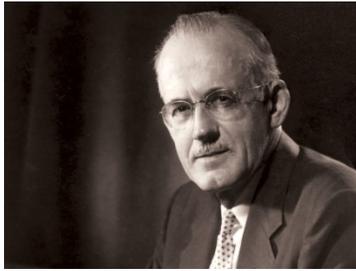
According to “Strong’s Expanded Exhaustive Concordance of the Bible (2001)”, the word “reckoned or credited” found in Romans 4:3 is translated from the Greek word **logizomai**

Greek-3049. Logizomai, log-id'-zom-ah-ee;

Mid. voice from Greek word #3056; to take an inventory, i.e. estimate (lit. or fig.):--conclude, (ac-) count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on). Logizomai primarily signifies “to reckon” whether by calculation or imputation, then to deliberate and so to account. Imputation has three steps. The collecting of all charges and remissions, the totaling of these debts and credits, then the placing of the balance or credit to one’s account.

Greek-3056. Logos, log'-os;

Something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extens. a computation; spec. (with the art. in John) the Divine Expression (i.e. Christ):--account, cause, communication, Logos denotes the expression of thought not the mere name of an object. Embodying a conception or idea.



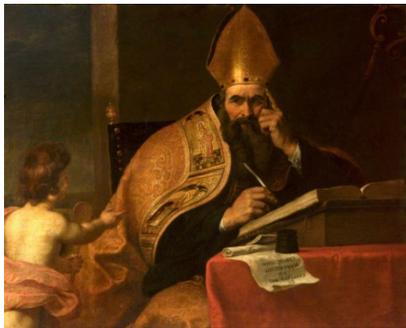
Aiden Wilson Tozer (April 21, 1897 – May 12, 1963) was an American Christian pastor, author, magazine editor, and spiritual mentor. For his work, he received two honorary doctoral degrees. More information about A.W. Tozer may be seen on Wikipedia at :
[https://en.wikipedia.org/wiki/A. W. Tozer](https://en.wikipedia.org/wiki/A._W._Tozer)

“Faith: The Misunderstood Doctrine” is the title of chapter 7 in the book “Man-The Dwelling Place of God” by A.W. Tozer. If you would like to read this work it is available at:
<http://breakoutministry.org/wp-content/uploads/2016/06/Man-the-dwelling-place-of-God-tozer.pdf>

Definition of Faith: Faith is a human response to a divine revelation.

Two Main Points of This Sermon:

1. True faith begins with a divine revelation from God. (Not a desire, not a plan, not an idea we have)
2. Faith involves a human response after God has given His revelation



Saint Augustine of Hippo

Artwork from <http://www.nationaltrustcollections.org.uk/object/1257059>, Public Domain,
Learn more about Saint Augustine on Wikipedia at:
https://en.wikipedia.org/wiki/Augustine_of_Hippo

The following passage is taken from **“The Confessions of Saint Augustine”** (401 AD), Book 1,
Translated by Edward Bouverie Pusey

“Grant me, Lord, to know and understand which is first, to call on Thee or to praise Thee? And, again, to know Thee or to call on Thee? For who can call on Thee, not knowing Thee? For he that knoweth Thee not, may call on Thee as other than Thou art. Or, is it rather, that we call on Thee that we may know Thee? But how shall they call on Him in whom they have not believed? Or how shall they believe without a preacher? “

You can read more of “The Confessions of Saint Augustine” writings on Sacred-texts.com at:
<http://www.sacred-texts.com/chr/augconf/aug01.htm>

Matthew 4:1-11

The Temptation of Jesus

¹Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And after He had fasted forty days and forty nights, He ^[a]then became hungry. ³And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” ⁴But He answered and said, “It is written, ‘MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.’”

⁵Then the devil *took Him into the holy city and had Him stand on the pinnacle of the temple, ⁶and *said to Him, “If You are the Son of God, throw Yourself down; for it is written,

‘HE WILL COMMAND HIS ANGELS CONCERNING YOU’;

and

‘ON *their* HANDS THEY WILL BEAR YOU UP,

SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE.’”

⁷Jesus said to him, “^[b]On the other hand, it is written, ‘YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST.’”

⁸Again, the devil *took Him to a very high mountain and *showed Him all the kingdoms of the world and their glory; ⁹and he said to Him, “All these things I will give You, if You fall down and ^[c]worship me.” ¹⁰Then Jesus *said to him, “Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND ^[d]SERVE HIM ONLY.’” ¹¹Then the devil *left Him; and behold, angels came and *began* to minister to Him.

Footnotes:

- a. Matthew 4:2 Lit *later became*; or *afterward became*
- b. Matthew 4:7 Lit *Again*
- c. Matthew 4:9 Lit *prostrate Yourself*
- d. Matthew 4:10 Or *fulfill religious duty to Him*

Matthew 6:25-33

The Cure for Anxiety (God Will Provide for Your Needs)

²⁵“For this reason I say to you, ^[a]do not be worried about your ^[b]life, *as to* what you will eat or what you will drink; nor for your body, *as to* what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the ^[c]air, that they do not sow, nor reap nor gather into barns, and *yet* your heavenly Father feeds them. Are you not worth much more than they? ²⁷And who of you by being worried can add a *single* ^[d]hour to his ^[e]life? ²⁸And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, ²⁹yet I say to you that not even Solomon in all his glory clothed himself like one of these. ³⁰But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! ³¹Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ ³²For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. ³³But ^[f]seek first ^[g]His kingdom and His righteousness, and all these things will be ^[h]added to you.

Footnotes:

- a. Matthew 6:25 Or *stop being worried*
- b. Matthew 6:25 Lit *soul*

- c. Matthew 6:26 Lit *heaven*
- d. Matthew 6:27 Lit *cubit* (approx 18 in.)
- e. Matthew 6:27 Or *height*
- f. Matthew 6:33 Or *continually seek*
- g. Matthew 6:33 Or *the kingdom*
- h. Matthew 6:33 Or *provided*

Daniel 3:19-30

Daniel's Friends Protected

¹⁹ Then Nebuchadnezzar was filled with wrath, and his facial expression was altered toward Shadrach, Meshach and Abed-nego. He answered ^[a]by giving orders to heat the furnace seven times more than it was usually heated. ²⁰ He commanded certain valiant warriors who *were* in his army to tie up Shadrach, Meshach and Abed-nego in order to cast *them* into the furnace of blazing fire. ²¹ Then these men were tied up in their ^[b]trousers, their ^[c]coats, their caps and their *other* clothes, and were cast into the midst of the furnace of blazing fire. ²² For this reason, because the king's ^[d]command *was* ^[e]urgent and the furnace had been made extremely hot, the flame of the fire slew those men who carried up Shadrach, Meshach and Abed-nego. ²³ But these three men, Shadrach, Meshach and Abed-nego, fell into the midst of the furnace of blazing fire *still* tied up.

²⁴ Then Nebuchadnezzar the king was astounded and stood up in haste; he said to his high officials, "Was it not three men we cast bound into the midst of the fire?" They replied to the king, "Certainly, O king." ²⁵ He said, "Look! I see four men loosed *and* walking *about* in the midst of the fire ^[f]without harm, and the appearance of the fourth is like a son of *the* gods!" ²⁶ Then Nebuchadnezzar came near to the door of the furnace of blazing fire; he responded and said, "Shadrach, Meshach and Abed-nego, come out, you servants of the Most High God, and come here!" Then Shadrach, Meshach and Abed-nego came out of the midst of the fire. ²⁷ The satraps, the prefects, the governors and the king's high officials gathered around *and* saw in regard to these men that the fire had no ^[g]effect on ^[h]the bodies of these men nor was the hair of their head singed, nor were their ^[i]trousers ^[j]damaged, nor had the smell of fire *even* come upon them.

²⁸ Nebuchadnezzar responded and said, "Blessed be the God of Shadrach, Meshach and Abed-nego, who has sent His angel and delivered His servants who put their trust in Him, ^[k]violating the king's command, and yielded up their bodies so as not to serve or worship any god except their own God. ²⁹ Therefore I make a decree that any people, nation or tongue that speaks anything offensive against the God of Shadrach, Meshach and Abed-nego shall be torn limb from limb and their houses reduced to a rubbish heap, inasmuch as there is no other god who is able to deliver in this way." ³⁰ Then the king caused Shadrach, Meshach and Abed-nego to prosper in the province of Babylon.

Footnotes:

- a. Daniel 3:19 Lit *and ordered to*
- b. Daniel 3:21 Or *leggings*
- c. Daniel 3:21 Or *cloaks*
- d. Daniel 3:22 Lit *word*
- e. Daniel 3:22 Or *harsh*
- f. Daniel 3:25 Lit *there is no injury in them*
- g. Daniel 3:27 Lit *power over*
- h. Daniel 3:27 Lit *their*
- i. Daniel 3:27 Or *cloaks*
- j. Daniel 3:27 Lit *changed*
- k. Daniel 3:28 Lit *and changed the king's word*

Joshua 5:13-15

Joshua Encouraged Through a Vision

¹³ Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, “Are you for us or for our adversaries?” ¹⁴ He said, “No; rather I indeed come now *as* captain of the host of the LORD.” And Joshua fell on his face to the earth, and bowed down, and said to him, “What has my lord to say to his servant?” ¹⁵ The captain of the LORD’s host said to Joshua, “Remove your sandals from your feet, for the place where you are standing is holy.” And Joshua did so.

Joshua 6

The Conquest of Jericho

¹ Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. ² The LORD said to Joshua, “See, I have given Jericho into your hand, with its king *and* the valiant warriors. ³ You shall march around the city, all the men of war circling the city once. You shall do so for six days. ⁴ Also seven priests shall carry seven trumpets of rams’ horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. ⁵ It shall be that when they make a long blast with the ram’s horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down ^[a]flat, and the people will go up every man ^[b]straight ahead.”

⁶ So Joshua the son of Nun called the priests and said to them, “Take up the ark of the covenant, and let seven priests carry seven trumpets of rams’ horns before the ark of the LORD.” ⁷ Then ^[c]he said to the people, “Go forward, and march around the city, and let the armed men go on before the ark of the LORD.” ⁸ And it was *so*, that when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams’ horns before the LORD went forward and blew the trumpets; and the ark of the covenant of the LORD followed them. ⁹ The armed men went before the priests who blew the trumpets, and the rear guard came after the ark, while they continued to blow the trumpets. ¹⁰ But Joshua commanded the people, saying, “You shall not shout nor let your voice be heard nor let a word proceed out of your mouth, until the day I tell you, ‘Shout!’ Then you shall shout!” ¹¹ So he had the ark of the LORD ^[d]taken around the city, circling *it* once; then they came into the camp and spent the night in the camp.

¹² Now Joshua rose early in the morning, and the priests took up the ark of the LORD. ¹³ The seven priests carrying the seven trumpets of rams’ horns before the ark of the LORD went on continually, and blew the trumpets; and the armed men went before them and the rear guard came after the ark of the LORD, while they continued to blow the trumpets. ¹⁴ Thus the second day they marched around the city once and returned to the camp; they did so for six days.

¹⁵ Then on the seventh day they rose early at the dawning of the day and marched around the city in the same manner seven times; only on that day they marched around the city seven times. ¹⁶ At the seventh time, when the priests blew the trumpets, Joshua said to the people, “Shout! For the LORD has given you the city. ¹⁷ The city shall be under the ban, it and all that is in it belongs to the LORD; only Rahab the harlot ^[e]and all who are with her in the house shall live, because she hid the messengers whom we sent. ¹⁸ But as for you, only keep yourselves from the things under the ban, so that you do not ^[f]covet *them* and take some of the things under the ban, and make the camp of Israel accursed and bring trouble on it. ¹⁹ But all the silver and gold and articles of bronze and iron are holy to the LORD; they shall go into the treasury of the LORD.” ²⁰ So the people shouted, and ^[g]priests blew the trumpets; and when the people heard the sound of the trumpet, the people shouted with a great shout and the wall fell down ^[h]flat, so that the people went up into the city, every man straight ^[i]ahead, and they took the city. ²¹ They ^[j]utterly destroyed everything in the

city, both man and woman, young and old, and ox and sheep and donkey, with the edge of the sword.

²² Joshua said to the two men who had spied out the land, “Go into the harlot’s house and bring the woman and all she has out of there, as you have sworn to her.” ²³ So the young men who were spies went in and brought out Rahab and her father and her mother and her brothers and all she had; they also brought out all her relatives and placed them outside the camp of Israel. ²⁴ They burned the city with fire, and all that was in it. Only the silver and gold, and articles of bronze and iron, they put into the treasury of the ^[k]house of the LORD. ²⁵ However, Rahab the harlot and her father’s household and all she had, Joshua ^[l]spared; and she has lived in the midst of Israel to this day, for she hid the messengers whom Joshua sent to spy out Jericho.

²⁶ Then Joshua made them take an oath at that time, saying, “Cursed before the LORD is the man who rises up and builds this city Jericho; with *the loss of* his firstborn he shall lay its foundation, and with *the loss of* his youngest son he shall set up its gates.” ²⁷ So the LORD was with Joshua, and his fame was in all the land.

Footnotes:

- a. Joshua 6:5 Lit *in its place*
- b. Joshua 6:5 Lit *before himself*
- c. Joshua 6:7 Or *they*
- d. Joshua 6:11 Lit *to go around*
- e. Joshua 6:17 Lit *she and all*
- f. Joshua 6:18 Lit *devote*
- g. Joshua 6:20 Or *they*
- h. Joshua 6:20 Lit *in its place*
- i. Joshua 6:20 Lit *before himself*
- j. Joshua 6:21 Or *put under the ban*
- k. Joshua 6:24 I.e. tabernacle
- l. Joshua 6:25 Lit *let live*

Theophany (from Ancient Greek (ἡ) θεοφάνεια *theophaneia*, meaning "appearance of a god") is the appearance of a deity to a human.

Mark 6:33-52

Five Thousand Fed

³³ *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. ³⁴ When Jesus went ^[a]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. ³⁵ When it was already quite late, His disciples came to Him and said, “^[b]This place is desolate and it is already quite late; ³⁶ send them away so that they may go into the surrounding countryside and villages and buy themselves ^[c]something to eat.” ³⁷ But He answered them, “You give them *something* to eat!” And they *said to Him, “Shall we go and spend two hundred ^[d]denarii on bread and give them *something* to eat?” ³⁸ And He *said to them, “How many loaves do you have? Go look!” And when they found out, they *said, “Five, and two fish.” ³⁹ And He commanded them all to ^[e]sit down by groups on the green grass. ⁴⁰ They ^[f]sat down in groups of hundreds and of fifties. ⁴¹ 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. ⁴² They all ate and were satisfied, ⁴³ and they picked up twelve full baskets of the broken pieces, and also of the fish. ⁴⁴ There were five thousand men who ate the loaves.

Jesus Walks on the Water

⁴⁵ 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. ⁴⁶ After bidding them farewell, He left for the mountain to pray.

⁴⁷ When it was evening, the boat was in the middle of the sea, and He was alone on the land.

⁴⁸ Seeing them ^[g]straining at the oars, for the wind was against them, at about the ^[h]fourth watch of the night He *came to them, walking on the sea; and He intended to pass by them. ⁴⁹ But when they saw Him walking on the sea, they supposed that it was a ghost, and cried out; ⁵⁰ for they all saw Him and were ^[i]terrified. But immediately He spoke with them and *said to them, “Take courage; it is I, do not be afraid.” ⁵¹ Then He got into the boat with them, and the wind stopped; and they were utterly astonished, ⁵² for they ^[j]had not gained any insight from the *incident of* the loaves, but ^[k]their heart was hardened.

Footnotes:

- a. Mark 6:34 Lit *out*
- b. Mark 6:35 Lit *The*
- c. Mark 6:36 Lit *what they may eat*
- d. Mark 6:37 The denarius was equivalent to one day’s wage
- e. Mark 6:39 Lit *recline*
- f. Mark 6:40 Lit *reclined*
- g. Mark 6:48 Lit *harassed in rowing*
- h. Mark 6:48 I.e. 3-6 a.m.
- i. Mark 6:50 Or *troubled*
- j. Mark 6:52 Lit *had not understood on the basis of*
- k. Mark 6:52 Or *their mind was closed, made dull, or insensible*

New American Standard Bible (NASB)

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