

Mark 3.20-35 mgvh notes and translation

20

Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν [ὁ] ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.

^{NASB} And He came home, and the crowd gathered again, to such an extent that they could not even eat a meal.

^{KJV} And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread.

^{ESV} Then he went home, and the crowd gathered again, so that they could not even eat.

^{NRS} Then he went home; and the crowd came together again, so that they could not even eat.

^{NET} Now Jesus went home, and a crowd gathered so that they were not able to eat.

^{TNIV} Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

^{NJB} He went home again, and once more such a crowd collected that they could not even have a meal.

^{CEB} Jesus entered a house. A crowd gathered again so that it was impossible for him and his followers even to eat.

^{NLT} One time Jesus entered a house, and the crowds began to gather again. Soon he and his disciples couldn't even find time to eat.

^{MSG} Jesus came home and, as usual, a crowd gathered-- so many making demands on him that there wasn't even time to eat.

^{MGVH} And [Jesus] comes into a house, and again the crowd comes together, so that [he and his disciples] aren't able to eat even any bread.

- Note: Versification sometimes includes the first part of the verse with v19.

- Does Jesus go “home” or just enter some “house”? Where is Jesus?

In 1.21, Jesus is in the synagogue in Capernaum, and afterwards (1.29) he goes to Simon (Peter) and Andrew’s house. Capernaum seems to be his new adopted hometown. In 2.1, he is “at home” in Capernaum which may well refer to the home of Peter and Andrew. (There is no evidence that Jesus ever owned his own house.) It seems that he is back at the Capernaum synagogue in 3.1. As in 2.13, again in 3.7 Jesus goes to the seaside. In 3.13, Jesus goes up “the mountain.” Here in 3.20, Jesus goes “home / to a house,” and in 4.1 he goes again to the seaside. It seems most likely, therefore, to set this scene in Capernaum and imagine his family coming from Nazareth to retrieve him.

- ἔρχεται ... συνέρχεται ... δύνασθαι are all instances of the historical present.

21

καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.

NASB When His own people heard of this, they went out **to take custody** of Him; for they were saying, "He has lost His senses."

KJV And when his friends heard of it, they went out **to lay hold** on him: for they said, He is beside himself.

ESV And when his family heard it, they went out **to seize him**, for they were saying, "He is out of his mind."

NRS When his family heard it, they went out **to restrain** him, for people were saying, "He has gone out of his mind."

NET When his family heard this they went out **to restrain** him, for they said, "He is out of his mind."

TNIV When his family heard about this, they went **to take charge** of him, for they said, "He is out of his mind."

NJB When his relations heard of this, they set out **to take charge** of him; they said, 'He is out of his mind.'

CEB When his family heard what was happening, they came **to take control** of him. They were saying, "He's out of his mind!"

NLT When his family heard what was happening, they tried **to take him away**. "He's out of his mind," they said.

MSG His friends heard what was going on and went **to rescue** him, by force if necessary. They suspected he was getting carried away with himself.

MGVH And when his family heard about it, they went out **to get hold** of him. They, you know, were saying, "He's out of his mind."

- οἱ παρ' αὐτοῦ: Literally, "the ones beside him." It has the sense of family but likely in an extended sense including friends and other relatives. Note that the family (mother, brother, sisters) don't arrive until v31.
- **κρατῆσαι**: Note the various renderings. There is a sense of "seize" with some force.

22

Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

^{NASB} The scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "He casts out the demons by the ruler of the demons."

^{KJV} And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

^{ESV} And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons."

^{NRS} And the scribes who came down from Jerusalem said, "He has Beelzebul, and by the ruler of the demons he casts out demons."

^{NET} The experts in the law who came down from Jerusalem said, "He is possessed by Beelzebul," and, "By the ruler of demons he casts out demons."

^{TNIV} And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebul! By the prince of demons he is driving out demons."

^{NJB} The scribes who had come down from Jerusalem were saying, 'Beelzebul is in him,' and, 'It is through the prince of devils that he drives devils out.'

^{CEB} The legal experts came down from Jerusalem. Over and over they charged, "He's possessed by Beelzebul. He throws out demons with the authority of the ruler of demons."

^{NLT} But the teachers of religious law who had arrived from Jerusalem said, "He's possessed by Satan, the prince of demons. That's where he gets the power to cast out demons."

^{MSG} The religion scholars from Jerusalem came down spreading rumors that he was working black magic, using devil tricks to impress them with spiritual power.

^{MGVH} And the legal experts who came down from Jerusalem were saying, "It's Beezelbul that possesses him." And, "It's by the ruler of the demons that he's casting out the demons."

- Verses 22-30 are an interlude framed by the concerns of Jesus' family.
- The γραμματεῖς / scribes are not copyists but experts in the reading and interpretation of the Torah law.
- Beelzebub is another name for Satan. The title has a complicated background but probably goes back to Baal-zebul = "lord of flies" in 2 Kings 1.2f.

23

Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;

^{NASB} And He called them to Himself and began speaking to them in parables, "How can Satan cast out Satan?"

^{KJV} And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

^{ESV} And he called them to him and said to them in parables, "How can Satan cast out Satan?"

^{NRS} And he called them to him, and spoke to them in parables, "How can Satan cast out Satan?"

^{NET} So he called them and spoke to them in parables: "How can Satan cast out Satan?"

^{TNIV} So Jesus called them over to him and began to speak to them in parables: "How can Satan drive out Satan?"

^{NJB} So he called them to him and spoke to them in parables,

^{CEB} When Jesus called them together he spoke to them in a parable: "How can Satan throw Satan out?"

^{NLT} Jesus called them over and responded with an illustration. "How can Satan cast out Satan?" he asked.

^{MSG} Jesus confronted their slander with a story: "Does it make sense to send a devil to catch a devil, to use Satan to get rid of Satan?"

^{MGVH} And he called them over and began speaking to them in parables. "How is Satan able to be casting out Satan?"

24

καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

NASB "If a kingdom is divided against itself, that kingdom cannot stand.

KJV And if a kingdom be divided against itself, that kingdom cannot stand.

ESV If a kingdom is divided against itself, that kingdom cannot stand.

NRS If a kingdom is divided against itself, that kingdom cannot stand.

NET If a kingdom is divided against itself, that kingdom will not be able to stand.

TNIV If a kingdom is divided against itself, that kingdom cannot stand.

NJB 'How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot last.

CEB A kingdom involved in civil war will collapse.

NLT "A kingdom divided by civil war will collapse.

MSG A constantly squabbling family disintegrates.

MGVH And if a kingdom should be divided against itself, that kingdom is not able to stand.

- This is a present general condition. There is no implication that the protasis ("if" clause) is true or not, but if it is, the apodosis ("then" clause) describes what generally happens.

25

καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῆ, οὐ δύνησεται ἡ οἰκία ἐκείνη σταθῆναι.

NASB "If a house is divided against itself, that house will not be able to stand.

KJV And if a house be divided against itself, that house cannot stand.

ESV And if a house is divided against itself, that house will not be able to stand.

NRS And if a house is divided against itself, that house will not be able to stand.

NET If a house is divided against itself, that house will not be able to stand.

TNIV If a house is divided against itself, that house cannot stand.

NJB And if a household is divided against itself, that household can never last.

CEB And a house torn apart by divisions will collapse.

NLT Similarly, a family splintered by feuding will fall apart.

MSG *cf. v24*

MGVH And if a house should be divided against itself, that house will not be able to stand.

- This is a future general condition. There is no implication that the protasis (“if” clause) is true or not, but if it is, the apodosis (“then” clause) will happen.
- The Message is taking liberties with vv23-25.

26

καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.

NASB "If Satan has risen up against himself and is divided, he cannot stand, but he is finished!

KJV And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

ESV And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.

NRS And if Satan has risen up against himself and is divided, he cannot stand, but his end has come.

NET And if Satan rises against himself and is divided, he is not able to stand and his end has come.

TNIV And if Satan opposes himself and is divided, he cannot stand; his end has come.

NJB Now if Satan has rebelled against himself and is divided, he cannot last either -- it is the end of him.

CEB If Satan rebels against himself and is divided, then he can't endure. He's done for.

NLT And if Satan is divided and fights against himself, how can he stand? He would never survive.

MSG If Satan were fighting Satan, there soon wouldn't be any Satan left.

MGVH And if it is true that Satan arose against himself and was divided, he is not able to stand, but meets his end.

- Unlike the conditions in vv24-25, this is a simple condition. It is assumed, at least for the sake of argument, that the protasis ("if" clause) is true. The sense is: "If (it is true as you legal experts say that) Satan arose against himself...

27

ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

NASB "But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.

KJV No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

ESV But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

NRS But no one can enter a strong man's house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

NET But no one is able to enter a strong man's house and steal his property unless he first ties up the strong man. Then he can thoroughly plunder his house.

TNIV In fact, no one can enter a strong man's house without first tying him up. Then he can plunder the strong man's house.

NJB But no one can make his way into a strong man's house and plunder his property unless he has first tied up the strong man. Only then can he plunder his house.

CEB No one gets into the house of a strong person and steals anything without first tying up the strong person. Only then can the house be burglarized.

NLT Let me illustrate this further. Who is powerful enough to enter the house of a strong man like Satan and plunder his goods? Only someone even stronger-- someone who could tie him up and then plunder his house.

MSG Do you think it's possible in broad daylight to enter the house of an awake, able-bodied man, and walk off with his possessions unless you tie him up first? Tie him up, though, and you can clean him out.

MGVH But no one is able to enter a strong man's house and plunder his property, unless he first binds the strong man, and then he will plunder his house."

- Jesus' logic in vv23-27 is: So, either you are right about me [that I am possessed by Satan], and Satan is done for [because I'm casting out Satan's demons], or you are wrong, and I am a stronger force than Satan ["a strong man"] and opposed to him.

28

Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν·

^{NASB} "Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter;

^{KJV} Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

^{ESV} "Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter,

^{NRS} "Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter;

^{NET} I tell you the truth, people will be forgiven for all sins, even all the blasphemies they utter.

^{TNIV} Truly I tell you, people will be forgiven all their sins and all the blasphemies they utter.

^{NJB} 'In truth I tell you, all human sins will be forgiven, and all the blasphemies ever uttered;

^{CEB} I assure you that human beings will be forgiven for everything, for all sins and insults of every kind.

^{NLT} "I tell you the truth, all sin and blasphemy can be forgiven,

^{MSG} "Listen to this carefully. I'm warning you. There's nothing done or said that can't be forgiven.

^{MGVH} I tell you, truth is, all the sins and blasphemous insults against God will be forgiven to the children of humanity, whatever they blaspheme.

29

ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

NASB but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin "--

KJV But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

ESV but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"--

NRS but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin"--

NET But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin"

TNIV But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin."

NJB but anyone who blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin.'

CEB But whoever insults the Holy Spirit will never be forgiven. That person is guilty of a sin with consequences that last forever."

NLT but anyone who blasphemes the Holy Spirit will never be forgiven. This is a sin with eternal consequences."

MSG But if you persist in your slanders against God's Holy Spirit, you are repudiating the very One who forgives, sawing off the branch on which you're sitting, severing by your own perversity all connection with the One who forgives."

MGVH But whoever blasphemes against the Holy Spirit does not ever receive forgiveness. Rather, they are forever guilty of their sin.”

30

ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.

NASB because they were saying, "He has an unclean spirit."

KJV Because they said, He hath an unclean spirit.

ESV for they were saying, "He has an unclean spirit."

NRS for they had said, "He has an unclean spirit."

NET (because they said, "He has an unclean spirit").

TNIV He said this because they were saying, "He has an evil spirit."

NJB This was because they were saying, 'There is an unclean spirit in him.'

CEB He said this because the legal experts were saying, "He's possessed by an evil spirit."

NLT He told them this because they were saying, "He's possessed by an evil spirit."

MSG He gave this warning because they were accusing him of being in league with Evil.

MGVH [All this] because they were saying, "He has an [evil] unclean spirit."

31

Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.

^{NASB} Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him.

^{KJV} There came then his brethren and his mother, and, standing without, sent unto him, calling him.

^{ESV} And his mother and his brothers came, and standing outside they sent to him and called him.

^{NRS} Then his mother and his brothers came; and standing outside, they sent to him and called him.

^{NET} Then Jesus' mother and his brothers came. Standing outside, they sent word to him, to summon him.

^{TNIV} Then Jesus' mother and brothers arrived. Standing outside, they sent someone in to call him.

^{NJB} Now his mother and his brothers arrived and, standing outside, sent in a message asking for him.

^{CEB} His mother and brothers arrived. They stood outside and sent word to him, calling for him.

^{NLT} Then Jesus' mother and brothers came to see him. They stood outside and sent word for him to come out and talk with them.

^{MSG} Just then his mother and brothers showed up. Standing outside, they relayed a message that they wanted a word with him.

^{MGVH} Then his mother and his brothers come. And standing outside, they sent for him, asking for him.

32

καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε.

NASB A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You."

KJV And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

ESV And a crowd was sitting around him, and they said to him, "Your mother and your brothers are outside, seeking you."

NRS A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters are outside, asking for you."

NET A crowd was sitting around him and they said to him, "Look, your mother and your brothers are outside looking for you."

TNIV A crowd was sitting around him, and they told him, "Your mother and brothers are outside looking for you."

NJB A crowd was sitting round him at the time the message was passed to him, 'Look, your mother and brothers and sisters are outside asking for you.'

CEB A crowd was seated around him, and those sent to him said, "Look, your mother, brothers, and sisters are outside looking for you."

NLT There was a crowd sitting around Jesus, and someone said, "Your mother and your brothers are outside asking for you."

MSG He was surrounded by the crowd when he was given the message, "Your mother and brothers and sisters are outside looking for you."

MGVH Now a crowd was sitting around him, and they say to him, "Look, your mother and your brothers and your sisters, they're outside looking for you."

33

καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου];

NASB Answering them, He said, "Who are My mother and My brothers?"

KJV And he answered them, saying, Who is my mother, or my brethren?

ESV And he answered them, "Who are my mother and my brothers?"

NRS And he replied, "Who are my mother and my brothers?"

NET He answered them and said, "Who are my mother and my brothers?"

TNIV "Who are my mother and my brothers?" he asked.

NJB He replied, 'Who are my mother and my brothers?'

CEB He replied, "Who is my mother? Who are my brothers?"

NLT Jesus replied, "Who is my mother? Who are my brothers?"

MSG Jesus responded, "Who do you think are my mother and brothers?"

MGVH And [Jesus] replied to them and says, "Who are my mother and my brothers?"

34

καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

^{NASB} Looking about at those who were sitting around Him, He said, "Behold My mother and My brothers!

^{KJV} And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

^{ESV} And looking about at those who sat around him, he said, "Here are my mother and my brothers!

^{NRS} And looking at those who sat around him, he said, "Here are my mother and my brothers!

^{NET} And looking at those who were sitting around him in a circle, he said, "Here are my mother and my brothers!

^{TNIV} Then he looked at those seated in a circle around him and said, "Here are my mother and my brothers!

^{NJB} And looking at those sitting in a circle round him, he said, 'Here are my mother and my brothers.

^{CEB} Looking around at those seated around him in a circle, he said, "Look, here are my mother and my brothers.

^{NLT} Then he looked at those around him and said, "Look, these are my mother and brothers.

^{MSG} Looking around, taking in everyone seated around him, he said, "Right here, right in front of you-- my mother and my brothers.

^{MGVH} And looking round at the ones sitting around him, he says, "Look here, my mother and my brothers!

35

ὅς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

NASB "For whoever does the will of God, he is My brother and sister and mother."

KJV For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

ESV For whoever does the will of God, he is my brother and sister and mother."

NRS Whoever does the will of God is my brother and sister and mother."

NET For whoever does the will of God is my brother and sister and mother."

TNIV Whoever does God's will is my brother and sister and mother."

NJB Anyone who does the will of God, that person is my brother and sister and mother.'

CEB Whoever does God's will is my brother, sister, and mother."

NLT Anyone who does God's will is my brother and sister and mother."

MSG Obedience is thicker than blood. The person who obeys God's will is my brother and sister and mother."

MGVH For whoever does the will of God, that's the one who is my brother and sister and mother."

²⁰ And [Jesus] comes into a house,
and again the crowd comes together,
so that [he and his disciples] aren't able to eat even any bread.

²¹ And when his family heard about it,
they went out to get hold of him.
They, you know, were saying, "He's out of his mind."

²² And the legal experts who came down from Jerusalem were saying,
"It's Beelzebub that possesses him."

And, "It's by the ruler of the demons that he's casting out the demons."

²³ And he called them over and began speaking to them in parables.

"How is Satan able to be casting out Satan?"

²⁴ And if a kingdom should be divided against itself, that kingdom is not able to stand.

²⁵ And if a house should be divided against itself, that house will not be able to stand.

²⁶ And if it is true that Satan arose against himself and was divided, he is not able to stand, but meets his end.

²⁷ But no one is able to enter a strong man's house and plunder his property,
unless he first binds the strong man, and then he will plunder his house."

²⁸ I tell you, truth is, all the sins and blasphemous insults against God will be forgiven to the children of humanity,
whatever they blaspheme.

²⁹ But whoever blasphemes against the Holy Spirit does not ever receive forgiveness.
Rather, they are forever guilty of their sin."

³⁰ [All this] because they were saying,
"He has an [evil] unclean spirit."

³¹ Then his mother and his brothers come.
And standing outside, they sent for him, asking for him.

³² Now a crowd was sitting around him, and they say to him,
"Look, your mother and your brothers and your sisters, they're outside looking for you."

³³ And [Jesus] replied to them and says,
"Who are my mother and my brothers?"

³⁴ And looking round at the ones sitting around him, he says,
"Look here, my mother and my brothers!

³⁵ For whoever does the will of God, that's the one who is my brother and sister and mother."