

Mark 6.1-13

1

Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

^{NASB} Jesus went out from there and came into His hometown; and His disciples followed Him.

^{KJV} And he went out from thence, and came into his own country; and his disciples follow him.

^{NRS} He left that place and came to his hometown, and his disciples followed him.

^{NET} Now Jesus left that place and came to his hometown, and his disciples followed him.

^{TNIV} Jesus left there and went to his hometown, accompanied by his disciples.

^{NJB} Leaving that district, he went to his home town, and his disciples accompanied him.

^{CEB} Jesus left that place and came to his hometown. His disciples followed him.

^{NLT} Jesus left that part of the country and returned with his disciples to Nazareth, his hometown.

^{MSG} He left there and returned to his hometown. His disciples came along.

^{MGVH} Then [Jesus] went away from there [Capernaum] and comes to his hometown [where he grew up, Nazareth]. And his disciples follow him.

- Jesus' hometown / πατρίς is Nazareth, but by chapter 2, it appears that he has claimed Capernaum as his new adopted hometown.

καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

^{NASB} When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, "Where did this man *get* these things, and what is *this* wisdom given to Him, and such miracles as these performed by His hands?"

^{KJV} And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

^{NRS} On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!"

^{NET} When the Sabbath came, he began to teach in the synagogue. Many who heard him were astonished, saying, "Where did he get these ideas? And what is this wisdom that has been given to him? What are these miracles that are done through his hands?"

^{TNIV} When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. "Where did this man get these things?" they asked. "What's this wisdom that has been given him? What are these remarkable miracles he is performing?"

^{NJB} With the coming of the Sabbath he began teaching in the synagogue, and most of them were astonished when they heard him. They said, "Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through him?"

^{CEB} On the Sabbath, he began to teach in the synagogue. Many who heard him were surprised. "Where did this man get all this? What's this wisdom he's been given? What about the powerful acts accomplished through him?"

^{NLT} The next Sabbath he began teaching in the synagogue, and many who heard him were amazed. They asked, "Where did he get all this wisdom and the power to perform such miracles?"

^{MSG} On the Sabbath, he gave a lecture in the meeting place. He made a real hit, impressing everyone. "We had no idea he was this good!" they said. "How did he get so wise all of a sudden, get such ability?"

^{MGVH} And when the Sabbath came, he began teaching in the synagogue, and many who were listening were astounded, saying, "Where did he get all this from?" and "What is this wisdom given to him?" and "What sort of miracles are these that are happening by his hands?"

- Miracles: This is an odd observation in light of v5 below where it says Jesus could not perform a single miracle. The miracles mentioned here apparently refer to reports of ones Jesus has done elsewhere.

οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτου καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

^{NASB} "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

^{KJV} Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

^{DRA} Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him.

^{NRS} Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense at him.

^{NET} Isn't this the carpenter, the son of Mary and brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" And so they took offense at him.

^{TNI} Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.

^{NJB} This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?' And they would not accept him.

^{CEB} Isn't this the carpenter? Isn't he Mary's son and the brother of James, Joses, Judas, and Simon? Aren't his sisters here with us?" They were repulsed by him and fell into sin.

^{NLT} Then they scoffed, "He's just a carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon. And his sisters live right here among us." They were deeply offended and refused to believe in him.

^{MSG} But in the next breath they were cutting him down: "He's just a carpenter--Mary's boy. We've known him since he was a kid. We know his brothers, James, Justus, Jude, and Simon, and his sisters. Who does he think he is?" They tripped over what little they knew about him and fell, sprawling. And they never got any further.

^{MGVH} "He's the carpenter, isn't he, the son of Maria and brother of Jacob and Joses and Judah and Simeon? And his sisters are here with us, aren't they?" And they took offense at him.

- Regarding names: The names used in my MGVH translation are an attempt to reflect that the people described are of Jewish descent with names that reflect their heritage rather than using the Anglicized renderings.

καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

^{NASB} Jesus said to them, "A prophet is not without honor except in his hometown and among his *own* relatives and in his *own* household."

^{KJV} But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

^{NRS} Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house."

^{NET} Then Jesus said to them, "A prophet is not without honor except in his hometown, and among his relatives, and in his own house."

^{TNIV} Jesus said to them, "Only in their own towns, among their relatives and in their own homes are prophets without honor."

^{CEB} Jesus said to them, "Prophets are honored everywhere except in their own hometowns, among their relatives, and in their own households."

^{NJB} And Jesus said to them, 'A prophet is despised only in his own country, among his own relations and in his own house';

^{NLT} Then Jesus told them, "A prophet is honored everywhere except in his own hometown and among his relatives and his own family."

^{MSG} Jesus told them, "A prophet has little honor in his hometown, among his relatives, on the streets he played in as a child."

^{MGVH} So Jesus was saying to them, "Prophets are not without honor except in their own hometown and among their own relatives and in their own home."

- The Greek uses singular pronouns ("his hometown... his relatives... his house), but the TNIV, CEB, and MGVH use the plural for the sake of inclusive language.

καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν.

^{NASB} And He could do no miracle there except that He laid His hands on a few sick people and healed them.

^{KJV} And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

^{NRS} And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.

^{NET} He was not able to do a miracle there, except to lay his hands on a few sick people and heal them.

^{TNIV} He could not do any miracles there, except lay his hands on a few sick people and heal them.

^{NJB} and he could work no miracle there, except that he cured a few sick people by laying his hands on them.

^{CEB} He was unable to do any miracles there, except that he placed his hands on a few sick people and healed them.

^{NLT} And because of their unbelief, he couldn't do any mighty miracles among them except to place his hands on a few sick people and heal them.

^{MSG} Jesus wasn't able to do much of anything there--he laid hands on a few sick people and healed them, that's all.

^{MGVH} And he wasn't able to do a single miracle there, except he cured a few sick people by laying his hands on them.

- Note that θεραπεύω = *therapeuō* = “cure, heal” is used here rather than the more expansive term σώζω = *sōzō* = “save, heal.”

καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

^{NASB} And He wondered at their unbelief. And He was going around the villages teaching.

^{KJV} And he marvelled because of their unbelief. And he went round about the villages, teaching.

^{NRS} And he was amazed at their unbelief. Then he went about among the villages teaching.

^{NET} And he was amazed because of their unbelief. Then he went around among the villages and taught.

^{TNIV} He was amazed at their lack of faith. Then Jesus went around teaching from village to village.

^{NJB} He was amazed at their lack of faith. He made a tour round the villages, teaching.

^{CEB} He was appalled by their disbelief. Then Jesus traveled through the surrounding villages teaching.

^{NLT} And he was amazed at their unbelief. Then Jesus went from village to village, teaching the people.

^{MSG} He couldn't get over their stubbornness. He left and made a circuit of the other villages, teaching.

^{MGVH} And he was repeatedly amazed at their unbelief. Then he began going around to the surrounding villages teaching.

- ἐθαύμαζεν is imperfect, so there is some sense of ongoing surprise. The Message gets the idea right with “couldn’t get over...”

Καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

^{NASB} And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits;

^{KJV} And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

^{NRS} He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.

^{NET} Jesus called the twelve and began to send them out two by two. He gave them authority over the unclean spirits.

^{TNIV} Calling the Twelve to him, he began to send them out two by two and gave them authority over evil spirits.

^{NJB} Then he summoned the Twelve and began to send them out in pairs, giving them authority over unclean spirits.

^{CEB} He called for the Twelve and sent them out in pairs. He gave them authority over unclean spirits.

^{NLT} And he called his twelve disciples together and began sending them out two by two, giving them authority to cast out evil spirits.

^{MSG} Jesus called the Twelve to him, and sent them out in pairs. He gave them authority and power to deal with the evil opposition.

^{MGVH} And he summons the Twelve and began sending them out, two by two, and he was giving them authority over the unclean evil spirits.

- ἐξουσία = authority is a persistent issue in Mark: 1.22, 27; 2.10; 3.15; 6.7; 11.28-29, 33
- The use of the imperfect ἐδίδου is a bit strange. It may be reflecting the beginning (inceptive imperfect) of the disciples receiving authority, or it may be picturing the ongoing process of each pair of disciples being given authority one pair at a time.

καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,

^{NASB} and He instructed them that they should take nothing for *their* journey, except a mere staff-- no bread, no bag, no money in their belt--

^{KJV} And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

^{NRS} He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts;

^{NET} He instructed them to take nothing for the journey except a staff-- no bread, no bag, no money in their belts--

^{TNIV} These were his instructions: "Take nothing for the journey except a staff--no bread, no bag, no money in your belts.

^{NJB} And he instructed them to take nothing for the journey except a staff -- no bread, no haversack, no coppers for their purses.

^{CEB} He instructed them to take nothing for the journey except a walking stick—no bread, no bags, and no money in their belts.

^{NLT} He told them to take nothing for their journey except a walking stick-- no food, no traveler's bag, no money.

^{MSG} He sent them off with these instructions: "Don't think you need a lot of extra equipment for this. You are the equipment. No special appeals for funds.

^{MGVH} And he directed them that they shouldn't take anything for the way, except for a walking stick only—no bread, no bag, no money in their belt—

- There is the possible allusion to the Christian “way” of life whenever ὁδός is used in Mark. Cf. 10.32, 52 and Acts 9.2 where Christians are identified as “followers of the Way.”

ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ δύο χιτῶνας.

^{NASB} but *to* wear sandals; and *He added*, "Do not put on two tunics."

^{KJV} But *be* shod with sandals; and not put on two coats.

^{NRS} but to wear sandals and not to put on two tunics.

^{NET} and to put on sandals but not to wear two tunics.

^{NJB} They were to wear sandals but, he added, 'Don't take a spare tunic.'

^{TNIV} Wear sandals but not an extra shirt.

^{CEB} He told them to wear sandals but not to put on two shirts.

^{NLT} He allowed them to wear sandals but not to take a change of clothes.

^{CEV} It's all right to wear sandals, but don't take along a change of clothes.

^{MSG} Keep it simple.

^{MGVH} but to wear sandals and [further], "Don't wear two tunics."

- Verses 8-9 are a strange combination of grammatical directives: παρήγγειλεν = "commanded" followed by ἵνα with subjunctive (αἴρωσιν), a series of negatives, then a participle (ὑποδεδεμένους), and finally an actual imperative ἐνδύσησθε that must be rendered as direct discourse.
- "Do not wear two tunics" > It is possible that some people wore two tunics at a time, as is implied by the NASB, KJV, NRS, NET, CEB. (Cf. the use of the plural form in Mark 14.63.) It may be that the point is not about wearing two tunics at one time but about not taking an extra one. (NJB, NLT, CEV) The "tunic" = χιτῶν is the undergarment. It is longer than a shirt, usually extending to just above the knees but sometimes to the ankles.

καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

^{NASB} And He said to them, "Wherever you enter a house, stay there until you leave town.

^{KJV} And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

^{NRS} He said to them, "Wherever you enter a house, stay there until you leave the place.

^{NET} He said to them, "Wherever you enter a house, stay there until you leave the area.

^{NJB} And he said to them, 'If you enter a house anywhere, stay there until you leave the district.

^{TNIV} Whenever you enter a house, stay there until you leave that town.

^{CEB} He said, "Whatever house you enter, remain there until you leave that place.

^{NLT} "Wherever you go," he said, "stay in the same house until you leave town.

^{MSG} "And no luxury inns. Get a modest place and be content there until you leave.

^{MGVH} He was also saying to them, "Wherever you enter a house, stay there until you depart from there.

- In the last clause, most translations add some interpretive identification, but in the Greek, the ἐκεῖ is repeated in the ἐκεῖθεν > "there... from there"

καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

^{NASB} "Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them."

^{KJV} And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

^{NRS} If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them."

^{NET} If a place will not welcome you or listen to you, as you go out from there, shake the dust off your feet as a testimony against them."

^{NJB} And if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust under your feet as evidence to them.'

^{TNIV} And if any place will not welcome you or listen to you, shake the dust off your feet when you leave, as a testimony against them."

^{CEB} If a place doesn't welcome you or listen to you, as you leave, shake the dust off your feet as a witness against them."

^{NLT} But if any place refuses to welcome you or listen to you, shake its dust from your feet as you leave to show that you have abandoned those people to their fate."

^{MSG} "If you're not welcomed, not listened to, quietly withdraw. Don't make a scene. Shrug your shoulders and be on your way."

^{MGVH} And whatever place does not welcome you nor listen to you, when you go away from there, shake off the dust under your feet as a testimony against them."

- Note that there is a textual variant reflected in the KJV's addition of the sentence about Sodom and Gomorrha. That is the reading of the *Textus Receptus*, but it appears to be a late addition influenced by the parallel in Matthew 10.15.
- εἰς μαρτύριον αὐτοῖς > The μαρτύριον can either be a positive witness or a negative testimony / warning. The dative αὐτοῖς can either be positive or negative as well, so the sense is either a "witness to them" or a "testimony against them." Given the prophetic action of shaking the dust off one's feet, the latter is preferable.

Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,

^{NASB} They went out and preached that *men* should repent.

^{KJV} And they went out, and preached that men should repent.

^{NRS} So they went out and proclaimed that all should repent.

^{NET} So they went out and preached that all should repent.

^{NJB} So they set off to proclaim repentance;

^{TNIV} They went out and preached that people should repent.

^{CEB} So they went out and proclaimed that people should change their hearts and lives.

^{NLT} So the disciples went out, telling everyone they met to repent of their sins and turn to God.

^{MSG} Then they were on the road. They preached with joyful urgency that life can be radically different;

^{MGVH} And they went out and preached that people should repent,

- The Greek is simply μετανοῶσιν = “they should repent,” but “people, all, everyone” is added for clarity

καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

^{NASB} And they were casting out many demons and were anointing with oil many sick people and healing them.

^{NET} They cast out many demons and anointed many sick people with oil and healed them.

^{NRS} They cast out many demons, and anointed with oil many who were sick and cured them.

^{KJV} And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

^{DRA} And they cast out many devils, and anointed with oil many that were sick, and healed them.

^{NJB} and they cast out many devils, and anointed many sick people with oil and cured them.

^{TNIV} They drove out many demons and anointed many sick people with oil and healed them.

^{CEB} They cast out many demons, and they anointed many sick people with olive oil and healed them.”

^{NLT} And they cast out many demons and healed many sick people, anointing them with olive oil.

^{MSG} right and left they sent the demons packing; they brought wellness to the sick, anointing their bodies, healing their spirits.

^{MGVH} and they were casting out many demons and anointing many sick people with olive oil and curing them.

- As the CEB makes explicit, it is indeed *olive* oil that is indicated by ἐλαίῳ.

Mark 6.1-13

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¹ Then [Jesus] went away from there [Capernaum] and comes to his hometown [where he grew up, Nazareth].

And his disciples follow him.

² And when the Sabbath came, he began teaching in the synagogue,
and many who were listening were astounded, saying,

“Where did he get all this from?” and

“What is this wisdom given to him?” and

“What sort of miracles are these that are happening through his hands?”

³ “He’s the carpenter, isn’t he,

the son of Mary and brother of James and Joses and Judas and Simon?

And his sisters are here with us, aren’t they?”

And they took offense at him.

⁴ So Jesus was saying to them,

“Prophets are not without honor

except in their own hometown and among their own relatives and in their own home.”

⁵ And he wasn’t able to do a single miracle there, except he cured a few sick people by laying his hands on them.

⁶ And he was repeatedly amazed at their unbelief.

Then he began going around to the villages, teaching.

⁷ And he summons the Twelve and began sending them out, two by two,
and he was giving them authority over the unclean evil spirits.

⁸ And he directed them that they shouldn’t take anything for the way,
except for a walking stick only

—no bread, no bag, no money in their belt—

⁹ but to wear sandals and [further], “Don’t wear two tunics.”

¹⁰ He was also saying to them,

“Wherever you enter a house, stay there until you depart from there.

¹¹ And whatever place does not welcome you nor listen to you,

when you go away from there, shake off the dust under your feet as a testimony against them.”

¹² And they went out and preached that people should repent,

¹³ and they were casting out many demons

and anointing many sick people with olive oil and curing them.