

<sup>35</sup> While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?" <sup>36</sup> But overhearing<sup>a</sup> what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe." <sup>37</sup> He allowed no one to follow him except Peter, James, and John, the brother of James. <sup>38</sup> When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly. <sup>39</sup> When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping." <sup>40</sup> And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with him, and went in where the child was. <sup>41</sup> He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" <sup>42</sup> And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. <sup>43</sup> He strictly ordered them that no one should know this, and told them to give her something to eat.

**6** He left that place and came to his hometown, and his disciples followed him. <sup>2</sup> 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! <sup>3</sup> Is not this the carpenter, the son of Mary<sup>b</sup> and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense<sup>c</sup> at him. <sup>4</sup> Then Jesus said to them, "Prophets are not without honor, except in

their hometown, and among their own people and in their own house." <sup>5</sup> And he could do no deed of power there, except that he laid his hands on a few sick people and cured them. <sup>6</sup> And he was amazed at their unbelief.

Then he went about among the villages teaching. <sup>7</sup> He called the twelve and sent them out two by two, and gave them authority over the unclean spirits. <sup>8</sup> He charged them to take nothing for their journey except a staff; no bread, no bag, no money, no belts; <sup>9</sup> but to wear sandals and not to put on two tunics. <sup>10</sup> He said to them, "When you enter a house, stay there until you leave the place. <sup>11</sup> 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 testimony against them." <sup>12</sup> So they went out and proclaimed that all should repent. <sup>13</sup> They cast out many demons, and anointed many who were sick and cured them. <sup>14</sup> King Herod heard of it, for Jesus' name had become known. Some were saying, "The baptizer has been raised from the dead, and for this reason these powers are at work in him." <sup>15</sup> But others said, "It is Elijah." <sup>16</sup> But when Herod heard of it, he said, "John, whom I beheaded, has been raised from the dead."

- <sup>a</sup> Or ignoring; other ancient authorities read *hearing*
- <sup>b</sup> Other ancient authorities read *son of Mary and of Mary*
- <sup>c</sup> Or stumbled
- <sup>d</sup> Gk *his*
- <sup>e</sup> Other ancient authorities read *He was*

(faith) in the renewal that is happening through Jesus. <sup>41</sup> The phrase *talitha cum* is Aramaic; cf. 7:34.

<sup>42</sup> The young woman, at twelve approaching marriage, appears to be dead, yet Jesus restores her to life, presumably, the ability to reproduce new life in and of Israel.

**6.1–6a: Rejection in his hometown** (Mt. 13:53–58; Lk. 4:16–30). Those who knew Jesus from his earlier ministry before he was called into service as a prophet mediating extraordinary powers, cannot respond in faith as others can; cf. 3:21. <sup>5</sup> The powers that work through such a prophet are dependent on people's positive response with faith.

**6.6b–13: Commissioning the twelve** (Mt. 10:1,9–11,14; Lk. 9:1–6; cf. Lk. 10:2–16). Jesus commissions the twelve appointed as symbolic heads of the renewed Israel in 3:13–19, to expand his mission of proclamation, teaching, and healing. They work in villages, staying in sympathetic households, building the renewal movement.

**6.14–29: Herod's execution of John** (Mt. 14:1–12; Lk. 9:7–9). **14–16:** Herod, Antipas, son of Herod the Great, technically appointed tetrarch, but popularly known as "King," ruled Galilee and part of Transjordan. Clearly people were responding to and identifying Jesus out of their cultivation of popular expectation of "Elijah" or "one of the prophets." Herod, however, is anxiously superstitious because he had been warned



<sup>17</sup> For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife, because Herod<sup>d</sup> had married her. <sup>18</sup> For John had been telling Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> And Herodias had a grudge against him, and wanted to kill him. But she could not, <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed;<sup>b</sup> and yet he liked to listen to him. <sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. <sup>22</sup> When his daughter Herodias<sup>c</sup> came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will give it." <sup>23</sup> And he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom." <sup>24</sup> She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer." <sup>25</sup> Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter." <sup>26</sup> The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her. <sup>27</sup> Immediately the king sent a soldier of the guard with orders to bring John's<sup>d</sup> head. He went and beheaded him in the prison, <sup>28</sup> brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. <sup>29</sup> When his disciples heard about

it, they came and took his body, and laid it in a tomb.

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught. <sup>31</sup> He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. <sup>32</sup> And they went away in the boat to a deserted place by themselves. <sup>33</sup> Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. <sup>34</sup> As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup> When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; <sup>36</sup> send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." <sup>37</sup> But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii<sup>e</sup> worth of bread, and give it to them to eat?" <sup>38</sup> And he said to them, "How many loaves have you? Go and

<sup>a</sup> Gk *he*

<sup>b</sup> Other ancient authorities read *he did many things*

<sup>c</sup> Other ancient authorities read *the daughter of Herodias herself*

<sup>d</sup> Gk *his*

<sup>e</sup> The denarius was the usual day's wage for a laborer

<sup>17-29</sup>: A popular tale of the decadent life at Herod's court and of the gruesome beheading of John that sounds an ominous note for Jesus' prophetic renewal of Israel over against the king appointed by Rome. <sup>17-18</sup>: Royal marriages were instruments of international politics. John's prophecy against Herod Antipas's marriage to his brother's wife, which was illegal (Lev 18:16; 20:21) and which alienated the Nabatean king Aretas IV, father of his first wife, was politically incendiary (see Josephus, *J.W.* 2:182; *Ant.* 18:240-44). <sup>19-20</sup>: Herod's and Herodias's respective feelings about John are reminiscent of Ahab's and Jezebel's stances toward Elijah in 1 Kings 18-19, 21. <sup>21</sup>: *Leaders*, better "the first ones," i.e., high-ranking officials at court. <sup>22</sup>: *His daughter*, called Salome by Josephus (*Ant.* 18.5.136). <sup>29</sup>: John also had disciples, and perhaps headed a prophetic movement parallel to that of Jesus.

<sup>6.30-44</sup>: *Wilderness feeding of five thousand* (Mt 14:13-21; Lk 9:10-17; Jn 6:1-13; cf. Mk 8:1-10). First of two wilderness feedings reminiscent of God's feeding early Israel in the wilderness through Moses (Ex 16; Num 11). <sup>30-33</sup>: In need of a temporary retreat from the rigors of their mission, Jesus and his apostles withdraw, but hordes of people clamor to them even in the wilderness. <sup>34</sup>: *Sheep without a shepherd*, a frequent image for a people without a prophet or king to lead them (see Num 27:17; 1 Kings 22:17; Ezek 34:8; Zech 10:2). Coming right after Herod's execution of John, it also alludes to the prophetic tradition of political criticism of predatory and exploitative kings who become rich by "fleeing" rather than caring for their people (see Ezek 34:2-5; Zech 11:4-17). <sup>35-37</sup>: The disciples' suggestion and protest both represent a misunderstanding of Jesus' program. That the villagers could no longer feed themselves from their own produce and had to become laborers to earn