

Hometown: In Greek the word “*patrida*” is closer to “fatherland.” You can hear the link to “parental”

Mark 6:1-29

New Revised Standard Version (NRSV)

v. 2 the passive voice, used by the villagers, suggests that they think his talents do not have their origin on the human level. The Messiah is rejected by his own people, while accepted by the Gentiles (see Mark 7:24-30; 13:10; 15:39).

v. 3 Curiously Jesus’ is identified by his mother’s name and his father’s profession (contrary to custom). Is this because Mary was well known? Or is a slur against the legitimacy of Jesus? It’s unclear.

they took offense at him Often translated as “scandalized” This word is also used in Mark 4:17 and Romans 9:33 (Isaiah 8:14) about the stumbling stone for Israel.

v.4 this quote is widely attributed to the roman world. It’s similar to one of Roman philosopher Plutarch: “You would find that the most sensible and wisest people are little cared for in the their own hometowns.” (cf Mt 13:57, Lk 4:24; Jn 4:44)

Jesus implies that he is a prophet, whereas in Mark 6:15 and 8:28 he says it’s an inadequate term for him.

deeds of power : How Mark says a miracle.

Jesus talks of an ironic divine intention for those who will hear (see Mark 4:11-12 and 3:31-32). The reaction of the townspeople is like that of the scribes in Mk 6:2-3

Scholars recognize Mark 6:6-8:21 as the 3rd major section of the book.

The early church sent missionaries out 2 by 2 (Acts 13:1-3). 2 was the required number of witnesses to certify something as true. **staves** were used for walking on rough terrain and for defense against wild animals

¹ [Jesus] left that place and came to his *hometown*, and his disciples followed him. ² 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! ³ *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**. ⁴ Then Jesus said to them, “*Prophets are not without honor, except in their hometown, and among their own kin, and in their own house.*” ⁵ And he could do no *deed of power* there, except that he laid his hands on a few sick people and cured them. ⁶ And he was amazed at their unbelief.

Then he went about among the villages teaching. ⁷ He called the twelve and began to send them out *two by two*, and gave them **AUTHORITY** over the unclean spirits. ⁸ He ordered them to take nothing for their journey **except a staff**; no bread, no bag, no money in their belts; ⁹ but to wear sandals and not to put on **two tunics**. ¹⁰ He said to them, “Wherever you enter a house, stay there until you leave the place. ¹¹ 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.*” ¹² So they went out and **PROCLAIMED** that all should **repent**. ¹³ They cast out many demons, and anointed with oil many who were sick and cured them.

¹⁴ *King Herod heard of it*, for Jesus’ name had become known. Some were saying, “John the baptizer has been raised from the dead; and for this

two tunics In Greek the word is “chiton” which was a long tunic worn as an undergarment reaching to the knees. Two were worn by travelers perhaps for warmth at night. Cynics (a big Roman religion at the time) typically wore 2 chitonas. Maybe Jesus intended a contrast to their supposed austerity?

The disciples are sent out to establish & build communities.

shake off the dust seems to symbolize a desire to break communion with someone, to cut them off. It implies no further relationship or contact whatsoever.

There is a chiasm, sandwich structure, here. The disciples are sent out in 6:6-13, which is interrupted by the contrasting story of Herod and John in 6:14-29. The original story picks up again in 6:30-44 concluding with the miraculous teaching & feeding of the 5,000.

Repent In Greek it’s ‘metanoia’ which means to literally turn around and go in the opposite direction. It’s what Herod is unable to do.

King Herod This is Herod Antipas, the ruler of Galilee & Transjordanian after Herod the Great’s death in 4 BCE. He was not actually a king but a tetrach, a puppet ruler appointed by the Romans. What did he hear about? It would seem the “success” of the sent-out disciples of Jesus.

Herod is afraid. The supposed resurrection of John is not something to celebrate but a terror. The murderer fears the one he murdered. Much like Macbeth.

Mark probably confused things. It’s most likely Salome, Herod’s niece and most likely step-daughter as he married his half-brother’s wife.

There seems to be a contrast between Herod and Salome and Esther and King Ahasuerus (see Esther 3:3)

reason these powers are at work in him.” ¹⁵ But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” ¹⁶ But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”

¹⁷ 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 had married her. ¹⁸ For John had been telling Herod, “It is not lawful for you to have your brother’s wife.” ¹⁹ And Herodias had a grudge against him, and wanted to kill him. But she could not, ²⁰ 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; and yet he liked to listen to him.

²¹ But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee. ²² When his daughter Herodias 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.” ²³ And he solemnly swore to her, “**Whatever you ask me, I will give you, even half of my kingdom.**” ²⁴ She went out and said to her mother, “What should I ask for?” She replied, “The head of John the baptizer.” ²⁵ 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.” ²⁶ The king was **deeply grieved**; yet out of regard for his oaths and for the guests, he did not want to refuse her.

²⁷ Immediately the king sent a soldier of the guard with orders to bring John’s head. He went and beheaded him in the prison, ²⁸ brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother. ²⁹ When his disciples heard about it, they came and took his body, and laid it in a tomb.

The people of Nazareth are astounded by the wisdom, presence and person of Jesus. But suddenly they take great offense at him, scandalized by his identity – his parenthood, family connection, maybe the way in which he is connected to them. What set that off?

Why can Jesus do no deed of power in his homeland, among his own people? Is his power connected to belief in him? Or did he choose not to? Somehow the powerful Son of God who can calm storm, expel demons, heal diseases and raise the dead is finally checkmarked and defeated by the entrenched unbelief of his neighbors in his hometown.

There is no concrete comments or description of the context in which Jesus sends out the twelve, or the places he sends them to. It's as if in omitting this, Jesus is giving an exhortation to all disciples.

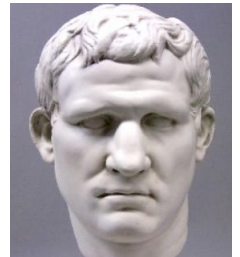
The disciples are sent with the authority of Jesus. God is on their side. They have nothing to fear. This is contrasted with the authority of King Herod who seems to fear everyone.

There is a paradox. The miraculous success of Christian missionaries are made possible by the suffering death of Jesus. The death of John the Baptist seems to point towards this.

The disciples are contrasted: those of Jesus follow him, whereas those of John come to claim his body.

This tale of martyrdom reveals the moral bankruptcy and lack of authority inherent in the reign of Herod (Antipas).

Herod Antipater (Greek: Ἡρώδης Ἀντίπατρος, *Hērōdēs Antipatros*; born before 20 BC – died after 39 AD), known by the nickname Antipas, was a 1st-century ruler of Galilee and Perea, who bore the title of tetrarch ("ruler of a quarter"). He is best known today for accounts in the New Testament of his role in events that led to the executions of John the Baptist and Jesus of Nazareth.



After being named to the throne by Augustus upon the death of his father, Herod the Great, in 4 BC, and subsequent Ethnarch rule by his brother, Herod Archelaus, Antipas ruled Galilee and Perea as a client state of the Roman Empire. He was responsible for building projects at Sepphoris and Betharamphtha, and more important for the construction of his capital Tiberias on the western shore of the Sea of Galilee. Named in honor of his patron, the emperor Tiberius, the city later became a center of rabbinic learning.

Antipas divorced his first wife Phasaelis, the daughter of King Aretas IV of Nabatea, in favour of Herodias, who had formerly been married to his half-brother Herod II. (Antipas was Herod the Great's son by Malthace, while Herod II was his son by Mariamne II.)^{[1][2]} According to the New Testament Gospels, it was John the Baptist's condemnation of this arrangement that led Antipas to have him arrested; John was subsequently put to death. Besides provoking his conflict with the Baptist, the tetrarch's divorce added a personal grievance to previous disputes with Aretas over territory on the border of Perea and Nabatea. The result was a war that proved disastrous for Antipas; a Roman counter-offensive was ordered by Tiberius, but abandoned upon that emperor's death in 37 AD. In 39 AD Antipas was accused by his nephew Agrippa I of conspiracy against the new Roman emperor Caligula, who sent him into exile in Gaul. Accompanied there by Herodias, he died at an unknown date.

The Gospel of Luke states that Jesus was first brought before Pontius Pilate for trial, since Pilate was the governor of Roman Judea, which encompassed Jerusalem where Jesus was arrested. Pilate initially handed him over to Antipas, in whose territory Jesus had been most active, but Antipas sent him back to Pilate's court.