

Mark 10.1-16 mgvh notes

1

Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου,
καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

^{NASB} Getting up, He went from there to the region of Judea and beyond the Jordan;
crowds gathered around Him again, and, according to His custom, He once more began to teach them.

^{KJV} And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan:
and the people resort unto him again; and, as he was wont, he taught them again.

^{ESV} And he left there and went to the region of Judea and beyond the Jordan,
and crowds gathered to him again. And again, as was his custom, he taught them.

^{NRS} He left that place and went to the region of Judea and beyond the Jordan.
And crowds again gathered around him; and, as was his custom, he again taught them.

^{NET} Then Jesus left that place and went to the region of Judea and beyond the Jordan River.
Again crowds gathered to him, and again, as was his custom, he taught them.

^{NIV} Jesus then left that place and went into the region of Judea and across the Jordan.
Again crowds of people came to him, and as was his custom, he taught them.

^{NJB} After leaving there, he came into the territory of Judaea and Transjordan.
And again crowds gathered round him, and again he taught them, as his custom was.

^{CEB} Jesus left that place and went beyond the Jordan and into the region of Judea.
Crowds gathered around him again and, as usual, he taught them.

^{NLT} Then Jesus left Capernaum and went down to the region of Judea and into the area east of the Jordan River.
Once again crowds gathered around him, and as usual he was teaching them.

^{MSG} From there he went to the area of Judea across the Jordan.
A crowd of people, as was so often the case, went along, and he, as he so often did, taught them.

^{MGVH} And from there *Jesus* arose and goes into the regions of Judea [and] beyond the Jordan,
and again crowds are coming together around him, and, as was his custom, he again began teaching them.

- Καὶ ἐκεῖθεν...: This detail is a narrative cue linking 10.1-16 to the incidents that happened in the previous setting in Capernaum, 9.33-50. The previous scene in Capernaum includes the discussion about greatness (9.33-37), another exorcist (9.38-41), and the collection of sayings about what causes downfalls and ones related to salt (9.42-50). Mark 10.1-16 has its own narrative place, and the connection with the previous one is distinguished by the framing of the incidents about the dominion of God and the welcoming of children in 9.33-37 and 10.13-16.
- ἔρχεται... συμπορεύονται: Note use of historical presents for vividness
- "...regions of Judea [and] beyond the Jordan": This is a vague description that marks the shift from Jesus' Galilean ministry to the final drama in Jerusalem. The region beyond the Jordan would refer to Perea, the other portion of Herod Antipas' territory in addition to Galilee. In Mark, this transition period is covered in chapter 10. In Luke, it runs from 9.51 to 19.27.

- Also keep in mind that according to Josephus (Antiq. 18.119 = 18.5.2), John the Baptizer was killed by Herod Antipas in Machaerus in Perea, and it was because John criticized Herod for divorcing his wife Phasaelis in order to marry Herodias. The Pharisees' question in verse 2 could well be alluding to the issue.
- συμπορεύονται πάλιν ὄχλοι: πάλιν is a narrative marker pointing back to the many previous incidents where crowds have gathered around Jesus. The nearest previous incident is 9.14 where there is a large crowd and the legal experts are arguing with the disciples.
- ἐδίδασκεν: Imperfect, probably inceptive > “began teaching”
- πάλιν ἐδίδασκεν: πάλιν is a narrative marker pointing back to Jesus' teaching practice that started in 1.21.

Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, **πειράζοντες** αὐτόν.

^{NASB} Some Pharisees came up to Jesus, **testing** Him, and began to question Him whether it was lawful for a man to divorce a wife.

^{KJV} And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? **tempting** him.

^{ESV} And Pharisees came up and in order to **test** him asked, "Is it lawful for a man to divorce his wife?"

^{NRS} Some Pharisees came, and to **test** him they asked, "Is it lawful for a man to divorce his wife?"

^{NET} Then some Pharisees came, and to **test** him they asked, "Is it lawful for a man to divorce his wife?"

^{NIV} Some Pharisees came and **tested** him by asking, "Is it lawful for a man to divorce his wife?"

^{NJB} Some Pharisees approached him and asked, 'Is it lawful for a man to divorce his wife?' They were **putting** him **to the test**.

^{CEB} Some Pharisees came and, **trying to test** him, they asked, "Does the Law allow a man to divorce his wife?"

^{NLT} Some Pharisees came and **tried to trap** him with this question: "Should a man be allowed to divorce his wife?"

^{MSG} Pharisees came up, **intending to give him a hard time**. They asked, "Is it legal for a man to divorce his wife?"

^{MGVH} And some Pharisees approached *Jesus* and were questioning whether it was lawful for a husband to divorce his wife. (*They asked this* in order to **test** him.)

- ἐπηρώτων: Imperfect > either inceptive (“began questioning”) or repeated (“kept on questioning”)
- **πειράζοντες**: Note the various ways the version renders this. The KJV’s “tempt” reflects an archaic meaning of the word that is better expressed in modern English with “test, examine.”¹ I think MSG misses the intent of the Pharisees action here.
- **πειράζοντες αὐτόν**: I read this as an aside to the audience that stands outside the narrative.

¹ “Middle English tempten ‘to test, incite to sin, attempt,’ borrowed from Anglo-French tempter, temter, tenter, going back to Latin temptāre, tentāre ‘to feel, test, examine, attempt, make an assault on, attack’ (Late Latin, ‘to incite to sin’)” from: <https://www.merriam-webster.com/dictionary/tempt> (Accessed 2021.09.25) Note that the root of the word here is also the one used in the Lord’s Prayer in Matthew 6.13, so the traditional wording of “temptation” should be understood as “test.”

3

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς;

^{NASB} And He answered and said to them, "What did Moses command you?"

^{KJV} And he answered and said unto them, What did Moses command you?

^{ESV} He answered them, "What did Moses command you?"

^{NRS} He answered them, "What did Moses command you?"

^{NET} He answered them, "What did Moses command you?"

^{NIV} "What did Moses command you?" he replied.

^{NJB} He answered them, 'What did Moses command you?'

^{CEB} Jesus answered, "What did Moses command you?"

^{NLT} Jesus answered them with a question: "What did Moses say in the law about divorce?"

^{MSG} Jesus said, "What did Moses command?"

^{MGVH} So he answered and said to them, "What did Moses command you?"

- ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς: While an idiomatic phrase that most English versions treat as wordy and simplify to “he answered,” the redundancy has a narrative effect of drawing attention to the response, so “he answered and said” may be preferable.
- Note that Jesus phrases the question pointing out Moses’ command. How is Moses’ command related to God’s?

οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

^{NASB} They said, "Moses permitted a man TO WRITE A CERTIFICATE OF DIVORCE AND SEND her AWAY."

^{KJV} And they said, Moses suffered to write a bill of divorcement, and to put her away.

^{ESV} They said, "Moses allowed a man to write a certificate of divorce and to send her away."

^{NRS} They said, "Moses allowed a man to write a certificate of dismissal and to divorce her."

^{NET} They said, "Moses permitted a man to write a certificate of dismissal and to divorce her."

^{NIV} They said, "Moses permitted a man to write a certificate of divorce and send her away."

^{NJB} They replied, 'Moses allowed us to draw up a writ of dismissal in cases of divorce.'

^{CEB} They said, "Moses allowed a man to write a divorce certificate and to divorce his wife."

^{NLT} "Well, he permitted it," they replied. "He said a man can give his wife a written notice of divorce and send her away."

^{MSG} They answered, "Moses gave permission to fill out a certificate of dismissal and divorce her."

^{MGVH} And they said, "Moses permitted *a husband* to write a certificate of dismissal and divorce *her*."

- Note the distinction between ἐντέλλω = "command" in v3 and ἐπιτρέπω = "permit, allow" used here. In connection with verse 3, permission is attributed to Moses (not God directly).
- The Pharisees are referring to Deuteronomy 24.1. The issue of valid grounds for divorce were contested between the two main Pharisaic groups in Jesus' time. (Cf. NET Bible note *ad loc.*)

5

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

^{NASB} But Jesus said to them, "Because of your hardness of heart he wrote you this commandment.

^{KJV} And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

^{ESV} And Jesus said to them, "Because of your hardness of heart he wrote you this commandment.

^{NRS} But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you.

^{NET} But Jesus said to them, "He wrote this commandment for you because of your hard hearts.

^{NIV} "It was because your hearts were hard that Moses wrote you this law," Jesus replied.

^{NJB} Then Jesus said to them, 'It was because you were so hard hearted that he wrote this commandment for you.

^{CEB} Jesus said to them, "He wrote this commandment for you because of your unyielding hearts.

^{NLT} But Jesus responded, "He wrote this commandment only as a concession to your hard hearts.

^{MSG} Jesus said, "Moses wrote this command only as a concession to your hardhearted ways.

^{MGVH} But Jesus said to them, "It's because of your hardheartedness that he wrote this commandment for you.

- ἐντολὴν < ἐντέλλω = "command" refers back to the word used in v3.
- σκληροκαρδίαν = *sklērokardian* = hard-heartedness: This appears to be a word unique to biblical texts not occurring in secular literature other than Philo, 1 Enoch, and the Apostolic Fathers. The word and its cognates only appear in the LXX in Deut 10.16; Prov 17.20; Jer 4.4; and Ezek 3.7.

6

NA28 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

TR ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός.

NASB "But from the beginning of creation, God MADE THEM MALE AND FEMALE.

KJV But from the beginning of the creation God made them male and female.

ESV But from the beginning of creation, 'God made them male and female.'

NRS But from the beginning of creation, 'God made them male and female.'

NET But from the beginning of creation he made them male and female.

NIV "But at the beginning of creation God 'made them male and female.'

NJB But from the beginning of creation he made them male and female.

CEB At the beginning of creation, God made them male and female.

NLT But 'God made them male and female' from the beginning of creation.

MSG In the original creation, God made male and female to be together.

MGVH Instead, from the beginning of creation, 'God made them male and female.'

- The specific terms for “male and female” are used here. Ancients were aware of non-binary sexual identities, but Genesis is presenting a paradigmatic case.
- NA28 does not but the *Textus Receptus* does include ὁ Θεός, but God is clearly the subject from the reference to Genesis 1.27, 5.2.
- ‘God made them male and female’ is included in quotation marks since it is quoting Genesis 1.27. A modern audience not reading but only hearing the text might not catch that Scripture is being cited, so perhaps in performance one might say: Instead, from the beginning of creation, [*as Scripture records,*] ‘God made them male and female.’

7

ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα *καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ*,

^{NASB} "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER,

^{KJV} For this cause shall a man leave his father and mother, and cleave to his wife;

^{ESV} Therefore a man shall leave his father and mother and hold fast to his wife,

^{NRS} For this reason a man shall leave his father and mother and be joined to his wife,

^{NET} For this reason a man will leave his father and mother,

^{NIV} For this reason a man will leave his father and mother and be united to his wife,

^{NJB} This is why a man leaves his father and mother,

^{CEB} Because of this, a man should leave his father and mother and be joined together with his wife,

^{NLT} This explains why a man leaves his father and mother and is joined to his wife,

^{MSG} Because of this, a man leaves father and mother, and in marriage

^{MGVH} 'For this reason a man will leave his father and mother and be joined together to his wife,

- The generic ἄνθρωπος = “human” is used here, but in that culture and in this context, the reference is to a “man.” A less culturally bound rendering might be: “For this reason a person will leave their parents and be joined to their spouse.”
- καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ = and be joined together to his wife: Omitted in some important early manuscripts, but included in most others. The phrase is present in Genesis 2.24 which is being cited and the parallel in Matthew 19.5.
- προσκολληθήσεται has the sense of “join together, fix together, connect to”
- As with the previous verse, it would be helpful to indicate in some way that Genesis 2.24 is being quoted here and continuing through the first half of v8.

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.

^{NASB} AND THE TWO SHALL BECOME ONE FLESH; so they are no longer two, but one flesh.

^{KJV} And they twain shall be one flesh: so then they are no more twain, but one flesh.

^{ESV} and the two shall become one flesh.' So they are no longer two but one flesh.

^{NRS} and the two shall become one flesh.' So they are no longer two, but one flesh.

^{NET} and the two will become one flesh. So they are no longer two, but one flesh.

^{NIV} and the two will become one flesh.' So they are no longer two, but one flesh.

^{NJB} and the two become one flesh. They are no longer two, therefore, but one flesh.

^{CEB} and the two will be one flesh. So they are no longer two but one flesh.

^{NLT} and the two are united into one.' Since they are no longer two but one,

^{MSG} he becomes one flesh with a woman-- no longer two individuals, but forming a new unity.

^{MGVH} and the two will become one flesh.' As a result, they are no longer two but one flesh.

- Without the full quotation of Gen 2.24 (“and be connected to his wife”), one could potentially understand the “two” here as referring to one’s father and mother, but that is neither the sense of Genesis nor the sense here.
- It would be helpful in performing the text to clarify that the quotation of Gen 2.24 ends with the first half of the verse, and Jesus draws his conclusion in the second half. One might consider translating:
...and the two will become one flesh.’ What is the result? They are no longer two but one flesh.

ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

^{NASB} "What therefore God has joined together, let no man separate."

^{KJV} What therefore God hath joined together, let not man put asunder.

^{ESV} What therefore God has joined together, let not man separate."

^{NRS} Therefore what God has joined together, let no one separate."

^{NET} Therefore what God has joined together, let no one separate."

^{NIV} Therefore what God has joined together, let no one separate."

^{NJB} So then, what God has united, human beings must not divide.'

^{CEB} Therefore, humans must not pull apart what God has put together."

^{NLT} let no one split apart what God has joined together."

^{MSG} Because God created this organic union of the two sexes, no one should desecrate his art by cutting them apart."

^{MGVH} Therefore, what God has united, humans must stop separating!"

- *συνέζευξεν*: The word derives from “yoke together” and is also used with reference to animals. (A different word, *προσκολλάω*, was used in v7.) “United” is perhaps saying more than the Greek indicates, but it works well in the context. The word is aorist tense but here with completed sense > “has united”
- *ἄνθρωπος μὴ χωριζέτω* > Negated present imperative, 3rd singular: Rather literally, “Let a human stop separating,” or (to negate the subject instead of the verb), “Let no human keep on separating.” To avoid the permissive sense of “let” as “allow, permit,” it can be restated more directly with a word like “must.”
- The Greek is making a clear contrast between what “θεὸς = God” does and what a “ἄνθρωπος = human being” does.

10

Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.

^{NASB} In the house the disciples began questioning Him about this again.

^{KJV} And in the house his disciples asked him again of the same matter.

^{ESV} And in the house the disciples asked him again about this matter.

^{NRS} Then in the house the disciples asked him again about this matter.

^{NET} In the house once again, the disciples asked him about this.

^{NIV} When they were in the house again, the disciples asked Jesus about this.

^{NJB} Back in the house the disciples questioned him again about this,

^{CEB} Inside the house, the disciples asked him again about this.

^{NLT} Later, when he was alone with his disciples in the house, they brought up the subject again.

^{MSG} When they were back home, the disciples brought it up again.

^{MGVH} Then, in the house again, the disciples were questioning him about this matter.

- εἰς τὴν οἰκίαν πάλιν: This detail, especially using πάλιν, clearly points back to 9.33 when Jesus was “in the house” at Capernaum. As expressed in 10.1, the location is only vaguely defined, so there is no clear “house” in mind here as there is in Capernaum. I.e., “in the house” is a narrative cue, and it can also function metaphorically as a non-public place where the disciples receive further training from Jesus.
- In 9.33-37, the disciples were arguing about greatness. There, and again momentarily in v13, Jesus responds by welcoming little children. Have the disciples learned anything about welcoming since 9.36-37?

11

καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν·

^{NASB} And He said to them, "Whoever divorces his wife and marries another woman commits adultery against her;

^{KJV} And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

^{ESV} And he said to them, "Whoever divorces his wife and marries another commits adultery against her,

^{NRS} He said to them, "Whoever divorces his wife and marries another commits adultery against her;

^{NET} So he told them, "Whoever divorces his wife and marries another commits adultery against her.

^{NIV} He answered, "Anyone who divorces his wife and marries another woman commits adultery against her.

^{NJB} and he said to them, 'Whoever divorces his wife and marries another is guilty of adultery against her.

^{CEB} He said to them, "Whoever divorces his wife and marries another commits adultery against her;

^{NLT} He told them, "Whoever divorces his wife and marries someone else commits adultery against her.

^{MSG} Jesus gave it to them straight: "A man who divorces his wife so he can marry someone else commits adultery against her.

^{MGVH} So he says to them, "Whoever divorces his wife and marries another is committing adultery against her.

- λέγει: Note use of historical present to draw attention to Jesus' statement.
- *The Message's* "A man who divorces his wife *so he can marry* someone else..." says a bit more than the Greek indicates, but I suspect that it is getting at the right idea.

12

καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

^{NASB} and if she herself divorces her husband and marries another man, she is committing adultery."

^{KJV} And if a woman shall put away her husband, and be married to another, she committeth adultery.

^{ESV} and if she divorces her husband and marries another, she commits adultery."

^{NRS} and if she divorces her husband and marries another, she commits adultery."

^{NET} And if she divorces her husband and marries another, she commits adultery."

^{NIV} And if she divorces her husband and marries another man, she commits adultery."

^{NJB} And if a woman divorces her husband and marries another she is guilty of adultery too.'

^{CEB} and if a wife divorces her husband and marries another, she commits adultery."

^{NLT} And if a woman divorces her husband and marries someone else, she commits adultery."

^{MSG} And a woman who divorces her husband so she can marry someone else commits adultery."

^{MGVH} And if she divorces her husband and marries another, she is committing adultery."

- ἐὰν with subjunctive γαμήσῃ > μοιχᾶται (present indicative) >> Present general (5th class) condition presents the protasis as a possibility without asserting any actual situation or person in mind.
- The αὐτὴ here simply provides clarity and emphasis.
- In Jewish culture, it was very rare that a woman could initiate a divorce. While the statement in this verse may reflect a Roman context, the textual tradition has no evidence that this verse was not always attributed to Jesus.

13

Καὶ προσέφερον αὐτῷ παιδιά ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

^{NASB} And they were bringing children to Him so that He might touch them; but the disciples rebuked them.

^{KJV} And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

^{ESV} And they were bringing children to him that he might touch them, and the disciples rebuked them.

^{NRS} People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them.

^{NET} Now people were bringing little children to him for him to touch, but the disciples scolded those who brought them.

^{NIV} People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them.

^{NJB} People were bringing little children to him, for him to touch them. The disciples scolded them,

^{CEB} People were bringing children to Jesus so that he would bless them. But the disciples scolded them.

^{NLT} One day some parents brought their children to Jesus so he could touch and bless them. But the disciples scolded the parents for bothering him.

^{MSG} The people brought children to Jesus, hoping he might touch them. The disciples shooed them off.

^{MGVH} Now people were bringing little children to him in order that he might touch them; but the disciples rebuked them.

- People...: The Greek conveys the idea simply with the third person plural verb.
- προσέφερον is imperfect > ongoing sense > “were bringing to”
- παιδιά is the diminutive form > “little children”
- ἐπετίμησαν < ἐπιτιμάω: This is the verb used to express how Jesus “rebuked” unclean spirits (1.25; 9.25) and the chaotic wind (4.39), but it also expresses “sternly warn, scold.” Notably, it is used in the exchange between Jesus and Peter in 8.27ff. The disciples’ action may be construed as a kind of “stumbling block” mentioned in 9.42 that Jesus warned the disciples not to put before the “little ones.” I.e., I think the stronger idea of “rebuke” is appropriate here.

14

ιδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς·

ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

^{NASB} But when Jesus saw this, He was indignant and said to them,

"Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.

^{KJV} But when Jesus saw it, he was much displeased, and said unto them,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

^{ESV} But when Jesus saw it, he was indignant and said to them,

"Let the children come to me; do not hinder them, for to such belongs the kingdom of God.

^{NRS} But when Jesus saw this, he was indignant and said to them,

"Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

^{NET} But when Jesus saw this, he was indignant and said to them,

"Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these.

^{NIV} When Jesus saw this, he was indignant. He said to them,

"Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.

^{NJB} but when Jesus saw this he was indignant and said to them,

'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

^{CEB} When Jesus saw this, he grew angry and said to them,

"Allow the children to come to me. Don't forbid them, because God's kingdom belongs to people like these children.

^{NLT} When Jesus saw what was happening, he was angry with his disciples. He said to them,

"Let the children come to me. Don't stop them! For the Kingdom of God belongs to those who are like these children.

^{MSG} But Jesus was irate and let them know it:

"Don't push these children away. Don't ever get between them and me. These children are at the very center of life in the kingdom.

^{MGVH} But when Jesus noticed this, he was indignant and said to them,

“Let the little children come to me! Stop forbidding them, for it is to such as these that the dominion of God belongs.

- τὰ παιδιά ... τῶν γὰρ τοιούτων: Jesus used similar wording with a similar concept in 9.37.

ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

^{NASB} "Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all."

^{KJV} Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

^{ESV} Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

^{NRS} Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."

^{NET} I tell you the truth, whoever does not receive the kingdom of God like a child will never enter it."

^{NIV} Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it."

^{NJB} In truth I tell you, anyone who does not welcome the kingdom of God like a little child will never enter it.'

^{CEB} I assure you that whoever doesn't welcome God's kingdom like a child will never enter it."

^{NLT} I tell you the truth, anyone who doesn't receive the Kingdom of God like a child will never enter it."

^{MSG} Mark this: Unless you accept God's kingdom in the simplicity of a child, you'll never get in."

^{MGVH} I'm telling you, truth is, whoever does not welcome the dominion of God like *they would welcome* a little child will never enter into it."

- "...whoever does not welcome the dominion of God like *they would welcome* a little child..." or "...whoever does not receive the dominion of God like a child...": A traditional view of this text understands Jesus to be saying that one must become like a little child in order to participate in God's dominion. That is a defensible view, but I find nothing in the text to think that there is an idealization of childlike simplicity (so *The Message*) or faith. Rather, I have tried to demonstrate that this scene is intended as a twin to 9.33-37. There the point is clearly made that welcoming low status, low honor children is part of Jesus' countercultural view that understands being least and serving all is what welcoming God looks like. The additional phrase in my MGVH translation provides a clarification that I think the Greek expresses and ties this passage to 9.33-37.
- οὐ μὴ introduces a strong future denial (emphatic negation) that has either a temporal ("never") or certainty ("most certainly not") connotation. Here, the temporal seems natural.

16

καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

^{NASB} And He took them in His arms and began blessing them, laying His hands on them.

^{KJV} And he took them up in his arms, put his hands upon them, and blessed them.

^{ESV} And he took them in his arms and blessed them, laying his hands on them.

^{NRS} And he took them up in his arms, laid his hands on them, and blessed them.

^{NET} After he took the children in his arms, he placed his hands on them and blessed them.

^{NIV} And he took the children in his arms, placed his hands on them and blessed them.

^{NJB} Then he embraced them, laid his hands on them and gave them his blessing.

^{CEB} Then he hugged the children and blessed them.

^{NLT} Then he took the children in his arms and placed his hands on their heads and blessed them.

^{MSG} Then, gathering the children up in his arms, he laid his hands of blessing on them.

^{MGVH} And he cradled the *little children* in his arms and was blessing them by placing his hands upon them.

- ἐναγκαλισάμενος < ἐναγκαλίζομαι: The only two places in the whole NT where this word is used is here and the twin scene in 9.36.
- κατευλόγει: This is a stronger expression of blessing than εὐλογέω, the word Mark always uses elsewhere. (6.41; 8.7; 11.9-10; 14.22)
- τιθεὶς τὰς χεῖρας ἐπ' αὐτά: Elsewhere in Mark (Mark 5.23; 6.5; 7.32; 8.23, 25), Jesus lays hands upon people to cure them of some infirmity.

Mark 10.1-16 mgvh translation

¹ And from there *Jesus* arose
and goes into the regions of Judea [and] beyond the Jordan,
and again crowds are coming together around him,
and, as was his custom, he again began teaching them.

² And some Pharisees approached *Jesus*
and were questioning
whether it was lawful for a husband to divorce his wife.
(*They asked this* in order to test him.)

³ So he answered and said to them,
“What did Moses command you?”

⁴ And they said,
“Moses permitted *a husband* to write a certificate of dismissal and divorce *her*.”

⁵ But *Jesus* said to them,
“It’s because of your hardheartedness that he wrote this commandment for you.

⁶ Instead, from the beginning of creation,
‘[God] made them male and female.’

⁷ ‘For this reason
a man will leave his father and mother,
and be joined together to his wife,
⁸ and the two will become one flesh.’

As a result, they are no longer two but one flesh.

⁹ Therefore, what God has united,
humans must stop separating!”

¹⁰ Then, in the house again,
the disciples were questioning him about this matter.

¹¹ So he says to them,
“Whoever divorces his wife
and marries another,
is committing adultery against her.

¹² And if she divorces her husband
and marries another,
she is committing adultery.”

¹³ Now people were bringing little children to him
in order that he might touch them;
but the disciples rebuked them.

¹⁴ But when Jesus noticed this,
he was indignant
and said to them,

“Let the little children come to me!
Stop forbidding them,
for it is to such as these that the dominion of God belongs.

¹⁵ I’m telling you, truth is,
whoever does not welcome the dominion of God
like *they would welcome* a little child
will never enter into it.”

¹⁶ And he cradled the little children in his arms
and was blessing them by placing his hands upon them.