

Ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

^{TR} Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης, λέγων, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὅς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

^{NASB} John said to Him, “Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us.”

^{KJV} And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

^{ESV} John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.”

^{NRS} John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us.”

^{NET} John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him because he was not following us.”

^{NIV} “Teacher,” said John, “we saw someone driving out demons in your name and we told him to stop, because he was not one of us.”

^{NJB} John said to him, 'Master, we saw someone who is not one of us driving out devils in your name, and because he was not one of us we tried to stop him.'

^{CEB} John said to Jesus, “Teacher, we saw someone throwing demons out in your name, and we tried to stop him because he wasn't following us.”

^{NLT} John said to Jesus, “Teacher, we saw someone using your name to cast out demons, but we told him to stop because he wasn't in our group.”

^{MSG} John spoke up, “Teacher, we saw a man using your name to expel demons and we stopped him because he wasn't in our group.”

^{MGVH} John said to [Jesus], “Teacher, we saw someone, in your name casting out demons, and we tried to stop him, because he wasn't following us.”

- ἐκωλύομεν is imperfect tense. Compare the way the different versions translate ἐκωλύομεν. Which do you prefer and how would you translate it? “tried to prevent/forbade/tried to stop” I actually like a conative imperfect here: “tried to stop.” Mark 10:4 uses this verb and it seems the meaning is more about preventing than forbidding....

Note that the *Textus Receptus* uses the aorist ἐκωλύσαμεν. This would imply that the disciples successfully “stopped” the person.

- ἠκολούθει (imperfect) Compare translations above, particularly compare the NLT and the NIV with the other versions. Are there pros and cons with either translation? **First Greek:** This verb is used often to denote discipleship and following on “the way.” (Cf. 1:18, 2:14-15, 6:1, 8:34, 10:21, 28, 32, 52, and likely it could be argued that many of the others are denoting discipleship, rather than physical following.) I don't prefer the NIV, NJB, NLT or MSG translations as they are not pointing as obviously to discipleship and are probably interpreting “following us” broadly. BUT... >>

Second, what's interesting about this wording is that it is the only time in Mark where it's about following US rather than following JESUS.

Perhaps we are meant to read this as another misunderstanding of the disciples who missed Jesus' point in 8.34.

ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται **ταχὺ** κακολογῆσαί με·

^{NASB} But Jesus said, “Do not hinder him, for there is no one who will perform a miracle in My name, and be able **soon afterward** to speak evil of Me.

^{KJV} But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can **lightly** speak evil of me.

^{ESV} But Jesus said, “Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me.

^{NRS} But Jesus said, “Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me.

^{NET} But Jesus said, “Do not stop him, because no one who does a miracle in my name will be able soon afterward to say anything bad about me.

^{NIV} “Do not stop him,” Jesus said. “For no one who does a miracle in my name can **in the next moment** say anything bad about me,

^{NJB} But Jesus said, ‘You must not stop him; no one who works a miracle in my name could soon afterwards speak evil of me.

^{CEB} Jesus replied, “Don’t stop him. No one who does powerful acts in my name can **quickly turn around** and curse me.

^{NLT} “Don’t stop him!” Jesus said. “No one who performs a miracle in my name will **soon** be able to speak evil of me.

^{MSG} Jesus wasn’t pleased. “Don’t stop him. No one can use my name to do something good and powerful, and **in the next breath** cut me down.

^{MGVH} But Jesus said, “Quit trying to stop him! For there’s no one who will do a mighty work in my name and be able to speak evil about me **anytime soon**.”

- Note μὴ κωλύετε construction: μὴ with present imperative > How does this affect the meaning/ translation? >> **cease an action in progress**
>> **“do not keep trying”** or **“Stop hindering...”**
- Watch the tenses of the indicative verbs ἐστιν (present), ποιήσει (future), and δυνήσεται (future). How is this (or is it not) reflected in the versions above? Note the construction which the NASB correctly expresses: For there **is** no one who **will do** ... and **will be able**...
That sounds a bit clunky, and that is what the versions are trying to clean up
- Take a look at the time referent **ταχὺ**. Somewhat wordy, but the idea is: “They won’t be able to say anything bad about me *any time soon*.”

ὅς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

NASB “For he who is not against us is for us.

KJV For he that is not against us is on our part.

DRA For he that is not against you, is for you.

ESV For the one who is not against us is for us.

NRS Whoever is not against us is for us.

NET For whoever is not against us is for us.

NIV for whoever is not against us is for us.

NJB Anyone who is not against us is for us.

CEB Whoever isn't against us is for us.

NLT Anyone who is not against us is for us.

MSG If he's not an enemy, he's an ally.

MGVH For the one who is not against us is for us.

- The use of ὅς here with the indicative >> a ‘real’ someone is being considered. (Note in the next verse, a ‘generic’ someone is being considered >> so there you see the subjunctive and ὅς ἄν
- Note that in the parallels in Matt 12:30 and Luke 11:23, basically the opposite is said. Matt 12:30 “Whoever is not with me is against me, and whoever does not gather with me scatters.” More oddly, Luke in 9:49-50 is basically the same as Mark, so Luke is preserving a paradox.

Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

^{NASB} “For whoever gives you a cup of water to drink because of your name as followers of Christ, truly I say to you, he will not lose his reward.

^{KJV} For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

^{ESV} For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

^{NRS} For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward.

^{NET} For I tell you the truth, whoever gives you a cup of water because you bear Christ's name will never lose his reward.

^{NIV} Truly I tell you, anyone who gives you a cup of water in my name because you belong to the Messiah will certainly not lose their reward.

^{NJB} If anyone gives you a cup of water to drink because you belong to Christ, then in truth I tell you, he will most certainly not lose his reward.

^{CEB} I assure you that whoever gives you a cup of water to drink because you belong to Christ will certainly be rewarded.

^{NLT} If anyone gives you even a cup of water because you belong to the Messiah, I tell you the truth, that person will surely be rewarded.

^{MSG} Why, anyone by just giving you a cup of water in my name is on our side. Count on it that God will notice.

^{MGVH} For whoever should give you a cup of water to drink ‘in the name’—because you are of Christ—truth is, I’m telling you, they will by no means lose their reward.

- The relative pronoun ὅς with ἂν and the subjunctive >> indefinite relative clause. Note that this is a change from the construction (ὅς with indicative) in the previous verse. It does seem that the incident that began in v38 concluded with the saying in v40, and vv41-50 are independent sayings linked by similar wording.
 - ὅς clauses link vv40, 41, and 42.
 - Verse 42 introduces the verb σκανδαλίζω followed by καλόν ἐστίν which become the links for verses 42, 43, 45, and 47.
 - Πῦρ = “fire” appears in v43 and links to 48 and 49.
 - ἅλας = “salt” appears in v49 and links to 50.
- Note the challenge of translating ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. Each rendering is defensible. My MGVH rendering is quite literal, but I think it is a shorthand way that early Christians used to identify themselves as being baptized in, bearing, speaking in, or calling upon “the name” which would be understood to be Jesus’ name. Cf. Acts 2.21; 4.18; 5.40; 8.12; 9.27f; 15.26; 19.13, 17; Rom 10.13; 1 Cor 1.2; 5.4; Eph 5.20; 2 Tim 2.19; 1 Pet 4.14 and especially note the way “the name” is used in Acts 5.41; Phil 2.9f; 3 John 7.
- How do the versions render ἀμὴν?

Also note that that many versions move the λέγω ὑμῖν = “I am saying to you” to the beginning of the verse.
- How does οὐ μὴ function? >> strong future denial = emphatic negation: One does need to consider whether it is temporal negation (never) or one related to certainty (certain not; by no means) > Here, I think the certainty is the issue. Also note that the CEB and NLT have turned the negative (will certainly not lose the reward) into a positive (will certainly be rewarded)
- In the interest, or not, of inclusive language, note the various ways that τὸν μισθὸν αὐτοῦ is identified.

- The Greek of this verse is somewhat disjointed, and most English versions try to smooth out the roughness. My MGVH translation of this verse, however, is a good example of how something that reflects the Greek may *read* poorly as English but actually sounds fine and natural when *spoken* out loud.

Καὶ ὅς ἂν **σκανδαλίση** ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],

καλόν ἐστὶν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

NASB “Whoever **causes** one of these little ones who believe **to stumble**,

it would be better for him if, with a heavy millstone hung around his neck, he had been cast into the sea.

KJV And whosoever **shall offend** one of *these* little ones that believe in me,

it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

DRA And whosoever **shall scandalize** one of these little ones that believe in me;

it were better for him that a millstone were hanged around his neck, and he were cast into the sea.

ESV “Whoever **causes** one of these little ones who believe in me **to sin**,

it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.

NRS “If any of you **put a stumbling block before** one of these little ones who believe in me,

it would be better for you if a great millstone were hung around your neck and you were thrown into the sea.

NET “If anyone **causes** one of these little ones who believe in me **to sin**,

it would be better for him to have a huge millstone tied around his neck and to be thrown into the sea.

NIV “If anyone **causes** one of these little ones-- those who believe in me-- **to stumble**,

it would be better for them if a large millstone were hung around their neck and they were thrown into the sea.

NJB 'But anyone who **is the downfall** of one of these little ones who have faith,

would be better thrown into the sea with a great millstone hung round his neck.

CEB “As for whoever **causes** these little ones who believe in me **to trip and fall into sin**,

it would be better for them to have a huge stone hung around their necks and to be thrown into the lake.

NLT “But if you **cause** one of these little ones who trusts in me **to fall into sin**,

it would be better for you to be thrown into the sea with a large millstone hung around your neck.

MSG “On the other hand, if you **give** one of these simple, childlike believers **a hard time, bullying or taking advantage of their simple trust**, you’ll soon

wish you hadn’t. You’d be better off dropped in the middle of the lake with a millstone around your neck.

MGVH And whoever **causes the downfall** of one of these [insignificant] little ones who are believing in me,

it would be better for them instead if a huge millstone were hung around their neck, and they had been thrown into the sea.

- Note that some versions switch from the Greek’s 3rd person to 2nd person (“you” - NRS, NLT, MSG) to incorporate inclusive language.

- Note the various ways that σκανδαλίση is translated. The background of σκανδαλίζω in the NT is most closely connected with the use of the word in the LXX. The idea relates to “trap, snare, cause the downfall, cause to stumble or fall,” and it often has a moral or salvific association >> “cause to sin, cause to fall from faith.”¹
- Who is meant by ἓνα τῶν μικρῶν τούτων?
Apparently here we are supposed to be thinking back to 9.36-37 where Jesus has brought the child into their midst. It seems we are to picture the child still on Jesus’ lap. The point is certainly not size which identifies small children but their insignificance. As in 9.36-37, it was a matter of welcoming and showing honor to those who, in that culture, were not deemed worthy of such honor or welcome. In my opinion, *The Message* is clearly wrong here with its “one of these simple, childlike believers.” It is not primarily a matter of childlike faith (What does that mean anyway? Children are constantly questioning and asking “Why?!”) but of the insignificance and lack of honor of those who believe in Jesus.
- εἰς ἐμέ is in brackets because it is a difficult textual variant with good support for either inclusion or omission. In Mark, sometimes the object of the believing is indicated and sometimes not, but either way, the idea would be that the believing is connected to Jesus.
- μύλος ὄνικος means “millstone of a donkey.” This is a large and potentially very large stone for grinding grain in contrast to the small hand stones that could be used for grinding. The large millstones had a hole in the middle for the axel rod, so the picture seems to be of a person having the millstone go over their head.
- The sense is clear, but the verb tenses are complicated: It **is** (present indicative: perhaps “would be”) better *now* for them if a millstone **be hung** (present indicative: but in context, “were hung”) *now* around their neck, and they **have been thrown** (perfect indicative: sense is “were thrown, had been thrown, would have been thrown”) *previously before they caused the downfall of the little one* into the sea.
- θάλασσα really means “lake” (cf. CEB), but in Mark it is used regularly in reference to the “Sea” of Galilee, and that is likely what is in mind here.

¹“σκάνδαλον σκανδαλίζω,” The New International Dictionary of New Testament Theology and Exegesis, 4:296.

Καὶ ἐὰν σκανδαλίζη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

^{NASB} “If your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than, having your two hands, to go into hell, into the unquenchable fire,

^{KJV} And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

^{ESV} And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire.

^{NRS} If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell, to the unquenchable fire.

^{NET} If your hand causes you to sin, cut it off! It is better for you to enter into life crippled than to have two hands and go into hell, to the unquenchable fire.

^{NIV} If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out.

^{NJB} And if your hand should be your downfall, cut it off; it is better for you to enter into life crippled, than to have two hands and go to hell, into the fire that can never be put out.

^{CEB} If your hand causes you to fall into sin, chop it off. It's better for you to enter into life crippled than to go away with two hands into the fire of hell, which can't be put out.

^{NLT} If your hand causes you to sin, cut it off. It's better to enter eternal life with only one hand than to go into the unquenchable fires of hell with two hands.

^{MSG} “If your hand or your foot gets in God’s way, chop it off and throw it away. You’re better off maimed or lame and alive than the proud owner of two hands and two feet, godless in a furnace of eternal fire.

^{MGVH} And if your hand causes your downfall, cut it off! It’s better for you to enter into life maimed than, having two hands, to go off into hell, into the unquenchable fire.

- Note the shift in the monologue that occurs here. Verses 38-40 is a chreia about the exorcist that was not part of Jesus’ group and culminates with Jesus’ pronouncement in v40. Verse 41 moves to a positive action that is rewarded (“whoever gives you [2nd plural]...), but verse 42 starts a string of negative actions that are punished. In verse 42, reference is in the 3rd person singular (“whoever... better for that one...”), but starting here in vv43-47, the reference has changed to 2nd person singular: “your hand, foot, eye.”
- Is the little child still on Jesus’ lap as we get into these graphic scenarios in vv
- The word order here is verb σκανδαλίζη, object σε, subject ἡ χεὶρ. This is close to the default. Note that the word order prioritizes the subject in vv45 and 47.

- Then NLT's "eternal life" is an interpretation not reflected in the Greek. "Eternal life" is not an important concept in Mark, occurring only in 10.17, 30. (Compare to John where it is used 17 times.) If "life" is to be connected with the dominion of God (cf. v47), then there is some sense that the life is already present just as God's dominion has become present in Jesus. (Similarly for John, "eternal life" is realized as abundant life in the present. It is not just a future, eschatological reality.)

44

TR ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

NASB

KJV Where their worm dieth not, and the fire is not quenched.

DRA Where there worm dieth not, and the fire is not extinguished.

ESV

NRS

NET

NIV

NJB

CEB

NLT

MSG

MGVH

- This verse is missing in the best manuscripts. Other than the KJV, NKJV, and DRA, most versions indicate the text critical issue with a footnote.
- Cf. NET Bible footnote 56 to 9.43:

⁵⁶ **tc** Most later MSS have **9:44** here and **9:46** after v. 45: “where their worm never dies and the fire is never quenched” (identical with v. 48). Verses 44 and 46 are present in A D Θ *f*¹³ *℣* lat sy^{p,h}, but lacking in significant Alexandrian MSS and several others (Ⲡ B C L W Δ Ψ 0274 *f*¹ 28 565 892 co). This appears to be a scribal addition from v. 48 and is almost certainly not an original part of the Greek text of Mark. The present translation follows NA²⁸ in omitting the verse number, a procedure also followed by a number of other modern translations.

^{NA28} Καὶ ἐὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοπον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

^{TR} καὶ ἐὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοπον αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

^{NASB} “If your foot causes you to stumble, cut it off; it is better for you to enter life lame, than, having your two feet, to be cast into hell,

^{KJV} And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

^{DRA} And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire:

^{ESV} And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell.

^{NRS} And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell.,

^{NET} If your foot causes you to sin, cut it off! It is better to enter life lame than to have two feet andin be thrown into hell.

^{NIV} And if your foot causes you to stumble, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.

^{NJB} And if your foot should be your downfall, cut it off; it is better for you enter into life lame, than to have two feet and be thrown into hell.

^{CEB} If your foot causes you to fall into sin, chop it off. It's better for you to enter life lame than to be thrown into hell with two feet.

^{NLT} If your foot causes you to sin, cut it off. It's better to enter eternal life with only one foot than to be thrown into hell with two feet.

^{MSG} [*Cf. v 43 where verses 43 and 45 are combined into a single verse.*]

^{MGVH} And your foot! If it causes your downfall, cut it off! It is better for you to enter into life lame than, having two feet, to be thrown into hell.

- The word order here is subject ὁ πούς, verb σκανδαλίζη, object σε. Note that this prioritizes the subject and is a change from v43. My MGVH version tries to express the shift.
- The sense of σκανδαλίζω as “to cause to fall, stumble” works well with the issue of one’s foot here, but whatever word choice was used in the first instance of the verb in v42 should be carried through consistently.
- Other than the subject (foot) and word order, also note that here in v45, one is βληθῆναι (from βάλλω) = “thrown” into hell in contrast to v43 where one ἀπελθεῖν = “goes off” into hell. Also note that βάλλω connects this verse with v42 and v47.
- Note the addition in the TR, and hence KJV and DRA, of εἰς τὸ πῦρ τὸ ἄσβεστον, probably an addition influenced by the phrase in v43.

46

NA28

TR ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

NASB

KJV Where their worm dieth not, and the fire is not quenched.

DRA Where their worm dieth not, and the fire is not extinguished.

ESV

NRS

NET

NIV

NJB

CEB

NLT

MSG

MGVH

- See notes to v44 above.

^{NA28} Καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίζη σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,

^{TR} καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίζη σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός,

^{NASB} “If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell,

^{KJV} And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

^{DRA} And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire:

^{ESV} And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell,

^{NRS} And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell,

^{NET} If your eye causes you to sin, tear it out! It is better to enter into the kingdom of God with one eye than to have two eyes and be thrown into hell,

^{NIV} And if your eye causes you to stumble, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell,

^{NJB} And if your eye should be your downfall, tear it out; it is better for you to enter into the kingdom of God with one eye, than to have two eyes and be thrown into hell

^{CEB} If your eye causes you to fall into sin, tear it out. It's better for you to enter God's kingdom with one eye than to be thrown into hell with two.

^{NLT} And if your eye causes you to sin, gouge it out. It's better to enter the Kingdom of God with only one eye than to have two eyes and be thrown into hell,

^{MSG} And if your eye distracts you from God, pull it out and throw it away. You're better off one-eyed and alive than exercising your twenty-twenty vision from inside the fire of hell.

^{MGVH} And your eye! If it causes your downfall, rip it out! It is better for you to enter into the dominion of God with one eye than, having two eyes, to be thrown into hell,

- Note that “enter into τὴν βασιλείαν τοῦ θεοῦ” here in v. 47 parallels “enter into life” in verses 43 and 45. (Cf. note on v43.)
- Note the addition in the TR, and hence KJV and DRA, of εἰς τὸ πῦρ τὸ ἄσβεστον, as with v45, probably an addition influenced by the phrase in v43.

ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

NASB where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.

KJV Where their worm dieth not, and the fire is not quenched.

DRA Where the worm dieth not, and the fire is not extinguished.

ESV 'where their worm does not die and the fire is not quenched.'

NRS where their worm never dies, and the fire is never quenched.

NET where their worm never dies and the fire is never quenched.

NIV where “the worms that eat them do not die, and the fire is not quenched.”

NJB where their worm will never die nor their fire be put out.

CEB That's a place where worms don't die and the fire never goes out.

NLT 'where the maggots never die and the fire never goes out.'

MSG [*The Message apparently skips this verse.*]

MGVH where, [as Scripture says], ‘the maggot never finishes with them, and the fire is never quenched.’

- The NASB uses all capitals to indicate a Scripture quotation, here from Isaiah 66.24. I suspect few Christians hearing the text today would perceive that it is a Scripture quote. In performance, the reader might hold up a Bible to indicate that Scripture was being cited. In translation and for hearing, the bracketed addition in my MGVH translation might be helpful.
- What is a σκώληξ? **It is precisely what would be called a “worm, maggot, grub” in English. The idea seems to be the abhorrent picture (cf. the end of Isaiah 66.24 which shares this horror) of a corpse being eaten by the maggot. (The word is singular, so it seems to have a collective sense.) In Isaiah 66.24, the context envisions a heap of maggot-infested corpses with an endlessly smoldering fire. The NIV’s loose translation may well convey the right sense. My MGVH translation gets at a similar idea.**
- Note the change from 2nd person singular in vv43, 45, and here in 47 to the 3rd plural: “their worm.”
- “... the fire is never quenched” creates a frame with v43 where a similar statement with similar wording was made.
- τελευτάω can mean “die” as many versions render it, but it also has the sense of “come to an end, finish.” I think taking the αὐτῶν as an objective genitive here is defensible, I think: “the maggot never finishes them.”
- Paraphrased, I think the sense is: The maggots never fully finish consuming them, and the fire that burns them is never extinguished. The image is paradoxical (how can there be both maggots infesting a corpse and a fire burning it?), but in a culture where an honorable burial would involve natural decomposition, this kind of thing would be both repulsive and abhorrent.

NA28 Πᾶς γὰρ πυρὶ ἀλισθήσεται.

TR πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλι ἀλισθήσεται.

NASB “For everyone will be salted with fire.

KJV For every one shall be salted with fire, and every sacrifice shall be salted with salt.

DRA For every one shall be salted with fire: and every victim shall be salted with salt.

ESV For everyone will be salted with fire.

NRS “For everyone will be salted with fire.

NET Everyone will be salted with fire.

NIV Everyone will be salted with fire.

NJB For everyone will be salted with fire.

CEB Everyone will be salted with fire.

NLT “For everyone will be tested with fire.

MSG “Everyone’s going through a refining fire sooner or later,

MGVH For everyone will be salted with fire.

- The γὰρ implies some sort of connection with what precedes, either v48 or the whole passage vv38-48.
- What case is πυρὶ and how might it be rendered? **dative >> so it could be “with fire” or “in fire” or “by fire”...**
- Where does the additional clause in the KJV and the DRA come from?

It appears in the Textus Receptus. A variant from the majority text usually implies it’s a later addition to the more reliable reading. The NET Bible notes points out that an early scribe may have written the addition in the margins as a note from the LXX (Lev 2.11,13) which was later copied into the text. Lev 2.11-13 is really the only other biblical passage that talks about both salt and fire. Given the difficulty of understanding this saying and all the speculation, it appears that this was an ancient attempt at exegesis. Others point to Romans 12.1 as another possible avenue of interpretation.

- The translation of this verse is easy. It’s meaning is harder to ascertain!

καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

^{NASB} “Salt is good; but if the salt becomes unsalty, with what will you make it salty *again*? Have salt **in** yourselves, and be at peace **with** one another.”

^{KJV} Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

^{DRA} Salt is good. But if the salt became unsavoury; wherewith will you season it? Have salt **in** you, and have peace **among** you.

^{ESV} Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another.”

^{NRS} Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

^{NET} Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other.”

^{NIV} “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt **among** yourselves, and be at peace **with** each other.”

^{NJB} Salt is a good thing, but if salt has become insipid, how can you make it salty again? Have salt in yourselves and be at peace with one another.’

^{CEB} Salt is good; but if salt loses its saltiness, how will it become salty again? Maintain salt among yourselves and keep peace with each other.”

^{NLT} Salt is good for seasoning. But if it loses its flavor, how do you make it salty again? You must have the qualities of salt among yourselves and live in peace with each other.”

^{MSG} but you’ll be well-preserved, protected from the eternal flames. Be preservatives yourselves. Preserve the peace.”

^{MGVH} Salt is good; but if the salt should become unsalty, with what will you reseason it? Keep on having salt among yourselves and living in peace with one another.”

- What type of conditional statement here begins with ἐὰν, and what does it imply?
 With the future in the apodosis > (More Probable) Future Condition (3rd class) >> If salt becomes unsalty (and I’m not saying it can or does, I’m just raising the thought as a possibility), then ...
- The Greek does use cognate noun (“salt”) and adjective (“unsalty”) in the protasis of the condition, but it uses a different word (“to season”) in the apodosis. Most translations express the idea with “make salty again,” but that may not exactly be the intent. (The “again” idea is an added thought.) The sentence is subject to considerable debate regarding its meaning, beginning with whether salt becoming unsalty is conceived as impossible (and hence the saying is ironic) or as a reference to extracting impurities (in which case it is an encouragement to do something). If the focus is on the seasoning nature of salt (and that is just one possibility), then the idea behind the saying may be more like: Salt is good, but if it loses its salty seasoning quality, what will you use to make it useful for seasoning?
- ἔχετε ἐν ἑαυτοῖς ἅλα: The preposition ἐν can have a range of meaning. With the first imperative, it can either be having salt “in” (individually) or “among” (corporately). Given the parallel with the second imperative (“have peace ἐν each other”), I think the idea is to have “salt” (understood metaphorically) *among* yourselves which results in living in peace *with* one another.
- Note present tense of the imperatives ἔχετε and εἰρηνεύετε. The idea is to “keep on having... keep on living in peace...”

Following his Transfiguration and the healing of the boy who had seizures, Jesus continues teaching throughout Galilee and has ended up back at home in Capernaum. He has declared explicitly that he will be betrayed, killed, and rise. The disciples, however, don't get it. Just before this reading, we were told about how they argued about which of them was greatest. To correct their misunderstanding, Jesus pointed to the priority of service, and he took a child into his arms to demonstrate that welcoming those whom the world regards as insignificant is the way to welcome God. With the child apparently still in his arms, Jesus continues to explain the nature of true discipleship over against the disciples' misunderstanding of it.

³⁸ John said to [Jesus],

“Teacher, we saw someone, in your name casting out demons,
and we tried to stop him, because he wasn't following us.

³⁹ But Jesus said,

Quit trying to stop him!

For there's no one who will do a mighty work in my name
and be able to speak evil about me anytime soon.

⁴⁰ **For the one who is not against us is for us.**

⁴¹ For whoever should give you a cup of water to drink

‘in the name’—because you are of Christ—

truth is, I'm telling you, they will by no means lose their reward.

⁴² And whoever causes the downfall of one of these [insignificant] little ones who are believing in me,
it is better for them if a millstone were hung around their neck,
and they had been thrown into the sea.

⁴³ And if your hand causes your downfall,
cut it off!

It is better for you to enter into life maimed
than, having two hands, to go off into hell, into the unquenchable fire.

⁴⁵ And your foot! If it causes your downfall,
cut it off!

It is better for you to enter into life lame
than, having two feet, to be thrown into hell.

⁴⁷ And your eye! If it causes your downfall,
rip it out!

It is better for you to enter into the dominion of God with one eye
than, having two eyes, to be thrown into hell,

⁴⁸ where, [as Scripture says],

“the maggot never finishes with them,
and the fire is never quenched.”

⁴⁹ For everyone will be salted with fire.

⁵⁰ Salt is good,

but if salt should become unsalty,
with what will you reseason it?
Keep on having salt among yourselves
and living in peace with one another

Mark 9.38-50

The color scheme here is trying to highlight repeated words in the Greek.

³⁸ John said to [Jesus],

“Teacher, we saw someone, in your name **casting** out demons,
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and the **fire** is never **quenched**.’

⁴⁹ For everyone will be **salted** with **fire**.

⁵⁰ **Salt** is **good**,

but if **salt** should become **unsalty**,

with what will you reseason it?

Keep on having **salt** among yourselves

and living in peace with one another.