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Ministry is service; service is ministry -- when done under the leadership of the Holy Spirit and for the glory of Christ. To put it in terms of the Greek New Testament, *διακονία* is *διακονία*, and *διακονία* is *διακονία*. The pericope under consideration in this study focuses on the commissioning by Jesus of the Twelve for ministry. As a part of his training course for the disciples, Jesus prepared them for ministry, and then came exam day. The day they were sent out to begin ministry on their own under his authorization and blessing. But it wasn't just the beginning of their individual ministries, much more so, it was an expansion of the Lord's ministry through the lives of these twelve men. This lies at the heart of the matter for every believer who seeks to serve Christ. The ministry unfolding in service is both the believer's and, at the same time, Christ's ministry. For such to take place, however, that ministry must be conducted under the leadership of the Lord and through the empowering presence of His Holy Spirit. Otherwise, "ministry" becomes mere human effort to make "brownie points" with God in the futile hope of it helping gain Heaven for the individual. Such "works of law" possess no spiritual value before God, as the apostle Paul personally discovered and then passionately endeavored to teach in his ministry: "[we know that a person is justified not by the works of the law but through faith in Jesus Christ.](#)" (Gal. 2:16).



Hopefully through this study the biblical meaning of ministry and service can be more fully grasped and then implemented in our lives as servants of the Lord. Our world desperately needs such ministry by the followers of Christ.



## I. Context

Since [many studies](#) have been accumulated on the Gospel of Mark in the New Testament Bible Studies section at Cranfordville, we will simply draw upon that previously produced material for the background section of this study.

### a. Historical

**External History.** The *external history* of the Marcan gospel focuses upon the early church tradition that placed John Mark as the composer of this document. This tradition reaching back to [Papias](#) (ca 110-130s) and, as quoted by [Eusebius](#), (260-340 AD) places Mark in Rome in the 60s just prior to the execution of the apostle Peter. The gospel is understood to be a reflection of Peter's recollections of Jesus' life and ministry that Mark put in writing either before or just after Peter's martyrdom at the hands of the Roman emperor Nero.

Modern scholarship has been cautious about accepting all aspects of this tradition, since hardly any of them can be proven objectively from corroborating evidence. Internal analysis from a narrative critical methodology provides a somewhat different perspective suggesting that the writer of this material was possibly situated in either Galilee or north of there possibly in Antioch. At least, the narrational vantage point places both the narrator and the reader here geographically. For example, Jesus always *comes* to Galilee in Mark, he doesn't go to Galilee. This in contrast to Luke, who places the narrator and reader in Jerusalem and thus Jesus always *goes* to Galilee.

With the limited amount in reliable information available, a tentative suggestion of John Mark as the Redakteur (i.e., editor) writing from somewhere outside Rome in the mid 60s to the destruction of the Jerusalem temple in 70 ad seems most likely. His intention was to present Jesus as the divinely commissioned Messiah who came to provide salvation for all humanity.

**Internal History.** The time and place markers inside 6:6-13 are somewhat limited. The **place markers** are "among the villages" (τὰς κώμας κύκλω; v. 6b), "for their journey" (εἰς ὁδὸν; v. 8); "a house" (εἰς οἰκίαν; v. 10); "any place" (ὅς ἂν τόπος; v. 11); "there" (ἐκεῖ; v. 10); "the place," "as you leave" (ἐκεῖθεν; vv. 10 & 11). The only explicit **time marker** is the adverbial temporal clause in verse 10 "until you leave the place" (ἕως ἂν ἐξέλθητε ἐκεῖθεν).

All but the first place marker are generalized and form elements of the instruction without specific



geographical location in mind.

In order to gain some sense of the geographical location for this pericope one must look to passages before and following this one in Mark's gospel, as well as the synoptic gospel parallel pericopes in [Matthew 10:1, 5-15](#) and [Luke 9:1-6](#).

Luke follows Mark very closely in wording and doesn't offer additional information. Matthew also follows Mark's wording rather closely, but does add one additional place marker in 10:11, "whatever town or village" (εἰς ἣν ἂν πόλιν ἢ κώμην).

In the surrounding passages, one gleans the fact that this event took place in Galilee and the villages alluded to were located there. In the immediately preceding pericope in [Mark 6:1-6a](#), Jesus had been in Nazareth, but had left his hometown after a disappointing experience of rejection by his hometown. Although the other two gospel writers don't position the commissioning of the Twelve immediately after Jesus' rejection in Nazareth, Mark chose to so lo-



cate it here in order to highlight rejection of Jesus by the folks at Nazareth against the positive reception of the Twelve in other villages throughout Galilee. For a pericope listing sequence, see [Literary Content](#) below. From the [Outline of Christ's Ministry](#) listing at Cranfordville, we discover that this episode took place during

the second phase of Jesus' Galilean ministry. Thus sometime in 28-29 AD the Twelve were sent out on ministry all across the region of [Galilee](#) in northern Palestine. Not a large region (less than 30 miles east to west and not more than 40 miles long north to south), Galilee then and now contains highly dense population.

The Galilee includes more than one-third of present-day Israel, extending from Dan on the north, at the base of Mount Hermon, to the ridges of Carmel and Gilboa on the south, and from the Jordan Valley on the east across the plains of Jezreel and Akko to the shores of the Mediterranean on the west.

The Western Galilee, also called the "Northern Coastal Plain", stretches from north of Haifa up to Rosh HaNikra on the border between Israel and Lebanon.

The Lower Galilee reaches from Mount Carmel and the Gilboa ridge in the south to the Beit HaKerem Valley

in the north. Its eastern border is the Jordan River.

The Upper Galilee extends from the Beit HaKerem Valley northwards to the Lebanese border. Its eastern border is the Sea of Galilee and the mountains of the Golan Heights. The "Finger of the Galilee" (Hebrew: [אֶרֶץ עַבְזָא](#); Etzba HaGalil) is a region of the Upper Galilee and contains the towns Metulla and Qiryat Shemona and the rivers of Dan and Banias.

Most of the Galilee consists of rocky terrain, at heights of about 500-700 meters. There are several high mountains such as Mount Tabor and Mount Meron. The relatively low temperatures and the large amounts of rainfall every year made the Galilee a center of flora and wildlife, and many birds pass by every year in their migration and create an attraction. The Hulah Valley resort is a welcoming home for them. The streams and waterfalls, the latter mainly in the Upper Galilee, along with vast fields of greenery and colorful wildflowers make it a popular tourist attraction in Israel.

Thus the disciples could contact much larger numbers of individuals with much less travel time than would have been possible in Judea in the south, which was much more sparsely populated. Add to that the fact that Jews in Galilee were much more progressive minded and open to new ideas. The exceedingly rigid traditionalism of most Jews in Judea made them highly resistant to a teacher who deviated from the standard understanding of things.

To get some perspective, let's compare Galilee with [Cleveland County](#) North Carolina. Galilee has less than 1,200 square miles of territory compared to 1,214 in Cleveland County. In 2000, Cleveland County had a population of 96,287 people, while modern Galilee contains well over two million people. The population of ancient Galilee was comparable to that in modern Israel.

## b. Literary

**Genre.** The basic literary pattern in Mk. 6:7-13 is episodic narrative. That is, the passage depicts a single event as having taken place in a single place at a defined moment of time. It is preceded by a Summary Statement in v. 6b.

Regarding the summary statement in 6b, Guelich (*Word Biblical Commentary*, Logos Systems) notes the following:

This brief statement has the distinct form of a summary report (Egger, Frohbotschaft, 141). It is one of several that emphasize Jesus' teaching activity (1:21-22; 2:1-2; 2:13; 4:1-2; 6:6b; 6:30-34; 10:1) and belongs to the larger category of summary accounts found in Mark (Egger, Frohbotschaft, 27-31; Schmidt, 320). But in what sense is this a summary report?

Hedrick has correctly argued that these statements do not provide a literary summary of what has happened before. Instead they give a "brief summary description of some aspect of Jesus' ministry" (NovT 26 [1984] 294, 303-04). In fact, three of these short statements use the imperfect tense and a participial construction to describe Jesus' activity over a period of time (2:13; 6:6b; 10:1). Therefore, despite their brevity, they cover even a longer period of time than the stories that surround them. For example, barely a sentence long, this summary report covers a much more extended period of time than the longer, preceding story of Jesus' rejection in Nazareth (6:1-6a).

Although Guelich basically sees 6b as conclusion to 6:1-6a, more will see it as transition into the following pericope, 6:7-13. The significance is upon the meaning of the place marker "among the villages"



Matthew:	Mark:	Luke:	John:
<b>III. Galilean ministry</b>			
4:12-18:35 (51%)	1:14-9:50 (53%)	4:14-9:56 (24%)	4:46-7:9 (15%)
A. Phase One: To the Choosing of the Twelve			
4:12-12:21	1:15-3:19a	4:14-7:50	4:46-5:47
B. Phase Two: To the Withdrawals from Galilee			
12:22-14:12	3:19b-6:29	8:1-9:9	-
75. Beelzebul accusation 12:22-37	17. Beelzebul accusation 3:19b-30	45. Traveling Companions 8:1-3	
76. Demand for a sign 12:38-42	18. True kinship 3:31-35	46. Parable of the sower 8:4-8	
77. Return of unclean spirit 12:43-45	19. Teaching in Parables 4:1-2	47. Purpose of parables 8:9-10	
78. True kinship 12:46-50	20. Parable of the sower 4:3-9	48. Parable of the sower explained 8:11-15	
79. Teaching in parables 13:1-2	21. Purpose of parables 4:10-12	49. Candle under a bushel 8:16-18	
80. Parable of the sower 13:3-9	22. Parable of the sower explained 4:13-20	50. True kinship 8:19-21	
81. Purpose of parables 13:10-17	23. Candle under a bushel 4:21-25	51. Calming the storm 8:22-25	
82. Parable of the sower explained 13:18-23	24. Parable of the seed growing secretly 4:26-29	52. Gadarene demoniac healed 8:26-39	
83. Parable of the tares 13:24-30	25. Parable of the mustard seed 4:30-32	53. Ruler's daughter and a woman healed 8:40-56	
84. Parable of the mustard seed 13:31-32	26. Use of parables 4:33-34	54. Twelve sent out in Galilee 9:1-6	
85. Parable of the leaven 13:33	27. Calming the storm 4:35-41	55. John's death 9:7-9	
86. Use of parables 13:34-35	28. Gadarene demoniac healed 5:1-20		
87. Parable of the tares explained 13:36-43	29. Ruler's daughter and a woman healed 5:21-43		
88. Parable of the buried treasure 13:44	30. Rejection at Nazareth 6:1-6		
89. Parable of the costly pearl 13:45-46	31. Twelve sent out into Galilee 6:7-13		
90. Parable of the net 13:47-50	32. John's death 6:14-29		
91. Parable of the household-er 13:51-52			
92. Rejection at Nazareth 13:53-58			
93. John's death 14:1-12			
C. Phase Three: To the Departure to Jerusalem			
14:13-18:35	6:30-9:50	9:10-56	6:1-7:9

(τὰς κόμας κύκλω). If taken with the preceding passage then κύκλω (“surrounding”) would limit Jesus’ activity to those villages in the immediate vicinity of Nazareth. But if taken with vv. 7-13, the meaning would expand to include that of Galilee.

Verses 7-13 comprise a “sending narrative” depicting the commissioning of an individual or a group to carry out some assigned mission. The text carries traits of the two previous “calling narratives” in 1:16-20 (Andrew & Peter; James & John) and 2:13-17

(Levi) and somewhat “completes” the implications of calling contained in the previous accounts, as Guelich (WBC, Logos Systems) notes:

The location of this story corresponds to a related calling of disciples in two previous segments of Mark’s narrative (1:16–20; 3:13–19). Each calling begins the respective segment by following a summary statement about Jesus’ ministry (1:14–15; 3:7–12) that concludes a section (1:1–13; 1:21–3:6) after a note of rejection (1:14a; 3:1–6). So far, the calling of the disciples has only meant their presence with Jesus throughout the

subsequent section which indicates that “being with Jesus” was one of the distinguishing marks of the Twelve (3:14; cf. Comment on 5:18–19). But Jesus had also called the first four “to be fishers of men” and the Twelve “to be sent” in mission (3:14–15).

Having accompanied Jesus, heard him teach, and watched him perform mighty deeds, they now are given a part in that ministry as his authorized representatives. This work leads to the feeding miracle where it becomes increasingly clear (6:35–8:26) that, despite fulfilling their calling as the Twelve, their own understanding of Jesus and his ministry is seriously deficient (cf. 4:11, 13, 41; 6:52). In fact, the story of the Baptist’s death that interrupts this successful mission scene anticipates at least part of the missing element in their understanding of Jesus. This element, the suffering Son of man, becomes the main motif of Jesus’ instruction for his disciples in 8:27–10:52.

The implication of this literary form is to place the calling and mission of the Twelve in the context of God’s calling of the prophets in the Old Testament. To the initial readers of this gospel the nature of these three pericopes of calling underscored that Jesus spoke the authoritative words of God in calling individuals to ministry and mission.

**Literary Context.** The literary setting of this passage in 6:6b–13 is somewhat connected to the [Internal History](#) discussion above. We will take a look at it from two levels: 1) the broader life of Christ issues; and 2) the more narrow Marcan literary strategy.

The broader view of the life of Christ can be illustrated from the Cranfordville source. See chart on previous page. For Mark, the commissioning of the Twelve comes toward the end of the period when Jesus has spent virtually all of his time in Galilee. Luke follows Mark at this point. But Matthew, in contrast, places this episode much earlier in Jesus’ public ministry in Galilee. See Matthean



pericopes 60–62 covering 9:35–10:15 in the [Life of Christ](#) page.

This difference immediately raises the question of why did Mark position this episode where he did in his narrative? Although different possibilities exist, the explanation by Guelich (*WBC*, Logos Systems) provides a better answer.

After the “beginning of the gospel” in 1:1–15, the first half of Mark’s Gospel falls rather neatly into three major sections (1:16–3:12; 3:13–6:6; 6:7–8:26). Each section opens with a story about the disciples (1:16–20; 3:1–19; and 6:7–13). Each section winds down with a story about the negative response generated by Jesus’ ministry (3:1–6; 6:1–6a; 8:14–21). And each section concludes with a summary statement that recalls for the reader the nature of Jesus’ ministry (3:7–12; 6:6b; 8:22–26).

Thus we are reminded of the higher thematic interests of the gospel writers. Their concern to stitch together a “message” about Jesus took priority over a pure chronological interest. Thus chronological conclusions have to be drawn tentatively, rather than dogmatically.

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## II. Message

**Literary Structure.** From the [Block](#) and [Semantic](#) diagrams in the larger internet version of this study one can easily see that the passage naturally divides into two sections: 1) Jesus instructs the Twelve, vv. 6b–11, and 2) they carry out those instructions in ministry, vv. 12–13. Thus the structure underscores the obedience of the disciples to Jesus’ instructions.

But these diagrams also underscore something else. The center of the passage is the verbal instructions that Jesus gave the Twelve. See statements E and Z in the [block diagram](#). This two part set of instructions is first given in indirect command (i.e., the lengthy  $\tau\upsilon\alpha$ -clause in a substantival object function in statement E) and is followed by direct command in statement Z. The first has to do with preparations for the ministry, while the second emphasizes reaction to treatment of their ministry.

Additionally, it should be noted that this pericope doesn’t completely end until verse 30: “[The apostles gathered around Jesus, and told him all that they had done and taught.](#)” Here the disciples report back to Jesus the success of their mission. Sandwiched between vv. 7–13 and v. 30 is Mark’s account of Herod’s execution of John the Baptist (vv. 14–29). This serves to heighten interest in Jesus as well as stress the real danger that Jesus was facing in public ministry. Up to this point, opposition to Jesus had come from the

Jewish religious authorities in Jerusalem. In Galilee they had limited ability to get their hands on him and terminate his ministry. But from the death of John onward, Herod became suspicious and alarmed over the popularity of Jesus. This would necessitate a radical change of strategy on Jesus' part. Thus from 6:30 through 9:50 Mark describes the activities of Jesus as taking place almost totally in the surrounding Roman provinces to Galilee where Herod had no direct authority. Jesus will stay out of Galilee until he takes the Twelve to Jerusalem for Passover celebration in the spring of 30 AD.



**a. Instructions, vv. 6b-11**

**Greek NT**

Καὶ περιῆγεν τὰς κόμας κύκλω διδάσκων. <6:7> καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευματῶν τῶν ἀκαθάρτων, <6:8> καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, <6:9> ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσθησθε δύο χιτῶνας. <6:10> καὶ ἔλεγεν αὐτοῖς, "Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. <6:11> καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτυρίον αὐτοῖς.

**NASB**

And He was going around the villages teaching. 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 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 -- 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 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."

**NRSV**

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."

**NLT**

Then Jesus went out from village to village, teaching. 7 And he called his twelve disciples together and sent them out two by two, with authority to cast out evil spirits. 8 He told them to take nothing with them except a walking stick, no food, no traveler's bag, no money. 9 He told them to wear sandals but not to take even an extra coat. 10 "When you enter each village, be a guest in only one home," he said. 11 "And if a village won't welcome you or listen to you, shake off its dust from your feet as you leave. It is a sign that you have abandoned that village to its fate."

**Notes:**

As noted above, the final statement of verse 6 stands as a summary report depicting extensive ministry of Jesus teaching the people in the villages of Galilee. This is then followed by the instructing of the Twelve for ministry in the first part of the calling narrative in vv. 7-13.

Because this material is paralleled in the other two synoptic gospels, consideration of their insight becomes necessary to more accurate understanding of Mark's account.

**Matt. 10:1-15**

**NRSV**

see [Mt. 9:35-38](#)

1 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. 2 **These are the names of the twelve apostles: first, Simon, also known as Peter,**

**Mk. 6:6b-11**

**NRSV**

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.

**Luke 9:1-6, 10a**

**NRSV**

1 Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal.



and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, 'The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

Quite clearly, Matthew goes into greater detail. Jesus' speech in [Matthew](#) actually extends through 10:42 and contains substantially greater material. But Matthew has positioned his account earlier and in connection with the calling of the Twelve described in Mark 3:13-19 and Luke 6:12-16. Luke has taken his cue from Mark and thus follows him rather closely in his narrative.

To Mark's simple summary statement in verse 6b, Matthew (9:35) adds a more detailed summary report:

35 Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. 36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. 37 Then

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."

3 He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money, not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them."



he said to his disciples, "The harvest is plentiful, but the laborers are few; 38 therefore ask the Lord of the harvest to send out laborers into his harvest."

In it we see a Jesus who reached out compassionately to the people throughout Galilee seeking to heal them spiritually and physically. This image is not brought out so plainly in Mark's narrative. Luke chose to ignore the summary report completely; he had a different literary approach.

In Mark's account of the instructions for ministry a definite pattern is followed, as the [Block diagram](#) illustrates:

	7	καὶ	
B		προσκαλεῖται τοὺς δώδεκα	he calls the Twelve
		καὶ	
Γ		ἤρξατο αὐτοὺς ἀποστέλλειν	he prepared to send them out
		δύο δύο	two by two
		καὶ	
Δ		ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,	he was giving them authority over unclean spirits,
	8	καὶ	
E		παρήγγειλεν αὐτοῖς...	he gave them orders...
	10	καὶ	
Z		ἔλεγεν αὐτοῖς,	he was telling them...

From this one can see the core structure and flow of ideas. The first two statements (B and Γ) set up the scene of Jesus calling the disciples together and then setting out to get them ready for the task of ministry. Mark heightens the sense of Jesus calling the Twelve with the use of the historical present tense of the Greek verb προσκαλεῖται, "calls." Matthew de-emphasizes this action by reducing it to the Greek participle, προσκαλεσάμενος, of this verb, while Luke does essentially the same thing with the use of the participle Συγκαλεσάμενος. For them, the more decisive part is the granting of authority for ministry:

**Mt. 10:1.** "gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness."

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

**Lk. 9:1.** "gave them power and authority over all demons and to cure diseases,"

ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

Thus they jump from statement B to statement Δ in their narratives. Additionally, both gospel writers also insert preaching instructions to the disciples on an equal par of importance to the ministry tasks:

**Mt. 10:5-8.** "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, "The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons.

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ

εἰσέλθῃτε· <10:6> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <10:7> πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν. <10:8> ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπρούς καθαρίζετε, δαιμόνια ἐκβάλλετε·

**Lk. 9:2.** "and he sent them out to proclaim the kingdom of God and to heal [the sick]."

καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],

Clearly the emphases of each gospel writer stand out with such a comparison. Matthew and Luke put emphasis upon both preaching and healing. Mark understands this as verse 12 below reflects, but chooses not to stress the preaching assignment in his instructions. All three underscore Jesus granting authority to the Twelve. This authority (ἐξουσίαν) formed the basis for the ability to excise demons and to heal people from diseases. Mark alone indicates that the Twelve went out in pairs, rather than individually. Concerning this, Guelich (*WBC*, Logos Systems) notes:

The sending in pairs corresponds to the early Christian mission practice as frequently illustrated in Acts (e.g., Acts 13:1–3). A similar pairing appears in the sending of the Seventy (Luke 10:1) and in the listing of the Twelve in Matt 10:2–4 (cf. Acts 1:13). Jeremias lists numerous illustrations of similar use of pairs in Judaism, though missing from the OT, as well as in the NT (Abba, 133–34). The background may lie in Jewish legal practice where two witnesses established the evidence (Deut 17:6; 19:15; cf. Matt 18:16; John 8:17; 2 Cor 13:1; 1 Tim 5:19). But it also may reflect the travel conditions and the need for personal and moral support (Jeremias, *Abba*, 135).



Comparing the verbal instructions of Mark with those in Matthew and Luke is also helpful.

E παρήγγειλεν αὐτοῖς  
he gave them orders

ἵνα μηδὲν αἴρωσιν  
that they must take nothing  
εἰς ὁδὸν  
for the journey  
εἰ μὴ ράβδον μόνον,  
except a rod only  
μὴ ἄρτον,  
no bread  
μὴ πήραν,  
no bag  
μὴ εἰς τὴν ζώνην χαλκόν,  
no money in their belts

9 ἀλλὰ  
but  
--- (αἴρωσιν) ὑποδεδεμένους σανδάλια,  
they were to wear sandals  
καὶ  
and  
--- μὴ ἐνδύσησθε δύο χιτῶνας.  
they were to not put on two tunics

10 καὶ  
and  
Z ἔλεγεν αὐτοῖς,  
he was saying to them

1 ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,  
wherever you enter into a house  
ἐκεῖ μένετε  
stay there  
ἕως ἂν ἐξέλθητε ἐκεῖθεν.  
until you may leave there

11 καὶ  
and  
ὅς ἂν τόπος μὴ δέξηται ὑμᾶς  
whichever place does not welcome you  
μηδὲ ἀκούσωσιν ὑμῶν,  
neither do they hear you

2 ἐκπορευόμενοι ἐκεῖθεν  
as you leave that place  
ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν  
shake off the dust that is on your feet  
εἰς μαρτύριον αὐτοῖς.  
as a witness against them.

The first set of instructions (vv. 8-9) have to do with outfitting themselves for this ministry trip. And the second set of instructions (vv. 10 - 11) underscore how the disciples are to respond to rejection of their ministry. The three gospel accounts accent slightly different aspects for the items included / excluded for the trip:

**Matt. 10:8b-11**

You received without payment; give without payment. 9 Take no gold, or silver, or

**Mark 6:8-9**

8 He ordered them to take nothing for their journey except a

**Luke 9:3**

3 He said to them, "Take nothing for your journey, no staff, nor bag, nor

copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food.

staff; no bread, no bag, no money in their belts; 9 but to wear sandals and not to put on two tunics.

bread, nor money, not even an extra tunic.

The three accounts generally agree in their listing, except for the allowance of a staff and sandals by Mark. Guelich (*WBC*, Logos Systems) helpfully comments:

Actually, Jesus instructs the Twelve more about what not to take than what to take. With the exception of a staff and sandals, which are specifically prohibited in Q (Matt 10:10), he prohibits them from taking what would generally have been viewed as necessary travel provisions. No “bread” (ἄρτον) or provisions for eating, No “money” (χαλκόν) in their belt, a common place for carrying money. No “beggar’s bag” (πήραν) as a means for carrying supplies received along the way. And not even a second coat for the journey, a change of clothing.

This rigorous list certainly deprives the missionary of any sense of self sufficiency. Theissen (*ZTK* 70 [1973] 259) and Hoffmann (*Studien*, 246–47) take these demands to be even more stringent than the style exhibited by the stereotypes of frugality, the Cynic-Stoic preachers who demanded a “radical freedom from all possessions” (Hengel, *Leader*, 28). This list even prohibits “bread” and

a “beggar’s bag,” two provisions allowed for the Cynic. Hengel (*Leader*, 28) sees here an intentional parody of the frugality demanded by the Cynic itinerant preachers (cf. 1 Thess 2:1–12). Such a reading may reflect conditions in the early Church mission that found itself “competing” with other movements.

In the setting of Jesus’ ministry, these rigorous demands made for traveling light (Lohmeyer, 114) and left the missionaries dependent on God’s provisions for them (Grundmann, 169) through the beneficiaries of their ministry (6:10). The allowance here of a staff and sandals in contrast to Q represents a development in the tradition stemming perhaps from a different geographical setting that made a staff for self-defense and sandals for the journey necessary or from a difference in duration of the journey (Best, *Jesus*, 190).

Certainly, Jesus’ intent was for the disciples to be dependent on the generosity of others to sustain them in this ministry. Ministry was not to become a source of making money for them.

The second list, the direct commands, (vv. 10-11) also represent an interesting comparison with the other synoptic gospel accounts.

#### Matt. 10:11-15

11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. 15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

#### Mark 6:10-11

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.”

#### Luke 9:4-5

4 Whatever house you enter, stay there, and leave from there. 5 Whenever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.”



Matthew provides more details, and they are heavily Jewish oriented details that his Jewish readership would understand but wouldn’t make much sense to a non-Jewish audience not familiar with certain distinctive customs. Luke slims down the Marcan narrative to the bare essentials.

All three accounts assume that the disciples will stay in homes when they come to particular villages or towns for ministry. Ancient hospitality created great impetus toward opening one’s home to strangers who were visiting. Mark, followed by Luke, only stresses the rejection of the disciples’ ministry, while Matthew emphasizes both the positive and negative responses.

The negative reaction of “shaking the dust off your feet” is the strange part of this text. Craig Keener (*IVP Bible Background Commentary*, Logos Systems) provides a helpful explanation of this:

“Shaking the dust off” meant essentially treating these Jewish cities as if they were unclean, pagan cities, no dust of which the true followers of God would want remaining on them.

In this ironic twist of a Jewish custom targeting their reproach of Gentiles, Jesus underscores the principle of “to whom much is given, much will be required” (Luke 12:48): “From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.” These villages were given opportunity



to hear and respond to the preaching of the gospel and they rejected it. No opportunity is without accountability!

What do these verses have to do with us today? First, they do not constitute further “scripture” proof for the Roman Catholic vow of poverty for priests and nuns. Such a view misses the point of Jesus’ instructions.

His point was to prepare the disciples for a ministry that would extend His ministry to the people of Galilee. The disciples represent all believers, not just Christian leaders in this situation. Each of us is called to ministry and proclaim the good news of the Kingdom of God.

His instructions about limited equipping “for the journey” underscore a sense of dependency on the help of those receiving our ministry. Matthew’s inclusion of a widely used proverb, “the laborer is worthy of his hire” (Mt. 10:10), underscores this point. There is a faith based ministry principle here, although I’m not confident that the way “faith based ministry” is often defined in our day is what Jesus had in mind here. Certainly the way TV preachers define it is contrary

to Jesus’ principle. Ministry that depends on God’s blessing is ministry that God can bless. Ministry as a facade for money grabbing is repugnant. Ministry that doesn’t allow those blessed to participate in it selfishly limits the blessing of God to just the ministers.

How are we to respond to rejection to what we offer people in the name of Christ? Jesus’ instruction to the disciples was to symbolically invoke God’s judgment on their rejection. Was this intended as a timeless pattern? No indication exists that such a pattern continued in the early church. This was a very Jewish oriented custom that had meaning in that setting. This is most likely the reason for the much briefer accounts in Mark and Luke, than in Matthew.

Then, does this have relevancy to us today? Only to the extent that it provides us with a reminder that rejection of our ministry entails accountability for those doing the rejecting. They will answer to God for the wasted opportunity to hear and respond to the gospel message.

**b. Implementation, vv. 12-13, 30**

**Greek NT**

<6:12> Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν, <6:13> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

<6:30> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐδίδαξαν.

**NASB**

12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.

30 The apostles gathered together with Jesus; and they reported to Him all that they had done and taught.

**NRSV**

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.

30 The apostles gathered around Jesus, and told him all that they had done and taught.

**NLT**

12 So the disciples went out, telling all they met to turn from their sins. 13 And they cast out many demons and healed many sick people, anointing them with olive oil.

30 The apostles returned to Jesus from their ministry tour and told him all they had done and what they had taught.

**Notes:**

Once Jesus had finished his instructions, the disciples departed to the villages of Galilee to carry out his commands to them.

Here the gospel accounts differ. Luke follows Mark’s narrative with his depiction (9:6, 10):

6 They departed and went through the villages, bringing the good news and curing diseases everywhere.

10 On their return the apostles told Jesus all they had done.

But Matthew, when he comes to the end of the in-

structions, gives no indication of their going out in ministry (11:1):

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

With different objectives in mind, each gospel writer adjusts the narrative to fit his purpose.

When the disciples went out in ministry, they preached the heart of the gospel message, repentance, just as Mark had summarized at the beginning

of Jesus' public ministry in Galilee (1:14-15):

14 Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, 15 and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

Their message was good news, salvation was available from God. Mark highlights that. Luke underscores the more general, "preaching the gospel." Their healing ministry is underscored, although in greater detail by Mark than by Luke. Demons were cast out, and by the symbolic use of olive oil to affirm God's healing action the sick were healed.

Mark, followed by Luke, also records the return of the disciples to Jesus to report on their activities and blessings. Both gospel writers sandwich between the account of the death of John the Baptist as an indication of the dangerous situation in which Jesus and his disciples were operating.

No details of their report are given by either gospel writer. Our modern curiosity wishes that a detailed report would have been recorded by at least one of the gospel writers. The general tenor of both accounts suggests that it was a successful ministry tour that brought the message and power of God into the lives of numerous individuals scattered over Galilee. This initial taste of successful ministry would become crucial to these men once Jesus had ascended back to the Father after his resurrection.

What can we learn from this? For one thing, teaching must lead to implementation, if the teaching is to be successful. The principles of the Kingdom of God in the Gospel are not abstract and hypothetical. They are powerful spiritual dynamics that can transform human life. Ministry by the servants of God

is the channel of that implementation. The Gospel is action touching others, not just a set of ideas.

Jesus calls us to go out and minister to others in our world, just as He did the Twelve.

We clearly must preach the gospel to a lost world. That much is clear. But what about the other? The casting out of demons and the healing from diseases? Are we supposed to be doing that as well?

Here is where Christians today take different stances. Some will argue that the gifts of healing and of exorcism are just as viable today as the

gift of preaching. But others are just as adamantly convinced that "gifts" of healing and exorcism were limited to the first Christian century and the times of the apostle. The biblical text is not unequivocally clear at this point. But one would have to acknowledge, when studying miracle narratives in the gospels and Acts, that [the number of miracles](#) performed by Jesus diminished significantly the further into public ministry he went. This strongly suggests at best a secondary role for miracles in Jesus' ministry. Only [ten miracles](#) are listed in Acts. And they are distributed between Peter and Paul, in Luke's pattern to show parallels between the ministries



of Jesus with those of Peter and Paul. Nothing suggests that miracle working was a common practice of Christians in general.

But do miracles still occur in our day? Yes, they do, particularly in the biblical definition of miracle. God is powerfully active in our world, and in the lives of His people. Our calling is to affirm God's interest in both the spiritual and physical health of people, while remembering the priority of spiritual health.

Ministry is service, and service is ministry, under God's leadership and power!



**Greek NT**

Καὶ περιῆγεν τὰς κώμας κύκλω διδάσκων. <6:7> καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευματῶν τῶν ἀκαθάρτων, <6:8> καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, <6:9> ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσθησθε δύο χιτῶνας. <6:10> καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. <6:11> καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτυρίον αὐτοῖς. <6:12> Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν, <6:13> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

-----  
 <6:30> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐδίδαξαν.

**NASB**

And He was going around the villages teaching. 7 And He summoned the twelve and began to send them out in pairs, and gave them authority over the unclean spirits; 8 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 -- 9 but to wear sandals; and He added, "Do not put on two tunics." 10 And He said to them, "Wherever you enter a house, stay there until you leave town. 11 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." 12 They went out and preached that men should repent. 13 And they were casting out many demons and were anointing with oil many sick people and healing them.

-----  
 30 The apostles gathered together with Jesus; and they reported to Him all that they had done and taught.

**NRSV**

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.

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 30 The apostles gathered around Jesus, and told him all that they had done and taught.

**NLT**

Then Jesus went out from village to village, teaching. 7 And he called his twelve disciples together and sent them out two by two, with authority to cast out evil spirits. 8 He told them to take nothing with them except a walking stick, no food, no traveler's bag, no money. 9 He told them to wear sandals but not to take even an extra coat. 10 "When you enter each village, be a guest in only one home," he said. 11 "And if a village won't welcome you or listen to you, shake off its dust from your feet as you leave. It is a sign that you have abandoned that village to its fate." 12 So the disciples went out, telling all they met to turn from their sins. 13 And they cast out many demons and healed many sick people, anointing them with olive oil.

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 30 The apostles returned to Jesus from their ministry tour and told him all they had done and what they had taught.

**Matt. 10:1-15**  
**Greek NT**

<10:1> Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευματῶν ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. <10:2> Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, <10:3> Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, <10:4> Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

<10:5> Τοῦτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· <10:6> πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. <10:7> πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν. <10:8> ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. <10:9> Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, <10:10> μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. <10:11> εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέ-

**Matt. 10:1-15**  
**NRSV**

1 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. 2 These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; 4 Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, "The kingdom of heaven has come near." 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. 9 Take no gold, or silver, or copper in your belts, 10 no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. 11 Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. 12 As you enter the house, greet it. 13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14 If anyone will not welcome you or listen to your words, shake off the dust from your feet as you

**Luke 9:1-6**  
**Greek NT**

9:1 Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν 9:2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς], 9:3 καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε [ἀνά] δύο χιτῶνας ἔχειν. 9:4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 9:5 καὶ ὅσοι ἂν μὴ δέχονται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μάρτυριον ἐπ' αὐτούς. 9:6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

9:10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν.

**Luke 9:1-6, 10a**  
**NRSV**

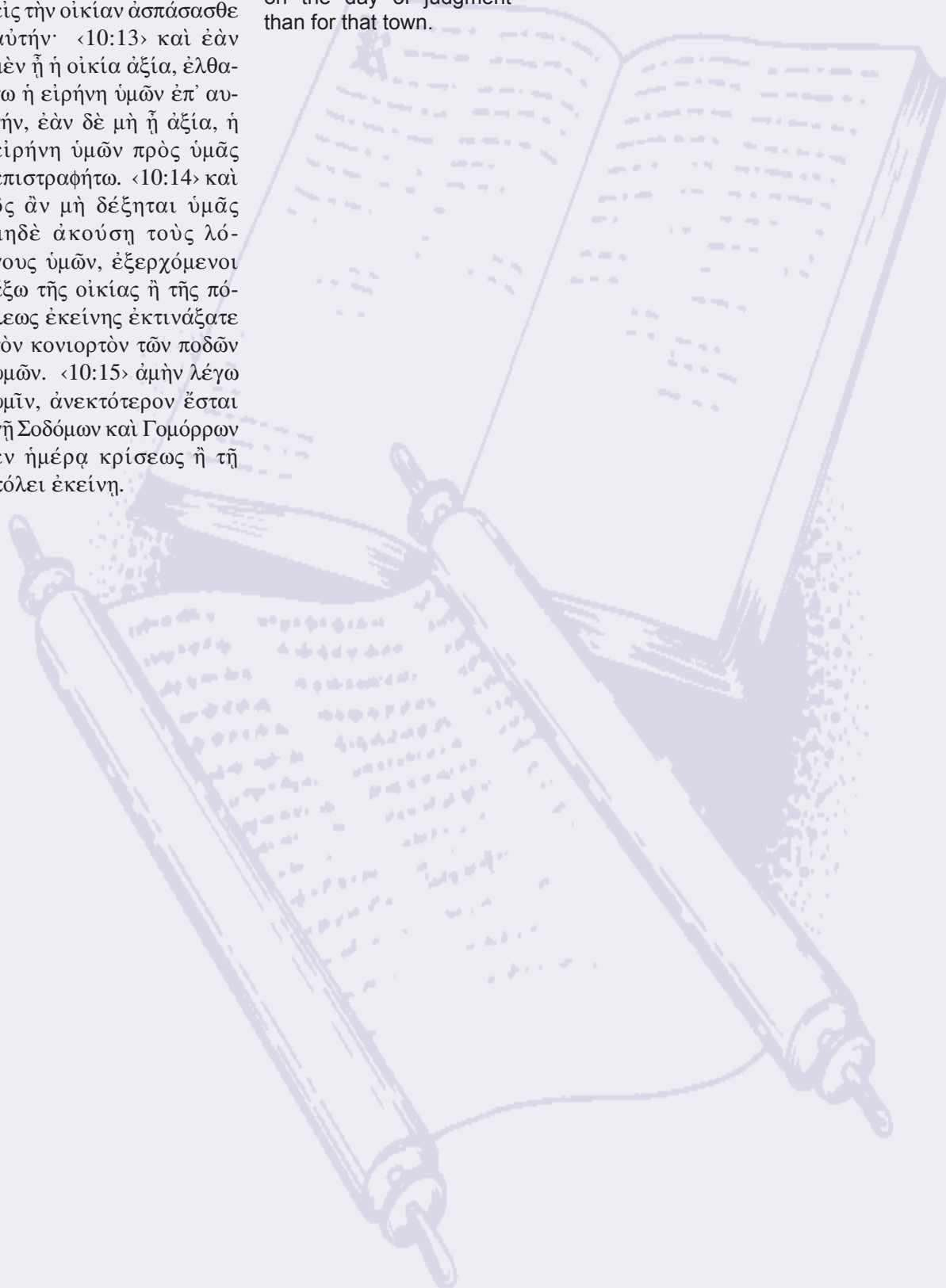
1 Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases, 2 and he sent them out to proclaim the kingdom of God and to heal. 3 He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money, not even an extra tunic. 4 Whatever house you enter, stay there, and leave from there. 5 Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them." 6 They departed and went through the villages, bringing the good news and curing diseases everywhere.

10 On their return the apostles told Jesus all they had done.



λθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κάκει μείνατε ἕως ἂν ἐξέλθητε. <10:12> εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· <10:13> καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθὰτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. <10:14> καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. <10:15> ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

leave that house or town.  
15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.



## Greek NT Diagram

6b	Καὶ	
A	περιῆγεν τὰς κόμας	
	κύκλω	
	διδάσκων.	
7	καὶ	
B	προσκαλεῖται τοὺς δώδεκα	
	καὶ	
Γ	ἤρξατο αὐτοὺς ἀποστέλλειν	
	δύο δύο	
	καὶ	
Δ	ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,	
8	καὶ	
E	παρήγγειλεν αὐτοῖς	
	ἵνα μηδὲν αἴρωσιν	
	εἰς ὁδὸν	
	εἰ μὴ ῥάβδον μόνον,	
	μὴ ἄρτον,	
	μὴ πῆραν,	
	μὴ εἰς τὴν ζώνην χαλκόν,	
9	ἀλλὰ	
	--- (αἴρωσιν) ὑποδεδεμένους σανδάλια,	
	καὶ	
	--- μὴ ἐνδύσησθε δύο χιτῶνας.	
10	καὶ	
Z	ἔλεγεν αὐτοῖς,	
	Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν,	
1	<b>ἐκεῖ μένετε</b>	
	ἕως ἂν ἐξέλθητε ἐκεῖθεν.	
11	καὶ	
	ὅς ἂν τόπος μὴ δέξηται ὑμᾶς	
	μηδὲ ἀκούσωσιν ὑμῶν,	
	ἐκπορευόμενοι ἐκεῖθεν	
2	<b>ἐκτινάξατε τὸν χοῦν</b>	
	τὸν ὑποκάτω τῶν ποδῶν ὑμῶν	
	εἰς μαρτύριον αὐτοῖς.	
12	Καὶ	
	ἐξεληθόντες	
I	<b>ἐκήρυξαν</b>	
	ἵνα μετανοῶσιν,	
13	καὶ	
Θ	<b>δαιμόνια πολλὰ ἐξέβαλλον,</b>	
	καὶ	
H	<b>ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους</b>	
	καὶ	
K	<b>ἐθεράπευον.</b>	



**Semantic Diagram**

