

The Gospel of
MARK

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A Translation From the Greek

by

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With Footnotes and Endnotes

by

David Robert Palmer

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Note: Because of accusations of "cherry picking" Greek manuscripts that allegedly support editors' preferred manuscript type, I have chosen to use a very objective criterion: only 8th century and earlier manuscripts and witnesses are cited herein. Thus, the Bohairic Coptic is not cited, nor it^c for example.

The Good News According to MARK

Chapter 1

John the Baptizer Prepares the Way

¹The beginning of the good news about Jesus Christ, the Son of God.¹

²As it is written in the prophets: ²

"Behold, I am sending my messenger
before your face,
who will prepare your way,"³
³"a voice of one
calling in the wilderness,
'Prepare the way for the Lord,
make the paths straight for him,'⁴"

⁴so ⁵ John the Baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. ⁵And the whole region of Judea was going out to him, even all the Jerusalemites, and were getting baptized by him in the Jordan River, confessing their sins. ⁶And John was dressed in camel's hair, with a leather belt around his waist, and eating locusts and wild honey.

⁷And he would preach, saying, "After me is coming someone more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. ⁸I have baptized you in water, but he will baptize you in the Holy Spirit."

¹ **1:1** txt Χριστοῦ υἱοῦ θεοῦ **Ν¹ B D L W TH** // Χριστοῦ υἱοῦ τοῦ θεοῦ **A E Σ Φ TR RP ECM** // Χριστοῦ υἱοῦ θεοῦ or Χριστοῦ υἱοῦ τοῦ θεοῦ it^{a,aur,b,d,f,ff²,l,q,r¹} vg syr^{p,h} cop^{samss} arm eth geo² Irenaeus^{lat^{2/3}} Ambrose Chromatius Jerome^{3/6} Augustine Faustus-Milevis // Χριστοῦ **Ν*** syr^{pal} cop^{sams} arm geo¹ Origen^{gr,lat} Asterius Serapion Cyril-Jerusalem Severian Hesychius; Victorinus-Pettau Jerome^{3/6} **SBL TH** // omit Χριστοῦ Ἰησοῦ as well Irenaeus^{gr,lat^{1/3}} Epiphanius // lac **Ϟ⁴⁵ C N syr^S**. Some early manuscripts do not have, "Son of God." There was always a temptation, to which copyists often succumbed, to expand titles and quasi-titles of books. It is possible that these words were added that way. However, the manuscript support for them is strong. Yet one sign that a reading is secondary is when there are many variables of it, as we find here. The early translations are indeterminate for absence/presence of definite articles, but they mostly support the inclusion of "Son of God."

² **1:2** txt τοῖς προφήταις "in the prophets" **A E W Σ Φ** vg^{ms} syr^h eth slav Irenaeus^{lat^{2/3}} Asterius **TR RP** // τῷ Ἠσαΐα τῷ προφήτῃ "in Isaiah the Prophet" **Ν B (L Ἰσαΐα)** it vg syr^{pal,p,hms} cop^{sa} Ir^{Gr,Lat} Or^{1/4} **SBL TH ECM** // Ἠσαΐα τῷ προφήτῃ "in Isaiah the Prophet" **D arm geo Ir^{gr} Or^{3/4} Serapion Severian Titus-Bostra Basil Epiphanius Hesychius Victor-Antioch (Ἠσαΐα or τῷ Ἠσαΐα it^{a,aur,b,d,f,ff²,l,q,r¹} vg syr^{p,hms}pal cop^{sa} Ir^{lat^{1/3}} Or^{lat}; (Victorinus-Pettau Chromatius omit τῷ προφήτῃ) Ambrosiast (Jer) Aug** // Ἠσαΐα καὶ ἐν τοῖς προφήταις "in Isaiah and in the prophets" it^{r1vid} // lac **Ϟ⁴⁵ C G N Q Ψ 157 syr^S**. According to Strack-Billerbeck, "Kommentar zum Neuen Testament aus Talmud und Midrasch," I, p. 597, Jewish sources were also known to combine Malachi 3 with Isaiah 40.

³ **1:2c** txt ὁδον σου **Ν B D L P W Φ** lat syr^p cop^{samss} Ir^{lat} **SBL TH ECM** // ὁδον σου εμπροσθεν σου (Mt 11:10) **A E Σ Π** it^{f,ff²,l} vg^{cl} syr^h cop^{samss} **Eus TR RP ECM** // lac **Ϟ⁴⁵ C N syr^S**.

⁴ **1:3** The first quotation appears to be a blend of Exodus 23:20 and Malachi 3:1, and the second quotation is of Isaiah 40:3.

⁵ **1:4** Many translations say something like, "So John appeared..." This is because his appearing is connected to the Καθὼς γέγραπται (just as it is written) at the beginning of verse 2. When there is so much text elapsed between the καθὼς and what is compared, our ears require a reminder complement. In other words, Just as it is written, ..., so John appeared.

The Baptism and Temptation of Jesus

⁹And it came about in those days that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰And going up out of the water he immediately saw the heavens opening, and the Spirit as a dove coming down to him. ¹¹And a voice from heaven said, "You are my beloved Son; in you⁶ I have taken good pleasure."

¹²And immediately the Spirit thrusts him forth into the wilderness. ¹³And he was⁷ in the wilderness forty days being tempted by Satan, and was with the wild beasts. And the angels were attending him.⁸

The Calling of Simon, Andrew, James, and John

¹⁴And after John was put in prison, Jesus went into Galilee, proclaiming the good news of God,⁹ ¹⁵and saying, "The time has played out,¹⁰ and the kingdom of God has come near. Repent and believe the good news."

¹⁶And passing along beside the Sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a net in the sea, for they were fishers. ¹⁷And Jesus said to them, "Come, you two. Follow me, and I will make you fishers of people." ¹⁸And they followed him right away, leaving the nets.

¹⁹And when he had gone a little farther,¹¹ he saw James the son of Zebedee, and his brother John. They also were on board a boat, mending the nets. ²⁰At once he

⁶ **1:11** txt σοι Ν Β Δ Λ Σ 064 syr^{p,h} ita,ff^{2,l} vg eth eth SBL TH ECM // ω Α Ε W Φ it^{b,d,f} TR RP // lac Ɔ⁴⁵ C N P syr^s.

⁷ **1:13a** txt εν τη ερημω Ν Α Β Δ Λ lat cop eth goth Or Eus SBL TH ECM // εκει εν τη ερημω Ε W Σ Φ 064 Ɔ⁴⁵ syr^{p,h} TR RP // εκει vg^{ms} syr^s arm // lac Ɔ⁴⁵ C N P

⁸ **1:13** Greek: οί ἄγγελοι διηκόνουν αὐτῷ. The verb διακονέω - diakonēō generally means "to act as a waiter, as an attendant, as a servant." The same word is used in the parallel in Matthew 4:11, but there it sounds more like the angels came only after the temptation was concluded, and that their waiting on him involved feeding him. But in Mark it sounds like the angels were attending him throughout the entire duration of his temptation. Obviously, they were not feeding him during the 40 days, or he would not have been fasting and been tempted over the bread. No, Mark means something else by διακονέω. Mark is known for having a military outlook, and that Jesus was a rough man of action. And here he was amongst the dangers of Satan and wild beasts, and Jesus' attendants were standing by for him militarily to protect him. Somewhat like armor-bearers were attendants. Yet the word διακονέω encompasses the idea of feeding, and we can understand it to mean that they took care of him, met his needs, both military needs and nourishment needs, at the appropriate times, as they waited on him throughout. We know from Matthew that they were farther away before the temptation was concluded, and when it was over, they approached right up to Jesus and tended to his needs.

⁹ **1:14b** txt εὐαγγέλιον Ν Β Λ vg^{ms} it^{b,ff^{2,t}} syr^{s,h} cop^{sa} arm geo slav^{ms} Or SBL TH ECM // εὐαγγέλιον τῆς βασιλείας Α Δ Ε W Σ Φ 064 lat syr^p it^{a,aur,d,f,l,r¹} vg eth Jer TR RP // hiant C N P Ψ. The phrase τὸ εὐαγγέλιον τοῦ θεοῦ "the gospel of God" is found in the gospels only here, so copyists naturally harmonized it to a more familiar "the gospel of the kingdom of God." The biggest flaw by far of the Byzantine text stream in the gospels, is harmonization.

¹⁰ **1:15** Πεπλήρωται ὁ καιρὸς - Literally, "the time has been completed or filled." It means another time has come, because the time allotted for the age before it has run out. Bauer's lexicon says it means, "the age has come to an end." This idea is echoed by the apostle Paul in Acts 17:30: "In the past, God overlooked such ignorance, but **now** he commands all people everywhere to repent." And very succinct is Galatians 4:4, "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law..." Jesus himself also taught that the age of the law was passing away; see Matt. 11:13 and Luke 16:16, "The Law and the Prophets were until John. Since that time, the kingdom of God is forcing its way forward, and the aggressive lay hold of it. And if you are willing to accept it, John is the Elijah who was to come."

¹¹ **1:19** txt προβας ολιγον Β Δ Λ W (it^{a,b,d,ff^{2,r¹},t}) syr^{s,p} cop SBL TH ECM // προβας εκειθεν ολιγον Α C Ε Σ Ɔ⁴⁵ Φ 064 Ɔ⁴⁵ (it^{aur,f,l} vg) syr^h arm eth TR RP // προβας ολιγον εκειθεν Ɔ² // προβας εκειθεν Ɔ^{*} Σ^{*} // lac N P

called them, and they went off after him, leaving their father Zebedee in the boat with the hired hands.

Jesus' Teaching Has Authority

²¹And they enter into Capernaum, and having gone straight into the synagogue on the Sabbath, he began to teach. ²²And they were amazed at his teaching, because he was teaching them as one having authority, and not like the Torah scholars.¹²

²³And right then there was a man in their synagogue who was in an unclean spirit. And he cried out, ²⁴saying,¹³ "What business do you have with us, Jesus, you Nazarene?¹⁴ Have you come to destroy us? I know who you are—the Holy One of God!"

²⁵And Jesus rebuked him, saying, "Be quiet and come out of him!" ²⁶And the unclean spirit shook him violently back and forth and came out of him, shouting very loudly.

²⁷And all were astonished, such that they were discussing it, saying, "What is this? A new teaching, with authority. He even commands the unclean spirits, and they obey him." ²⁸And immediately the report went out about him everywhere,¹⁵ in the whole region of Galilee.

Jesus Heals All in Capernaum

²⁹And as soon as they came out of the synagogue, they went into the house of Simon and Andrew, accompanied by James and John. ³⁰And Simon's mother-in-law was bedridden, burning a high fever, and right away they are telling him about her. ³¹And after approaching her and grasping her by the hand, he lifted her, and the fever left her, and she began to wait on them.

³²And when evening had come, when the sun had set,¹⁶ they were bringing to him all who had an illness, and those being tormented by demons. ³³Indeed the entire town was gathered at the door. ³⁴And he healed many who were ill with various diseases, and many demons he expelled; and he would not allow the demons to speak, because they knew him.

¹² **1:22** The corresponding Hebrew word to γραμματεὺς is סֹפֵר- sōppēr, active participle of sāpār, to write, to count, to number. The Latin Vulgate rendered it *scriba*, and in English it is traditionally translated 'scribe.' The original meaning was "writer; clerk; copyist," but after the captivity, it came to mean a member of the class of professional interpreters of the Jewish Law.

¹³ **1:24a** txt λεγων κ* B D W latt syr^{s,p} cop SBL TH ECM♦ // λεγων εα κ² A C E L Σ Φ Ψ syr^h Or TR RP ECM♦ // lac P⁴⁵ P⁸⁸ N P 064

¹⁴ **1:24b** Ναζωραῖος - Nazōraios. A Nazarene is someone from the town of Nazareth, just as a Houstonian is someone from the city of Houston. A Nazarene is not to be confused with a Nazirite, someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. The word Nazarene was sometimes derogatory, depending on who was saying it. Jews of Jerusalem and Judea looked down on people from Galilee as being not as pure in their Jewish blood or religion. Even someone from within Galilee, like the apostle Nathanael, looked down on Nazareth, John 1:46. Nazareth was quite close to Samaria. One way in which Jonah was a sign of Jesus was that they were both from the same home country. The prophet Jonah, son of Amittai, we read in 2 Kings 14:25, was from the town of Gath Hepher, which was at most one or two hills away from where Nazareth later was, if not the same hill. After the time of Jesus, his followers came also to be called "Notzri" by Jews who did not believe in him, a contemptuous epithet.

¹⁵ **1:28** txt ευθυς πανταχου εις B C L cop^{sa,ms} SBL TH ECM♦ // ευθυς πανταχη εις κ² // πανταχου εις W it^{b,e,q} pt // ευθυς εις A D E Σ Φ Ψ it^{aur,d,f,l} vg syr^{p,h} TR RP ECM♦ // εις κ* it^{ff,r1} syr^s ms // lac N P 064

¹⁶ **1:32** The people waited until the Sabbath was over.

Jesus Keeps Moving

³⁵And rising up very early, in the darkness, Jesus went outside and went off to a solitary place, and he was praying there. ³⁶And Simon and those with him hunted him down, ³⁷and found him, and they are saying to him, "Everyone is looking for you!"

³⁸And he says to them, "Let us go somewhere else,¹⁷ to the nearby villages, so I may preach there also. For that is why I have come."

³⁹And he went preaching in their synagogues in all of Galilee, and driving out the demons.

A Leper Healed Spreads the Word

⁴⁰And a leper comes to him, falling on his knees, and saying¹⁸ to him, "If you are willing,¹⁹ you can cleanse me."

⁴¹And filled with compassion,²⁰ he reached out his hand and touched him, and says to him, "I am willing. Be cleansed." ⁴²And immediately the leprosy went away from him and he was cleansed.

⁴³And he immediately thrust him outside, sternly admonishing him, ⁴⁴and saying to him, "See that you don't tell a thing to anyone. Only go show yourself to the priest, and offer the things Moses commanded for your cleansing, as a testimony to them."

⁴⁵But when he left he proceeded to speak out freely, and to spread the word around, with the result that Jesus could no longer enter a town openly, but stayed outside in deserted places. Yet people were still coming toward him from all directions.

Chapter 2

The Paralytic Lowered Through the Roof

¹And some days later, he entered again into Capernaum, and it was heard that he was home. ²And many gathered, so many that there was no room left, not even at the door; and he was speaking the word to them.

³Then *some* arrive, bringing to him a paralytic, carried by four. ⁴And not being able to get to him because of the crowd, they removed the roof where he was, and

¹⁷ **1:38** txt αλλαχου εις **κ** B C* L cop arm eth SBL TH ECM♦ // εις A D E W Σ Φ 064 **ⲙ** latt syr TR RP ECM♦ // lac N P

¹⁸ **1:40a** txt γονυπετων και λεγων **κ**¹ L it^{f,l,q} vg syr^{s,p} arm geo¹ TH ECM // γονυπετων λεγων **κ*** SBL // γονυπετων αυτον και λεγων A C Φ **ⲙ** syr^{h,pal} geo² goth TR RP // λεγων B // και λεγων D W // *hiant* N P.

¹⁹ **1:40b** txt οτι εαν θελης **κ** A it^q syr^h TR NA27 {} // Κυριε οτι εαν θελης B // οτι εαν θελης Κυριε Φ // Κυριε εαν θελης C L W // εαν θελης D // *hiant* N P.

²⁰ **1:41** txt σπλαγχνισθεις *rell.* TR RP TH ECM // οργισθεις D it^{a,d,ff²},r¹ (Diatessaron)* SBL // *omit* 169 505 508 1358 1866 it^b // *omit* σπλαγχνισθεις εκτεινας την χειρα αυτοου ηψατο και 783* and write σπλαγχνισθεις εκτεινας την χειρα αυτο in margin // *hiant* H N P. One explanation I have encountered for this variant is confusion from the similarity between the Aramaic words for these Greek variants. The UBS Textual Commentary says compare the Syriac words *ethrah am* "he had pity," with *ethra'em* "he was enraged"). *Ephraem in his commentary on Tatian's Diatessaron shows knowledge of the "enraged" variant, but all extant ancient Syriac versions read in support of "filled with compassion." Note: though MS 1358 omits both σπλαγχνισθεις and οργισθεις, it follows Byz in the words preceding it: ο δε ιησους in contrast to **κ** B D which have just και, and L has the Byz reading in a different word sequence.

when they had dug through, they lowered the pallet bed on which the paralytic is²¹ lying.

⁵And when Jesus saw their faith, he says to the paralytic, "Son, your sins are forgiven."

⁶And some of the Torah scholars were sitting there, and debating in their hearts, ⁷"Why does this fellow talk like this? He is blaspheming! Who can forgive sins but God alone?"

⁸And Jesus, knowing immediately in his spirit that they were debating like this inside themselves, says to them, "Why are you debating these things in your hearts? ⁹Which is easier to say to the paralytic: 'Your sins are forgiven,' or to say, 'Get up, take your bed and walk'? ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic, ¹¹"I say to you, get up, take your bed, and go to your house." ¹²And he stood up, and immediately took his bed *and* went out in front of them all, with the result that they were all astonished, and glorified God, saying, "We have never seen anything like this!"

A Tax Collector Joins Jesus

¹³And he went out, along beside the lake again. And the entire crowd came with him, and he was teaching them. ¹⁴And as he went along, he saw Levi son of Halphaeus sitting at the taxes post. And he says to him, "Follow me." And rising up, he followed him.

¹⁵And it comes about that Jesus is reclining at Levi's house, and many tax collectors²² and sinners were reclining with him and his disciples, for there were many who followed him. ¹⁶And when the Torah scholars of the Pharisees²³ saw that he was eating with sinners and tax collectors, they were saying to his disciples, "Why does he eat with tax collectors and sinners?"²⁴

²¹ **2:4** The imperfect is more properly rendered, "was lying." However, in English that sounds like he "used to be lying on it," and was no longer lying on the pallet at the time it is lowered.

²² **2:15** τελώνης - telōnēs; a combination of the words τέλος - télos for excise off the end tally, and the word ὠνέομαι - ōnéomai which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were bought by something like collection agencies. The telōnēs were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Therefore the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

²³ **2:16a** txtτων φαρισαίων "of the Pharisees" Ψ^{88} \aleph B L W it^b syr^{pal} cop^{sa} SBL TH ECM // και οι φαρισαιοι "and Pharisees" A C D E Σ Φ Π it^{a,aur,e,ff2,q,r1} vg syr^{p,h} m^{ss} eth arm TR RP // lac Ψ^{45} N P. Compare Luke 5:30.

²⁴ **2:16b** There is an ambiguity here involving the word ὅτι - hōti. This is because the original manuscripts did not have punctuation, accent marks, or spaces. This word could have been one word, ὅτι, or two, ὅ τι. The former would mean the same as quotation marks, meaning that what immediately follows it is the first word of a direct quote; and the latter would be an interrogative and mean something like "why." Debrunner, §300(2), says this last is Markan, and Bauer, p. 587, beginning of heading 4, says it is doubtful for all the N.T. Later manuscripts, and even Codex Sinaiticus, read διὰ τί or διατί instead of ὅτι, either to clarify the ambiguity, or to harmonize Mark with the Matthew and Luke accounts. It was characteristic of Septuagint Greek that ὅ τι mean "why." As for me I agree with Bauer, that ὅ τι is not used by Mark meaning "why," and since the manuscript evidence points to ὅτι being the correct reading, I interpret it as a quotation mark.

¹⁷And hearing, Jesus says to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Jesus Questioned About Fasting

¹⁸And the disciples of John and the Pharisees were fasting. And they come and say to him, "How is it that the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?"²⁵

¹⁹And Jesus said to them, "Are the members of the bridegroom's party able to fast while the bridegroom is with them? So long as they have the bridegroom with them, they are not able to fast. ²⁰But the days will come when the bridegroom is taken away from them, and then, in that day, fast they will.

²¹"No one sews a piece of unshrunk cloth onto an old garment. For then, what filled it up pulls away from it, the new from the old, and a worse tear occurs. ²²And no one puts new wine into old wineskins. For then, the wine will burst the wineskins, and the wine is ruined, along with the wineskins. Rather, new wine is put into new wineskins."

Man Over the Sabbath

²³And it came about during a Sabbath that he was passing through the grainfields, and his disciples began to practice a custom, plucking the heads.²⁶ ²⁴And the Pharisees said to him, "Look! Why are your disciples doing what on the Sabbath is not permissible?" ²⁷

²⁵And he says to them, "Have you never read what David did, when he and those with him were in need and hungry? ²⁶In the account about Abiathar the high priest,

²⁵ **2:18** The verb "fast" here is in the present linear. This could mean habitual action, repetitive action, or on the other hand, it could mean what was happening right now, presently going on. Are they questioning why they are not fasting right now in this instance? Or why they never are in the habit of fasting? Opinions are split. I take the cue from verse 19, that as long as Jesus was with them, they were not fasting at all. In other words, it was not just that one occasion that they were not fasting.

²⁶ **2:23** The phrase translated 'began to practice a way' here is ἤρξαντο ὁδὸν ποιεῖν, which, using the most frequently translated English words, (the "lexical glosses") would be, 'began to make or do a way or path.' See the endnote discussing the difficulties and possibilities of translation. As for the "plucking of the heads," this was the allowable Jewish practice of "plucking the heads," of Deuteronomy 23:25, "If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." Still, this practice was not allowed on the Sabbath day. The Mishnah and Tradition of the Elders forbade: "MISHNA II: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor— forty less one."

<http://www.jewishvirtuallibrary.org/jsource/Talmud/shabbat7.html>

²⁷ **2:24** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

he entered²⁸ the house of God and ate the bread of offering, which was not permissible to eat, except for the priests, and he gave also to those who were with him."²⁹

²⁷Then he said to them, "The Sabbath came about because of humankind, and not³⁰ humankind because of the Sabbath.³¹ ²⁸Consequently, the Son of Man is lord also of the Sabbath."

Chapter 3

¹And again he went into a synagogue. And a man was there who had a shriveled hand. ²And they were watching him carefully whether he would heal him on the Sabbath, so that they might accuse him.

³And he says to the man with the shriveled hand, "Stand up into view."

⁴And he says to them, "Is it permissible on the Sabbath to do good or do evil, to save life or destroy it?" But they were not speaking.

⁵And after looking around at them with anger, deeply distressed at the hardness of their hearts, he says to the man, "Stretch out your hand." So he stretched it out, and his hand was restored.³² ⁶And the Pharisees went out and immediately began to conspire against him with the Herodians,³³ how they might kill him.

²⁸ **2:26a** εισηλθεν B D it^{d,r,t} // πως εισηλθεν ℘⁸⁸ ⋈ A C E L W Σ Φ 064 vg syr cop TR RP SBL TH ECM // και εισηλθεν it^a // lac ℘⁴⁵ N P 072. The fact that it is strange that B and D agree against all other uncials, may indicate that the presence of πως is a harmonization to Matthew (Weiss, Textkritik p. 170). A couple dozen Bible translations omit πως such as: NIV, TNIV, NRSV, NLT, CEB, CJB, ERV, EHV.

²⁹ **2:26b** Notice that Jesus does not deny they were violating the Sabbath, doing something that was unlawful to do on the Sabbath. He admitted that it was unlawful, by comparing it to something David did that was unlawful. Similar to what Jesus said in another place, "Something greater than the temple is here," so also now, "something greater than the Sabbath is here." Gathering even a very small amount of food on the Sabbath day, was unlawful to do. See the instructions on gathering the manna, in Exodus 16:21-30, "Morning by morning they gathered it, each as much as he could eat...On the sixth day they gathered twice as much bread, two omers apiece...This is what Yehovah has commanded: 'Tomorrow is a day of solemn rest, a holy sabbath to Yehovah; bake what you will bake, and boil what you will boil, and all that is left over, lay by to be kept till the morning.' ... 'Six days you shall gather it; but on the seventh day, which is a Sabbath, there will be none. ...See! Yehovah has given you the Sabbath, therefore on the sixth day he gives you bread for two days; remain every man of you in his place, let no man go out of his place on the seventh day.'"

³⁰ **2:27a** txt και ουχ ⋈ B C* L Σ 064 it¹ vg syr cop eth SBL TH ECM // ουχ A C³ E Φ it^{b,f} arm TR RP // omit και ουχ W // omit το σαββατον δια τον ανθρωπον εγενετο ουχ ο ανθρωπος δια το σαββατον D // lac ℘⁴⁵ N P 072

³¹ **2:27b** God rested, i.e., stopped working when he had created man. He rested *because* he had created man. He created humankind on the sixth day, and therefore he from that day forward did no more work of creation (Gen. 2:3), because humankind was created. For the creation of mankind was the pinnacle of creation, the climax of creation, the end, the goal. See my treatise entitled, "What is Sabbath?" The rendering, "The Sabbath was made for humankind, and not humankind for the Sabbath," is possible, but not Markan use of the words διά nor of γίνομαι. That is, Mark nowhere else uses the word 'dia' as meaning 'for,' and he nowhere else uses the word 'ginomai' as meaning 'create.'

³² **3:5** txt omit ⋈ A B C* D P W Σ Φ it^{e,f,ff²,i,q} vg syr^{p,h} cop^{sa} arm eth arab goth SBL TH ECM // +ος η αλλη it^{a,b} syr^s // +υγιης ος η αλλη E L (syr^{pal}) TR RP // lac ℘⁴⁵ N 064 072. The corrector of C, C³, is dated 9th century, and I am listing only 8th century witnesses and earlier.

³³ **3:6** The Herodians were neither a religious sect nor a political party, but people with a certain attitude and outlook, Jews of influence and standing who supported the Herodian rule, and hence also that of the Romans, by whose authority the Herodian dynasty was maintained. In such allegiance they were definitely in the minority, for most Palestinian Jews were strongly opposed to that regime. In the gospels the Herodians are mentioned as enemies of Jesus, once in Galilee (Mark 3:6; Diatess. 8:23), and again at Jerusalem (Matt. 22:16; Mark 12:13; Diatess. 26:1).

The Thronging Crowds Endanger Jesus

⁷And Jesus departed with his disciples to the lake, and a great multitude from Galilee followed. ⁸And from Judea and from Jerusalem, and from Idumea and beyond the Jordan, and the vicinity of Tyre and Sidon also, a great multitude, hearing what things he was doing, came to him. ⁹And he told his disciples that a boat should be kept handy for him, because of the crowd, in case they should crush him.³⁴ ¹⁰For he had healed many, with the result that everyone who had a disease would charge upon him, in order to touch him. ¹¹And whenever the unclean spirits saw him, they would fall down before him and cry out, saying, "You are the Son of God!" ¹²And he would strongly warn them not to make him known.

The Twelve Apostles

¹³And he goes up into the mountain, and calls to him those he wanted, and they came to him. ¹⁴And he appointed twelve,³⁵ that they might be with him, and that he might send them out to preach, ¹⁵and to have authority to drive out the demons.

¹⁶And³⁶ to Simon, he added the name Peter; ¹⁷and James the son of Zebedee, and John the brother of James, and to them he added a name: Boanerges, which means Sons of Thunder; ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Halpaeus,³⁷ and Thaddaeus, and Simon of Cana,³⁸ ¹⁹and Judas of Kerioth,³⁹ the very one who betrayed him.

³⁴ **3:9** See the endnote about this passage, entitled "Mark 3:9."

³⁵ **3:14** txt δωδεκα ινα ωσιν A C² D E L P Σ Φ Ξ it^{b,e,f,q} syr^{s,p,h} cop^{sams} arm geo² TR RP SBL TH♦ ECM // ινα ωσιν δωδεκα a,aur,d,ff²,i,l,r¹,t vg Aug // δωδεκα ους και αποστολους ωνομασεν ινα ωσιν (Lk 6:13) Ξ B syr^{hmg} cop^{samss} geo^{2A} eth TH♦ // ους και αποστολους ωνομασεν δωδεκα ινα ωσιν C* // δωδεκα μαθητας ινα ωσιν μετ αυτου ους και αποστολους ωνομασεν W geo¹ // lac Ɔ⁴⁵ N 064

³⁶ **3:16** txt και επεθηκεν ονομα τω σιμωνι πετρον C² L W TH♦ ECM // και επεθηκεν τω σιμωνι ονομα πετρον A E P Σ Φ Ξ lat syr arm geo TR RP // και επεθηκεν σιμωνι ονομα πετρον D // και εκποιησεν τους δωδεκα και επεθηκεν ονομα τω σιμωνι πετρον Ξ B C* cop^{sams} SBL TH♦ // πρωτον σιμωνα cop^{samss} // lac Ɔ⁴⁵ N 064

³⁷ **3:18a** txt 'Αλφαιου SBL ECM // 'Αλφαιου TR RP TH. Genitive of 'Αλφαίος, ό; Heb.: אֶלְפַי (Halpai). The original Hebrew name starts with the letter Het, an "h" sound. The SBL and ECM texts reflect this h sound, and the others do not. Re: the transliteration of foreign words into Greek, see, BDF § 39 (3) **Laryngeals and Gutturals.** "...The question of where to use smooth or rough breathing with the initial sound is insoluble; it seems reasonable to employ smooth breathing for Ξ and Ɔ and rough breathing for π and Π, as Westcott-Hort have done. Yet it is to be hoped that future editions will follow Lagarde, Rahlfs, and the Göttingen editions of the LXX which omit both accents and breathing in proper names and other transliterations wherever absence of terminations and inflection indicate that no Grecizing was intended (Katz)." The Robinson-Pierpont text in Luke 2:36, however, retains the rough breathing in Ἄννα, Hebrew הַנַּחַח (Hannach), but the TR and TH say Ἄννα.

³⁸ **3:18b** txt καναναιον Ξ B C D L^{vid} W latt cop^{sams} TH SBL ECM // κανανιτην A E Σ Φ Ξ cop^{samss}? TR RP // lac Ɔ⁴⁵ N P 064. BDAG: "Κανανίτης, ου, ό man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; από κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναίος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναίος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Κανανίτης (G2581) is derived from Καν' kan-naw', "Jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Χανααν; Canaanite: Χαναανίων (Genesis 10:18) Χαναανίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναανία. The KJV is incorrect rendering the word

Jesus Thought to be Out of His Mind

²⁰And he goes into a house, and once again a crowd gathered, such that they were not even able to eat bread. ²¹And when they heard, his relatives set out to go and take custody of him; for they were saying, "He is out of his mind." ⁴⁰ ²²And the Torah scholars who had come down from Jerusalem said, "He has Baal-zibbul,"⁴¹ and, "By the prince of demons he drives out the demons."

²³And calling them to him, he spoke to them in parables: "How can Satan drive out Satan? ²⁴And if a kingdom is divided against itself, that kingdom cannot stand; ²⁵and if a house is divided against itself, that house will not be able to stand. ²⁶And if Satan has stood up against himself and was divided, he cannot stand; he has met his end. ²⁷But in fact, no one can enter the house of a strong man to steal his stuff unless he first ties up the strong man, and then, he may plunder his house.

²⁸"Truly I tell you, there will be children of humankind being forgiven of all sin, and of all blasphemy, no matter how they blaspheme, ²⁹except that whoever blasphemes the Holy Spirit will have no forgiveness ever, but is guilty of an eternal sin." ³⁰(*He said this* because they were saying, "He has an unclean spirit.")

Jesus' Mother and Brothers

³¹And his mother and brothers arrive, and standing outside, they sent *word* to him, summoning him. ³²And the crowd was sitting around him, and they say to him, "Behold, your mother and brothers⁴² are wanting you outside."

κανανιτης here as "Canaanite." The bottom line is that both Greek textual variants apparently mean "someone from Cana," although the first listed variant, καναναιον, is said by some scholars to be from the Aramaic for "zealot." The Zealots were described by Josephus as the "fourth philosophy" among the Jews (*Jewish War*, II. viii.1; *Antiquities*, XVIII.i.1 and 6; the first three being the Pharisees, Sadducees and the Essenes) was founded by Judas the Galilean, who stirred up a rebellion against the Romans in A.D. 6 (Acts 5:37). The Zealots opposed the payment of tribute by Israel to a pagan emperor on the ground that this was treason against God, Israel's true King. In religious beliefs they agreed with the Pharisees, and in spirit they revived the zeal shown by Mattathias and his sons during the Maccabean uprising. Though the rebels were defeated and Judas was killed, members of his family continued to keep alive the aspirations for liberty and independence. That Jesus had a Zealot in his apostolic band, as well as, in contrast, another who had been a former tax collector for the hated Romans, is an illuminating commentary upon the breadth of his appeal to persons of the most diverse backgrounds. (From *THE NEW TESTAMENT, Its Background, Growth, and Content*, by Bruce M. Metzger; Abingdon Press, 1987; pp. 44-45)

³⁹ **3:19** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words אִישׁ קֶרְיֹוֹת, 'ish qəriyyôṭ, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

⁴⁰ **3:21** The Greek word, ἐξίστημι - exístēmi, is used here the same way as in II Corinthians 5:13, where it is used as an antonym of 'sane.'

⁴¹ **3:22** txt Βεελζεβούλ & A C D L W Φ it vg^{mss} syr^h cop^{sa} TR RP SBL TH ECM // Βεεζεβούλ B // Βεελζεβούβ vg syr^{s,p}. The KJV and NKJV read Beelzebub, even though the Textus Receptus and the Greek manuscripts do not read so. The spelling Βεελζεβούβ - Beelzeboúβ would represent the Hebrew זְבוּב בַּעַל - ba'al zəbūb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl זְבוּל בַּעַל ba'al zəbūl would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

⁴² **3:32** txt omit & B C L W Σ Φ 064 pm lat syr cop^{sa} TR SBL TH ECM // και αι αδελφαι σου A D E pm it vg^{mss} syr^{hmg} RP // lac 45 N P Ψ

³³And answering them he says, "Who are my mother and brothers?" ³⁴And looking around at the ones sitting around him in a circle, he says, "Behold my mother and my brothers. ³⁵For whoever does the will of God, that one is my brother and sister and mother."

Chapter 4

The Parable of the Sower

¹And he began to teach beside the lake again, and a very large crowd collects around him, such that he boards a boat to sit on the lake, and all the crowd was on the land up to the water's edge.

²And he taught them many things by parables, and in his teaching said to them: ³"Listen! Behold, the sower went out to sow. ⁴And it came about in the process of sowing that some *seed* fell beside the way, and the birds came and ate it up. ⁵And other *seed* fell on the rocky *place*, where it did not have much soil, and it sprang up immediately, because it had no depth of soil. ⁶And when the sun arose, it was scorched, and it dried up, because it had no taproot. ⁷And other *seed* fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. ⁸And others fell into good soil, and came up, grew, and produced, thirtyfold,⁴³ and sixtyfold, and a hundredfold."

⁹And he said, "Whoever has ears to hear, hear."

The Parable of the Sower Explained

¹⁰And when he was alone, those around him together with the Twelve were asking him *about* the parables.

¹¹And he told them, "To you the mystery of the kingdom of God has been given, but to those outside, all things are in parables, ¹²so that:

'Though seeing, they will look,
and not perceive,
and though hearing, they will listen,
and not understand;
lest they turn, and be forgiven.' "⁴⁴

¹³And he says to them, "You don't understand this⁴⁵ parable? How then will you understand any parable? ¹⁴The sower is sowing the word. ¹⁵And the ones beside the way where the word is sown, these are those who when they hear, immediately comes Satan and takes away the word that was sown in them.⁴⁶ ¹⁶And likewise, the ones sown on the rocky places, these are those who when they hear the word, they

⁴³ **4:8** Some manuscripts ἐν... ἐν... ἐν..., (one... one... one...), and others, ἐν... ἐν... ἐν... (in... in... in), also verse 20. UBS committee: "The reading that predominates in the manuscripts is ἐν, whether accented ἐν or ἔν. In favor of the latter is the probability that underlying the variants was the Aramaic sign of multiplication ('-times' or '-fold'), ܐܝܝܢ, which is also the numeral 'one.'" (That is, "echad.")

⁴⁴ **4:13a** Isaiah 6:9-10 The phrase, "lest they turn, and be forgiven," means that God's intention was to prevent them from turning and being forgiven.

⁴⁵ **4:13b** This does not make much sense without knowing from Luke's account that the disciples asked him the meaning of the parable of the sower specifically. (Luke 8:9; Diatess. 11:40)

⁴⁶ **4:15** ἐν αὐτοῖς "in them" ⲛ Ⲉ Ⲙ ⲥ ⲗ ⲥⲣⲏⲙⲃ ⲐⲘ ⲈⲘ Ⲙ // εἰς αὐτοὺς "in them" B W SBL // ἐν ταῖς καρδίαις αὐτῶν "in their hearts" D E Σ Φ ⲙ ⲗⲏ ⲗⲏ ⲗⲏ ⲗⲏ // ἀπο τῆς καρδίας αὐτῶν "from their hearts" A it¹ // lac
ⲡ⁴⁵ N P Ψ

immediately receive it with joy. ¹⁷Yet they do not have a root in themselves, but are short-lived. When difficulty or persecution come because of the word, they quickly fall away. ¹⁸And others sown among thorns, these are those hearing the word, ¹⁹and the worries of this age, the seductiveness of wealth, and the desires concerning other things, come in and choke the word, and it becomes unfruitful. ²⁰And the ones sown on the good soil, these are those who hear the word and embrace it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

You Determine How Much You Receive

²¹And he said to them, "Does the lamp exist⁴⁷ to be put under a bucket or under a bed? Is it not meant to be put on a stand? ²²For there is nothing hidden that is not meant to be made manifest, nor covered up but to come into view. ²³If anyone has ears to hear, hear."

²⁴And he said to them, "Consider carefully what you hear. In what size container you measure, it will be measured to you, and increased for you. ²⁵For whoever has, to him it will be given, and whoever has not, even what he has will be taken away from him."

The Parable of the Automatic Earth

²⁶And he said, "It is with God's kingdom the same way a human might scatter seed on the ground, ²⁷then may sleep and get up, night and day, and still the seed sprouts and lengthens; how, he does not know. ²⁸All by itself the earth bears fruit; first the grass, then the head, then the full kernel in the head. ²⁹And when the grain is ready, he immediately sends out the sickle, because the harvest has come."

The Parable of the Mustard Seed

³⁰And he said, "How may we compare the kingdom of God? Or in what parable shall we set it forth?⁴⁸ ³¹It is like a mustard seed, which when sown in the soil is smaller than all the seeds in the soil, ³²yet when it is sown, it grows, and becomes larger than all the vegetables, and makes branches big enough that the birds of the sky can dwell under its shadow."⁴⁹

⁴⁷ **4:21** The Greek says literally, "Does the lamp come to be put under a bucket..." This could also possibly be translated, "Is the lamp brought in to be put under a bucket..." It is my belief that the word of God frequently has double meanings intentionally. If we take this latter footnote rendering as the reading, then Jesus is saying that he is not telling the parables only to be never understood by anyone. And that we should, if we have a spiritual ear, listen carefully, and be encouraged that we can take from them. Thus with this latter reading, Jesus is the holder of the lamp. On the other hand, with the reading as I have it in the text of Mark, we the hearers, are the holders of the lamp. We should take our lamp out and use it. Jesus elsewhere tells us, "The eye is the lamp of the body." (Matt. 6:23; Luke 11:34) And in this case, we are not to worry that our eye is bigger than our stomach. We are encouraged to come and get it, and whatever size container we bring, God will fill it, and more. If you think he won't, then he won't. If you think he will, then he will. Why not be like the prophet Elisha, and ask, "Lord, give me a double portion of Elijah's spirit"? (2 Kings 2:9) And of Christ, it is said, "to him God gives the Holy Spirit without measure." (John 3:34) Be not one of those who shrink back in cowardice. For "those who conquer will inherit these things, and I will be their God and they will be my children. But as for the cowardly, the unbelieving, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their inheritance will be the lake that burns with fire and sulfur, which is the second death." Revelation 21:7-8

⁴⁸ **4:30** txt αυτην παραβολη θωμεν κ B C* L Or SBL TH♦ ECM // την παραβολην δωμεν W // παραβολη παραβαλωμεν αυτην A C² D E Σ 047 31 lat syr TR RP TH♦ // lac 45 N P Φ Ψ 064

⁴⁹ **4:32** This is very much like Daniel 4:12. And in Genesis 19:8, Lot took the two angels "under the shadow of his roof." The idea here is, in hot countries, a shadow is shelter from the sun, whereas rain is a very welcome thing to walk in uncovered. Where I am from, people would use umbrellas

³³And with many such parables he was speaking the word to them, as long as they were able to listen. ³⁴To the crowds,⁵⁰ he would not say anything without a parable; but in private with his disciples, he would explain everything.

Jesus Commands the Elements

³⁵That same day, when evening had come, he says to them, "Let's cross over to the other side."

³⁶And leaving the crowd behind, they take him along, just as he was, in the boat. Other boats also were with him.

³⁷And a great storm of wind is coming up, and the waves crashed into the boat, such that the boat is now filling up.

³⁸And he was in the stern, sleeping on the cushion. And they rouse him and say to him, "Teacher, doesn't it matter to you that we are perishing?"

³⁹And when he was awake, he rebuked the wind, and said to the sea, "Hush. Be still." And the wind died down, and there came a total calm.

⁴⁰And he said to them, "Why are you afraid? Have you still no faith?" ⁴¹And they were very much afraid, and saying to one another, "Who, then, is this, that even the wind and the sea obey him?"

Chapter 5

The Legion of Demons Near Gadara

¹And they went to the other side of the lake into the territory of the Gadarenes.⁵¹ ²And as he gets out of the boat, there met him out of the tombs a man in an evil spirit, ³whose abode was in the tombs, and no longer was anyone able to bind him with a chain, ⁴because he had often been bound hand and foot, only to have the chains burst apart and the leg irons broken, and no one had the strength to subdue him. ⁵And through all, night and day, among the tombs and in the hills, he was crying out and cutting himself with stones.

⁶And seeing Jesus from afar, he ran and fell down before him, ⁷and shouting with a loud voice, he says: "What business between you and me, O Jesus, you son of the Most High God? In the name of God, I beg you, do not torture me." ⁸For Jesus was saying to him, "Come out of the human, unclean spirit!"

⁹And Jesus questioned him: "What is your name?"

against the sun, not so much against the rain. This is especially true when "nesting," or in repose, like sitting at a spectator event, for an extended period of time in the sun- out come the umbrellas. This reminds me of Jonah 4:6-9, where Jonah also got shelter from the sun under a vegetable plant, of the cucumber or castor-bean variety. Recall also how God protects his people under the "shadow of his wings," Psalm 17:8; 36:7; 57:1; 63:7; Isaiah 34:15, etc.

⁵⁰ **4:34** The Greek does not have the words "the crowds" here, but only the dative plural article serving as pronoun. But it is referring back to the crowds mentioned in 4:1, as contrasted to how he would explain everything to the disciples when he was alone with them in private with them, 4:10, 34.

⁵¹ **5:1** txt Γαδαρηνῶν A C E Σ Φ Π syr^{p,h} Diatess^{syr} mss^{acc.} to Origen Dam TR RP TH♦ // Γερασσηνῶν N* B D it^{aur,b,d,e,f,ff2,i,l,q,r1} vg cop^{sa} mss^{acc.} to Origen; Tert Eus Jevencus SBL TH♦ ECM // Γεργεσηνῶν N² L syr^s arm eth geo Diatess^{arm} Or Epiph Thephylact Hesych // Γεργυστηνῶν W syr^{hmg} (Epiph Γεργεσθᾶν). Note that both syr^{p,h} read Gadarenes in all 3 synoptic gospels. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely. I am puzzled why any Bible translation would be content having different cities in different gospels in their version. I would settle on Gadarenes for all 3 gospels.

And he says to him, "Legion is my name, for we are many." ¹⁰And he begged him earnestly not to send them out of the area.

¹¹And on a hillside near there, a large herd of pigs was feeding, ¹²and they pled with him, saying, "Send us into the pigs, so that we may enter into them."

¹³And he allowed them. And coming out, the unclean spirits went into the pigs, and the herd, about two thousand, rushed down the steep bank into the lake, and were drowned in the lake.

¹⁴And those feeding them fled, and reported to the town and to the farms, and people came to see what it is that took place. ¹⁵And they come near to Jesus, and they see the demon-possessed man sitting, dressed and in his right mind, he who had had the legion, and they were afraid. ¹⁶And the ones who had seen how it happened to the demon-possessed man rehearsed it to them, also about the pigs. ¹⁷And they began to beg him to go away from their territory.

¹⁸And as he was stepping onto the boat, the man who had been demon-possessed was begging him that he might always be with Jesus. ¹⁹And he did not allow him, but says to him, "Go home to your people and report to them what things the Lord has done for you, and what mercy he has shown you." ²⁰And he left and began to proclaim in the Ten Cities what things Jesus had done for him. And all were amazed.

A Dead Damsel and a Sick Woman

²¹And when Jesus crossed back over to the other side, a large crowd had assembled for him, and he was beside the lake. ²²And one of the synagogue rulers comes, Jairus by name, and when he sees him he falls at his feet, ²³and pleads with him earnestly, saying, "My little daughter is at the point of death. *Oh*, that you might come and lay your hands on her, so that she may be healed and live." ²⁴And he went with him.

And a large crowd was following with him, and compressing around him. ²⁵And a woman was there with a flow of blood of twelve years, ²⁶and had suffered many things under many doctors and spent everything she had, and not been helped, but rather had moved toward the worse. ²⁷And she had heard the things about Jesus, and coming up behind in the crowd, she touched his garment, ²⁸for she was saying, "If I can touch even his clothes, I will be healed." ²⁹And immediately the source of her blood dried up and she knew by her body that she was healed of the scourge.

³⁰And Jesus, noticing immediately in himself that power was going out from him, turned around in the crowd *and* said, "Who touched my clothes?"

³¹And his disciples said to him, "You see the crowd pressing in together around you, and you say, 'Who touched me?'" ³²Yet he was still looking around to see the one who had done this.

³³The woman then, knowing what had happened to her, came and fell down before him, fearing and trembling, and told him all the truth.⁵² ³⁴And he said to her, "Daughter, your faith has healed you. Go with peace, and be free from your scourge."

³⁵While he was still speaking, they come from the synagogue ruler's, saying, "Your daughter has died. Why inconvenience the teacher any farther?"

⁵² **5:33** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean.

³⁶But Jesus, having overheard⁵³ the message being spoken, says to the synagogue ruler, "Don't be afraid; only believe."

³⁷And he did not allow anyone to come along with him, except Peter, James, and John the brother of James. ³⁸And they are coming into the house of the synagogue ruler, and he sees an uproar, and⁵⁴ weeping and much loud wailing. ³⁹And when he had come in he says to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." ⁴⁰And they laughed him to scorn.

Then, having put them all out, he takes the father of the child, and the mother, and the ones who were with him, and he goes in where the child was. ⁴¹And taking hold of the child's hand, he says to her, "Talitha, koum."⁵⁵ (which when translated is, "O little damsel, I say to you, stand up.") ⁴²And the damsel stood up immediately, and was walking (for she was twelve years of age). And they were stunned⁵⁶ with amazement. ⁴³And he was ordering them sternly that no one know this. And he said to give her something to eat.

Chapter 6

"No Boy We Knew Could Be a Prophet"

¹And he moved on from there, and comes into his home town, and his disciples are accompanying him. ²And when the Sabbath came, he proceeded to teach in the synagogue, and the many hearing were astonished, saying, "Where did this man get these things? Namely, what is this wisdom given to him? And⁵⁷ these miracles happening by his hands? ³Isn't this the carpenter, the son of Mary, and the brother

⁵³ **5:36** txt παρακουσας **Ν***^{2b} B L W it^e SBL TH ECM // ακουσας **Ν**^{2a} 0126 it^{b,d,ff²,i,l,q} vg syr^p cop^{sa} arm geo (Lk 8:50) // ακουσας τουτου D // ακουσας ευθεως N Σ it^a // ευθεως ακουσας A C E Φ Ψ syr^h TR RP // lac P syr^s

⁵⁴ **5:38** txt και κλαιοντας **Ν** A B C L N W Σ vg syr^{p,h} arm eth TR-scriv [AN] SBL TH ECM // κλαιοντας Φ TR-steph RP // κλαιοντων D // lac P

⁵⁵ **5:41** txt ταλιθα κουμ **Ν** B C L N Σ cop^{sa,bo} SBL TH⁺ ECM // ταλιθα κου_ Φ // ταλιθα κουμι A D E 0126 Ψ it^q vg eth arm Chrys TR RP TH⁺ // ταβιθα (Acts 9:40) W it^{a,r1} vg^{mss} // ραββι θαβιθα κουμι D // *tabea acultha chumhi* it^e // lac P Ψ 047 064. There have been two main explanations for the difference arising between κοῦμ and κουμι: (1) That this is apparently an effort on the part of later copyists to correct the masculine ending to the feminine. For without the i, it is the Aramaic imperative singular masculine form קוּם - qūm; with the i, it is the imperative singular feminine, קוּמִי - qūmī. But the masculine form was sometimes used as default, without reference to the gender of the person being addressed. And according to Dalman both forms came to be pronounced alike, because of the phonological phenomenon of a final vowel weakening when it follows a stressed syllable and strong consonant: the final i sound of the feminine imperative falling away because of its position following the stressed penult. See G. A. Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*, 2te Aufl. (Leipzig, 1905), p. 266, n. 1. And (2), the other explanation of the difference in forms is that it is a dialectal difference: the form without the final i was the Mesopotamian form, and the form with the final 'i' was the Palestinian Aramaic form. See J. Wellhausen.

⁵⁶ **5:42** txt εκστασει **Ϸ**⁴⁵ A N W Σ Φ Ψ it^{a,b,e,l} vg syr^{p,h} mss arm TR TH RP // ευθυσ εκστασει **Ν** B C L cop^{samss} SBL ECM // παντες εκστασει D it^{d,f,ff²,i,q} cop^{samss}

⁵⁷ **6:2** txt και αι δυναμεις ... γινόμεναι (ptcp pres mid) **Ν*** B geo SBL ECM // και δυναμεις ... γινόμεναι L // και αι δυναμεις αι ... γινόμεναι **Ν**¹ // ινα και δυναμεις ... γίνωνται (pres mid subj) D it^{(b),d,ff²} syr^{(h),pal} arm // ινα και δυναμεις ... γίνονται C* // ινα δυναμεις ... γίνωνται it^{i,q,r1} syr^p // και δυναμεις ... γίνονται (3rd pl pres ind) A C² E W Φ it^{a,aur,e,l} vg RP // και αι δυναμεις...γείνονται TH // και αι δυναμεις ... γίνονται N Σ // οτι και δυναμεις ... γίνονται TR // οτι δυναμεις ... γίνονται it^f // lac P. It is a Hebraism to use και, "and," for "that," and this may explain the rendering of the Greek και as *ut* or *quod* in the Old Latin mss. indicated. That is, the translators of the Greek into Latin were aware of this potential Hebraism, and interpreted this as "And what is this wisdom given to him, **such that** these miracles happen by his hands?" See also the Peshitta, which renders it this way. Or, perhaps the Latin and Syriac translators saw this και as an expegetical one, as in BDF § 442(9).

of James, Joseph, Judas and Simon? Aren't also his sisters here with us?" And they were offended by him.

⁴And Jesus said to them, "A prophet is not without honor, except in his home town and among his relatives, and in his house."

⁵And he was never able⁵⁸ to do any miracles there, except lay his hands on a few sick people; he did heal those. ⁶And he was amazed at their unbelief.

Jesus Sends Out the Twelve

And he went around the villages in a circuit teaching. ⁷And calling the Twelve to him, he began to send them out two by two, and he gave them authority over the unclean spirits, ⁸and he gave orders to them: that they should take nothing for the trip except a staff only; no bread, no bag, nothing in the money belt, ⁹but only the sandals already tied on; also not to put on two tunics.

¹⁰And he further said to them, "Wherever you enter into a house, there stay up until when you leave that place. ¹¹And whatever place does not receive you nor will they listen to you, leaving there, shake off the dust under your feet, as a testimony to them."⁵⁹

¹²And going forth, they proclaimed that *people* should repent. ¹³And many demons they expelled, and many sick ones they anointed with oil and healed.

John the Baptizer Beheaded

¹⁴And Herod the king heard, for his name had become well known, that⁶⁰ some were saying,⁶¹ "John the Baptizer has been raised from the dead; that is why miraculous powers are at work in him."

¹⁵But others were saying, "He is Elijah."

And still others were saying, "He is a prophet, as though one of The Prophets."

¹⁶But when Herod heard this, he kept saying, "John, the man I beheaded, has been raised from the dead!"

¹⁷For Herod himself, sending *orders*, had seized John and bound him in prison, because of Herodias his brother Philip's wife, whom he had married. ¹⁸For John had been saying to Herod, "It is not permissible for you to have your brother's wife." ¹⁹And Herodias had been maintaining a grudge against him, and was wanting to kill him, and could not, ²⁰for Herod feared John, knowing him to be a righteous and holy man, and he protected him. And when he listened to him, he had much difficulty,⁶² yet heard him gladly.

⁵⁸ **6:5** In the Greek this verb is in the imperfect tense, that of past time, and continuous or habitual aspect of action.

⁵⁹ **6:11** The sentence Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῆ πόλει ἐκείνῃ found here in **Π** it^{a,f,q} syr^{p,h} is absent in **ℵ B C D L W lat syr^s cop^{sa}** and the editors of the UBS/ECM consider it a later harmonization to Matthew 10:15.

⁶⁰ **6:14a** Greek: καὶ, for ὅτι - hōti, "that." A colloquialism drawn from Hebrew. See also 15:25 in the Greek.

⁶¹ **6:14b** txt ελεγον B W it^{a,b,d,ff2} vg^{mss} cop^{sams} Aug SBL ECM // ελεγοσαν D // ελεγεν **ℵ A C E L N Σ itaur,f,i,l,q,r1** vg syr^{s,p,h,pal} cop^{samss} arm eth geo¹ ps-Justin^{vid} TR TH RP // ειπεν τοις παισιν αυτου (Mt 14:2) **Φ** // omit geo^B // lac **℥⁴⁵ P**. (There is some uncertainty what the reading of N is.) With the Byzantine reading, there is a senseless repeat of v. 14 in v 16.

⁶² **6:20** txt ηπορει **ℵ B L cop^{sa} SBL TH ECM** // ηπορειτο W // εποιει A C D E N Σ **Φ Π** latt syr^{s,p,h,pal} eth geo¹ TR RP // α εποιει arm // lac **℥⁴⁵ P**

²¹And a suitable day came, when Herod in his birthday celebration made a supper for his courtiers, and the chiliarchs,⁶³ and the prominent of Galilee. ²²And when the daughter of the said Herodias⁶⁴ came in and danced, and pleased⁶⁵ Herod and those reclining with him, the king said to the girl, "Ask me anything you want, and I will give it to you." ²³And he swore to her, "Whatever you ask for, I will give it to you, up to half my kingdom."

²⁴And going out, she said to her mother, "What shall I ask for?"

And she said, "The head of John the Baptizer."

²⁵And she went in at once to the king with speed, saying this request: "I wish that you would give to me right now the head of John the Baptizer on a platter."

²⁶And the king became greatly distressed. He did not want to refuse her, because of the words of oath and those reclining. ²⁷And the king immediately gave orders to bring his head, sending an executioner. And he went, and beheaded John in the prison, ²⁸and brought his head on a platter and gave it to the girl. And the girl gave it to her mother. ²⁹And when his disciples heard, they came and took his corpse and laid it in a tomb.

Jesus Feeds the Five Thousand

³⁰And the apostles are collecting around Jesus, and they reported everything to him, what⁶⁶ they had done, and what they had taught. ³¹And he says to them, "Come by yourselves to a remote place and rest a little." For those coming and going were many, and they did not even have opportunity to eat.

⁶³ **6:21** Commanders of a thousand; the military leaders of one cohort each. The cohort was a thousand only when counting the reserves, and usually about 600 men.

⁶⁴ **6:22a** txt θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος "daughter of Herodias herself" (see v. 24) A C E N (W omit τῆς) Σ Φ it^{a,d,ff2,i,l,q,r1} vg syr^h TR SBL TH RP // θυγατρὸς αὐτοῦ Ἡρωδιάδος "his daughter Herodias" Ɀ B D L (arm) ECM // θυγατρὸς τῆς Ἡρωδιάδος it^{aur,f,l} syr^{s,p,pal} cop^{sa} eth geo. There at first appears to be some disagreement between Josephus, Mark, Matthew and Luke (or the copyists thereof) about Herod's family tree. For example, who was Herodias' first husband? Some mss of Matthew follow the early mss of Mark on that question, while others are changed to agree with Josephus. Compounding all this is how broadly words such as father, son, brother, and daughter were used (for example, "daughter" could also mean niece or granddaughter). But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was Mariamne II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or *Antiquities* book 18, chapter 5, secs. 136-137). So if it was Salome that danced for Herod Antipas, she was both his half-niece and step-daughter. Both niece and step-daughter would be a not-unheard-of use of the word daughter. But, the earliest manuscripts of Mark say, "his daughter Herodias." If Herod Antipas had another daughter, whether by Herodias or otherwise, such a daughter is not mentioned anywhere else. In summary, then, though the earliest Greek manuscripts say "Herod's daughter Herodias," some translations dated just as early (Sinaitic and Curetonian Syriac, Bohairic Coptic, and Gothic, all 4th century) or earlier (Sahadic Coptic, 3rd century) than those Greek manuscripts, read, "Herodias' daughter," as does also Tatian's Diatessaron. Because of the combined testimony of these witnesses along with Josephus, I am confident that the dancer in question was Salome, the daughter of Herod's wife Herodias.

⁶⁵ **6:22b** txt και ἀρεσασθῆς Ϙ⁴⁵ A D N W Σ Φ Ψ lat TR SBL TH RP // ἠρεσεν Ɀ B C* L it^{ff2} ECM // lac P

⁶⁶ **6:30** txt παντα Ϙ⁸⁴ Ɀ B C D E L N Σ vg syr^p cop arm eth SBL TH ECM // παντα και A W Φ Ψ syr^h TR RP // lac Ϙ⁴⁵ P

³²And they went away in a boat by themselves to a remote place. ³³And many saw them leaving and knew,⁶⁷ and ran together there on foot from all the towns and arrived ahead of them.⁶⁸

³⁴And getting out he saw the large crowd, and felt compassion for them, because they were like sheep not having a shepherd, and he began to teach them many things.

³⁵And now as an advanced hour comes, his disciples approached him *and* said, "The place is remote, and it's now an advanced hour. ³⁶Dismiss them so they may go into the surrounding farms and villages and buy for themselves something to eat."⁶⁹

³⁷But he in answer said to them, "You give them something to eat."

And they say to him, "Are we to go and buy two hundred denarii⁷⁰ of loaves of bread and give it to them to eat?"

³⁸And he says to them, "How many loaves do you have? Go see."

And finding out, they say, "Five, and two fish."

³⁹And he instructed them to get all to recline in dining fellowships⁷¹ on the green grass. ⁴⁰And they reclined, in groups of a hundred and in groups of fifty. ⁴¹And taking the five loaves of bread and the two fish, and looking up to heaven, he blessed⁷² and broke the loaves of bread and gave to the disciples to set before the people. The two fish also he divided for all.

⁴²And they all ate and were satisfied, ⁴³and they picked up twelve large baskets⁷³ full of fragments *from the loaves of bread*, and from the fish. ⁴⁴And there were five thousand⁷⁴ men eating the loaves.

⁶⁷ **6:33a** txt πολλοι B D W f¹ lat cop^{samss} SBL TH♦ ECM♦ // αυτους πολλοι X A L N Σ it^{f,q} syr^{s,(p,h)} cop^{samss} TH♦ ECM♦ // αυτον πολλοι Φ TR RP // αυτον f¹³ // lac P⁴⁵ P⁸⁴ C P

⁶⁸ **6:33b** txt omit X B L W 0187 lat syr cop SBL TH ECM // και συνεδραμον προς αυτον A // και συνηλθον αυτου D it^b // και συνηλθον προς αυτον P^{84vid} N Σ Φ Π TR RP // lac P⁴⁵ C P

⁶⁹ **6:36** txt τι φαγωσιν P⁴⁵ B L W it^{a,d,ff2,i} vg syr^s (cop) SBL TH ECM // τι φαγειν D // βρωματα τι φαγωσιν X // αρτους τι γαρ φαγωσιν ουκ εχουσιν P^{84vid} A N Σ Φ Π it^{f,q} syr^{p,h} TR RP // lac C P

⁷⁰ **6:37** About 8 months of a man's wages

⁷¹ **6:39** Greek: "Get all to recline συμπόσια συμπόσια – sympōsia sympōsia...And they reclined πρασιαί πρασιαί – prasiaí prasiaí." That is, "Get them to recline messparty messparty; and they reclined group group...by hundreds and by fifties." The 'symposia' are in the accusative case; 'prasiai's in the nominative. This is an example of 'distributive doubling,' a vulgarism, and probably a Hebraism. Now notice the variety of words for dining groups; Some see this as typical of Mark, in choosing very particular words around the leitmotif of bread and eating.

⁷² **6:41** The Greek word is εὐλογέω – eulogéō. There is an ambiguity here as to whether Jesus blessed heaven, or blessed the loaves. On the whole, Biblically speaking, it is more likely that he "blessed heaven (God) for the loaves." In other words, he said good words about God and to God for supplying the loaves. But the ambiguity remains: compare John 6:11, where εὐχαριστέω – eucharistéō, the word for "giving thanks" is used, and it is clear that Jesus is thanking God, whereas on the other hand in Luke 9:16, the Greek is clear that Jesus blessed *them*, that is, the loaves and the fish. Paul says in Romans 14:6 that all food is clean if the eater gives thanks to God for it; thus in a sense the food is blessed by reason of the giving thanks. See also I Timothy 4:4-5, all food is sanctified if by prayer.

⁷³ **6:42** κόφινος a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς. A κόφινος was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

⁷⁴ **6:44** txt omit P⁴⁵ A B D L N W Σ Φ vg syr RP SBL TH ECM // ως X // ωσει TR // lac C P. The Sahidic Coptic and the Ethiopic translations say "more than five thousand."

⁴⁵And he immediately told his disciples to get into the boat and go on ahead of him to the other side to Bethsaida, while he would dismiss the crowd. ⁴⁶And after saying farewell to them, he went away into the hills to pray.

Jesus Walks on the Water

⁴⁷And after evening had come, the boat was in the middle of the lake, and he was alone on the land. ⁴⁸And about the fourth watch⁷⁵ of the night, when he saw⁷⁶ them being sorely taxed in the process of rowing, because the wind was against them, he goes toward them, walking on the lake, and was intending to pass them. ⁴⁹But when they saw him walking on the lake, they thought it was a ghost, and cried out. ⁵⁰For they all saw him, and were disturbed by it.

But he immediately talked with them, and he is saying to them: "Take courage! It is I. Don't be afraid."

⁵¹And he went up into the boat with them, and the wind stopped. And they were very much, extremely stunned within themselves.⁷⁷ ⁵²For they had not learned from the incident of⁷⁸ the loaves of bread; their hearts had become hardened.⁷⁹

⁵³And crossing over, they came ashore at⁸⁰ Gennesaret and anchored. ⁵⁴And as soon as they got out of the boat, *people* recognized him and ⁵⁵ran around that whole region, and those who had invalids began to carry them around on pallets to where they heard that he was. ⁵⁶And wherever he would go, into villages, or into towns, or into countryside, they would place the invalids in the plazas, and the invalids would implore him that they could just touch even the tassel of his cloak. And they were being healed, as many as touched⁸¹ him.⁸²

Chapter 7

Clean and Unclean

¹And the Pharisees and some of the Torah scholars are coming from Jerusalem *and* gathering toward him, ²and they see that some of his disciples are eating bread

⁷⁵ **6:48a** Between 3 a.m. and 6 a.m.

⁷⁶ **6:48b** txt ιδων & B D L W it^{a,b,f,ff²,q} vg cop SBL TH ECM // ειδεν & ⁴⁵A E N (Σ Φ ιδεν) ιι (iti) syr^{p,h} arm eth TR RP // lac C P. The first reading = "when he saw," the second "he saw."

⁷⁷ **6:51** txt λιαν εκ περισσου εν εαυτοις εξισταντο SBL // λιαν εν εαυτοις εξισταντο ECM+ // λιαν εν εαυτοις εξισταντο TH // λιαν εκ περισσου εν εαυτοις εξισταντο και εθαυμαζον TR RP ECM♦.

⁷⁸ **6:52a** οὐ συνήκαν ἐπὶ τοῖς ἄρτοις (not understood upon the loaves). The verb generally means 'understand,' but in all other cases where it is transitive in the NT, its object is in the accusative case. Here it is coupled with the preposition 'upon,' and the word 'loaves' is in the dative case. So they "had not reached a state of understanding based upon the incident of the loaves" or, "they had not put two and two together by reflecting on the miracle of the loaves," or, "they were not any wiser because of the loaves." Indeed, since they did not learn from this incident, Jesus put them through it again, soon afterward, with the feeding of the four thousand. And still, even after that, Jesus expressed frustration with them (Mark 8:17-21; Diatess 14:31, 35) at their lack of intelligence. For intelligence is the main meaning of this verb: to be able to connect things, integrate and put it all together.

⁷⁹ **6:52b** Metaphoric language for the organ of spiritual understanding having become 'unimpressionable, insensitive, thickened, dense, callused.'

⁸⁰ **6:53** txt επι την γην ηλθον εις & B L SBL TH cop^{sa} ECM // ηλθον εις την γην Φ // ηλθον επι την γην A D N Σ TR RP // lac & ⁴⁵C P

⁸¹ **6:56a** txt ηψαντο & B D L W 0274 0292 SBL TH ECM // ηπτοντο A N Σ Φ ιι TR RP // lac & ⁴⁵C P

⁸² **6:56b** This pronoun is ambiguous as to its referent. Were they healed when they touched IT specifically, that is, the tassel of his cloak? Or is that tassel included in the wider sense of touching HIM? The ultimate goal of the invalids was to touch him, but at least the tassel of his cloak. The older translations say "him" and the latest translations say "it."

with unclean⁸³— that is, unwashed— hands.⁸⁴ ³For the Pharisees and all the Jews do not eat unless they wash their hands with the fist,⁸⁵ holding to the tradition of the elders.⁸⁶ ⁴And they do not eat from the marketplaces unless they wash.⁸⁷ And there are many others which they have received instruction to keep, the baptizing of cups, pitchers, and kettles.⁸⁸

⁵And the Pharisees and Torah scholars are questioning him: "Why are your disciples not walking according to the tradition of the elders, but eating bread with unclean hands?"

⁶And he said to them, "Isaiah prophesied rightly about you hypocrites, as it is written:

" This people honor me with the lips,
but their heart is far from me.
⁷They worship me in vain,

⁸³ **7:2a** *Koinos* hands, that is, common, not consecrated, having touched anything and everything without having that washed off. Also in verse 5.

⁸⁴ **7:2b** txt αρτους Ν Α Β Ε Λ 0274 pm it^b syr^s cop^{sa}ms^s SBL TH ECM // αρτους εμεψαντο Ν W Σ Φ 0292 pm it^{a,f,i} vg syr^{p,h} cop^{sa}ms TR RP // αρτους κατεγνωσαν D // lac P⁴⁵ C P 0233

⁸⁵ **7:3a** The meaning of πυγμῆ here is uncertain. It has been translated: "along with the fore-arms," or "to the wrist;" "up to the elbow;" "carefully;" "in the proper way;" or also: "in a way in which one clenched fist is turned about in the hollow of the other hand;" or, "with a fistful of water;" or "rubbing with the dry hand." This difficulty in understanding the significance of "with the fist" in the context of Jewish ceremonial washing prompted some copyists of the Greek manuscripts to omit it, and others to replace it with a word that gives a better sense, such as pukna, which can mean 'often' or 'thoroughly.' Some Italic manuscripts read, *momento*, 'in a moment,' or another, *primo*, 'first.'

⁸⁶ **7:3b** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses. In modern times, orthodox Jews do not read the Bible, but read books that interpret the books that interpret the books that interpret the Bible.

⁸⁷ **7:4a** txt βαπτισωνται A D E N W Φ 0292^{vid} M latt syr^{s,p,h} arm eth Or TR RP SBL TH ECM // βαπτίζωνται L // βαπτισονται Σ // βαπ_____ 0292 // []α[]τιςωνται P⁴⁵ // ραντισωνται Ν Β cop^{sa} geo // lac C P 0233 0274. Luke 11:38 reads 'Ο δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου - And the Pharisee when he saw, was shocked that he did not first baptize before the meal. TCOGNT: "Although it can be argued that the less familiar word (ῥαντίσωνται) was replaced by the more familiar one, (βαπτίσωνται), it is far more likely that Alexandrian copyists, either wishing to keep βαπτίζειν for the Christian rite, or, more probably, taking ἀρ' ἀγορᾶς as involving a partitive construction, introduced ῥαντίσωνται as more appropriate to express the meaning, 'except they sprinkle [what is] from the market place, they do not eat [it].'" But since both words speak of a ceremonial form of washing, the distinction may not be critical in this instance.

⁸⁸ **7:4b** txt και καλκιων P⁴⁵ Ν Β Λ cop^{sa}ms TH ♦ // και καλκιων και κλινων A D E W Σ Φ 0292 M latt syr^{p,h} cop^{sa} arm eth geo Or TR RP SBL TH ♦ ECM // omit και χαλκιων και κλινων syr^s // lac C N P 0233 0274. In that time and culture, they ate while reclining on couches which also served as their beds. Metzger: "It is difficult to decide whether the words 'and beds' were added by copyists who were influenced by the legislation of Leviticus 15, or whether the words were omitted (a) accidentally because of homoioteleuton or (b) deliberately because the idea of washing or sprinkling beds seemed to be quite incongruous..."

their instruction is the drilling of⁸⁹
the rules of human⁹⁰ beings.'

⁸"Dropping the commandment of God, you are holding on to the tradition of humans."⁹¹

⁹And he said to them, "You have a fine way of setting aside the commandment of God in order to set up⁹² your own tradition. ¹⁰For Moses said, 'Honor your father and your mother,' and, 'The person cursing father or mother must be put to death.'

¹¹But you say that if someone says to father or mother, 'Whatever financial help you would receive from me is now korban' (that is, a gift *vowed to God*), ¹²you relieve him of doing anything more for father or mother, ¹³annulling the word of God by your tradition which you have handed down. And many similar such things you do."

¹⁴And calling the crowd to him again,⁹³ he said, "Listen to me everyone, and understand: ¹⁵There is nothing outside a human being which by entering him is able

⁸⁹ **7:8a** It is difficult to know the exact shade of meaning for διδάσκω, the Greek word here for "teach," which I translated "drill." For the Hebrew scriptures used 12 different words for teaching, and the Greek only half that, with the vast majority of instances being the word didáskō. The verse Jesus is quoting here is a rendering of the Hebrew of Isaiah 29:13. (Though in the N.T. Greek it bears far more resemblance to the Septuagint than the Masoretic Text Hebrew.) Here in the Greek N.T. the participle is διδάσκοντες, and in the Hebrew the corresponding participle is מְלַמְּדִים - məlummadīm, the pual (passive intensive) participle of לָמַד - lāmad, to instruct, to train. An intensive training would be a drilling. In fact, לָמַד - lāmad is the root word for Talmid, the word for the most scholarly Rabbi, and for Talmidim, such a Rabbi's apprentices; and rote drills were in fact the way things were taught. Also illuminating is to look at another word derived from לָמַד - lāmad, which is מְלִמָּה - malmēd, the word for "ox goad." The ox became *accustomed* to being goaded with the goad, being trained by it. This is effective training in one sense, but, this is not service from the heart, but rather merely becoming accustomed to submitting to pressure and pain. Compare also Jesus' discouraging of repetitious prayers, in Matt. 6:7; Diatess 9:27.

⁹⁰ **7:8b** "Mitzvot," plural of mitzvah. This is the word used here in the Hebrew text of Isaiah 29:13. It means commandments, precepts, rules, and was used of commandments both from God or from men.

⁹¹ **7:7,8** txt

a) ἀνθρώπων αφεντες την εντολην του θεου κρατειτε την παραδοσιν των ανθρωπων \mathfrak{P}^{45} \aleph B L W 0274 cop^{sa} arm geo Bas SBL TH ECM

b) ἀνθρώπων αφεντες γαρ την εντολην του θεου κρατειτε την παραδοσιν των ανθρωπων βαπτισμους ξεστων και ποτηριων και αλλα παρομοια τοιαυτα ποιεите E Σ Φ \aleph it^{aur,f,l} vg (syr^{p,h}) (ms) eth TR RP

c) ἀνθρώπων αφεντες γαρ την εντολην του θεου κρατειτε την παραδοσιν των ανθρωπων βαπτισμου ξεστων και ποτηριων και παρομοια τοιαυτα ποιεите A

d) ἀνθρώπων βαπτισμους ξεστων και ποτηριων και αλλα παρομοια α ποιεिता τοιαυτα πολλα αφεντες την εντολην του θεου κρατειτε την παραδοσιν των ανθρωπων D it^{a,b,c,d,f²,i,q,r¹}

e) omit v. 8 syr^s (see Mt 15:3)

f) lac C N P

⁹² **7:9** στηρητε D W it^{a,b,c,(d),f,f²,i,q,r¹} syr^{s,p} Did^{dub} Cyp Zeno Greg-Elv Jer NA28 // τηρησητε \aleph A E L Σ Φ \aleph it^{aur,l} vg syr^h cop eth Aug TR RP SBL TH ECM // τηρητε B // lac \mathfrak{P}^{45} C N P. Quoting the Editorial Committee of the United Bible Society's Greek NT, "It is most difficult to decide whether scribes deliberately substituted 'establish' for 'keep,' as being the more appropriate verb in the context, or whether, through inadvertence in copying and perhaps influenced by the preceding phrase 'the commandment of God,' they replaced 'establish' with 'keep.' The Committee judged that, on the whole, the latter possibility was slightly more probable."

⁹³ **7:14** txt παλιν \aleph B D L lat syr^{hmg} cop^{sa^{ms}} SBL TH ECM // omit it^c cop^{sa^{ms}} // παντα \mathfrak{P}^{45} A E W Σ Φ \aleph it^f syr cop^{sa^{ms}} Bas TR RP // lac C N P

to make him unclean. Rather, the things coming out of a human being⁹⁴ are⁹⁵ the things making the human being unclean." [16If anyone has ears to hear, let him hear.]"⁹⁶

¹⁷And when he had entered a house, away from the crowd, the disciples asked him *the meaning of the parable.*⁹⁷

¹⁸And he says to them, "Are you also this obtuse? Do you not understand that everything entering a human being from the outside is unable to make him unclean, ¹⁹since it is not entering his heart but his stomach, and then goes out into the sewer?" (*He is declaring all foods clean.*)⁹⁸

²⁰He went on: "What comes out of a human being, that is what makes the human being unclean. ²¹For from within, out of the heart of human beings, come evil reasoning,⁹⁹ fornication, theft, murder, ²²adultery, covetousness,¹⁰⁰ malice,¹⁰¹

⁹⁴ **7:15a** txt εκ του ανθρωπου εκπορευομενα N B D L W 0274^{vid} cop Adam Ath Bas Chrys Did Epiph Eus GregNy IusMar Or Serap SevGab SBL TH ECM // εκπορευομενα απ αυτου A E Φ Σ 047 syr TR RP // lac P⁴⁵ C N P

⁹⁵ **7:15b** txt omit P⁴⁵ N B L 0274 cop^{bo} eth SBL TH♦ ECM // εκεινα A D E W Σ Φ 047 syr cop^{sa} TR RP TH♦ // lac C N P

⁹⁶ **7:16** txt incl v. 16 A D E W Σ Φ Π vg cop^{sa} arm eth geo² Diatess^{a,p} Aug TR RP // omit N B L 0274 cop^{sa} geo¹ SBL TH ECM // lac P⁴⁵ C N P. The UBS textual commentary says v. 16 appears to be a scribal gloss, derived perhaps from 4:9 or 4:23, introduced as an appropriate sequel to verse 14.

⁹⁷ **7:17** txt την παραβολην N B D L lat cop^{sa} SBL TH ECM // περι της παραβολης A E W Σ Φ syr^h cop^{sams} TR RP // lac P⁴⁵ C N P. The reading without περι (about) was a normal way to express this in Greek. Perhaps περι was added for clarification.

⁹⁸ **7:19** Or, "...then it goes out into the sewer, rendering all foods clean." There are problems either way. With the latter, how does a sewer or latrine purify foods? This problem appears to have prompted the copyist(s) who produced Codex Bezae, 5th century, to change their manuscript from 'latrine' to 'intestinal canal,' as it would make more sense to them to say that the intestines remove uncleanness from all foods. In a similar vein, attempts have been made to trace the etymology of βρώμα, 'food,' as a back-formation from the Modern Greek ή βρόμα (stench, filth) and add it to the variant reading of "intestinal canal" and thus come up with the rendering, "through the intestinal canal, purifying all filth." But in fact, according to DeBrunner, the meaning "stench, filth" would be a back-formation from the Modern Greek βρομώ to the ancient Greek word βρόμος, 'din,' or βρομεῖν, 'to roar,' and not to βρώμα, 'food.' And as for the problem with the former option, (the way I have it in the Bible text above, the sentence in parentheses), the Greek as it reads does not seem to be an agreeably complete sentence ('rendering clean' is just a participle without an agent for subject, followed by 'all foods'); however, it is typical of Mark to be very abrupt and brief, for example, 3:30, and also to make small explanatory statements for the benefit of his non-Jewish readers, to explain what is going on from a Jewish religious point of view. Elsewhere in Mark, his explanatory statements are brief, seemingly incomplete sentences. As for the participle, it is nominative, singular, masculine. So with which earlier substantive is it agreeing in case, number and gender? There has been much discussion about this being a 'solecism,' that is, a case of inattention to inflectional agreement, thus making uncertain whether it is agreeing with 'everything entering' in Mark 7:18, or with 'sewer' just prior to the participle. However, one form of solecism customarily frequent in NT Greek is that of the 'circumstantial participle' being in the nominative rather than an oblique case. It seems the best explanation for this participle is that it is connected with the 'he says' at the beginning of verse 18; that is, the participle is circumstantial in that it sets the circumstances or reason for Jesus' saying everything in between. Happily, the most important truth here remains unaffected: that is that Jesus is declaring that all foods are clean. For if his point is that the waste ejection system purifies the foods, then he is saying all foods are clean for that reason. But if he is acting with Rabbinical authority and declaring all foods permissible and ceremonially clean, then the effect is still the same. The apostle Paul says all foods are clean, Romans 14:14, 17, 20, especially since the eater gives thanks to God in prayer for it. Also, remember the experience of Peter, the apostle to the Jews. In Acts chapters 10 and 11 God commanded Peter in a vision to eat all sorts of foods that were not Torah in Peter's upbringing.

⁹⁹ **7:21** Not merely evil thoughts, but where a reasoning process is evil, in that the conclusion arrived at from that reasoning process, is evil. An example of evil reasoning is James 2:4 where this same Greek word is used. In that passage James says that if you reason that a well-dressed person is

deceit, lewdness, an evil eye,¹⁰² slander, haughtiness, and folly.¹⁰³ ²³All these evil things come forth from within and make the human being unclean."

The Faith of the Gentile Dog

²⁴And getting up, he departed from there into the vicinity of Tyre.¹⁰⁴ And entering a house, he wanted no one to know, yet he could not escape notice. ²⁵In fact immediately upon hearing about him, a woman whose daughter had an unclean spirit came, and fell at his feet. ²⁶And the woman was a Gentile, a Syro-Phoenician by race. And she kept begging him that he drive the demon out of her daughter.

²⁷And he was saying to her, "Allow the children first to eat their fill, for it is not right to take the children's bread and toss it to the dogs."

²⁸But in answer she says to him, "Lord, even¹⁰⁵ the dogs under the table eat of the children's crumbs."

²⁹And he said to her, "Because of this reply, go your way; the demon has left your daughter." ³⁰And going away to her house, she found the child lying on the bed, and the demon gone.

Jesus Does All Things Well

³¹And going back out of the district of Tyre, he went through Sidon, down to the Sea of Galilee, into the midst of the region of the Ten Cities. ³²And they bring a man to him, deaf and speaking with difficulty, and they are begging him to place his hand on him.

more worthy of a good seat than a person wearing dirty clothes, then your reasoning is evil. You would be a judge coming to an evil conclusion, because your reasoning process is evil.

¹⁰⁰ **7:22a** πλεονεξία - pleonexía. The literal etymological meaning is "desire for more." Its antonym is contentment. "But godliness with contentment is great gain. If we have food and clothing, we will be content with that." (I Tim. 6:6-8) "Let your way of life be without love of money, and be content with the things you presently have, for He has said, 'I will never leave you, nor will I ever forsake you.'" (Hebrews 13:5) The apostle Paul teaches that a covetous person is an idolater (Eph. 5:5; Col. 3:5; I Cor. 5:11). Covetousness might also be defined as in Mark 4:19 or Diatessaron 11:36 as "the desires for other things," that is, things other than the kingdom of God.

¹⁰¹ **7:22b** πονηρία - ponēria. This word is difficult to know the meaning of, because it has so long been a "religious jargon" word that most people have no other point of reference. Usually it is translated "wickedness, iniquity, evil, evil intent." But what are these? Both the Greek words for 'evil' and 'wicked' are derived from πόνοσ - ponos, the word for 'pain.' Thus evil and wicked are something causing pain, injury and harm. In I Cor. 5:8 πονηρία is grouped with κακία, another word for malice. My impression is that it is a conscious, knowing, deliberate, relished evil. Enjoying being bad for being bad's sake, and applauding others who are bad for bad's sake. For all humans, even the apostles, are called 'evil' by the Lord, but not all are called 'wicked.' It seems therefore to be a distinction of relishing it or not, and presence of malice versus absence of malice. Thus I translated it 'malice,' or even 'malevolence.'

¹⁰² **7:22c** ὀφθαλμός πονηρός - ophthalmos poneros, "evil eye." This is a Semitic concept, עֵין הָרַע - 'ayin ha'ra, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

¹⁰³ **7:22d** ἀφροσύνη, Without circumspection, without higher thought, without prudence. Without moral intelligence. Without wisdom. A fool is a moral simpleton, morally thoughtless.

¹⁰⁴ **7:24** txt Τύρου D L W it^{a,b,d,ff2,i,n,r1} syr^{s,pal} Origen; Abrosiaster SBL ECM♦ // Τύρου καὶ Σιδῶνος & A B N Φ Ψ it^{aur,f,l,q} vg syr^{p,h} cop^{sa} arm eth geo John-Damascus^{vid}, Jerome TR TH TH ECM♦ // lac C P.

¹⁰⁵ **7:28** txt κυριε και Ψ⁴⁵ W syr^s SBL ECM // vai κυριε και & B 0274^{vid} syr^p (cop) Bas TH // κυριε αλλα και D it // vai κυριε και γαρ A L N Φ Σ Ψ Π lat syr^h TR RP // lac C P. The word vai is used in Mt 8 times, Lk 4 times, but if truly found here, it would be the only time in Mark. The Byzantine reading of Mk 7:28 here is conformed exactly to Mt 15:27.

¹⁴And they had forgotten to take bread; and except for one loaf, they had none with them in the boat. ¹⁵And he started warning them, saying, "Take heed, be on your guard against the yeast of the Pharisees, and the yeast of Herod."

¹⁶And they were discussing with one another the fact that they had no bread loaves.¹¹¹

¹⁷And knowing, he says to them, "Why are you discussing with one another the fact that you have no bread loaves? Are you still not understanding, nor putting it together? Have you completely hardened hearts? ¹⁸You have eyes; can't you see? And you have ears; can't you hear? And do you not remember? ¹⁹When I broke the five loaves of bread to the five thousand, how many basketfuls of fragments did you pick up?"

They say to him, "Twelve."

²⁰"When *I broke* the seven to the four thousand, how many basketfuls of fragments did you pick up?"

And they say, "Seven."

²¹And he said to them, "How do you still not understand?"¹¹²

The Healing of a Blind Man at Bethsaida

²²And they come to Bethsaida. And they bring a blind man to him, and they are begging Jesus to touch him. ²³And taking hold of the blind man's hand, he led him outside the village. And after spitting in his eyes and placing his hands on him, he asked him, "Do you see anything?"

²⁴And looking up he said, "I see people, that I am perceiving as trees walking around."

²⁵Then he put *his* hands on the man's eyes again. And he looked for a while,¹¹³ and his sight was restored, and he saw everything clearly again. ²⁶And he sent him home, saying, "Do not go into the village."

Peter's Confession of Messiah

²⁷And Jesus and his disciples went on to the villages of Caesarea of Philip, and on the way, he was inquiring of his disciples, saying to them, "Who do the people say I am?"

²⁸And they informed him, saying, "John the Baptizer; and others, Elijah; and still others, one of the Prophets."

²⁹And he asked them, "And you, who do you say I am?"

Peter in answer says to him, "You are the Messiah."

³⁰And Jesus warned them that they should tell no one about him.

Peter Opposes Jesus' Death

³¹And he began to teach them that the Son of Man had to suffer many things and be rejected by the elders and the chief priests and the Torah scholars, and must be killed, and after three days, rise again. ³²And he was stating the matter plainly. And Peter, taking him aside, started correcting him.

this generation!" If the formula were complete here, the whole sentence would be something like, "Be it done to me ever so severely, if a sign is ever given to this generation!"

¹¹¹ **8:16** txt οτι αρτους ουκ εχουσιν \mathfrak{P}^{45} B D W SBL TH ECM // οτι αρτους ουκ εχομεν \aleph // λεγοντες οτι αρτους ουκ εχομεν A C E L N Σ Φ Ψ TR RP // lac P

¹¹² **8:21** txt πως ουπω συνιετε \mathfrak{P}^{45vid} A D* W Σ Φ vg syr^P TH // πως ουπω νοειτε D^c // ουπω συνιετε \aleph C L SBL ECM // πως ου συνιετε E N TR RP // πως ου νοειτε B // lac P

¹¹³ **8:25** txt διεβλεψεν \mathfrak{P}^{45vid} \aleph B C* L W syr^{s,p} cop SBL TH ECM // ενεβλεψεν C^c // ηρξατο αναβλεψαι D lat // εποησεν αυτον αναβλεψαι A E N Σ Φ Ψ it^{a,f,q} syr^h TR RP // lac P

³³But he, turning around and seeing his disciples, corrected Peter. And he says, "Get behind me, Satan! For you are not thinking of the things of God, but the things of human beings."

³⁴And calling the crowd to him, together with his disciples, he said to them, "If someone wants to come after me, he must deny himself and take up his cross and follow me. ³⁵For whoever tries to save his life¹¹⁴ will lose it, but whoever will lose his life for my sake, and of the good news, will save it. ³⁶For what good will it do a human being to gain the whole world, only to be penalized his soul? ³⁷And what could a human being tender in trade for his soul? ³⁸For if anyone is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."

Chapter 9

¹Then he was saying to them, "Truly I say to you, there are some standing here who will certainly not taste death before they see the kingdom of God having come with power."

The Transfiguration

²And after six days Jesus takes Peter and James and John, and he is leading them up into a high mountain, alone in private. And he was transfigured in front of them, ³and his clothes became an exceedingly brilliant white,¹¹⁵ such as no launderer on earth is able to whiten. ⁴And Elijah appeared to them, together with Moses, and they were conversing with Jesus.

⁵And Peter is responding and saying to Jesus, "Rabbi, it is good for us to be here, and we should make three shelters, one for you, and one for Moses, and one for Elijah." ⁶(For he had not known what to say,¹¹⁶ because they were so frightened.)

⁷And there came a cloud overshadowing them, and a voice came from the cloud: "This is my beloved Son. Listen to him."

⁸And suddenly, when they looked around, they saw no one else anymore, but only Jesus, along with themselves.

⁹And as they were coming down out of the mountain, he admonished them not to report the things they had seen to anyone, except until such time the Son of Man should rise from the dead. ¹⁰And they kept the matter to themselves, discussing what the *words* "rise from the dead" meant.

¹¹And they queried him, saying, "Why do the Torah scholars say that Elijah has to come first?"

¹²And he said to them, "Elijah indeed having come first will restore all things.¹¹⁷ And why is it written about the Son of Man, that he would 'suffer much and be

¹¹⁴ **8:35** The Greek word, ψυχη - psuchē, means either *life* or *soul*.

¹¹⁵ **9:3** txt -- Ɔ⁴⁵ Ɔ B C L W it^{d,k} cop^{sa} SBL TH ECM // +ως χιων A D E N Σ Φ 0233 lat syr TR RP // lac P

¹¹⁶ **9:6** txt

λαλησει ησαν γαρ εκφοβοι A E N Σ Ɔ RP

λαληση ησαν γαρ εκφοβοι Φ TR

λαλει ησαν γαρ εκφοβοι Ɔ^{45vid} W

ελαλει ησαν γαρ εκφοβοι syr

λαλησει εκφοβοι γαρ εγενοντο D

λαληση εκφοβοι γαρ εγενοντο C³

αποκριθη εκφοβοι γαρ εγενοντο B C* L SBL TH ECM

απεκριθη εκφοβοι γαρ εγενοντο Ɔ

¹¹⁷ **9:12a** Malachi 4:5-6 (3:23-24 in some Bibles); Luke 1:17; Diatess. 1:5

rejected?¹¹⁸ ¹³But I tell you that Elijah has indeed¹¹⁹ come, and they did to him whatever they wished, just as it is written about him."¹²⁰

Disciples Accused of Impotence to Heal

¹⁴And as they were coming near the *other* disciples, they¹²¹ saw a large crowd around them, and the Torah scholars debating with them. ¹⁵And all the crowd were overcome with awe as soon as they saw him, and they were running up to him, greeting him.

¹⁶And he asked them,¹²² "What are you debating with them?"

¹⁷And one from the crowd answered him,¹²³ "Teacher, I brought my son to you, who has a spirit of speechlessness. ¹⁸And wherever¹²⁴ it seizes him, it convulses him. And he foams at the mouth, and gnashes his teeth and becomes rigid. I asked your disciples to drive it out, and they did not have the power."¹²⁵

¹¹⁸ **9:12b** This word ἐξουθενέω – exoudenēō has been translated throughout both the Old and New Testaments as both "despised" and "rejected." Isaiah 53:3 says "He was despised and rejected by men, a man of sorrows and familiar with suffering."

¹¹⁹ **9:13a** or, "also."

¹²⁰ **9:13b** This statement of Jesus is a problem if you interpret him as saying the scriptures *predicted* something that would in the future happen to John the Baptizer. But perhaps that is not what Jesus was saying at all, but simply referring back to the scriptures that talk about Elijah, not John. There were some similarities. Both operated under a hen-pecked king, whose wives wanted the prophet dead: Elijah under Ahab and Jezebel, I Kings 19:1-10, and John under Herod Antipas and Herodias, Mark 6:14-29; Diatessaron 6:1-2; 13:1-10.

¹²¹ **9:14** txt ελθοντες...ειδον **κ** B L W it^k cop^{sa} arm SBL TH ECM // ελθων...ειδον syr^s // ελθων...ειδεν A C D E N Σ Φ 067^{vid} **π** (lat) syr^{p,h} TR RP // lac **ϕ**⁴⁵ P

¹²² **9:16** txt αυτους **κ** B D L W latt cop arm eth SBL TH ECM // τους γραμματεις A C E N Σ Φ syr TR RP // lac **ϕ**⁴⁵ P 067

¹²³ **9:17** txt

απεκριθη αυτω εις εκ του οχλου **κ** B D L it ECM

αποκριθεις εκ του οχλου εις ειπεν αυτω W

αποκριθεις εις εκ του οχλου ειπεν αυτω 067

αποκριθεις αυτω εις εκ του οχλου ειπεν C

αποκριθεις ις εκ του οχλου ειπεν Φ

αποκριθεις εις εκ του οχλου ειπεν A E N Σ **π** it^{aur,f,l} vg syr^h TR RP

lac **ϕ**⁴⁵ P

¹²⁴ **9:18a** ὅπου ἐὰν means "wherever," not "whenever." I know, Bauer says that ὅπου means "where" in all instances except for four instances, those like here where ὅπου ἐὰν occurs with an aorist subjunctive verb and means "whenever," because it resembles Semitic syntax. But in all the instances Bauer mentions, "wherever" makes fine sense as Greek. As for here, the most harmful to the boy is "wherever." For example, near the cooking fire, or in a little boat, or walking on a ridge of a mountain on a journey somewhere, these are "where"s, where great harm could easily come to the boy if he suddenly was convulsed. Indeed, in verse 22 you will see this is exactly what is meant: the danger of proximity to fire and water. These are "wherevers." It is true that, in a sense, matters of proximity are also matters of timing. But the word ὅπου means *where*, and *where* does work, so I left it *where*. The boy's father tells us in v. 22 that the spirit was purposely trying to harm him, and so it makes sense that the spirit would convulse the boy "where" there was fire or water. All that said though, it does sound odd to our English ears to lead out with "wherever" before the context is established. So I can well accept the rendering of "whenever."

¹²⁵ **9:18b** What is it that irritated Jesus so? The boy's father had said that the disciples οὐκ ἴσχυσαν. The word, the verb ἰσχύω is usually translated here as something like, "they could not." It is illuminating that in v. 23 Jesus throws the onus back on the man making the request: "All things are possible to one who believes." In other words, it is not an issue of how much power the disciples or anyone else has, or if they have power at all, but that one need only believe God, in God's power. In Luke 17:5 the disciples asked Jesus to "increase their faith." But Jesus responded that it was not an issue of how much faith they had, but if they had any at all, in God.

¹⁹And in answer to them, he says, "O unbelieving generation, how long shall I stay with you? How long shall I put up with you? Bring him to me."

²⁰And they brought him to him. And seeing Jesus, the spirit immediately convulsed him violently, and falling onto the ground, he was rolling over, foaming at the mouth.

²¹And he asked his father, "Over what period of time has this happened to him?"

And he said, "From childhood. ²²And it has often thrown him into both fire or water, trying to kill him. But if you can do anything, ¹²⁶ take pity on us and help us."

²³Jesus said to him, "If I can?¹²⁷ All things are possible to one who believes."

²⁴Immediately the boy's father cried out¹²⁸ saying, "I do believe!¹²⁹ Help my unbelief!"

²⁵Then Jesus, seeing that a crowd is running together, rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him. And you may no longer go into him."

²⁶And it shrieked, and convulsed him¹³⁰ greatly, and came out. And he appeared as dead, so as to cause many to say, "He's dead." ²⁷But Jesus, taking him by the hand, lifted him, and he stood up.

²⁸And after he went into a house, his disciples asked him in private: "Why weren't we able to drive it out?"

²⁹And he told them, "This kind cannot be made to go out by anything except prayer and fasting."¹³¹

³⁰And moving on from there, they were passing through Galilee, and he did not want anyone to know, ³¹because he was teaching his disciples. And he told them, "The Son of Man is being transferred into the hands of human beings. And they will kill him. And three days after¹³² being killed, he will rise again." ³²But they did not understand the statement, and they were afraid to query him.

¹²⁶ **9:22** txt ει τι δυναη P⁴⁵ N B D L W SBL TH ECM // ___νη 0274 // ει τι δυναη κε 067 // ει τι δυνασαι C E N Σ Φ TR RP // ει δυνασαι A // lac P

¹²⁷ **9:23** txt το ει δυναη N* B Σ it^k syr^{pal}ms eth geo SBL TH ECM // ει δυναη P⁴⁵ // τουτο ει δυναη W // ει δυναη πιστευσαι D it^{aur,b,d,f,i,l,q} vg syr^{p,h,pa}lms Ambrosiaster^{vid} Aug // το ει δυνασαι N² C* L N* // το ει δυνασαι πιστευσαι A E N^c Mⁱ TR RP // το ει πιστευσαι δυνασαι C³ // ει δυνασαι πιστευσαι Φ // *Quid est, si quid potes? Si potes credere it^a* // lac P. The TCOGNT: "The extreme compression of the sentence has given trouble to copyists. Not seeing that in τὸ εἰ δύνῃ Jesus is repeating the words of the father in order to challenge them, a variety of witnesses have inserted πιστεῦσαι, which has the effect of changing the subject of the verb "can" from Jesus to the father. As a result the τό now seemed more awkward than ever, and many of these witnesses omit it."

¹²⁸ **9:24b** txt omit P⁴⁵ N A* B C* L W it^k syr^s cop^{sa} arm eth geo SBL TH ECM // μετα δακρυων A² C³ D E N Σ Φ Mⁱ lat syr^{p,h,pa}l pt TR RP // lac P

¹²⁹ **9:24c** πιστευω P⁴⁵ N A B C* D L W Φ it^{d,l,k,l,r1} vg syr^{pmss,h,pa}lms cop SBL TH ECM // πιστευω κυριε C³ E Σ it^{a,aur,b,f,q} TR RP // lac P

¹³⁰ **9:26** txt παραξαν αυτον N*,^{2a} A C³ E N Σ Φ latt syr^{p,h} cop^{sa} arm eth TR RP // ___αυτον P⁴⁵ // παραξας N^{2b} B C* D L W SBL TH ECM // lac P

¹³¹ **9:29** txt προσευχη και νησεια N² A C* D E L N W Σ Φ it^{a,aur,b,d,f,ff2,i,l,q,r1} vg syr^h cop^{sa} geo2 slav Diatessaron^{a,p} Basil TR RP TH[♦] ECM[♦] // νησεια και προσευχη (cf. I Cor. 7:5) syr^{s,p,pa}l ms arm eth // προσευχη N* B 0274 it^k geo¹ Clement SBL TH[♦] ECM[♦] // lac P⁴⁵ P 067 0233. Note that there is also a variant plus or minus fasting in Acts 10:30 and 1 Cor. 7:5. We have no example of Jesus, or his disciples, or anyone in Acts fasting in order to cast out a demon. Yet we have current testimony from deliverance workers that the Holy Spirit has directed them to fast for certain cases. And sometimes, the fasting must be done by the demon's victim, if the victim is cooperating or requesting the deliverance.

¹³² **9:31** txt μετα τρεις ημερας N B C* D L 0274^{vid} it^{a,b,i,k,q} syr^{hmg} cop SBL TH ECM // τη τριτη ημερα A C³ E N W Σ Φ Mⁱ it^{aur,f,l} vg syr^{p,h} arm eth TR RP // lac P⁴⁵ P

Who is the Greatest?

³³And they came to Capernaum. And when he was in the house, he asked them, "What were you arguing about on the way?" ³⁴But they were keeping quiet, because on the way they had argued over who was greater.

³⁵And sitting down, he called the Twelve and says to them, "If anyone wants to be first, he shall be last of all, and servant of all."

³⁶And taking a child he set him in the midst of them. And wrapping him in his arms, he said to them, ³⁷"Whoever welcomes one child like this on the basis of my name, is welcoming me; and whoever welcomes me is welcoming not me but the one who sent me."

Do Not Hinder Other Camps of God's Little Ones

³⁸John said to him, "Teacher, we saw someone who is not following with us driving out demons in your name, and we forbade him, because he was not following with us."¹³³

³⁹But Jesus said, "Do not forbid him, for there is no one who shall do a miracle on the basis of my name, who can then be quick to speak evil of me; ⁴⁰for someone who is not against us is for us.¹³⁴ ⁴¹For whoever gives you a cup of water because ¹³⁵you are of Christ, truly I tell you: he will by no means lose his reward. ⁴²And whoever causes one of these believing¹³⁶ little ones to fall, it would be better for him to wear a millstone around his neck and be thrown into the depths of the sea.

⁴³"And if your hand causes you to fall, cut it off. It is better for you to go into life maimed, than with both hands to go away into Gehenna, into the fire unquenchable, ⁴⁴where

" 'their worm never dies,
and the fire is never quenched.'¹³⁷

¹³³ 9:38b txt

και εκωλυομεν αυτον οτι ουκ ηκολ. ημιν Ν Β syr^{s,p,pal} SBL TH♦ ECM
και ε_____ οτι ου_____ 0274
και εκωλυομεν αυτον οτι ουκ ακολ. μεθ ημων L
και εκωλυσαμεν αυτον οτι ουκ ακολ. ημιν C it^{aur,f} cop^{sa,fay} eth
ος ουκ ηκολ. ημιν και εκωλυσαμεν αυτον W
ος ουκ ακολ. μεθ ημων και εκωλυομεν αυτον D Aug
ος ουκ ακολ. ημιν και εκωλυσαμεν αυτον vg it syr^h arm geo
ος ουκ ακολ. ημιν και εκωλυσαμεν αυτον οτι ουκ ηκολ. ημιν TH♦
ος ουκ ακολ. ημιν και εκωλυσαμεν αυτον οτι ουκ ακολ. ημιν A E N Σ Φ Ψ^h syr^h** Bas TR RP

¹³⁴ 9:40 txt ημων υπερ ημων Ν Β C W it^k syr^{s,hmg} cop arm Bas TR SBL TH ECM // ημων υπερ υμων L // υμων υπερ υμων A D E N Σ Φ Ψ^h lat syr^{p,h} ms eth geo RP // lac P⁴⁵ P 0274. In Luke 9:50, the readings are switched the other way; that is, ECM reads υμων υπερ υμων and Byz reads ημων υπερ ημων. Perhaps this was a dictation / auditory issue, due to the process of itacism?

¹³⁵ 9:41 txt ονοματι Ν² A B C* L N Σ Φ syr^{s,p} SBL TH ECM // ονοματι μου Ν* C³ E W Ψ^h latt syr^h TR RP // τω ονοματι μου D // lac P⁴⁵ P 0274.

¹³⁶ 9:42 txt

τουτων των πιστευοντων Ν C* it^{i,k} pt DRP (εις εμε is harmonization to Matt)
τουτων των πιστιν εχοντων D
μου των πιστευοντων εις εμε W
τουτων των πιστευοντων εις εμε A B C² L N Φ vg syr^{p,h} cop^{sa} eth TR SBL TH ECM♦
των πιστευοντων εις εμε E Σ arm RP ECM♦
lac P⁴⁵ P 0274

¹³⁷ 9:44 txt include όπου ό σκόληξ αύτων ου τελευτᾶ και τὸ πῦρ ου σβέννυται A D E N Σ Φ Ψ^h lat syr^{p,h} (eth) Ir Chrom Aug TR RP // lack v. 44 Ν Β C L W 0274 it^k syr^{s,pal} cop^{sa,fay} arm geo SBL TH ECM // lac P⁴⁵ P. It is believed by some that these words were added by copyists from verse 48.

⁴⁵And if your foot causes you to fall, cut it off. It is better for you to go into life crippled, than with both feet to be thrown into Gehenna, into the fire unquenchable,¹³⁸
⁴⁶where

" 'their worm never dies,
and the fire is never quenched.'¹³⁸

⁴⁷And if your eye causes you to fall, yank it out. It is better for you to go into the kingdom of God one-eyed, than with two eyes to be thrown into Gehenna,¹³⁹
⁴⁸where

" 'their worm never dies,
and the fire is never quenched.'¹⁴⁰

⁴⁹For everyone will be salted with fire.¹⁴¹

⁵⁰"Salt is good, but if the salt becomes bland, what will you spice it with? Have salt in yourselves, and cultivate peace among each other."

Chapter 10

Jesus Tested on Divorce

¹And getting up to leave from there, he goes into the territory of Judea that is beyond the Jordan.¹⁴² And once again, crowds are going along with him, and as

¹³⁸ **9:46** The words of verse 46, plus the phrase "into the fire unquenchable" in verse 45 are absent in \aleph B C L W 0274 it^k syr^s cop^{sa},fay arm SBL TH ECM. (See above note on v. 44) It is believed by some that these words were added by copyists from verse 48.

¹³⁹ **9:47** txt γεενναν \aleph B D L W 0274 it syr^s cop SBL TH ECM // γεενναν του πυρος A C E N Σ Φ \aleph lat syr^{p,h} mss TR RP // lac \mathfrak{P}^{45} P. Gehenna is from the Hebrew "Valley of the Sons of Hinnom," which was a ravine outside Jerusalem where trash was burned, so perhaps some scribes had in mind "the Hinnom Valley of Fire." This could also be rendered "into fiery Gehenna."

¹⁴⁰ **9:48** Isaiah 66:24

¹⁴¹ **9:49** txt omit \aleph B L W 0274 syr^s cop^{sa} arm geo Theo-Heracl Did SBL TH ECM // +και πασα θυσια αλι αλισθησεται A C E N Σ Φ \aleph it^{f,l,q} vg^{cl} (vg^{ww,st} omit αλι) syr^{p,h} pt eth TR RP // lac \mathfrak{P}^{45} P. Codex D and many Old Latin mss omit the first phrase of v. 49, and have only "For every sacrifice shall be salted with salt." The manuscripts \aleph and C, and some Syriac translations say "For everything in the fire will be salted with salt." Is sulphur a halide? Leviticus 2:13 says every sacrifice must be salted with salt. The dative case of fire, πυρι, certainly could have a locative meaning, "in fire" and \aleph and C have εν πυρι. The problem I have is the word γαρ. How does this verse logically follow what precedes it?

¹⁴² **10:1** txt και περαν \aleph B C* L 0274 cop^{sa} SBL TH ECM♦ // περαν C² D W it^{aur,b,d,f,ff²,i,k,l,q} vg syr^{s,p} arm eth geo Aug ECM♦ // του περαν Σ^c // δια του περαν A E N Σ* Φ \aleph syr^h TR RP // lac \mathfrak{P}^{45} P. The Matthew parallel in 19:1 reads simply περαν like C² D W. Did Judea possess territory on the other side of the Jordan, or were Jesus and company travelling from Capernaum to Judea by way of the other side of the Jordan in order to avoid Samaria, as Jews usually did? In Israel's conquest of Canaan, the land beyond the Jordan was given to the tribes of Reduben, Gad and Manasseh. In the Herods' time, the area was several territories, from north to south: Philip, Hippus, Gadara, the Decapolis, and Peraea. Note that the word Peraea is related to the Greek word here, περαν. Peraea means the territory beyond the Jordan. Matthew 19:1, the parallel passage to this one, states that they went to the region of Judea beyond the Jordan. English translations had difficulty accepting this, such as the NIV, which in the Mt passage reads "went into the region of Judea to the other side of the Jordan." But by this time, Judea did not mean "pertaining to the tribe of Judah." Note that rather than Judea, Tyndale says "Jewry." That actually is a better word for here, that is, the territory where Jews lived. And Jews did live beyond the Jordan. The Alexandrian text if understanding και as exegetical or explicative, can be rendered "the territory of Judea that is beyond the Jordan." Which also agrees with the Mt passage, and with the Cesarean, Western and Antiochan texts of the Mk passage.

was his custom he again was teaching them. ²And some Pharisees came and, testing him, asked him, "Is it permissible for a husband to release a wife?"

³In answer he said to them, "What did Moses command you?"

⁴They said, "Moses permitted *one* to write a release of interest form¹⁴³ and to release."

⁵And Jesus said to them, "It was in view of the hardness of your hearts he wrote you this instruction. ⁶But from the beginning of creation he¹⁴⁴ 'made them male and female.'¹⁴⁵ ⁷For this reason, a human being shall leave his father and mother,¹⁴⁶ ¹⁴⁷⁸and the two shall become one flesh. As a result, they are no longer two, but one flesh.¹⁴⁸ ⁹What therefore God has joined together, a human being must not separate."

¹⁰And when back in the house, the disciples were questioning him about this. ¹¹And he says to them, "Whoever releases his wife and marries another commits adultery against her, ¹²and if she after releasing her husband marries another, she commits adultery."

Little Children Come to Jesus

¹³And *people* were bringing little children to him to have him touch them, but the disciples scolded them.¹⁴⁹

¹⁴³ **10:4** Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον – apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim deed, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

¹⁴⁴ **10:6a** txt αυτους & B C L cop^{sa,fay} SBL TH♦ ECM // ο θεος D W it^{b,d,ff²,k,r¹} // αυτους ο θεος A E N Σ Φ Π it^{a,aur,l,q} vg syr^{s,p,h} arm geo Aug^{vid} Varim TR RP TH♦ // lac P⁴⁵ P 0274. Compare Mt 19:4

¹⁴⁵ **10:6b** Genesis 1:27

¹⁴⁶ **10:7a** txt μητερα & B syr^s // μητερα και προσκολληθησεται προς την γυναικα αυτου D E W Φ Π it^{b,d,ff²,l,(q)} vg syr^{p,h} cop^{sa,fay} arm eth geo TR RP SBL TH ECM♦ // μητερα και προσκολληθησεται τη γυναικι αυτου A C L N Σ it^{a,aur,f,r¹} vg^{mss} ECM♦ // lac P⁴⁵ P 0274. The phrase "and be united to his wife" was added probably to harmonize Mark with the parallel passage in Matthew 19:5 (and Genesis 2:24). And possibly also, that without this phrase, the words "the two" in verse 8 might be mistaken to refer to "father and mother" of verse 7. But "the two" can be fairly easily understood to mean the "male and female" of verse 6. I am confident that the earlier reading of Codices Sinaiticus and Vaticanus—without the phrase "and be united to his wife," is the correct one, because it is consistent with a pattern I see when translating this whole passage from the Greek: I see throughout it a marked difference from Matthew in that Mark in three instances shows an intent to be more gender-inclusive. The most obvious instance is the whole of verse 12, the concept of a woman divorcing her husband. This was a concept foreign to Jews, but not to Mark's Roman target audience. The second instance is what was first discussed above, leaving out "and be united to his wife," possibly so as to allow the reader to include in his mind the idea of "being united to her husband." And thirdly, whereas Matthew in 19:8 says, "Moses in view of your hardness of heart permitted you to release your *wives*," Mark in verse 5 avoids the gender-specificity of that phrase and says: "In view of your hardness of heart he wrote you this instruction."

¹⁴⁷ **10:7b** The question arises, as to why I rendered the Greek word ἄνθρωπος – ánthrōpos into the English "human being," rather than the traditional "man." Is it only the man who leaves father and mother? Does the woman stay with her father and mother, and the man when he marries her, moves in with his in-laws? No, that is obviously not the meaning. There is nothing gender-specific about this leaving of father and mother. Both genders have to leave father and mother, and their new covenant with their spouses supersedes their obligations to father and mother.

¹⁴⁸ **10:8** Genesis 2:24

¹⁴⁹ **10:13** txt επιτιμησαν αυτοις & B C L it^k cop^{samss} SBL TH ECM // επιτιμων τοις προσφερουσιν A D E N W Σ Φ Π it^{a,aur,b,d,f,ff²,l,q} vg syr^{s,p,h} arm eth geo Bas TR RP // lac P⁴⁵ P 0274.

¹⁴Seeing this, Jesus was indignant, and said to them, "Let the little children come to me. Do not hinder them, for the kingdom of God is made of such as these. ¹⁵Truly I tell you, whoever does not receive the kingdom of God like a little child will certainly not enter it." ¹⁶And wrapping them in his arms, he is blessing them, placing his hands on them.

The Rich Young Man

¹⁷And as he was going forth onto the road, someone ran up to him and fell on his knees before him, asking him, "Good teacher, what should I do so that I will inherit eternal life?"

¹⁸And Jesus said to him, "Why are you calling me good? No one is good except one, God. ¹⁹The commandments you know: Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother."¹⁵⁰

²⁰And he said to him, "Teacher, all these I have kept since my youth."

²¹And Jesus looked at him and loved him, and said to him, "One thing you are lacking. Go sell what things you own and give to the poor, and you will have treasure in heaven. Then come follow me."¹⁵¹

²²But he with face aghast¹⁵² because of this word, went away regretting, for he was owner of much property.

²³And looking around, Jesus says to his disciples, "How hard it will be for the ones who have wealth to enter the kingdom of God."

²⁴The disciples were astonished at his words. But in response Jesus says to them again, "Children, how hard it is to enter the kingdom of God.¹⁵³ ²⁵It is easier for a camel¹⁵⁴ to go through the eye of a needle than for a rich person to enter into the kingdom of God."

¹⁵⁰ **10:19** Exodus 20:12-16; Deuteronomy 5:16-20

¹⁵¹ **10:21** txt

δεῦρο ἀκολουθεῖ μοι Ν Β C D Δ Θ Ψ 0274 it^{aur,b,c,d,f,ff²k,l} vg cop^{sams} geo² Clem Hil SBL TH ECM
 δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν A E F H K M U Y Γ Π Σ Φ ʒi it^q (syr^h) cop^{sa^{mss}} slav TR RP
 δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν σου 1071
 ἄρας τὸν σταυρόν σου δεῦρο ἀκολουθεῖ μοι W f¹³
 ἄρας τὸν σταυρόν σου καὶ δεῦρο ἀκολουθεῖ μοι 346
 ἄρας τὸν σταυρόν δεῦρο ἀκολουθεῖ μοι G N 0257 f¹ 205 it^a (syr^{s,p}) (cop^{sa^{mss}}) geo¹ (arm)
 ἄρας τὸν σταυρόν ἀκολουθεῖ μοι 28
 lac ʒ⁴⁵ L P Q 33.

The Byzantine text adds the words "take up the cross" in two different places (Cod. B has an unmlat indicating awareness of the variant.) This added text was perhaps an effort to harmonize Mark's account with that of Matthew, in Mt 19:21, and Lk 18:22, or perhaps came from Mk 8:34. This kind of harmonization was a frequent cause of additions made to the Byzantine Greek manuscripts of the New Testament over the centuries. Many of the Byzantine manuscripts further harmonized by adding the phrase, "If you wish to be perfect,..." earlier in the passage.

¹⁵² **10:22** Or perhaps also, "he with face downcast..."

¹⁵³ **10:24** txt εστιν Ν Β it^k cop^{sa} SBL TH ECM // εστιν πλουσιον (but πλ. after εισελθειν) W // οι τα χραματα εχοντες it^a // εστιν τους πεποιθοτας επι τοις χρημασιν (D it^{a,b,d,ff²} v. 24 after v. 25) Φ // εστιν τους πεποιθοτας επι χρημασιν A C E N Σ 0233 ʒi it^{aur,f,l,q} vg syr^{s,p,h} pt arm eth geo Clem (Diatess) TR RP // lac ʒ⁴⁵ L P. Matt and Lk do not contain Mk 10:24.

¹⁵⁴ **10:25** Just as it is impossible, naturally speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking.

²⁶And they became even more astonished, saying to each other, "Who, then, can be saved?"

²⁷Jesus looking at them says, "With human beings it is impossible, but not with God. For all things are possible with God."

²⁸Peter began to tell him, "Behold how we have left everything and followed you."

²⁹Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father¹⁵⁵ or children or fields for my sake and for the cause of the good news, ³⁰who will not receive a hundred times as much in this present time, of houses and brothers and sisters and mothers and children and fields, along with persecutions, and, in the coming age, eternal life. ³¹But many first ones will be last, and the last ones first."

Jesus Again Predicts His Death

³²And they were on the road, going up to Jerusalem,¹⁵⁶ and Jesus was going on ahead of them; and they were stunned, and¹⁵⁷ followed behind fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him. ³³"See, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the Torah scholars. And they will condemn him to death, and hand him over to the Gentiles. ³⁴And they will mock him, and spit on him, and flog him, and execute *him*. And after three days he will rise again."

The Ambition of James and John

³⁵And James and John the sons of Zebedee come up to him, saying to him, "Teacher, we wish that you would do for us whatever we will ask you."

³⁶And he said to them, "What do you want me to do for you?"

³⁷And they said to him, "Grant to us that in your glory, we may sit one on your right, and one on your left."

³⁸And Jesus said to them, "You don't know what you are asking. Are you able, to drink the cup I am drinking, or to be baptized the baptism I am being baptized?"

³⁹And they said to him, "We are able."

"Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.

¹⁵⁵ **10:29** txt μητερα η πατερα B W it vg cop^{sa} SBL TH ECM // μητερα D // πατερα η μητερα **Ⲙ** // μητερα η πατερα η γυναικα C **Φ** // πατερα η μητερα η γυναικα A E N Σ it^{f,g} syr^p TR RP // lac **ⲡ**⁴⁵ L P. The gospel of Luke includes wife in all Greek editions. It would be very easy for a scribe to accidentally skip γυναικα since so many of the words all end with the letter α (parablepsis by homoioteleuton). And there is the factor that wives are not included in v. 30 in the list of things the forsaker will receive back again. Certainly, by Jesus' teachings, just because a disciple left a non-believing wife for the sake of Christ and the gospel, does not mean he is allowed to marry again.

¹⁵⁶ **10:32a** This does not mean it was a road that led to Jerusalem, necessarily. The phrase "going up" here probably is referring to the pilgrimage to Jerusalem required by one of the three "pilgrim festivals" for which the adult men would "go up" to Jerusalem. Exodus 23:14-17 stated that the men must present themselves to the Lord. And the temple was where the Presence of the Lord was. It was the one temple of the One God, for the one people of God. The festival for which they were "going up" here was most likely the Festival of Unleavened Bread, Exodus 23:14-15.

¹⁵⁷ **10:32b** txt εθαμβουντο και ακολουθουντες A E M N Γ U Π Σ Φ 2 188 1071 1582^c 1424 it^g vg syr^p TR RP // εθαμβουντο και ακολουθουντες αυτον 13 69 124 346 it^f // εθαμβουντο οι δε ακολουθουντες **Ⲙ** B L Δ Θ Ψ 1 565 1582* SBL TH ECM // εθαμβουντο ακολουθουντες αυτω W // θαμβουντο οι δε ακολουθουντες C* // θαμβουντο και οι ακολουθουντες C^c // εθαμβουντο και οι ακολουθουντες 579 // εθαμβουντο D K 0233 11 28 61 157 700 788 it^{a,b} // lac **ⲡ**⁴⁵ P. This variant needs more attention than it has received.

And Jesus said to them, "The cup which I drink you will drink,¹⁵⁸ and the baptism I am baptized you will be baptized. ⁴⁰But to sit on my right or on my left is not for me to grant; they belong rather to those for whom they have already been prepared."

⁴¹And when the ten heard, they began to be angry with James and John. ⁴²And Jesus calling them together says to them, "You know that the ones considered to be rulers among the nations, lord it over them, and their great ones exercise authority over them. ⁴³But it shall not be so among you. Instead, whoever wants to be great among you must be your servant, ⁴⁴and whoever wants to be first among you shall be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

An Obnoxious Beggar Gets His Wish

⁴⁶And they come into Jericho. And as he was going away from Jericho, plus his disciples and a large crowd, Bartimaeus (the Son of Timaeus), a blind beggar, was sitting beside the road. ⁴⁷And hearing that it is Jesus the Nazarene, he began to shout, and say, "Jesus, Son of David, have mercy on me!"

⁴⁸And many were telling him to be quiet. But he kept shouting much more: "Son of David, have mercy on me!"

⁴⁹Jesus stopped and said, "Call him."

So they call the blind man, saying to him, "Take heart! Get up! He's calling you!" ⁵⁰So throwing his cloak aside, he jumped up *and* came to Jesus.

⁵¹And in answer to him, Jesus said, "What do you want me to do for you?"

The blind man said to him, "Rabboni, that I could see."

⁵²And Jesus said to him, "Go. Your faith has healed you." And immediately he saw, and was following him in the way.

Chapter 11

The Triumphal Entry

¹And when they had come close to Jerusalem, to Bethphage and Bethany on the Mount of Olives, he sends two of his disciples, ²and tells them, "Go into the village ahead of you, and just as you enter it you will find a colt¹⁵⁹ tied, upon which no one has ever yet sat. Untie it and bring it. ³And if anyone says to you, 'Why are you doing that?' say, 'The Lord needs it and is sending it back here shortly.'"¹⁶⁰

⁴And they went, and found a colt tied at a doorway, outside in the street. And they are untying it. ⁵And some people standing there said to them, "What are you doing untying the colt?"

⁶And they said to them as Jesus said, and they allowed them. ⁷And they bring the colt to Jesus, and throw their cloaks on it, and he sat on it.

⁸And many people spread their cloaks on the road, and others, fronds cut from the fields.¹⁶¹ ⁹And those proceeding ahead of him, and those following after, were shouting:

¹⁵⁸ **10:39** txt το ποτηριον & B C* L syr^p cop arm SBL TH ECM // το μεν ποτηριον A C³ D E W N Φ Σ 0233 it vg TR RP // lac ⁴⁵P. See Matthew 20:23.

¹⁵⁹ **11:2** πῶλος – pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

¹⁶⁰ **11:3** txt παλιν (back or again) & B C* D L it^d cop^{sa} eth Or^{2/4} SBL TH ECM♦ // omit A C² E W Σ Φ Ξ it^{aur,b,e,f,i,k,l,q} vg syr^{s,p,h,pal} arm geo Or^{2/4} TR RP ECM♦ // lac ⁴⁵N P 0233. The witnesses containing παλιν have it in various places or word sequences.

¹⁶¹ **11:8** txt

κοψαντες εκ των αγρων

& B L (syr^{hmg} cop^{sa}) Or SBL TH ECM

"Hosha na!"¹⁶²
 "Blessed is he who comes in the
 name of the Lord!"¹⁶³
¹⁰"Blessed is the coming kingdom
 of our father David!"¹⁶⁴
 "Hosha na in the highest!"

¹¹And he went into Jerusalem to the temple, and after looking around at everything, he went out to Bethany with the Twelve, since the hour was now late.

Jesus Clears the Temple

¹²And the next day as they were on their way from Bethany, he was hungry.
¹³And seeing from afar a fig tree that had leaves, he went, if perchance he would find something on it. And coming upon it he found nothing but leaves. (For it was not the season of figs.) ¹⁴And in response he said to it, "May no one ever eat fruit from you again." And his disciples heard.

¹⁵And they come into Jerusalem. And when he had entered the temple, he proceeded to drive out the ones selling and the ones buying in the temple, and the tables of the moneychangers and the seats of the ones selling doves he overturned,
¹⁶and he did not allow anyone to carry stuff¹⁶⁵ through the temple courts.

¹⁷And he started teaching, and said to them, "Is it not written:

εκοπτον	εκ των αγρων	C
εκοπτον	εκ των δενδρων και εστρωννουσ εν τη οδω	N Σ
εκοπτον	εκ των δενδρων και εστρωννουσ την οδον	D
εκοπτον	εκ των δενδρων και εστρωννουσ εις την οδον	A E Φ Ξ lat syr ^{p,h} (pt) TR RP
	omit	W
	lac	Ⲕ ⁴⁵ P 0233

Obviously, "branches" does not mean thick wood, which would be obstacles. Straw or rushes or fronds or leaves is meant. A στῖβας was a bed of straw or leaves. Such beds were made for sacrifices. But I can also imagine a few other purposes for this. One would be in modern equivalent, giving him the red carpet treatment. Another would be to give him a drier surface to travel on, as it may have been muddy. I can see that some scribes might have had trouble accepting that straw could be cut from "trees," and changed it to "fields." Some such as Weiss say this Byz reading in Mark is a harmonization to the Matthew account. The omission in W is from homoioteleuton copying from an exemplar that had the Byz reading.

¹⁶² **11:9A** Ὁσαννά = Aramaic ܠܗܫܘܥܐ-ܗܘܫܥܐ-ܢܐ - hōšā' nā', similar to the Hebrew ܠܗܫܘܥܐ-ܗܘܫܥܐ-ܢܐ - hōšā' nā', an expression reminiscent of the ܠܗܫܘܥܐ-ܗܘܫܘܥܐ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὁ Κύριε, σῶσον δὴ - Ὁ Κύριε, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

¹⁶³ **11:9B** Psalm 118:26

¹⁶⁴ **11:10** txt βασιλεια του πατρος Ν Β C D E L W lat syr^{s,p} cop arm geo SBL TH ECM // βασιλεια εν ονοματι κυριου του πατρος A N Σ Φ Ξ it^{f,q} syr^h TR RP // lac Ⲕ⁴⁵ P 0233. The Byz reading is exceptionally weak without Codex E and the Syriac Peshitta, and it makes sense only as an accidental duplication of the phrase "in the name of the Lord" common in the context.

¹⁶⁵ **11:16** σκεῦος - skeûos; This is usually translated, "vessel." But it comprises the containers, equipment, and product- objects of any kind involved in an enterprise. The English word "stuff" best encompasses all these ideas. Webster's Ninth New Collegiate Dictionary defines the noun "stuff," at definition no. 1, as follows: "materials, supplies or equipment used in various activities:..." See I Samuel 30:24 in the King James Version as an example of this usage of the English word "stuff." In this verse, when the translators of the Septuagint translated the Hebrew into Greek, they translated it into the Greek word σκεῦος which is the same word as here in Mark 11:16.

" 'My house will be called
a house of prayer for all nations'?"¹⁶⁶

But you have made it 'a den of robbers.'¹⁶⁷"

¹⁸And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him, because the entire crowd was being held enrapt during¹⁶⁸ his teaching.

The Withered Fig Tree

¹⁹And when it got late, they would go outside the city.

²⁰And early, as they were traveling along, they saw the fig tree, withered from the roots. ²¹And reminded, Peter says to him, "Rabbi, look! The fig tree you cursed has withered."

²²And in response Jesus says to them, "Have faith in God. ²³Truly I tell you, whoever can say to this mountain, 'Be lifted up and thrown into the sea,' and it is not being questioned in his heart, but he is believing that what he is saying is happening, it will happen for him."¹⁶⁹

²⁴"Therefore I tell you, whatever you are asking for in prayer, believe that you have received it,¹⁷⁰ and it will happen for you. ²⁵Also, when you stand praying, forgive, if you are holding anything against anyone, so that your Father in heaven may also forgive you your trespasses. ²⁶But if you do not forgive, neither will your Father in heaven forgive your trespasses."¹⁷¹

The Authorities Question Jesus' Authority

²⁷And they arrive again in Jerusalem, and as he was walking in the temple, the chief priests and the Torah scholars come up to him, along with the elders, ²⁸and they were saying to him, "By what authority are you doing these things? Or,¹⁷² who gave you this authority, that you may do these things?"

¹⁶⁶ **11:17A** Isaiah 56:7

¹⁶⁷ **11:17B** Jeremiah 7:11

¹⁶⁸ **11:18** ἐπὶ with the dative; a temporal indicator. The entire crowd was always taken away from the Torah scholars when Jesus was teaching. This would surely be disturbing to them.

¹⁶⁹ **11:23** txt αυτω & B C D L W lat syr^s cop SBL TH ECM // αυτω ο εαν ειπη A E N Σ Φ 0233 & it^k syr^{p,h,pal} TR RP // lac &⁴⁵ P. The Byz reading does not have K* in support.

¹⁷⁰ **11:24** txt ελαβετε & B C L W cop^{sa} SBL TH ECM // λημψεσθε D it^{a,aur,b,d,f,fi²,i,k,l,q} vg cop^{sa} eth geo Cypr // λαμβανετε A E N Σ Φ 0233 syr^p cop^{sa} Or TR RP // lac &⁴⁵ P. The aorist form ελαβετε is used here, according to Metzger, in a sense corresponding to the Semitic usage of the prophetic perfect, which expresses the certainty of a future action. In other words, "if you believe that it is as good as done." Many later copyists, perhaps because they did not understand this, changed the verb to "you are receiving," and others, for the same reason plus possibly being influenced by the Matthew parallel passage, changed it to the future, "you will receive." And others changed it to the present tense "you are receiving," perhaps in order to make it the same tense as the "is happening" in v. 23 just prior.

¹⁷¹ **11:26** txt incl. v. 26 A (C D) E (N Σ) Φ (0233) & lat syr^{p,h} pt eth Cypr Spec TR RP TH♦ // — & B L W it^{k,l} syr^{s,pal} cop^{sa} arm geo SBL TH♦ ECM // lac &⁴⁵ P. The TCOTGNT: "Although it might be thought that the sentence was accidentally omitted because of homoeoteleuton, its absence from early witnesses that represent all text-types makes it highly probable that the words were inserted by copyists in imitation of Mt 6.15." Yes, homoioteleuton is reasonably proposed here.

¹⁷² **11:28** txt η τις σοι & B L cop SBL TH ECM // και τις σοι A E N W Σ Φ 0233 latt syr^p arm eth geo TR RP // τι σοι C // om. D it^k // lac &⁴⁵ P

²⁹And Jesus said to them, "I will ask you one question. You answer me, and I will tell you by what authority I am doing these things. ³⁰John's baptism— was it from heaven, or from human beings? Answer me."

³¹And they were discussing it among themselves, as follows: "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?' ³²On the other hand, dare we say, 'From human beings?'" (They were fearing the people, for the people all held that John really was a prophet.)

³³And in answer they say to Jesus, "We do not know."

And Jesus says to them, "Neither am I telling you by what authority I do these things."

Chapter 12

The Parable of the Tenants

¹And he began to speak to them in parables. "A man planted a vineyard, and put a hedge around it, and dug a winepress, and built a watchtower, and leased it out to tenant-farmers, and journeyed away. ²And in the time of harvest he sent a servant to the tenants, that he might be paid by the tenants out of the fruit of the vineyard. ³And seizing him they beat him, and sent him away empty-handed. ⁴And again he sent a servant to them, a different one. That one they wounded in the head¹⁷³ and insulted.¹⁷⁴ ⁵Yet another he sent, and that one they killed. And he sent many others; some they beat, some they killed.

⁶One alone he still had, a beloved son. Finally, him he sent to them, saying, 'They will respect my son.'

⁷"But those tenants said among themselves, 'This is the heir. Come, let us kill him,¹⁷⁵ and the inheritance will be ours.' ⁸And taking him, they killed him, and cast him outside the vineyard.

⁹"What then¹⁷⁶ will the owner of the vineyard do? He will come and kill the tenants, and he will give the vineyard to others.

¹⁰"Have you not read this scripture:

'A stone which the builders rejected,
this one has become the chief cornerstone;
¹¹from the Lord this came about,
and it is marvelous
in our eyes'¹⁷⁷?"

¹⁷³ **12:4a** txt — \aleph B D L W latt cop SBL TH ECM // λιθοβολησαντες A C (E) N Σ Φ 0233 m syr^{p,h} TR RP // — v. 4 syr^s // lac P^{45} P

¹⁷⁴ **12:4b** txt ητιμασαν \aleph B L lat cop^{sa^mss} SBL TH ECM // ητιμησαν D // απεστειλαν ητιμωμενον A C E N Σ (Φ) 0233 m TR RP // απεστειλαν ητιμασμενον W // — v. 4 syr^s // lac P^{45} P

¹⁷⁵ **12:7** The Greek phrase here for "Come, let us kill him," δευτε αποκτεινωμεν αυτον, occurs only one other time in the Greek Bible, and that is in Genesis 37:20 in the Septuagint, where Joseph's brothers said it about Joseph. The owner of the vineyard in the present parable had "A beloved son," not the only Son. Joseph was Israel's favorite, most beloved son. The vineyard represents the Northern Kingdom, with the tribes of Joseph—Manasseh and Ephraim. This passage in Mark points to Jesus being the Messiah ben Yosef, the Messiah son of Joseph. Through his mother Mary, Jesus is not only the Messiah son of Joseph, but also the Messiah son of David, and the Messiah son of Aaron.

¹⁷⁶ **12:9** txt τι ουν \aleph A C D E N W Σ Φ 0233 m lat syr^{p,h} cop^{sa^mss} TR RP TH ECM // τι B L it^k syr^s cop^{sa^mss} SBL // lac P^{45} P

¹²And they were looking for a way to arrest him, for they knew he had told the parable in reference to them. Yet they were afraid of the crowd. And they went away, leaving him alone.

Paying the Tribute Tax to Caesar

¹³And they send some of the Pharisees and Herodians, in order to trap him in a saying. ¹⁴And coming, they say to him, "Teacher, we know that you are honest, and it matters not to you about anyone, in that you pay no attention to the personage of people, but rather on the basis of truth you teach the way of God. Is it permissible to pay¹⁷⁸ the tribute¹⁷⁹ to Caesar, or not? Should we pay, or should we not pay?"

¹⁵But he, perceiving their hypocrisy, said to them, "Why are you testing me? Bring me a denarius, so that I may look at it." ¹⁶And they brought one. And he says to them, "Whose image is this, and inscription?"

They say to him, "Caesar's."

¹⁷And Jesus said to them, "Caesar's things give back to Caesar, and God's things to God."

And they were amazed at him.

Marriage and the Resurrection

¹⁸Then some Sadducees come up to him (Sadducees say there is no resurrection), and they questioned him as follows: ¹⁹"Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife and does not leave behind a child, that the brother of *the deceased* should take the woman¹⁸⁰ and raise up descendants for his brother.¹⁸¹

¹⁷⁷ **12:11** Psalm 118:22,23, and the ancient Rabbis said that stone is the Messiah ben Yosef. He is also the Rock in Deuteronomy 32:4 according to Ramban, and he is the Shepherd stone or rock in Genesis 49:24.

¹⁷⁸ **12:14A** The verb here is δίδωμι, 'give,' and also in the next sentence, 'should we give or should we not give.' And the verb Jesus used in v. 17 is ἀποδίδωμι, 'give back,' or, 'give up.'

¹⁷⁹ **12:14B** The Greek word translated "tribute" is κῆνος, a loan word from the Latin word *census*, which means just what you would think it means— a head count. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is *cap*. Thus, this tax was a *per capita* tax, or a *capitation*. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum*,' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia*.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 17, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. And everything purchased using Caesar's coins also belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver— shekels, or even drachmas, but not in Roman coins.

¹⁸⁰ **12:19a** txt γυναίκα και φ⁴⁵ N B C L W (it^k) SBL TH ECM // γυναίκα αυτου και A D E Σ Φ Ψ lat syr^{p,h} TR RP // lac N P 0233. The omission of αυτου can be easily explained as a scribal oversight in view of how many other times the word αυτου appears in the context. I can also imagine an editor deliberately omitting the αυτου because then the reader might think "his wife" means the surviving

²⁰"There were seven brothers. And the first one took a wife, and dying, he left no descendant. ²¹And the second one took her, and he died, leaving no descendant. It was the same with the third. ²²In fact, all seven left no descendant.¹⁸² Last of all, the woman also died.

²³"In the resurrection, when they rise again,¹⁸³ of which of them will she be wife? For all seven had her as wife."

²⁴Jesus said to them, "Is this not the reason you are mistaken, that you know neither the scriptures nor the power of God? ²⁵For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels¹⁸⁴ in heaven.¹⁸⁵

²⁶Now about the dead, that they do rise, have you not read in the scroll of Moses, at the part about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?¹⁸⁶ ²⁷He is not the God of dead people, but of living. You are badly mistaken!"

The Weightiest Commandment

²⁸And one of the Torah scholars who had approached, after listening to them debating, recognized that Jesus had answered them well. He asked Jesus, "Teacher, out of all of them, which commandment is primary?"

²⁹Jesus answered, "Primary is this: 'Hear, O Israel, Yehovah is our God, Yehovah alone.'¹⁸⁷ ³⁰And you shall love Yehovah your God with all your heart, and with all

man's own wife. It is more clear to say, the brother should take the woman and produce a descendant, than to say the brother should take his wife and produce a descendant. At any rate, I prefer the clarity of the shorter reading, without saying it is the original reading. For the Byz reading I worded it as "that wife of his" rather than "his wife" for the same reason. The definite article can act as a demonstrative.

¹⁸¹ **12:19b** Deuteronomy 25:5; Genesis 38:8

¹⁸² **12:21-22** txt

και ο τριτος ωσαυτως και	οι επτα ουκ	Ⲛ B C L SBL TH ECM
ο τριτος ωσαυτως	οι επτα και ουκ	W
και ο τριτος ωσαυτως και ελαβον αυτην	οι επτα και ουκ	E Σ Φ TR RP
και ο τριτος ωσαυτως και ελαβον αυτην ωσαυτως και	οι επτα και ουκ	A
και ωσαυτως ελαβον αυτην	οι επτα και ουκ	D
<i>lac</i>		Ⲣ ⁴⁵ N P 0233

There are a great many other variants among the later manuscripts. These are the Greek manuscripts 8th century or earlier the readings of which I have access to.

¹⁸³ **12:23** txt εν τη αναστασει οταν αναστωσιν E Φ it⁹ TR RP SBL TH♦ ECM // εν τη ουν αναστασει οταν αναστωσιν A // εν τη αναστασει ουν οταν αναστωσιν Σ vg it^{(a),aur,(b),ff²,i,l} syr^{s,h} with * // οταν ουν αναστωσιν εν τη αναστασει (eth) // εν τη αναστασει Ⲛ B C* L it^k pt TH♦ (Lk 20:33) // εν τη αναστασει ουν D W it^{d,r1} syr^p cop^{sa,mss} (Matt 22:28) // εν τη ουν αναστασει C² // lac Ⲣ⁴⁵ N P 0233. Here we have a case where the UBS commentary says scribes omitted words in order to harmonize with the other synoptic gospels, but that such a pleonasm as this is in accord with Mark's style.

¹⁸⁴ **12:25a** txt αγγελιοι Ⲛ C D L Σ pm syr^h lat SBL NA28 {} // οι αγγελιοι W // αγγελιοι οι A Φ pm syr^p TR RP TH // οι αγγελιοι οι B cop^{sa} Or // αγγελιοι θεου οι it^l vg^s mss // lac Ⲣ⁴⁵ N P 0233.

¹⁸⁵ **12:25b** [Enoch](#) 50:4 "they will be like the angels in heaven." Is this the scripture that the Pharisees did not know and should have known?

¹⁸⁶ **12:26b** Exodus 3:6. The point is that at the time of God's saying, "I am," present tense, "am the God of Abraham, the God of Isaac, and of Jacob," those three people had long since passed on from the earth. But Jesus' point is: the saying of God to Moses proved that Abraham, Isaac, and Jacob were not dead people, but living at the time God said this. The Sadducees considered Abraham, Isaac, and Jacob to be dead people, and this was one of their errors.

¹⁸⁷ **12:29** The Greek word represented by "alone" above is εἷς - heîs, basically meaning "one." But using the word "one" would be a poor translation, since most readers today would take it to have some significance in rebuttal of the "trinity." But nothing of the sort was underlying God's words. The context of God's original words was idolatry. God's commandments did not arise out of a vacuum, but arose out of a need to counteract some error of humankind. In this case it was that

your soul, and with all your mind, and with all your strength.^{188 189 31}Secondmost is this:¹⁹⁰ 'You shall love your neighbor as yourself.'¹⁹¹ There is no other commandment greater than these."

³²And the Torah scholar said to him, "Well done, Teacher. It is on true basis you have said, that there is one, and there is no other but him; ³³and to love him with all your heart, all your intelligence,¹⁹² and all your strength, and to love your neighbor as yourself, is more important than all the burnt offerings and sacrifices."

³⁴And Jesus, having observed that he had answered thoughtfully, said to him, "You are not far from the kingdom of God." And no one dared to ask him any more questions.

Whose Son Is the Messiah?

³⁵And continuing to teach in the temple, Jesus said, "How do the Torah scholars say that the Messiah is the Son of David? ³⁶David himself said, by the Holy Spirit,

" 'Yehovah¹⁹³ said to my Lord:

God's people should have no other gods before Him. The situation was that there were many other so-called gods, but יהוה, YHVH, alone was to be their God. Paul says, "There may be many so-called gods, and many lords, but for us there is only one God, and only one lord," 1 Corinthians 8:5-6. (See also Mark 2:7; 10:18 for similar uses of the Greek word εἷς. The Hebrew word, echad, was also used meaning "alone," "only," or even, "first," as the "first" day of the month.) Now God was not comparing himself to other gods in that other gods were many lords in contrast to our God being one lord. From small childhood I have puzzled over the odd thought, found in my Bible, represented by the phrase "The Lord our God is one Lord." It didn't say 'God is one God.' Instead, it said 'God is one Lord.' God is one Lord? So then it must be otherwise conceivable that one God could be many lords? You see, "The Lord our God is one Lord" makes no sense. The problem with "The Lord our God is one Lord" is that it wasn't supposed to be saying "Lord" at all, for "LORD" was the substitute for the Tetragrammaton, יהוה, YHVH, the name of God, which the Israelites refused to pronounce, for fear of taking God's name in vain. Thus, when the Jewish scholars in Egypt translated the Hebrew scriptures into Greek, they perpetuated this misnomer even more, for in the Septuagint, the word "kurios" or "lord" is used instead of Yahveh, and the quote above in Mark appears to be taken from the Septuagint. To lessen confusion, it is best to throw out the word "lord" completely; for indeed, it is not only confusing, but inaccurate.

¹⁸⁸ 12:30 Deuteronomy 6:4,5

¹⁸⁹ 12:30b txt σου Ν Β Ε Λ it^a cop SBL TH♦ ECM // σου αυτη πρωτη W it^k // σου αυτη πρωτη εντολη A D Σ M lat syr ^{ms} TR RP TH♦ // σου αυτη πρωτη παντων εντολη Φ // lac P⁴⁵ C N P 0233

¹⁹⁰ 12:31a txt αυτη Β Λ cop SBL TH♦ ECM // αυτη εστιν Ν // ομοια αυτη A^c E W Σ Φ M lat (syr) TR RP TH♦ // δε ομοια ταυτη D // ομοια αυτης A* // lac P⁴⁵ C N P 0233

¹⁹¹ 12:31b Leviticus 19:18

¹⁹² 12:33 txt

καρδιας	και	εξ ολης της συνεσεως και εξ ολης της ισχυος	B Δ Ψ it ^a cop ^{sa} Bas Chrys Did SBL TH♦ ECM
καρδιας	και	εξ ολης της ισχυος και εξ ολης της συνεσεως	cop ^{bo}
καρδιας	και το	εξ ολης της συνεσεως και εξ ολης της ισχυος	W
καρδιας σου και	εξ ολης της συνεσεως και εξ ολης της ισχυος		Ν ² L
καρδιας σου και	εξ ολης της συνεσεως και εξ ολης της ισχυος		Ν*
καρδιας	και	εξ ολης της συνεσεως και εξ ολης της ψυχης σου και εξ ολης της ισχυος	cop ^{sams}
καρδιας	και	εξ ολης της συνεσεως και εξ ολης της ψυχης και εξ ολης της ισχυος	A E Σ 087 vg syr ^{p,h} TR RP TH♦
καρδιας	και	εξ ολης της δυναμεως και εξ ολης της ψυχης αυτου	D
καρδιας	και	εξ ολης της δυναμεως και εξ ολης της ισχυος	Θ 565 it ^d
καρδιας	και	εξ ολης της ψυχης και εξ ολης της ισχυος	syr ^s
		lac	C N P 0233

¹⁹³ 12:36a Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew

"Sit at my right hand
until such time I put your enemies
under¹⁹⁴ your feet."¹⁹⁵

³⁷David himself calls him 'Lord,' so how is he his son?"
And the large crowd was listening to him with delight.

Jesus Denounces the Torah Scholars

³⁸Also in his teaching he was saying, "Look warily at the Torah scholars, those loving to walk around in robes, greetings in the marketplaces, ³⁹and chief seats in the synagogues, and places of honor at banquets; ⁴⁰who eat up¹⁹⁶ the houses of widows, and for a front, make lengthy prayers. These will receive extra damnation."

The Widow's Offering

⁴¹And while sitting opposite the temple treasury, he was watching how the crowd was dropping copper into the donation chest. And many rich people put in much. ⁴²And when one poor widow came, she put in two lepta (which is equivalent to one quarter of a penny).

⁴³And calling his disciples to him, he said to them, "Truly I tell you, this poor widow has put in more than all the others putting into the treasury. ⁴⁴For they all put in out of the extra they had. But she out of her lack put in everything, all she had to live on."

נָאֻם יְהוָה לְאֲדֹנָי - nəʿum Yəhōvah laʿdōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: לְאֲדֹנָי נָאֻם יְהוָה |.

¹⁹⁴ **12:36c** txt υποκατω (Mt 22:44) B D W 0233 syr^s cop^{sa} geo SBL ECM // υποποδιον (Ps 109:1 LXX; Lk 20:43; Ac 2:34) Ⲭ A E L Σ Φ 087 𐌹 latt syr^{p,h,pal} arm eth Hilary TR RP TH // lac 𐌸⁴⁵ C N P

¹⁹⁵ **12:36d** Psalm 110:1

¹⁹⁶ **12:40** καταεσθίω - katesthío, the preposition *kata* attached to ἐσθίω, the verb for eat, serving to perfectivize, or alternatively, to repetitivize, the verb. Here the verb is also linear (continuous, progressive) in aspect, showing that there is a gradual process to the eating up, or alternatively a habitual process, leading to a conclusion of complete devourment. Psalm 14:4 used this same Greek word in the Septuagint for financial oppression of people. But how can one oppress a house? In the context of property, καταεσθίω means to appropriate property illegally. We must remember that the Hebrew scriptures, like Deuteronomy 23:19, Psalm 15:1-5, declared it illegal to charge your fellow Israelite interest on a loan. Yet many did so, including or even especially the priests and officials, such that the interest "ate up" the equity in the houses of widows, at which point the lenders would re-possess the houses. Jesus was not the first or the last man of God to decry this practice of charging fellow believers interest. Nehemiah in 5:10-11, said to the officials, "Stop this taking of interest!...Give them back, this very day, their fields, their houses..." Ezekiel 22:12, "...you take both advance interest and accrued interest, and make gain of your neighbors by extortion..." James 2:6, "Is it not the rich who oppress you? Is it not they who drag you into court?" The Pharisees were lovers of money, Luke 16:14. Another theory on what this means is that the Pharisees used their position as judges to get insider information or use trickery in their office, to fraudulently obtain title to property, or as the trustees or financial managers of widows to use up their household finances, or to eat up their estates. Or perhaps to make unjust rulings in cases in which they had a pecuniary interest. They may have done all of the above. As usual, the law of the Spirit is a higher standard than the letter of the law of Moses. Jesus not only forbade lending with interest, he commanded to lend without expecting even the principal back, Luke 6:35.

Chapter 13

Signs of the Times

¹And as he is going forth out of the temple, one of his disciples says to him, "Teacher, look! What large stones. What great buildings."

²And Jesus said to him, "See all these great buildings? By no means will there be left here a stone¹⁹⁷ upon a stone that will not be thrown down."

³And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately, ⁴"Tell us, when will these things be, and what will be the sign that they are all about to be accomplished?"

⁵And Jesus proceeded to tell them, "See that no one misleads you. ⁶Many will come in my name, saying, 'I am He,' and they will deceive many. ⁷But when you hear of wars and rumors of wars, do not be alarmed. *These things* must happen, but the end is not yet. ⁸Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, there will be famines.¹⁹⁸ These are the beginning of birth pains.

⁹"But you, you watch yourselves. They will deliver you over to courts, and you will be beaten in synagogues, and you will be stood¹⁹⁹ before governors and kings, for my sake, to be a witness to them. ¹⁰Indeed the gospel must first be preached to all nations.

¹¹"So when they are taking you delivering you to trial, do not concern yourself beforehand what you will speak.²⁰⁰ Rather, whatever is given you in that hour, that you are to speak. For you are not the ones speaking, but the Holy Spirit.

¹²"And a sibling will betray a sibling to death, and a parent a child, and children will rise up against parents and put them to death. ¹³And you will be hated by all because of me. But the person remaining to the end, that one will be saved.²⁰¹

¹⁴"But when you see the abomination of desolation²⁰² standing where it²⁰³ should not, (Reader, understand),²⁰⁴ then the ones in Judea should flee to the mountains,

¹⁹⁷ **13:2** txt ωδε λιθος επι λιθον (see Mt 24:2) Ν B L W it^{a,aur,b,d,q} syr^{s,p,h} with * cop^{sa,(bo)} arm eth geo Polychr^{vid} SBL TH ECM // ωδε λιθος επι λιθω D Σ pm // in templo it^k // in templo lapis super lapidem it^e Cyrp // λιθος επι λιθω (see Lk 21:6) A E Φ pm it^{ff²,i,l,r¹} vg TR RP // lac ℘⁴⁵ C N P 0233

¹⁹⁸ **13:8** txt

εσονται λιμοι	αρχη	Ν ² B L SBL TH♦ ECM
και λιμοι	αρχη	D
λιμοι	ταραχαι	W
και εσονται λιμοι και	ταραχαι	αρχαι A E 𐤀 syr ^p TR RP TH♦
και εσονται λιμοι και	ταραχαι	Φ
και εσονται λιμοι και λοιμοι και	ταραχαι	αρχαι Σ (see Lk 21:11)
	αρχη	Ν*
lac		℘ ⁴⁵ C N P 0233

¹⁹⁹ **13:9b** txt σταθησεσθε Ν* B E Φ TR-Steph AN RP SBL TH ECM // σταθησεσθαι Ν² A D L W Σ // αθησεσθε cop^{sa} TR-Scriv-KJV BG // lac ℘⁴⁵ C N P 0233

²⁰⁰ **13:11** txt λαλησητε Ν B D L W Σ lat syr^s cop geo SBL TH ECM // λαλησητε μηδε μελετατε A E Φ it^{a,n} syr^{p,h} arm OrTR RP // lac ℘⁴⁵ C N P 0233

²⁰¹ **13:13** or perhaps, "rescued"

²⁰² **13:14b** txt ερημωσεως Ν B D L W (it^{d,ff²,i,n,r¹}) vg syr^s cop arm geo SBL TH ECM // ερημωσεως το ρηθεν υπο δανηλ του προφητου A E Σ 0233 𐤀 (it^{aur,e,k,l,q}) vg^{mss} syr^{p,h} TR RP // ερημωσεως το ρηθεν δια δανηλ του προφητου Φ // lac ℘⁴⁵ C N P

²⁰³ **13:14c** or, "he." The BDF grammar says this is a Constructio ad sensum. Sec. 134(3) A masculine participle referring to a neuter noun which designates a personal being. Revelation says that people will be forced to worship an "image" of the beast. Is an image an "it" or a "he"? Both. The image is given the power of speech. Will it be a robot, an AI? Daniel 9:27 says that the ruler who is to come will set up the abomination, so the abomination is not the antichrist himself, but

¹⁵and the one on the rooftop should not come down into the house²⁰⁵ nor go inside to get something from his house, ¹⁶and the one in the field should not turn back to get his coat. ¹⁷And alas for the ones who are pregnant, and the ones giving milk during those days! ¹⁸And pray that it not happen in winter. ¹⁹For those will be days of suffering, such that has not happened from the beginning of creation when²⁰⁶ God created until now, nor ever will *again*. ²⁰And if the Lord had not made those days short, no flesh would survive. But, because of the elect, those whom he has chosen, he has made the days short.²⁰⁷ ²¹And at that time, if anyone says to you, 'Look, here is the Messiah!' or, 'Look, there!' do not believe it. ²²For false Messiahs and false prophets will appear, and they will do signs and miracles, trying to deceive, if possible, the elect.²⁰⁸ ²³But you, you be watchful;²⁰⁹ I have told you everything ahead of time.

²⁴"But in those days, after that suffering,

" 'the sun will be darkened,
and the moon will not give its light,
²⁵and the stars will be falling from the sky,

something he sets up. Sounds like the image of the beast, Rev. 13:15. This is why I used the pronoun "it" and not "he." The abomination is not the antichrist himself, but something he sets up.

²⁰⁴ **13:14d** Daniel 9:27; 11:31; 12:11

²⁰⁵ **13:15b** txt καταβατω εις την οικιαν A D E W Σ Φ 0233 **ⲙ** latt syr^{s,h} TR RP // καταβατω **Ⲩ** B L syr^p cop SBL TH ECM // *omit* εις την οικιαν μηδε εισελθατω it^k (ht. καταβατω- εισελθατω) // lac **ⲡ**⁴⁵ C N P. It seems nonsensical to instruct those in Judea to flee to the mountains, but the ones in Judea on their rooftops should not come down. For how do you flee to the mountains without coming down from your roof? The only way the ECM reading would make sense is to understand μηδε as a more general conjunction, as follows: "the one on the rooftop should not come down and go inside to take anything out of his house." Thus if this phrase was not originally in the text, it is perfectly understandable why editors might add it. But the phrase "go inside to take anything out of his house" could be part of the same command as "not come down," that is, μηδε here does not separate two distinct commands. The Syriac Peshitta has the shorter reading, and its translators render the two phrases as one command, e.g., Etheridge: "And he who is on the roof, let him not descend nor enter in to carry any thing from his house." That is, descend and enter are one complete action that is forbidden. Murdock has "and let him that is on the roof, not come down and enter [it], to take any thing from his house." Some other commentators think that the phrase εις την οικιαν was eliminated by editors as redundant, in view of the εκ της οικιας at the end of the verse. I think that the rule of textual criticism which says the reading which best explains the rise of the others, is the original one, would favor the shorter reading here. Nevertheless, since the longer reading is true and not only does no harm, but also makes for a clearer sense, I choose to include it.

²⁰⁶ **13:19** txt ην **Ⲩ** B C* L Σ SBL TH ECM // ης A C E W Φ 0233^{vid} TR RP // *omit* ην εκτισεν ο θεος D it // lac **ⲡ**⁴⁵ N P

²⁰⁷ **13:20** This word in the Greek for "made short" is κολοβώ - kolobō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. Thus Mark puts it in the past tense: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse is that, if that period of time went on longer, no flesh would survive.

²⁰⁸ **13:22** txt τους **Ⲩ** B D 083 SBL TH ECM♦ // και τους A C E L W Σ Φ 0233 latt syr^p cop arm eth TR RP ECM♦ // lac **ⲡ**⁴⁵ N P.

²⁰⁹ **13:23** txt βλέπετε B L W 083 cop SBL TH ECM♦ // βλέπετε ιδου **Ⲩ** A C D E Σ Φ 0233 **ⲙ** lat syr^{ms} TR RP ECM♦ // lac **ⲡ**⁴⁵ N P

and the forces²¹⁰ in space
will be shaken.'²¹¹

²⁶"And at that time they will see the Son of Man coming on the clouds, with great power and glory. ²⁷And at that time he will send forth the angels,²¹² and they will gather together his elect out of the four winds, from the farthest points of the earth to the farthest points of the horizon.

²⁸"Now learn the parable from the fig tree. When its twig has already become tender and it puts forth leaves, you know that summer is near. ²⁹And likewise you, when you see these things happening, you know that it is near, right at the door. ³⁰Truly I tell you: by no means will this age²¹³ pass away before all these things have happened. ³¹Sky and earth will pass away,²¹⁴ but my words will not pass away.

No One Knows the Day or Hour

³²"But as to that day or that hour,²¹⁵ no one knows, not even the angels in heaven, not even the Son, but only the Father. ³³Watch, be alert,²¹⁶ for you do not know when the time is. ³⁴It is like a man going away on a journey, leaving his house and giving the authority of it to his servants, each his task, and the doorman he admonished to keep watch. ³⁵Thus you must keep watch, for you do not know when the lord of the house is coming, whether²¹⁷ in the evening, or at midnight, or

²¹⁰ **13:25a** Possibly, "the heavenly bodies," referring to the planets, stars, and constellations to which power was ascribed by idolaters and astrologers. Of course, bodies of mass do have power or force of gravity, and therefore exercise force upon other bodies, including the earth. Indeed, in the parallel passage in Luke 21, verse 25, it says nations will be in anguish over the violence of the sea and surf, which we know is affected among other things by the moon. In Isaiah 34:4, the stars and planets are called the armies of heaven, and armies are *forces*. Moreover, the principle of parallelism probably applies here, so this line is to be understood in some meaning parallel to the stars and the sky of the previous line. At any rate, the heavenly bodies would not be shaken without the forces in space being involved.

²¹¹ **13:25b** Isaiah 13:10; 34:4; Joel 2:31

²¹² **13:27** txt αγγελους B D L W 083 it^{a,e,ff²,i,k,q} mss SBL TH♦ ECM♦ // αγγελους αυτου Ν Α C E Σ Φ 0233 𐤎 vg syr cop^{sa} arm eth Or^{lat} TR RP TH♦ ECM♦ // lac 𐤓⁴⁵ N P

²¹³ **13:30** ή γενεά αύτη; Or, this "generation." The verse following this is a Hebraistic parallelism; that is, "the sky and earth" being a parallel to the "age" or "world" mentioned here. See the same Greek phrase in Genesis 7:1, for the "generation" before the flood. God destroyed the entire world, not just the "generation" or those of the same age as Noah. God destroyed that whole world and scheme of things, and started a new age. So also here, Jesus is not talking about a small period of time of one human lifespan, but rather the whole age or *aion*. The theme of the context was clearly set in vv. 28-29, by the example of the budding of leaves showing the change of seasons. We are talking about seasons and times, not generations in a genealogical or racial sense. Furthermore, it is striking how similar is Peter's parallelism in 2 Peter 3:6-7. There, Peter compares the destruction of Noah's generation ό τότε κόσμος, "the then world," in comparison to οι νυν ουρανοι και ή γη "the present heavens and earth."

²¹⁴ **13:31** "Sky and earth," traditionally translated "heaven and earth," but the heavens are the skies, or everything you see when you look up. Compare Isaiah 34:4, Psalm 102:25-26, Hebrews 1:10-12.

²¹⁵ **13:32** txt η της ωρας B C L AN SBL TH ECM // η της ωρας εκεινης Σ // η ωρας εκεινης 0233 // η ωρας Α Ε Φ BG RP // και της ωρας Ν D W syr^{p?} cop TR // lac 𐤓⁴⁵ N P Q 083 33

²¹⁶ **13:33** txt αγραυπνειτε B D it^{a,d,k} cop^{fay} SBL ECM // αγραυπνειτε και προσευχεσθε Ν (Α Σ -θαι) C E L W Φ 0233 𐤎 it^{aur,f,ff²,i,l,q,r¹} vg syr^{s,p,h} pt arm eth Diatess^{arm} Aug TR RP TH // και αγραυπνειτε και προσευχεσθε cop^{sa} geo Jer // lac 𐤓⁴⁵ N P

²¹⁷ **13:35** txt η οψε η μεσονυκτιον Ν B C L SBL TH ECM // οψε η μεσανυκτιον W // οψε η μεσονυκτιω 0233 // οψε η μεσονυκτιων Σ // οψε η μεσονυκτιου A D E Φ 0103 TR RP // lac 𐤓⁴⁵ N P

when the rooster crows, or at dawn. ³⁶No good if he comes suddenly, and finds you sleeping. ³⁷And what I am saying to you, I am saying to all: 'Keep watch!'"

Chapter 14

Mary Anoints Jesus at Bethany

¹And the Passover and the Festival of Unleavened Bread were two days away. And the chief priests and the Torah scholars were seeking how they might kill him after arresting him in stealth. ²For²¹⁸ they were saying, "Not in the festival, or there will be a riot of the people."

³And when he was in Bethany, in the house of Simon the Leper, and reclining, a woman came holding an alabaster bottle of very expensive perfume ointment, pure oil of nardroot. Breaking the alabaster, she poured it out onto his head.

⁴But there were some who were saying indignantly to themselves, "Why has this waste of perfume occurred? ⁵For this perfume could have been sold for over three hundred denarii²¹⁹ and given to the poor." And they were scolding her.

⁶But Jesus said, "Leave her alone. Why are you causing her hardship? She has performed a good work with²²⁰ me. ⁷For the poor you always have with you,²²¹ and you can do well with them²²² whenever you want, but me you do not always have. ⁸She did what was available to her. She was early²²³ to anoint my body in

²¹⁸ **14:2** txt γαρ **ℵ** B C* D L it^{a,f,ff2,i,k,l,q} vg syr^{Pmg} SBL TH ECM // δε A C² E W^b Σ Φ 0103 0233 syr^P cop^{sa} arm eth TR RP // lac **℘**⁴⁵ N P

²¹⁹ **14:5** A single denarius was the usual daily wage for a laborer, so 300 denarii would be worth about a year's wages.

²²⁰ **14:6** txt εν μοι *rell. Grk.* AN BG RP SBL TH ECM // εις εμε 2 579 1424 (Mt 26:10) TR // lac **℘**⁴⁵ N P 0233. There may be a few more mss. that read as the TR. But practically all Greek: εν, "in," with dative of "me"; in other words, she has done a good work *in the circumstance of* me. She has done a good work *by means of my being here*. From context we can see that it is a dative of happenstance, of the conditions; or even a "temporal dative;" for example, "you can always do good works *with* the poor, but me you do not always have *with* you," and Jesus' comment that "she did what was available to her." (Of the 22 English translations I have on hand, 4 say "on me," 6 "to me," 10 "for me," 1 "as to me," and 1 "towards me." Sometimes εν is simply a substitute for the dative inflection.) This variant is related to the one in the next verse, where some mss have an accusative phrase and others a dative phrase.

²²¹ **14:7a** Deuteronomy 15:11

²²² **14:7b** txt

δυνασθε αυτοις ευ C D W SBL TH ECM

δυνασθε αυτοις παντοτε ευ **ℵ** B L cop^{sa}

δυνασθε αυτους ευ A E Σ Φ **℘** TR AN BG RP

δυνασθε ευ **ℵ***

lac **℘**⁴⁵ N P 0103 0233

This variant is related to that in 14:6. The TR (and Peshitta) has both with an accusative meaning, the ECM has both with a dative meaning, and the RP has the first in dative, the second in accusative.

²²³ **14:8** προλαμβάνω, literally, "take ahead." Compare the same word in I Cor. 11:21. The Lidell & Scott lexicon lists this Mark 14:8 occurrence as the only one with an infinitive accompanying; which DeBrunner, § 392 (2), says is an Aramaism meaning "early to do something." As we first see in Luke 10:38-42, Mary from the beginning showed a good trait of zeroing right in to what was most important: the person of Jesus, and dropping everything else. Her sister was occupied with the meal and housework, but Mary was attentive to Jesus himself, *while he was still with them*. They could always do housework when Jesus was gone, and they could always eat when Jesus was gone. It is no wonder that one who attended to and treasured Jesus so much, would be the first to prepare his body for its burial.

preparation for its burial. ⁹Truly I tell you, wherever the good news²²⁴ is preached throughout the whole world, what she has done will also be told, as an honorable remembrance of her."

¹⁰And Judas of Kerioth, one of the Twelve, went to the chief priests, to betray him to them. ¹¹And hearing *this* delighted them, and they promised to give him silver. Then he was planning how he might betray him the best time.

The Passover Supper

¹²And on the first day of Unleavened Bread, when they would sacrifice the Passover lamb, his disciples say to him, "Where are you wanting us to go to make preparations so you may eat the Passover?"

¹³And he sends two of his disciples and tells them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. ¹⁴And wherever he enters say to the owner of the house, 'The Teacher says: Where is my guestroom,²²⁵ where I may eat the Passover with my disciples?' ¹⁵And he will show you a large upper room furnished and ready. And there you shall make preparations for us."

¹⁶And the disciples left and went into the city, and found things just as he had told them. And they prepared the Passover.

¹⁷And as evening is coming on, he arrives with the Twelve. ¹⁸And as they are reclining and eating, Jesus said, "Truly I tell you: one of you will betray me. One who is eating with me."

¹⁹They began to be very sad and to say to him one by one, "Surely not I?"²²⁶

²⁰And he said to them, "It is one of the Twelve, the one dipping into the bowl with me. ²¹Therefore²²⁷ indeed the Son of Man is going just as it is written about him. But woe to that one through whom the Son of Man is betrayed! It would be better for that man if he had not been born!"

²²And when they were eating, Jesus, after taking a loaf of bread *and* blessing *God*, broke *it* and distributed to them, and said, "Take ye."²²⁸ This is my body."

²³And taking a cup *and* giving thanks, he gave *it* to them, and they all drank from it.

²⁴And he said to them, "This is my blood of the covenant,²²⁹ being shed on behalf of many. ²⁵Truly I tell you: By no means will I drink of the fruit of the vine any more, until that day when I drink it new in the kingdom of God."

²⁶And when they had sung a hymn, they went out toward the Mount of Olives.

²²⁴ **14:9** txt ευαγγελιον N B D L W it SBL TH ECM♦ // ευαγγελιον τουτο A C E Σ Φ 0103 M lat syr^{p,h} cop TR RP ECM♦ // lac P⁴⁵ N 0233

²²⁵ **14:14** txt καταλυμα μου N B C D L W Σ vg cop^{sa} AN SBL TH ECM // καταλυμα A E P Φ syr^p TR BG RP // lac P⁴⁵ N 0103 0233

²²⁶ **14:19** txt μητι εγω N B C L P W it^{aur,l} vg syr cop SBL TH♦ ECM // μητι εγω και αλλος μητι εγω D E Φ M it^{a,d,f,ff²,i,k,q} syr^{hmg} arm geo Or TR RP TH♦ // μητι εγω ειμι και αλλος μητι εγω ειμι Σ // μητι εγω ειμι και αλλος μητι εγω it^f // μητι εγω ειμι ραββει και αλλος μητι εγω A // lac P⁴⁵ N 0103 0233

²²⁷ **14:21** txt οτι ο N B L 0103 cop SBL TH ECM // ο A C D E P W Σ Φ TR RP // και vg syr // lac P⁴⁵ N 0233

²²⁸ **14:22** txt λαβετε N A B C D L P W Φ lat syr cop SBL TH ECM // λαβετε φαγετε (Mt 26:26) E Σ 0103^{vid} it^{ff²} ms TR RP // lac P⁴⁵ N 0233

²²⁹ **14:24** txt της διαθηκης N B C D² L it^k cop^{samss} geo¹ SBL TH ECM // το της διαθηκης D* W it^d // της καινης διαθηκης E it^{a,aur,f,l,q} vg syr^{s,p,h} cop^{samss} arm eth geo² // το της καινης διαθηκης A P Σ Φ it^{b,i,r¹} TR RP // omit της διαθηκης it^{ff²} // lac P⁴⁵ N 0103 0233

Jesus Predicts Peter's Denials

²⁷And Jesus is saying to them, "You will all be scandalized,²³⁰ for it is written: 'I will strike down the shepherd, and the sheep will be scattered.'²³¹ ²⁸But after I am raised up, I will go ahead of you into Galilee."

²⁹But Peter said to him, "Even if everyone else will be scandalized, not I."²³²

³⁰And Jesus says to him, "Truly I tell you: today, this very night, before the rooster crows two times, you yourself will disown me three times."

³¹But he kept saying vehemently,²³³ "Even if I have to die with you, no way will I disown you." And the rest of them were saying things similar.

Gethsemane

³²And they come to an orchard²³⁴ the name of which was Gethsemane, and he says to his disciples, "Sit here while I pray." ³³And he takes Peter, and also James and John with him. And he began to be overwhelmed with dread and heaviness.

³⁴And he says to them, "My soul is too sad, to the point of death.²³⁵ Remain here and stay awake." ³⁵And going forward a little, he dropped to the ground, and prayed that if it is possible, the hour might pass aside from him. ³⁶And he was saying, "Abba, Father, all things are possible for you. Remove this cup from me.

Nevertheless, not what I will, but what you will."

³⁷And he comes back, and finds them sleeping, and he says to Peter, "Simon, are you sleeping? Had you not the self-control to keep awake one hour? ³⁸Keep

²³⁰ **14:27a** txt σκανδαλισθησεσθε **κ** B C* (D) L *pm* it^{b,d,f}2,q cop^{sa}ms SBL TH ECM // σκανδαλισθησεσθε εν εμοι it^{a,aur,f,i,k,l} syr^s cop^{sa}ms // σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη A C² E W Σ Φ 0233^{vid} *pm* vg^{cl} syr^{p,h} cop^{sa}ms TR RP // σκανδαλισθησεσθε εν εμοι εν νυκτι ταυτη N // *lac* **℘**⁴⁵ P 0103. As for the word "scandalized," there are almost as many opinions of how to translate this as there are translators. The most basic meaning is "tripped by a stumbling block." In the New Testament it usually has an aspect of being defeated in one's faith, sometimes of a temporary lapse and sometimes of a permanent one; and in some passages, even of falling away to the extent of becoming apostate.

²³¹ **14:27b** Zechariah 13:7

²³² **14:29** The word 'else' is not in the Greek, but its meaning is there. The Greek says literally, "Even if everyone will be tripped up, in contrast, not I." Peter is contrasting himself to everyone else.

²³³ **14:31b** txt

ο δε	εκπερισσως ελαλει	κ B D 083 cop SBL TH ECM
ο δε	περισσως ελαλει	L
ο δε	εκπερισσου ελεγεν μαλλον	E 0233 ℥ RP
ο δε	εκ περισσου ελεγεν μαλλον	TR
ο δε πετρος	εκπερισσου ελεγεν μαλλον	Σ
ο δε πετρος	εκ περισσου ελεγεν μαλλον	Φ
ο δε πετρος	μαλλον περισσως ελεγεν οτι	W
ο δε πετρος	εκ περισσου ελεγεν	A N syr ^{s,h}
ο δε πετρος	εκπερισσως ελεγεν	C
	<i>lac</i>	℘ ⁴⁵ P 0103

²³⁴ **14:32** χωρίον - chōrion; a "little field, little farm" a word used in I Chronicles 27:27 for a "treasure vineyard," and used in some other literature for a suburb. I get the picture of an orchard or grove in the suburbs that has become a public park because of the proximity of the big city. In the N.T., χωρίον usually just means "a spot; a place," but considering that the place was associated with "the Mount of Olives," Luke 22:39, and also called by John in 18:1 "a garden," and that the word "Gethsemane" itself means "oil-press," or, according to Jerome, "oil valley," therefore "an olive orchard having come into disuse and now become a public park" seems most reasonable. It was on the western slope of the Mount of Olives, just across the Kidron Valley.

²³⁵ **14:34** ἕως θανάτου; ἕως indicating the upper limit of possibility. In other words, he could not be more sad, for if he was any sadder, he would die.

awake and pray, that you not come into temptation. The spirit indeed is willing, but the flesh is weak."

³⁹And going away again, he prayed, saying the same thing. ⁴⁰And when he returned, he again found them sleeping, for their eyelids were weighing down;²³⁶ and they didn't know what to say to him.

⁴¹And he comes the third time and says to them, "Are you still sleeping and resting?"²³⁷ Enough! The hour has come.²³⁸ Behold, the Son of Man is being betrayed into the hands of sinners. ⁴²Get up, let us go. Behold, the one betraying me has come near."

The Arrest of Jesus

⁴³And right then while he was still speaking, Judas comes, the one of the Twelve, along with a crowd²³⁹ with swords and clubs, from the chief priests and the Torah scholars and the elders.²⁴⁰

⁴⁴And the one betraying him had given them a signal, saying, "Whomever I kiss is he; him you arrest and lead away under guard." ⁴⁵And coming straight up to him, he says, "Rabbi,"²⁴¹ and fervently kissed him. ⁴⁶And they put their hands on him²⁴²

²³⁶ **14:40** txt καταβαρυνομενοι N² A B N Σ 083^{vid} pm SBL TH ECM // καταβαρουμενοι D W // καταβεβαρημενοι N* // βεβαρημενοι C E Φ pm TR RP // lac P⁴⁵ P 0233

²³⁷ **14:41b** These verbs, sleep and rest, are inflected in the Greek such that they could be either indicative or imperative mood, for in Greek morphology the indicative and imperative forms were identical more often than not. I am not convinced that they were intended as indicative mood. Translating Mark has led me to believe that Jesus was sharp in speech more often than many are willing to believe. And if these verbs are indeed imperatives, then in the light of what immediately follows, one can only interpret them as bitter irony or satire. If the verbs are imperatives, it might be translated something like, "Go ahead, sleep soundly and get your beauty rest. It is over *anyway*." The verb translated as "resting" is ἀναπαύω, which contains the idea of refreshment and cheering up. Jesus had already used another verb, καθεύδω, for sleeping soundly, so this second verb could have some other purpose, the purpose of irony. Jesus could have said it out of profound disappointment with his "friends." Remember also that this takes place shortly after he had told them they would all abandon him. Moreover, there is definitely a recurrent theme in Mark of Jesus chiding the disciples for various forms of spiritual unconsciousness.

²³⁸ **14:41c** txt απεχει ηλθεν N A B C E L N Σ 083 M it^{aur,l} vg (geo¹) Aug TR RP SBL TH ECM // απεχει το τελος ηλθεν Φ 0233 it^{(a),b,(ff²),r¹} syr^{(s),p,h} (arm) geo² // απεχει το τελος και D it^{d,q} // απεχει το τελος ιδου ηλθεν W // οτι ηλθεν Ψ (it^k)^{ms} (eth) // lac P⁴⁵ P

²³⁹ **14:43b** txt οχλος N B L 083 0233 it^{a,ff²,q} syr^h cop arm SBL TH ECM // οχλος πολυς A C D E N W Σ Φ it^{k,l} syr^{s,p} TR RP // lac P⁴⁵ P

²⁴⁰ **14:43c** The three elements composing the Sanhedrin. The posse was sent from the Sanhedrin. Those doing the actual arresting were probably temple police officers or soldier types, for the Sanhedrin was authorized by the Romans to have a company of guards with powers of arrest.

²⁴¹ **14:45** txt λεγει ραββι L (it^{d,f,ff²,l,q,r¹} vg syr^s) SBL ECM // λεγει ραββει N B C* TH // λεγει αυτω ραββει D // λεγει αυτω χαιρε ραββι Φ // λεγει χαιρε ραββει C² W (ita^{aur} cop^{sa} geo²) // λεγει ραββει ραββει A 0233 // λεγει αυτω ραββι ραββι N Σ (syr^{p,h}) RP // λεγει αυτω ραββει ραββει E // αυτω λεγει ραββι ραββι Scriv-TR // λεγει ραββι ραββι Steph-TR // lac P⁴⁵ P 083. The Versions are in parentheses because they have no certain bearing on the spelling variations in the Greek. Read "Rabbi" once: N B C D L W Φ latt syr^s cop geo² SBL TH ECM // Read "Rabbi" twice: A E N Σ 0116 0233 M syr^{p,h} TR RP

²⁴² **14:46** txt τας χειρας αυτω N² B D L it^{(a,k),q} syr SBL TH ECM♦ // τας χειρας αυτων N* C W 0233 ECM♦ // αυτω τας χειρας αυτων N Σ // επ αυτον τας χειρας αυτων E Φ M (lat) TR RP // τας χειρας αυτων επ αυτον A // lac P⁴⁵ P 083. All of these variants mean they "put their hands on him." As someone who has handled every variant between the Alexandrian and the Byzantine texts in the gospels, I can tell you that one of the most common types of variant is the older manuscripts and the older Greek language often used the definite article as a possessive, and subsequent scribes / editors clarified it by adding an actual possessive pronoun. I am certain of this. In our current variant, the original text was επεβαλον τας χειρας αυτω, with "τας" meaning "their" and αυτω meaning "on him," dative case. When αυτω "on him," was changed to αυτων, "their," they had to add the words επ αυτον "on

and arrested him. ⁴⁷Then a certain one of those standing near drew a sword and struck the servant of the high priest, and cut off his ear.

⁴⁸And Jesus said to them in response, "As though after a bandit, you have come out with swords and clubs to capture me? ⁴⁹Day after day I was right next to you in the temple, teaching, and you never arrested me. But, may the scriptures be fulfilled." ⁵⁰Then everyone fled, abandoning him.

⁵¹And a certain young man had accompanied²⁴³ him, a linen wrap²⁴⁴ thrown over his bare body. And they²⁴⁵ are seizing him, ⁵²but he escaped²⁴⁶ naked, leaving the linen behind.

Jesus' Trial by the Sanhedrin

⁵³And they led Jesus away to the high priest, and all the chief priests and the elders and the Torah scholars are gathering together. ⁵⁴And Peter followed him at a distance, right up to within the courtyard of the high priest, and remained, sitting with the guards and warming himself by the fire.²⁴⁷

⁵⁵And the chief priests and the whole Sanhedrin were trying to find evidence against Jesus in order to put him to death, and they were not finding it. ⁵⁶For many were bearing false witness against him, yet their statements were not consistent.

⁵⁷Then some appeared *and* bore false witness against him as follows: ⁵⁸"We heard him saying, 'I will destroy this handmade temple, and by three days I will build another, not handmade.'"²⁴⁸ ⁵⁹Yet not even their testimony was so consistent.

him" as well. That Greek used the definite article for a weak possessive, there should be no doubt. Another Mediterranean language, Spanish, does this still today. Here is a link showing that currently, in modern times, the way to say "wash their hands" is simply "lava las manos." <https://www.linguee.com/spanish-english/translation/s+lava+las+manos.html>

²⁴³ **14:51b** txt συνηκολουθει Ν Β C L SBL TH ECM // ηκολουθει D W Φ TR // ηκολουθησεν A E N P Σ 0233 RP // lac P⁴⁵ 083 0233

²⁴⁴ **14:51c** σινδών – sindōn is just the word for linen, and could possibly mean just a sheet, or a night gown, or even a shirt. But the way it says "thrown over his nakedness" seems to indicate that it was not daytime clothing.

²⁴⁵ **14:51d** txt και κρατουσιν αυτον Ν Β C^{*vid} D L lat syr^p cop^{sa^{ms}s} SBL TH ECM // και κρατησαντες αυτον οι νεανισκοι C² // οι δε νεανισκοι εκρατησαν αυτον W (cop^{sa^{ms}s}) // και κρατουσιν αυτον οι νεανισκοι A E N P Σ Φ Ξ it^q syr^h TR RP // lac P⁴⁵ 083 0233

²⁴⁶ **14:52** txt εφυγεν Ν Β C L it^{aur,k} syr^p cop SBL TH ECM // εφυγεν απ αυτων A D E N P W Σ Φ Ξ lat syr^{s,h} TR RP // lac P⁴⁵ 083 0233

²⁴⁷ **14:54** Here Mark and Luke use the word τό φῶς for fire, which is usually translated as "light." This may lead a translator to want to render it as "torch," which is both a light and a fire. However, John in this context for fire uses the word ἡ ἀνθρακία, "a heap of burning coals/embers." John again uses ἡ ἀνθρακία in 21:9, where fish are lying on it cooking, indicating that it is definitely a fire on the ground. Matthew does not mention a fire or light in this courtyard context at all.

²⁴⁸ **14:58** Jesus' actual statement was, "Destroy this temple, and in three days I will raise it." (John 2:19; Diatess. 5:34) The perjurers added the word "handmade," and switched the destroying agent from his hearers, to Jesus himself. (And remember, the statement of Jesus in question took place right after he had destroyed the operation of the currency exchangers in the temple, lending some credibility to the notion of Jesus potentially destroying their temple.) Now this saying which they were attributing to him could be a saying far more inflammatory than meets the eye. The English word "handmade" is translated from the Greek word, χειροποίητος - cheiropoietos, which in all ten occurrences in the Jewish Greek Bible (the Septuagint) means "idol." Especially significant is Isaiah 31:7, where χειροποίητος is used twice for "idol," and is then followed by the phrase, "which their hands have made," with the constituent words of χειροποίητος broken up and used separately. In the other occurrences of this word in the New Testament, however, it is not used as meaning idol exactly. But when these witnesses made their statement, their words could have had a ring insulting to the temple, at least in the ears of any that had read the Jewish Greek Bible, of which surely there must have been some. Considering that the bulk of Jesus' enthusiasts were from Galilee, and that Galilee was far more cosmopolitan than Jerusalem and Judea, and thus more likely to be the residence of Hellenistic (Greek-speaking) Jews who read the Bible in Greek, the Septuagint,

⁶⁰And after standing up in front of them all, the high priest examined Jesus, saying, "You are not making any answer? What about this testimony these are bearing against you?" ⁶¹But he was keeping silent, and making no answer at all.

Again, the high priest was examining him, and saying to him, "Are you the Messiah, the Son of the Blessed One?"

⁶²And Jesus said, "I am, and you will all see the Son of Man sitting at the right hand of Power,²⁴⁹ and coming with the clouds of heaven."

⁶³Then the high priest tearing his robes says, "What more need do we have for witnesses? ⁶⁴You have heard the blasphemy. What does it look like to you?" And they all condemned him as deserving to be put to death.

⁶⁵And some began to spit on him, and to cover his face and punch him, and say to him, "Prophesy!" The guards also took²⁵⁰ him with slaps.

Peter Disowns Jesus

⁶⁶And with Peter still below in the courtyard, one of the maidservants of the high priest comes, ⁶⁷and having seen Peter warming himself, and having peered at him, she says, "You were also with that Nazarene, Jesus."

⁶⁸But he denied it, saying, "I neither know nor understand what you are saying." And he moved away, outside into the forecourt.²⁵¹

⁶⁹And the maidservant who had seen him began again to say to those standing around, "This fellow is *one* of them." ⁷⁰Again, he was denying it.

And after a little while, again, those standing around were saying to Peter, "You surely are one of them, for you also are Galilean."²⁵²

⁷¹Then he began to curse and to swear: "I do not know this man of whom you are speaking." ⁷²And immediately²⁵³ a rooster crowed a second time. And Peter remembered the statement as²⁵⁴ Jesus had said it to him: "Before a rooster crows

perhaps this testimony was staged in a way calculated to turn the Galileans against Jesus. For since this word in the Bible had up to that point only meant "idol," the alleged statement by Jesus could have sounded to the Greek-speaking Jews like this: "I will destroy this idol temple of yours, and by three days I will build another, not idolatrous."

²⁴⁹ **14:62** The Power being The Mighty One, or God. Yet the right hand is also the position of "power." The right hand signifies the stronger hand, and therefore the one with which to hold one's weapon or staff. The left hand is the distaff. The Son of Man can even hold God in his right hand as a weapon. See Psalm 110:5. Also, Psalm 16:8, "Because Yehovah is at my right hand; I shall not be shaken." Here Jesus combines Psalm 110:1 with the title "the Son of Man" from Daniel 7:13-14, where the Son of Man is given authority over all the nations.

²⁵⁰ **14:65** txt ελαβον **κ** A B C L N Σ 067 SBL TH ECM // ελαμβανον D W // εβαλλον pm TR BG RP // εβαλον E pm AN // lac P Φ 083 0233. The phrase ραπισμασιν αυτον ελαβον is "completely vulgar" and perhaps a Latinism, according to BDF § 198 (3), and some commentators think that copyists and early version translators did not understand it, thus giving rise to other readings.

²⁵¹ **14:68b** txt προαυλιον **κ** B L W syr^s cop^{sa}ms^s geo¹ Diatess TH♦ ECM♦ // προαυλιον και αλεκτωρ εφωνησεν A C D E N Σ 067 **π** it^a,aur,d,ff²,k,l,q vg syr^{p,h} cop^{sa}ms^s,(bo^{ms}) goth arm eth geo² Eus Chrys; Aug TR RP SBL TH♦ ECM♦ // lac P Φ 083 0233.

²⁵² **14:70** txt ει **κ** B C D L lat (syr^s) cop^{sa} Eus TH♦ ECM // omit και γαλιλαιος ει και η λαλια σου ομοιαζει W it^a (ει - ει) // ει και η λαλια σου ομοιαζει A E **π** it^q syr^{p,h} pt TR RP SBL TH♦ // ει και η λαλια σου δηλοι N Σ // lac P Φ 067 083 0233

²⁵³ **14:72a** txt

και ευθυς εκ δευτερου B 0250 latt syr^p arm eth Eus SBL TH ECM♦

και ευθεως εκ δευτερου D W

και εκ δευτερου A C² E Σ syr^{s,h} cop TR RP ECM♦

και ευθυς **κ** L

lac P Φ 083 0233

The reading of C* is disputed.

²⁵⁴ **14:72b** txt ως **κ** A B C L 0250 syr^p cop^{sa}ms^s SBL TH ECM // ο D E Σ N **π** syr^h RP // ου W TR // lac P Φ 083 0233

two times, you will disown me three times."²⁵⁵ And when he thought upon²⁵⁶ *it*, he wept.

Chapter 15

Jesus' Examination by Pilate

¹And as soon as it was early morning, the chief priests, having made a consultation with the elders and Torah scholars and the whole Sanhedrin, after first restraining Jesus, led him away and handed him over to Pilate.

²And Pilate examined him: "Are you the king of the Jews?"

And he in answer to him says, "You are the one saying *it*."²⁵⁷

³And the chief priests were charging him with many things.²⁵⁸ ⁴So Pilate again examined him, as follows: "You are not answering anything? Look how many things they are charging you with!"²⁵⁹

⁵But Jesus made no further answer, causing Pilate to be astonished.

⁶Now every Festival he would release for them one prisoner, whomever they would make plea for. ⁷And there was one named Barabbas, bound with the rebels²⁶⁰ who had committed murder during the uprising. ⁸And when the crowd came up,²⁶¹ they began to ask *Pilate* that he do for them just as he usually did.²⁶²

²⁵⁵ 14:72c txt (see 14:68; 72a; Mt 26:75; Lk 22:61)

οτι πριν αλεκτορα φωνησαι δις	τρεις με απαρνηση	C ² L itaur vg syrs,p Aug SBL TH ECM
οτι πριν αλεκτορα φωνησαι δις	απαρνηση με τρεις	E ʒi syr ^h cop ^{sa} mss TR RP
οτι πριν αλεκτορα φωνησαι δις	απαρνηση με τρεις	A 0250
οτι πριν αλεκτορα φωνησε δις	απαρνηση με τρεις	N
οτι πριν αλεκτορα δις φωνησαι	τρεις με απαρνηση	B* it ^k
οτι πριν αλεκτορα δις φωνησαι	τρεις με απαρνηση	B ²
οτι πριν αλεκτορα φωνησαι	απαρνηση με τρεις	Σ
οτι πριν αλεκτορα φωνησαι	τρεις με απαρνηση	ℵ C* W it ^{ff2} ,l,q cop ^{sa} mss eth geo ^{1,(2)} (see Mt 26:75; Lk 22:62)

omit
lac

D it^{a,d}
P Φ 083 0233

²⁵⁶ 14:72d txt

και επιβαλων εκλειεν	E 0250
και επιβαλων εκλαιεν	ℵ ² A ^c B* ^L N Σ syr ^h TR RP SBL TH ECM
και επιβαλων εκλαιε	B ²
επιβαλων εκλαιεν	W
και επιβαλων εκλαυσεν	ℵ* A* ^{vid} C
και ηρξατο κλαιειν	D it ^{a,aur,d,ff2,k,l,q} vg cop ^{sa} mss arm geo goth Aug
και εβαλεν την χειρα κλαιειν cop ^{sa}	

See the endnote on this verse.

²⁵⁷ 15:2 The Greek for "You are the one saying that" is Σὺ λέγεις. This means literally, "You are saying" or, "Are you saying?" This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of this document.

²⁵⁸ 15:3 txt πολλα ℵ A B C D E it^{ff2,k,l,q} vg syr^p cop TR-Steph BG RP SBL TH ECM // πολλα αυτος δε ουδεν απεκρινατο N W Σ it^a vg^{mss} syr^{s,h} cop^{sa}mss arm eth TR-Scriv AN // lac L P Φ 083 0233

²⁵⁹ 15:4 txt κατηγορουσιν ℵ B C D W vg eth SBL TH ECM // καταμαρτυρουσιν (Mt 27:13) A E Σ 0250 syr^{p,h} cop^{sa} arm TR RP // καταμαρτυρουσιν N // lac L P Φ 083 0233.

²⁶⁰ 15:7 txt στασιαστων ℵ B C D N W SBL TH ECM // συστασιαστων E ʒi TR RP // συνστασιαστων A Σ 0250 // lac L P Φ 083 0233. The NA28 apparatus lists N (022) reading συστασιαστων, while the Muenster online transcription and Swanson say it reads στασιαστων. Tischendorf shows it reading συνστασιαστων apparently not differentiating συσ and συνσ. The vg syr cop versions appear to

⁹And Pilate answered them, saying, "Do you wish that I release to you the king of the Jews?" ¹⁰For he knew it was because of envy that the chief priests had handed him over.

¹¹But the chief priests had stirred up the crowd *to ask* that he release Barabbas to them instead.

¹²And Pilate when he answered again, said to them, "What then should I do²⁶³ with the one you call the king of the Jews?"²⁶⁴

¹³And they shouted back, "Crucify him."

¹⁴And Pilate said to them, "Why? What crime has he committed?"

But they shouted all the more, "Crucify him!"

¹⁵So Pilate, wanting to make the crowd contented, released Barabbas to them, and Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

¹⁶And the soldiers led him away, inside the palace, that is, the Praetorium, and they are calling together the whole cohort.²⁶⁵ ¹⁷And they are draping on him a purple robe, and setting around him a crown of interweaving thorns. ¹⁸And they began to salute him: "Hail, King of the Jews!" ¹⁹And they were striking his head with a cane, and spitting on him. And dropping their knees, they were doing homage to him. ²⁰And when they had mocked him, they stripped him of the purple robe and put his own garments on him.

The Crucifixion

And they are leading him out to crucify him. ²¹And a certain Simon passing by, a Cyrenian coming from the country, the father of Alexander and Rufus, they conscript to carry his cross. ²²And they bring him to the place Golgolta [גֹּלְגוֹתָא], which when translated is "skull" place.²⁶⁶ ²³And they were holding out to him wine²⁶⁷ mixed with myrrh.²⁶⁸ He, however, did not take it. ²⁴And they crucify him. And they divide his garments, casting a lot for them, who would take what.

support the ECM reading. There is the similarity in meaning between the word μετα occurring just prior and the prefix συν-. I wonder if this was a factor.

²⁶¹ **15:8a** txt αναβας ο οχλος N* B it^{aur,ff2,l,r1,vid} vg cop^{sa} eth SBL TH ECM♦ // αναβας ολος ο οχλος D it^{a,d} // αναβουσας ο οχλος N² A C E N W Σ M syr^{s,p,h} ms (arm) geo TR RP ECM♦ // ολος ο οχλος it^k // lac L P Φ 083 0250 0233

²⁶² **15:8b** txt εποιει N B W cop SBL TH♦ ECM // αι εποιει A C^{vid} D E N Σ M lat syr^h TR RP TH♦ // lac L P Φ 083 0250 0233. I say it is not possible to tell what Greek text the early versions were translating from, since the imperfect form of the verb εποιει already means "habitually or usually did".

²⁶³ **15:12a** txt ποιησω N B C W cop^{sa,ms,bo} geo TH ECM // θελετε ποιησω A E Σ (D N 0250 θελεται) M latt syr^{s,p} eth Aug TR RP SBL // θελετε ινα ποιησω syr^h arm // lac L Φ 083 0233

²⁶⁴ **15:12b** txt ον λεγετε N C E Σ (N 0250 λεγεται) M syr^{p,h} (eth) RP SBL TH ECM // λεγετε B // — A D W latt syr^s cop^{sa} arm geo Aug // lac L P Φ 083 0233

²⁶⁵ **15:16** A *cohort*, if a complete one, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here could have been from 600 to 1,000 soldiers, assuming that all the men were present at that moment.

²⁶⁶ **15:22** Γολγοθάν τόπον "Golgotha place." The nominative form, ἡ Γολγοθᾶ - hē Golgothā, is probably due to Greek phonological dissimilation from Γολγοθᾶ, Golgothā, (Mt. 27:33 Δ)=Aramaic גֹּלְגוֹתָא = Hebrew גֹּלְגוֹתָא which means *skull*. The "Golgotha" in the English rendering above represents more the Hebrew than the Aramaic. The place was probably a higher piece of ground. It was to the northwest, outside the walls built by Herod the Great, but inside the walls built by Agrippa under Claudius subsequent to these events. It had already frequently been used as a place for executions, hence the name.

²⁶⁷ **15:23a** txt αυτω N B C* L itⁿ syr^s cop^{sa,ms} arm SBL TH ECM // αυτω πειν A C² (D πειν) E P Σ 0250 M lat syr^{p,h,pal} cop^{sa,ms} eth TR RP // lac N W Φ 083 0233

ləma²⁷⁶ shəbaqtani?"²⁷⁷ — which when translated is, "My God, my God, why have you forsaken me?"

³⁵And some of the bystanders hearing were saying, "Behold, he is calling Elijah."

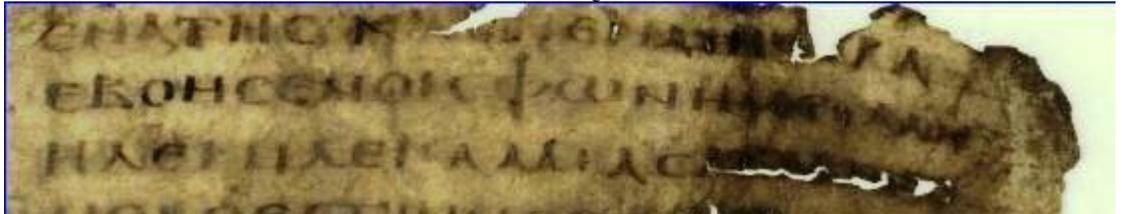
³⁶And one ran, and after filling a sponge with sour wine, stuck it on a reed *and* was helping him to drink, saying, "Back off. Let's see if Elijah comes to take him down."

³⁷But Jesus expired, letting out a loud cry.

³⁸And the veil of the temple was rent in two from top to bottom. ³⁹And the centurion, standing across from and facing him, seeing the way that he died,²⁷⁸ said, "This man truly was the Son of God."

⁴⁰And there were also women watching from a distance, among whom were both Mary the Magdalene and Mary the mother of James the younger and of Joses; and Salome, ⁴¹they who²⁷⁹ when he was in Galilee used to follow him and provide for him, plus many others who had come up to Jerusalem with him.s

clearly seen, then ΜΕΓΑΛΗ faintly, and after that there is clearly not enough room for the word ΛΕΓΩΝ at the end of the third line, before the fourth line begins with ΗΛΕΙ ΗΛΕΙ.



²⁷⁶ **15:34** Metzger: The reading ηλει ηλει of Codex Bezae *et al* represents the Hebrew לֵאֱלֹהִים ("my God"), and has been assimilated to the parallel in Mt 27:46. The great majority of uncials and minuscule manuscripts read ελωι ελωι, which represents the Aramaic ܐܠܘܝܐ ("my God"), the ω (ō) for the α sound being due to the influence of the Hebrew לָמָּה ("why"). The spelling λεμα (λ, C, 72, *al*) represents the Aramaic ܠܡܐ ("why"), which is also probably behind the λιμα of A, ^f13 *al*, whereas the λαμα of B, D, *al* represents the Hebrew לָמָּה ("why"). All Greek manuscripts except Codex Bezae read σαβαχθανι or something similar, which represents the Aramaic ܫܒܚܬܢܝ ("thou hast forsaken me"). The reading ζαφθανι of D is a scholarly correction representing the Hebrew of Psalm 22:1, which is ܫܒܚܬܢܝ ("thou hast forsaken me").

²⁷⁷ **15:34c** txt

ελωι ελωι	λεμα	σαβαχθανι	L SBL ECM
ελωι ελωι	λεμα	σαβαχθανει	ℵ ² C
ελωι ελωι	λεμα	σαβακτανει	ℵ*
ελωι ε[λωι]	λε[μα]	ζαβαχθ[ανι]	083
ελωι ελωι	λειμα	σαβαχθανι	0233
ελωι ελωι	λιμα	σαβαχθανι	P ̱i RP
ελωι ελωι	λειμα	σαβαχθανι	E
ελωι ελωι	λιμα	σιβακθανει	A
ελωι ελωι	λαμα	σαβαχθανει	N Σ TH
ελωι ελωι	λαμα	ζαβαφθανει	B
ελωι ελωι	λαμμα	σαβαχθανι	TR
ηλει ηλει	λαμα	σαβαχθανι	059
ηλει ηλει	λαμα	ζαφθανει	D
	lac		W

²⁷⁸ **15:39** txt ουτως εξεπνευσεν ℵ B L cop^{sa,fay} SBL TH ECM♦ // εξεπνευσεν // ουτως κραξας εξεπνευσεν A C E N Σ ̱i it^{aur,ff²,(i)}1,n,q vg syr^{p,h} eth Aug RP ECM♦ // ουτω κραξας εξεπνευσεν 0233^{vid} TR // κραξας εξεπνευσεν W syr^s arm geo Or^{lat} // ουτως αυτον κραξαντα και εξεπνευσεν D // illegible 083 // lac P 059 0184. Wieland Willker has a special PDF discussing the reading of GA 083 for this variant, including images of the manuscript: <http://willker.de/wie/TCG/prob/Mk-15-39-083.pdf>

²⁷⁹ **15:41** txt αι ℵ B 083 0184 it^{d,ff²,k,q} syr^{s,p} cop SBL TH♦ ECM // αι και D E N Σ 0233 ̱i itⁿ syr^h TR RP TH♦ // και A C L W vg // lac P 059

The Burial of Jesus

⁴²And evening had now come, *and* since it was Preparation *Day*,²⁸⁰ that is, before the Sabbath, ⁴³Joseph of Arimathea came, a respected council member, himself also looking forward to the kingdom of God, who, taking courage, went in to Pilate and asked for the body of Jesus. ⁴⁴But Pilate doubted that he was already dead,²⁸¹ and calling the centurion to him, asked him if he had already died. ⁴⁵And knowing from the centurion, he granted the corpse²⁸² to Joseph.

⁴⁶And having bought linen, he took him down and wrapped him in the linen, and laid him in a tomb which was hewn out of the rock, and rolled a stone up against the entrance of the tomb. ⁴⁷And Mary the Magdalene and Mary the mother of Jesus were watching where he was laid.

Chapter 16

The Empty Tomb

¹And when the Sabbath had passed, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices so that they might go and anoint him. ²And very early on the first day of the week, they are coming upon the tomb, as the sun broke. ³And they were saying to each other, "Who will roll away for us the stone from the entrance of the tomb?" ⁴And when they look up, they behold: the stone has been rolled away! For it was very large. ⁵And entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe. And they were greatly alarmed.

²⁸⁰ **15:42** txt προσαββατον Ν Β* C W 083 0233 pm TR RP SBL TH ECM // προ σαββατον 0212 // προς σαββατον A B² E L Σ pm // πριν σαββατον D // lac N 0184. The word "evening" at first causes confusion. For if evening had already come, then a new day had started, right? So it was no longer "Preparation (Day)," because evening had come and the Sabbath had started, right? No, in fact the word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) The point is, "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday." Even the word "day" in the Bible, both Old and New Testaments, unfortunately would sometimes mean that period of time during which it is "daytime" or "sunlit," and other times it also means the 24 hours "between the evenings." As in all languages, most words of the Biblical languages have more than one meaning, but when it comes to matters like this that require precision, it is frustrating. This very problem was the reason for there being held at that time two differing interpretations regarding the Biblical timing of the Passover. The Pharisees and the Galileans and Jesus had one timing for the Passover, and the Sadducees (and the temple that year) had another.

²⁸¹ **15:44** There are three main interpretations of this statement about Pilate's reaction to Joseph's petition. First, here are the words literally according to their main lexical glosses: "But Pilate marvelled if he has died / is dead (perfect tense)." Obviously, it does not make good English translated this way. The problem word is the conditional conjunction translated "if," the Greek word ει (ei). Of the 22 English translations I have on hand, 7 here render it "if," 2 "whether," 12 render it "that," and 1 leaves it untranslated. Both Bauer and Blass say it means "that" after verbs of emotion, such as perhaps here and also as in 1 John 3:13, "Do not marvel if (that) the world hates you," plus other examples which are not the most standard of "if" phrases, because the verbs are not in the subjunctive mood; and also after verbs of knowing or not knowing; John 9:25; Acts 19:2; 1 Cor. 1:16; 7:16. Bauer also says that *ei* frequently means "whether" before indirect quotes of questions, such as in "Tell us if (whether) you are the Christ," "were watching him if (whether) he would heal on the Sabbath." Thus the following renderings are also possible: "He was surprised that he was already dead." "He was amazed that he was already dead." "He wondered whether he had already died." Anyway, all of these renderings work, and all of their scenarios could have potentially prompted Pilate to verify the death with the centurion.

²⁸² **15:45** txt πτωμα Ν Β L eth SBL TH ECM // πτωμα αυτου D syr^s // σωμα A C E W Σ 083 0233 III lat syr^{p,h} cop TR RP // lac N P.

⁶But he says to them, "Do not be alarmed. You are seeking Jesus the Nazarene,²⁸³ who was crucified. He is risen! He is not here. Behold the place where they laid him. ⁷But go tell his disciples and Peter, that he is going ahead of you into Galilee. There you will see him, just as he told you."

⁸And going out,²⁸⁴ they fled from the tomb. For²⁸⁵ trembling shock²⁸⁶ was holding them; and they said nothing to anyone,²⁸⁷ because they were afraid.²⁸⁸ ²⁸⁹

²⁸³ **16:6** txt τον Ναζαρηνον τον εσταυρωμενον "the Nazarene who was crucified" A B C E (W) Σ Π TR RP SBL TH ECM // τον Ναζωραιων τ. ε. λ // τον εσταυρωμενον "who was crucified" X* D // lac N P 083 099 0233. Scrivener says we have a case of homoioteleuton. The Sahidic Coptic omits verses 2-7. The Vulgate, the Bohairic Coptic and the Syriac Peshitta include "the Nazarene," but this does not tell us whether their Greek exemplars had the definite articles or not.

²⁸⁴ **16:8a** txt εξελθουσαι X A B C D L Σ 083^{vid} RP SBL TH ECM // εξελθουσαι ταχυ E TR // ακουσασαι εξηλθον και W // ακουσασαι εξηλθον απο του μνημειου και 099 // lac N P 0233

²⁸⁵ **16:8b** txt γαρ X B D W 083 099 latt syr^p cop^{sa} arm eth SBL TH ECM♦ // δε A C E L Σ syr^h TR RP // lac N P 0233

²⁸⁶ **16:8c** τρόμος καὶ ἔκστασις means literally "tremors and ecstasy," but Greek sometimes used a method of modifying a word whereby you place a second word following with an "and" in between. This is called parataxis. One could render this above, "tremors of shock." (But the singular number of the verb here for "hold," ἔχω, is not a factor. The rules governing number agreement of verbs state that when a verb has two or more co-ordinate words as its subject, and the two subjects are both singular and separated by καί, and the verb stands before the first subject, as is the case here, then the verb agrees in number with the first subject. So here, the Greek verb would be singular either way, parataxis or not.) For another example of this kind of parataxis, see Luke 2:47, "amazed at the intelligence and his answers," meaning, "amazed at his intelligent answers." As for the meanings of the words, they must have experienced trauma that caused them to be put out of their senses (out of their senses = ecstasy, shock, bewilderment, being spaced out) accompanied by tremors, anxiety, and racing heart beat. That is what medically is called shock.

²⁸⁷ **16:8d** "They said nothing to anyone" is subordinate to the "for" at the beginning of the sentence. It is part of the idea of their fleeing from the tomb. That is to say, they said nothing to anyone who was there at the tomb, but instead fled from the tomb because of their trembling, bewilderment, and fear. For there were in fact other people there outside the tomb, the guards at least. See my Diatessaron.

²⁸⁸ **16:8e** Some interpreters maintain that the Greek word here for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb is always transitive, and requires an object. See the endnote at the end of this document, entitled "Does the Greek verb PHOBEW require an object?" which explores this question.

²⁸⁹ **16:9** txt lack vv. 9-20 X B (it^{avid} lacuna, but not enough room for the longer ending) syr^s cop^{sams} arm^{mss} geo^{1,A} Origen Epiphanius^{1/2} Eusebius mss^{acc.} to Eusebius Jerome mss^{acc.} to Jerome Ammonius Victor-Antioch Euthymius // add only shorter ending (it^{avid} lacuna, but not enough room for the longer ending) it^k // add first the short then the long ending L 083 099 syr^{hmg} cop^{sams} eth^{mss} // add only longer ending, vv. 9-20" A C D W 099 lat syr^{c,p,h} Iren^{lat} Eus^{mss} Hier^{mss} Tatian Didymus? // add expanded longer ending W Hier^{mss} // lacuna P⁴⁵ N P Φ. The text of "longer ending of Mark" is found at the end of this document in a long end note discussing it and the other endings of Mark.

Endnote #1

Mark's beginning all his sentences with the conjunctions **καί** and **δέ**

In the narrative prose of the gospel of Mark, practically every sentence begins with one of the above words for "and." (The split between the two is something like 90% **καί** and 10% **δέ**.) The problem is, in English it is bad style to start many sentences with "and," let alone all of them. So the translator is left with the tension between on the one hand not letting even one letter pass from God's word, and on the other hand the desire for good English style and therefore wanting to drop the initial "and"s.

I shall first address Mark's use of **καί**. I have read of several factors that may have come to bear as to why Mark began so many of his sentences with **καί**.

1. Semitic Influence. The writer, being Jewish, and whose native language was Aramaic and whose scriptures were Hebrew and Aramaic, and probably also the Jewish-Greek of the Septuagint, wrote a brand of Greek influenced by the syntax of those Semitic languages. Since Hebrew had no other mechanism to indicate past, present, or future, and neither did it show relationship between clauses, like subordination, purpose and result, it instead added clauses and events together in a long chain connected by "and"s. Thus to one idea which was complete in itself, a second idea is added, also complete in itself, connected usually in Hebrew by וְ(wə) and in Greek by **καί**, and then a third complete idea in like manner connected, and so on.

2. Vulgarity or Unsophistication. Yet the above chaining with "and" was not at all exclusively Semitic. Aristotle, in *Rhetorica* 3.9, p. 1409a, 24 following, describes two opposing styles of Greek: the εἰρομένη (running and continuous) style, like the above described chain of complete ideas separated by **καί**, in contrast to the κατεστρομένη (compact) or ἐν περιόδοις (periodic) styles. The former was the plain and unsophisticated language of all periods, and the latter the more artistically developed prose.

3. Demarcation of Sentences. The Greek New Testament was originally written using only capital letters; and there were no spaces between words, and there were no spaces in between sentences. Neither did they use any punctuation like periods. So there was no way you could tell when one sentence ended and another began. Or was there? Some speculate that the conjunctions **καί** and **δέ** served as markers of the beginning of a new sentence.

If this third theory is valid, then the translator may properly render those sentence-initial conjunctions into the equivalent coding employed by English to demarcate sentences: By using a period, followed by two spaces, followed by a capital letter. So if a translation drops the "and" and instead uses these English markers, the period and spaces, etc., where the Greek had a "kai," then that translation does in fact translate the "kai." The English equivalent of the Greek is in fact provided. That is what translating is.

Yet, if this were in fact the way to signal the beginning of sentences, why did only Mark use it consistently? John, for example, uses οὖν in somewhat the same way. But in a book in the N.T. written with more literary sophistication, like the epistle to the Hebrews, the sentences are begun with much greater variety of conjunctions and particles.

In Mark, however, even if those conjunctions were in fact employed for sentence demarcation, they would not always have been there for that reason. It is a matter of some interpretation, therefore, as to whether they are there to mark the beginning of a sentence, or whether they mean something like, "and," "also," "then," "even." Also, the "and" may in fact be there in the middle of a sentence, and a difference of interpretation exist as to where the sentences begin and end. When a present-day printed Greek New Testament edition capitalizes a letter to indicate the beginning of a new sentence, that merely reflects the interpretation of those editors as to where the new sentence began. This is a matter of interpretation, as are also paragraph divisions. By leaving all the "and"s in there, the English reader is allowed the opportunity to see other possibilities of sentence division, and other possible turns of meaning involving *καί* and *δέ*.

4. By "turns of meaning involving *καί* and *δέ*," I am speaking in terms of "discourse analysis." Specifically here, thematic development, continuities, discontinuities, points of departure, parentheticality, etc. Some discourse analysis of New Testament Greek has been done by a linguist associated with the Summer Institute of Linguistics, Mr. Stephen H. Levinsohn. In his book entitled Discourse Features of New Testament Greek, Dallas, SIL, (1992), Levinsohn treats this issue of the conjunctions *καί* and *δέ* beginning sentences, but largely only as found in the gospels of Matthew, Luke, and John, and in Acts.

His general observations are found on page 31, that passages characterized by the use of the coordinate conjunction *καί* may be considered "straight narrative." He goes on:

If the verb is initial in the sentence, the event concerned is in natural sequence with the previous one. If some constituent precedes the verb, this generally occurs at a point of discontinuity in the story, and indicates the point of departure for what follows, as well as the basis for relating what follows to the context. Sentences in the narrative are associated together or separated from each other solely on the basis of such features.

Though Koine Greek writers can and do present some passages of straight narrative, they have the option of linking sentences in other, more marked ways. One way is through a developmental conjunction such as *δέ*. (Footnote: More accurately, *δέ* is a developmental-antidevelopmental conjunction, since it also introduces parenthetical comments.)

His observations regarding the gospel of Mark specifically are limited to the following on page 32:

In Matthew, Luke and Acts, *δέ* is used to mark development both *between* incidents (high-level usage) and *within* incidents (local usage). In Mark's gospel, however, *δέ* generally functions locally; it is rarely used to indicate development from one incident to another.

and on page 39:

Mark practically never uses $\delta\acute{\epsilon}$ to introduce a new incident (1:32 and 7:24 are rare exceptions). In other words, Mark seldom presents one incident as developing from the previous one. Even Mark's local usage of $\delta\acute{\epsilon}$ is generally limited to specific contexts.

Most commonly, $\delta\acute{\epsilon}$ is used in Mark's gospel in instances involving *switch* or *contrast*, whether or not there is a point of departure.

Examples of $\delta\acute{\epsilon}$ in connection with a point of departure include:

- a contrastive condition, as in 2:21-22;
- a temporal setting with contrasting overtones, as in 4:29;
- other points of departure involving contrast, as in 4:11, 34;
- a reference to the new individual through whom the story will develop, as in 5:33, 36 and 6:22.

Examples of sentences containing $\delta\acute{\epsilon}$ which begin with a verb, when there are contrastive overtones, include Mark 2:20 and 6:16. Only occasionally does $\delta\acute{\epsilon}$ occur in sentences with an initial verb when there are no contrastive overtones. Examples include Mark 7:20 and 9:25.

Another function of $\delta\acute{\epsilon}$ is to introduce *parenthetical comments*, particularly those that are significant for the further development of the story, as in Mark 1:30a and 2:6.

(Palmer's note: the above bulleted "reference to the new individual through whom the story will develop, as in 6:22" is from a variant of the Greek text found in neither the UBS 4th edition nor the Nestle-Aland 27th Edition.)

I Dave Palmer have observed that in many modern English translations, when the Greek conjunction $\delta\acute{\epsilon}$ is used to mark a parenthetical statement, it is translated with the English word "now." One example is Mark 2:6, in the context of Jesus teaching and healing in the Capernaum synagogue, verse 6 is often rendered: "Now some scribes were sitting there..." However, I am loath to use the word "now," preferring that it be reserved as a time marker, since time markers are so rare. When you read my translation, you can know, that when you see the word "now," it means "now."

The gospel of Mark has the distinction of being the book in the New Testament most extreme in its frequency of beginning sentences with the two conjunctions. There are three other gospels, Matthew, Luke and John, each with its own distinctive style. Why force all four of them into one identical style of English, when God deliberately gave us four different accounts authored by four unique individuals with their own style? Why not allow the author of Mark to be seen as unsophisticated and vulgar in style, which in fact he was? Why not let the four gospels be recognizably different in style even after rendered into English? This, plus my willingness to let the readers make their own interpretations of the "and"s, led me to leave them all in there.

Therefore, please, let no one pounce judgmentally upon a translation for dropping a lot of the "and"s, condemning the translator for "taking away from God's word," and neither should others make condescending

conclusions about a translation that retains all the "and"s, as surely having been done by an unskilled translator using an interlinear and lexical glosses.

Endnote #2

Mark's frequent use of the present tense for the past

The gospel of Mark very frequently uses present tense verbs intermixed with past tense verbs, even alternating several times back and forth within the same sentence. This is something found far more frequently in Mark than anywhere else in the Greek New Testament. The only pigeon-hole in the grammars into which to potentially file this practice, has the label on it, "historical present."

The definition of the historical present states that the present indicative form of a verb (present time, linear or continuous aspect, statement of fact) can be used to replace the aorist indicative form (past time, punctiliar aspect, statement of fact) in a narrative, in describing events at which the narrator imagines himself present right now, and gives the readers also a feeling of being right there themselves. Supposedly, according to the definition, the aspect remains punctiliar in spite of the present linear form. This device gives the narrative an increased vividness and immediacy.

DeBrunner, in discussing "historical presents" in the gospel of John, sees that the circumstances, or all that is secondary, are given in a past tense, and the main action is likely to be represented by the present, and then the concluding events are again put into the aorist because there, an historical present would not be natural.

In a way, Mark's usage conforms essentially to this definition, but not completely. Take for example Mark 6:1, Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "And he moved on from there, and comes into his home town, and his disciples are accompanying him." Here the first verb, "moved on," is in the aorist, and is secondary in importance to the present tense verbs, "comes" and "are accompanying." The present tense verbs "comes" and "accompanying" are setting the scene for the next story, while the past tense verb, "he moved on," is hardly as important. But ultimately, Mark is doing the opposite of DeBrunner's description of John: Mark is using the present tense to set the circumstances, and the aorist for the main event, which follows: "He began to teach in the synagogue," 6:2. Another way in which Mark does not conform to the above formal rule of historical presents is that Mark often uses them with their linear (continuous) aspect where such linear aspect is clearly intended or appropriate.

The comment of Blass about this in Mark specifically is that the Aramaic participial sentence may have contributed to its frequency. I agree that the effect in Mark is similar to the "circumstantial participle." In fact I say that the effect is better than that of the participle when put into English. Let's rephrase the above Mark 6:1 making the ἀκολουθοῦσιν participial in English rather than present tense: "And he moved on from there, coming into his home town, his disciples accompanying." The use of the present indicative makes it more clear than does the participle.

Here is the same verse using aorists instead of the presents: "And he moved on from there and came into his home town, and his disciples

accompanied him." Well, it's okay. But if you read Mark at his brisk pace, with an endless string of simple past statements of fact, it gets monotonous. The present tenses liven it up, and truly, it is more like the way most English speakers I know, actually speak.

See how familiar the following quote sounds to you. "I'm walking through Northgate Mall, and I run into Ashley, and she says, 'What are you doing?' And I'm like, 'Duh, I'm going shopping.'"

This narrative is describing events that took place in the past. The narrator uses six verbs, but not a single one of them is past tense. Yet this is acceptable to the ears of most English speakers, apart from perhaps the most ivory tower of English professors. No doubt most people would admit it is not the paragon of English style. As for reading my translation of Mark, the present tenses may sound a bit strange to you at first. But if you continue reading, after a while you get used to it. At any rate, it is Mark's style. And the flip side of Mark's unsophistication is his honesty and unpretentiousness, thanks to which we get some of the most frank descriptions of the disciples and of other elements in the narrative.

Though it is often that Mark uses present indicative verbs participially, he does at least as often use them with a punctiliar aspect, just as the mall girl above said, "and I run into Ashley..." The verb run is in the present tense, yet is something that happens once and is concluded, for she does not keep running into Ashley repeatedly. Nor is she saying that it is her custom or way of life to run into Ashley. Thus, though Mark's usage often does not conform to the formal definition of the historical present, it often does.

To show just how often Mark uses present tense for the verbs, here is a three-verse chunk of text from chapter 5, verses 38-40, in which there are only a couple past tense verbs in the narrative. And I am not saying this is the largest such chunk; it merely happened to be close to the previous passage I was referring to above, and I caught sight of it.

38 And they are coming into the house of the synagogue ruler, and he sees an uproar, and weeping and much loud wailing.

39 And when he had come in he says to them, "Why are you making a commotion and weeping? The child is not dead but sleeping."

40 And they laughed him to scorn. Then, having put them all out, he takes the father of the child, and the mother, and the ones who were with him, and he goes in where the child was.

Note: The words in v. 39 "and when he had come in" are not from a past tense verb, but an aorist participle, and participles do not tell past-present-future. Same with the "having put them all out" in v. 40- aorist participle. The meaning of the aorist in the participle is that the action takes place in "punctiliar kind of action," that is, at one point, as opposed to progressively over a longer period of time, or continuously, or habitually, or repetitively. Only when in the indicative mood do the verbs potentially tell us past-present-future.

Following is a catalogue of the verbs in the above passage:

15 Greek verbs total

present progressive indicative in	8	53%	are coming, sees, says, making a commotion, weeping, sleeping, takes, goes
progressive participle	2	13%	weeping, loud wailing
punctiliar participle out	2	13%	when he had come in, having put
past punctiliar indicative	2	13%	has died, laughed to scorn
past progressive indicative	1	7%	was

Of the four gospel authors, Luke uses this "historical present" device the least, because, according to Blass, Luke regarded it as vulgar. This is quite to be expected, since Luke was the most educated of the four gospel authors. But the fact is, the same style as Mark may be found in the Septuagint, the papyri, Josephus, modern Greek, and yes, in the great classical Greek writers. In this world, there are rules, whether of grammar or whatever else, and then there is what people actually do.

I doubt that as Mark was writing his account, he was cognizant of any grammatical rules governing the "historical present." And if he had been, I doubt that he would have followed them all the time anyway. In conclusion, if there is a well defined "historical present," Mark does not come close to always conforming to it. And even if he did, he would have been over-using it, for Mark uses a present-tense verb for the past very, very frequently. No, whatever the formal nomenclature for it, if there is such, Mark's use of present tense verbs for the past is simply an unsophisticated, every-day, man-on-the-street style, which is also very common in the English of our time. And translating Mark's present tenses into English presents does work, so I see no compelling reason not to do so.

Indeed, in this decision I am in good company. There is another English translation that translated all the Greek present tenses into English present tenses, and that translation is only the best-selling piece of English literature of all time on the planet Earth, the King James Version Bible. Ironically, it is held up as having great "literary beauty," and being great English. The fact is, the King James Version was written in common, popular English, such as using the present tense for the past. It also more closely followed Greek word syntax than do modern translations. To some of us, 400 years later, the phrase, "And Jesus saith unto him" sounds sophisticated. But in fact, the word "saith" was the present tense, third person, singular form for "say." In modern English, "Jesus says to him."

No doubt there are other interpretations of Mark's use of the historical present, but that is all the more reason to leave the verbs in the present in English: so that the reader may have the opportunity to see them and so interpret them.

Endnote #3

Mark 2:23, ἤρξαντο ὁδὸν ποιεῖν

This phrase if translated using the most frequently translated English words, (the "lexical glosses"), would be, 'began to make or do a way or path.' The form ἤρξαντο is the 3rd person, plural, aorist, indicative, middle

voice, of the verb ἄρχω or ἄρχομαι (árchō or árchomai), which means to begin. We must understand that they began to do something they were not doing up to that point. (These grammatical details are pertinent to my argument, so please bear with me as it develops.)

The word ποιεῖν (poieîn) is the linear infinitive form of the word ποιέω (poiéō) meaning 'to do' or 'to make,' depending on the context. The combination of ἤρξαντο (3rd pl.) or ἤρξατο (3rd sing.) with a following infinitive is very common in both the New and Old Testaments, found well over a hundred times.

This passage here in Mark is usually translated something like, 'as they made their way,' or, 'as they went along.' I find these simply unacceptable. The first adds the possessive pronoun 'their,' which is unwarranted, and the second is a little better, but they both ignore the fact that the word ἄρχομαι when in the aorist middle, ἤρξαντο, as here, always takes the infinitive. The infinitive here is ποιεῖν (poieîn), to do or to make. We can absolutely rule out 'plucking' as what the disciples were beginning to do. And the disciples were not 'beginning to go along,' or 'beginning to make their way.' Because the verse had already stated that they were 'passing through the grainfields.' For the Greek infinitive is translated as an English participle like "making" only when it is with the article, but the article is not present here. No, we must show them starting some new activity once they were already passing through the grainfields. That is what ἄρχομαι means.

The 3rd person aorist middle of ἄρχομαι (ἤρξαντο or ἤρξατο) occurs well over a hundred times in both the New Testament and the Old, and it is always followed by an infinitive. I have not found an exception. Vincent in his Word Studies says this phrase is a Latinism, where he says Mark adopts the Latin phrase *iter facere*, "to make a way." But this conjecture violates the required presumption that the writer used ordinary grammar. Since Mark did in fact use this exact ἄρχομαι construction 25 times elsewhere in the ordinary Greek way: with an infinitive, and Mark's examples in fact comprise one third of the occurrences in the whole New Testament, the burden to overcome the presumption that Mark used ordinary grammar is too great to be overcome by a conjecture of a Latinism.

Then Vincent says, "The same idiom occurs in the Septuagint, Judges 17:8; ποιῆσαι ὁδόν, 'as he journeyed.'" But Vincent neglects to point out that, first of all, the whole thing is a genitive phrase, preceded by τοῦ, "belonging to or characterized by his to journey," and secondly, it is not preceded by ἤρξατο. So I do not see the comparability. He also fails to mention that ὁδόν is followed by the word αὐτοῦ, which would make it say "his journey," which possessive pronoun we do not have here in Mark. There is in Mark simply no indication that a possessive pronoun is called for, as: "their way." It is true that in Greek, as in German and some other Indo-European languages, the possessive pronoun need not be supplied where possession is obvious. But, in that situation in Greek, from what I have seen, the article is found instead. Here we have no article. Neither is possession obvious. I again fail to see the comparability.

Another argument against the phrase ἤρξαντο ὁδόν ποιεῖν being a Latinism meaning, "to make their way," in my mind, is that the Douay-Rheims translators did not see it that way. You see, the Douay-Rheims was a Roman Catholic translation based muchly on the Latin Vulgate. The NAB is also a Catholic translation, whose translators we can presume, know

Latin. And they did not see this as a Latinism either. I reject the argument of Vincent and others, therefore, that this phrase in the Greek represents a Latinism.

And others in their attempt to justify departing from the "ἤρξαντο followed by infinitive" rule, point to Acts 11:4, where Peter explained starting from the beginning, ἀρχόμενος ἐξετίθετο. But there, *archomai* is a linear participle. There is no infinitive there in Acts, so I fail to see the comparability.

Still another argument is that ἄρχομαι is a pleonasm here, that is, an extra wordiness not adding anything significant to the meaning. I strongly disagree. I have never seen ἄρχομαι used pleonastically in the gospel of Mark, not in the third person, aorist, middle voice, indicative aspect; it always signals the beginning of an activity.

Even if they were not "beginning to make a way," they were certainly not "beginning to pluck," since "pluck" is a participle instead of the required infinitive. So what was it the disciples were 'beginning' to do that they were not already doing?

Some have translated this phrase "they began to make a path" through the grain. But this does not seem sensible, for there would be no need to make a path through the grain, because one can pluck from the plants that are right next to the road. Yet it is possible there was no road, or that they were taking a shortcut right through a particularly large field of grain. Perhaps those translating it such, had in mind the finely developed doctrine of the scribes as to what constituted unlawful harvesting on the Sabbath. Over the centuries it was decided that it was permitted to walk through a grainfield if the plants were only ankle high; but if the plants were at least knee high, it was not permissible, for then one's legs might inadvertently knock some of the ripened grain off the heads, and thereby 'work' by doing what constituted 'threshing.' But here, it was not that the disciples were inadvertently knocking off heads of grain, for they were deliberately plucking them off and de-husking them between their hands. Still, this interpretation has merit, and I consider it the second best interpretation. At least it is faithful to the ἤρξαντο - infinitive rule. Jesus' response is revealing, as to the comparison he used, to illustrate what his disciples were doing. David, he says, broke the law because he was hungry and in need, and that is a valid excuse in Jesus' mind. So also now, the disciples may be technically breaking the law by doing what officially constituted "threshing," but since they are hungry and in need, mercy and compassion are weightier matters of the law than those technicalities.

Now in Mark's phrase ἤρξαντο ὁδὸν ποιεῖν, "began to do or make a way," the word ὁδὸν is the accusative case, singular form of the word ὁδός (*hodós*), which means 'way' or 'road' or 'journey.' But just like our English word 'way,' it is very often used metaphorically, as meaning 'a systematic course of action,' or also "a way of doing something." The Bible speaks of the 'way of peace' (Isaiah 59:7-8; Rom. 3:17), the 'ways of the Lord,' etc. In the early days of the church, when people referred to the first Jewish believers in Jesus as the Messiah, they called their set of beliefs and practices ἡ ὁδός, (*hē hodós*), "the way," Acts 9:2, 19:9, 23, 22:4, 24:14, 22.

Aristophanes in "Plutus" at 506 used *hodós* to mean a course of action: εἰ παύσει ταύτην βλέψας ποθ' ὁ Πλοῦτος, ὁδὸν ἦντιν' ἰὼν τοῖς ἀνθρώποις ἀγάθ' ἄν μείζω πορίσειεν, "if Plutus...drove out [Poverty], it would be the greatest blessing possible for the human race."

Plato used the word *hodós* as follows in his *Laws*, 810e: *θαρροῦντα τὴν νῦν ἐκ τῶν παρόντων λόγων τετμημένην ὁδὸν τῆς νομοθεσίας πορεύεσθαι*, "to proceed boldly along the path of legislation marked out in our present discourse..."

I have not seen the word *ποιέω* used for the idea of "make a road." Thucydides in his *Histories*, at 2.100.2, when describing improvements to a country made by king Archelaus, including the making of roads, did not use *ποιέω*, but said *Ἀρχέλαος...καὶ ὁδοῦς εὐθείας ἔτεμε...*, "Archelaus...also cut straight roads."

In Tragedy, the verb *ἀνύειν* was used in phrases with *ὁδὸν* or *κέλευθον* meaning "make one's way," or "win."

Ποιέω often means the same as *πράσσω*. *Ποιέω* was used, for example to say "good doings or practices." Herodotus used *ποιέω* this way in his *Histories*, 3.75.1 about king Cyrus: *ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι*, "he recounted all the good that Cyrus had done to Persia..."

In fact *ποιέω* can itself mean something similar to the metaphorical *hodós*, i.e., "practice" or "custom." Speaking of polygamy in *Histories*, at 5.40.2, Herodotus said *...γυναῖκας ἔχων δύο διζὰς ἰστίας οἴκει, ποιέων οὐδαμῶς Σπαρτητικά*. "...he had two wives and kept two households, a thing which is not at all customary at Sparta."

In light of the above word studies, the *ὁδὸν ποιεῖν* in Mark 2:23 could even be a Hebraistic redundancy: "they practiced a practice." If it means something like, "they began to do a custom," or "began to practice a way," then it could be explained a couple of ways. One, that since they were all unemployed, and perpetual travelers, it was a way of life for them to eat from the fields of others. Or two, more like Plato's *ὁδὸν τῆς νομοθεσίας πορεύεσθαι*, "to proceed along the path of legislation..."

Thus in my humble opinion the most satisfactory explanation of these words is that Mark is explaining Jewish things to us, as he often does, thanks be to God. Mark is here editorializing, as he often does for the benefit of his non-Jewish readers. In this case he is explaining lest the readers think the disciples were doing something wrong like stealing or trespassing. Mark probably wanted them to know that this was an acceptable way of the Jews, the allowable Jewish practice of "plucking the heads," of Deuteronomy 23:25, "If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain."

It may well be that it was foreseen that this passage would be scandalous in the eyes of many future readers. To wit, if Mark had not explained this for us in his gospel, then wherever this gospel is translated throughout the world, into the remotest tribal language, this passage would raise eyebrows among the tribespeople, as follows. "Jesus and his disciples would trespass and steal their neighbors' food!?" I assure you that the stealing of food is what tribespeople will zero in on, and continue to do so, even after you explain any Sabbath issue. Thus it is that Mark tells us that this practice was acceptable; it was a "path of legislation." It was an acceptable way, a Jewish way, a custom.

Endnote #4

Mark 3:9; πλοιάριον προσκαρτερῆ...ἵνα μὴ θλίβωσιν αὐτόν

I see three possibilities of interpretation here:

(1) This clause expresses a concern that something might happen, or is like a ὅπως clause, or also like the "infinitive of result," expressing a result, with the previously stated condition as a deterrent to prevent the result. Since θλίβωσιν is the present subjunctive, this theory is possible. That idea would be that Jesus wanted to use the presence of the boat as a threat to deter the people, that if they would not queue up in a civilized manner to be healed in turn, he would get into the boat, and then none of them could be healed. Thus, "he told his disciples that a boat should be on hand for him, because of the crowd, so that they would not crush him."

But, I see two problems with this interpretation; one, is that it does not say that Jesus actually got into the boat at this time; and two, that it seems out of character for Jesus to threaten them with withdrawal, out of concern for his own injury. One thing I perceived out of translating Mark is how "close to the edge" Jesus lived; indeed, a few paragraphs later we see that his family did not approve. Jesus was not a wimp as far as fear and desire for self-preservation. The point is that Jesus would not be concerned about the crowd merely pressing in upon him. Instead, here I think that he was in mortal danger of being literally crushed under a pile of bodies. The Greek word ἐπιπίπτω – epíptō originally meant an attack, like when an army or a lion would "fall upon" its prey (though it can also be used figuratively). One might even translate it here, "leaped upon" him. I picture Jesus struggling to stay standing, because at the very least, he was getting knocked from a domino effect, if not actually having people landing on him after leaping over the people that had been in their way. At any rate, I do not think the mere presence of a boat nearby would succeed in deterring the desperate crowd of sick people.

(2) On the other hand, the present subjunctive in this situation could also mean something similar to μέλλει - mēllei, that something is *about to* happen. And ἵνα μὴ sometimes is an expression of apprehension, BDF §370(1), cf. LXX Daniel 1:10. Thus, "a boat should be kept handy for him, because of the crowd, in case they should crush him." In other words, Jesus would use the boat in the event that the crowd got too overwhelming.

I have chosen stronger shades of meaning of the words than some. I don't think the scene was very genteel. Picture people without medicine available as we know it, and without money even if it was, who had heard that Jesus could and did completely heal any ailment, and they walk, in desperation, from as far away as Idumea, and Sidon, and when they arrive to Jesus, they merely "press upon him"? Since people dug through a roof above him to get to him when he was in a house, imagine what hordes of desperate people would do when Jesus was standing out in the open, on the beach. Jesus simply wanted to have an escape route ready, in order to prevent his suffocation, in case it came to that, so that he could continue doing the Father's work. His time had not yet come for him to die. But I think he wanted to heal as many people as possible, not withdraw from them on the boat just out of reach.

(3) The third possibility is that the present subjunctive of προσκαρτέρω, "that a boat be continually at hand," is meant as a wish for the near future.

Thus, "he told his disciples that in the future a boat should be ready for him, because of the crowd, so that then they would not crush him."

This latter seems the most likely, for later, and only later, do we see, in Mark 4:1, that Jesus used the new strategy to deal with large crowds: "a very large crowd collects around him, such that he boards a boat to sit on the lake, and all the crowd was on the land up to the water's edge." Boarding the boat and floating separate from the crowd made it possible for Jesus to teach them at all, for it is hard to teach when you are trying to keep your footing.

Endnote #5

What is the "evil eye"? ὀφθαλμος πονηρος

Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμος πονηρος – ophthalmós ponēros, "evil eye," is not original in the Greek New Testament, but is from the Hebrew עַיִן הָרַע - 'ayin ha'ra. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponēros is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponēros.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponēros to the ὀφθαλμος ἀπλοῦς – ophthalmós haploûs. This word, in its uncontracted form, ἀπλοος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχη ἀπλῆ - psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרַכָּה – nepeš bəṛākāh, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye עַיִן הָרַע - 'ayin ha'ra, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the

soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that עַיִן רָעָה, 'ayin ra'a means "eye of envy."

Also helpful is to note as many antonyms of ἀπλοος as possible in all the Greek literature. It is the opposite of διπλοος, "two-fold, double;" of ἀκριβης, "strict, accurate," and of μειγμενος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew was also translated into the Greek attributive noun βασκανος - báskanos, and the adjective βασκανια - baskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye עַיִן הָרָע - 'ayin ha'ra, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - baskaínō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskaínō for "bewitch" when he says, "O foolish Galatians, who has bewitched you...? The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonian, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between *baskaínō* and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a *ἀπλοῦς* - *haploûs* eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym *ἀπλοῦς* - *haploûs*, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #6

Mark 14:72, ἐπιβαλλω - *epibállō*

The words "when he thought upon" are translated from the Greek word *ἐπιβαλλω* (*epibállō*), which hyper literally means "throw upon," or, "throw over," and which is in the punctiliar participle form. There are three schools of thought on how to translate this: one, as I have it above.

The second school objects, saying the idea of "think upon" is redundant since it already states that Peter "recalled" the statement. And they point to uses of the word where it appears to mean somewhat the same as *ἄρχομαι* (*árchomai*), or "begin to do something," and they render it something like, "And he broke down and wept," or, "he burst into tears." As for the objection regarding the redundancy of "thinking upon," I see them as two

quite different actions: merely remembering something is very different from reflecting upon something.

The third school translates *epibállō* as a reflexive, which is in fact possible, since there are plenty of examples of transitive active verbs of action being used reflexively, that is, as though in the middle voice, where the agent acts upon himself. In fact *epibállō* (along with its compounds) is one of the two verbs with which this is most common, according to Blass. This school would translate this something like, "And after having thrown himself down, he wept." I consider this possible, since the word is also used in the New Testament for "pour." Thus, "And having poured himself upon [the ground], he wept," or, "having flung himself, he wept." This latter is what I had chosen for my first edition of my Diatessaron. This solution has the attractive trait to it that one need not supply any English words as being implied, unlike with the other two possibilities. And it seems to fit well with Matthew's account which says he wept "bitterly." I can easily imagine one dropping to the ground because of the bitterness or strength or abandon of one's sobbing.

Endnote #7

Mark 15:2, Σὺ λεγεις

In Mark 15:2, Jesus' answer to Pilate's question, "Are you the king of the Jews," the words I translated: "You are the one saying that," the words in the Greek are *Σὺ λεγεις* – *Sù légeis*. This means literally, "You are saying," or, "Are you saying?" Is this an affirmative response or not?

On the one hand, the presence of the personal pronoun "su" is not necessary for the sense, nor for the completeness of the sentence (because the suffix on the word for "say" indicates 2nd person). This can mean that "su" is being emphasized. So some contrast could be indicated, contrasting what "you" say, to what "I" say. This is more clearly so in John 18:34, where Jesus says, ἀφ' ἑαυτοῦ σὺ τοῦτο λεγεις – "Of yourself do you say this, or have others told you about me?" And in John 18:37, where Jesus says *Σὺ λέγεις ὅτι βασιλεύς εἰμι. Ἐγὼ εἰς τοῦτο...*, "*You* are saying that I am a king; *I* am saying that for *this*: I came into the world to testify to the truth." See DeBrunner, § 277 (2). There is also some contrast intended by "su" in Matthew 26:64, *Σὺ εἶπας πλην λέγω ὑμῖν...*, (*plēn légō humîn*), "*You* said it. But *I* say to you,...". And if Jesus wanted to be unambiguously affirmative, he could have answered as he did in Mark 14:62 to the high priest's question, "Are you the Messiah, the Son of the Blessed One?" There, Jesus' answer was an unmistakably affirmative, *ἐγὼ εἰμι* (*egō eimi*), "I am."

Bauer interprets the *Σὺ λεγεις* here as, "That is what you maintain." Or perhaps it is a question like in John's account: "Is that what you maintain?" For such uses of *λεγειν* see Mark 6:14-15; 8:29. In this sense, I could see it as a response arising out of Jesus' awareness of the prosecutorial import of Pilate's question. That is, Pilate was considering charging Jesus with claiming to be a king, an act treasonous to Caesar. And a non-answer on the part of Jesus would better fulfill his destiny as given in Isaiah 53:7, that like a lamb that is led to slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.

On the other hand, in some contexts where the phrases *Συ λειγεις* and the similar *Συ εἶπας* (you said) are given in answer, we have reason to believe they were understood by the hearers as affirmative answers. In Matthew 26:25, after Jesus had declared to his disciples that one of them would betray him, they each in turn said, "Surely not I, Lord?" When Judas Iscariot asked the same, Jesus' answer to him was, *Συ εἶπας*, *su eipas*, "You said *it*." And in Luke 22:70 when the Sanhedrin asked Jesus if he was the son of God, Jesus answered, *ὕμεις λέγετε ὅτι ἐγὼ εἶμι* (you are saying that I am). This was taken by the Sanhedrin as a blasphemous "yes," for they then said, "Why do we need any more testimony? For we ourselves have heard from his own mouth." However, knowing the more complete text of the conversation as found in Matthew, the reaction of the Sanhedrin could have been in response to his later saying, as in Matthew 26:64, "*You* said it. But *I* say to you, from now on you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

If someone wanted to simply say "Yes" as an answer to a question, all they had to say in Greek is *Ναί*, of which there are many examples in the Greek New Testament. In Matthew alone:

9:28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε.

13:51 ¶ Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε.

17:25 Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἰῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτριῶν;

21:16 καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί: οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

If we take Jesus' *Συ λειγεις* as an affirmative response, however, it would not be accurate to translate it as simply, "Yes." Better would be something like "As you say," or "You've got it," or "You are saying rightly."

When translating this phrase in Mark, *Σὺ λέγεις*, it is impossible to stay completely neutral by simply translating the Greek words literally, and adding no English words. For in English, the words "You are saying" would not be a complete sentence. The English word "say" is always transitive, requiring an object in the sentence. In other words, the sentence must tell *what* is said. Thus, when you look at various English translations, you will find distinct differences.

We would be remiss if we did not consider the question, in light of other sources as well, as to whether Jesus actually considered himself the king of the Jews. And we must consider both ideas in the question: first, there is the question of kingship at all, and secondly there is the question whether he is king *of the Jews*. He admitted to being God's Anointed One, when Peter declared so in answer to Jesus' question, "Who do you say I

am?" (Matthew 16:15-20) But significantly, Jesus used this as a segue to say, "I will build *my church*."

All four gospels have Pilate asking Jesus, "Are you the king of the Jews," Mt 27:11, Mk 15:2, Lk 23:3, Jn 18:33. And in all four gospels Jesus' answer contains the words *συ λέγεις*. But The three synoptic gospels have no detail in the conversation between Jesus and Pilate; they have *Σὺ λέγεις* as Jesus' entire answer. The gospel of John, however, it takes four verses after Pilate asks him if he is the king of the Jews, to cover Jesus' answers and Pilate's responses. In John, the words *συ λέγεις* are found both immediately after Pilate's question, in verse 18:34, which all translations interpret as a question, "Are you saying this...?" and then also three verses later the words *συ λέγεις* are found as a statement, "You are saying that..." Thus John's gospel is by far the most detailed in its recounting of Jesus' conversation with Pilate, and sheds the most light on the question at hand, that is, whether Jesus considered himself the king of the Jews.

In John's gospel, Jesus admits to being a king, but makes three qualifications to his kingship: (1.) His kingship is not of this world, 18:36; (2.) His kingship is not from this place, 18:36; and (3.) kingship is not the reason he was born into the world, 18:37.

Throughout Jesus' ministry, he urged secrecy upon those he healed, and upon demons, that they not reveal who he was. After the feeding of the 5,000, John tells us Jesus knew that many in the crowd wanted to come and take him to make him king by force (6:15). Jesus circumvented even the possibility of that. It seems that the possibility of his being King of the Jews was to be first offered to and considered by the Sanhedrin. (Jesus himself said they sit in Moses' seat, Matthew 23:2.) If they were willing, John was the Elijah who was to come, Matthew 11:14. But the leaders were not willing. They alone did not submit to John's baptism, Luke 7:29-30. True, when Jesus made his triumphal entry into Jerusalem, he did not refute or controvert those hailing the arrival of the Son of David, the King of Israel. Then when tried by the Sanhedrin, Jesus acknowledged being the Messiah, the Son of David, and hence the King of the Jews. The Sanhedrin however rejected him as such, and thereby rejected him on behalf of the whole nation of Israel. Then kicked in Jesus' prophecy that "the kingdom will be taken away from you and given to a people who will produce its fruit," Matthew 21:43. So by the time Jesus was tried by Pilate, Jesus had ceased to be officially offered as the Messiah. Yet could it be that God in his patience once again was holding out his Son to the leaders through Pilate: "Would you have me release to you the King of the Jews?" But they once again responded, "No, let his blood be on us and on our children!" Shudder at the words. And so it would be.

Does this leave open the possibility that Jesus answered affirmatively to Pilate that he was the king of the Jews? I think not. Pilate's reaction is telling. We are told that Pilate is astonished that Jesus gave no answer, not to even a single charge. You see, according to Mark 15:26, "king of the Jews" was the charge against him that was made notice of over his head at his crucifixion, the charge for which the Sanhedrin executed him. Thus, we may say that the Sanhedrin alleged that he claimed to be king of the Jews, and Pilate asked him if this charge was true, and Jesus says to Pilate, "Are you alleging so?" In Roman law, an averment when un rebutted, thereafter stood as valid. Jesus did not rebut, to the astonishment of Pilate.

But this was Jesus' destiny: "As a sheep before its shearers is silent, so he did not open his mouth." Jesus neither confirmed nor denied the charges. Prophecy states that Jesus would not answer the charges. And he did not answer.

Something else to consider, is that Jesus had already consistently avoided disclosing that he was the king of the Jews, avoided disclosing it to the general Jewish populace. Why would he now readily admit it to the Roman governor?

I concluded ultimately to render the phrase *συ λεγεις* as I did, because there is no compelling evidence from other Biblical Greek usage that it is an idiom for simply "Yes." I have been shown some Rabbinic examples where it was understood as a Yes, and some where it would obviously not be understood as a yes. Therefore, I have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes.

But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. Because it was not always an affirmative answer.

Here are a couple Rabbinic examples:

As cited by Thayer in 1894, pp. 40-41:

Jerusalem Talmud, ed. Wagenseil, Tract Sota, p. 1001; see also tract. Kilaim, fol. 32, col. 2. Thayer states it this way:

"The story relates to the famous Judah 'Hakkodesh," who in the second century is reputed to have codified the Mishna. The substance of it ... runs as follows: "When Rabbi Judah was on his dying bed and the fatal hour was at hand, the inhabitants of Sepphoris (where he dwelt) in an excess of sorrow spread abroad the saying, "Whoever shall tell us that the Rabbi is dead we will slay." Therefore, when he had breathed his last, the son of Kaphra betakes himself to them, with head covered and raiment torn, and addresses them as follows: "Holy men and heavenly powers laid hold at the same time on the Tables of the Law, and each party endeavorer to get possession of them, but the heavenly powers prevailed, and they carried off the Tables." Thereupon the citizens of Sepphoris inquire, "Has Rabbi Judah fallen asleep?" The son of Kaphra replies, "Ye have said." Then they rent their robes, etc."

Thayer footnotes: "The story is also given in Schwab's French translation of the Talmud, vol. ii., p. 316 (Paris, 1878)

On p. 42 Thayer suggests a Hebrew phrase such as *ken dibarta* as the equivalent.

Here is a blog entry that was brought to my attention, apparently posted by a Matt Colvin. I think it has some very good points.

Alastair has asked me to blog about something Jesus said during His earthly ministry. This being Lent, I thought it might be good to focus on something he repeats three times during the Passion week. Thrice Jesus answers a question by *su eipas* “you have said (it),” or *su legeis* “you say (it)”. With this reply, He is answering momentous questions: “Is it I [who am to betray you], Lord?” by Judas (Mt. 26:25); “Are you the Christ, the Son of the Blessed One?” by the High Priest (Mt. 26:64); and “You are the king of the Jews?” by Pilate (Mt. 27:11, Mk. 15:2, Lk. 23:3, Jn. 18:37). The reply to all three is mistranslated by many Bibles as “It is as you say,” i.e. a direct affirmation of the proposition put in the question. It is amusing to look at the NKJV and find “It is as you say” – the italics indicating the translators’ supplements.

David Daube, in an article on Judas, traces Jesus’ utterance to the Hebrew *‘amarta*, which Strack-Billerbeck equate with *wie du sagst, so ist es*: “as you say, so it is.” But this is not the true meaning of the phrase. Daube cites an episode from t. B. K. Kelim 1:6, which concerns a dispute over whether a certain entrance to the Temple had required a washing of hands and feet. After the war with Rome, Rabbi Simon the Modest, in the presence of Rabbi Eliezer ben Hyrcanus, professed that he used to enter that particular gate without washing. “Whereupon Eliezer, a giant in learning and piety yet rudely domineering, asked him which was more esteemed, he or the High Priest. Simon kept silent. Eliezer: “You are ashamed to admit that the High Priest’s dog was more esteemed than you.” Simon: “Rabbi, you have said it.” Eliezer: “By the Temple service, they would break even the High Priest’s head with their clubs [were he to enter unwashed]; what would you do that the guard might not find you?”

R. Simon’s use of *‘amarta* is a reply to Eliezer’s rude comparison of himself with the High Priest’s dog. It is a mistake to read it as “Yes, you’re absolutely right.” It is far more subtle than that: something more like, “I take no responsibility for the proposition you have just put. It came out of your mouth, not mine. To say more would be to cross a line into impropriety.”

Consider: a straight “Yep” would be absolutely inappropriate in Judas’ case. “One of you is going to betray me.” Judas: “Is it I, Rabbi?” Jesus: “Bingo.” This would be mere fatalism, not Biblical prophecy. Judas becomes a sort of Oedipus, betraying the Messiah *malgré lui*. But Jesus’ answer is a non-denial, not a straight affirmation. Judas will betray, but not because Jesus has compelled him.

The answers given on the witness stand before the Sanhedrin and Pilate would be less troublesome if they were reduced to “yes.” But there, too, Jesus has His reasons for evasion. Of course, Jesus is the Messiah, the Son of the Blessed One. And the reaction of His opponents to his use of *su eipas* is to treat it as a “yes.” But this is because in their eyes only a denial of His Messiahship would do. As for Pilate, N.T. Wright points out that his question is in the form of a statement: “You are the king of the Jews” – *su ei ho basileus tw’n Ioudaiwn*. The answer “Thou sayest” has a further nuance to it: You think you are asking, but you are in fact declaring. Pilate will end by writing Jesus’ title on a sign over His head.

Jesus' answer before the Sanhedrin and Pilate is of a piece with the rest of His earthly ministry. He never denies His messiahship, but He seldom asserts it verbally. Rather, by His actions, He lets the Father and Spirit testify of Him, while He testifies of Them. Of course, He is the king of the Jews. But recall to what lengths he had gone to avoid oral professions of it. When John's disciples asked him if He was the Coming One, "or do we wait for another", Jesus directed them to "Tell John what you have seen and heard," and adverted to His miracles and His preaching of the kingdom. When confronted by the Pharisees about the crowds who were hailing Him as Messiah, He replies that if they do not do it, the stones will cry out. He tells the Jews that "If I testify about myself, my testimony is not true...There is one who testifies." What wonder then that when on the witness stand, Jesus still refuses to testify? "You will see the Son of Man coming in the clouds, and sitting at the right hand of God." The Father will vindicate Him. He does not need to argue His way to a "not guilty" verdict.

Klaas Schilder likes to point out that though Jesus is in the dock, it is really the Sanhedrin and Pilate who are on trial. Jesus is pronouncing sentence on them. He has come to Israel and done the works of His Father. All Israel is on trial to see what she thinks of God's anointed. Peter passed the same test with his profession: "You are the Christ, the son of the living God," and Jesus congratulated him. But then He immediately commanded his disciples to tell no one (Mt. 16:20).

The Jews of Jesus' day took His reticence for a "yes": "What further need of witnesses? You have heard the blasphemy." But many modern Jews take it as a "no." A. Kolatch, *The Second Jewish Book of Why*, p. 71:

Many Jewish scholars believe that Jesus considered himself a prophet only. They reject the contention of Christian scholars that when Jesus used the phrase "Son of Man" in his preaching (first mentioned in Daniel 7:13, where the Aramaic phrase *bar enash* is used), he was referring to himself as the Messiah. The phrase "Son of Man," in the Jewish view, is used in the third person, and more likely than not, when Jesus used the phrase he was referring to someone other than himself. Jewish scholars also point to the fact that there is little evidence in the Synoptic Gospels (Matthew, Mark, Luke) – the earliest account of the life of Jesus – that Jesus regarded himself as the Messiah.

"Little evidence"?? What kind of evidence did Kolatch want? Miracles?

The trial continues to this day. Who do you say that He is?

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The above Rabbinic example shows that the idiom does not mean "It is as you say." It really is a non-answer. Sometimes it was understood as yes, sometimes not. So, we should just translate it literally.

There is no example of this exact phrase in the Septuagint that is an answer to a yes-or-no question. What instances there are in the LXX are below:

1 Kings 3:23 Σὺ λέγεις means “you are claiming.” This is the famous dispute between the two women as to whose son it was that was the living baby, and King Solomon wisely settled it. He said to one of them, “**You are claiming** ‘My son is the living one.’” Then in the same verse, σὺ λέγεις appears again, when he says to the other woman, “You say, ‘No, on the contrary, my son is the living one.’”

1 Kings 18:11 Καὶ νῦν σὺ λέγεις “And now **you are saying**, ‘Go tell your master...’”

1 Kings 18:14 **you are saying**, same as 18:11

2 Esdras 15:12 οὕτως ποιήσομεν, καθὼς σὺ λέγεις. “This we have done, just as **you say**.”

2 Esdras 16:8 καὶ ἀπέστειλα πρὸς αὐτὸν λέγων Οὐκ ἐγενήθη ὡς οἱ λόγοι οὗτοι, οὓς σὺ λέγεις, ὅτι ἀπὸ καρδίας σου σὺ ψεύδη αὐτούς. Here it means “these words which **you are saying**.” Nothing like “yes.”

Amos 7:16 καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευσ ἐπὶ τὸν Ἰσραὴλ καὶ οὐ μὴ ὀχλαγωγῆσης ἐπὶ τὸν οἶκον Ἰακωβ· “And now, listen: A word of the Lord: **You say**, “Do not prophesy against Israel...”

Jeremiah 39:25 καὶ σὺ λέγεις πρὸς με Κτήσαι σεαυτῷ ἀγρὸν ἀργυρίου· And **you say** to me, “Buy yourself the field with silver”

Jeremiah 39:36 καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ἰσραὴλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν ἀποστολῇ “And now thus the Lord God of Israel has spoken concerning this city, of which **you say**, ‘It shall be delivered into the hands of the king of Babylon by the sword...’”

Jeremiah 39:43 καὶ κτηθήσονται ἔτι ἀγροὶ ἐν τῇ γῆ, ἣ σὺ λέγεις Ἐβατός ἐστιν ἀπὸ ἀνθρώπων καὶ κτήνους καὶ παρεδόθησαν εἰς χεῖρας Χαλδαίων. And there shall still yet be fields bought in the land, about which **you say**, ‘It shall be destitute of man and beast...’”

Jeremiah 47:16 καὶ εἶπεν Γοδολίας πρὸς Ἰωαναν Μὴ ποιήσης τὸ πρᾶγμα τοῦτο, ὅτι ψευδῆ σὺ λέγεις περὶ Ἰσραὴλ. But Godolias said to Joanan, “Do not do the thing, for **you are saying** lies about Israel.”

Endnote #8

DOES THE GREEK VERB ΦΟΒΕΩ REQUIRE AN OBJECT?

Some interpreters maintain that the Greek word in Mark 16:8 for “they were afraid,” ἐφοβοῦντο, should be translated “they were afraid of...” They maintain that this verb always requires an object. The answer to this

question would have much bearing on whether the longer ending of Mark naturally follows, or if the original ending was lost.

Friederich Blass says in § 149 that this verb (he lists verbs in present infinitive form, i.e., φοβεῖσθαι) is usually transitive. Bauer's lexicon does comment that "for they were afraid of..." is an odd way to end the eighth verse. My opinion is that, if this verb is required to be transitive there, it is the guards that they were afraid of, since the guards were probably still present at the tomb. See my Diatessaron.

Further, some say that it is odd for a sentence to end with γάρ, but this is not true. There is nothing unusual about γάρ being placed either before or after other words. Even in English this word order would not be odd. The word γάρ is an explanatory word which might nicely be rendered as "they were afraid, you see."

The verb φοβέω - phobéō is in the imperfect in Mark 16:8, so I have located all occurrences of this verb in the imperfect to be found in the Greek New Testament, and typed them below. It can be seen that only very rarely is φοβέω - phobéō not transitive. The intransitive ones are Mark 10:32, only one out of twelve.

έφοβοῦντο (third person, plural, imperfect, as in 16:8)

Mark 9:32 οἱ δὲ ἠγνόουν τὸ ῥήμα, καὶ έφοβοῦντο αὐτὸν έπερωτηῆσαι.

³²But they did not understand the statement, and they were afraid to query him.

Mark 10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοῦς ὁ Ἰησοῦς, καὶ έθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες έφοβοῦντο.

³²And they were on the road, going up to Jerusalem, and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mark 11:18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· έφοβοῦντο γὰρ αὐτόν

¹⁸And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him,

Mark 11:32 ἀλλὰ εἶπωμεν, Ἐξ ἀνθρώπων; – έφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

³²On the other hand, dare we say, 'From human beings?'" (They were fearing the people, for they all held that John really was a prophet.)

Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, έφοβοῦντο γάρ.

Luke 9:45b καὶ έφοβοῦντο έρωτηῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

And they were afraid to ask him about this statement.

Luke 22:2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

²and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτόν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

²²His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue.

Acts 5:26b ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.
for they were afraid of being stoned by the people.

Acts 9:26 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
and they were all afraid of him, for they did not believe that he was a disciple.

ἐφοβούμην (first person, singular, imperfect)

Luke 19:21 ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ,
²¹For I was afraid of you, since you are an austere man

ἐφοβεῖτο (third person, singular, imperfect)

Mark 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτόν ἄνδρα δίκαιον καὶ ἅγιον,
²⁰for Herod feared John, knowing him to be a righteous and holy man,

Endnote #9

WHAT IS THE AUTHENTIC ENDING OF THE GOSPEL OF MARK?

lack vv. 9-20 ✠ B (it^{avid} lacuna, but not enough room for the longer ending) syr^S cops^{sams} arm^{mss} geo^{1,A} Epiphanius^{1/2} Eusebius mss^{acc.} to Eusebius Jerome mss^{acc.} to Jerome Ammonius Victor-Antioch Euthymius // *add only shorter ending* (it^{avid} lacuna, but not enough room for the longer ending) it^k // *add first the short then the long ending* L Ψ 083/0112 099 579 1602 syr^{hmg} cops^{sams} eth^{mss} // *add only longer ending, vv. 9-12" with critical marks* f¹ 22 138 205 1110 1210 1221 *al.* (about 70 witnesses tot.) // *add only longer ending, vv. 9-12"* A C D G H K M S U W Y Δ Θ Π Σ Ω f¹³ 28 33 π lat syr^{c,p,h} cop^{bo} Iren^{lat} Eus^{mss} Jer^{mss} Tatian Didymus²⁹⁰ // *add expanded longer ending* W Jer^{mss} // *lacuna* P⁴⁵ F N P Q Φ 304 1420 2386.

Here is a composite of all forms of the end of the gospel of Mark:

²⁹⁰ From a work called "de Trinitate," not ascribable for certain to Didymus, but nevertheless a 4th century document.

The Short Ending:

L Ψ 083 099 274^{mg} 579 ℓ1602 it^k syr^{hmg} cop^{sa}mss eth^{mss}:

(L): "Where you shall have also these things." (Φέρετε ποῦ καὶ ταῦτα:)

And all the things announced they shortly reported to those around Peter. And after these things also Jesus himself sent out through them, from the rising as far as the setting of the sun, the holy and enduring proclamation of eternal salvation. Amen.

The Longer Ending:

9 And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had expelled seven demons.

10 She went and reported to the ones mourning and weeping, who had been with him.

11 And they, when they heard that he was living and was seen by her, did not believe *it*.

12 And after these things he was manifested in a different form to two of them as they were walking along in the country.

13 And those went and reported to the rest; neither did they believe those.

14 And finally, once when they had reclined, he was manifested to the Eleven themselves, and he denounced their disbelief and hardness of heart, in that they had not believed the ones who had seen him risen.

(W) And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits. Therefore reveal your righteousness now." They spoke to Christ; and Christ responded to them, "The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who have sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness in heaven. But after you have gone into all the world,..."

Longer Ending, continued:

15 And he said to them, "After you have gone into all the world, proclaim the good news to the whole creation.

16 "The person who believes and is baptized will be saved, but the person who does not believe will be condemned.

17 "And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues,

18 "they will pick up serpents, and should they drink something deadly it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again."

19 And so the Lord after speaking to them was taken up to heaven, and sat at the right hand of God.

20 And they went forth *and* preached everywhere, the Lord co-working and confirming the word by the signs accompanying.

The last twelve verses of Mark as found in the King James Version, verses 9-20, are known as The Longer Ending of Mark. The paragraph before verse 9 is called The Shorter Ending, and is found in one Italic manuscript as the only ending to the gospel, and in some other manuscripts is found in

combination with verses 9 through 12 as shown. The paragraph beginning with (W) remains in only one Greek manuscript today, Codex Washingtoniensis, or "W," although Jerome speaks of others extant in his time. These latter two passages are so undoubtedly inauthentic that they will not be examined here.

Mark 16:9-20, known as "The Longer Ending of Mark:"

PROBLEM 1: The connection between verse 8 and verses 9-20 is abrupt and awkward. Verse 9 begins with the masculine nominative participle *anastas*, which demands for its antecedent a masculine topic, i.e., Jesus; but the subject of the last sentence of verse 8 is the women, not Jesus" (Zondervan's NIV Bible Commentary, Vol II p 204):

8 And going out, they fled from the tomb. For trembling shock was holding them; and they said nothing to anyone, because **THEY** were afraid.

9 And having risen early on the first day of the week, **HE** appeared first to Mary the Magdalene, from whom he had expelled seven demons.

There is a lack of transition from the plural female topic of verse 8 to the masculine singular of verse 9. That is not how Greek worked. That is not even how English works. Even by English rules, when you change the subject of narrative or conversation, you have to use a proper noun. If you change the subject with a pronoun, no one knows who or what you are talking about. This problem is one indicator that verses 9-20 were not originally part of the gospel of Mark.

PROBLEM 2: The passage contains a statement that is contrary to the gospel of Luke.

The statement is found in verses 12 and 13 about the two walking to Emmaus:

12 And after these things he was manifested in a different form to two of them who were walking along in the country.

13 And those went and reported to the rest; *neither did they believe those.*

This is contrary to Luke 24:13, 33-35 where we read:

13 And behold, two of them during that same day were making their way toward a village sixty furlongs from Jerusalem, which was called Emmaus...

33 And they got up and returned that same hour to Jerusalem, and found the Eleven and those with them assembled together,

34 saying, 'The Lord really has risen, and he appeared to Simon.'

35 And the two told what things happened on the way, and how Jesus was recognized by them when he broke the bread.

Luke says the rest responded "The Lord really has risen," thus agreeing with the two. The others agreed that Jesus was alive, because Simon Peter had already come back and told them the same thing as the two were telling them. But "Mark" 16:13 says the rest disbelieved the two. Thus, Mark 16:12,13 contradicts what Luke 24:33-35 says. So then, we either have to believe that the scriptures contain an error, or else believe that one of these passages is not scripture. The problem of the contradiction is solved, by concluding from the objective external evidence that the longer ending of Mark is not scripture, therefore we do not have a case here of scripture contradicting other scripture.

Some say that there is not a contradiction between Mark in the TR and Luke, because later in Luke, in 24:40-41, it says

"⁴⁰And when he had said this, he showed them his hands and his feet. ⁴¹But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

But I say this is another event. Both the passages I compared are about people walking in the countryside. Mark says the apostles did not believe that specific report, and Luke said the apostles did believe that specific report. This is not about some unbelief generally, but about this specific report of the ones who returned from a walk in the country. It is indeed a contradiction.

There are other contradictions involving the ending of Mark also, that do not show themselves until you do a harmonization of the gospels, as I have. My harmonization, called Palmer's Diatessaron, will come out when I have finished translating all four gospels. But for now, see the excerpt at the end of this document, of the resurrection portion of the existing Palmer's Diatessaron.

PROBLEM 3: The passage contains another statement that is impossible to harmonize with the other gospels. Mark 16:9 says, "...he appeared first to Mary the Magdalene, from whom he had expelled seven demons."

This statement is impossible to reconcile with the other gospels, particularly John. It appears that Jesus first appeared to all the other women EXCEPT Mary the Magdalene, as they were heading back from the tomb to the apostles. Then, Jesus went back to the tomb and appeared to Mary the Magdalene alone, since she had stayed longer than the other women at the tomb. See my harmony of the gospels.

PROBLEM 4: The last twelve verses of the gospel of Mark as found in the King James Version, or footnoted in recent translations, (chapter 16, verses 9-20) are not found in the two earliest Greek manuscripts. As the UBS

textual commentary states, they are also absent from many of the oldest translations of Mark into other languages, for example, the earliest of the Latin, Sinaitic Syriac, and Georgian translations. Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius) makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate an inauthentic addition to a document. Other manuscripts which do contain the passage place it in differing locations in Mark, and still another Greek manuscript that contains the long ending has a large addition following verse 14. There is also another ending entirely, a shorter one, found in other Greek manuscripts. Add to all this the internal consideration that none of the endings are written in Mark's style and vocabulary. Another major internal consideration is how awkwardly verse 9 connects the line of thought from verse 8, or rather fails to connect.

See Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975) for the details, which are compelling evidence in favor of the spuriousness of the passage. The Editorial Committee concludes:

"Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8. (Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, as seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription.) At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist."

I do not agree with the above (b) and (c) options. I believe God preserved the gospel of Mark for us with its authorial, intentional ending at verse 8.

It is true that Mark 16:9-20 was utilized in the 180's by Irenaeus, in the 170's by Tatian, possibly around 160 by Justin, and probably by the unknown author of *Epistula Apostolorum*, around 150. Many other patristic writers, such as Hippolytus, Ambrose, and Augustine, also used the passage. But should they have?

Eusebius of Caesarea, a church father who died in the year 339, said, in "*Questiones ad Marinum*" published by Cardinal Mai, in his "Nova Patrum Bibliotheca" (Romae, 1847,) vol. IV, pp. 255-7 the following:

Πῶς παρὰ μὲν τῷ Ματθαίῳ ὁψὲ σαββάτων φαίνεται ἐγεγευμένος ὁ Σωτὴρ, παρὰ δὲ τῷ Μάρκῳ πρῶτῃ τῇ μιᾷ τῶν σαββάτων.

Τούτου διττὴ ἂν εἴη ἡ λύσις· ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσαν περικοπὴν ἀθετῶν, εἶποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράθων τὸ τέλος περιγράφει τῆς κατὰ τὸν Μάρκον ἱστορίας ἐν τοῖς λόγοις τοῦ ὀφθέντος νεανίσκου ταῖς γυναιξὶ καὶ εἰρηκότος αὐταῖς “μὴ φοβεῖσθε, Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν.” καὶ τοῖς ἐξῆς, οἷς ἐπιλέγει “καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.” Ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγεγραπταὶ τὸ τέλος· τὰ δὲ ἐξῆς σπανίως ἐν τισὶν ἄλλ’ οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη, καὶ μάλιστα εἶπερ ἔχοιεν ἀντιλογίαν τῇ τῶν λουπῶν εὐαγγελιστῶν μαρτυρίᾳ, ταῦτα μὲν οὖν εἶποι ἂν τις παραιτούμενος καὶ πάντῃ ἀναιρῶν περιττὸν ἐρώτημα. Ἄλλος δὲ τις οὐδ’ ὅτι οὖν τολμῶν ἀθετεῖν τῶν ὀπωσοῦν ἐν τῇ τῶν εὐαγγελίων γραφῇ φερομένων, διπλὴν εἶναί φησι τὴν ἀναγνώσιν, ὡς καὶ ἐν ἑτέροις πολλοῖς, ἑκατέραν τε παραδεκτέαν ὑπάρχειν, τῷ μὴ μᾶλλον ταύτην ἐκείνης, ἢ ἐκείνην ταύτης, παρὰ τοῖς πιστοῖς καὶ εὐλαβέσιν ἐγκρίνεσθαι.

Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος· εἰ γοῦν διέλοιμεν τὴν τοῦ λόγου διάνοιαν, οὐκ ἂν εὐροιμεν αὐτὴν ἐναντίαν τοῖς παρὰ τοῦ Ματθαίου ὁψὲ σαββάτων ἐγγεῖρθαι τὸν Σωτῆρα λελεγμένοις· τὸ γὰρ “ἀναστὰς δὲ πρῶτῃ τῇ μιᾷ τοῦ σαββάτου” κατὰ τὸν Μάρκον, μετὰ διαστολῆς ἀναγνωσόμεθα· καὶ μετὰ τὸ ἀναστὰς δὲ, ὑποστίζομεν· καὶ τὴν διάνοιαν ἀφορίζομεν τῶν ἐξῆς ἐπιλεγόμενων. εἶτα τὸ μὲν ἀναστὰς ἂν, ἐπὶ τὴν παρὰ τῷ Ματθαίῳ ὁψὲ σαββάτων. τότε γὰρ ἐγγήγερτο· τὸ δὲ ἐξῆς ἑτέρας ὄν διανοίας ὑποστατικόν, συνάψωμεν τοῖς ἐπιλεγόμενοις· πρῶτῃ γὰρ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρία τῇ Μαγδαληνῇ. τοῦτο γοῦν ἐδηλωσε καὶ ὁ Ἰωάννης πρῶτῃ καὶ αὐτὸς τῇ μιᾷ τοῦ σαββάτου ὄφθαι αὐτὸν τῇ Μαγδαληνῇ μαρτυρήσας. οὕτως οὖν καὶ παρὰ τῷ Μάρκῳ πρῶτῃ ἐφάνη αὐτῇ. οὐ πρῶτῃ ἀναστὰς, ἀλλὰ πολὺ πρότερον κατὰ τὸν Ματθαῖον ὁψὲ τοῦ σαββάτου. τότε γὰρ ἀναστὰς ἐφάνη τῇ Μαρίᾳ, οὐ τότε ἀλλὰ πρῶτῃ. ὡς παρίστασθαι ἐν τούτοις καιροῦς δύο. τὸν μὲν γὰρ τῆς ἀναστάσεως τὸν ὁψὲ τοῦ σαββάτου, τὸν δὲ τῆς τοῦ Σωτῆρος ἐπιφανείας, τὸν πρῶτῃ, ὃν ἔγραψεν ὁ Μάρκος εἰπῶν (ὃ καὶ μετὰ διαστολῆς ἀναγνωστέον) ἀναστὰς δὲ· εἶτα ὑποστίξαντες, τὸ ἐξῆς ῥητέον, πρῶτῃ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρία τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

II. Πῶς κατὰ τὸν Ματθαῖον ὁψὲ σαββάτων ἢ Μαγδαληνῇ τεθεαμένη τὴν ἀνάστασιν, κατὰ τὸν Ἰωάννην ἢ αὐτῇ ἐστῶσα κλαίει παρὰ τῷ μνημείῳ τῇ μιᾷ τοῦ σαββάτου.

Οὐδὲν ἂν ζητηθεῖ κατὰ τοὺς τόπους, εἰ τὸ ὁψὲ σαββάτων μὴ τὴν ἑσπερινὴν ὥραν τὴν μετὰ τὴν ἡμέραν τοῦ σαββάτου λέγεσθαι ὑπολάβοιμεν, ὡς τινες ὑπειλήφασιν, ἀλλὰ τὸ βραδὺ καὶ ὁψὲ τῆς νυκτὸς τῆς μετὰ τὸ σάββατον, κ.τ.λ.

The key section is translated as follows: "For, on the one hand, the person who rejects the passage itself – the pericope which says this – might say that it does not appear in all copies of the Gospel of Mark. At any rate, the

accurate copies end their text of the Marcan account with the words of the young man who appeared to the women and said to them, "Do not fear. You are seeking Jesus the Nazarene" and so forth, proceeding to where it says, 'And having heard, they fled, and they said nothing to anyone, for they were afraid.'

"That is where the text does end, in almost all copies of the Gospel according to Mark. The material that comes next seldom appears; it is in some copies but not in all, and may be spurious, especially since it implies a contradiction to the witness of the other Gospels. This, then, is what someone might say to avoid and completely do away with a superfluous question.

"On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels, says that the reading, like many others, is double, and each of the two must be accepted, in that they are approved in the opinion of the faithful and pious; not this one instead of that one, or that one rather than this one.

"Well then, allowing this portion [of Mark] to be really authentic, our business is to interpret the sense of the passage." [This means just for the sake of argument.]

End Quotation of Eusebius. You can read this on page 113 of Roger Pearse's PDF entitled Eusebius of Caesarea, Gospel Problems and Solutions. [Roger Pearse's PDF of this free here.](https://bibletranslation.ws/down/Eusebius_Gospel_problems_and_solutions_2010.pdf)
https://bibletranslation.ws/down/Eusebius_Gospel_problems_and_solutions_2010.pdf

We see from the above that scribes were far more afraid to omit anything, however suspect it was, than to add something to the text. Which is another prop for the tenet, that the shorter reading is generally to be preferred. That tenet has that going for it, that scribes were more afraid to remove anything than to add something, at least for longer passages. If just one word or one letter, omissions are more likely than additions.

I say that, since Eusebius indicates that some people stated that the Gospel of Mark ended at verse 16:8 in "almost all the copies" in the 4th century, it bolsters the reputation of the two or three manuscripts currently extant which omit the long ending of Mark, and these must therefore be considered the most significant manuscripts for consideration. Thus we can say, that though a majority of late copies now contain it, the "majority text" used to omit it. What value is there, then, in a "majority text" derived from counting up only the recent and late copies, when in the 3rd and 4th centuries, the majority of manuscripts read so differently from the present majority?

Some might refer us to John William Burgon, and his book, "The last twelve verses of the Gospel according to S. Mark vindicated against recent critical objectors established.," pp. 41-51. In it Burgon attempts to lessen the impact of the testimony of Eusebius and Jerome about the longer ending of Mark

not being found in the accurate copies, and being absent in almost all the copies of Mark.

Burgon spends some time questioning the authenticity of the document provided by Cardinal Mai entitled "Quaestiones ad Marinum," and its quotations of Eusebius. Why? Because it appears to be a CONDENSED version of Eusebius, Burgon says. But then, on p. 44, Burgon says, "Let it, however, be candidly admitted that there seems to be no reason for supposing that whenever the lost work of Eusebius comes to light, (and it has been seen within about 300 years,) it will exhibit anything essentially different from what is contained in the famous passage which has given rise to so much debate,..."

In the succeeding pages, Burgon's main point seems to be that Eusebius is playing Devil's advocate, that "some may say that..." Well, Eusebius does not contradict or refute or dismiss those statements from such advocate.

Burgon's purpose was to show that Eusebius did not question the authenticity of the passage. In fact, Burgon himself quotes Eusebius, on p. 45, where Eusebius says about the last 12 verses of Mark, Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος: "Well then, allowing this portion to be really authentic, our business is to interpret the sense of the passage."

Thus, Burgon himself shows us that Eusebius did in fact question the authenticity of the longer ending of Mark. Eusebius only allows for the sake of argument that it is "really genuine." That does not sound to me like Eusebius believed it to be authentic. Eusebius did not include the passage in his "Eusebian Canons."

Some interpreters of this Eusebius passage make a point something along these lines: that Eusebius was only quoting other people's statement that the longer ending of Mark was absent from most of the copies, and thus we cannot say for certain that it was a fact that it was so absent. But would Eusebius really allow such a weighty statement to go uncontradicted, if the statement were not true? I think it is obvious that he would not. Thus it is safe to conclude that in the 4th century, most Greek manuscripts did not contain Mark 16:9-20. Of course, people with a bias in favor of the passage will deny this.

The trail of evidence of the Longer Ending being added to Mark is fairly clear:

Eusebius (4th century) lived in Caesarea, in Palestine, and in his letter to Marinus shows indication that most manuscripts of Mark in his day ended at 16:8, and did not contain the Longer Ending of Mark. The Eusebian sections did not include 16:9-20 either.

Victor of Antioch (5th century) in his commentary on the gospel of Mark admits that the verses 16:9-20 "do not appear in the existing Gospel with most copies." But he says that the better Palestinian copies included it, and he and others added together what material was in the Palestinian gospel

about the Resurrection, to the other copies. This comment appears in many minuscules. [Note that Victor is not saying "Egyptian manuscripts" lack the Longer Ending of Mark. He is 'of Antioch.']

Victor of Antioch's pertinent Greek text from Cramer's Catena Vol. 1:

Εἰ δὲ καὶ τὸ, "ἀναστὰς δὲ πρῶτῳ" μετὰ τὰ ἐπιφερόμενα παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι Εὐαγγελίῳ, ὡς νόθα νομίσαντες αὐτὰ εἶναι, ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτὰ, καὶ κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον, ὡς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν, μετὰ τὸ "ἐφοβοῦντο γὰρ," τουτέστιν ἀπὸ τοῦ "ἀναστὰς δὲ πρῶτῳ πρώτῃ σαββάτου" καὶ καθ' ἑξῆς, μέχρι τοῦ "διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν."

Translation:

'But even if the words "And having risen early" along with the words following, do not appear in the existing Gospel with most copies, as they are considered spurious, we however, having found them in most of the accurate copies, and in accordance with the Palestinian Gospel, exactly as the truth of Mark really is, we have added together also that material in it, that follows the Master's resurrection, after the words "for they were afraid," that is, from "And having risen early on the first day of the week" and so on, up to the words "by the signs accompanying. Amen." '

Severus of Antioch (520 CE), in his Homily 77, says at that time "In the more accurate copies, therefore, the gospel according to Mark has the end until the [statement]: "For they were afraid." [verse 8] But in some (copies) these things, too, stand in addition: And having arisen early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Thomas of Harkel in the year 616 published his translation of the NT into Syriac, called the "Harklean Syriac." We have 8 manuscripts of his work surviving today, and 6 out of 8 of those contain a marginal note very similar, as follows: "In a few of those more accurate manuscripts, the Gospel of Mark finishes at 'for [they were afraid].' But in others, instead, they add even..."

So we see that it is not a trait of Alexandrian manuscripts to omit the Longer Ending (LE) of Mark, but rather in fact the LE was absent from most of the accurate Greek manuscripts of the Syrian region as late as the 5th century. The widely accepted tradition is that Mark wrote his gospel based on the recollections of Peter, so presumably Mark's gospel originated in Rome. Victor of Antioch tells us that the passage was apparently added to the copies which were in Palestine. Then, Victor and others added the LE to all the manuscripts they had access to.

Eusebius' remark "On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels..." is a good explanation of how marginal notes and other material became part of the main accepted text.

SUMMARY: The evidence, both external and internal, is conclusive that the Mark 16:9-20 passage is not part of the original Gospel of Mark. It is omitted in the two earliest complete manuscripts of Mark, Codices Sinaiticus and Vaticanus. And there is the testimony of Eusebius and other early church fathers who indicate that at least the majority of Greek manuscripts in their day did not include the passage. In addition, it cannot be harmonized with the Gospels of Luke and John. It appears that the author of Mark 16:9-20 considered verse 8 to be an inappropriate ending and felt the need to add to it a better conclusion. I suggest that the following is what he did: In verses 9-14, he summarized the endings of Matthew, Luke and John, plus Acts, and perhaps Colossians 1:23, but carelessly. Then the contents of verses 15-20 are for the most part taken from the book of Acts. He took some historical happenings of miraculous events such as tongues speaking, healing of the sick, and the apostle Paul being bitten by a snake but not being harmed, and tacked them on following Mark 16:8 because he knew from his vantage point looking back, that these are what in fact happened next. The problem is that the way it is written, he has in effect put them into Jesus' mouth as if Jesus was saying that all people who believe in him would have these things happen to them.

It is true that there are several early church writers who quoted the long ending of Mark. This evidence, however, does not mean that the longer ending of Mark was penned by Mark. What it means is that verses 9-20 were added quite early. And I say those church fathers should not have quoted it in such a way that gave the passage legitimacy as scripture. We today have no obligation or need to follow the lead of those "bishops," but rather we should restrict ourselves to the writings of the gospels and the apostles only.

The argument that the passage is found in 99.9% of all currently existing manuscripts is weak because that was not always the case. Advocates of the passage are in stubborn denial about the significance of the testimony of Eusebius of Caesarea and Victor of Antioch. They argue that Eusebius and Victor did not know what the manuscripts in the other parts of the world read, that is, other than Palestine and Syria. That sounds unlikely to me, that in the 4th and 5th century they would have no communication from other parts of the world as to what the contents of the Bible were. The other argument against the evidence from Eusebius is that he was only playing "devil's advocate." In fact, he was only playing devil's advocate when he said let us for the sake of argument consider the passage to be really authentic. And though he was playing devil's advocate when he discussed how some people say that the LE is absent in almost all the copies, he never gave any indication that that assertion was not true.

In view of these things, I did not include Mark 16:9-20 in my translation of the gospel of Mark, nor in my "Palmer's Diatessaron." I believe, affirm, and declare, with good conscience, that Mark 16:9-20 was not originally part of Mark's gospel. I believe that to include Mark 16:9-20 in the text of the New Testament does more harm than good. And I will say to people who hold in their hand a Bible translation that contains the passage, that their Bible contains factual errors about the post-resurrection narrative. I know that many people will not budge on this matter, because the King James Version and other long-accepted Bibles which include the passage have proven themselves as used by God. I respect their conviction, and so I offer my translations of the Textus Receptus and

Robinson-Pierpont texts, as well. But I also say that after their own resurrection they will find out that they were wrong on this question of the Longer Ending of Mark.

Free Online Resources

James Snapp Jr. who views the long ending as authentic:

<https://textandcanon.org/a-case-for-the-longer-ending-of-mark/>

Peter M. Head's response to the above article by Snapp:

<https://textandcanon.org/a-case-against-the-longer-ending-of-mark/>

Wieland Willker:

[The endings of the Gospel of Mark](http://www.willker.de/wie/TCG/TC-Mark-Ends.pdf)

<http://www.willker.de/wie/TCG/TC-Mark-Ends.pdf>

Michael D. Marlowe:

[Mark 16:9-20](http://www.bible-researcher.com/endmark.html)

<http://www.bible-researcher.com/endmark.html>

Ben C. Smith:

[The Endings of the Gospel of Mark](http://www.textexcavation.com/marcanendings.html)

<http://www.textexcavation.com/marcanendings.html>

Resurrection Excerpt from PALMER'S DIATESSARON

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<http://bibletranslation.ws/palmer-translation/>

Scripture adapted from the HOLY BIBLE, NEW
INTERNATIONAL VERSION.

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Society.

But with consultation of many other translations
and of the original Greek.

JESUS' BURIAL

Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

24 Now there was a man named Joseph, a prominent member of the Council, a good and upright man, who had not consented to their decision and action. He was a rich²⁹¹ man from the Judean town of Arimathea, who was himself waiting for the kingdom of God. He had himself become a disciple of Jesus, but secretly, because he feared the Jews.

25 But since it was Preparation Day (that is, the day before a Sabbath) and evening was approaching,²⁹² Joseph took courage and went to Pilate and asked him permission to take Jesus' body. But Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, Pilate ordered that the body be given to Joseph.

26 So Joseph bought some linen cloth and came to take the body. And Nicodemus, the man who earlier had visited Jesus at night, came also, bringing about a hundred litras²⁹³ of a mixture of myrrh and aloes. Taking down Jesus' body, the two of them wrapped it, with the spices, in strips of clean linen. This was in accordance with Jewish burial customs.

27 At the place where Jesus was crucified there was a garden, and in the garden was Joseph's own new tomb, which he had cut out of the rock, one in which no one had ever yet been laid. But because the Sabbath was about to begin, and the tomb was handy, they laid the body of Jesus there.²⁹⁴ Then they rolled a big stone in front of the entrance and left.

28 Mary of Magdala and Mary the mother of Joseph, along with the other women who had come with Jesus from Galilee, saw the tomb and how Jesus' body was laid in it, for they had followed Joseph and were sitting there across from the tomb. They returned to buy spices and perfumes, intending to come and anoint him; but when the Sabbath had come, they rested, in obedience to the commandment.

THE GUARD AT THE TOMB

Mt 27:62-66; Lk 24:1a; Jn 20:1a

29 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was still alive that imposter said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first."

30 Pilate said to them, "You have a guard. Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard.

Chapter 32

THE EMPTY TOMB

Mt 28:1-4; Mk 16:1-4; Lk 24:1,2,10; Jn 20:1-9

1 When the Sabbath was over,²⁹⁵ Mary and the women went and bought spices and perfumes so that they might go and anoint Jesus' body.

²⁹¹ His being a rich man fulfilled Isaiah 53:9: "They assigned him a grave with the wicked; and with the rich in his death, even though he had done no violence, nor was there any deceit in his mouth."

²⁹² A Hebrew day starts at sunset. Therefore the Sabbath was about to begin in the evening at sunset, and it was against the Law of Moses to work on the Sabbath. Also, they couldn't leave the body on the cross overnight, because it would desecrate the land (Deuteronomy 21:22,23). See also verse 23 of this chapter. Joseph of Arimathea and Nicodemus were members of the Sanhedrin, and as the religious leaders of Israel, that body would feel the responsibility to make sure that the body was taken care of according to the Law of Moses in order not to desecrate the land. Neither Pilate nor the other members of the Sanhedrin would think it that remarkable, therefore, that these men would be concerned about the disposition of the body. As it says, Joseph was a disciple of Jesus', only secretly. Neither Pilate nor those in the Sanhedrin knew that Joseph was a disciple of Jesus. This action of Joseph's would not reveal that discipleship.

²⁹³ About 75 pounds or 34 kilograms.

²⁹⁴ Apparently, burying Jesus in Joseph's tomb was not their original plan. But they had to, because the Sabbath was beginning and they were not allowed to work. This had to happen so that Isaiah 53:9 would be fulfilled.

²⁹⁵ The Sabbath is over at sunset, so it is likely that the women bought and prepared the spices the previous evening, and it was the next morning when they took them to the tomb.

2 Very early on the first day of the week, while it was still dark, there was a violent earthquake, for two angels of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. Their faces were like lightning, and their clothes were white as snow. The guards were so afraid of them that they shook and became like dead men.

3 Later in the morning, while it was still dark, Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them took the spices they had prepared and set out for the tomb. Just after sunrise, as they were on their way, they asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away. So Mary of Magdala went running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

5 Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter, and reached the tomb first. He bent over and looked in at the strips of linen lying there but didn't go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.²⁹⁶ (They still did not understand from Scripture that Jesus had to rise from the dead.)

JESUS APPEARS TO THE WOMEN

Mt 28:5-11; Mk 16:5-8; Lk 24:3-8; Jn 20:10,11a

6 Then the disciples went back to their homes, but Mary the Magdalene stood outside the tomb, crying. The other women entered the tomb, but they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two young men were standing beside them, dressed in white robes that gleamed like lightning. The women were alarmed and in their fright they bowed down with their faces to the ground.

7 But the men said to them, "Do not be afraid, for we know that you are looking for Jesus of Nazareth who was crucified. Why do you look for the living among the dead? He has risen! He is not here! See the place where they laid him. Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified, and on the third day be raised again.' " Then they remembered his words.

8 "But go quickly, and tell his disciples and Peter, 'He has risen from the dead and is going ahead of you into Galilee. There you will see him, just as he told you.' Now we have told you."

9 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to [those still outside],²⁹⁷ because they were afraid; afraid, yet filled with joy; and they hurried off to tell his disciples.

10 Suddenly Jesus met them. "Greetings," he said. They approached him, clasped his feet and worshiped him. Then Jesus said, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened.

JESUS APPEARS TO MARY OF MAGDALA

Lk 24:9-12; Jn 20:11b-18

12 As Mary wept, she bent over to look into the tomb and saw two angels in white, seated, one at the head and the other at the foot of where the body of Jesus had been lying.

13 They asked her, "Woman, why are you crying? Who is it you are looking for?"

14 "They have taken my Lord away," she said, "and I don't know where they have put him." At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

15 "Woman," he said, "why are you crying? Who is it you are looking for?"

16 Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

17 Jesus said to her, "Mary."

²⁹⁶ Believed what? I suggest this is saying that John believed the woman Mary's report about Jesus' body being missing. It is John speaking about himself. He makes no comment about whether Peter believed or not.

²⁹⁷ The soldiers and Mary of Magdala were still outside.

18 She turned toward him and cried out in Aramaic, "Rabboni!" (which means "My Teacher!").

19 Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

20 When the women came back from the tomb to the Eleven and all the rest, they told how they had seen the Lord and what he had told them. It was Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb.²⁹⁸ Bending over, he saw only the strips of linen, and he went away, wondering to himself what had happened.

THE OFFICIAL COVERUP

Mt 28:12-15

21 When the chief priests heard the guards' report, they met with the elders and devised a plan. They gave the soldiers a significant sum of money, telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' And if news of this gets to the governor, we will satisfy him and keep you out of trouble."

22 So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

ON THE ROAD TO EMMAUS

Lk 24:13-35; Jn 20:19a; I Cor 15:5a

23 That same day two of those who were with the Eleven were going to a village called Emmaus, sixty stadia²⁹⁹ from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him.

24 He asked them, "What are you discussing together as you walk along?"

25 They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you the only one living in Jerusalem who doesn't know what things have happened there in these days?"

26 "What things," he asked.

27 "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see."

28 He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

29 As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, "Were not our hearts burning while he talked to us on the road and opened the Scriptures to us?"

31 They got up and returned at once to Jerusalem. There they found the Eleven and those with them assembled together, who were saying, "It is true! The Lord has risen and has appeared to Simon." Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

²⁹⁸ This is a second time Peter runs back to the tomb. The first time, he ran back to see if the body of Christ was missing like the women said. This second time, he runs back to see if he could see the Lord Jesus alive.

²⁹⁹ About seven miles, or eleven kilometers.

JESUS APPEARS TO TEN OF THE APOSTLES

Lk 24:36-43; Jn 20:19b-23

32 While they were telling these things, with the doors locked for fear of the Jews, Jesus himself came and stood among them and said, "Peace be with you!"

33 They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." After he said this, he showed them his hands and feet and side, and the disciples were overjoyed.

34 And as they still did not believe it because of joy and amazement, he asked them, "Do you have something here to eat?" They gave him a piece of broiled fish, and he took it and ate it in front of them.

35 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

JESUS APPEARS TO THOMAS

Jn 20:24-31

36 Now Thomas the Twin, one of the Twelve, was not with the disciples when Jesus came. When the other disciples told him that they had seen the Lord, he declared, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

37 After eight days his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Do not be unbelieving; be believing."

38 Thomas said to him, "My Lord and my God!"

39 Then Jesus told him, "Because you have seen me, you have believed. Blessed are those who believe without seeing."

40 Jesus did many other miraculous signs in the presence of his disciples which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

JESUS AND THE MIRACULOUS CATCH OF FISH

Jn 21:1-14

41 Afterward Jesus appeared again to his disciples by the Sea of Tiberias. It happened this way: Simon Peter, Thomas the Twin, Nathanael from Cana in Galilee, the sons of Zebedee, and two other of his disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We're going with you." So they went out and got into the boat, but that night they caught nothing.

42 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

43 He called out to them, "Friends, haven't you any fish?"

44 "No," they answered.

45 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

46 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he was just in his underwear) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about two hundred cubits³⁰⁰ When they landed, they saw a fire of burning coals there with fish on it, and some bread.

47 Jesus said to them, "Bring some of the fish you have just caught."

48 Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead.

³⁰⁰ The cubit was about 18 inches, thus the distance here was about a hundred yards, or ninety meters.

JESUS REINSTATES PETER

Jn 21:15-25

49 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

50 "Yes, Lord," he said, "you know that I love you."

51 Jesus said, "Feed my lambs."

52 Again Jesus said, "Simon son of John, do you love me?"

53 He answered, "Yes, Lord, you know that I love you."

54 Jesus said, "Take care of my sheep."

55 The third time he said to him, "Simon son of John, do you love me?"

56 Peter was hurt because Jesus asked him the third time, "Do you love³⁰¹ me?" He said, "Lord, you know all things; you know that I love you."

57 Jesus said, "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me."

58 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and said, 'Lord, who is going to betray you?') When Peter saw him, he asked, "Lord, what about him?"

59 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

60 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

61 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

Chapter 33

THE ASSEMBLY ON THE MOUNTAIN IN GALILEE

Mt 28:16-20; I Cor 15:6

1 Then the eleven disciples and over five hundred brothers went to the mountain in Galilee which Jesus had designated, and there he appeared to them all at one time. When they saw him, they worshiped him; but some doubted.

2 Jesus came to them and spoke to them, and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you all the days of this age, right up to its final consummation."

THE ASCENSION

Lk 24:44-53; Acts 1:2b-12a; I Cor 15:7

3 Jesus next appeared to James. He appeared to his disciples over a period of forty days after his suffering, giving instructions through the Holy Spirit to the apostles he had chosen, and speaking to them about the kingdom of God.

4 On one occasion when he had gathered his disciples together, he led them out to the Mount of Olives, in the vicinity of Bethany. He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

³⁰¹ The first two times Jesus asked "Do you love me," the Greek word is *agapao*, but the third time it is *phileo*. In all three of Peter's answers the word is *phileo*.

5 Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. And I am going to send you the gift my Father has promised, and which you have heard me speak about. Do not leave Jerusalem, but stay in the city and wait until you have been clothed with power from on high. For John baptized in water, but in a few days you will be baptized in the Holy Spirit."

6 Then those who had gathered together asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them, "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses, not only in Jerusalem, but also in all Judea and Samaria, and to the ends of the earth."

8 After he said this, he lifted up his hands and blessed them. And while he was blessing them, he parted from them and was taken up before their very eyes, and a cloud hid him from their sight.

9 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

10 Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.

The [Diatessaron](https://bibletranslation.ws/trans/diatessaronpalmerniv.pdf) by David Robert Palmer may be downloaded here:
<https://bibletranslation.ws/trans/diatessaronpalmerniv.pdf>

Table of Witnesses to Mark Cited Herein
(nothing here after VIII century)

MS symbol	Alt	Date	Contents
ⲡ ⁴⁵		III	4:36-40; 5:15-26, 38-43 <p> 6:1-3, 16-25, 36-50; 7:3-15, 25-37 <p> 8:1, 10-26, 34-38, <p> 9:1-9, 18-31; 11:27-33, <p> 12:1, 5-8, 13-19,24-28
ⲡ ⁸⁴		VI	2:2-5, 8-9, 6:30-31, 33-34, 36-37, 39-41
ⲡ ⁸⁸		IV	2:1-26
Ⲭ*	01	IV	Codex Sinaiticus, all of Mark
Ⲭ ¹	1st corr.	IV-VI	Ⲭ ^{1a} /Ⲭ ^{1b} for differences within the group
Ⲭ ²	2nd corr.	VII	Ⲭ ^{2a} /Ⲭ ^{2b} for differences within the group
A	02	V	Codex Alexandrinus; all of Mark
B	03	IV	Codex Vaticanus; all of Mark
B ¹	1st corr.	IV	all of Mark
B ²	2nd corr.	VI-VII	all of Mark
C	04	V	Codex Ephraemi Syri Rescriptus; lacks 1:1-17; 6:32-8:5; 12:30- 13:19
C ¹	1st corr.	V	all of Mark
C ²	2nd corr.	VI	all of Mark
C ³	3rd corr.	IX	all of Mark
D	05	V	Codex Bezae; all of Mark, but 16:15-20 is supplement
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N	022	VI	Codex Petropolitanus Purpureus; lacks 1:1-5,20; 7:4-20; 8:32- 9:1; 10:43- 11:7; 12:19- 14:25; 15:23-33, 42-end; but is sibling of Σ; not identical
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itb	4	V	Veronensis; lacks 13:11-16; 13:27- 14:24; 14:56-16:20
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cop ^{fay}	Fayyumic	IV	
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