The Gospel of

MARK

part of

The Holy Bible

The ancient Greek text, alternating verse by verse with
A new translation from the Greek by David Robert Palmer

January 17, 2024 Edition

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The Good News According to

MARK

KATA MAPKON

Chapter 1

John the Baptist Prepares the Way

Palmer's Diatessaron 1:1, 4:1-19

Mk 1:1 ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ θεοῦ.

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

Mk 1:2 ὡς γέγραπται ἐν τοῖς προφηταίς, ἵδιον ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάζει τὴν οὖν σου:

2 As it is written in the prophets: 2 "Behold, I am sending my messenger before your face, who will prepare your way,"

Mk 1:3 φωνῆς βοώντος ἐν τῇ ἐρήμῳ, ἔτοιμασάτε τὴν οὖν κυρίον, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ —

3 a voice of one calling in the wilderness, Prepare the way for the Lord, make the paths straight for him, 4"

Mk 1:4 ἐγένετο ἱωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἀφετίαν ἀμαρτιῶν.

4 so John the Baptist appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.

Mk 1:5 καὶ ἠξοπορεύθη πρὸς αὐτὸν πᾶσα ἡ ἱούδαία χώρα καὶ οἱ ἱεροσολύμων πάντες, καὶ ἐβαπτίζοντο ὑπ’ αὐτοῦ ἐν τῷ ἱωάννῃ ποταμῷ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν.

5 And 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.

1:111:2

1:12

1:13

1:14
Mk 1:6 And John was dressed in camel’s hair, with a leather belt around his waist, and eating locusts and wild honey.

6And John was dressed in camel’s hair, with a leather belt around his waist, and eating locusts and wild honey.

Mk 1:7 and spent many days in the wilderness. "He has gone before you in the wilderness, preparing your heart and your minds by baptism with water."

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.

Mk 1:8 I have baptized you in water, but he will baptize you in the Holy Spirit."

The Baptism and Temptation of Jesus

Diatessaron 4:21-31

Mk 1:9 When he arrived, he saw the heavens opening, and the Spirit as a dove came down upon him. "I have taken good pleasure in you, my beloved Son." The voice came from heaven."

9And it came about in those days that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Mk 1:10 And immediately the Spirit thrust him into the wilderness. Mk 1:11 The angels were attending him.

The Calling of Simon, Andrew, James, and John

Diatessaron 7:1-7

Mk 1:14 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.

11And a voice from heaven said, "You are my beloved Son; in you I have taken good pleasure."

12And immediately the Spirit thrust him forth into the wilderness. Mk 1:13 And he was in the wilderness forty days being tempted by Satan, and was with the wild beasts. And the angels were attending him.

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6 1:10 ἔκανεν διακονέων τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ, καὶ ἐσθίων ἄκριδας καὶ μέλι ἄγριον.

7 1:11 καὶ έκήρυσσεν λέγων, "Ερχεται ὁ ἀγγέλος σου μου ὁ ὄπιως μου, οὐδὲ εἰμὶ ἰκανὸς κύψας λύησαι τὸν ὕμνα τῶν ὑποδημάτων αὐτοῦ.

8 1:12 ὁ δὲ διακονέωstraction of Jesus

Diatessaron 4:21-31

Mk 1:9 Καὶ ἐγένετο ἐν ἑκείναις ταῖς ἡμέραις ἤλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίζοντο εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

9And it came about in those days that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

Mk 1:10 καὶ έκδικών ἔκ τοῦ ὑδάτος έδικών οἰκομένων τοῦς οὐρανός καὶ τὸ πνεύμα ως περιστερὰν καταβαίνον εἰς αὐτοῦ.

10And going out of the water he immediately saw the heavens opening, and the Spirit as a dove coming down to him.

Mk 1:11 καὶ ξυμνή ἐγένετο εις τῶν οὐρανῶν, Σὺ εἰς τὸν οὐρανόν, ἐν σοὶ εὐδόκησα.

11And a voice from heaven said, "You are my beloved Son; in you I have taken good pleasure."

Mk 1:12 καὶ έκθάμα τοῦ πνεύματος αὐτοῦ ἐκβάλεται εἰς τὴν ἔρημον.

12And immediately the Spirit thrust him forth into the wilderness.

Mk 1:13 καὶ ἦν ἐν τῇ ἐρημῷ τεσσαρακοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

13And he was in the wilderness forty days being tempted by Satan, and was with the wild beasts. And the angels were attending him.

The Calling of Simon, Andrew, James, and John

Diatessaron 7:1-7

Mk 1:14 Μετὰ δὲ τοῦ παραδοθῆναι τῷ Ἱωάννῃ ἤλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ.

14And after John was put in prison, Jesus went into Galilee, proclaiming the good news of God.
Mk 1:15 καὶ λέγων ὅτι Πεπλήρωται ὁ καρπὸς καὶ ἡγγικεὶ ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ.

15and saying, "The time has played out, and the kingdom of God has come near. Repent and believe the good news."

Mk 1:16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας ἔδειν Σίμων καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θάλασσῃ ἦσαν γὰρ ἀλιεῖς.

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.

Mk 1:17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὅπισώ μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

17And Jesus said to them, “Come, you two. Follow me, and I will make you fishers of people.”

Mk 1:18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἤκολοοῦσαν αὐτῶν.

18And they followed him right away, leaving the nets.

Mk 1:19 Καὶ προβάς ὅλογον ἔδειν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

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

Mk 1:20 καὶ εὐθὺς ἐκάλεσαν αὐτοὺς, καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὅπισώ αὐτοῦ.

20At once he called them, and they went off after him, leaving their father Zebedee in the boat with the hired hands.

Jesus’ Teaching Has Authority

Diātessaron 6:35-38

Mk 1:21 Καὶ εἰσεπροέρχονται εἰς Καφαρναούμ. καὶ εὐθὺς τοῖς σάββασιν ἔδεισαν εἰς τὴν συναγωγὴν ἑδίδασκεν.

21And they entered into Capernaum, and having gone straight into the synagogue on the Sabbath, he began to teach.

Mk 1:22 καὶ ἔξεπιλήσσοντο ἐπὶ τῇ δίδαξῃ αὐτοῦ, ἢν γὰρ διδάσκαλοι αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὕχ ώς οἱ γραμματεῖς.

22And they were amazed at his teaching, because he was teaching them as one having authority, and not like the Torah scholars.14

Mk 1:23 καὶ εὐθὺς ἦν εἰς τὴν συναγωγὴν αὐτῶν ἀνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν

23And right then there was a man in their synagogue who was in an unclean spirit. And he cried out,

Mk 1:24 λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρην; ἡμᾶς ἀπολέσαι ἡμᾶς; οἴδας σε τίς εἰ, ὁ ἀγίος τοῦ θεοῦ.

24saying, "What business do you have with us, Jesus, you Nazarene? Have you come to destroy us? I know who you are— the Holy One of God!"

11 1:14 Hebrews 1:3 (KJV)

12 1:15 Hebrews 1:3 (KJV)

13 1:19 Hebrews 1:3 (KJV)

14 2:2 Hebrews 1:3 (KJV)

15 Galatians 4:4 (KJV)

16 Matthew 10:25 (KJV)

17 Luke 9:2 (KJV)
Mk 1:25 καὶ ἐπετίμησαν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἐξελθεῖ ἐξ αὐτοῦ.

25 And Jesus rebuked him, saying, "Be quiet and come out of him!"

Mk 1:26 καὶ σπαράξαν αὐτόν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνὴ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.

26 And the unclean spirit shook him violently back and forth and came out of him, shouting very loudly.

Mk 1:27 καὶ ἑθαμβήθησαν ἀπαντῶν, ὡστε συζητεῖν πρὸς ἀετοῦς λέγοντας, Τί ἐστίν τούτῳ; διδαχὴ καὶ κατ’ ἐξουσιαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπίτασσει, καὶ ὑπακούσαν αὐτῷ.

27 And 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!"

Mk 1:28 καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ ἐυθὺς πανταχοῦ εἰς δὴν τὴν περίχωρον τῆς Γαλιλαίας.

28 And immediately the report went out about him, everywhere in the whole region of Galilee.

Jesus Heals All in Capernaum

Diatessaron 6:39-41

Mk 1:29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἠλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

29 And as soon as they came out of the synagogue, they went into the house of Simon and Andrew, accompanied by James and John.

Mk 1:30 ἤ δὲ πενθερὰ Σίμωνος κατέκει πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

30 And Simon’s mother-in-law was bedridden, burning a high fever, and right away they are telling him about her.

Mk 1:31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτὴν τῷ πυρετῷ, καὶ διηκόνει αὐτοῖς.

31 And after approaching her and grasping her by the hand, he lifted her, and the fever left her, and she began to wait on them.

Mk 1:32 ὃς ὁ ἡλίος, ἐφερον πρὸς αὐτόν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

32 And when evening had come, when the sun had set, they were bringing to him all who had an illness, and those being tormented by demons.

Mk 1:33 καὶ ἦν ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.

33 Indeed the entire town was gathered at the door.

Mk 1:34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλας νόσους, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἠφει λαλεῖν τὰ δαιμόνια, ὅτι ἠδείσαν αὐτῶν.

34 And 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.

Jesus Keeps Moving

Diatessaron 7:8-11

Mk 1:35 Καὶ πρῶτα ἐννυχυσάν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἑρήμου τόπον κάκει προσημέχετο.

35 And rising up very early, in the darkness, Jesus went outside and went off to a solitary place, and he was praying there.

Mk 1:36 καὶ κατεδώκαν αὐτόν Σίμων καὶ οἱ μετ’ αὐτοῦ,

36 And the people waited until the Sabbath was over.
And Simon and those with him hunted him down,
Mk 1:37 and éφυν αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσιν σε.

37and found him, and they are saying to him, "Everyone is looking for you!"

Mk 1:38 καὶ λέγει αὐτῶι, Ἄγωμεν ἄλλαχοι εἰς τὰς ἐχομένας κωμόπολεις, ἵνα καὶ ἐκεί κηρύξω εἰς τοῦτο γάρ ἐξήλθον.

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

Mk 1:39 καὶ ἠλθὲν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

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

A Leper Healed Spreads the Word

Diatessaron 7:12-15

Mk 1:40 καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν καὶ λέγων αὐτῷ ὅτι ἔαν θέλης δύνασαι με καθαρίσαι.

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

Mk 1:41 καὶ σπλαγχνισθεὶς ἐκτένειας τὴν χείρα αὐτοῦ ἡπτατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι:

41And filled with compassion, he reached out his hand and touched him, and says to him, "I am willing. Be cleansed."

Mk 1:42 καὶ εὐθὺς ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

42And immediately the leprosy went away from him and he was cleansed.

Mk 1:43 καὶ ἐμβριωμάσανος αὐτῶ εὐθὺς ἔξεβαλεν αὐτὸν,

43And he immediately thrust him outside, sternly admonishing him,

Mk 1:44 καὶ λέγει αὐτῷ, ὅρα μηδενὶ μηδὲν εἰπής, ἀλλὰ ὑπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

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.”

Mk 1:45 ὅ ὅ ἐξελθὼν ἡπτατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὡστε μηκέτι αὐτὸν δύνασαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ’ ἐξω ἐπ’ ἑρήμους τόποις ἢν· καὶ ἠρέντο πρὸς αὐτὸν πάντοθεν.

45But went 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

Diatessaron 7:16-20

Mk 2:1 Καὶ εἰσελθῶν πάλιν εἰς Καφαρναοῦ δι’ ἕμερον ἡκούσθη ὅτι ἐν οἴκῳ ἐστίν.
And some days later, he entered again into Capernaum, and it was heard that he was home.

And many gathered, so many that there was no room left, not even at the door; and he was speaking the word to them.

Then some arrive, bringing to him a paralytic, carried by four.

And not being able to get to him because of the crowd, they removed the roof where he was, and when they had dug through, they lowered the pallet bed on which the paralytic is lying.

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

And some of the Torah scholars were sitting there, and debating in their hearts.

"Why are you debating these things in your hearts? And some days later, he entered again beside the lake again. And the entire crowd came with him, and he was teaching them.

And it comes about that Jesus is reclining at Levi's house, and many tax collectors and others were reclining with him, and his disciples, for there were many who followed him.

A Tax Collector Joins Jesus

Diatessaron 7:21-23

And he went out, along beside the lake again. And the entire crowd came with him, and he was teaching them.

And 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!"

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And 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!"
And when the Torah scholars of the Pharisees 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?"

Mk 2:17 and ἄκουσας ὅ ἦσον λέγει αὐτοῖς [ὅτι] Οὐ χρείαν ἔχουσιν οἱ ἱσχύοντες ἱστροῦ ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἠλθόν καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς.

And 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

Diatessaron 7:24-26

Mk 2:18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες, καὶ ἐρχόντας καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουν, οἱ δὲ οἱ μαθηταὶ οὐ νηστεύουσιν;

And 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 Pharisees fast, but your disciples do not fast?"

Mk 2:19 καὶ εἶπεν αὐτοῖς ὅ ἦσον τοῖς νυμφώνοις ἐν ὧν νυμφίος μετ' αὐτῶν ἔστιν νηστεύειν; δόειν χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

And 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.

Mk 2:20 ἔλευσον δὲ ἡμέραι ὅταν ἀπαρθή ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἑκείνῃ τῇ ἡμέρᾳ.

But the days will come when the bridegroom is taken away from them, and then, in that day, they will fast.

Mk 2:21 οὖν ἐπίβλημα ῥάκους ἀγγύρου ἐπιράπτεται ἐπὶ Ιμάτιον παλαιόν· εἰ δὲ μὴ, αἰρεῖ τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καίνον τοῦ παλαιοῦ, καὶ χεῖρον σχῆμα γίνεται.

"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.

Mk 2:22 καὶ οὖν ἐδέιξεν οὐνομένον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ, ῥήξει οὗ τοὺς ἀσκούς, καὶ οὗ οὖν ἀπολύσεται καὶ οἱ ἀσκοί· ἀλλὰ οὖν νέον εἰς ἀσκούς καὶ ναῦς.

And 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."

The τελώναι 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 publicani, 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. Hence 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 power. (From "The New Testament; Its Background, Growth, and Content" by Bruce M. Metzger; and from the Bauer-Arndt-Gingrich-Danker lexicon.)

26 There is an ambiguity here involving the word ὅτα - hōtai. This is because the original manuscripts did not have punctuation, accent marks, or spaces. This word could have been one word, ὅτα, or two, ὅ τα. The former would mean the same as quotation marks, meaning that 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 ὅτα τί instead of ὅτα, either to clarify the ambiguity, or to harmonize Mark with the Matthew and Luke accounts. It was characteristic of Septuagint Greek that δὲ τί mean "why." As for me I agree with Bauer, that δὲ τί is not used by Mark meaning "why," and since the manuscript evidence points to ὅτα being the correct reading, I interpret it as a quotation mark.

27 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.
Man Over the Sabbath

Diatessaron 8:18-26

Mk 2:23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὅδον ποιεῖν τίλλοντες τοὺς στάχυς.

23 And it came about during a Sabbath that he was passing through the grainfields, and his disciples began to practice a custom, plucking the heads.28

Mk 2:24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, “Ἰδε τί ποιοῦσιν τοῖς σάββασιν ὁ οὐκ ἐξεστιν;”

24 And the Pharisees said to him, "Look! Why are your disciples doing what on the Sabbath is not permissible?"29

Mk 2:25 καὶ λέγει αὐτοῖς, ὅδεποτε ἐπιέσεσαν Δαυίδ, ὅτε χρείαν ἔχεν καὶ ἐπείνασαν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;

25 And he says to them, "Have you never read what David did, when he and those with him were in need and hungry?"

Mk 2:26 εἰσῆλθεν εἰς τὸν ὄικον τοῦ θεοῦ ἐπὶ Ἁβισαὰρ ἀρχιερέως καὶ τοὺς ἁρτους τῆς προθέσεως ἔφαγεν, οὐκ οὖν ἐξεστίναν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἐδώκεν καὶ τοῖς σύν αὐτῷ ὑσίν;

26 In the account about Abiathar the high priest, he entered30 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.31

Mk 2:27 καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ο ἄνθρωπος διὰ τὸ σάββατον;

27 Then he said to them, "The Sabbath came about because of humankind, and not32 humankind because of the Sabbath.33

28 2:23 The phrase translated 'began to practice a way' here is ἤρξαντο ὅδον ποιεῖν, which, using the most frequently translated English words, (the main "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 sicle 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, uniting a knot, sawing on with two stitches, tearing in order to sew together with two stitches, hunting deer, skinner 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

29 2:24 The Greek word translated "permissible" is the impersonal participle ἔξεστιν - ἐξεστιν, which is derived from the same root as ἔξοςια - exousia, 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.

30 2:26 Εἰσῆλθεν Β Δ Ἰτσρ ας Lambda σφιν ξιτ Ψ54 Ξ Α Φ Σ 064 vg syr cop TR RP SBL TH ECM lib εισηλθεν ιναι lib lac Ψ54 N P 072. The fact that it is strange that B and D agree against all other uncial, may indicate that the presence of πως such as: NIV, TNIV, NRSV, NLT, CEB, CJB, ERV, EHV.

31 2:27 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 Yahweh has commanded: 'Tomorrow is a day of solemn rest, a holy sabbath to Yahweh; 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! Yahweh has given you a 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.'"

32 2:27a Ίται καὶ οὖν Β Δ φιλ ας Λ σφιν ιναι vg syr cop eth sbl θ θecm lib οὐξ Α Φ Χ Φ Ἰτσρ ας arm tr rp lib omit kai oux W lib omit to othe σάββατον διὰ τον ανθρωπον ἐγενέτο οὐξ ο ἄνθρωπος διὰ το σάββατον D lac Ψ54 N P 072

33 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 already created. For the creation of mankind was the pinnacle of creation, the climax of creation, the end, the goal. See my treatise at the end of my Diatessaron, entitled, "What is Sabbath?" The rendering, "The Sabbath was made for man, and not man for the Sabbath" is possible, but
Mk 2:28 ὥστε κύριός ἐστιν ὁ ιε λός τοῦ ἀνθρώπου καὶ τοῦ οἰκείου του υἱοῦ.
28Consequently, the Son of Man is lord also of the Sabbath."

Chapter 3

Mk 3:1 Καὶ εἰσήλθεν πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔξων τὴν χειράς.
1And again he went into a synagogue. And a man was there who had a shriveled hand.
Mk 3:2 καὶ παρετήρησαν αὐτὸν εἰς τοὺς σάββασις θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτόν.
2And they were watching him carefully whether he would heal him on the Sabbath, so that they might accuse him.
Mk 3:3 καὶ λέγει τῷ ἄνθρωπῳ τῷ τὴν ξηρὰν χεῖραν ἔχοντι, Ἐγείρει εἰς τὸ μέσον.
3And he says to the man with the shriveled hand, "Stand up into view."
Mk 3:4 καὶ λέγει αὐτοῖς, Ἐξέστιν τοὺς σάββασιν ἀγαθόν ποιῆσαι ἡ κακοποιήσαι, ψυχὴν σώσαι ἡ ἀποκτείναι; οἱ δὲ ἐσοπῶν.
4And he says to them, "Is it permissible on the Sabbath to do good or evil, to save life or destroy it?" But they were not speaking.
Mk 3:5 καὶ περιβλεψάμενος αὐτοῦς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἄνθρωπῳ, Ἐκείνον τὴν χειράς, καὶ ἐξέστιν, καὶ ἀπεκτενόταθε ἡ χεῖρ αὐτοῦ.
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.35
Mk 3:6 καὶ ἔξελθοντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἴρωδίανων συμβουλιῶν ἐδίδοντο κατ’ αὐτοῦ ὅπως αὐτὸν ἀπολύσωσιν.
6And the Pharisees went out and immediately began to conspire against him with the Herodians,37 how they might kill him.

The Thronging Crowds Endanger Jesus

Diatessaron 8:27
Mk 3:7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιατίας ήκολούθησεν· καὶ ἀπὸ τῆς Ιουδαίας.
7And Jesus departed with his disciples to the lake, and a great multitude from Galilee followed.
Mk 3:8 καὶ ἀπὸ Ἰερουσαλήμ καὶ ἀπὸ τῆς Ιουδαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Ἰερουσαλήμ καὶ Ἰερουσαλήμ, πλῆθος πολύ, ἀκούσαντες ὅσα ἐποτε ἦλθον πρὸς αὐτόν.
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.
Mk 3:9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ ἀυτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν.
9And he told his disciples that a boat should be kept handy for him, because of the crowd, in case they should crush him.38

not Markan uses of the words διὰ nor γίνομαι. That is, Mark does not use the word διὰ as meaning "for," and he does not use the word γίνομαι as meaning "create."

34 35a τὸν χείρας B E Φ SBL ECM= ἐκ την χείρας οοῦ K A C D L P W Σ TR RP TH ECM= lac Φ46 N 064 072. I put this footnote in the Greek text, because it is not truly a translatable difference in English. The Greek definite article served as a weak possessive pronoun. The manuscripts are full of this type of variant, where some scribes or editors I believe clarified it by adding a possessive pronoun.
35 35b τὸν χείρας B E Φ SBL ECM= ἐκ την χείρας οοῦ K A C D L P W Σ TR RP TH ECM= lac Φ46 N 064 072. The corrector of C, C1, is dated 9th century, and I am listing only 8th century witnesses and earlier.
36 36a τὸν χείρας B E Φ SBL ECM= ἐκ την χείρας οοῦ K A C D L P W Σ TR RP TH ECM= lac Φ46 N 064 072. 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).
37 38 There are two main schools of thought regarding the ἵνα μὴ θλίβωσιν αὐτόν here: that this clause expresses a concern that something might happen, or that this 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 is
that Jesus was using the presence of the boat as a threat to 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. On the other hand, the present subjunctive in this situation could also mean something similar to ἐφέλει, that something is about to happen. And ἵνα, sometimes means "out of concern that," or, "for fear that," something might happen. Thus, "a boat should be kept handy, out of concern the crowd might crush him." 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 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 ἐπέθηκεν 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 the open, on the beach. Jesus simply wanted to have an escape route ready, in order to be used if need be. The SBL and ECM texts reflect this sound, and the others do not. Re: the transliteration of foreign words into Greek, see, BD 5 39 (3) Laryngeals and Gutterals. 

39  

40 

The Twelve Apostles

Diatessaron 9:1-2

Mk 3:13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὖς ἥθελεν αὐτόν, καὶ ἀπήλθων πρὸς αὐτὸν.

13 And he goes up into the mountain, and calls to him those he wanted, and they came to him.

Mk 3:14 καὶ ἐποίησεν δῶδεκα, ἵνα ὑσίν μετ’ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

14 And he appointed twelve,39 that they might be with him, and that he might send them out to preach,

Mk 3:15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

15 And to have authority to drive out the demons.

Mk 3:16 καὶ ἐπέθηκεν ὄνομα τῷ Ζήσωνι Πέτρον.

16 And Simon, he added the name Peter;

Mk 3:17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἄδελφον τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βασιλιάδες, ὦ ἐστίν Υἱὸς Βροντής·

17 and James the son of Zebedee, and John the brother of James, and to them he added a name: Boanerges, which means Sons of Thunder;

Mk 3:18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαίον καὶ Μαθαίαν καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαίον καὶ Ζήσων τὸν Καναναῖον

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus,41 and Thaddaeus, and Simon of Cana,42

that Jesus was using the presence of the boat as a threat to 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. On the other hand, the present subjunctive in this situation could also mean something similar to ἐφέλει, that something is about to happen. And ἵνα, sometimes means "out of concern that," or, "for fear that," something might happen. Thus, "a boat should be kept handy, out of concern the crowd might crush him." 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 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 ἐπέθηκεν 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. 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 m...
Mk 3:19 καὶ Ἰουδᾶν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν.

And Judas of Kerioth,43 the very one who betrayed him.

Jews Thought to be Out of His Mind

Diatessaron 11:7-13

Mk 3:20 Ἐγὼ πέραν εἰς οἴκον· καὶ συνέχεται πάλιν ὅχλος, ὡστε μη δύνασθαι αὐτοὺς μὴ ἄρτον φαγεῖν.

And he goes into a house, and once again a crowd gathered, such that they were not even able to eat bread.

Mk 3:21 καὶ ἀκούουσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατήσαι αὐτὸν, ἔλεγον γὰρ ὅτι ἔξεστι.

And when they heard, his relatives set out to go and take custody of him; for they were saying, "He is out of his mind."44

Mk 3:22 καὶ οἱ γραμματεῖς οἱ ἀπὸ ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμόνιων ἐκβάλλει τὰ δαιμόνια.

And the Torah scholars who had come down from Jerusalem said, "He has Baal-zibbul,"45 and, "By the prince of demons he drives out the demons."

Mk 3:23 καὶ προσκαλεσάμενος αὐτούς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πώς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

And calling them to him, he spoke to them in parables: 'How can Satan drive out Satan?

Mk 3:24 καὶ ἐπὶ βασιλεία ἐπ’ ἑαυτῆς μερισθῇ, οὐ δύναται σταθήσθαι ἤ βασιλείᾳ ἑκείνῃ'

Mk 3:25 καὶ ἐπὶ οἰκίᾳ ἐπ’ ἑαυτῆς μερισθῇ, οὐ δύναται ἤ οἰκίᾳ ἑκείνῃ σταθήσθαι.

And if a kingdom is divided against itself, that kingdom cannot stand;

Mk 3:25 καὶ ἐπὶ οἰκίᾳ ἐπ’ ἑαυτῆς μερισθῇ, οὐ δύναται ἤ οἰκίᾳ ἑκείνῃ σταθήσθαι.

And if a house is divided against itself, that house will not be able to stand.

sound is insoluble; it seems reasonable to employ smooth breathing for Χ and Ψ and rough breathing for Π and Π, as Westcott-Hort have done. Yet it is to be hoped that future editions will follow Lagarde, Rahlfis, 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 “Ἀνά, Hebrew ḥinnah” (Hannach), but the TR and TH say “Ἀνά.

32:08 /w GST 3156 579 1241 lat copsm,bo TH SBL ECM /$ Καναναίων ΑΓΚΜ ΚΘΠ ΣΦ Δ 204 11 13 2 28 157 700 892 1071 1424 2542 /m copsm,usg TR RP $ lac ΠΨ Ρ Q 064. BDAG: “Κανανίτης, οὖ, ὁ man from Cana, Canaanite. Acc. to Strabo 14, 15, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ὄν κόμος τοῦ (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναίος with this term.” Under Καναί it says the home of, “according to many, also of Simon, Mt 10:4 (s. Καναβαζός). – Heinz Noetzel, Christus und Dionysus ’60. – ENDT.BBH 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 Κανανίς, “Canaanite.” Canaan in Greek consistently starts with the letter Χ. Cana (Genesis 13:12) Χαννα; Canaanite: Χαναναίων (Genesis 10:18) Χαναναίος (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναναία. The KJV is incorrect rendering the word καναναίος here as “Canaanite.”

The bottom line is that both Greek textual variants apparently mean “someone from Cana,” although the first listed variant, καναναίων, 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.1.1 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 to the last, 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)

32:09 This man’s name is usually written Judas Iscariot. “Iscariot” is probably from the Hebrew words יִשְׁרָיֵל יִשְׁרֵי, “tribe of Israel,” 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.

32:10 The Greek word, ἐξίστημι – existēmi – existēmi, is used here the same way as in II Corinthians 5:13, where it is used as an antonym of ‘sane.’

Mk 3:26 καὶ εἶ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτόν καὶ ἐμερίσθη, οὐ δύναται στήναι ἄλλα τέλος ἔχει.

26 And if Satan has stood up against himself and was divided, he cannot stand; he has met his end.

Mk 3:27 ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἵσχυρον εἰσελθὼν τὰ σκέυη ἑαυτοῦ διαρράσαι ἐὰν μὴ πρῶτον τὸν ἵσχυρόν δῆσῃ, καὶ τότε τὴν οἰκίαν ἑαυτοῦ διαρράσαι.

27 But 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.

Mk 3:28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἀμαρτήματα καὶ αἱ βλασφημίαι ὡς ἐὰν βλασφημήσωιν.

28 Truly I tell you, there will be children of humankind being forgiven of all sin, and even all blasphemy, no matter how they blaspheme.

Mk 3:29 ὡς δὲ ἀν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἁγίον οὐκ ἔχει ἀφεσιν εἰς τὸν αἰώνα, ἀλλὰ ἐνοχὸς ἔστιν αἰωνίου ἀμαρτήματος—

29 except that whoever blasphemes the Holy Spirit will have no forgiveness ever, but is guilty of an eternal sin.”

Mk 3:30 Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

30(He said this because they were saying, “He has an unclean spirit.”)

**Jesus’ Mother and Brothers**

Diatessaron 11:21-22

Mk 3:31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἁδελφοὶ αὐτοῦ καὶ ἢξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτὸν.

31 And his mother and brothers arrive, and standing outside, they sent word to him, summoning him.

Mk 3:32 καὶ ἐκάθητο περὶ αὐτοῦ ὥς, καὶ λέγουσιν αὐτῷ, ἵδον ἡ μήτηρ σου καὶ οἱ ἁδελφοί σου ἐξω ζητοῦσιν σε.

32 And the crowd was sitting around him, and they say to him, “Behold, your mother and brothers are wanting you outside.”

Mk 3:33 καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἔστιν ἡ μήτηρ μου καὶ οἱ ἁδελφοί μου;

33 And answering them he says, “Who are my mother and brothers?”

Mk 3:34 καὶ περιβλεψάμενος τοὺς περὶ αὐτοῦ κύκλω καθημένους λέγει, ἵδε ἡ μήτηρ μου καὶ οἱ ἁδελφοί μου.

34 And looking around at the ones sitting around him in a circle, he says, “Behold my mother and my brothers.

Mk 3:35 ὡς γὰρ ἐν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὖτος ἁδελφὸς μου καὶ ἁδελφή καὶ μήτηρ ἐστίν.

35 For whoever does the will of God, that one is my brother and sister and mother.”

**Chapter 4**

**The Parable of the Sower**

Diatessaron 11:23-25

Mk 4:1 Καὶ πάλιν ἤρετο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὁχλος πλεῖστος, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθήθαι ἐν τῇ θαλάσσῃ, καὶ πάς ὁ ὁχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

1 And 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.

Mk 4:2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγαν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,

2 And he taught them many things by parables, and in his teaching said to them:

Mk 4:3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείρα.

3 Listen! Behold, the sower went out to sow.

Mk 4:4 καὶ ἐγένετο ἐν τῷ σπείρων ὁ μὲν ἐπεσεν παρὰ τὴν ὕδατι, καὶ ᾔλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτὸ.

4 And it came about in the process of sowing that some seed fell beside the way, and the birds came and ate it up.

Mk 4:5 καὶ ἀλλ’ ἐπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ ἔχειν γῆν πολλήν, καὶ εὐθὺς ἐξανείπει τὸ ὁμοῦ ἔχειν βάθος γῆς.

3:32 txt omit Ψ B C L W Σ Φ 064 pm lat syr cop32 TR SBL TH ECM // καὶ οἱ ἁδελφοὶ σου Α Δ Ε ΠΜ it vgms syr lagg RP // lac Ψ Ῥ Π Ψ
And 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.  
Mk 4:6 καὶ ὅτε ἀνέπεσεν ὁ ἡλίος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν βίζαν ἐξηράνθη.

6And when the sun arose, it was scorched, and it dried up, because it had no taproot.  
Mk 4:7 καὶ ἄλλο ἐπέσεν εἰς τὰς ἄκανθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνεπνέυσαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

7And other seed fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.  
Mk 4:8 καὶ ἄλλα ἐπέσεν εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἁναβαίνοντα καὶ ἀυξανομένα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἐκατόν.

8And others fell into good soil, and came up, grew, and produced, thirtyfold, 47 and sixtyfold, and a hundredfold."  
Mk 4:9 καὶ ἔλεγεν, "Ὅς ἔχει ὁτα ἀκούειν ἀκουέτω.

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

The Parable of the Sower Explained  
Diatessaron 11:35-40

Mk 4:10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἤρωτων αὐτόν οἱ περὶ αὐτόν οὐν τοῖς δώδεκα τὰς παραβολάς.

10And when he was alone, those around him together with the Twelve were asking him about the parables.  
Mk 4:11 καὶ ἔλεγεν αὐτοῖς, "Ὑμῖν τὸ μυστήριον δεδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ πάντα γίνεται,

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,

Mk 4:12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούσωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

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." 48

Mk 4:13 Καὶ λέγει αὐτοῖς, Ὡς οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

13And he says to them, "You don't understand this parable? How then will you understand any parable?  
Mk 4:14 ὁ σπειρῶν τὸν λόγον σπειρεῖ.

14The sower is sowing the word.  
Mk 4:15 οὗτοι δὲ εἰσίν οἱ παρὰ τὴν ὁδὸν ὅπου σπειρέται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἵρει τὸν λόγον τὸν ἐσταρμένον ἐν αὐτοῖς.

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. 50

Mk 4:16 καὶ οὗτοι εἰσίν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτῶν,

16And likewise, the ones sown on the rocky places, these are those who when they hear the word, they immediately receive it with joy.

Mk 4:17 καὶ οὗκ ἔχουσιν βίζαν ἐν ἐαυτοῖς ἀλλὰ πρόσκαιροι εἰσίν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

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.  
Mk 4:18 καὶ ἄλλοι εἰσίν οἱ εἰς τὰς ἄκανθας σπειρόμενοι· οὗτοι εἰσίν οἱ τὸν λόγον ἀκούσαντες,

48 Some manuscripts ἕν...ἕν...ἕν... (one...one...one...), and others, ἕν...ἕν...ἕν... (in...in...in), also verse 20. UBS committee: "The reading that predominates in the manuscripts is ἕν, whether accented ἕν or ἑν. In favor of the latter is the probability that underlying the variants was the Aramaic sign of multiplication ('times' or 'fold'), "有意思的"，which is also the numeral 'one.'" (That is, "echad.")

49 Isaiah 6:9-10 The phrase "lest they turn, and be forgiven," means that God's intention is to prevent them from turning and being forgiven. The Greek word "meepote" here means, "in order that they will not..."

413 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)

415 In manuscripts "in them" N S L syc TH ECM Περὶ τῶν καρδιῶν αὐτῶν, "in their hearts" B W SBL. In English translations, "in their hearts," D E Σ Φ Ι lat syr TR RP or απὸ τῆς καρδίας αὐτῶν. From their hearts. A II. lac Φ 45 N P Ψ
And others sown among thorns, these are those hearing the word,
Mk 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἀκάρπος γίνεται.

19 and 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.
Mk 4:20 καὶ ἐκείνοι εἰσίν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριὰκοντα καὶ ἐν ἐξίκοντα καὶ ἐν ἐκατόν.

20 And 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
Diatessaron 11:36-37
Mk 4:21 Καὶ ἔλεγεν αὐτοῖς, Μήτε ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;
21 And he said to them, "Does the lamp exist51 to be put under a bucket or under a bed? Is it not meant to be put on a stand?
Mk 4:22 οὐ γάρ ἔστιν κρυπτὸν ἐὰν μὴ ἴνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ’ ἴνα έλθῃ εἰς φανερόν.
22 For there is nothing hidden that is not meant to be made manifest, nor covered up but to come into view.
Mk 4:23 εἴ τις ἔχῃ ωᾶτα ἀκούειν ἄκουετο.
23 If anyone has ears to hear, hear."
Mk 4:24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ω μέτρῳ μετρεῖτε μετρηθῆσαι υμίν καὶ προστεθῆσαι υμίν.
24 And 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.
Mk 4:25 διὸ γὰρ ἔχει, δοθήσεται αὐτῷ καὶ δὲς οὐκ ἔχει, καὶ δὲς ἔχει ἀρθήσεται αὐτῷ.
25 For 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
Diatessaron 11:26
Mk 4:26 Καὶ ἔλεγεν, Θύτως ἐστίν ἡ βασιλεία τοῦ θεοῦ ως ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς
26 And he said, "It is with God’s kingdom the same way a human might scatter seed on the ground.
Mk 4:27 καὶ καθεύθη καὶ ἐγέρηται νῦκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾶ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. 27 then may sleep and get up, night and day, and still the seed sprouts and lengthens; how, he does not know.
Mk 4:28 αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλῆρη σίτον ἐν τῷ στάχυ.
28 Automatically the earth bears fruit; first the grass, then the head, then the full kernel in the head.
Mk 4:29 οὗτος ἐν τῷ παραδότι ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. 29 And when the grain is ready, he immediately sends out the sickle, because the harvest has come."

51 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
The Parable of the Mustard Seed

Diatessaron 11:32, 34, 35

Mk 4:30 Καὶ ἔλεγεν, Πώς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἃ ἐν τίνι αὕτην παραβολή θῶμεν;

30And he said, "How may we compare the kingdom of God? Or in what parable shall we set it forth?

Mk 4:31 ὡς κόκκον σινάπεως, ὃς ἦταν σπαρακαθαρτὸν ἐπὶ τῆς γῆς, μικρότερον ὅπως πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,

31It is like a mustard seed, which when sown in the soil is smaller than all the seeds in the soil,

Mk 4:32 καὶ ὃταν σπαρή, ἀναβάει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ ὕφαρσεν κατασκήνων,

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.32

Mk 4:33 Καὶ τοιαύτας παραβολὰς πολλὰς ἐλάλησε ἀυτῷ τὸν λόγον, καθὼς ἦδύναντο ἀκούειν;

33And with many such parables he was speaking the word to them, as long as they were able to listen.

Mk 4:34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλησε αὐτοῖς, κατ’ ἵδιαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλευξεν πάντα.

34To the crowds,34 he would not say anything without a parable; but in private with his disciples, he would explain everything.

Jesus Commands the Elements

Diatessaron 12:6-11

Mk 4:35 Καὶ λέγει αὐτοῖς ἐν ἑκείνῃ τῇ ἡμέρᾳ ὑφίστασθαι, κύριος ἐλήματι ἐκέλευσεν εἰς τὸ πέραν.

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

Mk 4:36 καὶ ἄφενες τὸν θάλασσαν παραλαμβάνοντο αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοία ἦν μετ’ αὐτοῦ.

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

Mk 4:37 καὶ γίνεται λαίαρις μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοίον.

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

Mk 4:38 καὶ αὐτὸς ἦν ἐν τῇ πρόμνη ἐπὶ τὸ προσκεφάλαιον καθεῦδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολάμβανεν;

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?"

Mk 4:39 καὶ διενεργήσεις ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, περίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

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.

Mk 4:40 καὶ ἐπέθανεν αὐτοῖς, Τί δεῖλοι ἐστέ; οὐπω ἔχετε πίστιν;

40And he said to them, "Why are you afraid? Have you still no faith?"

Mk 4:41 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἄλληλους, Τίς ἡμι οὕτος ἐστιν οὗτος καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

41And they were very much afraid, and saying to one another, "Who, then, is this, that even the wind and the sea obey him?"

52 432 This is very much like Daniel 4:12, Ezekiel 17:23. 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 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.

53 434 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, 4:10, 34.
Chapter 5

The Legion of Demons Near Gadara

Diatessaron 12:12-20

Mk 5:1 Καὶ ἧλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.

1And they went to the other side of the lake into the territory of the Gadarenes.54

Mk 5:2 καὶ ἔξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ.

2And as he gets out of the boat, there met him out of the tombs a man in an evil spirit,

Mk 5:3 διὰ τῆς κατοικίας εἶχεν ἐν τοῖς μνήμασιν καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἔδυνατο αὐτὸν δῆσαι,

3whose abode was in the tombs, and no longer was anyone able to bind him with a chain,

Mk 5:4 διὰ τὸ αὐτὸν πολλάκις πέδας καὶ ἀλύσειν δεδέσθαι καὶ διεσπάσθαι ὑπ’ αὐτοῦ τάς ἄλυσεις καὶ τάς πέδας συντετρίβας, καὶ οὐδές ίχνην αὐτόν δαμάσας;

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.

Mk 5:5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς δρέσει ἐν κράζων καὶ κατακόπτων έαυτόν λίθοι.

5And through all, night and day, among the tombs and in the hills, he was crying out and cutting himself with stones.

Mk 5:6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακράθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ,

6And seeing Jesus from afar, he ran and fell down before him,

Mk 5:7 καὶ κράζας φωνῇ μεγάλῃ λέγει, Τί ἐμοί καὶ σοι, Ἰησοῦ οὗ τοῦ θεοῦ τοῦ ψιστοῦ; ὡρίζω σε τὸν θεόν, μή με βασανίσῃ.

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."

Mk 5:8 ἔλεγεν γὰρ αὐτῷ, Ἐξάλεξο τὸ πνεῦμα τὸ ἀκαθάρτον ἐκ τοῦ ἄνθρωποῦ.

8For Jesus was saying to him, "Come out of the human, unclean spirit!"

Mk 5:9 καὶ ἐπηρώτα αὐτόν, Τί ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγίων ὄνομά μοι, ὅτι πολλοὶ ἔσμεν.

9And Jesus questioned him: "What is your name?" And he says to him, "Legion is my name, for we are many."

Mk 5:10 καὶ παρεκάλεσεν αὐτὸν πολλὰ ἵνα μὴ αὐτοῖς ἀποστείλῃ ἐξω τῆς χώρας.

10And he begged him earnestly not to send them out of the area.

Mk 5:11 Ἡν δὲ ἔκει πρὸς τῷ ορεί ἁγίης χοίρον μεγάλη βοσκομένη·

11And on a hillside near there, a large herd of pigs was feeding,

Mk 5:12 καὶ παρεκάλεσαν αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

12And they fled with him, saying, "Send us into the pigs, so that we may enter into them."

Mk 5:13 καὶ ἐπέτρεψαν αὐτοῖς, καὶ ἔξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὄρμησαν ἡ ἁγέλη κατὰ τὸν κρημνόν εἰς τὴν θάλασσαν, ὡς διοξίλαι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

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.

Mk 5:14 καὶ οἱ βόσκοντες αὐτοὺς ἔργουν καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἄγρους· καὶ ἦλθον ἰδεῖν τί ἠστίν τὸ γεγονός.

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.
And they came 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.

And as he was stepping onto the boat, the man who had been demon-possessed was begging him that he might always be with Jesus.

And as he was stepping onto the boat, the man who had been demon-possessed was begging him that he might always be with Jesus.

And 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

Diatessaron 12:21-30

And when Jesus crossed back over to the other side, a large crowd had assembled for him, and he was beside the lake.

And when Jesus crossed back over to the other side, a large crowd had assembled for him, and he was beside the lake.

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And when Jesus crossed back over to the other side, a large crowd had assembled for him, and he was beside the lake.
And his disciples said to him, "You see the crowd pressing in together around you, and you say, 'Who touched me?"
Mk 5:32 καὶ περιεβλέπετο ἵδε τὴν τούτο ποιήσασαν.

Yet he was still looking around to see the one who had done this.
Mk 5:33 ἢ δὲ γυνὴ φωβηθεῖσα καὶ τρέμουσα, ἠδύνα ἡ γέγονεν αὐτῇ, ἠλθὲν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πάσαν τὴν ἀλλήλειαν.

The woman then, knowing what had happened to her, came and fell down before him, fearing and trembling, and told him all the truth.
Mk 5:34 ὅ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέοσωκέν σε· ὑπαγε εἰς εἰρήνην, καὶ ἵσθι ῥήγης ἀπὸ τῆς μάστιγος σου.

And he said to her, "Daughter, your faith has healed you. Go with peace, and be free from your scourge."
Mk 5:35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἁρχισυναγόγου λέγοντες ὃτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκόλλεις τὸν διδάσκαλον;

While he was still speaking, they come from the synagogue ruler's, saying, "Your daughter has died. Why inconvenience the teacher any farther?"
Mk 5:36 ὅ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλοῦμενον λέγει τῷ ἁρχισυναγόγῳ, Μὴ φοβοῦ, μόνον πίστευ.

But Jesus, having overheard the message being spoken, says to the synagogue ruler, "Don't be afraid; only believe."
Mk 5:37 καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθήσας εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

And he did not allow anyone to come along with him, except Peter, James, and John the brother of James.
Mk 5:38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἁρχισυναγόγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ.

And they are coming into the house of the synagogue ruler, and he sees an uproar, and weeping and much loud wailing.
Mk 5:39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

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."
Mk 5:40 καὶ κατεγέλων αὐτοῦ, αὐτὸς δὲ ἐκβάλων πάντας παραλαμβάνει τὸν πάτερα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπροεῖται ὅπου ἦν τὸ παιδίον.

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.
Mk 5:41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλίθα κοῦμ, ὃ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἐγείρε.

And taking hold of the child's hand, he says to her, "Talitha, koum." (which when translated is, "O little damsel, I say to you, stand up.")
Mk 5:42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιπέπτε, ἤ γὰρ ἐτῶν δώδεκα, καὶ ἔξετησαν ἑκοτάσει μεγάλῃ.

And the damsel stood up immediately, and was walking (for she was twelve years of age). And they were stunned with amazement.

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533 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.

536 The earliest Greek manuscripts of Mark 5:41 say κοῦμ, and later Greek manuscripts say, κοῦμ. There have been two main explanations for the difference: (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 -qim; with the i, it is the imperative singular feminine, -qim. 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 followed 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 dialectical 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.
Mk 5:43 καὶ διεστέλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ ἐπεν δοθῆναι αὐτῇ φαγεῖν.

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"

Diatessaron 12:31-36

Mk 6:1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

1And he moved on from there, and comes into his home town, and his disciples are accompanying him.

Mk 6:2 καὶ γενομένου αὐσμᾶτο ἥρατο διδάσκειν ἐν τῇ συναγωγῇ καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τοῦτῳ καὶ αἱ δυνάμεις τοιαύτα διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

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? And these miracles happening by his hands?

Mk 6:3 οὐκ οὖσιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφος καὶ Ἰσώδα καὶ Σίμωνος; καὶ οὐκ εἰσίν αἱ ἀδελφαὶ αὐτοῦ ὑδε πρὸς ἡμᾶς; καὶ ἐκκαναδιλίζοντο ἐν αὐτῷ.

Isn't this the carpenter, the son of Mary, and the brother of James, Joseph, Judas and Simon? Aren't also his sisters here with us? And they were offended by him.

Mk 6:4 Καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὦτι οὐκ ἔστιν προφήτης ἀτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεύσιν αὐτοῦ καὶ ἐν τῇ οἴκῳ αὐτοῦ.

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

Mk 6:5 καὶ οὐκ ἐδόνατο ἐκεῖ ποιῆσαι οὐδεμιάν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευεν·

5And he was never able
to do any miracles there, except lay his hands on a few sick people; he did heal those.

Mk 6:6 καὶ ἐπιθύμησαν διὰ τὴν ἀπίστιαν αὐτῶν.

6And he was amazed at their unbelief.

Jesus Sends Out the Twelve

Diatessaron 12:38-49

Καὶ περιήγην τὰς κώμας κύκλως διδάσκων.

And he went around the villages in a circuit teaching.

Mk 6:7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἥρατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδον αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων·

And calling the Twelve to him, he began to send them out two by two, and he gave them authority over the unclean spirits,

Mk 6:8 καὶ παρῆγγειλεν αὐτοῖς ἴνα μηδὲν ἄρωσιν εἰς ὁδὸν εἰ μὴ βάδου μόνον, μὴ ἄρτον, μὴ πίραν, μὴ εἰς τὴν ζώνην χαλκῶν,

59 642 txt ekatoaι Φς Β Ν Σ Φ Μ ita,k,ι,l vg syr,h copboass arm TR TH RP .
60 62 txt καὶ αἱ δυνάμεις... γινομέναι (ptcp pres mid) Κ* B 892 1342 copbo geo SBL ECM .
61 65 In the Greek this verb is in the imperfect tense, that of past time, and continuous or habitual aspect of action.

59 642 txt ekatoaι Φς Β Ν Σ Φ Μ ita,k,ι,l vg syr,h copboass arm TR TH RP

60 62 txt καὶ αἱ δυνάμεις... γινομέναι (ptcp pres mid) Κ* B 892 1342 copbo geo SBL ECM καὶ δυνάμεις... γινομέναι Λ 579 (890 καὶ αἱ δυνάμεις... γινομέναι Ν* Δ 33ται καὶ αἱ δυνάμεις... γινομέναι Π* 1241 Ίνα καὶ δυνάμεις... γινομέναι (pres mid subj) D K Y Π* 609 180 1597 1195 Ιτ(β),Ιτ(δ),Ιτ(ζ) syr(β),syr(ξ) arm Ινα καὶ δυνάμεις... γινομέναι (3rd pl pres ind) C* 124 364 365 1546 Ίνα δυνάμεις... γινομέναι (θ) 700 Ιτ(β),Ιτ(δ) syr(β) καὶ δυνάμεις... γινομέναι 1701 καὶ δυνάμεις... γινομέναι Α* Κ* E F G H M U W Φ f13ς 2 28 157 205 565 828 1006 1009 1010 1071 1216 1230 1253 1344 1424 1505 1641 2184 2174 Ιτ(α),Ιτ(υ),Ιτ(ζ) vg slav RP καὶ αἱ δυνάμεις... γινομέναι (TH) καὶ αἱ δυνάμεις... γινομέναι (Ν Σ) θατ καὶ δυνάμεις... γινομέναι 362 954 1038 1242 1292 1396 (299 TR θατ καὶ δυνάμεις... γινομέναι 485 f1 / lac P Φ It is a Hebraism to use καὶ, "and," for "that," and this may explain the rendering of the Greek καὶ as quin 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 καὶ as an exegeetical one, as in BDF § 442(9).
and 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,

Mk 6:9 ἀλλὰ ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσασθαι δύο χιτώνας,

"But only the sandals already tied on; also not to put on two tunics.

Mk 6:10 καὶ ἔλεγεν αὐτοῖς, ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἐως ὅσον ἐξέλθητε ἐκεῖθεν.

"And he further said to them, "Wherever you enter into a house, there stay up until when you leave that place.

Mk 6:11 καὶ ὅσον τὸ πόσον μὴ δέχηται ύμας μὴ δέχεσθε ἵνα μὴ ἐκούσωσιν ὑμῶν, ἐκπροτέρους ἐκεῖθεν ἐκτίναξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

"And 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."

Mk 6:12 Καὶ ἔξελλοντες ἐκήρυξαν ἵνα μετανοοῦν,

"And going forth, they proclaimed that people should repent.

Mk 6:13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἔλειφον ἐλαίω πολλοὺς ἀρρώστους καὶ ἐθεράπευνον.

"And many demons they expelled, and many sick ones they anointed with oil and healed.

John the Baptizer Beheaded

Diathessaron 6:1-2; 13:1-10

Mk 6:14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἔγενετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἡ ἱώννης ὁ βαπτίζων ἐγίγνεται ἐκ νεκρῶν, καὶ διὰ τούτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

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

Mk 6:15 ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν’ ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν.

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

Mk 6:16 ἄκούσας δὲ ὁ Ἡρῴδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφαλίσα Ἡ ἱώννης, ὁὗτος ἡγέρθη.

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

Mk 6:17 Αὐτῶς γὰρ ὁ Ἡρῴδης ἀποστείλα ἐκράτησεν τὸν Ἡ ἱώννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡ ἱωνᾶ ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτῶν ἐγάμησαν.

"For Herod himself, sending orders, had seized John and bound him in prison, because of Herodias his brother Philip’s wife, whom he had married.

Mk 6:18 ἔλεγεν γὰρ ὁ Ἡ ἱώννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἐξετίν’ σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

"For John had been saying to Herod, "It is not permissible for you to have your brother’s wife."

Mk 6:19 ἢ δὲ Ἡ ἱωνᾶ ἐνείχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτείναι, καὶ οὐκ ἤθελαν.

"And Herodias had been maintaining a grudge against him, and was wanting to kill him, and could not.

Mk 6:20 ὁ γὰρ Ἡ ἱωνᾶς ἐφοβεῖτο τὸν Ἡ ἱωνᾶν, εἴδως αὐτὸν ἄνδρα δίκαιον καὶ ἄγνοι, καὶ συνετήρει αὐτόν, καὶ ἄκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἥδεως αὐτοῦ ἤκουσ.

"For 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, yet heard him gladly.

Mk 6:21 Καὶ γενομένης ἡμέρας εὐκαίριον ὅτε Ἡ ἱωνᾶς τοῖς γενεσίοις αὐτοῦ δείπνων ἐποίησεν τοῖς μεγαστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρῶτοι τῆς ἑλλάδος,

"And a suitable day came, when Herod in his birthday celebration made a supper for his courtiers, and the chilarchs, and the prominent of Galilee.

61 The sentence Μὴν λέγω ὑμῖν, ἀνεκτέτρωπον ἔσται Σοδόμης ἢ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ found here in Μk itab.fq syrP,h,pal is absent in K B C D L W syrP,h,pal and the editors of the UBS NT consider it a later harmonization to Mt 10:15.

62 614a Greek: καί, for ὅτι - ὅτι, "that."

64b Mk 6:14a: Greek: καί, for ὅτι - ὅτι, "that."

614a: A colloquialism drawn from Hebrew. See also 15:25 in the Greek.

614b: Mk 6:14b: τὸ καὶ εἶπεν B W itab.d.f.l pesh, vg syr, p, h, pal copamso, bo arm eth geo5 ps-Justin1388 TR RP TH || εἶπεν τοις καὶ παῖσιν αὐτοῦ (Mt 14:2) Φ || omit geo5 || lac Ψ5 P. (There is some uncertainty what the reading of Ν is.)

With the Byzantine reading, there is a senseless repeat of v. 14 in v. 16.

620: τὸ καὶ εἶπεν B W itab.d.f.l pesh, vg syr, p, h, pal copamso, bo arm eth geo5 ps-Justin1388 TR RP TH || εἶπεν τοις καὶ παῖσιν αὐτοῦ (Mt 14:2) Φ || omit geo5 || lac Ψ5 P.

621: 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.
Mk 6:22 and εἰσελθοῦσα τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδίαδος καὶ ὀρχησμένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Ἀτῆσον μὲν ὦ ἄν ἔθηλς, καὶ δῶσον σοι:

22 And when the daughter of the said Herodias came in and danced, and pleased Herod and those reclining with him, the king said to the girl, "Ask me anything you want, and I will give it to you."

Mk 6:23 καὶ ὠμόσεν αὐτῇ, ὃ τι ἔδει με αἰτήσεις δώσω σοι ἐως ἡμῖν οὗς τὴς βασιλείας μου.  

23 And he swore to her, "Whatever you ask for, I will give it to you, up to half my kingdom."

Mk 6:24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρί τοῦτας, Τά αἰτήσωμαι; ἢ δὲ εἶπεν, Τὴν κεφαλὴν Ἱωάννου τοῦ βαπτίζοντος.  

24 And going out, she said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."

Mk 6:25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτέρατο λέγουσα, Θέλω ἵνα ἔξαυτής δύος μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἱωάννου τοῦ βαπτιστοῦ.

25 And 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 Baptist on a platter."

Mk 6:26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τῶν ὀρκῶν καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν.

26 And the king became greatly distressed. He did not want to refuse her, because of the words of oath and those reclining.

Mk 6:27 καὶ εὐθὺς ἀποστέλλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

27 And the king immediately gave orders to bring his head, sending an executioner. And he went, and he beheaded John in the prison.

Mk 6:28 καὶ ἠνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτήν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρί αὐτῆς.

28 and brought his head on a platter and gave it to the girl. And the girl gave it to her mother.

Mk 6:29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἠλθον καὶ ἕραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

29 And when his disciples heard, they came and took his corpse and laid it in a tomb.

Jesus Feeds the Five Thousand

Diatessaron 13:11-24

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

67 622a txt θυγατρὸς αὐτῆς τῆς Ἡρωδίαδος "daughter of Herodias herself" (see v. 24) A C E F G H N (W) ε 253 omit τῆς Θ Σ Φ f¹3 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 M Lect ia,dff,l,i,q,r1 vg syr h slav TR SBL TH RP /θυγατρὸς αὐτοῦ Ἡρωδίαδος “his daughter Herodias” K B D L A 565 pc (arm) ECM / θυγατρὸς τῆς Ἡρωδίαδος / 205 αυ,σ,π,φ syr,s,p,gal cop sa,bo etc geo lac p⁴⁵ P. 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 Mariamme 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 (or step-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 (Sinitic and Curetonian Syriac, Bohairic Coptic, and Gothic, all 4th century) or earlier (Sahidic 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.

68 622b txt καὶ ἀρεσάσης Π⁴⁵ Α Δ Ν Β Φ Μ latt TR SBL TH RP / θρέων K B C L ip* ECM / lac P

69 626 txt νακειμένους B C L W syr P SBL TH ECM / νακειμένους Ν Α Β Φ Μ latt syr h* TR RP ECM / lac p⁴⁵ P. This instance of ουκανακειμένους may be because a scribe had just written the same in 6:22?

70 627 txt at end of v. 27 and ἀπελθὼν ἀπεκεφαλίσει αὐτὸν ἐν τῇ φυλακῇ SBL TH ECM / in begin of v. 28 ὃ δὲ ἀπελθὼν ἀπεκεφαλίσει αὐτὸν ἐν τῇ φυλακῇ TR RP
30And the apostles are collecting around Jesus, and they reported everything to him, what they had done, and what they had taught.
Mk 6:31 καὶ ἐλέγει· αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἑδίκαν εἰς ἅρμον τόπον καὶ ἀναπαύσασθε ὄλιγον, ἦσαν γὰρ οἱ ἑρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρων.
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.
Mk 6:32 καὶ ἀπῆλθον ἐν τῷ πλοῖῳ εἰς ἅρμον τόπον κατ’ ἑδίκαν.
32And they went away in a boat by themselves to a remote place.
Mk 6:33 καὶ ἔδωκαν ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἑκεῖ καὶ προῆλθον αὐτοῖς.
33And many saw them leaving and knew, and ran together there on foot from all the towns and arrived ahead of them.
Mk 6:34 καὶ ἔξελθον εἶδεν πολὺν ἤχλον, καὶ ἐσπλαγχνισθεὶς ἐπὶ αὐτοὺς ὅτι ἦσαν ως πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρετο διδάσκειν αὐτοῖς πολλά.
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.
Mk 6:35 Ἐκαίνια πάλης γενομένης προσελθόντες [αὐτῷ] οἱ μαθηταὶ αὐτοῦ ἔλεγον· ὅτι ἦσαν ἐστὶν ὁ τόπος, καὶ ἦσαν ὧρα πολλά·
35And now as an advanced hour comes, his disciples approached him and said, "The place is remote, and it’s now an advanced hour.
Mk 6:36 ἀπόλουσαν αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλους ἄγρους καὶ κώμας ἀγοράζωσιν ἑαυτοῖς τί φάγωσιν.
36Dismiss them so they may go into the surrounding farms and villages and buy for themselves something to eat."76
Mk 6:37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράζωμεν δηναρίων διακοσίων ἄρτους καὶ δύο οἰκοδομεῖ τοὺς αὐτοῖς φαγεῖν; 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 denarii77 of loaves of bread and give it to them to eat?"
Mk 6:38 ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἰδέτε. καὶ γνώντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.
38And he says to them, "How many loaves do you have? Go see." And finding out, they say, "Five, and two fish."
Mk 6:39 καὶ ἐπέταξεν αὐτοὺς ἀνακλᾶν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
39And he instructed them to get all to recline συμπόσια συμπόσια and went together there on foot from all the towns and arrived ahead of them.
Mk 6:40 καὶ ἀνέπεσαν πρασαί πρασαί κατὰ ἑκατόν καὶ κατὰ πενήντα.
40And they reclined, in groups of a hundred and in groups of fifty.
Mk 6:41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλάβας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἑδίδον τοῖς μαθηταῖς ἵνα παρατίθωσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμερίσθησαν πάσιν.

71 630 txt παντας ὑμειον Β Ψ Κ B D E L N Σ vg syr² cop arm eth SBL TH ECM // παντα και A W Φ = lac TR P
72 631 txt λεγει Κ B C L vg SBL TH ECM // ειπεν Ψ Χ Λ Α Δ E N W Φ TR δικον Ψ = lac P
73 633a txt πολλοι Β D W F lat copa ΒΙΕΘ SBL TH ECM = // αυτοις πολλοι Κ Λ Ν Σ ita syn = lac = copa Φ TR δικον // αυτον πολλον 633b = lac P
74 633b txt omen Β Λ W 0187 lat syr SBL TH ECM = // και συνεδραμον προς αυτον A // και συνηλθον αυτον d TR δικον // και συνηλθον προς αυτον Ψ = lac P
75 635 txt ελεγον Β Λ 0187 arm SBL TH ECM // λεγοντες Ν Σ vg (dicentes) copa = ειπον A D W Φ δικον = lac CP
76 636 txt ti φαγον Ψ ΒΙΕΘ W 1657 vi syr² (cop) SBL TH ECM // ti φαγειν δι βρωματα τι φαγον Ψ // αρτους τις γαρ φαγον αυτους εικον εικον Ψ = lac CP
77 637 About 8 months of a man’s wages
78 639 Greek: "Get all to recline συμπόσια συμπόσια – συμπόσια συμπόσια...And they reclined πρασαί πρασαί – prasiai prasiai." 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.
And taking the five loaves of bread and the two fish, and looking up to heaven, he blessed and broke the loaves of bread and gave to the disciples to set before the people. The two fish also he divided for all.

And they all ate and were satisfied,

and there were five thousand men eating the loaves.

And after even had come, the boat was in the middle of the lake, and he was alone on the land.

And about the fourth watch of the night, when he saw 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.

But when they saw him walking on the lake, they thought it was a ghost, and cried out.

And 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.

And after saying farewell to them, he went away into the hills to pray.

Jesus Walks on the Water

Diatessaron 13:25-32

Mk 6:47 καὶ ὅψια γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

And after even had come, the boat was in the middle of the lake, and he was alone on the land.

Mk 6:48 καὶ ιδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γάρ ὁ ἄνεμος ἑναντίος αὐτοῖς, περὶ τετάρτην φυλάκην τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατών ἐπί τῆς θαλάσσης· καὶ ἠθάνατον παρελθοῦν αὐτοῖς.

And they were very much, extremely stunned within themselves.

79 641 The Greek word is εὐλογέω – eulogēō. 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 εὐχαριστεῖν - eucharistēein, 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.

80 κύπρος 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 κόπροιος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρις. A κόπροιος was used for many things, including carrying manure, while a σπυρις was a smaller basket used for carrying edibles.

81 644 txt omit Ψ4 A B D L N W Σ Φ υ syr RP SBL TH ECM // ως Ρ // ησ τρ // lac CP. The Sahidic Coptic and the Ethiopic translations say "more than five thousand."

82 648a Between 3 a.m. and 6 a.m.

83 648b txt ιδὼν R B D L W itabcpdq vg cop SBL TH ECM // εἰδον Ψ45 A E N (Σ Φ ιδεν) M (ii) syrphl arm eth TR RP // lac CP. The first reading = "when he saw," the second "he saw."

84 651 txt

85 651 txt
Mk 6:52 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, ἀλλὰ ἤνεγκαν ἑκατέρια πεπωρωμένη.

52 For they had not learned from the incident of the loaves of bread; their hearts had become hardened.

Mk 6:53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ καὶ προσωρυμόθησαν.

53 And crossing over, they came ashore at Gennesaret and anchored.

Mk 6:54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπίγνοντες αὐτὸν

54 And as soon as they got out of the boat, people recognized him.

Mk 6:55 περιέβατον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ήκουν ὅτι ἐστίν.

55 And ran around that whole region, and those who had invalids began to carry them around on pallets to where they heard that he was.

Mk 6:56 καὶ ὅπου ἂν εἰσεπορέουσε τοῖς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἢ τοῖς ἀγροῖς ἐτίθησαν τοὺς ἁθηνοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἀκεῖ τοῦ κρασοῦ τοῦ Ἰησοῦ αὕτου ἄψωσηται καὶ ὅσιον ἂν ἴππαντο αὐτοῦ ἐστίνον.

56 And 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 touched him.

Chapter 7

Clean and Unclean

Diatessaron 14:1-10

Mk 7:1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρίσαιοι καὶ τίνες τῶν γραμματέων ἐλθόντες ἀπὸ Ἰεροσολύμων

1 And the Pharisees and some of the Torah scholars are coming from Jerusalem and gathering toward him,

Mk 7:2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοινὰς χερσίν, τούτων ἐστίν ἀνίπποις, ἐσθίουσιν τοὺς ἄρτους

2 and they see that some of his disciples are eating bread with unclean—hands.

Mk 7:3 – οἱ γὰρ Φαρίσαιοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμή νύφωσιν τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,
For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders. And they do not eat from the marketplaces unless they wash. And there are many others which they have received instruction to keep, the baptizing of cups, pitchers, and kettles.

And 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?"

They worship me in vain, *their* instruction is the drilling of the mitzvot of human beings.'

The meaning of πυγμή 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.'

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 disputed. 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, and the "fence" laws could be debated. And the Pharisees and all the Jews do not eat unless they wash their hands with the fist, because theword (βαπτίσωνται) was replaced by the more familiar, *βαπτίζονται* as a partitive construction, introduced ὅτι 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 δίδασκω. 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 – לָמַּדְתָּם, the pual (passive intensive) participle of יָלָדְתָּם - lămāḏ, to instruct, to train. An intensive training would be a drilling. In fact, לֶמַּד is the root word for Talmid, the word for the most scholarly Rabbi, and for Talmidim, such as a Rabbi's apprentices; and rete drills were in fact the way things were taught. Also illuminating is to look at another word derived from לֶמַּד - lămāḏ, which is מַלְמָד - malmāḏ, the word for "ox good." 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.

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.
Mk 7:8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατείτε τὴν παράδοσιν τῶν ἀνθρώπων.

89 ‘Dropping the commandment of God, you are holding on to the tradition of humans.’
Mk 7:9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀδέτεικτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

90 And he said to them, ‘You have a fine way of setting aside the commandment of God in order to set up your own tradition.
Mk 7:10 Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ, ὦ κακολογοῦν πατέρα ἢ μητέρα θανάτῳ τελευτᾶτοι.’

91 For Moses said, ‘Honor your father and your mother,’ and, ‘The person cursing father or mother must be put to death.’
Mk 7:11 ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἀνθρώπος τῷ πατρὶ ἢ τῇ μητρί, Κορβάν, ὢ ἐστιν, Δώρον, ὢ ἐὰν εἴῃ ὑμῶν ὀψιλήθης,

92 But 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),
Mk 7:12 οὐκέτι ἀφέντες αὐτὸν οὐδὲν ποιήσαι τῷ πατρὶ ἢ τῇ μητρί,

93 you relieve him of doing anything more for father or mother,
Mk 7:13 ἀκορυφώντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιείτε.

94 annulling the word of God by your tradition which you have handed down. And many similar such things you do.”
Mk 7:14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατε μοι πάντες καὶ σύνετε.

Mk 7:15 and calling the crowd to him again,102 he said, ‘Listen to me everyone, and understand:
Mk 7:16 Μωϋσῆς εἶπεν ἃστιν ἠκούσατε αὐτοῦ ἐκπορευόμενον ἐν ἕκται ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα ἠκούσατε τὰ κοινοῦτα τοῦ ἀνθρώπου.

105 There is nothing outside a human being which by entering him is able to make him unclean. Rather, the things coming out of a human being are the things making the human being unclean.”
Mk 7:17 Καὶ ἔτει εἰσήλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολὴν.

106 And when he had entered a house, away from the crowd, the disciples asked him the meaning of the parable.104 Mk 7:18 καὶ λέγει αὐτοῖς, ὡς καὶ ὑμεῖς ἀσύνετοι ἔστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἀνθρώπον οὐ δύναται αὐτοῦ κοινώσασα.

107 The reading without peri (about) was a normal way to express this in Greek. Perhaps peri was added for clarification.
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, Mk 7:19 ὅτι οὐκ εἰσπορεύεται αὐτῷ εἰς τὴν καρδιὰν ἄλλ' εἰς τὴν κοιλιὰν, καὶ εἰς τὸν ἄφεδρον ἐκπορεύεται; – καθαρίζων ἀντὶ τὰ βρώματα.

19since it is not entering his heart but his stomach, and then goes out into the sewer?" (He is declaring all foods clean.)

Mk 7:20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἄνθρωπον ἐκπορευομένον ἐκείνον κοινὸν τὸν ἄνθρωπον.

20He went on: "What comes out of a human being, that is what makes the human being unclean.

Mk 7:21 ἐσώθην γὰρ ἐκ τῆς καρδιᾶς τῶν ἄνθρωπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεία, κλοπαί, φόνοι.

21For from within, out of the heart of human beings, come evil reasoning, fornication, theft, murder, Mk 7:22 μοιχεία, πλεονεξία, πορνεία, δόλος, σέλεγεια, ὀφθαλμός πονηρός, βλασφημία, ἀφετέρους, ἄφροσύνη.

22Adultery, covetousness, malice, deceit, lewdness, an evil eye, slander, haughtiness, and folly.
Mk 7:23 πάντα ταύτα τὰ πονηρὰ ἐσωθὲν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.
23 All these evil things come forth from within and make the human being unclean."

The Faith of the Gentile Dog

Diatessaron 14:11-17
Mk 7:24 Ἐκέθην δὲ ἀναστάς ἀπῆλθεν εἰς τὰ ὄρια Τύρου, καὶ εἰσελθὼν εἰς οἶκιαν οὐδένα ἦσελεν γνώναι, καὶ οὐκ ἦδυνηθή λαθεῖν.
24 And getting up, he departed from there into the vicinity of Tyre. And entering a house, he wanted no one to know, yet he could not escape notice.
Mk 7:25 ἀλλ' εὖ δύος ἀκούσας γνώνη περί αὐτοῦ, ἥς εἶχεν τὸ θυγατρίαν αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.
25 In fact immediately upon hearing about him, a woman whose daughter had an unclean spirit came, and fell at his feet.
Mk 7:26 ἡ δὲ γυνὴ Ἰνὴ Ἑλληνίσις, Συροφοινίκισσα τῷ γένει καὶ ἢρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἕκ τῆς θυγατρός αὐτῆς.
26 And the woman was a Gentile, a Syro-Phoenician by race. And she kept begging him that he drive the demon out of her daughter.
Mk 7:27 καὶ ἔλεγεν αὐτῇ, Ἀφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ὄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
27 And he said 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."
Mk 7:28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑπόκατος τῆς τραπέζης ἔσβισον ἀπὸ τῶν ψιχῶν τῶν παιδίων.
28 But in answer she says to him, "Lord, even the dogs under the table eat of the children's crumbs."
Mk 7:29 καὶ εἶπεν αὐτῇ, Διὰ τούτον τὸν λόγον ὑπαγε, ἐξελῆλυθεν ἕκ τῆς θυγατρός σου τὸ δαιμόνιον.
29 And he said to her, "Because of this reply, go your way; the demon has left your daughter."
Mk 7:30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξελῆλυθος.
30 And going away to her house, she found the child lying on the bed, and the demon gone.

Jesus Does All Things Well

Diatessaron 14:18-20
Mk 7:31 Καὶ πάλιν ἐξελῆλυθον ἐκ τῶν ὄριων Τύρου ἦλθεν διὰ Σιδώνους εἰς τὴν βάλασαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὄριων Δεκαπόλεως.
31 And 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.
Mk 7:32 καὶ φέρουσιν αὐτῶ κωφῶν καὶ μογιλάνων, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χείρα.
32 And they bring a man to him, deaf and speaking with difficulty, and they are begging him to place his hand on him.

111 722c ὁρθαλμός πονηρός, "evil eye," is a Semitic concept. יָרֵעָה - '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.
112 722d ἀφροσύνη Without circumspection, without higher thought, without prudence. Without moral intelligence. Without wisdom. A fool is a moral simpleton, morally thoughtless.
113 724 Τύρος D L W Δ Θ 28 565 1751 8909 lthb,d,fl,l,n,p,q, Origen; Abrosiaster SBL ECM= Ἀπὸ τοῦ καὶ Σιδώνους Κ Α Β Κ Ν Φ 3 33 157 180 205 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Mi Lect ἱαπ,ἀι,φι,και vg syrp, b corps, bo arm eth geo slav John-Damascus vid, Jerome TR RP TH ECM= lac C P.
114 728 Τύρος D L W Δ Θ 28 565 1751 8909 lthb,d,fl,l,n,p,q, Origen; Abrosiaster SBL ECM= Καὶ Κυρίε ἐλάλησεν καὶ ἔστη καὶ καὶ ἐκτὸς D it ναι κυρίε καὶ γερα A L N Φ 3 Μι lat syrp, tr RP lac C P. The word vae 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 7:24 here is conformed exactly to Mt 15:27.
Mk 7:33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἵδιαν ἐβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὤτα αὐτοῦ καὶ πτύσας ἤστατο τῆς γλώσσης αὐτοῦ,

33And taking him aside privately, away from the crowd, he put his fingers into his ears. And after spitting on his fingers, he touched the man’s tongue.

Mk 7:34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ, Εφφαθα, ὦ ἐστίν, Διανοίγητι.

34And looking up to heaven he sighed, and he says to him, "Eppatach!" (which means, "Be opened!").

Mk 7:35 καὶ εὐθέως ἤνοιγσαν αὐτοῦ ἀι ἄκοι, καὶ ἔλυθή ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἔλαλε ὅρθως.

35And immediately he opened his ears, and the bond of his tongue was released, and he began to speak normally.

Mk 7:36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.

36And he was ordering them that they tell no one. But as much as he ordered them, all the more they were talking about it.

Mk 7:37 καὶ ὑπερπερισσῶς ἔξεπλήσσοντο λέγοντες. Καλῶς πάντα πεποίηκεν καὶ τοὺς κωφοὺς ποιεῖ ἀκουεῖν καὶ ἄλαλοςς λαλεῖν.

37And they were being overwhelmed with admiration, saying, "He has done everything well. He makes both the deaf to hear and the mute to speak."

Chapter 8

Jesus Feeds the Four Thousand

Mk 8:1 Ἐν ἑκείναις ταῖς ἡμέραις πάλιν πολλού ὀχλοῦ ὄντος καὶ μὴ ἐχόντων τὶ φάγωσιν, προσκαλεσάμενος τοὺς μαθηταὶς λέγει αὐτοῖς,

1During those days when there was again a great crowd and also having nothing to eat, he calls the disciples to him and says to them,

Mk 8:2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὃτι ἡδη ἡμέρα τρεῖς προσεμένουσιν μοι καὶ οὐκ ἔχουσιν τὶ φάγωσιν·

2I feel compassion for this crowd, because they have stayed with me three days now, and have nothing to eat.

Mk 8:3 καὶ εὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθῆσονται ἐν τῇ ὁδῷ καὶ τίνες αὐτῶν ἀπὸ μακρόθεν ἠκαίνου.

3And if I dismiss them to their homes, without eating they will collapse in the journey, and some of them are from a long distance."

Mk 8:4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὃτι Πόθεν τούτους δυνήσεται τις ὅδε χορτάσαι ἄρτων ἐπʼ ἔρημας; 4And his disciples answered him, "Where here in the desert will anyone be able to get enough loaves of bread to fill these people?"

Mk 8:5 καὶ ἠρώτα αὐτοὺς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἐπτά.

5And he asked them, "How many loaves do you have?" And they said, "Seven."

Mk 8:6 καὶ παραγγέλλει τῷ ὄχλῳ ἀνασείν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἐπτά ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἔδίδω τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ.

6And he directs the crowd to recline on the ground. And taking the seven loaves of bread, giving thanks he broke them, and gave to his disciples, for them to serve. And they served the crowd.

Mk 8:7 καὶ εἶχον ἰχθύδια ὁλίγα καὶ εὐλογήσας αὐτὰ ἐίπεν καὶ ταῦτα παρατιθέναι.

7They also had a few fish, and blessing them, he ordered them to be served as well.

115 ἑφφαθα, translated διανοίγητι, from an Aramaic word. It is a contraction of the form of the ethpeel, פָּתַח.

116 ἐφπαθα ἐθη ΕΝ ἔκ ΦΙ ραύ τα δακτυλίων αὐτοῦ εἰς τὰ ὤτα αὐτοῦ καὶ πτύσας ἤστατο τῆς γλώσσης αὐτοῦ.

117 ἔθη ΕΝ ἔκ ΦΙ λαύρος ὀδομένος αὐτοῦ εἰς τὰ ὤτα αὐτοῦ καὶ πτύσας ἤστατο τῆς γλώσσης αὐτοῦ, καὶ ἔλαλε ὅρθως.

118 ἔθη ΕΝ ἔκ ΦΙ λαύρος ὀδομένος αὐτοῦ εἰς τὰ ὤτα αὐτοῦ καὶ πτύσας ἤστατο τῆς γλώσσης αὐτοῦ, καὶ ἔλαλε ὅρθως.
And they ate and were filled, and they picked up the fragments left over, seven basketfuls.

And they were about four thousand; and he dismissed them.

And immediately boarding the boat with his disciples, he went to the area of Dalmanutha.

The Yeast of the Pharisees and Herod

And the Pharisees came forward and began to debate with him, asking him for a sign from heaven, testing him.

And they had forgotten to take bread; and except for one loaf, they had none with them in the boat.

And sighing deeply in his spirit, he says, "Why does this generation ask for a sign? Truly I say to you, a sign will certainly not be given this generation!"

And they were discussing with one another the fact that you have no bread.

Have you completely hardened hearts?

And 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 forgotten the feeding of the five thousand, of the five loaves, two hundred fifty men?"

And he said to them, "How do you still not understand?"
The Healing of a Blind Man at Bethsaida

Mk 8:22 Kai ἐρχονται ἐς Βηθσαϊδάν, καὶ φέρουσιν αὐτὸν τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτὸν ἄψηται.

22 And they come to Bethsaida. And they bring a blind man to him, and they are begging Jesus to touch him.

Mk 8:23 καὶ ἐπιλαβώμενος τῆς χειρός τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἐξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθές τὰς χεῖρας αὐτῶ, ἐπηρώτα αὐτὸν, Ἐι τι βλέπεις; 124

23 And 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?”

Mk 8:24 καὶ ἀναβλέψας ἐλεγεν, Βλέπω τους ἀνθρώπους, ὅτι ὡς δενδρα ὀρῶ περιπατοῦντας.

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

Mk 8:25 ἢτα πάλιν ἐπεθύκεν τὰς χεῖρας ἐπι τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγώς ἀπαντα.

25 Then he put his hands on the man’s eyes again. And he looked for a while, and his sight was restored, and he saw everything clearly again.

Mk 8:26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.

26 And he sent him home, saying, “Do not go into the village.”

Peter’s Confession of Messiah

Mk 8:27 Ισσοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ ὁδῷ ἐπιρρύτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἰναι;

27 And 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?”

Mk 8:28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ἱωάννην τὸν βαπτιστήν, καὶ ἄλλοι, Ἡλίαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν.

28 And they informed him, saying, “John the Baptist; and others, Elijah; and still others, one of the Prophets.”

Mk 8:29 καὶ αὐτὸς ἐπιρρύτα αὐτοῦς, Ὅμης δὲ τίνα με λέγετε εἰναι; ἀποκρίθης ὁ Πέτρος λέγει αὐτῷ, Σὺ εἰ ὁ Χριστός,

29 And he asked them, “And you, who do you say I am?” Peter in answer says to him, “You are the Messiah.”

Mk 8:30 καὶ ἐπέτιμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

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

Peter Opposes Jesus’ Death

Mk 8:31 ἦρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν οἶχον τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστήση.

31 And 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.

Mk 8:32 καὶ παρρησίᾳ τὸν λόγον ἐλάληκεν, καὶ προσλαβώμενοι ὁ Πέτρος αὐτὸν ἦρξατο ἐπιτιμᾶν αὐτῷ.

32 And he was stating the matter plainly. And Peter, taking him aside, started correcting him.

Mk 8:33 δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὅπαγε ὅπισω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἄλλα τὰ τῶν ἀνθρώπων.

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

Mk 8:34 καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Ἐι τις τὸν θέλει ὅπισο μου ἐλθεῖν, ἀπανημασθῶ ἐκατόν καὶ ἀράτων τοῦ σταυροῦ αὐτοῦ καὶ ἀκολουθεῖτι μοι.

123 8:22 txt ερχονται N B C D L W latt cop arm SBL TH ECM / ἐρχεται Ν* Α (E ἐρχεται) Ν Σ Φ Μ syr.h TR RP // lac Ψ65 P. Kenyon, Swanson and Comfort/Barrett say Ψ reads ερχονται and Wiedl Willker says ερχεται.

124 8:23 txt βλεπεῖς B C D* syr pcop SBL TH ECM / βλεπεί Β Α D* L N W Σ Φ Μ latt syr h arm TR RP // lac Ψ65 P

125 8:25 txt διέβλεψεν Ψ65 N B C* L W syr h p cop SBL TH ECM / ενεβλεπεν C* ἤρξατο αναβλεψαι D lat // ἐπιτιμήσην αὐτοῦ αναβλέψαι Α E Ν Σ Φ Μ ita da syr h TR RP // lac P

126 8:31 txt υπὸ N B C D L N W Σ SBL TH ECM / ἀπὸ Α E TR RP // lac Ψ65 P
Chapter 9

Mk 9:1 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὀ减排 ἑστηκότων οὕτως αὕτη, ὅτι γεύσωνται θανάτου ἐως ἃν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐξελθοῦσαν ἐν δύναμιν.

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

Mk 9:2 Καὶ μετὰ ἡμέρας ἐξ παραλαμβάνει ὁ Ἱησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὑψηλόν κατ’ ἱδίαν μόνους, καὶ μετεμορφώθη ἐμπρόσθεν αὐτῶν,

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,

Mk 9:3 καὶ τὰ ἡμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν ὅτι γναφεύς ἔπι τῆς γῆς οὐ δύναται οὕτως λευκάναι.

3and his clothes became an exceedingly brilliant white,128 such as no launderer on earth is able to whiten.

Mk 9:4 καὶ ὠφθη αὐτοῖς Ἡλίας σὺν Μωϋσέως, καὶ ἦσαν συλλαλοῦντες τῷ Ἱησοῦ.

4And Elijah appeared to them, together with Moses, and they were conversing with Jesus.

Mk 9:5 καὶ ἀποκρίθησις ὁ Πέτρος λέγει τῷ Ἱησοῦ, Ὁ βαβ, καλὸν ἔστιν ἡμᾶς ὦδε εἶναι, καὶ ποιήσωμεν τρεῖς σχηνάς, σοι μίαν καὶ Μωϋσέως μίαν καὶ Ἡλίας μίαν.

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."

Mk 9:6 οὐ γὰρ ἤδει τί ἀποκρίθη, ἐκφοβοί γὰρ ἐγένοντο.

6(For he had not known what to say,129 because they were so frightened.)

Mk 9:7 καὶ ἐγένετο νεφέλη ἑπισκίαζον αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὕτως ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

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127 8:35 The Greek word, ψυχή - psuchē, means either life or soul.
128 9:3 txt -- Д* Β C L W it Vernon SBL TH ECE М⁴ copist SBL TH ECE || ἠκέως χῶν Α D E N Σ Φ 0233 lat syr TR RP || lac P
129 9:6 txt
7And there came a cloud overshadowing them, and a voice came from the cloud: "This is my beloved Son. Listen to him."

Mk 9:8 καὶ ἔξαπτη περιβλεπτομενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν.

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

Mk 9:9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους διεστηλάτο αὐτῶι ἵνα μηδενὶ ἡ ἐξίδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστή.

9And as they were coming 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.

Mk 9:10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστήνια.

10And they kept the matter to themselves, discussing what the words "rise from the dead" meant.

Mk 9:11 καὶ ἐπηρώτων αὐτῶν λέγοντες, ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλιακὲς δεῖ ἐλθεῖν πρῶτον;

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

Mk 9:12 ὅ δὲ ἔφη αὐτοῖς, Ὡ λιακὲς μὲν ἐλθὼν πρῶτον ἀποκαθιστάναι πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῇ;

12And he said to them, "Elijah indeed having come first will restore all things.130 Why is it written about the Son of Man, that he would suffer much and be rejected?"131

Mk 9:13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλιακὲς ἐλθείν, καὶ ἐποίησαν αὐτῷ ὡς ἢθλον, καθὼς γέγραπται ἐπὶ αὐτῶν.

13But I tell you that Elijah has indeed132 come, and they did to him whatever they wished, just as it is written about him.133

Disciples Accused of Impotence to Heal

Mk 9:14 Καὶ ἔλθοντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτούς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

14And as they were coming near the other disciples, they134 saw a large crowd around them, and the Torah scholars debating with them.

Mk 9:15 καὶ εὐθύς πᾶς ὁ ὄχλος ἱδόντες αὐτῶν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἕσπαζοντο αὐτῶν.

15And all the crowd were overcome with awe as soon as they saw him, and they were running up to him, greeting him.

Mk 9:16 καὶ ἐπηρώτησαν αὐτοὺς, Τί συζητεῖτε πρὸς αὐτούς;

16And he asked them,135 "What are you debating with them?"

Mk 9:17 καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἢγεγκα τὸν υἱὸν μου πρὸς σέ, ἔχοντα πνεῦμα ἅλαλον.

17And one from the crowd answered him,136 "Teacher, I brought my son to you, who has a spirit of speechlessness.

130 9:12a Malachi 4:5-6 (3:23-24 in some Bibles); Luke 1:17; Diatess. 1:5
131 9:12b This word ἐξουδενεῖον - exoudeinó 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."
132 9:13a or, "also."
133 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 Baptistizer. 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, 1 Kings 19:1-10, and John under Herod Antipas and Herodias, Mark 6:14-29; Diatessaron 6:1-2; 13:1-10.
134 9:14 9:14 τὰ ἔλθοντες...εἰδὸν Κ Β Λ Ὡ it ἐκλ ΣΤ ΑΜ ΒΗ ΤΗ ΕΚΟΜ Εἰλ ἔλθων...εἰδόν syri ΣΤ Εἰλ ἔλθων...εἰδόν A C D E N Σ Φ 067 cod Μ (lat) syri TR RP lac P56 P
135 9:16 τὰ ἀντίκαυς Κ Β Λ Ὡ ἐκλ τάρας ΒΗ ΤΗ ΕΚΟΜ Εἰλ τῶν γραμματεῖς A C E Ν Σ Φ syri TR RP lac P56 P 067
136 9:17 τὰ ἀντίκαυς Κ Β Λ Ὡ τὰ ἀντίκαυς ΒΗ ΤΗ ΕΚΟΜ Εἰλ τῶν γραμματεῖς A C E Ν Σ Φ syri TR RP lac P56 P
Mk 9:18 And wherever it seizes him, it convulses him. And he foams at the mouth, and becomes rigid. I asked your disciples to drive it out, and they did not have the power."

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Mk 9:20 and after this he asked his father, "What is it that irritates him?"

19 And 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."

Mk 9:21 And 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.

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Mk 9:22 and pol·líakí̂s, and eis púr autón ἐβαλεν and eis údēta ina ἀπολέσῃ autón ἀλλ' eis tón dūnà, bohèsein hòmòν ὑπάλλαγχεις ἑφ' ἕμας.

21 And he said, "From childhood. I called your disciples to drive it out, and they did not have the power." And he said, "From childhood. I called your disciples to drive it out, and they did not have the power."
Who is the Greatest?

Mk 9:33 And they came to Capernaum. And when he was in the house, he asked them, "What were you arguing about on the way?"

Mk 9:34 And they said, "Master, we were arguing about who was the greatest in the kingdom of heaven." And they sat down and called the Twelve and said to them, "If anyone wants to be first, he shall be last of all, and servant of all." And sitting down, he called the Twelve and said to them, "If anyone wants to be first, he shall be last of all, and servant of all."

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Mk 9:35 And sitting down, he called the Twelve and said to them, "If anyone wants to be first, he shall be last of all, and servant of all.

Mk 9:36 And 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 after being killed, he will rise again."

Mk 9:37 As he was saying these things, a crowd came to him and pushed him, and said to him, "Tell us what you will do for us, and we will follow you."

Mk 9:38 And he said to them, "Whoever will come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For what can a man give in return for his life? For whoever is ashamed of me and my word in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.

Mk 9:39 But I tell you—unless your guilt is forgiven you will not be able to enter the kingdom of heaven. Therefore I tell you, two things: first, be humble in your heart; and second, be patient with those who are humble in heart. For the kingdom of heaven belongs to those who are humble in heart. And God will give you what you ask for. And when you fast, do not look like a widow to make others pity you. For your Father in heaven sees you who fast. And when you give alms, do not let your left hand know what your right hand is doing. And when you pray, do not be like the hypocrites, who love to stand in synagogues and on street corners and to call out, 'Lord, Lord! What have you done?"

Mk 9:40 And he said, "The apostle Paul warns us about this trend in his letter to the Corinthians: "If you are humble in heart, you will receive mercy from the Lord. You will find forgiveness from God for your sins. And if you fast, do not look like a widow to make others pity you. For your Father in heaven sees you who fast. And when you give alms, do not let your left hand know what your right hand is doing. And when you pray, do not be like the hypocrites, who love to stand in synagogues and on street corners and to call out, 'Lord, Lord! What have you done?"

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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

Mk 9:38 Ἐφε αὐτῷ ὁ Ἰωάννης.148 Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὄνομάτι σου ἑκβάλλοντα δαιμόνια, καὶ ἐκκυλοῦμεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

38John said to him, "Teacher, we saw someone who is not following us driving out demons in your name, and we forbade him, because he was not following with us."149

Mk 9:39 ὃ δὲ ἤπνεος εἶπεν, Μὴ κυλύστε αὐτόν, οὔτε γὰρ ἐστιν ὃς ποιήσει δύναμιν ἑπὶ τῷ ὄνομάτι μου καὶ δυνήσεται ταχὺ κακολογησάς με: 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;

Mk 9:40 ὃς γὰρ ἐστιν καὶ ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. 40for someone who is not against us is for us.150

Mk 9:41 Ὁς γὰρ ἐν ποτίσει ὡς ποτήριον ὑδάτος ἐν ὄνομάτι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ἡμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 41For whoever gives you a cup of water because you are of Christ, truly I tell you: he will by no means lose his reward.

Mk 9:42 Καὶ ὃς ἀνακαταλείψῃ ἑνά τῶν μικρῶν τούτων τῶν πιστευόντων, καλὸν ἐστιν αὐτῷ μάλλον εἰ περίκειται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ βεβληθαι εἰς τὴν θάλασσαν.

42And whoever causes one of these believing 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.

148 9:38a txt

εφέ αὐτῷ ο Ἰωάννης Κ syr cop\textsuperscript{sa,bo } SBL TH ECM
eφέ αὐτῷ ο Ἰωάννης B
eφέ αὐτῷ\textsubscript{________} 0274 (has no room for λεγὼν)
eφέ αὐτῷ ο Ἰωάννης λεγὼν L

καὶ απεκρίθης αὐτῷ Ἰωάννης καὶ εἶπεν W
απεκρίθη αὐτῷ Ἰωάννης καὶ εἶπεν D
απεκρίθη αὐτῷ Ἰωάννης λεγὼν vg
απεκρίθης ἐφε αὐτῷ ο Ἰωάννης C
απεκρίθη δε αὐτῷ ὁ Ἰωάννης λεγὼν E S Φ TR
απεκρίθη δε αὐτῷ Ἰωάννης λεγὼν A N S syr\textsuperscript{h} RP

lac ὁ P\textsuperscript{65} P

149 9:38b txt

καὶ εκκυλοῦμεν αὐτὸν οτι οὐκ ἦμων Κ B syr\textsuperscript{s,ppal } SBL TH ECM
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cαὶ εκκυλοῦμεν αὐτὸν οτι οὐκ ἦμων L
cαὶ εκκυλοῦμεν αὐτὸν οτι οὐκ ἦμων ημῖν C it\textsuperscript{s,rf cop\textsuperscript{sa,bo,fay }}eth

ος οὐκ ἦμων ημῖν καὶ εκκυλοῦμεν αὐτὸν W
ος οὐκ ἦμων καὶ εκκυλοῦμεν αὐτὸν D Aug
ος οὐκ ἦμων αὐτὸν vg it syr\textsuperscript{h} arm geo

ος οὐκ ἦμων ημῖν καὶ εκκυλοῦμεν αὐτὸν οτι οὐκ ἦμων ημῖν Α E Ν S Φ Μ syr\textsuperscript{h}** Bas TR RP

150 9:40 txt ημῶν υπὲρ ὑμῶν Κ B C W ικ syr\textsuperscript{s,long } cop arm Bas TR SBL TH ECM ἡμῶν υπὲρ ὑμῶν L ὑμῶν υπὲρ ὑμῶν A D E Ν S Φ Μ lat syr\textsuperscript{h} cop\textsuperscript{roman} eth RP l lac\textsuperscript{65} P 0274. In Luke 9:50, the readings are switched the other way; that is, ECM reads ημῶν υπὲρ υμῶν and Byz reads υμῶν υπὲρ ημῶν. Perhaps this was a dictation / auditory issue, due to the process of itacism?

151 9:41 txt οὐνομαί Κ* Β C Λ Ν Σ syr\textsuperscript{s} SBL TH ECM οὐνομαί ημῶν υπὲρ ὑμῶν Α D E Ν S Φ Μ lat syr\textsuperscript{h} cop\textsuperscript{roman} eth TR RP ημῶν υπὲρ υμῶν D l lac\textsuperscript{65} P 0274.

152 9:42 txt

tουτῶν τῶν πιστεύων τῶν πιστῶν εἰς τὸν θρόνον Κ* it\textsuperscript{l,k }cop\textsuperscript{roman} DRP (eic eme is harmonization to Matt)
tουτῶν τῶν πιστῶν εἰς τὸν θρόνον Κ* it\textsuperscript{l,k }cop\textsuperscript{roman} D TR SBL TH ECM+ ημῶν υπὲρ ημῶν Α B C Λ Ν Φ vg syr\textsuperscript{h} cop\textsuperscript{sa }th TR SBL TH ECM+ ημῶν υπὲρ ημῶν Ε Σ arm RP ECM+

lac ὁ P\textsuperscript{65} P 0274
Mk 9:43 Kai ἐὰν σκανδαλίζῃ σε ἢ χείρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἣ τάς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ μοσχοφόρον.

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.

Mk 9:44 [[ὅπου οἱ σκώληξις αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβήνυται:]]

44"where "their worm never dies, and the fire is never quenched."153

Mk 9:45 Kai ἐὰν ὁ ποὺς σοι σκανδαλίζῃ σε, ἀπόκοψον αὐτὸν· καλὸν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γένναν, [εἰς τὸ πῦρ τὸ μοσχοφόρον, ἣ ὁ διὸ σαμαριτηνός οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβήνυται.]

45"And 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, Mk 9:46 ὅπου οἱ σκώληξις αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβήνυται:]]

46"where "their worm never dies, and the fire is never quenched."154

Mk 9:47 Kai ἐὰν ὁ υἱὸς τοῦ οὐρανοῦ σκανδαλίζῃ σε, ἐκβαλει αὐτὸν· καλὸν σὲ ἐστίν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο υἱοθετοῦς ἔχοντα βληθῆναι εἰς τὴν γένναν,

47"And 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.155

Mk 9:48 ὅπου οἱ σκώληξις αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβήνυται:]

48"where "their worm never dies, and the fire is never quenched."156

Mk 9:49 πᾶς γὰρ πυρὶ ἀλλοῦρθεται.

49"For everyone will be salted with fire.157

Mk 9:50 Καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτώσετε; ἔχετε ἐν ἑαυτοῖς ἀλα, καὶ εἰρήνευτε ἐν ἀλλήλωσι.

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

Mk 10:1 Kai ἐκεῖθεν ἀναστάς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπεριέγειται πάλιν ὅλοι πρὸς αὐτόν, καὶ ὡς εἰσώθει πάλιν εἰδίδασκεν αὐτούς.

1And getting up to leave from there, he goes into the territory of Judea that is beyond the Jordan.159 And once again, crowds are going along with him, and as was his custom he again was teaching them.
Mk 10:2 καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν ἐὰν ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτὸν.

2And some Pharisees came and, testing him, asked him, "Is it permissible for a husband to release a wife?"

Mk 10:3 δὲ ἀποκρίθησεν εἰπέν αὐτοῖς, Τῇ ὑμῖν ἐνετείλατο Μωϋσῆς;

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

Mk 10:4 οἱ δὲ εἶπαν, Ἐπετρέψειν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι.

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

Mk 10:5 δὲ ἠσθοὺς εἶπεν αὐτοῖς, Πρὸς τὴν τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

5And Jesus said to them, "It was in view of the hardness of your hearts he wrote you this instruction.

Mk 10:6 ἀπὸ δὲ ἀρχῆς κτίσεως ἀρσεν καὶ ἡμῖν ἐποίησεν αὐτοῦς·

6But from the beginning of creation he made them male and female.

Mk 10:7 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ],

7For this reason, a human being shall leave his father and mother,

Mk 10:8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὡστε οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.

8and the two shall become one flesh. As a result, they are no longer two, but one flesh.

Mk 10:9 δὸς οὖν οἱ συνεζεύξεν αἵτωρπος μὴ χωριζῶ.

9What therefore God has joined together, a human being must not separate.”

Mk 10:10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περί τοῦτού ἐπηρώτων αὐτόν.

10And when back in the house, the disciples were questioning him about this.

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 Perea. Note that the word Perea is related to the Greek word here, περα. Perea 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 kai 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 Antiochian texts of the Mk passage.

102 ἥν ὡστε συνεζεύξεν ἄνθρωπος μὴ χωριζῶ.
103 ἧν ὡστε συνεζεύξεν ἄνθρωπος μὴ χωριζῶ.
104 ἦν οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.
105 ἦν οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.
106 ἦν οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.
107 ἦν οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.
108 ἦν οὐκέτι εἶσθιν δύο ἀλλὰ μία σάρξ.
Mk 10:11 καὶ λέγει αὐτοῖς, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν,
11And he says to them, "Whoever releases his wife and marries another commits adultery against her,
Mk 10:12 καὶ έναν αὐτή ἀπολύσασα τὸν ἄνδρα, αὐτής γαμῆσῃ ἄλλον μοιχᾶται.
12and if she after releasing her husband marries another, she commits adultery."

Little Children Come to Jesus

Mk 10:13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἠφίσην· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
13And people were bringing little children to him to have him touch them, but the disciples scolded them. 167
Mk 10:14 ἵδων δὲ ὁ Ἰησοῦς ἤγανάκτησε καὶ εἶπεν αὐτοῖς, Ἀφετε τὰ παιδία ἐρχεσθαι πρὸς με, μή κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
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.
Mk 10:15 ἀμὴν λέγω ὑμῖν, δέν ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδιόν, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
15 Truly I tell you, whoever does not receive the kingdom of God like a little child will certainly not enter it."
Mk 10:16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθείς τὰς χεῖράς ἐπ’ αὐτά.
16And wrapping them in his arms, he blessed them, placing his hands on them.

The Rich Young Man

Mk 10:17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὅδὸν προσδραμών εἰς καὶ γονυπητήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;
17And as he was going forth onto the road, someone one 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?"
Mk 10:18 δέ ἢ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὖν ἂν ὑμῖν εἰς τὸ ὄνομα τοῦ θεοῦ.
18And Jesus said to him, "Why are you calling me good? No one is good except one, God.
Mk 10:19 ὁ θεός τοις ἄνδροις ὡς ὁ θεός, καὶ τοῖς γυναικῖς ὡς τῇ γυναικί, καὶ τοῖς παιδίσκοις ὡς τῷ παιδίσκῳ καὶ τοῖς πσυχοὺσις ὡς τῷ πσυχούσῳ, καὶ τοῖς συγγενεῖσις ὡς τῷ συγγενεῖ, καὶ τοῖς μακροπροσώποις ὡς τῷ μακροπροσώπῳ, καὶ τοῖς σπουδαίοις ὡς τῷ σπουδαίῳ.
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." 168
Mk 10:20 δέ ἢ Ἰησοῦς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητος μου.
20And he said to him, "Teacher, all these I have kept since my youth."
Mk 10:21 δέ ἢ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ, Ἐν σέ ὑπέρετα ὑπ' ἑαυτοῦ ὑπάναι δόσαι ἕχεις πώλησον καὶ δός τοῖς πτωχοῖς καὶ ἔξεις θησαυρόν ἐν ὑπαρχῇ, καὶ δέχονται ἀκολουθεῖ μοι.
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." 169

167 Τοιούτων ἦν πάντων αὐτῶν Κ Β Λ Ι it¹ copsa ms bo SBL TH ECM ἐπετίμησαν τοιούτων προσφερον αὐτως A D E N W Σ Φ Μ itaaur,b,c,d,f,fl,q vg syr,p,h arm eth geo Bas TR RP lac Φ 65 P 0274.
168 Εκκλησία 20:12-16; Deuteronomy 5:16-20
169 Εκκλησία 20:12-16; Deuteronomy 5:16-20
171 δὲ δέχομαι ἀκολουθεῖτε μοι Κ Β Λ Π Θ Ψ 0274 itaaur,b,c,d,f,fl,kl vg copsa ms bo έκκλησία Clem Hil SBL TH ECM δέχομαι ἀκολουθεῖτε μοι αἱρέσιν τὸν σταυρόν Α Γ Ε Φ Η Κ Μ Υ Κ Ο Π Σ Φ ιτα (syr p) copsa ms bo έκκλησία slav TR RP δέχομαι ἀκολουθεῖτε μοι ἀρα τὸν σταυρόν σου 1071 αἱρέσιν τὸν σταυρόν σου δέχομαι ἀκολουθεῖτε μοι ἀρα τὸν σταυρόν σου δέχομαι ἀκολουθεῖτε μοι 1346 αἱρέσιν τὸν σταυρόν δέχομαι ἀκολουθεῖτε μοι G N 0257 fi 205 ita (syr p) (cop sa ms bo) έκκλησία (arm) δέχομαι ἀκολουθεῖτε μοι 28
lac Φ 65 P 0274 lac
Mk 10:22 ο δε στυγνάσας επι τω λόγῳ ἅψηλθεν λυποῦμενος, ἣν γὰρ ἔχων κτήματα πολλά.

22But he with face aghast170 because of this word, went away regretting, for he was owner of much property.

Mk 10:23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οί τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθοῦσιν.

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.”

Mk 10:24 ο δε μαθητὰς ἐθαμβοῦντο ἐπί τοῖς λόγοις αὐτοῦ. ο δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολον ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

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.”

Mk 10:25 εὐκοπώτερον ἔστιν κάμηλον διά τρυμαλίας ραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25It is easier for a camel172 to go through the eye of a needle than for a rich person to enter into the kingdom of God.”

Mk 10:26 οι δὲ περίσσως ἔξεπλησσόντο λέγοντες πρὸς ἑαυτοῦ, Καὶ τίς δύναται σωθῆναι;

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

Mk 10:27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον ἀλλ’ οὐ παρὰ θεῷ, πάντα γὰρ δύνατα173 παρὰ τῷ θεῷ.

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

Mk 10:28 Ἡρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἡδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.

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

Mk 10:29 ἔφη ὁ Ἰησοῦς, Ἄμην λέγω ὑμῖν, οὐδεὶς ἔστιν ὡς ἀφήκην οἰκίαν ἢ ἀδέλφους ἢ ἀδελφάς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἄγρους ἐνέκεν ἐμοί καὶ ἐνέκεν τοῦ εὐαγγελίου,

29Jesus said, ”Truly I tell you, there is no one who has left house or brothers or sisters or mother or father174 or children or fields for my sake and for the cause of the good news,

Mk 10:30 εἶναι καὶ λάβῃ ἐκατονταπλασίαν νῦν εν τω καιρω τουτω οἰκίας καὶ ἀδελφῶς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἄγρους μετά διωγμόν, καὶ εν τω αἰῶνι του ερχομένου ζωῆς αἰώνιον.

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.

Mk 10:31 πολλοὶ δὲ ἐσονται πρώτοι ἐσοχατοι καὶ οἱ ἐσοχατοι175 πρώτοι.

31But many first ones will be last, and the last ones first.”

170 Or perhaps also, “he with face downcast...”
171 txt estin K B it4 cop4 sbl th ecm § estin plousion (but pl. after eiselen) W § or ta charmata exontes ita § estin ton pseousthas ep to charmon D ite4 dL4 v. 24 after v. 25) Q § estin ton pseousthas ep to charmon A C E N S 0233 M itaur.f.1q vg syr p h copqrs arm eth geo Clem (Diatess) TR RP lac P46 L P. Matt and Lk do not contain Mk 10:24.
172 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. "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.
173 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. "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.
174 txt dounata K B W SBL TH ECM § dounaton D § dounata estin A E N S Φ TR RP lac P46 L P.
175 txt or oi esochoi B C E S Φ copqrs TR SBL TH ECM [oi] § esochoi Ν A D L N W 0233 arm Bas RP lac P45 P.
Jesus Again Predicts His Death

Mk 10:32 Ἡ σαυν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἤν προάγων αὐτοῦς ὁ Ἱσσοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβόν τόλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τά μέλλοντα αὐτῷ συμβαίνειν,

32 And they were on the road, going up to Jerusalem, and Jesus was going on ahead of them; and they were stunned, and followed behind fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mk 10:33 ὁ δὲ Ἰσσοῦς ἀναβαίνων εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἄνθρωπον παραδοθήσεται τοῖς ἀρχαγγέλοις καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν βανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

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.

Mk 10:34 καὶ ἐμπαίζοντες αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

34 And 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

Mk 10:35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδεᾶου λέγοντες αὐτῷ, Διδάσκαλε, θέλωμεν ἵνα ὁ εἶναι ἀπιστήσωμεν σε ποιήσης ἡμῖν.

35 And 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."

Mk 10:36 δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιήσω ὑμῖν;

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

Mk 10:37 οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἰς αὐς ἐκ δεξιῶν καὶ εἰς ἐκ δεξιῶν καθίσωμεν ἐν τῇ δόξῃ σου.

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

Mk 10:38 οἱ δὲ Ἰσσοῦς εἶπον αὐτοῖς, Ὡκ νῦν ἀπείθεσθε. δύνασθε πεῖν τὸ ποτήριον οὗ ἐγὼ πίνω, ἢ τὸ βάπτισμα οὗ ἐγὼ βαπτίζωμαι βαπτίσθη; 39 And 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?”

Mk 10:39 οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα, ὁ δὲ Ἰσσοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὅ εἰ ἐγὼ πίνω πέσεθε καὶ τὸ βάπτισμα οὗ ἐγὼ βαπτίζωμαι βαπτίσθησε.

39 And they said to him, "We are able.” And Jesus said to them, "The cup which I drink you will drink, and the baptism I am baptized you will be baptized."

176 1032a 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.

177 1032b txt ἐθαμβοῦντο καὶ ἀκολουθοῦντες αὐτοὺς ἔστησαν τῇ πόλει Ἰερουσαλήμ, νῦν ἐποίησεν τό ποτήριον οὗ ἐγὼ πίνω, καὶ τὸ βάπτισμα οὗ ἐγὼ βαπτίζωμαι βαπτίσθησε.

178 1035 txt 1) θελεῖς ἐλθεῖν συνεργεῖται μεταβολή του πλήθους ένδυσιμος εἰς τοὺς διάδοχους έκ τῆς προσωπικής καθήμενος προτείνει ἐν τῇ προσωπικής μελέτης αὐτοῦ καὶ τοῦ πολιτικοῦ πλήθους. This variant needs more attention than it has received.

178 1035b txt ἕνα το ένα ἄνθρωπον εἰς ποιήσῃς ἤμοι B c L SBL TH ECM ἕνα το ἅν το ἁπτομένον εἰς ποιήσῃς ἤμοι C* ἕνα το ἅν το ἁπτόμενον εἰς ποιήσῃς ἤμοι N Σ εν το ἁπτομένον ἄνθρωπον ἤμοι W Δ εν το ἁπτόμενον ἄνθρωπον C* ἔβαμβατο καὶ τοὶ ἀκολουθοῦντες τοῦ ἔβαμβατο καὶ τοὶ ἀκολουθοῦντες 579 ἔβαμβατο D K 0233 1128 61 157 700 788 It. b ἐν τῇ Π. This variant needs more attention than it has received.

178 1035c txt ἕνα το ένα ἄνθρωπον εἰς ποιήσῃς ἤμοι E 0233 TR RP ἕνα το ένα ἄνθρωπον εἰς ποιήσῃς ἤμοι Κ* A ἔβαμβατο καὶ τοὶ ἀκολουθοῦντες τοῦ ἔβαμβατο καὶ τοὶ ἀκολουθοῦντες 579 ἔβαμβατο D K 0233 1128 61 157 700 788 It. b ἐν τῇ Π. This variant needs more attention than it has received.
An Obnoxious Beggar Gets His Wish

Mk 10:46 ἐκρούνεται εἰς Ἱεριχώ, καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ ὑιός Τιμαίου Βαρτυμίας τυφλὸς ἐκθάτη παρὰ τὴν ὀδὸν προσαίτων.

46And they came 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.

Mk 10:47 καὶ ἀκούσας ὁ Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἥραξαν κραζέων καὶ λέγειν, Υἱὸς Παρθένου, ἔλεησόν με.

47And hearing that it is Jesus the Nazarene, he began to shout, and say, “Jesus, Son of David, have mercy on me!”

Mk 10:48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σωθήσονται ἐκ μᾶλλον ἔκραζεν, ὁ Ἱησοῦς, ἔλεησόν με.

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

Mk 10:49 καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ. Θάρσει. ἔγειρε. φωνεῖ ὑμῖν.

49Jesus stopped and said, “Call him.” So they call the blind man, saying to him, ”Take heart! Get up! He’s calling you!”

Mk 10:50 ὁ δὲ ἀποβαλὼν τὸ ἵματον αὐτοῦ ἀναπηδήσας ἠλθὲν πρὸς τὸν Ἰησοῦν.

50So throwing his cloak aside, he jumped up and came to Jesus.

Mk 10:51 καὶ ἀποκριθεὶς αὐτῶ. ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββονί, ἵνα ἀναβλέψῃ.

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.”

Mk 10:52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε, ἡ πίστις σου σέωσκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθη αὐτῷ ἐν τῇ ὅδε.

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

Mk 11:1 Καὶ ὃς ἐγγίζοντο εἰς Ἱερουσαλήμ εἰς Βηθαφεγή καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἑλαίων, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

179 For the text in Mark 10:41, see Matthew 20:23.

180 For the text in Mark 10:47, see Matthew 20:20.
And when they had come close to Jerusalem, to Bethphage and Bethany on the Mount of Olives, he sends two of his disciples, Mk 11:2 καὶ λέγει αὐτοῖς, ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμών, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδὲς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.

And tells them, "Go into the village ahead of you, and just as you enter it you will find a colt" tied, upon which no one has ever yet sat. Untie it and bring it. Mk 11:3 καὶ ἔαν τις ὑμῖν εἶπῃ, Τί ποιεῖτε τοῦτο; εἴπατε ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὄδε.

And if anyone says to you, "Why are you doing that?" say, 'The Lord needs it and is sending it back here shortly.'

And they are untying it. Mk 11:4 καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἐξω ἐπὶ τοῦ ἀμφιθέα, καὶ λύσων αὐτὸν.

And they went, and found a colt tied at a doorway, outside in the street. And they are untying it. Mk 11:5 καὶ τινὲς τῶν ἑκεί ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;

And some people standing there said to them, "What are you doing untying the colt?"

And they said to them as Jesus said, and they allowed them. Mk 11:6 οἱ δὲ εἴπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφίκαν αὐτοὺς.

And they said to them as Jesus said, and they allowed them. Mk 11:7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν.

And they bring the colt to Jesus, and they cloaked on it, and he sat on it. Mk 11:8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν ὄδον, ἀλλοὶ δὲ σιτιδάς κόψαντες ἐκ τῶν ἄγρων.

And many people spread their cloaks on the road, and others, fronds cut from the fields.

And if anyone says to you, "What are you doing untying the colt?"

And those proceeding ahead of him, and those following after, were shouting: "Hosha na! Blessed is he who comes in the name of the Lord!"

Mk 11:10 Εὐλογημένη ἡ ἔρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· Ὕσανα ἐν τοῖς υἱοίσι.

"Blessed is the coming kingdom of our father David! Hosha na in the highest!"

Mk 11:11 καὶ εἰσήλθεν εἰς Ἴεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλέψαμεν πάντα, ὡφίας ἡδη οὐσὶς τῆς ὑρας, ἐξῆλθεν εἰς Βεθανίαν μετὰ τῶν δώδεκα.

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181 11:2 πῶλος - πόλος, 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.

182 113 txt παλιν (back or again) N B C D L it4 copa eth Or2/4 SBL TH ECM= omit A C2 E W Σ Φ Μ laur,b,e,f,i,k,l,q vg syr,h,p,hps arm geo Or2/4 TR RP ECM= lac P= P N P 0233. The witnesses containing παλιν have it in various places or word sequences.

183 118 txt κόψαντες εκ τῶν άγρων N B L (syrh= copa) Or SBL TH ECM ekoptov εκ τῶν άγρων C ekoptov εκ τῶν δέντρων και εστρωνουν εν τη οδω N Σ ekoptov εκ τῶν δέντρων και εστρωνουν την οδον D ekoptov εκ τῶν δέντρων και εστρωνουν εις την οδον A E Φ Μ lat syrP,h (copbpat) TR RP omit lac P= P 0233

Obviously, "branches" does not mean thick wood, which would be obstacles. Straw or rushes or fronds or leaves is meant. A σιτις 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 read 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.

184 119a ὡσανα - Aramaic ὥσα γνα', similar to the Hebrew ὥσα γνα', an expression reminiscent of the ὡσα γνα' 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 ὡσα γνα', oosan δε - ὡσα γνα', soson δε, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally come, and deliver them from the Romans and set up the kingdom of David.

185 119b Psalm 118:26

186 1110 txt βασιλεία του πατρος N B C D L W lat syrP,h eth TR RP lac P= 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.
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**

Mk 11:12 Καὶ τῇ ἡμέρᾳ ἀπεωρίων ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

12And the next day as they were on their way from Bethany, he was hungry.

Mk 11:13 καὶ ἰδὼν σκηνὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἠλθὲν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα: ἦ γὰρ καρπὸς οὐκ ἦν σκηνῆς.

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.)

Mk 11:14 καὶ ἀποκρίθησις εἶπεν αὐτῇ, Ἡμεῖς οἱ εἰς τὸν αἰώνα ἐκ σοῦ μηδὲς καρπὸν φάγοι, καὶ ἦκουν οἱ μαθηταὶ αὐτοῦ.

14And in response he said to it, "May no one ever eat fruit from you again." And his disciples heard.

Mk 11:15 Καὶ ἔρχονται εἰς Ἰεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἠρέτας ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοραζόντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς κατέστρεφεν,

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.

Mk 11:16 καὶ οὐκ ἦρεν ἵνα τις διενέχῃ σκέδος διὰ τοῦ ἱεροῦ.

16and he did not allow anyone to carry stuff through the temple courts.

Mk 11:17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, ὦ γέγραπται ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθῆσαι πᾶσιν τοῖς ἐθνεσιν; ὑμεῖς δὲ πεποίηται αὐτὸν σπήλαιον λήστῶν.

17And he started teaching, and said to them, "Is it not written: " My house will be called a house of prayer for all nations? But you have made it 'a den of robbers.' "

Mk 11:18 καὶ ἦκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἔζητον πῶς αὐτὸν ἀπολέσωσιν ἐφοβοῦντο γὰρ αὐτόν, πάς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

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 during his teaching.

**The Withered Fig Tree**

Mk 11:19 Καὶ ὅταν ὁ ψέῳ ἐγένετο, ἐξεπορεύοντο ἐξω τῆς πόλεως.

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

Mk 11:20 Καὶ παραπορεούμενοι προὶ εἶδον τὴν σκηνὴν ἐξηραμμένην ἐκ ρίζων.

20And early, as they were traveling along, they saw the fig tree, withered from the roots.

Mk 11:21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτοῖς, Ἡρῴβη, ἵδε ἡ σκηνὴ ἣν κατηράσω ἐξήρανται.

21And reminded, Peter says to him, "Rabbi, look! The fig tree you cursed has withered."

Mk 11:22 καὶ ἀποκρίθησις ὁ Ἰησοῦς λέγει αὐτοῖς, Εἴ ἔχετε πίστιν θεοῦ,

22And in response Jesus says to them, "Have faith in God.

Mk 11:23 ἀμὴν λέγω ὑμῖν ὅτι δὲ ἐν εἴπῃ τῷ δρει τούτῳ, Ἀρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακρίθη ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ.

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116 σκέδος: 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 σκέδος which is the same word as here in Mark 11:16.

117 Isaiah 56:7

117b Jeremiah 7:11

118 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.
The Authorities Question Jesus’ Authority

Mk 11:27 Kai ἔρχονται πάλιν εἰς Ἰεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτῶν ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

28And 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, Mk 11:28 and ἐλεγον αὐτῷ, Ἕν ποια ἐξουσία ταῦτα ποιεῖς; ἡ τίς οἱ ἐδωκεν τὴν ἐξουσίαν ταῦτην ἵνα ταῦτα ποιήση.

29And they were saying to him, "By what authority are you doing these things? Or, who gave you this authority, that you may do these things?"

Mk 11:29 ὃ δὲ Ἰσοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἔνα λόγον, καὶ ἀποκρίθητε μοὶ, καὶ ἔρω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶν.

30And 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.

Mk 11:30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων; ἀποκρίθητε μοὶ.

31John’s baptism — was it from heaven, or from human beings? Answer me."

Mk 11:31 καὶ διελογίζοντο πρὸς ἐαυτούς λέγοντες, Ἑὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί οὖν ὑμῖν ἐπιστεύσατε αὐτῶ;

32And they were discussing it among themselves, as follows: "If we say, 'From heaven,' he will say, 'Then why didn't you believe him?"

Mk 11:32 ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; - ἐφοβοῦτο τὸν χῆλον, ἀπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

33On 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.)

Mk 11:33 καὶ ἀποκρίθητες τῷ Ἰσοὺο λέγουσιν, Οὐκ οἴδαμεν. καὶ ὁ Ἰσοῦο λέγει αὐτοῖς, Οὐδὲ ἔγω λέγω ὑμῖν ἐν ποία ἐξουσία ταῦτα ποιῶ.

34And 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

Mk 12:1 And 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.

Mk 12:2 And 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.

Mk 12:3 And laurel the tenants, that he might be paid by the tenants out of the fruit of the vineyard.

Mk 12:4 Then again he sent a servant to the tenants, that they would be willing to pay him out of the fruit of the vineyard. And they beat him and sent him away empty-handed.

Mk 12:5 Yet another he sent, and that one they killed. And he sent many others; some they beat, some they killed.

Mk 12:6 One alone he still had, a beloved son. Finally, him he sent to them, saying, 'They will respect my son.'

Mk 12:7 But those tenants said among themselves, 'This is the heir. Come, let us kill him, and let us give the vineyard to others.'

Mk 12:8 And taking him, they killed him, and cast him outside the vineyard.

Mk 12:9 Then came the owner of the vineyard and said to the farmers, 'Did you know who this is? He is the beloved son of the owner of the vineyard.

Mk 12:10 What then will the owner of the vineyard do? He will come and kill the tenants, and he will give the vineyard to others.

Mk 12:11 Have you not read this scripture: 'A stone which the builders rejected, this one has become the chief cornerstone; from the Lord this came about, and it is marvelous in our eyes.'

196 The Greek phrase here for "Come, let us kill him," δεινοκτισαν αυτων, 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—Mannaes 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.

197 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.
Mk 12:12 Καὶ ἐξήτον αὐτὸν κρατήσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

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

Mk 12:13 Καὶ ἀποστελλοῦσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρώδιαν ὅν ἦν αὐτὸν ἀγρεύσωσιν λόγῳ.

13And they send some of the Pharisees and Herodians, in order to trap him in a saying.

Mk 12:14 καὶ ἐλήθσαν λέγουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἡλιθής εἰ καὶ οὐ μέλει οἱ περὶ οὐδενὸς, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἠλπεῖσθαι τὴν ὀνόμα τοῦ θεοῦ διδασκεῖς. Εἶδεν δὲναι κήνουν Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

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 pay the tribute to Caesar, or not? Should we pay, or should we not pay?"

Mk 12:15 ὁ δὲ εἶπεν αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετε μοι δηνάριον ἤν οἶο.

15But he, perceiving their hypocrisy, said to them, "Why are you testing me? Bring me a denarius, so that I may look at it."

Mk 12:16 οἱ δὲ ἤγεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκών αὐτῆ καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ, Καίσαρα.

16And they brought one. And he says to them, "Whose image is this, and inscription?" They say to him, "Caesar's."

Mk 12:17 οἱ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρα ἀπόδοτε Καίσαρι καὶ τό τοι θεοῦ τῷ θεῷ καὶ ἐξεθαύμαζον ἐπ’ αὐτῷ.

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

Mk 12:18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οὕτως λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες;

18Then some Sadducees come up to him (Sadducees say there is no resurrection), and they questioned him as follows:

Mk 12:19 Διδάσκαλε, Μωύσης ἔγραψεν ἡμῖν ὅτι ἐὰν τίνος ἄδελφος ἀποθάνῃ καὶ καταλήπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνόν, ἴνα λάβῃ ὁ ἄδελφος αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἄδελφῳ αὐτοῦ.

19Teacher, 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 woman and raise up descendants for his brother.

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202 The verb here is δἰδωμί, '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.'

203 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 capitatio. 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 'vexigal.'" 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.

204 129a lexical γυναῖκα and ἡ 99 N B C L W (it); SBL TH ECM ʞ γυναίκα αὐτοῦ καὶ A D E Σ Φ 44 lat syr.; TR RP ʞ lac N P 0233. The omission of αὐτοῦ can be easily explained as a scribal oversight in view of how many other times the word αὐτοῦ appears in the context. I can also imagine an editor deliberately omitting the αὐτοῦ because then the reader might think "his wife" means the surviving man's own wife.
Mark 12:20: And the first took a wife, and dying, left no descendant. And the second one took her, and he died, leaving no descendant. It was the same with the third.

In fact, all seven left no descendant. Last of all, the woman also died.

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

Jesus said to them, "Is this not the reason you are mistaken, that you know neither the scriptures nor the power of God?"

Mk 12:25: But if not the dead 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'?

Now 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?"  

He is not the God of dead people, but of living. You are badly mistaken!"

The Weightiest Commandment

Mark 12:28: And he said to them, "Why do you take the commandment of God away from the people, and put upon them a burden heavy to be borne, which is not in the law?"

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.

12:26: 'Now 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?"

He is not the God of dead people, but of living. You are badly mistaken!"
28 And 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?"

Mk 12:29 ἀπεκρίθη ὁ Ἰησοῦς ὑμῖν ἑτερον ὑμᾶς τις ἑπτάννυμι ἀπὸ τῆς ἑτερον ἑπτάννυμι. "Ἄκουε, Ἰσραήλ, κύριος ὁ θεός ἡμῶν κύριος εἰς ἑστίν,

29 Jesus answered, 'Primary is this: 'Hear, O Israel, Yahweh is our God, Yahweh alone.'"  
Mk 12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου εἰς ὅλης τῆς καρδίας σου καὶ εἰς ὅλης τῆς ψυχῆς σου καὶ εἰς ὅλης τῆς δυναστείας σου καὶ εἰς ὅλης τῆς ἱσχύος σου.

30 And you shall love Yahweh your God with all your heart, and with all your soul, and with all your mind, and with all your strength."  
Mk 12:31 δευτέρα ἀντίθετα ἀπεκρίθη ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν. μαζί ἐν τοῖς άλλοις ἐντολή οὐκ ἑστίν.

31 Secondmost is this:  
Mk 12:32 ἔνας ὁ θεός ὁ γεγομενος, Καλός, διδάσκαλος, ἐπὶ ἀληθείας ἐπέδωσε οὗτος ὁ θεός τό δικαίον ἐπί ὁλοκαυτώματα καὶ ὑποστάσεων.  

32 And 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;"  
Mk 12:33 καὶ τὸ ἀγαπάντα αὐτὸν εἰς ὅλης τῆς καρδίας καὶ εἰς ὅλης τῆς συνεδρείας καὶ εἰς ὅλης τῆς ἱσχύος καὶ τὸ ἀγαπάντα τὸν πλησίον ως ἑαυτόν περισοτέρων ἑστίν πάντων τῶν ὁλοκαυτώματων καὶ θυσιῶν.

33 and to love him with all your heart, all your intelligence, and all your strength, and to love your neighbor as yourself, is more important than all the burnt offerings and sacrifices."

Mk 12:34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχθεῖ ἀπεκρίθη ἐπειδή αὐτῷ, ὦ μακράν εἴ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμη ἑαυτόν ἐπερωτήσει.

34 And Jesus, having seen him, 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?
Mk 12:35 Καὶ ἀποκρίθησεν ὁ Ἰησοῦς ἔλεγεν διδάσκον τοῖς Ιερών, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστός υἱὸς Δαυίδ ἑστίν;
35And continuing to teach in the temple, Jesus said, "How do the Torah scholars say that the Messiah is the Son of David?
Mk 12:36 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν220 ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἔως ἃν θῶ τοὺς ἑχθρούς σου ὑποκάτω τῶν ποδῶν σου.

36David himself said, by the Holy Spirit," Yahweh221 said to my Lord: "Sit at my right hand until I put your enemies under222 your feet." 223
Mk 12:37 αὐτὸς Δαῦиде λέγει αὐτῶν κύριον, καὶ πάντες αὐτοῦ ἔστιν υἱός; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

37David himself calls him 'Lord,' so how is he his son?224 And the large crowd was listening to him with delight.

Jesus Denounces the Torah Scholars
Mk 12:38 Καὶ ἐν τῇ δίδαξῃ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἄγοραῖς

38Also in his teaching he was saying, "Look warily at the Torah scholars, those loving to walk around in robes, greetings in the marketplaces,
Mk 12:39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλίσιας ἐν τοῖς δείπνοις;

39and chief seats in the synagogues, and places of honor at banquets;
Mk 12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χρηῶν καὶ προφασάται μακρὰ προσευχόμενοι, οὕτωι λήμφονται περισσότερον κρίμα.

40who eat up225 the houses of widows, and for a front, make lengthy prayers. These will receive extra damnation."

The Widow’s Offering
Mk 12:41 Καὶ καθίασας κατέναντι τοῦ γαζοφυλακίου ἐθέωρε πῶς ὁ ὄχλος βάλλει χαλκόν εἰς τὸ γαζοφυλάκιον καὶ πολλοί πλούσιοι ἔβαλλον πολλά.

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.

220 12:36a btx λέγει A D E F 0233 RP // εἶπεν B L W Σ 087 TR SBL ECM // lac V N P. The versions are not definitive witnesses for this variant, since they could have rendered the present tense λέγει like English translations do today, as an "historical present."

221 12:36b Εἶπεν ὁ κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נְאֻם יְהוָָּה לָּאדֹנִֹי of Psalm 110:1. In this verse, both the Tetragrammaton יְהוָָּה (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: נְאֻם יְהוָָּה יְהוָָּה | לָּאדֹנִֹי לָּאדֹנִֹי.

222 12:36c btx υποκάτω (Mt 22:44) B D Υ 0233 syr co pa ψ υποποίησιν (Ps 109:1 LXX; Lk 20:43; Ac 2:34) Ν A E L Σ Φ 087 M latt syr P, h, p, al arm eth Hilary TR RP TH // lac V N P

223 12:36d Psalm 110:1

224 That is, "My lord."

225 12:40 κατεσθίω - kathēstíō, 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, κατεσθίω 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 repossess 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.
Mk 12:42 καὶ ἐλθοῦσα μία χήρα πτωχή ἔβαλεν λεπτὰ δύο, ὦ ἐστίν κοδράντης.

42 And when one poor widow came, she put in two lepta (which is equivalent to one quarter of a penny).

Mk 12:43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ἐίπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

43 And 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.

Mk 12:44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῦ ἔβαλον, αὕτη δὲ ἐκ τῆς ύποτρίχους αὐτῆς πάντα δόσα ἐίχεν ἔβαλεν, ὄλον τὸν βίον αὐτῆς.

44 For 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."

Chapter 13

Signs of the Times

Mk 13:1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἰδε ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαί.

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

Mk 13:2 καὶ ὁ Ἱσοὺς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὦδε λίθος ἐπὶ λίθον ὡς οὐ μὴ καταλύῃ.

2 And Jesus said to him, "See all these great buildings? By no means will there be left here a stone upon a stone226 that will not be thrown down."

Mk 13:3 Καὶ καθημένου αὐτοῦ ἐξε τοῦ ὄρος τῶν Ἑλαίων κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,

3 And as he was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,

Mk 13:4 Εἶπον ὡς πάντες ταῦτα ἔσται, καὶ τι τὸ σημεῖον ὅτι μέλλῃ ταύτα συντελεῖσθαι πάντα.

4 "Tell us, when will these things be, and what will be the sign that they are all about to be accomplished?"

Mk 13:5 δὲ ὁ Ἱσοὺς ὑπεάτε Λέγειν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ·

5 And Jesus proceeded to tell them, "See that no one misleads you.

Mk 13:6 πολλοὶ ἐλεύονται ἐπὶ τῷ ὄνομα τοῦ λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

6 Many will come in my name, saying, 'I am He,' and they will deceive many.

Mk 13:7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκούσητε πολέμων, μὴ ἥρεσίσθητε· δεῖ γενέσθαι, ἀλλ’ οὔπω τὸ τέλος.

7 But when you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is not yet.

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226 13:2 L Text ὥσις λίθος ἐπὶ λίθον (see Mt 24:2) K B G L U W Δ Ψ Ἄ Φ Synopsis * cf[A] rsU with * compared by arm (with several suggestions by Poly)vid SBL TH ECM ὥσις λίθος επὶ λίθῳ D Π pm ἐπὶ λίθων Μ X ΕΠ K P ἐπὶ ἱερὸς λαπίς super lapidem in[ ][ ][ ][ ][ ] Cyprus ἐπὶ λίθῳ (see Lk 21:6) A E F H Κ Φ pm ו, ג, ה vfg TR RP lac A C N P 0233
Mk 13:8 ἐγερθῆται γὰρ ἐθνὸς ἔτ' ἐθνὸς καὶ βασιλεία ἐπὶ βασιλείαν, ἐσονται σεισμοὶ κατὰ τόπους, ἐσονται λιμοὶ ἀρχὴ ὀδύνων ταῦτα.

8Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places, there will be famines.227 These are the beginning of birth pains.

Mk 13:9 βλέπετε δὲ ὑμεῖς ἐαυτούς; παραδώσουσιν ὑμᾶς228 εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσωσθε καὶ ἐπὶ ἡγεμόνιον καὶ βασιλέων σταθήσεσθε ένεκεν ἐμοῦ εἰς μαρτύριον αὐτῶς.

9But you, you see yourselves. They will deliver you over to courts, and you will be beaten in synagogues, and you will be stood before governors and kings, for my sake, to be a witness to them.

Mk 13:10 καὶ εἰς πάντα τὰ ἐθνή πρῶτον δεί κηρυχθήναι τὸ εὐαγγέλιον.

10Indeed the gospel must first be preached to all nations.

Mk 13:11 καὶ ὅταν ἰδοὺ ἡ ἀβασιλεία οἱ ἀνθρώποι ἐπὶ αὐτὸν καὶ πατήρ τέκνων, καὶ ἐπαναστήσεται τέκνα ἐπὶ γονέων καὶ γονεῖς καὶ βανατώσουσιν αὐτούς;

11And 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.

Mk 13:12 καὶ ἔσονται λιμοὶ ὑπὸ πάντων διὰ τὸ ὅνομά μου, ὃ δὲ υπομείνας εἰς τέλος ὅτος σωθήσεται.

12And you will be hated by all because of me. But the person remaining to the end, that one will be saved.221

Mk 13:14 Ὅταν δὲ ἰδεῖ τὸ βόσκον ἡ τῆς ἐρήμωσες ἑστηκότα, ὅπου οὐ δεί, ὃ ἀναγινώσκως νοεῖτω, τότε οἱ ἐν τῇ οὐδαίᾳ φευγώσαι εἰς τὰ ὅρη.

14“But when you see the abomination of desolation standing where it224 should not, (Reader, understand),225 then the ones in Judea should flee to the mountains, Mk 13:15 ὃ δὲ236 ἐπὶ τοῦ χώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσέλθῃ ἀραί τι ἐκ τῆς οἰκίας αὐτοῦ,"
15 and the one on the rooftop should not come down into the house237 nor go inside to get something from his house,

16 and the one in the field should not turn back to get his coat.

Mk 13:16 καὶ ὁ ἐκ τοῦ ἀγροῦ μὴ ἔπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

Mk 13:17 οῦσι δὲ ταῖς ἐν γαστρί ἔχοσάς καὶ ταῖς θηλαξούσας ἐν ἐκείναις ταῖς ἡμέρας.

Mk 13:17 ὡς τὰς ἡμέρας τὰς ἑκάστην, ὁτιὸς ἔχει, καὶ οὐκ ἐπιστρέψει αὐτός αὐτοῦ.

17 And alas for the ones who are pregnant, and the ones giving milk during those days!

Mk 13:18 προσεύχοντες δὲ ἴνα μὴ γέννηται.

18 And pray that it not happen in winter.

Mk 13:19 ἐσονται γὰρ αἱ ἡμέραι ἑκεῖναι ὀλίψις οὐκ ἂν γέγονεν τοιαύτη ἀπ’ ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς ἐκς τοῦ νῦν καὶ οὐ μὴ γένηται.

For those will be days of suffering, such that has not happened from the beginning of creation when238 God created until now, nor ever will again.

Mk 13:20 καὶ εἰ μὴ ἐκολοβώσειν κύριος τὰς ἡμέρας, οὐκ ἂν ἔσωθη πᾶσας σάρξ, ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὕς ἔξελέσατο ἐκολοβώσειν τὰς ἡμέρας.

And 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.239

Mk 13:21 καὶ τότε ἔαν τις ὑμῖν ἔπιπτῃ, ἵδε ὦδε ὁ χριστὸς, ἢ ἰδοὺ, ἕκει, μὴ πιστεύετε.

21 And at that time, if anyone says to you, 'Look, here is the Messiah!' or, 'Look, there!' do not believe it.

Mk 13:22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεία καὶ τέρατα πρὸς τὸ ἀποπλανάν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

For false Messiahs and false prophets will appear, and they will do signs and miracles, trying to deceive, if possible, the elect.240

Mk 13:23 ὑμεῖς δὲ βλέπετε· προεἰρήκαμεν ὑμῖν πάντα.

23 But you, you be watchful!241 I have told you everything ahead of time.

Mk 13:24 ἀλλὰ ἐν ἑκεῖναις ταῖς ἡμέραις μετὰ τὴν θλίψαν ἑκείνην ὁ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.

24 "But in those days, after that suffering," the sun will be darkened, and the moon will not give its light,

Mk 13:25 καὶ οἱ ἀστέρες ἐσονται ἐκ τοῦ οὐρανοῦ πτιπτόντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

25 and the stars will be falling from the sky, and the forces242 in space will be shaken.243

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237 13:15b τὸν καταβατῶν εἰς τὴν οἰκίαν A D E W Σ F Θ 0333 Πιντάτθ TR RP / καταβατῶν ὧν L Syr Cop SBL TH ECM / omit εἰς τὴν οἰκίαν μηδὲ εἰσελθατων ὃ (lit. καταβατῶν- εἰσελθατων) / lac Π 465 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 μηδὲ 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, μηδὲ 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 anything 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 anything from his house." Some other commentators think that the phrase εἰς τὴν οἰκίαν was eliminated by editors as redundant, in view of the εἰς την εκτισεν ο θεος 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.

238 13:19 τὸν ὥς A C E W Σ F 0333 commod TR RP / omit τὴν εκτισεν ο θεος D it / lac Π 465 N P

239 13:20 This word in the Greek for "made short" is κολβόω - 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.

240 13:22 τὸν καταβατῶν εἰς τὴν οἰκίαν A D E W Σ F 0333 lat syr cop arm eth TR RP ECM / lac Π 465 N P.

241 13:23 τὸν καταβατῶν εἰς τὴν οἰκίαν A D E W Σ F 0333 lat syr cop arm eth TR RP ECM / lac Π 465 N P

242 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
Mk 13:26 καὶ τότε ὁ θυρῶμα ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

26And at that time they will see the Son of Man coming in the clouds, with great power and glory.

Mk 13:27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἔπιστευζε τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἀκροῦ ὑσταν.

27And at that time he will send forth the angels, 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.

Mk 13:28 Ἀπὸ δὲ τῆς σεικῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπάλος γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἄγγει τὸ θέρος ἔστιν.

28Now 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.

Mk 13:29 οὕτως καὶ ὑμεῖς, ὅταν ἰδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἄγγει ἐστὶν ἐπὶ θύραις.

29And likewise you, when you see these things happening, you know that it is near, right at the door.

Mk 13:30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρελθῇ ἡ γενέα αὐτῆς μέχρις ὁ ταῦτα πάντα γένηται.

30Truly I tell you: by no means will this age pass away before all these things have happened.

Mk 13:31 ὁ ὑστανός καὶ ἡ γη παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

31Sky and earth will pass away, but my words will certainly not pass away.

**No One Knows the Day or Hour**

Mk 13:32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὡρας οὐδεὶς οἶδεν, οὔτε οἱ ἄγγελοι ἐν ὑστανῷ οὐδὲ ὁ ὑμῖ, εἰ μὴ ὁ πατὴρ.

32But as to that day or that hour, no one knows, not even the angels in heaven, not even the Son, but only the Father.

Mk 13:33 βλέπετε ἀγρυπνεῖτε· οὗ ὁδητε γὰρ πότε ὁ καιρὸς ἔστιν.

33Watch, be alert, for you do not know when the time is.

Mk 13:34 ὡς ἀνθρώπος ἀπόδημος ἀφεῖς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δουλοῖς αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἐργὸν αὐτοῦ, καὶ τῷ θυρωρῳ ἐνετειλατὸ ἕνα γρηγορῆ.

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.

Mk 13:35 γηροτείτε οὖν, οὗ ὁδητε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἡ ὁψή ἢ μεσονύκτιον ἢ ἀλεξοροφωνίας ἢ πρωι.

35Thus you must keep watch, for you do not know when the lord of the house is coming, whether in the evening, or at midnight, or when the rooster crows, or at dawn.

*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.*
No good if he comes suddenly, and finds you sleeping.
Mk 13:37 δὲ ὑμῖν λέγω, πάσιν λέγω, γρηγορεῖτε.

And what I am saying to you, I am saying to all: 'Keep watch!'

Chapter 14

Mary Anoints Jesus at Bethany

Mk 14:1 Ὅν δὲ τὸ πᾶσα καὶ τὰ ἄξια μετὰ δύο ἡμέρας, καὶ ἐξήτην οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν;

1 And 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.

Mk 14:2 ἔλεγον γὰρ, Μὴ ἐν τῇ ἐορτῇ, μήποτε ἔσται θώρυκς τοῦ λαοῦ.

2 For they were saying, "Not in the festival, or there will be a riot of the people."

Mk 14:3 Καὶ ὁ άντωνος αὐτοῦ ἐν ἠβαπτίσῃ ἐν τῇ οἴκῳ Σιμόνων τοῦ λεπροῦ κατακειμένου αὐτοῦ ἠλθεν γιννὴ ἐχουσα ἀλάβαστρον μύρον νάρδου πολυτελος συντρίμασα την ἀλάβαστρον κατέχεαν αὐτοῦ τῆς κεφαλῆς.  

3 And 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.

Mk 14:4 ἦσαν δὲ τίνες ἀγανακτούντες πρὸς ἑαυτούς. Εἰς τὴν ἡ ἀπόλεια αὐτῆ τοῦ μύρου γέγονεν;

4 But there were some who were saying indignantly to themselves, "Why has this waste of perfume occurred?

Mk 14:5 ἦδυνατο γὰρ τούτο τὸ μύρον πραθήναι ἐπάνω διναρίων τριακοσίων καὶ δοθήναι τοῖς πτωχοῖς· καὶ ἐνεβριμώντω αὐτή.

5 For this perfume could have sold for over three hundred denarii and given to the poor." And they were scolding her.

Mk 14:6 ὁ δὲ Ἡσυχὸς εἶπεν, Ἀφετε αὐτήν· τῇ αὐτῆ κόπον παρέχετε; καλὸν ἔργον ἤργασα ἐν ἐμοί.

6 But Jesus said, "Leave her alone. Why are you causing her hardship? She has performed a good work with me.

Mk 14:7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὑρίσκειτε, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

7 For the poor you always have with you, and you can do well with them whenever you want, but me you do not always have.

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250 13:35 txt η οφει η μεσονυκτικον Κ B C L SBL TH ECM // οφει η μεσονυκτικον W // οφει η μεσονυκτικον 0233 // οφει η μεσονυκτικον A D E F Π 013 TR RP // lac 45 N P
251 14:2 txt γαρ Κ B C D L ita 13 14 vg syr phe SBL TH ECM // δε A C E W Ψ Φ 0103 0233 syr phe arm eth TR RP // lac 45 N P
252 14:3 txt αυτου της κεφαλης Κ B C L W SBL TH ECM // επι της κεφαλης αυτου δ laT (Matt.) // αυτου κατα της κεφαλης Α E  Σ Φ 0103 Μ itk TR RP // lac 45 N P 0233
253 14:5 A single denarius was the usual daily wage for a laborer, so 300 denarii would be worth about a year’s wages.
254 14:6 txt εν εμοι rel. 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.
255 14:7a Deuteronomy 15:11
256 14:7b txt δυνασθε αυτοις καιτεντο ν αυτοις T SBL TH ECM // δυνασθε αυτοις παντοτε Ν B L 892 1071 cop sa bo
δυνασθε αυτοις την αυτους Ψ
δυνασθε αυτοις καιτεντο ν αυτοις T SBL TH ECM // δυνασθε αυτοις Α E F G H Μ X Θ Π Ω Φ Ω 2 28 157 128 1424 1424 TR AN BG RP
δυνασθε αυτους Κ
δυνασθε Ν*
Mk 14:8 ὃ ἔσχεν ἐποίησεν προέλαβεν μυρίσαι τὸ σώμα μου εἰς τὸν ἐνταφιασμόν.

8She did what was available to her. She was early257 to anoint my body in preparation for its burial.

Mk 14:9 ἡμὴν λέγω ὑμῖν, ὅπου ἔστω κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὐτή λαλήθησαι εἰς μνημόσυνον αὐτῆς.

9Truly258 I tell you, wherever the good news259 is preached throughout the whole world, what she has done will also be told, as an honorable remembrance of her.”

Mk 14:10 Καὶ ἱούδας ἱσακαρίῳ ὃ εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τούς ἀρχιερεῖς ἵνα αὐτὸν παραδοθῇ αὐτῶι.

10And Judas of Kerioth, one of the Twelve, went to the chief priests, to betray him to them.

Mk 14:11 οἱ δὲ ἀκούσαντες ἔχαρσαν καὶ ἐπηγγελίαν αὐτῷ ἀργύριον δοῦναι. καὶ ἐξῆτε πῶς αὐτὸν εὐκαίρως παραδοθῇ.

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

Mk 14:12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἰζωμάτων, ὅπου τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;

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?”

Mk 14:13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὕπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἀνθρώπους κεράμιον ἰδάτος βασταζόν ἀκολουθήσατε αὐτῷ,

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.

Mk 14:14 καὶ ὅπου εἶναι εἰσέλθῃ εἰπάτε τῷ οἰκοδοστότη ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἦστιν τὸ κατάλυμα μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγων;

14And wherever he enters say to the owner of the house, ‘The Teacher says: Where is my guestroom,’ where I may eat the Passover with my disciples?”

Mk 14:15 καὶ αὐτοὺς ὑμῖν δείξει ἀναγάγων μέγα ἑστωμένον ἐτοιμόν καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

15And he will show you a large upper room furnished and ready. And there you shall make preparations for us.”

Mk 14:16 καὶ ἔξηλθον οἱ μαθηταί καὶ ἠλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτίμασαν τὸ πάσχα.

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

Mk 14:17 Καὶ ὄντως γενομένης ἔρχεται μετὰ τῶν δώδεκα.

17And as evening is coming on, he arrives with the Twelve.

Mk 14:18 καὶ ἀνακειμένων αὐτῶν καὶ ἔσθιόν των ὁ ἱσακάριος εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμών παραδώσω με, ὁ ἐσθὼν μετ᾽ ἐμοῦ.

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.”

Mk 14:19 ἠρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μὴτι ἑγώ;

19They began to be very sad and to say to him one by one, “Surely not I?”261
Jesus Predicts Peter’s Denials

Mk 14:27 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὃτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπίσθοσιν;  

27 And Jesus is saying to them, "You will all be scandalized,266 for it is written: I will strike down the shepherd, and the sheep will be scattered."267

Mk 14:28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με προαξίω ὑμᾶς εἰς τὴν Γαλιλαίαν.  

28 But after I am raised up, I will go ahead of you into Galilee.

Mk 14:29 ο δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.  

29 But Peter said to him, "Even if everyone else will be scandalized, not I."268

Mk 14:30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἡ δῖς ἀλέκτορα φωνήσῃ τρίς μὲ ἀπαρνήσθη.

30 And 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.”

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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.
Mk 14:31 ὁ δὲ ἐκπερισσῶς ἔλαει, Ἐὰν δὲ θεί με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσάτως δὲ καὶ πάντες ἔλεγον.

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

Gethsemane

Mk 14:32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίαστε οὐδὲ ἔως προσεύξωμαι.

32And they come to an orchard the name of which was Gethsemane, and he says to his disciples, "Sit here while I pray."

Mk 14:33 καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην. μετ’ αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,

33And he takes Peter, and also James and John with him. And he began to be overwhelmed with dread and heaviness.

Mk 14:34 καὶ λέγει αὐτοῖς, Περὶλυπός ἐστιν ἡ ψυχή μου ἔως θανάτου· μείνατε οὕτω καὶ γρηγορεῖτε.

34And he says to them, "My soul is too sad, to the point of death."

Mk 14:35 καὶ προσευχόμεθα ἕπι τῆς γῆς, καὶ προσευχόμεθα ἕπι τῆς γῆς, καὶ προσευχόμεθα ἕπι τῆς γῆς,

35And going forward a little, he dropped to the ground, and prayed that if it is possible, the hour might pass aside from him.

Mk 14:36 καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τούτο ἀπ’ ἐμοῦ· ἀλλ’ οὐ τί ἐγὼ θέλω ἄλλα τι σοῦ.

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."

Mk 14:37 καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεῦδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμωνι, καθεύδεις; οὐκ ἴσχυς μίαν ὥραν γρηγορήσαι.

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269 14:31a txt απαρνησομαι A B C D L N W Σ Φ 0233 pm TR SBL TH ECM // απαρνησομαι Ν E 083 pm RP // lac Ὀ 54 P 0103

270 14:31b txt

ο δὲ εκπερισσῶς ἔλαει N B D 083 cop SBL TH ECM
ο δὲ περισσῶς ἔλαει L
ο δὲ εκπερισσοῦ ἐλεγεν μᾶλλον E 0233 Π RP
ο δὲ εκ περισσοῦ ἐλεγεν μᾶλλον TR
ο δὲ πετρος εκπερισσοῦ ἐλεγεν μᾶλλον Σ
ο δὲ πετρος εκ περισσοῦ ἐλεγεν μᾶλλον Φ
ο δὲ πετρος μᾶλλον περισσῶς ἐλεγεν σι W
ο δὲ πετρος εκ περισσοῦ ἐλεγεν Α N syr lh
ο δὲ πετρος εκπερισσοῦ ἐλεγεν C
lac Ὀ 54 P 0103

271 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., chōrion 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.

272 14:33 txt

τον πετρον και τον ιακωβον και τον ιωαννην A B W TH
τον πετρον και τον ιακωβον και τον ιωαννην ECM
τον πετρον και τον ιακωβον και τον ιωαννην L TR
τον πετρον και τον ιακωβον και τον ιωαννην Ν² C D E Ν Σ Φ 083 2023 Π AN BG SBL RP
lac Ὀ 54 P 0103

273 14:34 ἔως θανάτου; ἔως indicating the upper limit of possibility. In other words, he could not be more sad, for if he was any sadder, he would die.
And 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?
Mk 14:38 γηγορεῖτε καὶ προσέχετε, ἵνα μὴ ἔλθῃ εἰς τειχομένων τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀσθενής.

Keep awake and pray, that you not come into temptation. The spirit indeed is willing, but the flesh is weak.
Mk 14:39 καὶ πάλιν ἀπελθὼν προσήχοντο τὸν αὐτόν λόγον εἰπών.

And going away again, he prayed, saying the same thing.
Mk 14:40 καὶ πάλιν ἔλθων εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀρθαλμοὶ καταβαροῦντοι, καὶ οὐκ ἠδείαν τί ἀποκριθῶσιν αὐτῷ.

And when he returned, he again found them sleeping, for their eyelids were weighing down; and they didn't know what to say to him.
Mk 14:41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύσετε; ἀπέλεξεν ἡλθεν ἡ ὥρα, ἵδοι παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.

And he comes the third time and says to them, "Are you still sleeping and resting? Enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners.
Mk 14:42 ἐγείρεσθε ἀγωμεν ὁ δ' ἀραβίδους με ἡγικεν.

Get up, let us go. Behold, the one betraying me has come near.

**The Arrest of Jesus**

Mk 14:43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαγαρίων καὶ ἔξων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

And right then while he was still speaking, Judas comes, the one of the Twelve, along with a crowd with swords and clubs, from the chief priests and the Torah scholars and the elders.
Mk 14:44 δεδώκει δὲ ὁ παραδίδος αὐτόν σύσσημον αὐτοίς λέγων, Ὑ人身 αὐτὸς ἑστιν' κρατήσατε αὐτόν καὶ ἀπάγετε ἀσφαλῶς.

And the one betraying him had given them a signal, saying, "Whomever I kiss is he; him you arrest and lead away under guard.
Mk 14:45 καὶ ἔλθων εὐθὺς προσελθῶν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν.

And coming straight up to him, he says, "Rabbi," and fervently kissed him.
Mk 14:46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἕκρατησαν αὐτὸν.

46 And they put their hands on him and arrested him.

Mk 14:47 εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλε τοῦ τὸ ωτάριον.

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

Mk 14:48 καὶ ἀποκρίθης οἱ Ἰησοῦς εἶπεν αὐτοῖς, Ὁς ἐπὶ λῃστὴν ἔξηλατε μετὰ μαχαιρῶν καὶ ἔντος συλλαβεῖς με;

48 And Jesus said to them in response, "As though after a bandit, you have come out with swords and clubs to capture me?

Mk 14:49 καθ' ἡμέραν πρὸς ύμᾶς ἐν τῷ ιερῷ διδάσκων καὶ ὑπὸ ἕκρατησατε με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

49 "Day after day I was right next to you in the temple, teaching, and you never arrested me. But, may the scriptures be fulfilled."

Mk 14:50 καὶ ἀφεντες αὐτὸν ἔφυγον πάντες.

50 Then everyone fled, abandoning him.

Mk 14:51 καὶ νεανίσκος τις συνκολούθησεν αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῖς, καὶ κρατοῦσιν αὐτόν·

51 And a certain young man had accompanied him, a linen wrap thrown over his bare body. And they are seizing him,

Mk 14:52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

52 but he escaped naked, leaving the linen behind.

Jesus’ Trial by the Sanhedrin

Mk 14:53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

53 And they led Jesus away to the high priest, and all the chief priests and the elders and the Torah scholars are gathering together.

Mk 14:54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἐξ ἕως ἐς εἰς τὴν αὐλήν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ διερμαιέμους πρὸς τὸ φῶς.

54 And 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.
And 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.

For many were bearing false witness against him, yet their statements were not consistent.

Then some appeared and bore false witness against him as follows:

"We heard him saying, 'I will destroy this handmade temple, and by three days I will build another, not handmade.'"

Yet not even their testimony was so consistent.

And 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?"

But 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?"

And 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.

Mk 14:55 οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνεδρῖον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ βανατώσαι αὐτόν, καὶ οὐχ ἡγήσικον.

And 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.

Mk 14:56 πολλοὶ γὰρ ἐφευροδαρτύρουσαν κατ’ αὐτοῦ, καὶ ἵσαι αἱ μαρτυρία αὐτῷ ὦν ἦσαν.

For many were bearing false witness against him, yet their statements were not consistent.

Mk 14:57 καὶ τίνες ἀναστάντες ἐφευροδαρτύρουσαν κατ’ αὐτοῦ λέγοντες

Then some appeared and bore false witness against him as follows:

Mk 14:58 διὶ Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἥμερων ἄλλον ἀχειροποίητον οἰκοδομήν·

"We heard him saying, 'I will destroy this handmade temple, and by three days I will build another, not handmade.'"

Mk 14:59 καὶ οὐδὲ οὕτως ἦσαν ἢ ἢ μαρτυρία αὐτῶν.

Yet not even their testimony was so consistent.

Mk 14:60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, ὦκ ἀποκρίνη οὐδέν; τι οὕτοι σου καταμαρτυροῦσιν;

And 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?"

Mk 14:61 ὁ δὲ ἐπίστατα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

But 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?"

Mk 14:62 ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμί, καὶ ὄψαθε τὸν υἱὸν τοῦ ἀνθρώπου ὑμών καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

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

Mk 14:63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτώνας αὐτοῦ λέγει, Τί ἐστι χρείαν ἐξομαρτύρησις;

Then the high priest tearing his robes says, "What more need do we have for witnesses?"

Mk 14:64 ἢκούσατε τῆς βλασφημίας; τί υἱόν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτῶν ἐνοχὸν εἶναι θανάτου.

You have heard the blasphemy. What does it look like to you? And they all condemned him as deserving to be put to death.

Mk 14:65 Καὶ ἠράντο τίνες ἐμπέπειν αὐτῷ καὶ περικαλύπτειν αὐτὸ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται σαμίσαι αὐτὸν ἔλαβον.
Peter Disowns Jesus

Mk 14:66 Καὶ ὅντος τοῦ Πέτρου κατώ ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, ἔκραξεν δὲ Πέτρῳ τὸν Πέτρον, θερμαίνομενον ἐμβλέψασα αὐτῷ λέγει, Καὶ οὐ μετὰ τοῦ Ναζαρηνοῦ ἦσα τοῦ Ιησοῦ. 293

and having seen Peter warming himself, and having peered at him, she says, "You were also with that Nazarene, Jesus."

Mk 14:67 καὶ ἡ παιδισκή ἰδούσα αὐτόν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὕτως ἐξ αὐτῶν ἔστιν. 294

And the maidservant who had seen him began again to say to those standing around, "This fellow is one of them."

Mk 14:70 ὅ δὲ πάλιν ἤρνετο. καὶ μετὰ μικρόν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν ἔι, καὶ γὰρ Γαλιλαίος εἶ. 295

Again, he was denying it. And after a little while, again, those standing around were saying to Peter, "You surely are one of them, because you are also Galilean." 296

Mk 14:71 ὅ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύνα τῷ ὁκ οἶδα τοῦ ἀνθρώπου τούτου ὁν λέγετε. 297

Then he began to curse and to swear: "I do not know this man of whom you are speaking."

Mk 14:72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτῳ ἔφωνησεν. καὶ ἀνεμνήσθη ὅ ἦν καὶ εἶπεν αὐτῷ ὅ ἦσος ὃτι Πρὶν ἀλέκτορα φωνήσεις διὰ τρίς με ἀπαρνήσῃς καὶ ἐπιβάλλων ἐκλαίην.

And immediately,297 a rooster crowed a second time. And Peter remembered the statement as298 Jesus had said it to him: "Before a rooster crows two times, you will disown me three times." 299 And when he thought upon300 it, he wept.
Chapter 15

Jesus' Examination by Pilate

Mk 15:1 Καὶ εὐθὺς προὶ συμβούλιον ποιήσαντες οἱ ἁρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὁλον τὸ συνεδρίον δήσαντες τὸν Ἰησοῦν ἀπήγεικαν καὶ παρέδωκαν Πιλάτῳ.

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.

Mk 15:2 καὶ ἐπιρύματος αὐτοῦ ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν ἱουδαίων; ὃ δὲ ἀποκριθείς αὐτῷ λέγει, Σὺ λέγεις.

2And Pilate examined him: "Are you the king of the Jews?" And he in answer to him says, "You are the one saying it."301

Mk 15:3 καὶ κατηγοροῦν αὐτὸ ὁ ἁρχιερεὺς πολλά.

3And the chief priests were charging him with many things.302

Mk 15:4 δὲ δὲ Πιλάτος πάλιν ἐπιρύματος αὐτὸν λέγων, ὅθεν ἀποκριθή ὁ δήδη πόσα σου κατηγοροῦσιν.

4So Pilate again examined him, as follows: "You are not answering anything? Look how many things they are charging you with!"303

Mk 15:5 δὲ δὲ Ἰησοῦς ὁδεύει ἀπεκρίθη, ὅτες θαυμάζει τὸν Πιλάτον.

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

Mk 15:6 Ἰησοῦς γένον ἐπιρύματι εὗρεν ἄνεα ἀδάμαντον ὅπως παρηγοροῦντο.

6Now every Festival he would release for them one prisoner, whomever they would make plea for.

Mk 15:7 ἤν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένους οἰκτίνες ἐν τῇ στάσει φόνον πεποιηκεῖσαν.

7And there was one named Barabbas, bound with the rebels, who had committed murder during the uprising.

Mk 15:8 καὶ ἄναβας ὁ ὄχλος ἤρεσεν αἴτεσθαι καθὼς ἐποίει αὐτοῖς.

8And when the crowd came up,305 they began to ask Pilate that he do for them just as he usually did.306

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See the endnote on this verse.

301 ὅτι πριν ἄλεκτορα φωνεῖσαι απαρνήσεις με τρίς τρίς με απαρνήσεις. See the endnote on this topic at the end of this document.

302 Σὺ λέγεις 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.

303 See the endnote on this topic at the end of this document.

305 And when the crowd came up,305 they began to ask Pilate that he do for them just as he usually did.306

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Mk 15:9 ὡς Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ύμῖν τὸν βασιλέα τῶν Ἰουδαίων;
9And Pilate answered them, saying, "Do you wish that I release to you the king of the Jews?"

Mk 15:10 ἐγίνωσκεν γὰρ ὃ δεῖ διὰ φθόνον παραδεδώκειαν αὐτὸν οἱ ἀρχιερεῖς.
10For he knew it was because of envy that the chief priests had handed him over.

Mk 15:11 οἱ δὲ ἀρχιερεῖς ἀνέσειαν τὸν ὄχλον ἵνα μάλλον τὸν Ἄραβαν ἀπολύσῃ αὐτοῖς.
11But the chief priests had stirred up the crowd to ask that he release Barabbas to them instead.

Mk 15:12 ὁ δὲ Πιλάτος πάλιν ἀπεκρίθη ἐλέγεν αὐτοῖς, Τί οὖν ποιήσων ἐλέγετε τὸν βασιλέα τῶν Ἰουδαίων;
12And Pilate when he answered again, said to them, "What then should I do with the one you call the king of the Jews?"

Mk 15:13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.
13And they shouted back, "Crucify him."

Mk 15:14 οἱ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησαν κακῶν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν.
14And Pilate said to them, "Why? What crime has he committed?" But they shouted all the more, "Crucify him!"

Mk 15:15 οἱ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιήσαι ἀπέλυσαν αὐτοῖς τὸν Ἄραβαν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.
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

Mk 15:16 οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἐξώ τῆς αὐλῆς, ὃ ἔστιν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπείραν.
16And the soldiers led him away, inside the palace, that is, the Praetorium, and they are calling together the whole cohort.

Mk 15:17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτίθεσιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·
17And they are draping on him a purple robe, and setting around him a crown of interweaving thorns.

Mk 15:18 καὶ ἔρχανται ἀστάξασθαι αὐτόν, Χαίρε, βασιλεύς τῶν Ἰουδαίων·
18And they began to salute him: "Hail, King of the Jews!"

Mk 15:19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.
19And they were striking his head with a cane, and spitting on him. And dropping their knees, they were doing homage to him.

Mk 15:20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἔξεδουσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἰματία τὰ ἑδω.
20And when they had mocked him, they stripped him of the purple robe and put his own garments on him.

The Crucifixion of Jesus

καὶ ἔξαγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτὸν.
And they are leading him out to crucify him.

306 15:8b txt ἔποιει Ν B W cop SBL ECM // ἐποιεί A C cod D E N Σ Φ latt TH TR RP 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 ἔποιει already means "habitually or usually did!",
307 15:12α txt ποιησών Ν B C W cop sin, lat syr TR RP lac L P φ 083 0250 0233 geo TR φ 083 0250 0233 // ἔθελεν ποιήσω Α Ε Σ (D N 0250 θελεται) M latt Cyr eth lac TR WP SBL lac L P φ 083 0233
308 15:12β txt ον λειτούργησε Ν B C W cop sin, lat syr TR RP lac L P φ 083 0233 // άνθρωπος λειτούργησε Ν B C W cop sin, lat syr RP lac L P φ 083 0233
309 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.
310 15:18 txt βασιλείας Ν B D P 0250 pm TR SBL TH ECM // ο βασιλείας Α Ε Ν Σ pm RP lac L W φ 083 0233
311 15:20 txt τα ιματια τα ιδια Α Γ (Ν ιδεια) Ρ Σ 0250 Μ Σ TR RP SBL TH ECM τα ιματια αυτου Β C ECM τα ιματια αυτου Ν τα ιματια ΤΟ τα ιματια D lac L W φ 083 0233. This is the first line of 059, and it is not readable. It may have the same reading as D or perhaps as Θ: τα ιματια.
Mk 15:21 Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνι Κυρηναίῳ ἐρχόμενον ἄπ’ ἄγροι, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥοῦφου, ἵνα ἀρρή τὸν σταυρόν αὐτοῦ.

21And a certain Simon passing by, a Cyrenian coming from the country, the father of Alexander and Rufus, they conscript to carry his cross.

Mk 15:22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὁ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

22And they bring him to the place Gulgolta [מגולה], which when translated is "skull" place.312

Mk 15:23 καὶ ἔδιδον αὐτῷ ἐσμυρνισμένον οἶνον, ὡς δὲ οὐκ ἠλάβεν.

23And they were holding out to him wine313 mixed with myrrh.314 He, however, did not take it.

Mk 15:24 καὶ σταυροῦσιν αὐτὸν καὶ315 διαμερίζονται τὰ ἰματία αὐτοῦ, βάλλοντες κλῆρον ἐπ´ αὐτά τίς τί ἀρρ.

24And they crucify him. And they divide his garments, casting a lot for them, who would take what.

Mk 15:25 ἦν δὲ ὀρὰ τρίτη καὶ ἐσταύρωσαν αὐτοῦ.

25And it was the third hour316 when they crucified him.

Mk 15:26 καὶ ἦν ἡ ἑπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, ὁ βασιλεὺς τῶν Ἰουδαίων.

26And the notice of the charge against him was written above him: THE KING OF THE JEWS.

Mk 15:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐκ εὐνοῦντος αὐτοῦ.

27And with him they crucify two bandits, one to the right and one to the left of him.317

Mk 15:29 Καὶ οἱ παραπορεύομενοι ἐβλασφήμησιν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, οὗδ’ ὁ καταλών τὸν ναὸν καὶ οἰκοδομοῦν ἐν τριῳν ἡμέραις.

29And those passing by were defaming him, shaking their heads and saying, "Aha, the one destroying the temple and building in three days!

Mk 15:30 σώσον σεαυτόν καταβὰς ἀπὸ τοῦ σταυροῦ.

30Save yourself by coming down318 from the cross.

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312 15:22 Γολγοθᾶν τόπον "Golgolta place." The nominative form, ἡ Γολγοθᾶ - hē Golgothā, is probably due to Greek phonological dissimilation from Ἰολγοθᾶ, Golgothā, (Μt. 27:33 Δ=Aramaic Kêlûth = Hebrew Kêlûth which means skull. The "Gulgolta" 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.

313 15:23a txt autóv K B C* L it= syr= cops= arm SBL TH ECM // autōv πιειν A C2 (D πιειν) E P Σ 0250 3 lat syrh,pal cops= eth TR RP // lac N W Φ 083 0233

314 15:23b Myrrh is part of Eastern incense blends for meditation and centering. Ancient Greek and Roman physicians used the herb to treat wounds. It also removes mucus from the respiratory tract, acts as a lung tonic and stimulant, and as an anti-inflammatory agent. And wine, "give wine to those in bitter distress," Proverbs 31:6

315 15:24 txt σταυροῦσιν αὐτὸν καὶ B it syrh⁴⁸⁷ SBL TH ECM= //σταυροστῇν αὐτὸν L // σταυρωσαντες αὐτὸν Ν A C D E P Σ 0250 3 lat syrh TR RP ECM= // lac N W Φ 083 0233

316 15:25 That is, the third hour from 6 a.m. when the daytime starts, which makes this 9:00 a.m. So also the remaining references to time in Mark: the darkness came over the land at noon, and lasted until 3:00 p.m., when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

317 15:28 txt omit verse Κ A B C D X Y* Ψ 047 059 157 Lext it¹²,k syr⁴⁷⁷ cops=,Jasay⁷ Eusebian Canons⁴⁴⁷ Ammonius SBL TH ECM // include verse: Καὶ ἐπλαγένθη ἡ Γραφή ἐς ἔλογον, καὶ μετὰ ἀνόμων ἐνοποίηθη ἐς Γ (Κ*) K L M P U Γ (Δ) Θ Π Σ 083 0250 // f¹⁴² 28 33 180 205 565 (579) 597 700 892 1006 1009 1010 1071 1195 1216 1230 1241 1242 1243 1253 1292 1342 1345 1424 1505 1546 1646 2174 SM itaur,cf,J,sa* vs syr⁴⁷⁷ pal cops=,cop⁴⁴⁷ gorrh arm eth ge Ps-Hippolytus⁴⁷⁷ Eusebian Canons⁴⁴⁷ Jerome Vigilus⁴⁷⁷ // lac N W Φ 0233. TCTOTGN: "The earliest and best witnesses of the Alexandrian and the Western types of text lack ver. 28. It is understandable that copyists could have added the sentence in the margin as a note pointing out Lk 22:37, and from there it got put into the text of Mark itself. There is no reason why, if the sentence were present originally, it should have been deleted. It is also significant that Mark very seldom expressly quotes the Old Testament." With an opposing view, John Burgon pointed out in "The Causes of the Corruption of the Traditional Text of the Holy Gospels," pp. 77-78, that there were early lectionary instructions to skip v. 28, and that this may have led to omission in copies. There are many Byzantine minuscules which omit the verse.

318 15:30 txt καταβὰς Κ B D L 059⁴⁸⁷ 083 it¹,k L vs SBL TH ECM // καταβὰς A C Σ it¹²,k TR RP // καταβας καταβας E // καταβας Π 0233⁴⁷⁷ // lac N W 0184 0250. The papyrus 059 is damaged here, but it looks like there is not room enough for the longer Byzantine reading, and it
Mk 15:31 οἱ ἄρχιερεῖς ἔμπαιζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, ἀλλοὺς ἐσωσεν, ἐαυτὸν οὐ δύνανται σώσαι.

Likewise also the chief priests, making fun with one another along with the Torah scholars, were saying, "Others he saved. Himself he cannot save."

Mk 15:32 ὁ Χριστὸς ὁ βασιλεὺς Ἰσραήλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἰδοὺν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὀνείδιζον αὐτὸν.

Let the Messiah, the king of Israel, come down now from the cross, so that we may see and believe.”

Even the ones crucified with him were shaming him.

The Death of Jesus

Mk 15:33 Καὶ γενομένης ὥρας ἐκτῆς σκότους ἐγένετο ἐφ’ ὅλην τὴν γῆν ἐς ὥρα ἑνής.

And when it was the sixth hour, darkness came over the whole land, until the ninth hour.

Mk 15:34 Καὶ τῇ ἐνατῇ ὥρᾳ ἐβόσκον ὁ Ἰησοῦς φωνὴ μεγάλῃ, ἔλοι ἔλοι λέμα σαβαχθανί; ὁ ἐστιν μεθερμενευόμενον ὁ θεὸς μου ὁ θεὸς μου, εἰς τι ἐγκατέλιπες με;

And at the ninth hour Jesus cried out in a loud voice, "Elohi, Elohi, lama šabaqtani?"— which when translated is, "My God, my God, why have you forsaken me?"

looks like there is a C (sigma) before the visible ΑΠΟ.
Mk 15:35 καὶ τινες τῶν παρεστώτων ἄκουσαντες ἔλεγον, "Ἰδὲ Ἡλίαν φωνεῖ.

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

Mk 15:36 δραμὼν δὲ τις καὶ γεμίσας σπόγγον ὄξως περιείχες καλάμῳ ἐποτίζεν αὐτόν, λέγων, "Ἀφετε ἰδομεν εἰ ἐρέχεται Ἡλίας καθελεῖν αὐτόν.

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."

Mk 15:37 ὃ δὲ Ἰσραῖλ ἄφεις φωνῆν μεγάλην ἐξεπνευσεν.

37But Jesus expired, letting out a loud cry.

Mk 15:38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἔσχατη εἰς δύο ἀπ᾽ ἄνωθεν ἔως κάτω.

38And the veil of the temple was rent in two from top to bottom.

Mk 15:39 ἤδεν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξεπνευσεν ἐπεν, Ἀληθῶς οὕτως ὁ ἀνθρώπος υἱὸς θεοῦ ἦν.

39And the centurion, standing across from and facing him, seeing the way that he died, said, "This man truly was the Son of God."

Mk 15:40 Ἡσαυ δὲ καὶ γυναῖκες ἀπὸ μακροθεν θεωροῦσιν, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήφος μήτηρ καὶ Σαλώμη,

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,

Mk 15:41 οἱ δὲ ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουσιν αὐτῷ καὶ διηκόνουσιν αὐτῷ, καὶ ἄλλαι πολλάι αἱ συναναβάσαι αὐτῷ εἰς Ἰεροσόλυμα.

41they who when he was in Galilee used to follow him and provide for him, plus many others who had come up to Jerusalem with him.

The Burial of Jesus

Mk 15:42 Καὶ ἦδη ψυχὰς γενομένην, ἐπεὶ ἦν παρασκευή, ὃ ἦστιν προσαββατον,

42And evening had now come, and since it was Preparation Day, that is, before the Sabbath,
Mk 15:43 ἔλθων ἰωσήφ  ᾧ Ἀρίμαθαῖς εὐσχήμων βουλευτῆς, ὡς καὶ αὐτὸς ἦν προοδευόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμῆσα εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἴηματο τὸ σῶμα τοῦ Ἰσσοῦ.

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.

Mk 15:44 ὃς δὲ Πιλάτος ἐθαύμασεν εἰ ἦδη τεθνηκεν, καὶ προσκαλεσάμενος τὸν κεντηρίων ἐπηρωτήσεν αὐτὸν εἰ πάλαι ἀπέθανεν·

44But Pilate doubted that he was already dead, and calling the centurion to him, asked him if he had already died.

Mk 15:45 καὶ γνοὺς ἀπὸ τοῦ κεντηρίων ἐδωρῆσατο τὸ πτῶμα τῷ ἰωσήφ.

45And knowing from the centurion, he granted the corpse to Joseph.

Mk 15:46 καὶ ἀγόρασας συνδόνα καθελὼν αὐτὸν ἐνελήσατε τῇ σινδόνι καὶ ἐθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λεταμομένον ἐκ πέτρας, καὶ προσκυνήσας λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

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.

Mk 15:47 ἢ δὲ Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ ἰωσήφιος ἐθεώρουν ποῦ τέθειται.

47And Mary the Magdalene and Mary the mother of Joses were watching where he was laid.

Chapter 16

The Empty Tomb

Mk 16:1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἡγόρασαν ἀρώματα ἕνα ἐλθοῦσαν ἀλείψαυσιν αὐτῶν.

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.

Mk 16:2 καὶ λίαν πρὸς τῇ μιᾷ τῶν σαββάτων ἐρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ θάλατος.

2And very early on the first day of the week, they are coming upon the tomb, as the sun broke.

Mk 16:3 καὶ ἔλεγον πρὸς ἐαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 3And they were saying to each other, "Who will roll away for us the stone from the entrance of the tomb?"

Mk 16:4 καὶ ἀναβλέψασι θεωροῦσιν ὅτι ἀποκύλλεται ὁ λίθος, ἢ γὰρ μέγας σφόδρα. 4And when they look up, they behold: the stone has been rolled away! For it was very large.

Mk 16:5 καὶ ἐξελθοῦσας εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολήν λευκήν, καὶ ἐξεθαμβήσαντον.

333 15:43 τττ ἔλθων ἤσηφ ο Α Λ Σ 0233 SBL TH ECM [ο] | ελθὼν ὦσης ο W* | ελθὼν ὦσης W* | ελδὼν ὦσηρ Β 083 | ἔλθεν ὦσηρ o E W* TR RP | ἔλθεν | ὦσηρ o E | ἔλθεν ὦσηρ D lac N P. Reuben Swanson has a conjecture here regarding 03 Vaticanus, and Wieland Williker has a special PDF which discusses this: http://www.willker.de/wie/TCG/prob/index.html

334 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 ἐκ. 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 I John 3:13, "Do not marvel if (that) the world hates you," plus other examples 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; I Cor. 1:16; 7:16. Bauer also says that ἐκ 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 had already died." "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.

335 15:45 τττ πτωμα Β L eth SBL TH ECM | πτωμα αὐτοῦ D syri| σωμα α C Ε W Σ 083 0233 M lat syri hex cop TR RP lac N P. 336 15:46 τττ ελθεν Β C Λ L W Σ 083 SBL TH ECM | καθηκεν A | καθηκεν C* E 0233 W* TR RP lac N P

336 16:1 τττ τμα η του ιακωβου Ν* Β A Σ TR AN [ε] του SBL TH ECM | τμα η τμα ιακωβου Ν* C W ECM | τμα του τμα ιακωβου Λ | τμα ιακωβου E BG RP lac Ν 083 0233. Codex D has μαρια τμα ιακωβου in 15:47 in the list of women who observed where the body of Jesus was laid, but does not list the women who bought the spices with which to anoint him.

338 16:2 τττ τμα των Ν Λ 0233 SBL TH ECM | τμα των Β W | τμα της μας Α Ε C Σ TR RP | τμας D | ἀγαθοὶ 083 lac N P
5 And entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe. And they were greatly alarmed.

Mk 16:6 ὁ δὲ λέγει αὐτῶις, Μὴ ἐκδαμβείσθε: Ἰησοῦν ζητεῖτε τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὦδε· ἵδε ὁ τόπος ὧποι ἐθήκαν αὐτῶι.

6 But he says to them, "Do not be alarmed. You are seeking Jesus the Nazarene,339 who was crucified. He is risen! He is not here. Behold the place where they laid him."

Mk 16:7 ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεί αὐτὸν ὄψαθε, καθὼς εἶπεν ὑμῖν.

7 But 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.”

Mk 16:8 καὶ ἐξελθοῦσα ἐξῆγον ἀπὸ τοῦ μνημείου, εἶχαν γὰρ αὐτὰς τρόμος καὶ ἐκστασὶς· καὶ οὐδὲν οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

8 And going out,340 they fled from the tomb. For341 trembling shock342 was holding them; and they said nothing to anyone.343 because they were afraid.344 345

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339 1664 txt τον Ναζαρηνου τον εσταυρωμένου Α Β Κ Ε (W) Σ 124 565 788 Μ Ρ Ρ ΣBL Θ ECM = τον Ναζαρηνου τ. e. L = τον Ναζαρηνου τ. e. U Θ 13 33 346 = τον Ναζαρηνου τ. e. Δ = τον Ναζαρηνου τ. e. 579 = τον Ναζαρηνου τ. e. 1071 = τον Ναζαρηνου τ. e. 1424 = τον εσταυρωμένου Ν D = lac N P 083 099 0233. Scrivener says we have a case of homoioteleuton. The Sahidic Coptic omits "the Nazarene," but this does not tell us whether their Greek exemplars had the definite articles or not.

340 1668a txt εξελθοῦσα Ν Α Β Κ Δ Σ 083*vid RP SBL TH ECM = εξελθοῦσα ταχὺ Ε TR = ακούσασα εξηλθον και W = ακούσασα εξηλθον απο του μνημείου και 099 = lac N P 0233

341 1668b txt γαρ Ν Β Δ W 083 099 latt syrP cop*arm eth SBL TH ECM = = Ν P 0233

342 1668c τρόμος καὶ ἐκστασίας 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.

343 1668d "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.

344 1668e Some interpreters maintain that the Greek word here for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that at this end of the document, entitled "Does the Greek verb PHOBEW require an object?" which explores this question.

345 1669 txt lack vv. 9-20 K B (ιταλ δέκεται lacuna, but not enough room for the longer ending) syr* cop*arms geo*1A Epiphanius 1/2 Eusebius mss*acc. to Eusebius Jerome mss*acc. to Jerome Ammonius Victor-Antioch Euthymius $ add only shorter ending (ιταλ δέκεται lacuna, but not enough room for the longer ending) itk $ add first the short then the long ending L Ὀ 083 099 274ms 579 11602 syr*ms cop*arms eth*ms $ add only longer ending, vv. 9-20* with critical marks † 138 205 1110 1210 1221 al. (about 70 witnesses tot.) $ add only longer ending, vv. 9-20* A C D K W Δ Π Χ 099 ‡ 28 33 ℣ ™ lat syr*osh cop*arm lacu*arm Hier*arm Tatian Didymus? $ add expanded longer ending W Hier*arms $ lacu*arm† 46 F H N P 304 1420 2386. 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.
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 δέ 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 δέ is generally limited to specific contexts.

Most commonly, δέ is used in Mark's gospel in instances involving switch or contrast, whether or not there is a point of departure.

Examples of δέ 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 δέ which begin with a verb, when there are contrastive overtones, include Mark 2:20 and 6:16. Only occasionally does δέ occur in sentences with an initial verb
when there are no contrastive overtones. Examples include Mark 7:20 and 9:25.

Another function of δέ 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 δέ 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.

**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 ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσαν 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

<table>
<thead>
<tr>
<th>Verb Type</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present progressive indicative</td>
<td>8</td>
<td>53%</td>
</tr>
<tr>
<td>coming, sees, says, making a</td>
<td></td>
<td></td>
</tr>
<tr>
<td>commotion, weeping, sleeping,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>progressive participle</td>
<td>2</td>
<td>13%</td>
</tr>
<tr>
<td>weeping, loud wailing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>punctiliar participle</td>
<td>2</td>
<td>13%</td>
</tr>
<tr>
<td>when he had come in, having put</td>
<td></td>
<td></td>
</tr>
<tr>
<td>out</td>
<td></td>
<td></td>
</tr>
<tr>
<td>past punctiliar indicative</td>
<td>2</td>
<td>13%</td>
</tr>
<tr>
<td>has died, laughed to scorn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>past progressive indicative</td>
<td>1</td>
<td>7%</td>
</tr>
<tr>
<td>was</td>
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<td></td>
</tr>
</tbody>
</table>

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." The fact is, the King James Version quickly was written in
common, popular English, such as using the present tense for the past. 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." If the King James translators were translating it today, they would have
rendered it, "And Jesus says to him." Exactly the way I translated it.

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.

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 (poiēn) is the linear infinitive form of the word ποιέω
(poiēō) meaning 'to do' or 'to make,' depending on the context. The combination
of ἤρχομαι (3rd pl.) or ἤρχομαι (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 ἤρχομαι when in the aorist middle, ἤρχονται, as here, always takes the infinitive. The infinitive here is ποιεῖν (poiein), 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 ἤρχομαι means.

The 3rd person aorist middle of ἤρχομαι (ἤρχονται or ἤρχομαι) 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 ἤρχομαι 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: ποιεῖται ὁδὸν, '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 ἤρχομαι. So I do not see the comparability. He also fails to mention that ὁδὸν is followed by the word αὐτου, 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 ἤρχονται ὁδὸν 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 "ἤρχονται followed by infinitive" rule, point to Acts 11:4, where Peter explained starting from the beginning, ἐξηκεμένος εξετιθέτω. 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 ἤρχομαι is a pleonasm here, that is, an extra wordiness not adding anything significant to the meaning. I strongly disagree. I have never seen ἤρχομαι 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 dehusking them between their hands. Still, this interpretation has merit, and I consider it the second best interpretation. At least it is faithful to the ἑξακεντο - 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 ἑξακεντο οἴδον ποιεῖν, ”began to do or make a way,” the word οἴδον is the accusative case, singular form of the word οἴδος (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) "make your ways known.,” “he had two wives and kept two households, a thing which is not possible for the human race.”

Plato used the word hodós as follows in his Laws, 810e: θαρρούντα τὴν νῦν ἐκ τῶν παρόντων λόγων τετμημένην οἴδον τῆς νομοθεσίας πορεύεσθαι, “to proceed boldly along the path of legislation marked out in our present discourse…” I have not seen the word ποιεῖν 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 ποιεῖν, but said Ἀρχέλαος…καὶ οἴδος εὐθείας ἔτεμεν… "Archelaus…also cut straight roads.”

In Tragedy, the verb ἂνοιείν was used in phrases with οἴδον or κέλευθον meaning "make one’s way,” or "win.”

Ποιεῖν often means the same as πράσσω. Ποιεῖν was used, for example to say "good doings or practices.” Herodotus used ποιεῖν this way in his Histories, 3.75.1 about king Cyrus: ἔλεγε διὰ ἁγαθά Κύρος Πέρας πεπούχηκο, "he recounted all the good that Cyrus had done to Persia…"

In fact ποιεῖν 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 ἔχον δύο διδάκτοις ἰσίας σῖκεοι, ποιεῶν 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 οἴδον 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 οἴδον τῆς νομοθεσίας πορεύεσθαι, “to proceed along the path of legislation…” Therefore, 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 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.

**Mark 3:9; πλοιάριον προσκαρτερή...ίνα 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 – epipiptō 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 - méllει, that something is about to happen. And ίνα 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.

What is the "evil eye"? ὀφθαλμὸς πονηρός
Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμὸς πονηρός – ὀφθαλμός πονηρός, "evil eye," is not original in the Greek New Testament, but is from the Hebrew, יָעִין הָרָע - 'ayin ha'ra. This is a concept from the Semitic cultures and the Hebrew scriptures. ὀφθαλμός πονηρός 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 ὀφθαλμὸς πονηρός.

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 ὀφθαλμός πονηρός to the ὀφθαλμὸς ἁπλοῦς - ὀφθαλμός haploús. This word, in its uncontracted form, ἁπλοῦς, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ἐφυσέ ἁπλῇ - ἐφυσά ἁπλῇ, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרָכָה - נֶפֶשׁ בְּרָכָה, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye יָעִין הָרָע - '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 suspicousness, 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 יָעִין, 'ayin ra'a means "eye of envy."
Also helpful is to note as many antonyms of ἁπλος as possible in all the Greek literature. It is the opposite of διπλος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμιγμενος, "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 βασκανα - 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 ἐπὶ ἁρά '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 baskainō 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 Babylonic, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between baskainō 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 ἁπλοῦς - 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 ἁπλοῦς - 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.

Mark 14:72, ἐπιβάλλω

The words "when he thought upon" are translated from the Greek word ἐπιβάλλω (epibállō), which hyperliterally 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 ἀρχομαι - 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.

Mark 15:2, Σὺ λέγεις

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 λέγεις – Sû 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, ἀρ' ἐαυτοῦ σὺ τούτῳ λέγεις — "Of yourself do you say this, or have others told you about me?"

And in John 18:37, where Jesus says Ζῷ λέγεις ὅτι βασιλέως εἰμί. "Εγώ εἰς τούτῳ..., "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 πλὴν λέγω ὑμῖν..., (πλὴν λέγο humín), "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, ἐγώ εἰμι (egó eimi), "I am."

Bauer interprets the Σὺ λέγεις 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 λέγειν 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 Σὺ λέγεις and the similar Σὺ 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, Σὺ 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, ὦ μεν λέγετε ὅτι ἐγώ εἰμι (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 Naí, of which there are many examples in the Greek New Testament. In Matthew alone:

9:28 ἔλαθντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτῶς ὅ ἢ ήσούς, Πιστεύετε ὅτι δύναμαι τούτῳ ποιῆσαι; Λέγουσιν αὐτῷ, Naí, κύριε.

13:51 § Λέγει αὐτῶς ὅ ἢ ήσούς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Naí, κύριε.

17:25 Λέγει, Naí. Καὶ ὃτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ ἢσούς, λέγων, Ἵπ οἱ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπό τίνων λαμβάνουσιν τέλη ἢ κήρυξιν; ἀπὸ τῶν οὐν ἀυτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

21:16 καὶ εἶπον αὐτῷ, Ἀκοῦεις τί ὑποτέ λέγουσιν; ὡ δὲ ἢσούς λέγει αὐτῶς, Naí: οὐδὲποτε ἀνέγνωστε ὅτι ἐκ στόματος νηπίων καὶ ἠθλαζόντων κατηρτίσω αἶνον;

If we take Jesus’ Σὺ λέγεις 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, Sù légeis, 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 σὺ 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 Σὺ 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 Σὺ 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 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 unrebuted, thereafter stood as valid. Jesus did not rebut, to the astonished 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 endeavored 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 Hycanus, 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 e ho basileus twn 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 ποήσομεν, καθὼς σὺ λέγεις. “This we have done, just as you say.”

2 Esdras 16:8 καὶ ἀπέστειλα πρὸς αὐτὸν λέγων ὡς ὁ θεὸς ὁ οἴκος οὗτος, ὡς σὺ λέγεις, ὅτι ἀπὸ καρδίας σου σὺ ψεύδη αὐτοῦς. Here it means “these words which you are saying.” Nothing like “yes.”

Amos 7:16 καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευε ἑπὶ τὸν Ἰσραηλ καὶ σὺ μὴ ὑπλαγώγησῃς ἑπὶ τὸν οἶκον Ἰακώβ. “And now, listen: A word of the Lord: You say, ‘Do not prophesy against Israel...’”

Jeremiah 39:25 καὶ σὺ λέγεις πρὸς με Κτῆσαι σεαυτῷ ἄγρον ἄργυριον. And you say to me, “Buy yourself the field with silver”

Jeremiah 39:36 καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ἰσραηλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χέιρας βασιλέως Βαβυλώνος 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 κτισθήσονται ἐπὶ ἀγροὶ ἐν τῇ γῇ, ἣ σὺ λέγεις Ἄβατος ἐστίν ἀπὸ ἀνθρώπων καὶ κτίσονται καὶ παρεδόθησαν εἰς χέιρας 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 Ιωάναν Μὴ ποιήσῃς τὸ πράγμα τοῦτο, ὅτι ἤφεσθαι σὺ λέγεις περὶ Ἰσραήλ. But Godolias said to Joanan, “Do not do the thing, for you are saying lies about Israel.”

DOES THE GREEK VERB ΦΟΒΕΩ REQUIRE AN OBJECT?

Some interpreters maintain that the Greek word in Mark 16:8 for "they were afraid," ἔφοβοῦντο, 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 - phobéo 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 φοβεώ not transitive. The intransitive ones are Mark 10:32, only one out of twelve.

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

Mark 9:32 οὐ δὲ ἡγόοισαν τὸ ρῆμα, καὶ ἔφοβοῦντο αὐτὸν ἐπερωτήσατο.

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

Mark 10:32 Ἡσαν δὲ ἐν τῇ ὠδῇ ἀναβαίνοντες εἰς ἱερόσολυμα, καὶ ἦν προάγων αὐτῶν ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἔφοβοῦντο.

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 ἄρχοντες καὶ οἱ γραμματεῖς, καὶ ἐξῆτον πῶς αὐτὸν ἀπολέσωμεν· ἔφοβοῦντο 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 εἶπον, Ἔξ ἀνθρώπων· ἔφοβοῦντο τὸν ὃχλον, ἀπανταὶ γὰρ εἶχον τὸν ἱωάνην ὄντως ὧτι 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 ἐξελθὼν ἐξῆγεν ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἐκστάσις καὶ οὐδεὶς οὐδὲν εἶπαν, ἔφοβοῦντο γὰρ.


And they were afraid to ask him about this statement.

2 and 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 ἔπαιν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἢδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἔαν τις αὐτῶν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

22 His 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 ἐστίν 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 αὐτηρός εἶ,

21 For I was afraid of you, since you are an austere man

ἐφοβεῖτο (third person, singular, imperfect)

Mark 6:20 ὁ γὰρ Ἰηρόδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτῶν ἄνδρα δίκαιον καὶ ἠγιόν,

20 for Herod feared John, knowing him to be a righteous and holy man.

WHAT IS THE AUTHENTIC ENDING OF THE GOSPEL OF MARK?

lack vv. 9-20 N B (Lect? lection ends with v. 8) (it adventurous lacuna, but not enough room for the longer ending) syr∗ cop∗ arm∗ geo. A Epiphanius 1/2 Eusebius msacc. to Eusebius Jerome msacc. to Jerome Ammonius Victor-Antioch Euthymius // add only shorter ending (it adventurous lacuna, but not enough room for the longer ending) itk // add first the short then the long ending L Ψ 083/0211 099 579 f1 1602 syrh∗ cop∗ ms∗ eth∗ ms∗ // add only longer ending, vv. 9-20∗ with critical marks f1 22 138 205 1110 1210 1221 al. (about 70 witnesses tot.) // add only longer ending, vv. 9-20∗ A C D G H K M S U W Y Δ Θ Π Σ Ω f1/3 28 33 m lat syrc p h cop bo Iren lat Eus ms Hier ms Tatian Didymus 346 // add expanded longer ending W Hier ms // lacuna Φ 345 F N P Q Φ 304 1420 2386.

Here is a composite of all the forms of the end of the gospel of Mark:

The Short Ending:

L Ψ 083 099 274 ms 579 f1 1602 itk syrh∗ cop∗ ms∗ eth∗ ms:

In addition, Codex L has this scribal note before the short ending: Φέρετε ποῦ καὶ ταῦτα

346 From a work called “de Trinitate,” not ascribable for certain to Didymus, but nevertheless a 4th century document.
Πάντα δὲ τὰ παρηγεγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγειλαν. Μετὰ δὲ ταύτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄρα ὅποι εξαπέστειλεν δὴ αὐτῶν τὸ ἱερὸν καὶ ἀφάρατον κηρύγμα τῆς αἰωνίου σωτηρίας, ἀμὴν.

(L): "Where you shall have also these things."

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:**

Family 1 of minuscule manuscripts says this before the Longer Ending:

( Państ): ἐν τοις μέν τῶν ἀντιγραφῶν ἐὰν ὄντος ὑδαῖς πληροῦται ὁ ἐναγγελισμὸς ἐὼς οὐ καὶ ἐν σεβίοις ὁ Παμφιλός ἐκανόνισεν· ἐν πολλαῖς δὲ καὶ ταύτα φέρεται.

"In some of the copies, the evangelist finishes here; at which point also Eusebius of Pamphilus made canon sections. But in many copies the following verses are also contained:"

16:9 Ἀναστάς δὲ πρωί πρώτη σαββάτου ἐφάνη πρώτον Μαρία τῇ Μαγδαληνῇ, παρ’ ἑκατοντάδες δαμόσυνα.

9And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had expelled seven demons.

16:10 ἑκείνη πορευθεῖσα ἀπῆγειλαν τοῖς μετ’ αὐτοῦ γενομένων πενθοῦσι καὶ κλαίοντιν.

10She went and reported to the ones mourning and weeping, who had been with him.

16:11 κάκεινοι ἀκούοντες ὅτι ζῇ καὶ ἐθέαθη ὑπ’ αὐτής ἡπιστησαν.

11And they, when they heard that he was living and was seen by her, did not believe it.

16:12 Μετὰ δὲ ταύτα δυοῖν εξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρα μορφῇ περισσοτέρως εἰς ἅγρον.

12And after these things he was manifested in a different form to two of them as they were walking along in the country.

16:13 κάκεινοι ἀπελθόντες ἀπῆγειλαν τοῖς λοιποῖς· οὐδὲ ἑκείνοις ἐπίστευσαν.

13And those went and reported to the rest; neither did they believe those.

16:14 ὁ άτερον δὲ ἀνακείμενοι αὐτοῖς τοῖς ἐνεκείμενοι ἐφανερωθῆ, καὶ ὄνειδισαν τὴν ἀπίστιαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγερμένον οὐκ ἐπίστευσαν.

14And 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) κάκεινοι ἀπεληγοῦσιν λέγοντες ὅτι ὁ άτερον οὗτος τῆς ἀνομίας καὶ ἀπιστίας ὑπὸ τοῦ Σατανᾶ ἐστίν, ὁ μὴ ἐξόν τα ἐπὶ τῶν πνευμάτων ἀκάθαρτα τὴν ἀλληθείαν τοῦ θεοῦ καταλαβέσθαι δύνανται διὰ τούτου ἀποκάλυψαι οὐ τὴν δικαιοσύνην ἡδὲ, ἑκείνοι ἐλέγον τῷ Χριστῷ, καὶ ὁ Χριστὸς ἑκείνοις προσέλεγεν ὅτι Πεπλήρωται ὁ δρός τῶν ἐτῶν τῆς ἐξουσίας τοῦ Σατανᾶς, ἀλλὰ ἐγγίζει ἄλλα δεινὰ καὶ υπὲρ ἐν ἅγω ἀμαρτητῶν παρεδόθην εἰς θάνατον ἑαυτὸν ἵνα ὑποστρέψωσιν εἰς τὴν ἀλληθείαν καὶ μηκέτι μαρτῆσωσιν ἵνα τὴν ἐν τῷ οὐρανῷ πνευματικὴν καὶ ἀφάρατον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν. ἀλλὰ πορευθέντες...

(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:

16:15 καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἂναντα κηρύξατε τὸ εὐαγγέλιον πάση τῇ κτίσει.

16:15 And he said to them, "After you have gone into all the world, proclaim the good news to the whole creation.

16:16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακρίθησεται.

16:16 The person who believes and is baptized will be saved, but the person who does not believe will be condemned.

16:17 σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὄνομα μου δαιμόνια ἐκβάλουσιν, γλώσσας λαλήσουσιν κατακρίνωσιν.

16:17 And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues,

16:18 ἐκεῖνοι δὲ ἔξελθοντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθοῦντων σημείων.

16:18 and they will pick up serpents with their hands, and should drink something deadly it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again."

16:19 Ὁ μὲν οὖν κύριος τῆς Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

16:19 And so the Lord Jesus after speaking to them was taken up to heaven, and sat at the right hand of God.

16:20 ἔκεινοι δὲ ἔξελθοντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθουμένων σημείων.

16:20 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, Sinaite 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 Marium” published by Cardinal Mai, in his “Nova Patrum Bibliotheca” (Romae, 1847,) vol. IV, pp. 255.-7 the following:

Πῶς παρὰ μὲν τῷ Ματθαίῳ ὁψε σαββάτων φαίνεται ἐγγεγρημένος ὁ Σωτὴρ, παρὰ δὲ τῷ Μάρκῳ πρῶ τῇ μιᾷ τῶν σαββάτων.

Τούτου διττή ἄν εἰ ἡ λύσις ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσαν περικοπὴν ἀδετῶν, εἵποι ἂν μὴ ἐν ἄπασιν αὐτὴν φέρεσαι 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 εἰρήκόσως αὐτοῖς “μὴ φοβεῖσθε, ἤσησον ζητεῖτε τὸν Ναζαρηνὸν.” καὶ τοῖς ἐξῆς, ὅς ἐπιλέγει “καὶ ἀκούσασαι ἔργουν, καὶ οὔδεν οὐδέν εἴπον, ἐφοβοῦντο γὰρ.” Ἐν τούτῳ γὰρ σχεδὸν ἐν ἄπασι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγράμματι τὸ τέλος τὰ δὲ ἐξῆς σπανίως ἐν τοῖς ἀλλ’ οὐκ ἐν πάσι φερόμενα περίττα ἂν εἴπι, καὶ μάλιστα εἶπεν ἄχριν ἀντιλογίαν τῆς τῶν λοιπῶν εὐαγγελιστῶν καρτυρία, ταῦτα μὲν οὐν εἰποὶ ἂν τις παρατιθεμένος καὶ πάντη ἀναφών περιττὸν ἐρωτήμα. Ἀλλὰς δὲ τὶς οὕδ’ οὕτως τολμῶν ἀδετῶν τῶν ὑπόσων ἐν τῇ τῶν εὐαγγελιστῶν γραφή φερομένων, διπλὴν εἶναι φησί τὴν ἀναγνώσιν, ὡς καὶ ἐν ἔτεροις πολλοῖς, ἐκατέρων τὰ παραδεκτέα ὑπάρχειν, τῇ μὴ μᾶλλον ταὐτὴν ἐκείνην, ἢ ἐκείνην ταὐτής, παρὰ τοῖς πιστοῖς καὶ ἑυλαβέσιν ἐγκρίνεσθαι.

Καὶ δὴ τούδε τοῦ μέρους συγχωρουμένον εἶναι ἄληθος, προσθήκη τῶν νυν διερμηνεύουσιν τοῦ ἀναγνώσματος εἰ γοῦν διέλοιμον τὴν τοῦ λόγου διάνοιαν, οὐκ ἂν εὑρόμενα αὐτὴν ἐναντίον τοῖς παρὰ τὸν Ματθαίων ὁψε σαββάτων ἐγγήρασεν τὸν ἱστορίαν λειτουργοῦν τὸ γὰρ “ἀναστὰς δὲ πρῶ τῇ μιᾷ τοῦ σαββάτου” κατὰ τὸν Μάρκον, μετὰ διαστολῆς ἀναγνωσόμεθα καὶ μετὰ τὸ ἀναστάς δὲ, υποστείσας· καὶ τὴν διάνοιαν ἀφορίζομεν τῶν ἐξῆς ἐπιλεγομένων. εἶτα τὸ μὲν ἀναστάς ἂν, ἐπὶ τὴν παρὰ τῷ Ματθαίῳ ὁψε σαββάτων, τότε γὰρ ἐγγερτό τὸ δὲ ἐξῆς ἑτέρας ὅν διανοίας υποστατικός, συνάφους τῶν ἐπιλεγομένων πρῶτο γὰρ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρία τῇ Μαγδαληνῇ. τοῦτο γοῦν ἐδήλωσε καὶ ὁ Ἰωάννης πρῶ καὶ αὐτὸς τῇ μιᾷ τοῦ σαββάτου ὑφίσθα αὐτὸν τῇ Μαγδαληνῇ μαρτυρήσας, οὕτως οὖν καὶ παρὰ τῷ Μάρκῳ πρῶ τῇ ἐφάνη αὐτή, οὐ πρῶτο ἀναστάς, ἀλλὰ πολὺ πρότερον κατὰ τὸν Ματθαίων ὁψε τοῦ σαββάτου. τότε γὰρ ἀναστάς ἐφάνη τῇ Μαρίᾳ, οὐ τότε ἄλλα πρῶτοι. ὡς παράστασαν ἐν τούτοις καιροῖς δύο, τὸν μὲν γὰρ τῆς ἀναστάσεως τοῦ ὁψε τοῦ σαββάτου, τὸν δὲ τῆς Σωτῆρος ἐπιφάνειας, τὸν πρῶ, ὃν ἔγραψεν ὁ Μάρκος εἰπών (ὁ καὶ μετὰ διαστολῆς ἀναγνωστῶν) ἀναστὰς δἐ εἶτα υποστείσας, τὸ ἐξῆς ἑτέρας, πρῶ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρίᾳ, τῇ Μαγδαληνῇ, ἀφ’ ἓς ἐκβεβληκε ἐπὶ ἀδισμόνια.

II. Πῶς κατὰ τὸν Ματθαίου ὁψε σαββάτων ἡ Μαγδαληνὴ τεθεαμένη τὴν ἀνάστασιν, κατὰ τὸν Ἰωάννην ἡ αὕτη ἐστώσα κλαίει παρὰ τῷ μημειώτῳ τῇ μιᾷ τοῦ σαββάτου.

Οὐδὲν ἂν ζητηθεί τοῦτος τόπος ὁ ὁψε σαββάτων μὴ τὴν ἐσπερινὴν ὅραν τὴν μετὰ τὴν ἡμέραν τοῦ σαββάτου λέγεσθαι ὑπολάβοιμεν, ὡς τινὲς ὑπειλήφασιν, ἀλλὰ τὸ βραδὺ καὶ ὁψε 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.]


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, Kai δὴ τοῦτο τοῦ μέρους συγχωρουμένου ἔτι

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:

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 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

Michael D. Marlowe:
Mark 16:9-20
http://www.bible-researcher.com/endmark.html

Ben C. Smith:
The Endings of the Gospel of Mark
http://www.textexcavation.com/marcanendings.html
Resurrection Excerpt from PALMER'S DIATESSARON

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https://bibletranslation.ws/palmer-translation/

Scripture adapted from the HOLY BIBLE, NEW INTERNATIONAL VERSION.

But with consultation of many other translations and of the original Greek.
2

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 rich man347 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, 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 litras349 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 yet been laid. But because the Sabbath was about to begin, and the tomb was handy, they laid the body of Jesus there.350 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,351 Mary and the women went and bought spices and perfumes so that they might go and anoint Jesus' body.

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.

347 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."

348 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.

349 About 75 pounds or 34 kilograms.

350 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.

351 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.
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?"

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!"

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. (They still did not understand from Scripture that Jesus had to rise from the dead.)

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.

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.

"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."

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.

They asked her, "Woman, why are you crying? Who is it you are looking for?"

"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.

"Woman," he said, "why are you crying? Who is it you are looking for?"

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."

Jesus said to her, "Mary."

She turned toward him and cried out in Aramaic, "Rabboni!" (which means "My Teacher!").

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.'"

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.\textsuperscript{354} 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 stadia\textsuperscript{355} 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.

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."

\textsuperscript{354} 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.
\textsuperscript{355} About seven miles, or eleven kilometers.
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 cubits. 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.

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 love 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."

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356 The cubit was about 18 inches, thus the distance here was about a hundred yards, or ninety meters.
357 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.
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?"

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?"

This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

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

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.

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

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.

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."

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."

Then those who had gathered together asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

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."

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.

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."

Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.

The Diatessaron by David Robert Palmer may be downloaded here:
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**SYRIAC**

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