

The Gospel of

# MARK

part of

## The Holy Bible

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

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# The Good News According to

## MARK

### ΚΑΤΑ ΜΑΡΚΟΝ

## Chapter 1

### *John the Baptizer Prepares the Way*

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

Mk 1:1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ θεοῦ.

<sup>1</sup>The beginning of the good news about Jesus Christ, the Son of God.<sup>1</sup>

Mk 1:2 ¶ Ὡς γέγραπται ἐν τοῖς προφήταις, Ἴδου, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

<sup>2</sup>As it is written in the prophets:<sup>2</sup> "Behold, I am sending my messenger before your face, who will prepare your way before you,"<sup>3</sup>

Mk 1:3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

Mk 1:4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

<sup>4</sup>so<sup>5</sup> John the Baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.

Mk 1:5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

<sup>5</sup>And the whole region of Judea was going out to him, even all the Jerusalemites, and were getting baptized by him

<sup>1</sup> 1:1 txt Χριστοῦ υἱοῦ τοῦ θεοῦ A E F G<sup>sup</sup> H K M U Γ Δ Π Σ Φ f<sup>13</sup> 2 33 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505  
 m Lect TR RP ECM // Χριστοῦ υἱοῦ θεοῦ N<sup>1</sup> B D L W 732 1602 TH // Χριστοῦ υἱοῦ θεοῦ or Χριστοῦ υἱοῦ τοῦ θεοῦ it<sup>a</sup>,aur,b,c,d,f,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>p</sup>,h  
 cop<sup>sams</sup>,bo goth arm eth geo<sup>2</sup> slav; Irenaeus<sup>lat</sup>3/3 Ambrose Chromatius Jerome<sup>3/6</sup> Augustine Faustus-Milevis // Χριστοῦ υἱοῦ τοῦ κυρίου 1241 //  
 Χριστοῦ τοῦ θεοῦ 055 pc // Χριστοῦ N<sup>\*</sup> Θ 28<sup>c</sup> 530 582\* 820\* 1021 1436 1555\* 1692 2430 2533 f2211 syr<sup>pal</sup> cop<sup>sams</sup> arm geo<sup>1</sup> Origen<sup>gr</sup>,lat Asterius  
 Serapion Cyril-Jerusalem Severian Hesychius; Victorinus-Pettau Jerome<sup>3/6</sup> SBL // omit Χριστοῦ as well 28\* (Irenaeus<sup>gr</sup>,lat<sup>3/3</sup> Epiphanius omit  
 also Ἰησοῦ) // lac P<sup>45</sup> C G N P Ψ 157 syr<sup>s</sup>. Some early manuscripts do not have, "Son of God." There was always a temptation, to which  
 copyists often succumbed, to expand titles and quasi-titles of books. It is possible that these words were added that way. However, the  
 manuscript support for them is strong. Yet one sign that a reading is secondary is when there are many variables of it, as we find here.  
 The early translations are indeterminate for absence/presence of definite articles, but they mostly support the inclusion of "Son of God."

<sup>2</sup> 1:2a txt τοῖς προφήταις "in the prophets" A E F G<sup>sup</sup> H K M P U W Π\*<sup>c</sup> Σ Φ f<sup>13</sup> 2 28 118 180 579 597 1006 1009 1010 1071 1079 1195 1216 1230  
 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 2148 m Lect vg<sup>ms</sup> syr<sup>h</sup> cop<sup>bo</sup>ms mg eth slav Ir<sup>lat</sup>2/3 Asterius TR RP // τῷ Ἡσαΐα τῷ  
 προφήτῃ "in Isaiah the Prophet" N B (L Ἰσαΐα) Δ 22 33 565 892 1241 al it vg syr<sup>pal</sup>,p,h<sup>mg</sup> cop<sup>sa</sup>,bo<sup>pt</sup> Ir-Gr,Lat Or<sup>3/4</sup> SBL TH ECM // Ἡσαΐα τῷ προφήτῃ  
 "in Isaiah the Prophet" D Θ f<sup>1</sup> 1 205 253 372 700 1071 1243 2174 2737 f253 f2211 al arm geo Ir<sup>gr</sup> Or<sup>3/4</sup> Serapion Epiphanius Severian Titus-Bostra  
 Basil Hesychius Victor-Antioch (Ἡσαΐα or τῷ Ἡσαΐα it<sup>a</sup>,aur,b,c,d,f,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>p</sup>,h<sup>mg</sup>pal cop<sup>sa</sup>,bo Ir<sup>lat</sup>1/3 Or<sup>lat</sup>; (Victorinus-Pettau Chromatius omit  
 τῷ προφήτῃ) Ambrosiast (Jer) Aug // Ἡσαΐα καὶ ἐν τοῖς προφήταις "in Isaiah and in the prophets" it<sup>r</sup>1vid // lac P<sup>45</sup> C G N P Ψ 157 syr<sup>s</sup>. According  
 to Strack-Billerbeck, "Kommentar zum Neuen Testament aus Talmud und Midrasch," I, p. 597, Jewish sources were also known to combine  
 Malachi 3 with Isaiah 40.

<sup>3</sup> 1:2b txt ὁδὸν σου ἔμπροσθεν σου (Mt 11:10) A E Σ m it<sup>f,ff</sup>2,l vg<sup>cl</sup> syr<sup>h</sup> cop<sup>sams</sup> Eus TR RP ECM= // ὁδὸν σου N B D L P W Φ lat syr<sup>p</sup> cop<sup>sams</sup> Ir<sup>lat</sup>  
 SBL TH ECM= {} // lac P<sup>45</sup> C N syr<sup>s</sup>.

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

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

in the Jordan River, confessing their sins.

Mk 1:6 Ἦν δὲ ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

<sup>6</sup>Now John was dressed in camel's hair, with a leather belt around his waist, and eating locusts and wild honey.

Mk 1:7 Καὶ ἐκήρυσσεν, λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

<sup>7</sup>And 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 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

<sup>8</sup>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 ¶ Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

<sup>9</sup>And 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 εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὥσεί περιστερὰν καταβαῖνον ἐπ' αὐτόν.<sup>6</sup>

<sup>10</sup>And going up out of the water he immediately saw the heavens opening, and the Spirit as a dove coming down upon him.

Mk 1:11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

<sup>11</sup>And a voice from heaven said, "You are my beloved Son; with whom<sup>7</sup> I am well pleased."

Mk 1:12 ¶ Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

<sup>12</sup>And immediately the Spirit thrusts him forth into the wilderness.

Mk 1:13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

<sup>13</sup>And he was there<sup>8</sup> in the wilderness forty days being tempted by Satan, and was with the wild beasts. And the angels were attending him.<sup>9</sup>

<sup>6</sup> 1:10 txt επ' αυτον X A E L P W Σ Φ syr 𐌸 TR RP ECM= // εις αυτον B D SBL TH ECM= // lac P<sup>45</sup> C N 064.

<sup>7</sup> 1:11 txt ω A E W Φ it<sup>b,d,f</sup> TR RP // σοι X B D L Σ 064 it<sup>a,ffr,l</sup> vg syr<sup>p,h</sup> arm eth SBL TH ECM // lac P<sup>45</sup> C N P syr<sup>S</sup>.

<sup>8</sup> 1:13a txt εκει εν τη ερημω E W Σ Φ 064 𐌸 syr<sup>p,h</sup> TR RP // εν τη ερημω X A B D L lat cop eth goth Or Eus SBL TH ECM // εκει vg<sup>ms</sup> syr<sup>S</sup> arm // lac P<sup>45</sup> C N P

<sup>9</sup> 1:13b The verb διακονέω - diakonēō generally means "to act as a waiter, as an attendant, as a servant." The same word is used in the parallel in Matthew 4:11, but there it sounds more like the angels came only after the temptation was concluded, and that their waiting on him involved feeding him. But in Mark it sounds like the angels were attending him throughout the entire duration of his temptation. Obviously, they were not feeding him during the 40 days, or he would not have been fasting and been tempted over the bread. No, Mark means something else by διακονέω. Mark is known for having a military outlook, and that Jesus was a rough man of action. And here he was amongst the dangers of Satan and wild beasts, and Jesus' attendants were standing by for him militarily to protect him. Somewhat like armor-bearers were attendants. Yet the word διακονέω encompasses the idea of feeding, and we can understand it to mean that they took care of him, met his needs, both military needs and nourishment needs, at the appropriate times, as they waited on him throughout. We know from Matthew that they were farther away before the temptation was concluded, and when it was over, they approached right up to Jesus and tended to his needs.

## *The Calling of Simon, Andrew, James, and John*

Diatessaron 7:1-7

Mk 1:14 ¶ Μετὰ δὲ<sup>10</sup> τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ,

<sup>14</sup>And after John was put in prison, Jesus went into Galilee, proclaiming the good news of the kingdom of God,<sup>11</sup>

Mk 1:15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

<sup>15</sup>and saying, "The time has played out,<sup>12</sup> and the kingdom of God has come near. Repent and believe the good news."

Mk 1:16 ¶ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς.

<sup>16</sup>Now as he was walking beside the Sea of Galilee, he saw Simon, and Andrew, the brother of Simon, casting a net in the sea, for they were fishers.

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

<sup>17</sup>And Jesus said to them, "Come, you two. Follow me, and I will make you fishers of people."

Mk 1:18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

<sup>18</sup>And they followed him right away, leaving their nets.

Mk 1:19 Καὶ προβαὶς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

<sup>19</sup>And when he had gone a little farther from there,<sup>13</sup> 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 εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

<sup>20</sup>At 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*

Diatessaron 6:35-38

Mk 1:21 ¶ Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκεν.

<sup>21</sup>And they enter into Capernaum, and having gone straight into the synagogue on the Sabbath, he began to teach.

<sup>10</sup> **1:14a** txt μετα δε Ν Α Γ Κ Λ Μ U W Y Δ Θ Σ Φ 064 f<sup>1</sup> f<sup>13</sup> 2 28 33 157 565 579 700 1071 1424 **¶** lat syr<sup>h</sup> cop<sup>sa</sup>ms<sup>s</sup> cop<sup>bopt</sup> Or TR RP TH ECM **¶** και με B\* **¶** και μετο B<sup>1</sup> **¶** και μετα B<sup>e</sup> D 771 ita,ff<sup>2</sup> syr<sup>s</sup> cop<sup>bopt</sup> SBL **¶** μετα και 38 **¶** μετα 971 1291 1302 1534 **¶** hiant C N P Ψ.

<sup>11</sup> **1:14b** txt εὐαγγέλιον τῆς βασιλείας Α Δ Ε F G H K M U W Δ Π Σ Φ 064 2 13 28<sup>mg</sup> 118 157 180 597 700 828 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1344 1365 1424 1475<sup>c</sup> 1505 1546 1646 2148 2174 2766<sup>c</sup> lat syr<sup>p</sup> cop<sup>bopt</sup> **¶** **¶** Lect ita,aur,d,f,l,r<sup>1</sup> vg eth Jer TR RP **¶** εὐαγγέλιον Ν Β Λ Θ f<sup>1</sup> 28<sup>txt</sup> 33 69 156 205 301 373 508 565 579 717 788 892 1090 1127 1320 1342 1416 1464 1475\* 1566 2126 2766\* vgm<sup>s</sup> itb,c,ff<sup>2</sup>,t syr<sup>s,h</sup> cop<sup>sa,bopt</sup> arm geo slav<sup>mss</sup> Or SBL TH ECM **¶** hiant C N P Ψ. If the ECM text is correct, then the phrase το εὐαγγέλιον τοῦ θεοῦ "the gospel of God" is found in the gospels only here.

<sup>12</sup> **1:15** Πεπλήρωται ὁ καιρὸς - Literally, "the time has been completed or filled." It means another time has come, because the time allotted for the age before it has run out. Bauer's lexicon says it means, "the age has come to an end." This idea is echoed by the apostle Paul in Acts 17:30: "In the past, God overlooked such ignorance, but **now** he commands all people everywhere to repent." And very succinct is Galatians 4:4, "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law..." Jesus himself also taught that the age of the law was passing away; see Matt. 11:13 and Luke 16:16, "The Law and the Prophets were until John. Since that time, the kingdom of God is forcing its way forward, and the aggressive lay hold of it. And if you are willing to accept it, John is the Elijah who was to come."

<sup>13</sup> **1:19** txt προβας εκειθεν ολιγον Α C E Σ<sup>c</sup> Φ 064 **¶** **¶** (it<sup>aur,f,l</sup> vg) syr<sup>h</sup> arm eth TR RP **¶** προβας ολιγον εκειθεν Ν<sup>2</sup> **¶** προβας εκειθεν Ν\* Σ\* **¶** προβας ολιγον Β Δ Λ W (ita,b,d,ff<sup>2</sup>,r<sup>1</sup>,t) syr<sup>s,p</sup> cop SBL TH ECM **¶** lac N P

Mk 1:22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

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

Mk 1:23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν,

<sup>23</sup>And there was a man in their synagogue who was in an unclean spirit. And he cried out,

Mk 1:24 λέγων, Ὑεα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἥλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

<sup>24</sup>saying, "Ha!<sup>15</sup> What business do you have with us, Jesus, you Nazarene?<sup>16</sup> Have you come to destroy us? I know who you are— the Holy One of God!"

Mk 1:25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.

<sup>25</sup>And Jesus rebuked him, saying, "Be quiet and come out of him!"

Mk 1:26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.

<sup>26</sup>And the unclean spirit shook him violently back and forth and came out of him, crying out with a very loud voice.

Mk 1:27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς ἑαυτούς, λέγοντας, Τί ἐστὶν τοῦτο; Τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

<sup>27</sup>And all were astonished, such that they were discussing it, saying, "What is this? What is this new teaching, that with authority, he even commands the unclean spirits, and they obey him!"

Mk 1:28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

<sup>28</sup>And immediately<sup>17</sup> the report went out about him in the whole region of Galilee.

## *Jesus Heals All in Capernaum*

Diatessaron 6:39-41

Mk 1:29 ¶ Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

<sup>29</sup>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 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς·

<sup>30</sup>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 αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

<sup>31</sup>And after approaching her and grasping her hand, he lifted her, and the fever immediately left her, and she began to wait on them.

<sup>14</sup> **1:22** The corresponding Hebrew word to γραμματεὺς is סֹפֵר - sōppēr, active participle of sāpār, to write, to count, to number. The Latin Vulgate rendered it *scriba*, and in English it is traditionally translated 'scribe.' The original meaning was "writer; clerk; copyist," but after the captivity, it came to mean a member of the class of professional interpreters of the Jewish Law.

<sup>15</sup> **1:24a** txt λεγων εα N<sup>2</sup> A C E L Σ Φ M<sup>1</sup> syr<sup>h</sup> Or TR RP ECM= // λεγων N<sup>2</sup> B D W latt syr<sup>s,p</sup> cop SBL TH ECM= // lac P<sup>45</sup> P<sup>88</sup> N P 064

<sup>16</sup> **1:24b** Ναζωραῖος - Nazōraios. A Nazarene is someone from the town of Nazareth, just as a Houstonian is someone from the city of Houston. A Nazarene is not to be confused with a Nazirite, someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. The word Nazarene was sometimes derogatory, depending on who was saying it. Jews of Jerusalem and Judea looked down on people from Galilee as being not as pure in their Jewish blood or religion. Even someone from within Galilee, like the apostle Nathanael, looked down on Nazareth, John 1:46. Nazareth was quite close to Samaria. One way in which Jonah was a sign of Jesus was that they were both from the same home country. The prophet Jonah, son of Amittai, we read in 2 Kings 14:25, was from the town of Gath Hepher, which was at most one or two hills away from where Nazareth later was, if not the same hill. After the time of Jesus, his followers came also to be called "Notzri" by Jews who did not believe in him, a contemptuous epithet.

<sup>17</sup> **1:28** txt ευθυς εις A D E Σ Φ M<sup>1</sup> it<sup>aur,d,f,l</sup> vg syr<sup>p,h</sup> TR RP ECM= // ευθυς πανταχου εις B C L SBL TH ECM= // ευθυς πανταχη εις N<sup>2</sup> // πανταχου εις W it<sup>b,e,q</sup> cop<sup>boPt</sup> // εις N<sup>2</sup> it<sup>ff2,r1</sup> syr<sup>s</sup> // lac N P 064

Mk 1:32 ¶ Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

<sup>32</sup>And when evening had come, when the sun had set,<sup>18</sup> they were bringing to him all who had an illness, and those being tormented by demons.

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

<sup>33</sup>Indeed the entire town was gathered at the door.

Mk 1:34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

<sup>34</sup>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 πρωὶ ἔννυχον λίαν ἀναστὰς ἐξῆλθεν, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κάκεῖ προσήχето.

<sup>35</sup>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 κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ·

<sup>36</sup>And Simon and those with him hunted him down,

Mk 1:37 καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες σε ζητοῦσιν.

<sup>37</sup>and when they found him, they are saying to him, "Everyone is looking for you!"

Mk 1:38 Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

<sup>38</sup>And he says to them, "Let us go to the next villages,<sup>19</sup> so I may preach there also. For that is why I have come."

Mk 1:39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

<sup>39</sup>And he was in their synagogues in all of Galilee preaching, and driving out the demons.

## *A Leper Healed Spreads the Word*

Diatessaron 7:12-15

Mk 1:40 ¶ Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς, δύνασαί με καθαρῖσαι.

<sup>40</sup>And a leper comes to him, falling on his knees before him and saying<sup>20</sup> to him, "If you are willing,<sup>21</sup> you can cleanse me."

Mk 1:41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρῖσθητι.

<sup>41</sup>And Jesus, filled with compassion,<sup>22</sup> he reached out his hand and touched him, and says to him, "I am willing.

<sup>18</sup> **1:32** The people waited until the Sabbath was over.

<sup>19</sup> **1:38** txt εις A D E W Σ Φ 064 m latt syr TR RP ECM= // αλλαχου εις B C\* L cop arm eth SBL TH ECM= // lac N P

<sup>20</sup> **1:40a** txt γονυπετῶν αὐτόν καὶ λεγων A C K M U Δ Π Φ 0130 33 69<sup>c</sup> 372 700 1342 1424 2737 m Lect syr<sup>h,pal</sup> cop<sup>bo</sup> geo<sup>2</sup> goth TR RP // γονυπετῶν αὐτόν λεγων 69\* // γονυπετῶν αὐτῷ καὶ λεγων 1010 1071 // γονυπετῶν καὶ λεγων N<sup>1</sup> L Θ f<sup>1</sup> 517 565 579 892 954 1241 1675 2542 2766 2786 pc<sup>90</sup> it<sup>f,l,q</sup> vg syr<sup>s,p</sup> arm geo<sup>1</sup> TH ECM [καὶ γονυπετῶν] // γονυπετῶν λεγων N\* SBL // λεγων B // καὶ λεγων D G W 124 // hiant H N P Ψ 13.

<sup>21</sup> **1:40b** txt ὅτι Ἐὰν θελῃς B A K M U Δ Π f<sup>1</sup> 2 69 157 346 788 1424 it<sup>q</sup> syr<sup>h</sup> goth TR RP ECM // Κύριε ὅτι Ἐὰν θελῃς B // ὅτι Ἐὰν θελῃς Κύριε Φ 090 28 124 565 1071 // Κύριε Ἐὰν θελῃς C L W Θ 579 700 // Ἐὰν θελῃς D // hiant H N P Ψ 13 33.

<sup>22</sup> **1:41** txt σπλαγχνισθεὶς rel. TR RP TH ECM // οργισθεὶς D ita,d,ff<sup>2</sup>,r<sup>1</sup> (Diatessaron)\* SBL // omit 169 505 508 1358 1866 it<sup>b</sup> // omit σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ 783\* and write σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ in margin // lac H N P Ψ 13. The UBS Textual Commentary says compare the Syriac words *ethraḥ* am "he had pity," with *ethra'em* "he was enraged"). \*Ephraem in his commentary on Tatian's Diatessaron shows knowledge of the "enraged" variant, but all extant ancient Syriac versions read in support of "filled with compassion." Note: though MS 1358 omits both σπλαγχνισθεὶς and οργισθεὶς, it follows Byz in the words preceding it: ὁ δὲ Ἰησοῦς in

Be cleansed."

Mk 1:42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

<sup>42</sup>And as soon as He had spoken, the leprosy went away from him and he was cleansed.

Mk 1:43 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν,

<sup>43</sup>And he immediately thrust him outside, sternly admonishing him,

Mk 1:44 καὶ λέγει αὐτῷ, "Ὁρα μηδενὶ μηδὲν εἶπης· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>44</sup>and 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 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

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

## Chapter 2

### *The Paralytic Lowered Through the Roof*

Diatessaron 7:16-20

Mk 2:1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.

<sup>1</sup>And some days later, he entered again into Capernaum, and it was heard that he was home.

Mk 2:2 Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

<sup>2</sup>And soon many gathered, so many that there was no room left, not even at the door; and he was speaking the word to them.

Mk 2:3 Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.

<sup>3</sup>Then *some* arrive, bringing to him a paralytic, carried by four.

Mk 2:4 Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

<sup>4</sup>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<sup>23</sup> lying.

Mk 2:5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

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

Mk 2:6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,

<sup>6</sup>And some of the Torah scholars were sitting there, and debating in their hearts,

Mk 2:7 Τί οὕτως οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς, ὁ θεός;

<sup>7</sup>"Why does this fellow speak such blasphemies? Who can forgive sins but God alone?"

Mk 2:8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

<sup>8</sup>And Jesus, knowing immediately in his spirit that they were debating like this inside themselves, said to them, "Why are you debating these things in your hearts?"

Mk 2:9 Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείραι, καὶ ἄρόν σου τὸν κράββατον, καὶ περιπάτει;

<sup>9</sup>Which is easier to say to the paralytic: 'Your sins are forgiven,' or to say, 'Get up, take your bed and walk'?

Mk 2:10 Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας - λέγει τῷ παραλυτικῷ -

<sup>10</sup>But so that you may know that the Son of Man has authority on earth to forgive sins..." He said to the paralytic,

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contrast to **8 B D** which have just καὶ, and **L** has the Byz reading in a different word sequence.

<sup>23</sup> **2:4** The imperfect is more properly rendered, "was lying." However, in English that sounds like he "used to be lying on it," and was no longer lying on the pallet at the time it is lowered.



Mk 2:11 Σοὶ λέγω, ἔγειραι καὶ ἄρον τὸν κράββατόν σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.

<sup>11</sup>"I say to you, get up, take your bed, and go to your house."

Mk 2:12 Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι Οὐδέποτε οὕτως εἶδομεν.

<sup>12</sup>And he stood up immediately, and took his bed *and* went out in front of them all, with the result that they were all astonished, and glorified God, saying, "We have never seen anything like this!"

## *A Tax Collector Joins Jesus*

Diatessaron 7:21-23

Mk 2:13 ¶ Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

<sup>13</sup>And he went out, along beside the lake again. And the entire crowd came with him, and he was teaching them.

Mk 2:14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

<sup>14</sup>And as he went along, he saw Levi son of Alphaeus sitting at the taxes post. And he says to him, "Follow me." And rising up, he followed him.

Mk 2:15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.

<sup>15</sup>And it comes about that Jesus is reclining at Levi's house, and many tax collectors<sup>24</sup> and sinners were reclining with him and his disciples, for there were many who followed him.

Mk 2:16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

<sup>16</sup>And when the Torah scholars and the Pharisees<sup>25</sup> saw him eating with tax collectors and sinners, they were saying to his disciples, "Why does he eat and drink with tax collectors and sinners?"

Mk 2:17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

<sup>17</sup>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 to repentance."

## *Jesus Questioned About Fasting*

Diatessaron 7:24-26

Mk 2:18 ¶ Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

<sup>18</sup>And the disciples of John and of the Pharisees were fasting. And they come and say to him, "How is it that the

<sup>24</sup> 2:15 τελώνης is a combination of the words τέλος for excise off the end tally, and the word ὠνέομαι which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were bought by something like collection agencies. The τελῶναι were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. 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 foreign power. (From "The New Testament; Its background, Growth, and Content" by Bruce M. Metzger; and from the Bauer-Arndt-Gingrich-Danker lexicon.)

<sup>25</sup> 2:16a txt kai oi phariseioi A C D E F G H K M U T Θ Π Σ Φ<sup>1</sup> f<sup>13</sup> (except 124) 2 157 180 205 565 579 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2542 m it<sup>a,aur,e,ff2,q,ri</sup> vg syr<sup>p,h</sup> cop<sup>bo</sup>mss eth arm goth TR RP // των φαρισαιων P<sup>88</sup> B L W Δ 0130 28 33 124 151 it<sup>b</sup> syr<sup>pal</sup> cop<sup>sa,bo</sup>mss SBL TH ECM // lac P<sup>45</sup> N P Q Ψ. Cf. Luke 5:30.

disciples of John and of the Pharisees fast, but your disciples do not fast?"<sup>26</sup>

Mk 2:19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, νηστεύειν; Ὅσον χρόνον μετ' ἐαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν·

<sup>19</sup>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 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

<sup>20</sup>But the days will come when the bridegroom is taken away from them, and then, in those days, they will fast.

Mk 2:21 Καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

<sup>21</sup>And 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 οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

<sup>22</sup>And no one puts new wine into old wineskins. For then, the new wine will burst the wineskins, and the wine is poured out, and the wineskins destroyed. Rather, new wine must be put into new wineskins."

## *Man Over the Sabbath*

Diatessaron 8:18-26

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

<sup>23</sup>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.<sup>27</sup>

Mk 2:24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

<sup>24</sup>And the Pharisees said to him, "Look! Why are your disciples doing what on the Sabbath is not permissible?"<sup>28</sup>

Mk 2:25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

<sup>25</sup>And he said to them, "Have you never read what David did, when he and those with him were in need and hungry,

<sup>26</sup> **2:18** The verb "fast" here is in the present linear. This could mean habitual action, repetitive action, or on the other hand, it could mean what was happening right now, presently going on. Are they questioning why they are not fasting right now in this instance? Or why they never are in the habit of fasting? Opinions are split. I take the cue from verse 19, that as long as Jesus was with them, they were not fasting at all. In other words, it was not just that one occasion that they were not fasting.

<sup>27</sup> **2:23** The phrase translated 'began to practice a way' here is ἤρξαντο ὁδὸν 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 sickle to your neighbor's standing grain." Still, this practice was not allowed on the Sabbath day. The Mishnah and Tradition of the Elders forbade: "MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one—viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor— forty less one."

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

<sup>28</sup> **2:24** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - 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.

Mk 2:26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

<sup>26</sup>how<sup>29</sup> in the account about Abiathar the high priest, he entered 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."<sup>30</sup>

Mk 2:27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

<sup>27</sup>Then he said to them, "The Sabbath came about because of humankind, not<sup>31</sup> humankind because of the Sabbath."<sup>32</sup>

Mk 2:28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

<sup>28</sup>Consequently, the Son of Man is lord also of the Sabbath."

## Chapter 3

Mk 3:1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

<sup>1</sup>And again he went into a synagogue. And a man was there who had a shriveled hand.

Mk 3:2 Καὶ παρατήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

<sup>2</sup>And 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 ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ὑψαίρει εἰς τὸ μέσον.

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

Mk 3:4 Καὶ λέγει αὐτοῖς, Ἐξεστὶν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; Ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

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

Mk 3:5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτείνον τὴν χεῖρά σου.<sup>33</sup> Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

<sup>5</sup>And 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, as sound as the other.<sup>34</sup>

<sup>29</sup> **2:26a** πῶς εἰσῆλθεν  $\mathfrak{P}^{88}$   $\Sigma$  A C E L W  $\Sigma$   $\Phi$  064 vg syr cop TR RP SBL TH ECM // καὶ εἰσῆλθεν it<sup>a</sup> // εἰσῆλθεν B D it<sup>d,r,t</sup> // lac  $\mathfrak{P}^{45}$  N P 072. The fact that it is strange that B and D agree against all other uncials, may indicate that the presence of πῶς is a harmonization to Matthew (Weiss, Textkritik p. 170). A couple dozen Bible translations omit πῶς such as: NIV, TNIV, NRSV, NLT, CEB, CJB, ERV, EHV.

<sup>30</sup> **2:26b** Notice that Jesus does not deny they were violating the Sabbath, doing something that was unlawful to do on the Sabbath. He admitted that it was unlawful, by comparing it to something David did that was unlawful. Similar to what Jesus said in another place, "Something greater than the temple is here," so also now, "something greater than the Sabbath is here." Gathering even a very small amount of food on the Sabbath day, was unlawful to do. See the instructions on gathering the manna, in Exodus 16:21-30, "Morning by morning they gathered it, each as much as he could eat...On the sixth day they gathered twice as much bread, two omers apiece...This is what 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 the Sabbath, therefore on the sixth day he gives you bread for two days; remain every man of you in his place, let no man go out of his place on the seventh day.'"

<sup>31</sup> **2:27a** txt ουχ A E  $\Phi$  it<sup>b,f</sup> arm TR RP // καὶ ουχ  $\Sigma$  B C\* L  $\Sigma$  064 it<sup>l</sup> vg syr cop eth SBL TH ECM // omit καὶ ουχ W // omit το σάββατον δια τον ανθρωπον εγενετο ουχ ο ανθρωπος δια το σαββατον D // lac  $\mathfrak{P}^{45}$  N P 072

<sup>32</sup> **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 not Markan use 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."

<sup>33</sup> **3:5a** txt την χειρα σου  $\Sigma$  A C D L P W  $\Sigma$  TR RP TH ECM= // την χειρα B E  $\Phi$  SBL ECM= // lac  $\mathfrak{P}^{45}$  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.

<sup>34</sup> **3:5b** txt υγιης ος η αλλη E L (syr<sup>pal</sup>) TR RP // ος η αλλη it<sup>a,b</sup> syr<sup>s</sup> // omit  $\Sigma$  A B C\* D P W  $\Sigma$   $\Phi$  it<sup>aur,e,f,ff<sup>2</sup>,i,l,q</sup> vg syr<sup>p,h</sup> cop<sup>sa</sup> arm eth arab goth SBL TH ECM // lac  $\mathfrak{P}^{45}$  N 064 072. The corrector of C, C<sup>3</sup>, is dated 9th century, and I am listing only 8th century witnesses and earlier.

Mk 3:6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν<sup>35</sup> κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

<sup>6</sup>And the Pharisees went out and immediately began to conspire against him with the Herodians,<sup>36</sup> how they might kill him.

### *The Thronging Crowds Endanger Jesus*

Diatessaron 8:27

Mk 3:7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας,

<sup>7</sup>And Jesus departed with his disciples to the lake, and a great multitude from Galilee followed him, and from Judea,

Mk 3:8 καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

<sup>8</sup>and from Jerusalem, and from Idumea and beyond the Jordan, and the vicinity of Tyre and Sidon also, a great multitude, when they heard what things he was doing, came to him.

Mk 3:9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.

<sup>9</sup>And he told his disciples that a boat should be kept handy for him, because of the crowd, in case they should crush him.<sup>37</sup>

Mk 3:10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μᾶστιγας.

<sup>10</sup>For he had healed many, with the result that everyone who had a disease would charge upon him, in order to touch him.

Mk 3:11 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζεν, λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.

<sup>11</sup>And whenever the unclean spirits saw him, they fell down before him and cried out, saying, "You are the Son of

<sup>35</sup> 3:6a txt εποιουν A E P Σ Φ Ψ TR RP // εποιησαν X C // ποιουντες D // εποιουντο W // εδιδουν B L SBL TH ECM // lac P<sup>45</sup> N 064 072

<sup>36</sup> 3:6b 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).

<sup>37</sup> 3:9 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 μέλλει, that something is *about* to happen. And ἵνα μὴ 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 επιπιτω 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 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. Later we see, in Mark 4:1, that Jesus developed a 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."

God!"

Mk 3:12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

<sup>12</sup>And he would strongly warn them not to make him known.

## *The Twelve Apostles*

Diatessaron 9:1-2

Mk 3:13 ¶ Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.

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

Mk 3:14 Καὶ ἐποίησεν δώδεκα, ἵνα ὧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,

<sup>14</sup>And he appointed twelve,<sup>38</sup> that they might be with him, and that he might send them out to preach,

Mk 3:15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια·

<sup>15</sup>and to have authority to heal the sick and drive out demons.

Mk 3:16 καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον·

<sup>16</sup>And to Simon, he added the name Peter;<sup>39</sup>

Mk 3:17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Υἱοὶ Βροντῆς·

<sup>17</sup>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 Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,

<sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus,<sup>40</sup> and Thaddaeus, and Simon of Cana,<sup>41</sup>

<sup>38</sup> **3:14** txt δωδεκα ινα ωσιν A C<sup>2</sup> D E L P Σ Φ Ψ it<sup>b,e,f,q</sup> syr<sup>s,p,h</sup> cop<sup>sams</sup> arm geo<sup>2</sup> TR RP SBL TH ECM // ινα ωσιν δωδεκα a,aur,d,ff<sup>2</sup>,i,l,r,t vg Aug // δωδεκα ους και αποστολους ωνομασεν ινα ωσιν (Lk 6:13) B syr<sup>hmg</sup> cop<sup>samss</sup> geo<sup>2A</sup> eth // ους και αποστολους ωνομασεν δωδεκα ινα ωσιν C\* // δωδεκα μαθητας ινα ωσιν μετ αυτου ους και αποστολους ωνομασεν W geo<sup>1</sup> // lac P<sup>45</sup> N 064

<sup>39</sup> **3:16** txt και επεθηκεν τω σιμωνι ονομα πετρον A E P Σ Φ Ψ lat syr arm geo TR RP // και επεθηκεν σιμωνι ονομα πετρον D // και επεθηκεν ονομα τω σιμωνι πετρον C<sup>2</sup> L W TH ECM // και εποιησεν τους δωδεκα και επεθηκεν ονομα τω σιμωνι πετρον B C\* cop<sup>sams</sup> SBL // πρωτον σιμωνα cop<sup>samss</sup> // lac P<sup>45</sup> N 064

<sup>40</sup> **3:18a** txt Ἀλφαιου TR RP TH // Ἀλφαιου SBL ECM. Genitive of Ἀλφαῖος, ὁ; Heb.: חַלְפַּי (Halpai). The original Hebrew name starts with the letter Het, an 'h' sound. The SBL and ECM texts reflect this h sound, and the others do not. Re: the transliteration of foreign words into Greek, see, BDF § 39 (3) **Laryngeals and Gutturals**. "...The question of where to use smooth or rough breathing with the initial sound is insoluble; it seems reasonable to employ smooth breathing for Ⲁ and Ⲯ and rough breathing for Ⲧ and Ⲭ, as Westcott-Hort have done. Yet it is to be hoped that future editions will follow Lagarde, Rahlfs, and the Göttingen editions of the LXX which omit both accents and breathing in proper names and other transliterations wherever absence of terminations and inflection indicate that no Grecizing was intended (Katz)." The Robinson-Pierpont text in Luke 2:36, however, retains the rough breathing in Ἀννα, Hebrew חַנַּח (Hannach), but the TR and TH say Ἀννα.

<sup>41</sup> **3:18b** txt κανανιτην A E G K M U Γ Θ Π Σ Φ Ψ f<sup>1</sup> f<sup>13</sup> 2 28 157 700 892 1071 1424 2542 cop<sup>samss</sup>? TR RP // καναναιον B C D L<sup>vid</sup> (W κανανεος) Δ 33 565 579 1241 latt cop<sup>sams,bo</sup> TH SBL ECM // lac P<sup>45</sup> N P Q Ψ 064. BDAG: "Κανανιτης, ου, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπο κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Κανανιτης (G2581) is derived from ⲕⲁⲛⲁⲛⲁⲓ kan-naw', "Jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Χανααν; Canaanite: Χαναανῶν (Genesis 10:18) Χαναανῶν (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναανῆα. The KJV is incorrect rendering the word κανανιτης here as "Canaanite." The bottom line is that both Greek textual variants apparently mean "someone from Cana," although the first listed variant, καναναιον, is said by some scholars to be from the Aramaic for "zealot." The Zealots were described by Josephus as the "fourth philosophy" among the Jews (*Jewish War*, II. viii.1; *Antiquities*, XVIII.i.1 and 6; the first three being the Pharisees, Sadducees and the Essenes) was founded by Judas the Galilean, who stirred up a rebellion against the Romans in A.D. 6 (Acts 5:37). The Zealots opposed the payment of tribute by Israel to a pagan emperor on

Μκ 3:19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. ¶ Καὶ ἔρχονται εἰς οἶκον·

<sup>19</sup>and Judas of Kerioth,<sup>42</sup> the very one who betrayed him. And they go into a house,

## Jesus Thought to be Out of His Mind

Diatessaron 11:7-13

Mk 3:20 καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

<sup>20</sup>and once again a crowd gathered, such that they were not even able to eat bread.

Μκ 3:21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι Ἐξέστη.

<sup>21</sup>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."<sup>43</sup>

Μκ 3:22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

<sup>22</sup>And the Torah scholars who had come down from Jerusalem said, "He has Baal-zibbul,"<sup>44</sup> and, "By the prince of demons he drives out the demons."

Μκ 3:23 Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

<sup>23</sup>And calling them to him, he spoke to them in parables: "How can Satan drive out Satan?"

Μκ 3:24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

<sup>24</sup>And if a kingdom is divided against itself, that kingdom cannot stand;

Mk 3:25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη.

<sup>25</sup>and if a house is divided against itself, that house cannot stand.

Μκ 3:26 Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

<sup>26</sup>And if Satan has stood up against himself and is divided, he cannot stand, but has met his end.

Mk 3:27 Οὐδείς δύναται τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.

<sup>27</sup>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.

Μκ 3:28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·

<sup>28</sup>"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 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως.

<sup>29</sup>except that whoever blasphemes against the Holy Spirit will have no forgiveness ever, but is bound by an eternal judgement."

the ground that this was treason against God, Israel's true King. In religious beliefs they agreed with the Pharisees, and in spirit they revived the zeal shown by Mattathias and his sons during the Maccabean uprising. Though the rebels were defeated and Judas was killed, members of his family continued to keep alive the aspirations for liberty and independence. That Jesus had a Zealot in his apostolic band, as well as, in contrast, another who had been a former tax collector for the hated Romans, is an illuminating commentary upon the breadth of his appeal to persons of the most diverse backgrounds. (From *THE NEW TESTAMENT, Its Background, Growth, and Content*, by Bruce M. Metzger; Abingdon Press, 1987; pp. 44-45)

<sup>42</sup> **3:19** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words **אִישׁ קִרְיֹת**, *ish qariyyôt*, *ish Kerioth*, 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.

<sup>43</sup> **3:21** The Greek word, ἐξίστημι – exístēmi, is used here the same way as in II Corinthians 5:13, where it is used as an antonym of 'sane.'

44 **3:22** txt Bεελζεβούλ & A C D L W Θ Φ <sup>f1</sup> <sup>f13</sup> 33 579 700 **ⲙ** it vg<sup>miss</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> TR RP SBL TH ECM // Bεεζεβούλ B // Bεελζεβούβ vg syr<sup>s,p</sup>. The KJV and NKJV read Beelzebub, even though the Textus Receptus and the Greek manuscripts do not read so. The spelling Bεελζεβούβ - Beelzeboûb would represent the Hebrew בַּעַל זְבוּב - ba'al zəbûb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboûl - בַּעַל זְבוּל - ba'al zəbûl would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

Mk 3:30 Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

<sup>30</sup>(*He said this because they were saying, "He has an unclean spirit."*)

## Jesus' Mother and Brothers

Diatessaron 11:21-22

Mk 3:31 ¶ Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν.

<sup>31</sup>Then his brothers and his mother arrive, and standing outside, they sent *word* to him, calling for him.

Mk 3:32 Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε..

<sup>32</sup>And the crowd was sitting around him, and they said to him, "Behold, your mother and brothers and sisters<sup>45</sup> are wanting you outside."

Mk 3:33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;

<sup>33</sup>And he answered them by saying, "Who are my mother, or my brothers?"

Mk 3:34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

<sup>34</sup>And looking around at the ones sitting around him in a circle, he says, "Behold my mother and my brothers.

Mk 3:35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.

<sup>35</sup>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 ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. Καὶ συνήχθη πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

<sup>1</sup>And he began to teach beside the lake again, and a very large crowd collected 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 ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,

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

Mk 4:3 Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

<sup>3</sup>"Listen! Behold, the sower went out to sow.

Mk 4:4 Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

<sup>4</sup>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 Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς·

<sup>5</sup>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 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

<sup>6</sup>And when the sun arose, it was scorched thereby, and it dried up, because it had no taproot.

Mk 4:7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

<sup>7</sup>And other *seed* fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

Mk 4:8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριακόντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

<sup>8</sup>And other *seed* fell into good soil, and came up, grew, and produced, thirtyfold,<sup>46</sup> and sixtyfold, and a

<sup>45</sup> 3:32 txt και αι αδελφαι σου A D E pm it vg<sup>mss</sup> syr<sup>hmg</sup> RP // omit Ⲡ B C L W Σ Φ 064 pm lat syr cop<sup>sa</sup> TR SBL TH ECM // lac Ɔ<sup>45</sup> N P Ψ

<sup>46</sup> 4:8 Some manuscripts ἐν...ἐν...ἐν..., (one...one...one...), and others, ἐν...ἐν...ἐν...(in...in...in), also verse 20. UBS committee: "The reading

hundredfold."

Mk 4:9 Καὶ ἔλεγεν, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

<sup>9</sup>And he said, "Whoever has ears to hear, hear."

## *The Parable of the Sower Explained*

Diatessaron 11:35-40

Mk 4:10 ¶ Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

<sup>10</sup>And when he was alone, those around him together with the Twelve were asking him *about* the parable.

Mk 4:11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·

<sup>11</sup>And he told them, "It has been given to you to know the mystery of the kingdom of God, but to those outside, all things are in parables,

Mk 4:12 ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρτήματα.

<sup>12</sup>so that: Though seeing, they will look, and not perceive, and though hearing, they will listen, and not understand—lest they turn, and their sins be forgiven.' "<sup>47</sup>

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

<sup>13</sup>And he says to them, "You don't understand this<sup>48</sup> parable? How then will you understand any parable?

Mk 4:14 Ὁ σπείρων τὸν λόγον σπείρει.

<sup>14</sup>The sower is sowing the word.

Mk 4:15 Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

<sup>15</sup>And 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 their hearts.<sup>49</sup>

Mk 4:16 Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ, ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

<sup>16</sup>And 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 οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.

<sup>17</sup>Yet 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 οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες,

<sup>18</sup>And the ones sown among thorns are those hearing the word,

Mk 4:19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.

<sup>19</sup>and the worries of this age, and the seductiveness of wealth, and the desires concerning other things, come in and choke the word, and it becomes unfruitful.

Mk 4:20 Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

<sup>20</sup>And the ones sown on the good soil, these are those who hear the word and embrace it, and bear fruit, thirtyfold,

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that predominates in the manuscripts is *en*, whether accented *ἐν* or *ἐν*. In favor of the latter is the probability that underlying the variants was the Aramaic sign of multiplication ('-times' or '-fold'), 𐤌𐤍, which is also the numeral 'one.' (That is, "echad.")

<sup>47</sup> **4:12** Isaiah 6:9-10 The phrase "lest they turn, and their sins 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..."

<sup>48</sup> **4:13** 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)

<sup>49</sup> **4:15** ἐν ταῖς καρδίαις αὐτῶν "in their hearts" D E Σ Φ 𐌹 lat syr TR RP // ἀπο τῆς καρδίας αὐτῶν "from their hearts" A it<sup>1</sup> // ἐν αὐτοῖς "in them" 𐌺 C L syr<sup>hmg</sup> TH ECM // εἰς αὐτοὺς "in them" B W SBL // lac 𐍆<sup>45</sup> N P Ψ



and sixtyfold, and a hundredfold."

### *You Determine How Much You Receive*

Diatessaron 11:36-37

Mk 4:21 ¶ Καὶ ἔλεγεν αὐτοῖς, Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

<sup>21</sup>And he said to them, "Does the lamp exist<sup>50</sup> to be put under a bucket or under a bed? Is it not meant to be set upon a stand?

Mk 4:22 Οὐ γάρ ἐστίν τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.

<sup>22</sup>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 ἔχει ὦτα ἀκούειν ἀκουέτω.

<sup>23</sup>If anyone has ears to hear, hear."

Mk 4:24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

<sup>24</sup>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 who listen.

Mk 4:25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>25</sup>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, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς ἐὰν ἄνθρωπος βάλῃ τὸν σπῶρον ἐπὶ τῆς γῆς,

<sup>26</sup>And he said, "It is with God's kingdom the same way a human might scatter seed on the ground,

Mk 4:27 καὶ καθύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπῶρος βλαστάνῃ καὶ μηκύνῃται ὥς οὐκ οἶδεν αὐτός.

<sup>27</sup>then may sleep and get up, night and day, and still the seed sprouts and lengthens; how, he does not know.

Mk 4:28 Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

<sup>28</sup>For of itself the earth bears fruit; first the grass, then the head, then the full kernel in the head.

Mk 4:29 Ὅταν δὲ παραδῶ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

<sup>29</sup>And when the grain is ready, he immediately sends out the sickle, because the harvest has come."

### *The Parable of the Mustard Seed*

Diatessaron 11:32, 34, 35

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<sup>50</sup> **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

Mk 4:30 ¶ Καὶ ἔλεγεν, Τίني ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; Ἦ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

<sup>30</sup>And he said, "To what may we compare the kingdom of God? Or what kind of parable shall we use to illustrate it?

Mk 4:31 Ὡς κόκκον σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς·

<sup>31</sup>It is like a mustard seed, which when sown in the soil is smaller than all the seeds in the soil,  
Mk 4:32 καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

<sup>32</sup>yet 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."<sup>51</sup>

Mk 4:33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο ἀκούειν·

<sup>33</sup>And 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 ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.

<sup>34</sup>To the crowds,<sup>52</sup> 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 ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.

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

Mk 4:36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ πλοία ἦν μετ' αὐτοῦ.

<sup>36</sup>And leaving the crowd behind, they take him along, just as he was, in the boat. And there were also other boats with him.

Mk 4:37 Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἥδη γεμίζεσθαι.

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

Mk 4:38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

<sup>38</sup>And 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 διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

<sup>39</sup>And 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 εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; Πῶς οὐκ ἔχετε πίστιν;

<sup>40</sup>And he said to them, "Why are you this afraid? How is it you have no faith?"

Mk 4:41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

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

<sup>51</sup> **4:32** 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.

<sup>52</sup> **4:34** The Greek does not have the words "the crowds" here, but only the dative plural article serving as pronoun. But it is referring back to the crowds mentioned in 4:1, as contrasted to how he would explain everything to the disciples when he was alone with them in private, 4:10, 34.

## Chapter 5

### *The Legion of Demons Near Gadara*

Diatessaron 12:12-20

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

<sup>1</sup>And they went to the other side of the lake into the territory of the Gadarenes.<sup>53</sup>

Mk 5:2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

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

Mk 5:3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὔτε ἀλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δῆσαι,

<sup>3</sup>whose abode was in the tombs, and no one was able to bind him even with a chain,

Mk 5:4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυεν δαμάσαι·

<sup>4</sup>because 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 παντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσιν καὶ ἐν τοῖς μνήμασιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.

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

Mk 5:6 Ἴδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσεκύνησεν αὐτῷ,

<sup>6</sup>And seeing Jesus from afar, he ran and fell down before him,

Mk 5:7 καὶ κρᾶζας φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.

<sup>7</sup>and shouting with a loud voice, he said: "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 Ἐλέγεν γὰρ αὐτῷ, Ἐξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.

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

Mk 5:9 Καὶ ἐπηρώτα αὐτόν, Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.

<sup>9</sup>And Jesus questioned him: "What is your name?" And he answered and said, "Legion is my name, for we are many."

Mk 5:10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

<sup>10</sup>And he begged him earnestly not to send them out of the area.

Mk 5:11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

<sup>11</sup>And on a hillside near there, a large herd of pigs was feeding,

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

<sup>12</sup>and all the demons pled with him, saying, "Send us into the pigs, so that we may enter into them."

Mk 5:13 Καὶ ἐπέτρεπεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

<sup>13</sup>And Jesus immediatly allowed them. And coming out, the unclean spirits went into the pigs. And the herd

<sup>53</sup> 5:1 txt Γαδαρηνῶν A C E F G H K M S Y Π Σ Φ Ω f<sup>13</sup> 2 124 157 180 346 597 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1342 1344 1365 1505 1546 2148 2174 m l 68 l 76 l 185 l 292 l 313 l 514 l 673 l 813 l 1223 l 1552 l 1761 l<sup>AD</sup> syr<sup>p,h</sup> Diatessaron<sup>SYR</sup> mss<sup>acc</sup>.to Origen goth TR RP // Γερασηνῶν N\* B D it<sup>aur,b,c,d,e,f,ffz,i,l,q,r1</sup> vg cop<sup>sa</sup> mss<sup>acc</sup> to Origen; Tert Eus Jevencus SBL TH ECM // Γεργεσηνῶν N<sup>2</sup> L Δ Θ f<sup>1</sup> 28 33 205 565 579 700 892 1071 1241 1424 1646 Lect syr<sup>s</sup> cop<sup>bo</sup> arm eth geo slav Diatess<sup>arm</sup> Or Epiph Thephylact Hesych // Γεργυστηνῶν W syr<sup>hmg</sup> (Epiph Γεργεσθᾶν). Note that both syr<sup>p,h</sup> read Gadarenes in all 3 synoptic gospels. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely. I am puzzled why any Bible translation would be content having different cities in different gospels in their version. I would settle on Gadarenes for all 3 gospels.

rushed down the steep bank into the lake, there being about two thousand, and they were drowned in the lake.

Mk 5:14 Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί ἐστὶν τὸ γεγονός·

<sup>14</sup>Then those tending the pigs fled, and reported to the town and to the farms, and people came out to see what it is that took place.

Mk 5:15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν Λεγεῶνα· καὶ ἐφοβήθησαν.

<sup>15</sup>And they come near to Jesus, and they see the demon-possessed man sitting, and dressed and in his right mind, he who had had the legion, and they were afraid.

Mk 5:16 Διηγήσαντο δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.

<sup>16</sup>Then the ones who had seen how it happened to the demon-possessed man rehearsed it to them, also about the pigs.

Mk 5:17 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

<sup>17</sup>And they began to beg him to go away from their territory.

Mk 5:18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθείς, ἵνα ᾗ μετ' αὐτοῦ.

<sup>18</sup>And as he stepped onto the boat, the man who had been demon-possessed was begging him that he might always be with Jesus.

Mk 5:19 Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, "Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοὶ ὁ κύριος πεποίηκεν, καὶ ἡλέησέν σε.

<sup>19</sup>And Jesus did not allow him, but says to him, "Go home to your people and report to them what things the Lord has done for you, and what mercy he has shown you."

Mk 5:20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

<sup>20</sup>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

Mk 5:21 ¶ Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

<sup>21</sup>And when Jesus crossed in the boat back over to the other side, a large crowd had assembled for him, and he was beside the lake.

Mk 5:22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ,

<sup>22</sup>And behold, one of the synagogue rulers comes, Jairus by name, and when he sees him he falls at his feet,

Mk 5:23 καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.

<sup>23</sup>and was pleading with him earnestly, saying, "My little daughter is at the point of death. Oh, that you might come and lay your hands on her, so that she be healed and will live."

Mk 5:24 Καὶ ἀπῆλθεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

<sup>24</sup>And he went with him. And a large crowd was following with him, and compressing around him.

Mk 5:25 ¶ Καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτι δώδεκα,

<sup>25</sup>And a woman was there with a flow of blood of twelve years,

Mk 5:26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

<sup>26</sup>and had suffered many things under many doctors and spent everything she had, and not been helped, but rather had moved toward the worse.

Mk 5:27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ·

<sup>27</sup>And she had heard the things about Jesus, and coming up behind in the crowd, she touched his garment,

Mk 5:28 ἔλεγεν γὰρ ὅτι Κὰν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.

<sup>28</sup>for she was saying, "If I can touch even his clothes, I will be healed."

Mk 5:29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μαστίγος.

<sup>29</sup>And immediately the source of her blood dried up and she knew by her body that she was healed of the scourge.

Mk 5:30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;

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

Mk 5:31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;

<sup>31</sup>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 ἰδεῖν τὴν τοῦτο ποιήσασαν.

<sup>32</sup>Yet he was still looking around to see the one who had done this.

Mk 5:33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

<sup>33</sup>The woman then, knowing what had happened to her, came and fell down before him, fearing and trembling, and told him all the truth.<sup>54</sup>

Mk 5:34 Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μαστίγος σου.

<sup>34</sup>And he said to her, "Daughter, your faith has healed you. Go with peace, and be free from your scourge."

Mk 5:35 ¶ Ἐπὶ αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

<sup>35</sup>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 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ· μόνον πίστευε.

<sup>36</sup>But Jesus, having immediately heard<sup>55</sup> the message being spoken, says to the synagogue ruler, "Don't be afraid; only believe."

Mk 5:37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

<sup>37</sup>And he did not allow anyone to come along with him, except Peter, James, and John the brother of James.

Mk 5:38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλὰ.

<sup>38</sup>And he is coming into the house of the synagogue ruler, and sees an uproar, weeping<sup>56</sup> and much loud wailing.

Mk 5:39 Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

<sup>39</sup>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. Ὁ δέ, ἐκβαλὼν πάντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

<sup>40</sup>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 lying.

Mk 5:41 Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθά, κοῦμι· ὃ ἐστὶν μεθερμηνεύμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειραι.

<sup>41</sup>And taking hold of the child's hand, he says to her, "Talitha, koum."<sup>57</sup> (which when translated is, "O little

<sup>54</sup> **5:33** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean.

<sup>55</sup> **5:36** txt ευθεως ακουσας A C E Φ M sy<sup>h</sup> TR RP // ακουσας ευθεως N Σ it<sup>a</sup> // ακουσας τουτον D // ακουσας N<sup>2a</sup> 0126 it<sup>b,d,ff</sup>,i,l,q vg sy<sup>p</sup> cop<sup>sa</sup> arm geo (Lk 8:50) // παρακουσας N<sup>\*,2b</sup> B L W it<sup>e</sup> SBL TH ECM // lac P syr<sup>s</sup>

<sup>56</sup> **5:38** txt κλαιοντας Φ TR-steph RP // κλαιοντων D // και κλαιοντας N A B C L N W Σ vg sy<sup>p,h</sup> arm eth TR-scriv [AT] SBL TH ECM // lac P

<sup>57</sup> **5:41** The earliest Greek manuscripts of Mark 5:41 say κοῦμι, and later Greek manuscripts say, κουμι. 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 קוּמִי - qūm; with the i, it is the imperative singular feminine, קוּמִי - qūmī. But the masculine form was sometimes used as default, without reference to the gender of the person being addressed. And according to Dalman both forms came to be pronounced alike, because of the phonological phenomenon of a final vowel

damsel, I say to you, stand up.")

Mk 5:42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἣν γὰρ ἑτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλη.

<sup>42</sup>And the damsel stood up immediately, and was walking (for she was twelve years of age). And they were stunned<sup>58</sup> with amazement.

Mk 5:43 Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

<sup>43</sup>And 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 ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

<sup>1</sup>And he moved on from there, and came into his home town, and his disciples are accompanying him.

Mk 6:2 Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; Καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

<sup>2</sup>And 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<sup>59</sup> these miracles happening by his hands?

Mk 6:3 Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; Καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

<sup>3</sup>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 Ἐλέγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

<sup>4</sup>And 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 ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἄρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσεν.

<sup>5</sup>And he was never able<sup>60</sup> to do any miracles there, except lay his hands on a few sick people; he did heal those.

Mk 6:6 Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν.

<sup>6</sup>And he was amazed at their unbelief.

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weakening when it follows a stressed syllable and strong consonant: the final i sound of the feminine imperative falling away because of its position following the stressed penult. See G. A. Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*, 2te Aufl. (Leipzig, 1905), p. 266, n. 1. And (2), the other explanation of the difference in forms is that it is a 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.

<sup>58</sup> **5:42** txt εκστασει  $\Phi^{45}$  A N W  $\Sigma$   $\Phi$   $\Pi$  it<sup>a,b,e,l</sup> vg syr<sup>p,h</sup> cop<sup>bo,miss</sup> arm TR TH RP // ευθυς εκστασει  $\aleph$  B C L cop<sup>sam,ss</sup> SBL [ECM] // παντες εκστασει D it<sup>d,f,ff<sup>2</sup>,i,q</sup> cop<sup>sam,ss</sup>

<sup>59</sup> **6:2** txt και δυνάμεις ... γίνονται A C<sup>2</sup> E F G H M U W  $\Phi$   $\psi$   $\text{fi}^{3>}$  2 28 157 205 565 828 1006 1009 1010 1071 1216 1230 1253 1344 1424 1505 1646 2148 2174 it<sup>a,aur,c,e,l</sup> vg slav RP // και αι δυνάμεις...γείνονται TH // και αι δυνάμεις ... γίνονται N  $\Sigma$  // ὅτι και δυνάμεις ... γίνονται 362 954 1038 1242 1292 1396  $\ell$  299 TR // ὅτι δυνάμεις ... γίνονται 485 it<sup>f</sup> // και αι δυνάμεις ... γίνονται PC<sup>1</sup> 1241 // ἵνα και δυνάμεις ... γίνονται (pres mid subj) D K Y Π\* 180 597 1079 1195 it<sup>(b),d,ff<sup>2</sup></sup> syr<sup>(h),pal</sup> arm // ἵνα και δυνάμεις ... γίνονται (3rd pl pres ind) C\* 124 346 1365 1546 // ἵνα δυνάμεις ... γίνονται  $\Theta$  700 it<sup>i,q,r<sup>1</sup></sup> syr<sup>p</sup> // και δυνάμεις ... γίνονται 1071 // και αι δυναμεις ... γινόμεναι (ptcp pres mid)  $\aleph$ \* B 892 1342 cop<sup>bo</sup> geo SBL ECM // και δυνάμεις ... γινόμεναι L 579  $\ell$  890 // και αι δυνάμεις αι ... γινόμεναι  $\aleph$ <sup>1</sup>  $\Delta$  33<sup>vid</sup> // lac P  $\Psi$ . It is a Hebraism to use καί, "and," for "that," and this may explain the rendering of the Greek καί as *qut* 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 καί as an exegetical one, as in BDF § 442(9).

<sup>60</sup> **6:5** In the Greek this verb is in the imperfect tense, that of past time, and continuous or habitual aspect of action.

## Jesus Sends Out the Twelve

Diatessaron 12:38-49

¶ Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

And he went around the villages in a circuit teaching.

Mk 6:7 ¶ Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

<sup>7</sup>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 παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

<sup>8</sup>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 ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσῃσθε δύο χιτῶνας.

<sup>9</sup>but only the sandals already tied on; also not to put on two tunics.

Mk 6:10 Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθῃτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

<sup>10</sup>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 ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

<sup>11</sup>And whatever places do not receive you nor will they listen to you, leaving there, shake off the dust under your feet, as a testimony to them. Truly I say to you, it will be more bearable for Sodom and Gomorrha in the day of judgement than for that town."<sup>61</sup>

Mk 6:12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσιν·

<sup>12</sup>And going forth, they proclaimed that *people* should repent.

Mk 6:13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ θεράπευον.

<sup>13</sup>And many demons they expelled, and many sick ones they anointed with oil and healed.

## John the Baptizer Beheaded

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

Mk 6:14 ¶ Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

<sup>14</sup>And Herod the king heard, for his name had become well known, and he was saying,<sup>62</sup> "John the Baptizer has been raised from the dead; that is why miraculous powers are at work in him."

Mk 6:15 Ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφῆτης ἐστίν, ὥς εἷς τῶν προφητῶν.

<sup>15</sup>Others were saying, "He is Elijah." But others were saying, "He is a prophet, as though one of The Prophets."

Mk 6:16 Ἀκούσας δὲ Ἡρώδης εἶπεν ὅτι Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.

<sup>16</sup>But when Herod heard this, he said, "This is John, the man I beheaded; he has been raised from the dead!"

Mk 6:17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

<sup>17</sup>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.

<sup>61</sup> 6:11 txt Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ found in **MT** it<sup>a,f,q</sup> syr<sup>p,h</sup> is absent in **N B C D L W** lat syr<sup>s</sup> cop<sup>sa</sup> and the editors of the UBS/ECM consider it a later harmonization to Mt 10:15.

<sup>62</sup> 6:14 txt ελεγεν **N A C E L N Σ** itaur,f,l,i,q,r<sup>1</sup> vg syr<sup>s,p,h,pal</sup> cop<sup>samss</sup> arm eth geo<sup>1</sup> ps-Justin<sup>vid</sup> TR TH RP // ειπεν τοις παισιν αυτου (Mt 14:2) **Φ** // ελεγοσαν **D** // ελεγον **B W** it<sup>a,b,d,ff<sup>2</sup></sup> vg<sup>mss</sup> cop<sup>sams</sup> Aug SBL ECM // omit geo<sup>B</sup> // lac **Φ**<sup>45</sup> P. (There is some uncertainty what the reading of N is.) With the plural, the Greek would be καί, for ὅτι - hōti, "that." A colloquialism drawn from Hebrew. See also 15:25 in the Greek.

Mk 6:18 Ὑλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

<sup>18</sup>For John had been saying to Herod, "It is not permissible for you to have your brother's wife."

Mk 6:19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·

<sup>19</sup>And Herodias had been maintaining a grudge against him, and was wanting to kill him, and could not,

Mk 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως αὐτοῦ ἤκουεν.

<sup>20</sup>for Herod feared John, knowing him to be a righteous and holy man, and he protected him. And when he listened to him, he performed many things,<sup>63</sup> and he heard him gladly.

Mk 6:21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

<sup>21</sup>And a suitable day came, when Herod in his birthday celebration made a supper for his courtiers, and the chiliarchs,<sup>64</sup> and the prominent of Galilee.

Mk 6:22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·

<sup>22</sup>And when the daughter of the said Herodias<sup>65</sup> came in and danced, and pleased<sup>66</sup> 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 ὡμοσεν αὐτῇ ὅτι Ὁ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασιλείας μου.

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

Mk 6:24 Ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

<sup>24</sup>And going out, she said to her mother, "What shall I ask for?" And she said, "The head of John the Baptizer."

Mk 6:25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἑξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

<sup>25</sup>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 Baptizer on a platter."

Mk 6:26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

<sup>26</sup>And the king became greatly distressed. He did not want to refuse her, because of the words of oath and those reclining with him.<sup>67</sup>

<sup>63</sup> 6:20 txt ἐποίει A C D E N Σ Φ Ξ latt syr<sup>s,p,h,pal</sup> eth geo<sup>1</sup> TR RP // α ἐποίει arm // ἠπορεῖτο W // ἠπορεῖ X B L cop<sup>sa</sup> SBL TH ECM // lac P<sup>45</sup>

<sup>64</sup> 6:21 Commanders of a thousand; the military leaders of one cohort each. The cohort was a thousand only when counting the reserves, and usually about 600 men.

<sup>65</sup> 6:22a txt θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος "daughter of Herodias herself" (see v. 24) A C E F G H N (W l 253 omit τῆς) Θ Σ Φ f<sup>13</sup> 28 33 157 180 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Ξ Lect it<sup>a,d,ff2,i,l,q,r1</sup> vg syr<sup>h</sup> slav TR SBL TH RP // θυγατρὸς αὐτοῦ Ἡρωδιάδος "his daughter Herodias" X B D L Δ 565 pc (arm) ECM // θυγατρὸς τῆς Ἡρωδιάδος f<sup>1</sup> 205 it<sup>aur,c,f,l</sup> syr<sup>s,p,pal</sup> cop<sup>sa,bo</sup> eth geo // lac P<sup>45</sup> 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 Mariamne II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or *Antiquities* book 18, chapter 5, secs. 136-137). So if it was Salome that danced for Herod Antipas, she was both his half-niece and step-daughter. Both niece and step-daughter would be a not-unheard-of use of the word daughter. But, the earliest manuscripts of Mark say, "his daughter Herodias." If Herod Antipas had another daughter (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 (Sinaitic 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.

<sup>66</sup> 6:22b txt καὶ ἀρεσάσης P<sup>45</sup> A D N W Σ Φ Ξ latt TR SBL TH RP // ἠρεσεν X B C\* L it<sup>ff2</sup> ECM // lac P

<sup>67</sup> 6:26 txt συνανακειμένους X A C<sup>2</sup> D N Σ Φ Ξ latt syr<sup>h</sup> TR RP ECM= // ἀνακειμένους B C\* L W syr<sup>p</sup> SBL TH ECM= // lac P<sup>45</sup> P. This instance of συνανακειμένους may be because a scribe had just written the same in 6:22?



Mk 6:27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

<sup>27</sup>And the king immediately gave orders for his head to be brought, sending an executioner.<sup>68</sup>

Mk 6:28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἔνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

<sup>28</sup>And he went, and beheaded John in the prison, 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 ἦλθον, καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

<sup>29</sup>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, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

<sup>30</sup>And the apostles are collecting around Jesus, and they reported everything to him, both<sup>69</sup> what they had done, and what they had taught.

Mk 6:31 Καὶ εἶπεν<sup>70</sup> αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

<sup>31</sup>And he said 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 εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

<sup>32</sup>And they went away in a boat by themselves to a remote place.

Mk 6:33 Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτὸν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.

<sup>33</sup>And many saw them leaving and recognized him,<sup>71</sup> and ran together there on foot from all the towns and arrived ahead of them, and they gathered toward him.<sup>72</sup>

Mk 6:34 Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτούς πολλά.

<sup>34</sup>And getting out Jesus 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 Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν<sup>73</sup> ὅτι Ἑρμῆς ἐστὶν ὁ τόπος, καὶ ἦδη ὥρα πολλή·

<sup>35</sup>And now as an advanced hour comes, his disciples approached him. They are saying, "The place is remote, and it's now an advanced hour.

Mk 6:36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους. Τί γὰρ φάγωσιν οὐκ ἔχουσιν.

<sup>36</sup>Dismiss them so that they may go into the surrounding farms and villages and buy bread for themselves. For

<sup>68</sup> 6:27 txt in begin of v. 28 ο δε απελθων απεκεφαλισεν αυτον εν τη φυλακη TR RP // at end of v. 27 και απελθων απεκεφαλισεν αυτον εν τη φυλακη SBL TH ECM

<sup>69</sup> 6:30 txt παντα και A W Φ Ψ<sup>84</sup> syr<sup>h</sup> TR RP // παντα Ψ<sup>84</sup> N B C D E L N Σ vg syr<sup>p</sup> cop arm eth SBL TH ECM // lac Ψ<sup>45</sup> P

<sup>70</sup> 6:31 txt ειπεν Ψ<sup>84</sup> A D E N W Σ Φ TR RP // λεγει N B C L vg SBL TH ECM // lac Ψ<sup>45</sup> P

<sup>71</sup> 6:33a txt αυτον πολλοι Φ TR RP // αυτους πολλοι N A L N Σ it<sup>f,q</sup> syr<sup>s,(p,h)</sup> cop<sup>sa</sup>ms<sup>s</sup> ECM= // αυτον f<sup>13</sup> // πολλοι B D W f<sup>1</sup> lat cop<sup>sa</sup>ms<sup>s</sup> SBL TH ECM= // lac Ψ<sup>45</sup> Ψ<sup>84</sup> C P

<sup>72</sup> 6:33b txt και συνηλθον προς αυτον Ψ<sup>84</sup>vid N Σ Φ Ψ<sup>84</sup> TR RP // και συνεδραμον προς αυτον A // και συνηλθον αυτου D it<sup>b</sup> // omit N B L W 0187 lat syr cop SBL TH ECM // lac Ψ<sup>45</sup> C P

<sup>73</sup> 6:35 txt λεγουσιν A D W it<sup>q</sup> (dicunt) syr<sup>s</sup> Ψ<sup>84</sup> TR RP // λεγοντες N Σ vg (dicentes) cop<sup>sa</sup> // ειπον Φ // ελεγον N B L 0187<sup>vid</sup> arm SBL TH ECM // lac Ψ<sup>45</sup> C P

they have nothing to eat."<sup>74</sup>

Mk 6:37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;

<sup>37</sup>But 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 denarii<sup>75</sup> of loaves of bread and give it to them to eat?"

Mk 6:38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἴδετε. Καὶ γινόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.

<sup>38</sup>And he says to them, "How many loaves do you have? Go and see." And finding out, they say, "Five, and two fish."

Mk 6:39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

<sup>39</sup>And he instructed them to get all to recline in dining fellowships<sup>76</sup> on the green grass.

Mk 6:40 Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα.

<sup>40</sup>And they reclined, in groups of a hundred and in groups of fifty.

Mk 6:41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

<sup>41</sup>And taking the five loaves of bread and the two fish, and looking up to heaven, he blessed<sup>77</sup> and broke the loaves of bread and gave to the disciples to set before the people. The two fish also he divided for all.

Mk 6:42 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.

<sup>42</sup>And they all ate and were satisfied,

Mk 6:43 καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.

<sup>43</sup>and they picked up twelve large baskets<sup>78</sup> full of fragments *from the loaves of bread*, and from the fish.

Mk 6:44 Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>44</sup>And there were five thousand<sup>79</sup> men eating the loaves.

Mk 6:45 ¶ Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.

<sup>45</sup>And he immediately told his disciples to get into the boat and go on ahead of him to the other side to Bethsaida, while he would dismiss the crowd.

Mk 6:46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

<sup>46</sup>And after saying farewell to them, he went away into the hills to pray.

<sup>74</sup> 6:36 txt αρτους τι γαρ φαγωσιν ουκ εχουσιν P<sup>84vid</sup> A N Σ Φ M itf,q syr<sup>p,h</sup> TR RP // βρωματα τι φαγωσιν N // τι φαγειν D // τι φαγωσιν P<sup>45</sup> B L W it<sup>a,d,ff2,i</sup> vg syr<sup>s</sup> (cop) SBL TH ECM // lac C P

<sup>75</sup> 6:37 About 8 months of a man's wages

<sup>76</sup> 6:39 Greek: "Get all to recline συμπόσια συμπόσια – sympósia sympósia...And they reclined πρασιαι πρασιαι – prasiaí prasiaí." That is, "Get them to recline messparty messparty; and they reclined group group...by hundreds and by fifties" The 'symposia' are in the accusative case; 'prasiai's in the nominative. This is an example of 'distributive doubling,' a vulgarism, and probably a Hebraism. Now notice the variety of words for dining groups; Some see this as typical of Mark, in choosing very particular words around the leitmotif of bread and eating.

<sup>77</sup> 6:41 The Greek word is εὐλογέω – eulogéō. There is an ambiguity here as to whether Jesus blessed heaven, or blessed the loaves. On the whole, Biblically speaking, it is more likely that he "blessed heaven (God) for the loaves." In other words, he said good words about God and to God for supplying the loaves. But the ambiguity remains: compare John 6:11, where εὐχαριστέω – eucharistéō, the word for "giving thanks" is used, and it is clear that Jesus is thanking God, whereas on the other hand in Luke 9:16, the Greek is clear that Jesus blessed *them*, that is, the loaves and the fish. Paul says in Romans 14:6 that all food is clean if the eater gives thanks to God for it; thus in a sense the food is blessed by reason of the giving thanks. See also I Timothy 4:4-5, all food is sanctified if by prayer.

<sup>78</sup> 6:42 κόφινος a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς. A κόφινος was used for many things, including carrying manure, while a spurís was a smaller basket used for carrying edibles.

<sup>79</sup> 6:44 txt omit P<sup>45</sup> A B D L N W Σ Φ vg syr RP SBL TH ECM // ως N // ωσει TR // lac C P. The Sahidic Coptic and the Ethiopic translations say "more than five thousand."

## Jesus Walks on the Water

Diatessaron 13:25-32

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

<sup>47</sup>And after evening had come, the boat was in the middle of the lake, and he was alone on the land.

Mk 6:48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.

<sup>48</sup>And he saw<sup>80</sup> them being sorely taxed in the process of rowing, because the wind was against them. And about the fourth watch<sup>81</sup> of the night, he goes toward them, walking on the lake, and was intending to pass them.

Mk 6:49 Οἱ δέ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν·

<sup>49</sup>But when they saw him walking on the lake, they thought it was a ghost, and cried out.

Mk 6:50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.

<sup>50</sup>For they all saw him, and were disturbed by it. And he immediately talked with them, and he is saying to them: "Take courage! It is I. Don't be afraid."

Mk 6:51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκπερισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.

<sup>51</sup>And he went up into the boat with them, and the wind stopped. And they were very much, extremely stunned, and marveling among themselves.<sup>82</sup>

Mk 6:52 Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ<sup>83</sup> αὐτῶν ἡ καρδιά πεπωρωμένη.

<sup>52</sup>For they had not learned from the incident of<sup>84</sup> the loaves of bread; their hearts had become hardened.<sup>85</sup>

Mk 6:53 ¶ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωρμίσθησαν.

<sup>53</sup>And crossing over, they came to the land of Gennesaret<sup>86</sup> and anchored.

<sup>80</sup> **6:48** txt εἶδεν  $\mathfrak{P}^{45}$  A E N (Σ Φ ἰδεν)  $\mathfrak{M}$  (it<sup>1</sup>) syr<sup>p,h</sup> arm eth TR RP // ἰδων  $\aleph$  B D L W it<sup>a,b,f,\eta^2,q</sup> vg cop SBL TH ECM // lac C P. The first reading = "he saw," the second "when he saw."

<sup>81</sup> **6:48** Between 3 a.m. and 6 a.m.

<sup>82</sup> **6:51** txt

λιαν εκ περισσου εν εαυτοις εξισταντο και εθαυμαζον A E  $\mathfrak{M}$  TR (RP εκπερισσου) ECM=

περιεσωσεν αυτους και λιαν εκ περισσου εν εαυτοις και εθαυμαζον Φ

λιαν εν εαυτοις εξισταντο ECM=

λιαν εκ περισσου εν εαυτοις εξισταντο SBL

λιαν εν εαυτοις εκ περισσου και εθαυμαζον Σ

περισσως εν εαυτοις εξεσταντο και εθαυμαζον D\*

περισσως εν εαυτοις εξεισταντο και εθαυμαζον Dc

εκ περισσου εν αυτοις εξισταντο και εθαυμαζον W

λιαν εν εαυτοις εκ περισσου εξισταντο και εθαυμαζον N

λειαν εν εαυτοις εξεισταντο B

λιαν εν εαυτοις εξισταντο  $\aleph$  TH

λιαν εν αυτοις εξισταντο L

lac  $\mathfrak{P}^{45}$  C P

The ECM/ECM text of Mark has a split primary line here between including or omitting εκ περισσου.

<sup>83</sup> **6:52a** txt ην γαρ A D N W Σ Φ  $\mathfrak{M}$  lat syr<sup>p,h</sup> TR RP // αλλ ην  $\aleph$  B L it<sup>b,r</sup> syr<sup>hmg</sup> cop SBL TH ECM // lac  $\mathfrak{P}^{45}$  C P. I think a semicolon renders both of these well. I don't like two clauses in a row starting with "For."

<sup>84</sup> **6:52b** οὐ συνῆκαν ἐπὶ τοῖς ἄρτοις (not understood upon the loaves). The verb generally means 'understand,' but in all other cases where it is transitive in the NT, its object is in the accusative case. Here it is coupled with the preposition 'upon,' and the word 'loaves' is in the dative case. So they "had not reached a state of understanding based upon the incident of the loaves" or, "they had not put two and two together by reflecting on the miracle of the loaves," or, "they were not any wiser because of the loaves." Indeed, since they did not learn from this incident, Jesus put them through it again, soon afterward, with the feeding of the four thousand. And still, even after that, Jesus expressed frustration with them (Mark 8:17-21; Diatess 14:31, 35) at their lack of intelligence.

<sup>85</sup> **6:52c** Metaphoric language for the organ of spiritual understanding having become 'unimpressible, insensitive, thickened, dense, callused.'

<sup>86</sup> **6:53** txt ηλθον επι την γην A D N Σ TR RP // ηλθον εις την γην Φ // επι την γην ηλθον εις  $\aleph$  B L SBL TH cop<sup>sa</sup> ECM // lac  $\mathfrak{P}^{45}$  C P

Mk 6:54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγινόντες αὐτόν,

<sup>54</sup>And as soon as they got out of the boat, *people* recognized him,

Mk 6:55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν.

<sup>55</sup>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 εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.

<sup>56</sup>And wherever he would go, into villages, or towns, or 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 were touching<sup>87</sup> him.<sup>88</sup>

## Chapter 7

### *Clean and Unclean*

Diatessaron 14:1-10

Mk 7:1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·

<sup>1</sup>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 κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο.

<sup>2</sup>and when they saw some of his disciples eating bread with unclean<sup>89</sup>— that is, unwashed— hands, they complained.<sup>90</sup>

Mk 7:3 Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

<sup>3</sup>For the Pharisees and all the Jews do not eat unless they wash their hands with the fist,<sup>91</sup> holding to the tradition of the elders.<sup>92</sup>

<sup>87</sup> **6:56a** txt ηπτοντο A N Σ Φ Ψ TR RP // ηψαντο X B D L W 0274 0292 SBL TH ECM // lac P<sup>45</sup> C P

<sup>88</sup> **6:56b** This pronoun is ambiguous as to its referent. Were they healed when they touched IT specifically, that is, the tassel of his cloak? Or is that tassel included in the wider sense of touching HIM? The ultimate goal of the invalids was to touch him, but at least the tassel of his cloak. The older translations say "him" and the latest translations say "it."

<sup>89</sup> **7:2a** *Koinos* hands, that is, common, not consecrated, having touched anything and everything without having that washed off. Also in verse 5.

<sup>90</sup> **7:2b** txt αρτους εμεψαντο N W Σ Φ 0292 pm it<sup>a,f,i</sup> vg syr<sup>p,h</sup> cop<sup>sams</sup> TR RP // αρτους κατεγνωσαν D // αρτους X A B E L 0274 pm it<sup>b</sup> syr<sup>s</sup> cop<sup>samss</sup> SBL TH ECM // lac P<sup>45</sup> C P 0233

<sup>91</sup> **7:3a** The meaning of *πυγμῇ* 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.'

<sup>92</sup> **7:3b** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tannaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tannaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses. In modern times, orthodox Jews do not read the Bible, but read books that interpret the books that interpret the books that interpret the Bible.

Mk 7:4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. –

<sup>4</sup>And they do not eat from the marketplaces unless they wash.<sup>93</sup> And there are many others which they have received instruction to keep, the baptizing of cups, pitchers, kettles, and couches.<sup>94</sup>

Mk 7:5 Ὅτε ἐπεὶ αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, διὰ τί οἱ μαθηταὶ σου οὐ περιπατοῦσιν κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσιν τὸν ἄρτον;

<sup>5</sup>So then 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 unwashed hands?"

Mk 7:6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

<sup>6</sup>And he in answer said to them, "Isaiah prophesied rightly about you hypocrites, as it is written: " 'This people honor me with the lips, but their heart is far from me.

Mk 7:7 Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

<sup>7</sup>They worship me in vain, *their* instruction is the drilling<sup>95</sup> of the mitzvot<sup>96</sup> of human beings.'

Mk 7:8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

<sup>8</sup>"For dropping the commandment of God, you are holding on to the tradition of humans — the washing of pitchers and cups— and many other similar things you do."<sup>97</sup>

<sup>93</sup> 7:4a txt βαπτισονται A D E N W Φ 0292<sup>vid</sup> 21 latt syr<sup>s,p,h</sup> arm eth Or TR RP SBL TH ECM // βαπτίζονται L // βαπτισονται Σ // βαπ\_\_\_\_\_ 0292 // [ ]α[ ]τιζονται 245 // ραντίζονται 8 B cop<sup>sa</sup> geo // lac C P 0233 0274. Luke 11:38 reads Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἁρίστου - And the Pharisee when he saw, was shocked that he did not first baptize before the meal. TCOGNT: "Although it can be argued that the less familiar word (ραντίζονται) was replaced by the more familiar one, (βαπτίζονται), it is far more likely that Alexandrian copyists, either wishing to keep βαπτίζειν for the Christian rite, or, more probably, taking ἀπ' ἀγορᾶς as involving a partitive construction, introduced ραντίζονται as more appropriate to express the meaning, 'except they sprinkle [what is] from the market place, they do not eat [it].'" But since both words speak of a ceremonial form of washing, the distinction may not be critical in this instance.

<sup>94</sup> 7:4b txt καὶ χαλκίων καὶ κλινῶν A D E W Σ Φ 0292 21 latt syr<sup>p,h</sup> cop<sup>sa</sup> arm eth Or TR RP SBL [ECM] // καὶ χαλκίων 245 8 B L cop<sup>sams</sup> TH // omit καὶ χαλκίων καὶ κλινῶν syr<sup>s</sup> // lac C N P 0233 0274. In that time and culture, they ate while reclining on couches which also served as their beds. Metzger: "It is difficult to decide whether the words 'and beds' were added by copyists who were influenced by the legislation of Leviticus 15, or whether the words were omitted (a) accidentally because of homoioteleuton or (b) deliberately because the idea of washing or sprinkling beds seemed to be quite incongruous..."

<sup>95</sup> 7:8a It is difficult to know the exact shade of meaning for διδάσκω, the Greek word here for "teach," which I translated "drill." For the Hebrew scriptures used 12 different words for teaching, and the Greek only half that, with the vast majority of instances being the word didáskō. The verse Jesus is quoting here is a rendering of the Hebrew of Isaiah 29:13. (Though in the N.T. Greek it bears far more resemblance to the Septuagint than the Masoretic Text Hebrew.) Here in the Greek N.T. the participle is διδάσκοντες, and in the Hebrew the corresponding participle is מְלַמְּדִים - mēlummadīm, the pual (passive intensive) participle of לָמַד - lāmad, to instruct, to train. An intensive training would be a drilling. In fact, לָמַד - lāmad is the root word for Talmid, the word for the most scholarly Rabbi, and for Talmidim, such a Rabbi's apprentices; and rote drills were in fact the way things were taught. Also illuminating is to look at another word derived from לָמַד - lāmad, which is מְלִמֶּה - malmēd, the word for "ox goad." The ox became accustomed to being goaded with the goad, being trained by it. This is effective training in one sense, but, this is not service from the heart, but rather merely becoming accustomed to submitting to pressure and pain. Compare also Jesus' discouraging of repetitious prayers, in Matt. 6:7; Diatess 9:27.

<sup>96</sup> 7:8b 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.

<sup>97</sup> 7:7,8 txt

a) ἀνθρώπων αφεντες γαρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παραδοσιν τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἀλλὰ παρομοία τοιαῦτα πολλὰ ποιεῖτε E Σ Φ 21 it<sup>aur,f,l</sup> vg (syr<sup>p,h</sup>) (cop<sup>boims</sup>) eth TR RP

b) ἀνθρώπων αφεντες γαρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παραδοσιν τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ παρομοία τοιαῦτα πολλὰ ποιεῖτε A

c) ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων καὶ ἀλλὰ παρομοία α ποιεῖται τοιαῦτα πολλὰ αφεντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παραδοσιν τῶν ἀνθρώπων D it<sup>a,b,c,d,ff<sup>2</sup>,i,q,r<sup>1</sup></sup>

d) ἀνθρώπων αφεντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παραδοσιν τῶν ἀνθρώπων 245 8 B L W 0274 cop<sup>sa</sup> arm geo Bas SBL TH ECM

e) omit v. 8 syr<sup>s</sup> (see Mt 15:3)

f) lac C N P

Mk 7:9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

<sup>9</sup>And he said to them, "You have a fine way of setting aside the commandment of God in order to keep<sup>98</sup> your own tradition.

Mk 7:10 Μωσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

<sup>10</sup>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 ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ ἐστίν, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·

<sup>11</sup>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 καὶ<sup>99</sup> οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,

<sup>12</sup>and you relieve him of doing anything more for his father or his mother,

Mk 7:13 ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

<sup>13</sup>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 πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετε μου πάντες, καὶ συνίετε.

<sup>14</sup>And calling to the whole<sup>100</sup> crowd, he said, "Listen to me everyone, and understand:

Mk 7:15 Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον.

<sup>15</sup>There is nothing outside a human being which by entering him is able to make him unclean. Rather, the things coming out of him, those are the things making the human being unclean."

Mk 7:16 Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

<sup>16</sup>If anyone has ears to hear, let him hear."<sup>101</sup>

Mk 7:17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

<sup>17</sup>And when he had entered a house, away from the crowd, the disciples asked him about the parable.<sup>102</sup>

Mk 7:18 Καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,

<sup>18</sup>And 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 αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον<sup>103</sup> πάντα τὰ βρώματα.

<sup>19</sup>since it is not entering his heart but his stomach, and then goes out into the sewer?" (He is declaring all foods clean.)<sup>104</sup>

<sup>98</sup> 7:9 txt τηρήσητε **Σ** A E L **Σ** Φ **Π** it<sup>aur,l</sup> vg syr<sup>h</sup> cop eth Aug TR RP SBL TH ECM // τηρήτε B // στηρήτε D W Θ it<sup>a,b,c,(d),f,ff<sup>2</sup>,i,q,r<sup>1</sup></sup> syr<sup>s,p</sup> Did<sup>dub</sup> Cyp Zeno Greg-Elv Jer NA28 // lac **Φ**<sup>45</sup> C N P. Quoting the Editorial Committee of the United Bible Society's Greek NT, "It is most difficult to decide whether scribes deliberately substituted 'establish' for 'keep,' as being the more appropriate verb in the context, or whether, through inadvertence in copying and perhaps influenced by the preceding phrase 'the commandment of God,' they replaced 'establish' with 'keep.' The Committee judged that, on the whole, the latter possibility was slightly more probable."

<sup>99</sup> 7:12 txt και ουκετι **Φ**<sup>45</sup> A E W **Σ** Φ **Π** it<sup>aur,f,l</sup> vg syr<sup>s,(p,h)</sup> TR RP ECM // οτι ουκετι L // ουκ εναφιετε D // ουκετι **Σ** B it cop SBL TH // lac C N P

<sup>100</sup> 7:14 txt παντα **Φ**<sup>45</sup> A E W **Σ** Φ **Π** it<sup>f</sup> syr cop<sup>sa,mss</sup> Bas RP // παλιν **Σ** B D L lat syr<sup>hmg</sup> cop<sup>sa,mss</sup> SBL TH ECM // omit it<sup>c</sup> cop<sup>sa,mss</sup> // lac C N P

<sup>101</sup> 7:16 txt incl v. 16 A D E F G H K M U W Γ Δ C Θ Π **Σ** Φ **Π**<sup>1</sup> f<sup>13</sup> 2 33 157 180 205 565 579 597 700 892 1006 1009 1010 (1071) 1079 1195 1216 1230 1241 1242 1243<sup>c</sup> 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 **Π** vg cop<sup>sa,mss,bomss</sup> goth arm eth geo<sup>2</sup> Slav Diatess<sup>a,p</sup> Aug TR RP // omit **Σ** B L Δ\* 0274 28 1342 Lect cop<sup>sa,mss,bomss</sup> geo<sup>1</sup> SBL TH ECM // lac **Φ**<sup>45</sup> C N P. The UBS textual commentary says v. 16 appears to be a scribal gloss, derived perhaps from 4:9 or 4:23, introduced as an appropriate sequel to verse 14.

<sup>102</sup> 7:17 txt περι της παραβολης A E W **Σ** Φ syr<sup>h</sup> cop<sup>sa,mss</sup> TR RP // την παραβολην **Σ** B D L lat cop<sup>sa</sup> SBL TH ECM // lac **Φ**<sup>45</sup> C N P. The reading without περι (about) was a normal way to express this in Greek. Perhaps περι was added for clarification.

<sup>103</sup> 7:19a txt καθαριζον **Σ** Φ TR RP // καθαριζει D // και καθαριζει it<sup>i,r<sup>1</sup></sup> arm geo // και καθαριζεται syr<sup>s</sup> // καθαριζων **Σ** B A E L W 0274 cop<sup>sa</sup> eth Or Chrys GrNy SBL TH ECM // lac **Φ**<sup>45</sup> C N P. The Latin mss it<sup>a,aur,b,c,d,f,ff<sup>2</sup>,l,n,q</sup> vg could be in support of either καθαριζον or καθαριζων.

<sup>104</sup> 7:19b Or, "...then it goes out into the sewer, rendering all foods clean." There are problems either way. With the latter, how does a sewer or latrine purify foods? This problem appears to have prompted the copyist(s) who produced Codex Bezae, 5th century, to change

Mk 7:20 Ἐλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον.

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

Mk 7:21 Ἔσωθεν γάρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,<sup>105</sup>

<sup>21</sup>For from within, out of the heart of human beings, come evil reasoning,<sup>106</sup> adultery, fornication, murder, Mk 7:22 κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·

<sup>22</sup>theft, covetousness,<sup>107</sup> malice,<sup>108</sup> deceit, lewdness, an evil eye,<sup>109</sup> slander, haughtiness, and folly.<sup>110</sup>

Mk 7:23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

<sup>23</sup>All these evil things come forth from within and make the human being unclean."

## The Faith of the Gentile Dog

Diatessaron 14:11-17

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

<sup>105</sup> 7:21-22 txt μοιχεῖαι πορνεῖαι φονοὶ κλοπαὶ A E N Σ Φ Ψ ιt vg syr<sup>h</sup> TR RP // πορνεία κλεμματα μοιχεῖαι φονος D // μοιχεῖαι πορνεῖαι κλοπαὶ φονος W // πορνεῖαι κλοπαὶ φονοὶ X B L 0274 cop<sup>sams</sup> (cop) SBL TH ECM // lac P<sup>45</sup> C P

<sup>106</sup> 7:21a Not merely evil thoughts, but where a reasoning process is evil, in that the conclusion arrived at from that reasoning process, is evil. An example of evil reasoning is James 2:4 where this same Greek word is used. In that passage James says that if you reason that a well-dressed person is more worthy of a good seat than a person wearing dirty clothes, then your reasoning is evil. You would be a judge coming to an evil conclusion, because your reasoning process is evil.

<sup>107</sup> 7:22a The literal etymological meaning of πλεονεξία is "desire for more." Its antonym is contentment. "But godliness with contentment is great gain. If we have food and clothing, we will be content with that." (I Tim. 6:6-8) "Let your way of life be without love of money, and be content with the things you presently have, for He has said, 'I will never leave you, nor will I ever forsake you.'" (Hebrews 13:5) The apostle Paul teaches that a covetous person is an idolater (Eph. 5:5; Col. 3:5; I Cor. 5:11). Covetousness might also be defined as in Mark 4:19 or Diatessaron 11:36 as "the desires for other things," that is, things other than the kingdom of God.

<sup>108</sup> 7:22b This word πονηρία is difficult to know the meaning of, because it has so long been a "religious jargon" word that most people have no other point of reference. Usually it is translated "wickedness, iniquity, evil, evil intent." But what are these? Both the Greek words for 'evil' and 'wicked' are derived from πόνος, the word for 'pain.' Thus evil and wicked are something causing pain, injury and harm. In I Cor. 5:8 πονηρία is grouped with κακία, another word for malice. My impression is that it is a conscious, knowing, deliberate, relished evil. Enjoying being bad for being bad's sake, and applauding others who are bad for bad's sake. For all humans, even the apostles, are called 'evil' by the Lord, but not all are called 'wicked.' It seems therefore to be a distinction of relishing it or not, and presence of malice versus absence of malice. Thus I translated it 'malice,' or even 'malevolence.'

<sup>109</sup> 7:22c ὀφθαλμὸς πονηρός, "evil eye," is a Semitic concept, עֵין הָרַע - 'ayin ha'ra, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, or even voodoo, toward one's neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.

<sup>110</sup> 7:22d ἀφροσύνη Without circumspection, without higher thought, without prudence. Without moral intelligence. Without wisdom. A fool is a moral simpleton, morally thoughtless.





to speak normally.

Mk 7:36 Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.

<sup>36</sup>And 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 ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

<sup>37</sup>And 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 ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,

<sup>1</sup>During those days when there was a very large<sup>116</sup> crowd and they had nothing to eat, Jesus calls his disciples to him *and* says to them,

Mk 8:2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν·

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

Mk 8:3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσιν.

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

Mk 8:4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

<sup>4</sup>And 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 ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτὰ.

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

Mk 8:6 Καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἐπτὰ ἄρτους, εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν· καὶ παρέθηκαν τῷ ὄχλῳ.

<sup>6</sup>And he directed 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 ὀλίγα· καὶ εὐλογήσας εἶπεν παραθεῖναι καὶ αὐτά.

<sup>7</sup>They also had a few fish; and blessing them, he ordered them to be served as well.

Mk 8:8 Ἐφαγον δέ, καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων ἐπτὰ σπυρίδας.

<sup>8</sup>And they ate and were filled, and they picked up the fragments left over, seven basketfuls.

Mk 8:9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

<sup>9</sup>And those who had eaten were about four thousand; and he dismissed them.

Mk 8:10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

<sup>10</sup>And immediately boarding the boat with his disciples, he went to the area of Dalmanutha.

<sup>114</sup> 7:35a txt ευθεως P<sup>45</sup> A E N W Σ Φ Ψ lat syr cop<sup>sa</sup>ms arm eth geo TR RP // omit N B D L 0274 it cop<sup>sa</sup>ms SBL TH ECM // lac C P

<sup>115</sup> 7:35b δεσμος, "bond," used also in Luke 13:16 for that which Satan had used to restrain the crippled woman from walking. There, Luke uses two forms of the word, "whom Satan has bound," and also "loosened from this bond on the Sabbath." Some have rendered this in v. 35 above as "ligament," or "string," or "impediment." It depends on whether you think a literal body part is meant here, or something more figurative or spiritual. Perhaps it could even be rendered, "his tongue was freed from its bondage."

<sup>116</sup> 8:1 txt παμπολλου A E Ψ it<sup>q</sup> syr<sup>h</sup> cop<sup>sa</sup>ms TR RP // παλιν πολλου N B D L N Σ Φ lat syr<sup>s</sup> cop<sup>sa</sup>ms arm geo SBL TH ECM // παλιν P<sup>45</sup>void // παντολου X // lac C P.

## *The Yeast of the Pharisees and Herod*

Mk 8:11 ¶ Καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

<sup>11</sup>And the Pharisees came forward and began to debate with him, asking him for a sign from heaven, testing him.

Mk 8:12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ;<sup>117</sup> Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

<sup>12</sup>And sighing deeply in his spirit, he says, "Why does this generation seek after a sign? Truly I say to you, a sign will certainly not be given this generation!"<sup>118</sup>

Mk 8:13 Καὶ ἀφεὶς αὐτούς, ἐμβὰς πάλιν εἰς πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

<sup>13</sup>And leaving them, he got back into the boat and went away to the other side.

Mk 8:14 ¶ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

<sup>14</sup>And they had forgotten to take bread; and except for one loaf, they had none with them in the boat.

Mk 8:15 Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

<sup>15</sup>And he started warning them, saying, "Take heed, be on your guard against the yeast of the Pharisees, and the yeast of Herod."

Mk 8:16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι Ἄρτους οὐκ ἔχομεν.

<sup>16</sup>And they were discussing this with one another, saying, "We have no bread loaves."<sup>119</sup>

Mk 8:17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε, οὐδὲ συνίετε; Ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

<sup>17</sup>And knowing, Jesus 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? You still have completely hardened hearts?

Mk 8:18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; Καὶ ὣτα ἔχοντες οὐκ ἀκούετε; Καὶ οὐ μνημονεύετε;

<sup>18</sup>You have eyes; can't you see? And you have ears; can't you hear? And do you not remember?

Mk 8:19 Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα.

<sup>19</sup>When I broke the five loaves of bread to the five thousand, how many basketfuls of fragments did you pick up?" They say to him, "Twelve."

Mk 8:20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτὰ.

<sup>20</sup>And when I broke the seven to the four thousand, how many basketfuls of fragments did you pick up?" And they said, "Seven."

Mk 8:21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;

<sup>21</sup>And he said to them, "How do you not understand?"<sup>120</sup>

## *The Healing of a Blind Man at Bethsaida*

Mk 8:22 ¶ Καὶ ἔρχεται<sup>121</sup> εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

<sup>22</sup>And he comes to Bethsaida. And they bring a blind man to him, and they are begging Jesus to touch him.

<sup>117</sup> **8:12a** txt σημειον επιζητει A N W Σ Φ M TR RP // ζητει σημειον X B C D L SBL TH ECM // σημειον αιτει P<sup>45</sup> // lac P

<sup>118</sup> **8:12b** This is an implied oath or asseveration, strongly in the Hebraistic style, except leaving off, and only implying, the first part of the formula. The Greek literally says, "if a sign will be given to this generation!" If the formula were complete here, the whole sentence would be something like, "Be it done to me ever so severely, if a sign is ever given to this generation!"

<sup>119</sup> **8:16** txt λεγοντες οτι αρτους ουκ εχομεν A C E L N Σ Φ M TR RP // οτι αρτους ουκ εχομεν X // οτι αρτους ουκ εχουσιν P<sup>45</sup> B D W SBL TH ECM // lac P

<sup>120</sup> **8:21** txt πως ου συνιετε E N TR RP // πως ου νοειτε B // πως ουπω συνιετε P<sup>45vid</sup> A D\* W Σ Φ vg syr<sup>p,h</sup> TH // πως ουπω νοειτε D<sup>c</sup> // ουπω συνιετε X C L SBL ECM // lac P

<sup>121</sup> **8:22** txt ερχεται X\* A (E ερχετε) N Σ Φ M syr<sup>p,h</sup> TR RP // ερχονται X<sup>2</sup> B C D L W latt cop arm SBL TH ECM // lac P<sup>45</sup> P. Kenyon, Swanson and Comfort/Barrett say P<sup>45</sup> reads ερχονται and Wieland Willker says ερχεται.

Mk 8:23 Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτὸν εἴ τι βλέπει.<sup>122</sup>

<sup>23</sup>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 if he saw anything.

Mk 8:24 Καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

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

Mk 8:25 Εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι. Καὶ ἀποκατεστάθη, καὶ ἐνέβλεψεν τηλαυγῶς ἅπαντας.

<sup>25</sup>Then he put *his* hands on the man's eyes again. And he made him look up,<sup>123</sup> and *his sight* was restored, and saw everything clearly again.

Mk 8:26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

<sup>26</sup>And he sent him home, saying, "Do not go into the village, nor tell anyone in the village."

### *Peter's Confession of Messiah*

Mk 8:27 ¶ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

<sup>27</sup>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 ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἓνα τῶν προφητῶν.

<sup>28</sup>And they answered, "John the Baptizer; and others, Elijah; and still others, one of the Prophets."

Mk 8:29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.

<sup>29</sup>And he says to them, "And you, who do you say I am?" And Peter in answer says to him, "You are the Messiah."

Mk 8:30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

<sup>30</sup>And Jesus warned them that they should tell no one about him.

### *Peter Opposes Jesus' Death*

Mk 8:31 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ<sup>124</sup> τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

<sup>31</sup>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 ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.

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

Mk 8:33 Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων, Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>33</sup>But he, turning around and seeing his disciples, corrected Peter, saying, "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, Ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

<sup>34</sup>And calling the crowd to him, together with his disciples, he said to them, "Anyone who wants to come after me, he must deny himself and take up his cross and follow me.

<sup>122</sup> 8:23 txt βλέπει N A D<sup>c</sup> L N W Σ Φ M<sup>i</sup> latt syr<sup>p,h</sup> arm TR RP // βλέπει B C D\* syr<sup>s</sup> cop SBL TH ECM // lac P<sup>45</sup> P

<sup>123</sup> 8:25 txt εποίησεν αυτον αναβλεψαι A E N Σ Φ M<sup>i</sup> ita<sup>f,q</sup> syr<sup>h</sup> TR RP // ηρξατο αναβλεψαι D lat // ενεβλεψεν C<sup>c</sup> // διεβλεψεν P<sup>45vid</sup> N B C\* L W syr<sup>s,p</sup> cop SBL TH ECM // ηρξατο αναβλεψαι D lat // lac P

<sup>124</sup> 8:31 txt απο A E TR RP // υπο N B C D L N W Σ Φ SBL TH ECM // lac P<sup>45</sup> P

Mk 8:35 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

<sup>35</sup>For whoever tries to save his life<sup>125</sup> will lose it, but whoever will lose his life for my sake, and of the good news, that person will save it.

Mk 8:36 Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

<sup>36</sup>For what good will it do a human being to gain the whole world, only to be penalized his soul?

Mk 8:37 Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

<sup>37</sup>Or what could a human being tender in trade for his soul?

Mk 8:38 Ὃς γὰρ ἐὰν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

<sup>38</sup>For if anyone is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."

## Chapter 9

Mk 9:1 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>1</sup>Then 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 μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

<sup>2</sup>And 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 ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

<sup>3</sup>and his clothes became an exceedingly brilliant white, like snow,<sup>126</sup> such as no launderer on earth is able to whiten.

Mk 9:4 Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσῇ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

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

Mk 9:5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ Ἡλίᾳ μίαν

<sup>5</sup>And 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 ᾔδει τί λαλήσει· ἦσαν γὰρ ἐκφοβοί.<sup>127</sup>

<sup>6</sup>(For he had not known what to say, because they were so frightened.)

<sup>125</sup> **8:35** The Greek word, ψυχή - psuchē, means either *life* or *soul*.

<sup>126</sup> **9:3** txt ως χιων A D E N Σ Φ 0233 lat syr TR RP // -- P<sup>45</sup> X B C L W it<sup>d,k</sup> cop<sup>sa</sup> SBL TH ECM // lac P

<sup>127</sup> **9:6** txt

λαλήσει ησαν γαρ εκφοβοι A E N Σ M RP

λαλήση ησαν γαρ εκφοβοι Φ TR

λαλει ησαν γαρ εκφοβοι P<sup>45vid</sup> W

ελαλει ησαν γαρ εκφοβοι syr

λαλήσει εκφοβοι γαρ εγενοντο D

λαλήση εκφοβοι γαρ εγενοντο C<sup>3</sup>

αποκριθη εκφοβοι γαρ εγενοντο B C\* L SBL TH ECM

απεκριθη εκφοβοι γαρ εγενοντο X

Mk 9:7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.

<sup>7</sup>And 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 ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

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

Mk 9:9 ¶ Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

<sup>9</sup>As they were coming down off 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 ἑαυτούς, συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.

<sup>10</sup>And they kept the matter to themselves, discussing what the *words* "rise from the dead" meant.

Mk 9:11 Καὶ ἐπηρώτων αὐτόν, λέγοντες ὅτι Λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἔλθεῖν πρῶτον;

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

Mk 9:12 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, Ἠλίας μὲν ἔλθων πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.

<sup>12</sup>And in answer, he said to them, "Elijah indeed having come first will restore all things."<sup>128</sup> And why is it written about the Son of Man, that he would 'suffer much and be rejected?'<sup>129</sup>

Mk 9:13 Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>13</sup>But I tell you that Elijah has indeed<sup>130</sup> come, and they did to him whatever they wished, just as it is written about him."<sup>131</sup>

### *Disciples Accused of Impotence to Heal*

Mk 9:14 ¶ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.

<sup>14</sup>And as he came near the *other* disciples, he<sup>132</sup> saw a large crowd around them, and the Torah scholars debating with them.

Mk 9:15 Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἡσπάζοντο αὐτόν.

<sup>15</sup>And 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 ἐπηρώτησεν τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς;

<sup>16</sup>And he asked the Torah scholars,<sup>133</sup> "What are you debating with them?"

Mk 9:17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον.

<sup>17</sup>And in response one of the crowd said,<sup>134</sup> "Teacher, I brought my son to you, who has a spirit of speechlessness.

<sup>128</sup> 9:12a Malachi 4:5-6 (3:23-24 in some Bibles); Luke 1:17; Diatess. 1:5

<sup>129</sup> 9:12b This word ἐξουδενέω 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."

<sup>130</sup> 9:13a or, "also."

<sup>131</sup> 9:13b This statement of Jesus is a problem if you interpret him as saying the scriptures *predicted* something that would in the future happen to John the Baptizer. But perhaps that is not what Jesus was saying at all, but simply referring back to the scriptures that talk about Elijah, not John. There were some similarities. Both operated under a hen-pecked king, whose wives wanted the prophet dead: Elijah under Ahab and Jezebel, I Kings 19:1-10, and John under Herod Antipas and Herodias, Mark 6:14-29; Diatessaron 6:1-2; 13:1-10.

<sup>132</sup> 9:14 txt ελθων...ειδεν A C D E N Σ Φ 067<sup>vid</sup> 21 (lat) syr<sup>p,h</sup> TR RP // ελθοντες...ειδον B L W it<sup>k</sup> cop<sup>sa</sup> arm SBL TH ECM // ελθων...ειδον syr<sup>s</sup> // lac 245 P

<sup>133</sup> 9:16 txt τους γραμματεις A C E N Σ Φ syr TR RP // αυτους B D L W latt cop arm eth SBL TH ECM // lac 245 P 067

<sup>134</sup> 9:17 txt

αποκριθεις	εις εκ του οχλου ειπεν	A E N Σ 21 it <sup>aur,f,l</sup> vg syr <sup>h</sup> TR RP
αποκριθεις	ις εκ του οχλου ειπεν	Φ
αποκριθεις αυτω	εις εκ του οχλου ειπεν	C
αποκριθεις	εις εκ του οχλου ειπεν	αυτω 067

Mk 9:18 Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

<sup>18</sup>And wherever<sup>135</sup> it seizes him, it convulses him. And he foams at the mouth, and gnashes his teeth and becomes rigid. And I asked your disciples to drive it out, and they did not have the power."<sup>136</sup>

Mk 9:19 Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει,<sup>137</sup> Ὡς γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; Ἔως πότε ἀνέξομαι ὑμῶν; Φέρετε αὐτὸν πρὸς με.

<sup>19</sup>And in answer to him, 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 9:20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

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

Mk 9:21 Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν, Παιδιόθεν.

<sup>21</sup>And he asked his father, "Over what period of time has this happened to him?" And he said, "From childhood.

Mk 9:22 Καὶ πολλάκις αὐτόν καὶ εἰς τὸ πῦρ ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.

<sup>22</sup>And it has often thrown him into both fire or water, trying to kill him. But if you can do anything,<sup>138</sup> take pity on us and help us."

Mk 9:23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.

<sup>23</sup>Jesus said to him, "If you are able to believe,<sup>139</sup> all things are possible to one who believes."

Mk 9:24 Καὶ<sup>140</sup> εὐθέως κράζας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγεν, Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ..

<sup>24</sup>And immediately the boy's father cried out saying with tears,<sup>141</sup> "I believe Lord!<sup>142</sup> Help my unbelief!"

αποκριθεὶς                      ἐκ τοῦ οἴλου εἰς εἶπεν αὐτῷ    W  
ἀπεκριθῇ    αὐτῷ    εἰς ἐκ τοῦ οἴλου                      N B D L it ECM  
.....                      lac                      P<sup>45</sup> P

<sup>135</sup> **9:18a** ὅπου ἐὰν means "wherever," not "whenever." I know, Bauer says that ὅπου means "where" in all instances except for four instances, those like here where ὅπου ἐὰν occurs with an aorist subjunctive verb and means "whenever," because it resembles Semitic syntax. But in all the instances Bauer mentions, "wherever" makes fine sense as Greek. As for here, the most harmful to the boy is "wherever." For example, near the cooking fire, or in a little boat, or walking on a ridge of a mountain on a journey somewhere, these are "where"s, where great harm could easily come to the boy if he suddenly was convulsed. Indeed, in verse 22 you will see this is exactly what is meant: the danger of proximity to fire and water. These are "wherevers." It is true that, in a sense, matters of proximity are also matters of timing. But the word ὅπου means *where*, and *where* does work, so I left it *where*. The boy's father tells us in v. 22 that the spirit was purposely trying to harm him, and so it makes sense that the spirit would convulse the boy "where" there was fire or water. All that said though, it does sound odd to our English ears to lead out with "wherever" before the context is established. So I can well accept the rendering of "whenever."

<sup>136</sup> **9:18b** What is it that irritated Jesus so? The boy's father had said that the disciples οὐκ ἴσχυσαν. The word, the verb ἰσχύω is usually translated here as something like, "they could not." It is illuminating that in v. 23 Jesus throws the onus back on the man making the request: "All things are possible to one who believes." In other words, it is not an issue of how much power the disciples or anyone else has, or if they have power at all, but that one need only believe God, in God's power. In Luke 17:5 the disciples asked Jesus to "increase their faith." But Jesus responded that it was not an issue of how much faith they had, but if they had any at all, in God.

<sup>137</sup> **9:19** txt αὐτῷ λέγει C<sup>3</sup> E K M U Σ Φ 2 157 syr<sup>h</sup> TR RP // λέγει αὐτῷ N 700 // εἶπεν αὐτῷ 1071 // αὐτοῖς λέγει N A B D L Δ Π Ψ 33 579 1424 f<sup>1</sup> vg syr<sup>p</sup> cop<sup>sa</sup> SBL TH ECM // αὐτοὶς ὁ Ἰησοῦς λέγει W // αὐτῷ ὁ Ἰησοῦς λέγει 28 // αὐτοῖς ὁ Ἰησοῦς εἶπεν P<sup>45</sup> Θ 565 // ὁ Ἰησοῦς λέγει f<sup>13</sup> 124 // λέγει C\* // lac P 067

<sup>138</sup> **9:22** txt εἰ τι δύνασαι C E N Σ Φ TR RP // εἰ τι δύνασαι A // εἰ τι δύνη κε 067 // εἰ τι δύνη P<sup>45</sup> N B D L W SBL TH ECM // \_\_\_\_νη 0274 // lac P

<sup>139</sup> **9:23** txt το εἰ δύνασαι πιστεῦσαι A E N<sup>c</sup> M TR RP // το εἰ πιστεῦσαι δύνασαι C<sup>3</sup> // εἰ δύνασαι πιστεῦσαι Φ // εἰ δύνη πιστεῦσαι D it<sup>aur,b,d,f,i,l,q</sup> vg syr<sup>p,h,palms</sup> Ambrosiaster<sup>vid</sup> Aug // Quid est, si quid potes? Si potes credere it<sup>a</sup> // το εἰ δύνασαι N<sup>2</sup> C\* L N\* // το εἰ δύνη N\* B Σ it<sup>k</sup> syr<sup>palms</sup> eth geo SBL TH ECM // εἰ δύνη P<sup>45</sup> // τοῦτο εἰ δύνη W // lac P. The TCOGNT: "The extreme compression of the sentence has given trouble to copyists. Not seeing that in το εἰ δύνη Jesus is repeating the words of the father in order to challenge them, a variety of witnesses have inserted πιστεῦσαι, which has the effect of changing the subject of the verb "can" from Jesus to the father. As a result the τό now seemed more awkward than ever, and many of these witnesses omit it."

<sup>140</sup> **9:24a** txt καὶ εὐθεὺς A C<sup>3</sup> D E N W Σ Φ M lat syr TR RP // εὐθεὺς P<sup>45</sup> // καὶ N\* C\* // εὐθυς N<sup>2</sup> B L it<sup>aur</sup> SBL TH ECM // lac P

<sup>141</sup> **9:24b** txt μετὰ δακρυῶν A<sup>2</sup> C<sup>3</sup> D E N Σ Φ M lat syr<sup>p,h,pal</sup> cop<sup>bopt</sup> TR RP // omit P<sup>45</sup> N A\* B C\* L W it<sup>k</sup> syr<sup>s</sup> cop<sup>sa</sup> arm eth geo SBL TH ECM // lac P

Mk 9:25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω, ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

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

Mk 9:26 Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθεν· καὶ ἐγένετο ὥσπερ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.

<sup>26</sup>And it shrieked, and convulsed him<sup>143</sup> greatly, and came out. And he appeared as dead, so as to cause many to say, "He's dead."

Mk 9:27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρός, ἤγειρεν αὐτόν· καὶ ἀνέστη.

<sup>27</sup>But Jesus, taking him by the hand, lifted him, and he stood up.

Mk 9:28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν ὅτι Ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

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

Mk 9:29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

<sup>29</sup>And he told them, "This kind cannot be made to go out by anything except prayer and fasting."<sup>144</sup>

Mk 9:30 ¶ Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις γινῶ.

<sup>30</sup>And moving on from there, they were passing through Galilee, and he did not want anyone to know,

Mk 9:31 Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

<sup>31</sup>because he was teaching his disciples. And he told them, "The Son of Man is being transferred into the hands of human beings. And they will kill him. And after he is killed, he will rise again the third day."<sup>145</sup>

Mk 9:32 Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.

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

### Who is the Greatest?

Mk 9:33 ¶ Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;

<sup>33</sup>And he came to Capernaum. And when he was in the house, he asked them, "What were you arguing with each other about on the way?"

Mk 9:34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.

<sup>34</sup>But they were keeping quiet, because on the way they had argued over who was greater.

<sup>142</sup> 9:24c πιστευω κυριε C<sup>3</sup> E Σ it<sup>a,aur,b,f,q</sup> TR RP // πιστευω P<sup>45</sup> N A B C\* D L W Φ it<sup>d,l,k,l,r<sup>1</sup></sup> vg syr<sup>p,mss,h,pal<sup>mss</sup></sup> cop SBL TH NA28 // lac P

<sup>143</sup> 9:26 txt σπαράξαν αυτον N<sup>\*2a</sup> A C<sup>3</sup> E N Σ Φ latt syr<sup>p,h</sup> cop<sup>sa</sup> arm eth TR RP // \_\_\_ αυτον P<sup>45</sup> // σπαράξας N<sup>2b</sup> B C\* D L W SBL TH ECM // lac P

<sup>144</sup> 9:29 txt προσευχῇ καὶ νηστειᾳ N<sup>2</sup> A C\* D E F G H K L N W X Δ (τῇ νηστειᾳ) Θ Π Σ Φ Ψ f<sup>13</sup> 28 33 118 157 180 205 565 579 597 700 892 1006 1009 1010 1071\* 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 M Lect it<sup>a,aur,b,c,d,f,ff<sup>2</sup>,i,l,q,r<sup>1</sup></sup> vg syr<sup>h</sup> cop<sup>sa,bo</sup> goth geo2 slav Diatessaron<sup>a,p</sup> Basil TR RP TH ECM= // νηστειᾳ καὶ προσευχῇ (cf. I Cor. 7:5) syr<sup>s,p,pal</sup> cop<sup>bo<sup>mss</sup></sup> arm eth // προσευχῇ N<sup>\*</sup> B 0274 it<sup>k</sup> geo<sup>1</sup> Clement SBL ECM= // lac P<sup>45</sup> P 067 0233. Note that the Byzantine manuscripts also add fasting to Acts 10:30 and 1 Cor. 7:5. Scribes unconsciously added fasting to prayer, because the combination is otherwise common in the Bible. Church history shows that as time went on, ascetic elements gained influence, emphasizing the necessity of fasting. But important representatives of the Alexandrian, the Western, and the Caesarean types of text resisted adding this here. The apostle Paul warns us about this trend in Colossians 2:23- "These indeed have an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh." Aside from the textual evidence, consider the following four points. (1.) Jesus succeeded in casting this demon out, and he did not have to fast to do it. (2.) Jesus told the disciples very clearly and specifically, that the reason they could not cast this demon out, was because of their unbelief, not their lack of fasting. In fact, in the parallel passage in Matthew 17:20, Jesus said you don't even have to have faith any bigger than a mustard seed to do it, so fasting won't improve your faith. (3.) If fasting is indeed necessary to cast out this kind of demon, then how long must you fast? A fast means going without meals, so that would have to be at least half a day, to even begin to be considered a fast. What do you do with the demoniac in the meantime, while you are fasting? Imprison him? Shackle him? Drug him? (4.) There is not a single instance in the Bible where Christ or his apostles had to fast in order to cast out any demon. In fact, it was important to deal with the demon immediately, and there is not time to fast.

<sup>145</sup> 9:31 txt τη τριτη ημερα A C<sup>3</sup> E N W Σ Φ M it<sup>a,ur,f,l</sup> vg syr<sup>p,h</sup> arm eth TR RP // μετα τρεις ημερας N B C\* D L 0274<sup>vid</sup> it<sup>a,b,i,k,q</sup> syr<sup>hmg</sup> cop SBL TH ECM // lac P<sup>45</sup> P

Mk 9:35 Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.

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

Mk 9:36 Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς·

<sup>36</sup>And taking a child he set him in the midst of them. And wrapping him in his arms, he said to them,

Mk 9:37 Ὃς ἐὰν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

<sup>37</sup>"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 ¶ Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης,<sup>146</sup> λέγων, Διδάσκαλε, εἶδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

<sup>38</sup>John said to him, "Teacher, we saw someone who is not following with us driving out demons in your name, and we forbade him, because he is not following with us."<sup>147</sup>

Mk 9:39 Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.

<sup>39</sup>But 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 οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστιν.

<sup>40</sup>for someone who is not against you is for you.<sup>148</sup>

<sup>146</sup> 9:38a txt

... απεκριθη δε αυτω ιωαννης λεγων A N  $\mathfrak{M}$  syr<sup>h</sup> RP

... απεκριθη δε αυτω ο ιωαννης λεγων E Σ Φ TR

αποκριθεις δε εφη αυτω ο ιωαννης C

απεκριθη αυτω ιωαννης λεγων vg

αποκριθη αυτω ιωαννης και ειπεν D

και αποκριθεις αυτω ιωαννης και ειπεν W

εφη αυτω ο ιωαννης λεγων L

εφη αυτ\_\_\_\_\_ 0274 (has no room for λεγων)

εφη αυτω ο ιωαννης B

... εφη αυτω ο ιωαννης  $\mathfrak{X}$  syr<sup>p</sup> cop<sup>sa</sup> SBL TH ECM

... lac  $\mathfrak{P}^{45}$  P

<sup>147</sup> 9:38b txt

ος ουκ ακολ. ημιν και εκωλυσαμεν αυτον οτι ουκ ακολ. ημιν A E N Σ Φ  $\mathfrak{M}$  syr<sup>h\*\*</sup> Bas TR RP

ος ουκ ακολ. ημιν και εκωλυσαμεν αυτον vg it syr<sup>h</sup> arm geo

ος ουκ ακολ. μεθ ημων και εκωλυομεν αυτον D Aug

ος ουκ ηκολ. ημιν και εκωλυσαμεν αυτον W

... και εκωλυσαμεν αυτον οτι ουκ ακολ. ημιν C it<sup>aur,f</sup> cop<sup>sa,fay</sup> eth

... και εκωλυομεν αυτον οτι ουκ ακολ. μεθ ημων L

και ε\_\_\_\_\_ οτι ου\_\_\_\_\_ 0274

... και εκωλυομεν αυτον οτι ουκ ηκολ. ημιν  $\mathfrak{X}$  B syr<sup>s,p,pal</sup> SBL TH ECM

<sup>148</sup> 9:40 txt υμων υπερ υμων A D E N Σ Φ  $\mathfrak{M}$  lat syr<sup>p,h</sup> cop<sup>boms</sup> eth geo RP // ημων υπερ υμων L // ημων υπερ ημων  $\mathfrak{X}$  B C W it<sup>k</sup> syr<sup>s,hmg</sup> cop arm Bas TR SBL TH ECM // lac  $\mathfrak{P}^{45}$  P 0274. In Luke 9:50, the readings are switched the other way; that is, ECM reads υμων υπερ υμων and Byz reads ημων υπερ ημων. Perhaps this was a dictation / auditory issue, due to the process of itacism.



Mk 9:41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

<sup>41</sup>For whoever gives you a cup of water for my sake,<sup>149</sup> because you are of Christ, truly I tell you: he will by no means lose his reward.

Mk 9:42 Καὶ ὃς ἐὰν σκανδαλίσῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.

<sup>42</sup>And whoever causes one of these believing little ones<sup>150</sup> to fall, it would be better for him to wear a millstone around his neck and be thrown into the depths of the sea.

Mk 9:43 Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

<sup>43</sup>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 ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

<sup>44</sup>where " 'their worm never dies, and the fire is never quenched.'<sup>151</sup>

Mk 9:45 Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

<sup>45</sup>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,<sup>152</sup>

Mk 9:46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

<sup>46</sup>where "'their worm never dies, and the fire is never quenched.'<sup>153</sup>

Mk 9:47 Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός,

<sup>47</sup>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 the Gehenna of fire,<sup>154</sup>

Mk 9:48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

<sup>48</sup>where "'their worm never dies, and the fire is never quenched.'<sup>155</sup>

Mk 9:49 Πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται.

<sup>49</sup>For everyone will be salted with fire, and every sacrifice will be salted with salt.<sup>156</sup>

<sup>149</sup> 9:41 txt ονοματί μου  $\aleph^*$  C<sup>3</sup> E W  $\mathfrak{M}$  latt syr<sup>h</sup> TR RP // τω ονοματί μου D // ονοματί  $\aleph^2$  A B C<sup>\*</sup> L N  $\Sigma$   $\Phi$  syr<sup>s,p</sup> SBL TH ECM // lac  $\mathfrak{P}^{45}$  P 0274.

<sup>150</sup> 9:42 txt

των πιστευοντων εις εμε E  $\Sigma$  arm RP ECM=

τουτων των πιστευοντων εις εμε A B C<sup>2</sup> L N  $\Phi$  vg syr<sup>p,h</sup> cop<sup>sa</sup> eth TR SBL TH ECM=

μου των πιστευοντων εις εμε W

τουτων των πιστιν εχοντων D

τουτων των πιστευοντων  $\aleph$  C<sup>\*</sup> it<sup>i,k</sup> cop<sup>bop<sup>t</sup></sup> DRP (εις εμε is harmonization to Matt)

lac  $\mathfrak{P}^{45}$  P 0274

<sup>151</sup> 9:44 txt include ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται· A D E N  $\Sigma$   $\Phi$   $\mathfrak{M}$  lat syr<sup>p,h</sup> (eth) Ir Chrom Aug TR RP // lack v. 44  $\aleph$  B C L W 0274 it<sup>k</sup> syr<sup>s,pal</sup> cop<sup>sa,fay</sup> arm geo SBL TH ECM // lac  $\mathfrak{P}^{45}$  P. It is believed by some that these words were added by copyists from verse 48.

<sup>152</sup> 9:45 txt γεενναν εις το πυρ το ασβεστον A D E N  $\Sigma$   $\Phi$   $\mathfrak{M}$  (lat syr<sup>h</sup>) eth<sup>pp</sup> geo Aug TR RP // γεενναν  $\aleph$  B C L W 0274 it<sup>b,k</sup> syr<sup>s,p</sup> cop<sup>sa,fay</sup> arm SBL TH ECM // lac  $\mathfrak{P}^{45}$  P

<sup>153</sup> 9:46 The words of verse 46 are absent in  $\aleph$  B C L W 0274 it<sup>k</sup> syr<sup>s</sup> cop<sup>sa,fay</sup> arm SBL TH ECM. (See above note on v. 44) It is believed by some that these words were added by copyists from verse 48.

<sup>154</sup> 9:47 txt γεενναν του πυρος A C E N  $\Sigma$   $\Phi$   $\mathfrak{M}$  lat syr<sup>p,h</sup> cop<sup>boms</sup> TR RP // γεενναν  $\aleph$  B D L W 0274 it syr<sup>s</sup> cop SBL TH ECM // lac  $\mathfrak{P}^{45}$  P. Gehenna is from the Hebrew "Valley of the Sons of Hinnom," which was a ravine outside Jerusalem where trash was burned, so perhaps some scribes had in mind "the Hinnom Valley of Fire." This could also be rendered "into fiery Gehenna."

<sup>155</sup> 9:48 Isaiah 66:24

<sup>156</sup> 9:49 txt +καὶ πᾶσα θυσία ἀλὶ ἀλισθήσεται A C E N  $\Sigma$   $\Phi$   $\mathfrak{M}$  it<sup>f,l,q</sup> vg<sup>cl</sup> (vg<sup>ww,st</sup> omit ἀλὶ) syr<sup>p,h</sup> cop<sup>bop<sup>t</sup></sup> eth TR RP // omit  $\aleph$  B L W 0274 syr<sup>s</sup> cop<sup>sa</sup> arm geo Theo-Heracl Did SBL TH ECM // lac  $\mathfrak{P}^{45}$  P. Codex D and many Old Latin mss omit the first phrase of v. 49, and have only "For every sacrifice shall be salted with salt." The manuscripts  $\aleph$  and C, and some Syriac translations say "For everything in the fire will be salted with salt." Is sulphur a halide? Leviticus 2:13 says every sacrifice must be salted with salt. The dative case of fire, πυρὶ, certainly could

Mk 9:50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτίσετε; Ἐχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

<sup>50</sup>"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 Κάκειθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καί, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

<sup>1</sup>And getting up to leave from there, he goes into the territory of Judea along the other side<sup>157</sup> of the Jordan. 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 ἐπηρώτησαν αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

<sup>2</sup>And some Pharisees<sup>158</sup> came and, testing him, asked him, "Is it permissible for a husband to release a wife?"

Mk 10:3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς;

<sup>3</sup>In answer he said to them, "What did Moses command you?"

Mk 10:4 Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεπεν βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.

<sup>4</sup>They said, "Moses permitted *one* to write a release of interest form<sup>159</sup> and to release."

Mk 10:5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·

<sup>5</sup>And in answer 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, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.

<sup>6</sup>But from the beginning of creation God<sup>160</sup> 'made them male and female.'<sup>161</sup>

Mk 10:7 Ἐνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,

<sup>7</sup>For this reason, a man shall leave his father and mother, and be united to his woman,<sup>162 163</sup>

have a locative meaning, "in fire" and X and C have εν πυρι. The problem I have is the word γαρ. How does this verse logically follow what precedes it?

<sup>157</sup> **10:1** txt δια του περαν A E N Σ\* Φ Ψ syr<sup>h</sup> TR RP // του περαν Σ<sup>c</sup> // περαν C<sup>2</sup> D W it<sup>aur,b,d,f,ff<sup>2</sup>,i,k,l,q</sup> vg syr<sup>s,p</sup> arm eth geo Aug ECM= // και περαν X B C\* L 0274 cop<sup>sa</sup> SBL TH ECM= // lac P<sup>45</sup> P. The Matthew parallel in 19:1 reads simply περαν like C<sup>2</sup> D W. Did Judea possess territory on the other side of the Jordan, or were Jesus and company travelling from Capernaum to Judea by way of the other side of the Jordan in order to avoid Samaria, as Jews usually did? In Israel's conquest of Canaan, the land beyond the Jordan was given to the tribes of Reduben, Gad and Manasseh. In the Herods' time, the area was several territories, from north to south: Philip, Hippus, Gadara, the Decapolis, and Peraea. Note that the word Peraea is related to the Greek word here, περαν. Peraea means the territory beyond the Jordan. Matthew 19:1, the parallel passage to this one, states that they went to the region of Judea beyond the Jordan. English translations had difficulty accepting this, such as the NIV, which in the Mt passage reads "went into the region of Judea to the other side of the Jordan." But by this time, Judea did not mean "pertaining to the tribe of Judah." Note that rather than Judea, Tyndale says "Jewry." That actually is a better word for here, that is, the territory where Jews lived. And Jews did live beyond the Jordan. The Alexandrian text if understanding και as exegetical or explicative, can be rendered "the territory of Judea that is beyond the Jordan." Which also agrees with the Mt passage, and with the Cesarean, Western and Antiochan texts of the Mk passage.

<sup>158</sup> **10:2** txt και προσελθοντες φαρισαιοι A B E L Φ eth RP SBL TH ECM // και προσελθοντες οι φαρισαιοι X C N Σ geo TR // οι δε φαρισαιοι προσελθοντες W cop<sup>sa</sup> arm // και D it<sup>a,b,d,k,r<sup>1</sup></sup> syr<sup>s</sup> // lac P<sup>45</sup> P

<sup>159</sup> **10:4** Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον – apostasion, "release of interest form," was used to signify the relinquishment of property. A quit-claim deed, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband; and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

<sup>160</sup> **10:6a** txt αυτους ο θεος A E N Σ Φ Ψ it<sup>a,aur,l,q</sup> vg syr<sup>s,p,h</sup> arm geo Aug<sup>vid</sup> Varim TR RP // ο θεος D W it<sup>b,d,ff<sup>2</sup>,k,r<sup>1</sup></sup> // αυτους X B C L cop<sup>sa,fay</sup> SBL TH ECM // lac P<sup>45</sup> P 0274. Compare Mt 19:4

<sup>161</sup> **10:6b** Genesis 1:27

<sup>162</sup> **10:7a** txt μητερα και προσκολληθησεται προς την γυναικα αυτου D E W Φ Ψ it<sup>b,d,ff<sup>2</sup>,l,(q)</sup> vg syr<sup>p,h</sup> cop<sup>sa,fay</sup> arm eth geo TR RP SBL TH ECM= // μητερα και προσκολληθησεται τη γυναικι αυτου A C L N Σ it<sup>a,aur,f,r<sup>1</sup></sup> vg<sup>mss</sup> ECM= // μητερα X B syr<sup>s</sup> // lac P<sup>45</sup> P 0274. The phrase "and be united to his wife" was added probably to harmonize Mark with the parallel passage in Matthew 19:5 (and Genesis 2:24). And possibly also,

Mk 10:8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ.

<sup>8</sup>and the two shall become one flesh. As a result, they are no longer two, but one flesh.<sup>164</sup>

Mk 10:9 Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

<sup>9</sup>What therefore God has joined together, a human being must not separate."

Mk 10:10 Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.

<sup>10</sup>And when back in the house, the disciples were questioning him about this.

Mk 10:11 Καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.

<sup>11</sup>And he says to them, "Whoever releases his wife and marries another commits adultery against her,

Mk 10:12 καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

<sup>12</sup>and if the wife releases her husband and marries another, she commits adultery."

### *Little Children Come to Jesus*

Mk 10:13 ¶ Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.

<sup>13</sup>And *people* were bringing little children to him to have him touch them, but the disciples were scolding the ones who were bringing them.<sup>165</sup>

Mk 10:14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με· μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

<sup>14</sup>Seeing 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, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

<sup>15</sup>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 αὐτά, τιθεὶς τὰς χεῖρας ἐπ' αὐτά, εὐλόγει αὐτά.

<sup>16</sup>And he wrapped them in his arms, and placed his hands on them, blessing them..

### *The Rich Young Man*

Mk 10:17 ¶ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

<sup>17</sup>And 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 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.

<sup>18</sup>And Jesus said to him, "Why are you calling me good? No one is good except one, God.

Mk 10:19 Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

<sup>19</sup>The commandments you know: Do not commit adultery, do not murder, do not steal, do not give false

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that without this phrase, the words "the two" in verse 8 might be mistaken to refer to "father and mother" of verse 7. But "the two" can be fairly easily understood to mean the "male and female" of verse 6. I am confident that the earlier reading of Codices Sinaiticus and Vaticanus— without the phrase "and be united to his wife," is the correct one, because it is consistent with a pattern I see when translating this whole passage from the Greek: I see throughout it a marked difference from Matthew in that Mark in three instances shows an intent to be more gender-inclusive. The most obvious instance is the whole of verse 12, the concept of a woman divorcing her husband. This was a concept foreign to Jews, but not to Mark's Roman target audience. The second instance is what was first discussed above, leaving out "and be united to his wife," possibly so as to allow the reader to include in his mind the idea of "being united to her husband." And thirdly, whereas Matthew in 19:8 says, "Moses in view of your hardness of heart permitted you to release your *wives*," Mark in verse 5 avoids the gender-specificity of that phrase and says: "In view of your hardness of heart he wrote you this instruction."

<sup>163</sup> **10:7b** The question arises, as to why I rendered the Greek word ἄνθρωπος - *ánthrōpos* into the English "human being," rather than the traditional "man." Is it only the man who leaves father and mother? Does the woman stay with her father and mother, and the man when he marries her, moves in with his in-laws? No, that is obviously not the meaning. There is nothing gender-specific about this leaving of father and mother. Both genders have to leave father and mother, and their new covenant with their spouses supersedes their obligations to father and mother.

<sup>164</sup> **10:8** Genesis 2:24

<sup>165</sup> **10:13** *txt* ἐπετιμων τοις προσφερουσιν A D E N W Σ Φ Ξ it<sup>a</sup>,aur,b,d,f,ff<sup>2</sup>,l,q vg syr<sup>s,p</sup>,h arm eth geo Bas TR RP // ἐπετιμησαν αυτοις X B C L it<sup>k</sup> cop<sup>samss</sup> SBL TH ECM // lac P<sup>45</sup> P 0274.

testimony, do not defraud, honor your father and mother."<sup>166</sup>

Mk 10:20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

<sup>20</sup>And in response he said to him, "Teacher, all these I have kept since my youth."

Mk 10:21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολουθεῖ μοι, ἄρας τὸν σταυρόν.

<sup>21</sup>And 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, take up your cross and follow me."<sup>167</sup>

Mk 10:22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

<sup>22</sup>But he with face aghast<sup>168</sup> 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 οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

<sup>23</sup>And 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 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

<sup>24</sup>The disciples were astonished at his words. But in response Jesus says to them again, "Children, how hard it is for those who trust in riches<sup>169</sup> to enter the kingdom of God.

Mk 10:25 Εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

<sup>25</sup>It is easier for a camel<sup>170</sup> to go through the eye of a needle than for a rich person to enter into the kingdom of God."

Mk 10:26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;

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

Mk 10:27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ ἐστίν<sup>171</sup> παρὰ τῷ θεῷ.

<sup>27</sup>Then Jesus looking at them says, "With human beings it is impossible, but not with God. For all things are

<sup>166</sup> 10:19 Exodus 20:12-16; Deuteronomy 5:16-20

<sup>167</sup> 10:21 txt

δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν A E F H K M U Y Γ Π Σ Φ Ψ it<sup>9</sup> (syr<sup>h</sup>) cop<sup>sa</sup>mss TR RP

δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν σου 1071

ἄρας τὸν σταυρόν σου δεῦρο ἀκολουθεῖ μοι W f<sup>13</sup>

ἄρας τὸν σταυρόν σου καὶ δεῦρο ἀκολουθεῖ μοι 346

ἄρας τὸν σταυρόν δεῦρο ἀκολουθεῖ μοι G N 0257 f<sup>1</sup> 205 it<sup>a</sup> (syr<sup>s,p</sup>) (cop<sup>sa</sup>mss) geo<sup>1</sup> (arm)

ἄρας τὸν σταυρόν ἀκολουθεῖ μοι 28

δεῦρο ἀκολουθεῖ μοι X B C D Δ Θ Ψ 0274 it<sup>aur,b,c,d,f,ff<sup>2</sup>k,l</sup> vg cop<sup>sa</sup>mss geo<sup>2</sup> Clem Hil SBL TH ECM

.... lac P<sup>45</sup> L P Q 33.

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

<sup>168</sup> 10:22 Or perhaps also, "he with face downcast..."

<sup>169</sup> 10:24 txt ἐστιν τοὺς πεποιθότας ἐπὶ χρημασιν A C E N Σ 0233 Ψ it<sup>aur,f,l,q</sup> vg syr<sup>s,p,h</sup> cop<sup>bapt</sup> arm eth geo Clem (Diatess) TR RP // ἐστιν τοὺς πεποιθότας ἐπὶ τοῖς χρημασιν (D it<sup>a,b,d,ff<sup>2</sup></sup> v. 24 after v. 25) Φ // οἱ τα χρηματα εχοντες it<sup>a</sup> // ἐστιν πλουσιον (but πλ. after εἰσελθῆναι) W // ἐστιν X B it<sup>k</sup> cop<sup>sa</sup> SBL TH ECM // lac P<sup>45</sup> L P. Matt and Lk do not contain Mk 10:24.

<sup>170</sup> 10:25 Just as it is impossible, naturally speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "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.

<sup>171</sup> 10:27 txt δυνατα ἐστιν A E N Σ Φ TR RP // δυνατα X B C W SBL TH ECM // δυνατον D // lac P<sup>45</sup> L P

possible with God."

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

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

Mk 10:29 Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

<sup>29</sup>In answer Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or father or mother or wife<sup>172</sup> or children or fields for my sake and for the cause of the good news,

Mk 10:30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζώῃν αἰώνιον.

<sup>30</sup>who 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 ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι<sup>173</sup> πρῶτοι.

<sup>31</sup>But many first ones will be last, and last ones first."

### *Jesus Again Predicts His Death*

Mk 10:32 ¶ Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·

<sup>32</sup>And they were on the road, going up to Jerusalem,<sup>174</sup> and Jesus was going on ahead of them; and they were stunned, and<sup>175</sup> followed behind fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mk 10:33 ὅτι Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν,

<sup>33</sup>"See, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and Torah scholars. And they will condemn him to death, and hand him over to the Gentiles.

Mk 10:34 καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

<sup>34</sup>And they will mock him, and flog him, and spit on him, and execute *him*. And on the third day he will rise again."

<sup>172</sup> **10:29** txt πατερα η μητερα η γυναικα A E N Σ it<sup>f,q</sup> syr<sup>p</sup> TR RP // μητερα η πατερα η γυναικα C Φ // πατερα η μητερα Ν // μητερα η πατερα B W it vg cop<sup>sa</sup> SBL TH ECM // μητερα D // lac <sup>173</sup>P. The gospel of Luke includes wife in all Greek editions. It would be very easy for a scribe to accidentally skip γυναικα since so many of the words all end with the letter α (parablepsis by homoioteleuton). And there is the factor that wives are not included in v. 30 in the list of things the forsaker will receive back again. Certainly, by Jesus' teachings, just because a disciple left a non-believing wife for the sake of Christ and the gospel, does not mean he is allowed to marry again.

<sup>173</sup> **10:31** txt εσχατοι Ν A D L N W 0233 arm Bas RP // οι εσχατοι B C E Σ Φ cop<sup>sa</sup>? TR SBL TH ECM [oi] // lac <sup>174</sup>P.

<sup>174</sup> **10:32a** This does not mean it was a road that led to Jerusalem, necessarily. The phrase "going up" here probably is referring to the pilgrimage to Jerusalem required by one of the three "pilgrim festivals" for which the adult men would "go up" to Jerusalem. Exodus 23:14-17 stated that the men must present themselves to the Lord. And the temple was where the Presence of the Lord was. It was the one temple of the One God, for the one people of God. The festival for which they were "going up" here was most likely the Festival of Unleavened Bread, Exodus 23:14-15.

<sup>175</sup> **10:32b** txt εθαμβουντο και ακολουθουντες A E M N Γ U Π Σ Φ 2 188 1071 1582<sup>c</sup> 1424 it<sup>q</sup> vg syr<sup>p</sup> TR RP // εθαμβουντο και ακολουθουντες αυτον 13 69 124 346 it<sup>f</sup> // εθαμβουντο οι δε ακολουθουντες Ν B L Δ Θ Ψ 1 565 1582\* SBL TH ECM // εθαμβουντο ακολουθουντες αυτω W // θαμβουντο οι δε ακολουθουντες C\* // θαμβουντο και οι ακολουθουντες C<sup>c</sup> // εθαμβουντο και οι ακολουθουντες 579 // εθαμβουντο D K 0233 11 28 61 157 700 788 it<sup>a,b</sup> // lac <sup>176</sup>P. This variant needs more attention than it has received.

## *The Ambition of James and John*

Mk 10:35 ¶ Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν,<sup>176</sup> ποιήσης ἡμῖν.

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

Mk 10:36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν;

<sup>36</sup>And he said to them, "What do you want me to do for you?"

Mk 10:37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.

<sup>37</sup>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 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

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

Mk 10:39 Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε.

<sup>39</sup>And they said to him, "We are able." And Jesus said to them, "The cup which I drink you will indeed<sup>177</sup> drink, and the baptism I am baptized you will indeed be baptized.

Mk 10:40 τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

<sup>40</sup>But to sit on my right and on my left is not for me to grant; they belong rather to those for whom they have already been prepared."

Mk 10:41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

<sup>41</sup>And when the ten heard, they began to be angry about James and John.

Mk 10:42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

<sup>42</sup>And Jesus calling them together says to them, "You know that the ones considered to be rulers among the nations, lord it over them, and their great ones exercise authority over them.

Mk 10:43 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν ἔσται ὑμῶν διάκονος.

<sup>43</sup>But it shall not be so among you. Instead, whoever wants to be great among you must be your servant,

Mk 10:44 καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.

<sup>44</sup>and whoever wants to be first among you shall be slave of all.

Mk 10:45 Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>45</sup>For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

<sup>176</sup> 10:35 txt

ἵνα ο εαν αιτησωμεν ποιησης ημιν E Φ 0233 TR RP

ἵνα ο εαν αιτησωμεν σε ποιησης ημιν N<sup>2</sup> A

ἵνα ο εαν αιτησωμεν σε ποιησης ημιν B C<sup>3</sup> L SBL TH ECM

ἵνα ο τι αν αιτησωμεν σε ποιησης ημιν C<sup>\*</sup>

ἵνα ο εαν σε αιτησωμεν ποιησης ημιν N Σ

ἵνα ο αν σε αιτησωμεθα ποιησης ημιν W

ο αν σε ερωτησωμεν ποιησης ημιν D

... omit N<sup>\*</sup>

hiant P<sup>45</sup> P

<sup>177</sup> 10:39 txt το μεν ποτηριον A C<sup>3</sup> D E W N Φ Σ 0233 it vg TR RP // το ποτηριον N B C<sup>\*</sup> L syr<sup>p</sup> cop arm SBL TH ECM // lac P<sup>45</sup> P. See Matthew 20:23.

## *An Obnoxious Beggar Gets His Wish*

Mk 10:46 ¶ Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

<sup>46</sup>And they come into Jericho. And as he was going away from Jericho, plus his disciples and a large crowd, there was sitting beside the road the blind man Bartimaeus (the Son of Timaeus), who was begging.

Mk 10:47 Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς<sup>178</sup> Δαβὶδ, Ἰησοῦ, ἐλέησόν με.

<sup>47</sup>And 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 πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.

<sup>48</sup>And 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 αὐτὸν φωνηθῆναι· καὶ φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· ἔχειται, φωνεῖ σε.

<sup>49</sup>Jesus stopped and ordered he be called. So they call the blind man, saying to him, "Take heart! Get up! He's calling you!"

Mk 10:50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν.

<sup>50</sup>So throwing his cloak aside, he got up *and* came to Jesus.

Mk 10:51 Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω.

<sup>51</sup>And 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 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέν σε. Καὶ εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

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

## Chapter 11

### *The Triumphal Entry*

Mk 11:1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθσαφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

<sup>1</sup>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 ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε.

<sup>2</sup>and tells them, "Go into the village ahead of you, and just as you enter it you will find a colt<sup>179</sup> tied, upon which no one has ever yet sat. Untie it and bring it.

Mk 11:3 Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἰπατέ ὅτι Ὁ κύριος αὐτοῦ χρειάν ἔχει· καὶ εὐθέως αὐτὸν ἀποστέλλει ὧδε.

<sup>3</sup>And if anyone says to you, 'Why are you doing that?' say, 'The Lord needs it and is sending it here shortly.'"<sup>180</sup>

Mk 11:4 Ἀπῆλθον δὲ καὶ εὗρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν.

<sup>4</sup>So they went, and found a colt tied at a doorway, outside in the street. And they are untying it.

<sup>178</sup> 10:47 txt ο υιος A E W Φ Ξ TR RP // υιος D K Or<sup>pt</sup> // υιε X B C L Σ Or<sup>pt</sup> SBL TH ECM // lac P<sup>45</sup> N P 0233. But see the next verse, where the BYZ text also uses υιε the vocative form.

<sup>179</sup> 11:2 πῶλος – pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

<sup>180</sup> 11:3 txt omit A C<sup>2</sup> E W Σ Φ Ξ it<sup>aur,b,e,f,i,k,l,q</sup> vg sy<sup>s,p,h,pal</sup> arm geo Or<sup>2/4</sup> TR RP ECM= // παλιν (back or again) X B C\* D L it<sup>d</sup> cop<sup>sa</sup> eth Or<sup>2/4</sup> SBL TH ECM= // lac P<sup>45</sup> N P 0233. The witnesses containing παλιν have it in various places or word sequences.

Mk 11:5 Καί τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;

<sup>5</sup>And some people standing there said to them, "What are you doing untying the colt?"

Mk 11:6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἄφηκαν αὐτούς.

<sup>6</sup>And they said to them as Jesus had instructed, and they allowed them.

Mk 11:7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν· καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.

<sup>7</sup>And they brought the colt to Jesus, and threw their cloaks on it, and he sat on it.

Mk 11:8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρωννυσον εἰς τὴν ὁδόν.

<sup>8</sup>And many people spread their cloaks on the road, and others were cutting leafy branches from the trees and spreading them on the road.<sup>181</sup>

Mk 11:9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

<sup>9</sup>And those proceeding ahead of him, and those following after, were shouting: "Hosha na!"<sup>182</sup> Blessed is he who comes in the name of the Lord!<sup>183</sup>

Mk 11:10 Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαβίδ. Ὡσαννά ἐν τοῖς ὑψίστοις.

<sup>10</sup>"Blessed is the kingdom of our father David that comes in the name of the Lord!"<sup>184</sup> Hosha na in the highest!"

Mk 11:11 ¶ Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>11</sup>And Jesus 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 ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν.

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

Mk 11:13 Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰς αὐτήν· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὔρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.

<sup>13</sup>And seeing afar off 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.)

181 11:8 txt

εκοπτον	εκ των δενδρων και εστρωννυσον εις την οδον	A E Φ M lat syr <sup>p,h</sup> (cop <sup>bapt</sup> ) TR RP
εκοπτον	εκ των δενδρων και εστρωννυσον την οδον	D
εκοπτον	εκ των δενδρων και εστρωννυσον εν τη οδω	N Σ
εκοπτον	εκ των αγρων	C
κοφαντες εκ των αγρων		Σ B L (syr <sup>hmg</sup> cop <sup>sa</sup> ) Or SBL TH ECM
omit		W
lac		Θ <sup>45</sup> P 0233

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

<sup>182</sup> 11:9a Ὡσαννά = Aramaic ܠܗ ܫܢܐ - hōšā' nā', similar to the Hebrew ܠܗ ܫܢܐ - hōšā' nā', an expression reminiscent of the ܠܗ ܫܢܐ in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὁ Κύριε, σῶσον δὴ - Ὁ Κύριε, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

<sup>183</sup> 11:9b Psalm 118:26

<sup>184</sup> 11:10 txt βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς A N Σ Φ M it<sup>f,q</sup> syr<sup>h</sup> eth TR RP // βασιλεία τοῦ πατρὸς Σ B C D E L W lat syr<sup>s,p</sup> cop arm geo SBL TH ECM // lac Θ<sup>45</sup> P 0233.



Mk 11:14 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

<sup>14</sup>And in response Jesus said to it, "May no one ever eat fruit from you again." And his disciples heard.

Mk 11:15 ¶ Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφὰς κατέστρεψεν·

<sup>15</sup>And they come into Jerusalem. And when Jesus 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 ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

<sup>16</sup>and he did not allow anyone to carry stuff<sup>185</sup> through the temple courts.

Mk 11:17 Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

<sup>17</sup>And he started teaching, saying to them, "Is it not written: " 'My house will be called a house of prayer for all nations'?<sup>186</sup> But you have made it 'a den of robbers.'<sup>187</sup>"

Mk 11:18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>18</sup>And the Torah scholars and chief priests heard, and they were looking for a way to kill him, for they feared him, because the entire crowd was being held enrapt during<sup>188</sup> his teaching.

### *The Withered Fig Tree*

Mk 11:19 ¶ Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

<sup>19</sup>And when it got late, he would go outside the city.

Mk 11:20 ¶ Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν.

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

Mk 11:21 Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξήρανται.

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

Mk 11:22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἐχετε πίστιν θεοῦ.

<sup>22</sup>And in response Jesus says to them, "Have faith in God.

Mk 11:23 Ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.

<sup>23</sup>For truly I tell you, whoever can say to this mountain, 'Be lifted up and thrown into the sea,' and it is not being questioned in his heart, but he believes that what he is saying is happening, it will happen for him, whatever he says.<sup>189</sup>

Mk 11:24 Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτῆσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.

<sup>24</sup>"Therefore I tell you, whatever you are asking for in prayer, believe that you are receiving it,<sup>190</sup> and it will

<sup>185</sup> **11:16** σκεῦος; This is usually translated, "vessel." But it comprises the containers, equipment, and product— objects of any kind involved in an enterprise. The English word "stuff" best encompasses all these ideas. Webster's Ninth New Collegiate Dictionary defines the noun "stuff," at definition no. 1, as follows: "materials, supplies or equipment used in various activities..." See I Samuel 30:24 in the King James Version as an example of this usage of the English word "stuff." In this verse, when the translators of the Septuagint translated the Hebrew into Greek, they translated it into the Greek word σκεῦος which is the same word as here in Mark 11:16.

<sup>186</sup> **11:17a** Isaiah 56:7

<sup>187</sup> **11:17b** Jeremiah 7:11

<sup>188</sup> **11:18** ἐπὶ with the dative; a temporal indicator. The entire crowd was always taken away from the Torah scholars when Jesus was teaching. This would surely be disturbing to them.

<sup>189</sup> **11:23** txt αυτω ο εαν ειπη A E N Σ Φ 0233 **¶** it<sup>k</sup> syr<sup>p,h,pal</sup> TR RP // αυτω **¶** B C D L W lat syr<sup>s</sup> cop SBL TH ECM // lac **¶** P<sup>45</sup> P. The Byz reading does not have K\* in support.

<sup>190</sup> **11:24** txt λαμβανετε A E N Σ Φ 0233 syr<sup>p</sup> cop<sup>sams</sup> Or TR RP // λημψεσθε D it<sup>a,aur,b,d,f,ff<sup>2</sup>,i,k,l,q</sup> vg cop<sup>sams</sup> eth geo Cypr // ελαβετε **¶** B C L W cop<sup>sams</sup> SBL TH ECM // lac **¶** P<sup>45</sup> P. The aorist form ελαβετε is used here, according to Metzger, in a sense corresponding to the Semitic usage

happen for you.

Mk 11:25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

<sup>25</sup>Also, when you stand praying, forgive, if you are holding anything against anyone, so that your Father in heaven may also forgive you your trespasses."

Mk 11:26 Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

<sup>26</sup>But if you do not forgive, neither will your Father in heaven forgive your trespasses."<sup>191</sup>

### *The Authorities Question Jesus' Authority*

Mk 11:27 ¶ Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,

<sup>27</sup>And 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 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς;

<sup>28</sup>and they are saying to him, "By what authority are you doing these things? And<sup>192</sup> who gave you this authority, that you may do these things?"

Mk 11:29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς καὶ ἐγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

<sup>29</sup>And Jesus in response said to them, "I will also 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 Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ μοι.

<sup>30</sup>John's baptism — was it from heaven, or from human beings? Answer me."

Mk 11:31 Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

<sup>31</sup>And 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 Ἀλλ' εἰπώμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν.

<sup>32</sup>On the other hand, dare we say, 'From human beings?'" (They were fearing the people,<sup>193</sup> for the people all held that John really was a prophet.)

Mk 11:33 Καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

<sup>33</sup>And in answer they say to Jesus, "We do not know." And Jesus in response 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 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν,<sup>194</sup> Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκεν φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

<sup>1</sup>And he began to speak to them in parables. "A man planted a vineyard, and put a hedge around it, and dug a

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of the prophetic perfect, which expresses the certainty of a future action.

<sup>191</sup> 11:26 txt incl. v. 26 A (C D) E (N Σ) Φ (0233) 𐌹 lat syr<sup>p,h</sup> eth Cypr Spec TR RP // — 𐌹 B L W itk<sup>l</sup> syr<sup>s,pal</sup> cop<sup>sa</sup> arm geo SBL TH ECM // lac 𐌹<sup>45</sup> P. The TCOTGNT: "Although it might be thought that the sentence was accidentally omitted because of homoeoteleuton, its absence from early witnesses that represent all text-types makes it highly probable that the words were inserted by copyists in imitation of Mt 6.15." Yes, homoioteleuton is reasonably proposed here.

<sup>192</sup> 11:28 txt και τις σοι A E N W Σ Φ 0233 latt syr<sup>p</sup> arm eth geo TR RP // η τις σοι 𐌹 B L cop SBL TH ECM // τι σοι C // om. D itk<sup>k</sup> // lac 𐌹<sup>45</sup> P

<sup>193</sup> 11:32 txt λαον A E D L W 𐌹 lat syr<sup>s,p,h</sup> cop<sup>sa</sup> TR RP ECM // οχλον 𐌹 B C N Σ Φ 0233 syr<sup>hmg</sup> cop<sup>sa</sup> SBL TH // lac 𐌹<sup>45</sup> P

<sup>194</sup> 12:1 txt λεγειν A C D E (N) Σ Φ 0233 itk<sup>k</sup> syr<sup>p</sup> TR RP // λαλειν 𐌹 B L W lat cop SBL TH ECM // lac 𐌹<sup>45</sup> P

winepress, and built a watchtower, and leased it out to tenant-farmers, and journeyed away.

Mk 12:2 Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

<sup>2</sup>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 Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.

<sup>3</sup>But seizing him they beat him, and sent him away empty-handed.

Mk 12:4 Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἡτιμωμένον.

<sup>4</sup>And again he sent a servant to them, a different one. That one they stoned<sup>195</sup> and wounded in the head and sent away<sup>196</sup> insulted.

Mk 12:5 Καὶ πάλιν ἄλλον ἀπέστειλεν· κάκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

<sup>5</sup>And again he sent another, and that one they killed. And he sent many others; some they beat, some they killed.

Mk 12:6 Ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλεν καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.

<sup>6</sup>Having therefore one left, his beloved son, finally him he also sent to them, saying, 'They will respect my son.'

Mk 12:7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

<sup>7</sup>"But those tenants said among themselves, 'This is the heir. Come, let us kill him,<sup>197</sup> and the inheritance will be ours.'

Mk 12:8 Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

<sup>8</sup>And taking him, they killed him, and cast him outside the vineyard.

Mk 12:9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

<sup>9</sup>"What then<sup>198</sup> will the owner of the vineyard do? He will come and kill the tenants, and he will give the vineyard to others.

Mk 12:10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

<sup>10</sup>"Have you not read this scripture: 'A stone which the builders rejected, this one has become the chief cornerstone;

Mk 12:11 παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

<sup>11</sup>from the Lord this came about, and it is marvelous in our eyes<sup>199</sup>?"

Mk 12:12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>12</sup>And 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.

<sup>195</sup> 12:4a txt λιθοβολήσαντες A C (E) N Σ Φ 0233 𐌹 syr<sup>p,h</sup> TR RP // — 𐌹 B D L W latt cop SBL TH ECM // — v. 4 syr<sup>s</sup> // lac 𐌹<sup>45</sup> P

<sup>196</sup> 12:4b txt απεστειλαν ητιμωμενον A C E N Σ (Φ) 0233 𐌹 TR RP // απεστειλαν ητιμασμενον W // ητιμασαν 𐌹 B L lat cop<sup>sams,bo</sup> SBL TH ECM // ητιμησαν D // — v. 4 syr<sup>s</sup> // lac 𐌹<sup>45</sup> P

<sup>197</sup> 12:7 The Greek phrase here for "Come, let us kill him," δεῦτε ἀποκτείνωμεν αὐτόν, occurs only one other time in the Greek Bible, and that is in Genesis 37:20 in the Septuagint, where Joseph's brothers said it about Joseph. The owner of the vineyard in the present parable had "A beloved son," not the only Son. Joseph was Israel's favorite, most beloved son. The vineyard represents the Northern Kingdom, with the tribes of Joseph—Manasseh and Ephraim. This passage in Mark points to Jesus being the Messiah ben Yosef, the Messiah son of Joseph. Through his mother Mary, Jesus is not only the Messiah son of Joseph, but also the Messiah son of David, and the Messiah son of Aaron.

<sup>198</sup> 12:9 txt τι ουν 𐌹 A C D E N W Σ Φ 0233 𐌹 lat syr<sup>p,h</sup> cop<sup>sams,bo</sup> TR RP TH [ECM ουν] {} // τι B L it<sup>k</sup> syr<sup>s</sup> cop<sup>sams,bo</sup> SBL // lac 𐌹<sup>45</sup> P

<sup>199</sup> 12:11 Psalm 118:22,23, and the ancient Rabbis said that stone is the Messiah ben Yosef. He is also the Rock in Deuteronomy 32:4 according to Ramban, and he is the Shepherd stone or rock in Genesis 49:24.

## *Paying the Tribute Tax to Caesar*

Mk 12:13 ¶ Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

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

Mk 12:14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. Ἔξεστιν κῆνσον Καίσαρι δοῦναι, ἢ οὐ;

<sup>14</sup>So 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<sup>200</sup> the tribute<sup>201</sup> to Caesar, or not? Should we pay, or should we not pay?"

Mk 12:15 Δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; Φέρετέ μοι δηνάριον, ἵνα ἴδω.

<sup>15</sup>But 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 ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ, Καίσαρος.

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

Mk 12:17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

<sup>17</sup>And in answer 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 αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες,

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

Mk 12:19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ὅτι Ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπη γυναῖκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

<sup>19</sup>"Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife and does not leave behind a child, that the brother of *the deceased* should take that wife of his<sup>202</sup> and raise up descendants for his brother.<sup>203</sup>

<sup>200</sup> The verb here is δίδωμι, 'give,' and also in the next sentence, 'should we give or should we not give.' And the verb Jesus used in v. 17 is ἀποδίδωμι, 'give back,' or, 'give up.'

<sup>201</sup> The Greek word translated "tribute" is κῆνσος, a loan word from the Latin word *census*, which means just what you would think it means— a head count. The Roman Caesar would charge a head tax (capita tax) based on a head count or census. The Latin root word for head is *cap*. Thus, this tax was a *per capita* tax, or a *capitation*. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a Capitation tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum*,' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia*.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or capita tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines Tribute in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus obviously knew some principles of law. When he said in verse 17, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. And everything purchased using Caesar's coins also belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver— shekels, or even drachmas, but not in Roman coins.

<sup>202</sup> **12:19a** txt γυναῖκα αὐτοῦ καὶ A D E Σ Φ Ψ<sup>h</sup> lat syrP<sup>h</sup> TR RP // γυναῖκα καὶ P<sup>45</sup> X B C L W (itk) SBL TH ECM // 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. 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

Mk 12:20 Ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

<sup>20</sup>"There were seven brothers. And the first one took a wife, and dying, he left no descendant.

Mk 12:21 καὶ ὁ δευτέρος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

<sup>21</sup>And the second one took her, and he died, and he did not leave a descendant either. It was the same with the third.

Mk 12:22 Καὶ ἔλαβον αὐτήν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή.

<sup>22</sup>In fact, all seven took her<sup>204</sup> and left no descendant. Last of all, the woman also died.

Mk 12:23 Ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα.

<sup>23</sup>"In the resurrection, when they rise again,<sup>205</sup> of which of them will she be wife? For all seven had her as wife."

Mk 12:24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ;

<sup>24</sup>And in answer 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 Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

<sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels who are in heaven.<sup>206</sup>

Mk 12:26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τοῦ βάλτου, ὡς<sup>207</sup> εἶπεν αὐτῷ ὁ θεός, λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ;

<sup>26</sup>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'?<sup>208</sup>

Mk 12:27 Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ θεὸς ζώντων· ὑμεῖς οὖν<sup>210</sup> πολὺ πλανᾶσθε.

<sup>27</sup>He is not the God of the dead, but the God of the living. You therefore are badly mistaken!"

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worded it as "that wife of his" rather than "his wife" for the same reason. The definite article can act as a demonstrative.

<sup>203</sup> **12:19b** Deuteronomy 25:5; Genesis 38:8

<sup>204</sup> **12:21-22** txt

καὶ ὁ τρίτος ὡσαυτως καὶ ἔλαβον αὐτήν	οἱ ἑπτὰ καὶ οὐκ	E Σ Φ TR RP
καὶ ὁ τρίτος ὡσαυτως καὶ ἔλαβον αὐτήν ὡσαυτως καὶ	οἱ ἑπτὰ καὶ οὐκ	A
καὶ ὁ τρίτος ὡσαυτως	οἱ ἑπτὰ οὐκ	Σ B C L SBL TH NA28 {\}
... ὁ τρίτος ὡσαυτως	οἱ ἑπτὰ καὶ οὐκ	W
καὶ ὡσαυτως ἔλαβον αὐτήν	οἱ ἑπτὰ καὶ οὐκ	D
..	lac	℘ <sup>45</sup> N P 0233

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

<sup>205</sup> **12:23** txt ἐν τῇ ἀναστάσει ὅταν ἀναστῶσιν E Φ it<sup>q</sup> TR RP SBL ECM [ὅταν ἀναστῶσιν] // ἐν τῇ οὖν ἀναστάσει ὅταν ἀναστῶσιν A // ἐν τῇ ἀναστάσει οὖν ὅταν ἀναστῶσιν Σ vg it<sup>(a),aur,(b),f12,i,1</sup> syr<sup>s,h</sup> with \* // ὅταν οὖν ἀναστῶσιν ἐν τῇ ἀναστάσει (eth) // ἐν τῇ ἀναστάσει Σ B C\* L it<sup>k</sup> cop<sup>bopt</sup> TH (Lk 20:33) // ἐν τῇ ἀναστάσει οὖν D W it<sup>d,r1</sup> syr<sup>p</sup> cop<sup>sa</sup>ms,bo<sup>ms</sup> (Matt 22:28) // ἐν τῇ οὐναναστάσει C<sup>2</sup> // lac ℘<sup>45</sup> N P 0233. Here we have a case where the UBS commentary says scribes omitted words in order to harmonize with the other synoptic gospels, but that such a pleonasm as this is in accord with Mark's style.

<sup>206</sup> **12:25** txt ἀγγελοὶ οἱ A Φ pm syr<sup>p</sup> TR RP TH // οἱ ἀγγελοὶ οἱ B cop<sup>sa</sup> Or // ἀγγελοὶ θεοῦ οἱ it<sup>l</sup> vg<sup>s</sup> cop<sup>bo</sup>ms // οἱ ἀγγελοὶ W // ἀγγελοὶ Σ C D L Σ pm syr<sup>h</sup> lat SBL ECM // lac ℘<sup>45</sup> N P 0233

<sup>207</sup> **12:26a** txt ὡς A D E W Σ Φ ℘<sup>45</sup> TR RP // πῶς Σ B C L SBL TH ECM // lac ℘<sup>45</sup> N P 0233.

<sup>208</sup> **12:26b** Exodus 3:6. The point is that at the time of God's saying, "I am," present tense, "am the God of Abraham, the God of Isaac, and of Jacob," those three people had long since passed on from the earth. But Jesus' point is: the saying of God to Moses proved that Abraham, Isaac, and Jacob were not dead people, but living. The Sadducees considered Abraham, Isaac, and Jacob to be dead people, and this was one of their errors.

<sup>209</sup> **12:27a** txt ἀλλὰ θεὸς ζώντων E Φ pm it<sup>q</sup> vg<sup>ms</sup> syr<sup>h\*\*</sup> TR RP // ἀλλὰ ζώντων Σ A B C D L W Σ pm lat syr<sup>s,p</sup> cop goth SBL TH ECM // lac ℘<sup>45</sup> N P 0233

<sup>210</sup> **12:27b** txt ὑμεῖς οὖν πολὺ A D E Σ Φ ℘<sup>45</sup> lat syr<sup>p,h</sup> TR RP // ὑμεῖς δε πολὺ it<sup>f12</sup> syr<sup>s</sup> // πολὺ ℘<sup>45</sup> Σ B C L W it<sup>k</sup> cop SBL TH ECM // lac N P 0233

## The Weightiest Commandment

Mk 12:28 ¶ Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν πρώτη πάντων ἐντολή;

<sup>28</sup>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 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη πάντων τῶν ἐντολῶν, Ἄκουε, Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν, κύριος εἷς ἐστίν·

<sup>29</sup>And Jesus answered him, "Primary of all the commandments is this: 'Hear, O Israel, Yahweh is our God, Yahweh alone.'<sup>211</sup>

Mk 12:30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.

<sup>30</sup>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.<sup>212</sup> This is the primary commandment.<sup>213</sup>

Mk 12:31 Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστιν.

<sup>31</sup>And the secondmost similarly<sup>214</sup> is this: 'You shall love your neighbor as yourself.'<sup>215</sup> There is no other commandment greater than these."

Mk 12:32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστίν, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

<sup>32</sup>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 ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλείον ἐστὶν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

<sup>33</sup>and to love him with all your heart, all your intelligence, all your soul,<sup>216</sup> and all your strength, and to love your neighbor as yourself, is more important than all the burnt offerings and sacrifices."

<sup>211</sup> **12:29** The Greek word represented by "alone" above is εἷς - heîs, basically meaning "one." But using the word "one" would be a poor translation, since most readers today would take it to have some significance in rebuttal of the "trinity." But nothing of the sort was underlying God's words. The context of God's original words was idolatry. God's commandments did not arise out of a vacuum, but arose out of a need to counteract some error of humankind. In this case it was that God's people should have no other gods before Him. The situation was that there were many other so-called gods, but יהוה YHWH, alone was to be their God. Paul says, "There may be many so-called gods, and many lords, but *for us* there is only one God, and only one lord," I Corinthians 8:5-6. (See also Mark 2:7; 10:18 for similar uses of the Greek word εἷς. The Hebrew word, echad, was also used meaning "alone," "only," or even, "first," as the "first" day of the month.) Now God was not comparing himself to other gods in that other gods were many lords in contrast to our God being one lord. From small childhood I have puzzled over the odd thought, found in my Bible, represented by the phrase "The Lord our God is one Lord." It didn't say 'God is one God.' Instead, it said 'God is one Lord.' God is one Lord? So then it must be otherwise conceivable that one God could be many lords? You see, "The Lord our God is one Lord" makes no sense. The problem with "The Lord our God is one Lord" is that it wasn't supposed to be saying "Lord" at all, for "LORD" was the substitute for the Tetragrammaton, יהוה YHWH, the name of God, which the Israelites refused to pronounce, for fear of taking God's name in vain. Thus, when the Jewish scholars in Egypt translated the Hebrew scriptures into Greek, they perpetuated this misnomer even more, for in the Septuagint, the word "kurios" or "lord" is used instead of Yahweh, and the quote above in Mark appears to be taken from the Septuagint. To lessen confusion, it is best to throw out the word "lord" completely; for indeed, it is not only confusing, but inaccurate.

<sup>212</sup> **12:30a** Deuteronomy 6:4,5

<sup>213</sup> **12:30b** txt σου αυτη πρωτη εντολη A D Σ M lat syr cop<sup>boms</sup> TR RP TH // σου αυτη πρωτη παντων εντολη Φ // σου αυτη πρωτη W it<sup>k</sup> // σου X B E L it<sup>a</sup> cop SBL ECM // lac P<sup>45</sup> C N P 0233

<sup>214</sup> **12:31a** txt ομοια αυτη A<sup>c</sup> E W Σ Φ M lat (syr) TR RP TH // δε ομοια ταυτη D // ομοια αυτης A\* // αυτη εστιν X // αυτη B L cop SBL ECM // lac P<sup>45</sup> C N P 0233

<sup>215</sup> **12:31b** Leviticus 19:18

<sup>216</sup> **12:33** txt ψυχης και εξ ολης της A E Σ Φ 087 M lat syr<sup>p,h</sup> cop<sup>sams,(bomss)</sup> TR RP // ψυχης αυτου (also omits ισχυος D // — X B L W it<sup>a</sup> cop<sup>samss,(bo)</sup> SBL TH ECM // lac P<sup>45</sup> C N P 0233

Mk 12:34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν<sup>217</sup> ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

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

### *Whose Son Is the Messiah?*

Mk 12:35 ¶ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ἐστὶν Δαυὶδ;

<sup>35</sup>And 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 γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ, Λέγει<sup>218</sup> ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

<sup>36</sup>For David himself said, by the Holy Spirit," 'Yehovah<sup>219</sup> says to my Lord: "Sit at my right hand until I make your enemies a footstool<sup>220</sup> for your feet." '221

Mk 12:37 Αὐτὸς οὖν Δαυὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστίν; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

<sup>37</sup>David himself therefore calls him 'Lord,' so how is he his son?"<sup>222</sup> And the large crowd was listening to him with delight.

### *Jesus Denounces the Torah Scholars*

Mk 12:38 ¶ Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,

<sup>38</sup>Also in his teaching he was saying to them, "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 πρωτοκλισίας ἐν τοῖς δεῖπνοις·

<sup>39</sup>and chief seats in the synagogues, and places of honor at banquets;

Mk 12:40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

<sup>40</sup>who eat up<sup>223</sup> the houses of widows, and for a front, make lengthy prayers. These will receive extra

<sup>217</sup> **12:34** txt ἰδων αὐτον A B E Σ Φ 087 0233 ita syr<sup>p,h,pal</sup> cop<sup>sa,bo</sup> eth TR RP SBL TH ECM [αὐτον] // ἰδων X D L W itaur,b,d,ff<sup>2</sup>,i,k,l,q,r<sup>vid</sup> vg syr<sup>s</sup> arm geo Chrys Hilary // lac <sup>45</sup> P C N P

<sup>218</sup> **12:36a** txt λεγει A D E Φ 0233 RP // ειπεν X B L W Σ 087 TR SBL TH ECM // lac <sup>45</sup> P C N P. The versions are not definitive witnesses for this variant, since they could have rendered the present tense λεγει like English translations do today, as an "historical present."

<sup>219</sup> **12:36b** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהוָה יְהוָה אֱלֹהֵינוּ - nā'um Yəhōvah la'dōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יְהוָה (YHWH) 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: יְהוָה | יְהוָה אֱלֹהֵינוּ.

<sup>220</sup> **12:36c** txt υποποδιον (Ps 109:1 LXX; Lk 20:43; Ac 2:34) X A E L Σ Φ 087 M latt syr<sup>p,h,pal</sup> arm eth Hilary TR RP TH // υποκατω (Mt 22:44) B D W 0233 syr<sup>s</sup> cop<sup>sa,bo</sup> geo SBL ECM // lac <sup>45</sup> P C N P

<sup>221</sup> **12:36d** Psalm 110:1

<sup>222</sup> That is, "My lord."

<sup>223</sup> **12:40** κατεσθιω - katesthío, the preposition *kata* attached to *esthio*, 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, κατεσθιω means to appropriate property illegally. We must remember that the Hebrew scriptures, like Deuteronomy 23:19, Psalm 15:1-5, declared it illegal to charge your fellow Israelite interest on a loan. Yet many did so, including or even especially the priests and officials, such that the interest "ate up" the equity in the houses of widows, at which point the lenders would re-possess the houses. Jesus was not the first or the last man of God to decry this practice of charging fellow believers interest. Nehemiah in 5:10-11, said to the officials, "Stop this taking of interest!...Give them back, this very day, their fields, their houses..." Ezekiel 22:12, "...you take both advance interest and accrued interest,

damnation."

## *The Widow's Offering*

Mk 12:41 ¶ Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

<sup>41</sup>And while sitting opposite the temple treasury, Jesus was watching how the crowd was dropping copper into the donation chest. And many rich people put in much.

Mk 12:42 Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.

<sup>42</sup>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, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

<sup>43</sup>And calling his disciples to him, he says 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 αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

<sup>44</sup>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 εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

<sup>1</sup>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 Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

<sup>2</sup>And Jesus in response said to him, "See all these great buildings? By no means will there be a stone left upon a stone<sup>224</sup> that will not be thrown down."

Mk 13:3 ¶ Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,

<sup>3</sup>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 Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;

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

Mk 13:5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

<sup>5</sup>And in answer Jesus proceeded to tell them, "See that no one misleads you.

Mk 13:6 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.

<sup>6</sup>For many will come in my name, saying, 'I am He,' and they will deceive many.

Mk 13:7 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

<sup>7</sup>But when you hear of wars and rumors of wars, do not be alarmed. For *these things* must happen, but the end is not yet.

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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.

<sup>224</sup> 13:2 txt λιθος επι λιθω (see Lk 21:6) A E F H K Φ pm it<sup>12</sup>,i,l,r<sup>1</sup> vg TR RP // λιθος επι λιθον M X Γ Π // ωδε λιθος επι λιθω D Σ pm // ωδε λιθος επι λιθον (see Mt 24:2) Ⲛ B G L U W Δ Θ Ψ f<sup>1</sup> f<sup>13</sup> it<sup>a</sup>,aur,b,d,q syr<sup>s,p,h</sup> with \* cop<sup>sa,(bo)</sup> arm eth geo Polychr<sup>vid</sup> SBL TH ECM // in templo it<sup>k</sup> // in templo lapis super lapidem ite Cypr // lac p<sup>45</sup> C N P 0233



Mk 13:8 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχαὶ ὠδίνων ταῦτα. ἀρχὴ ὠδίνων ταῦτα.

<sup>8</sup>Nation will rise against nation, and kingdom against kingdom. There will also be earthquakes in various places, and there will be famines and riots.<sup>225</sup> These are the beginning of birth pains.

Mk 13:9 ¶ Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ<sup>226</sup> ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

<sup>9</sup>"But you, you watch yourselves. For they will deliver you over to courts, and you will be beaten in synagogues, and you will be stood<sup>227</sup> before governors and kings, for my sake, to be a witness to them.

Mk 13:10 Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

<sup>10</sup>Indeed the gospel must first be preached to all nations.

Mk 13:11 Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὁ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

<sup>11</sup>"So when they take you delivering you to trial, do not concern yourself beforehand what you will speak, do not even think about it.<sup>228</sup> Rather, whatever is given you in that hour, that you are to speak. For you are not the ones speaking, but the Holy Spirit.

Mk 13:12 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

<sup>12</sup>"And a sibling will betray a sibling to death, and a parent a child, and children will rise up against parents and put them to death.

Mk 13:13 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

<sup>13</sup>And you will be hated by all because of me. But the person remaining to the end, that one will be saved.<sup>229</sup>

Mk 13:14 ¶ Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἐστὼς<sup>230</sup> ὅπου οὐ δεῖ – ὁ ἀναγινώσκων νοεῖτω – τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·

<sup>14</sup>"But when you see the abomination of desolation spoken of by the prophet Daniel<sup>231</sup> standing where it<sup>232</sup> should not, (Reader, understand),<sup>233</sup> then the ones in Judea should flee to the mountains,

225 13:8 txt

και εσονται λιμοι και	ταραχαι αρχαι	A E 𐌹 syr <sup>p</sup> TR RP
και εσονται λιμοι και	ταραχαι	Φ
και εσονται λιμοι και λοιμοι και ταραχαι αρχαι		Σ (see Lk 21:11)
.. εσονται λιμοι	αρχη	ℵ <sup>2</sup> B L SBL TH ECM
.. λιμοι	ταραχαι	W
και λιμοι	αρχη	D
..	αρχη	ℵ <sup>*</sup>
.. lac		ℑ <sup>45</sup> C N P 0233

226 13:9a txt γαρ υμας ℵ A E Σ Φ 𐌹 lat syr<sup>p,h</sup> cop<sup>samss</sup> TR RP // υμας B L W syr<sup>s</sup> cop<sup>samss,bo</sup> SBL TH ECM // δε υμας αυτους D it // lac ℑ<sup>45</sup> C N P 0233

227 13:9b txt σταθησεσθε ℵ<sup>\*</sup> B E Φ TR-Steph AN RP SBL TH ECM // σταθησεσθαι ℵ<sup>2</sup> A D L W Σ // αχθησεσθε cop<sup>sa</sup> TR-Scriv-KJV BG // lac ℑ<sup>45</sup> C N P 0233

228 13:11 txt λαλησητε μηδε μελετατε A E Φ it<sup>a,n</sup> syr<sup>p,h</sup> arm OrTR RP // λαλησητε ℵ B D L W Σ lat syr<sup>s</sup> cop geo SBL TH ECM // lac ℑ<sup>45</sup> C N P 0233

229 13:13 or perhaps, "rescued"

230 13:14a txt εστως K M U X Γ Π<sup>2</sup> 124 TR-Scriv, Steph<sup>4</sup>, Beza-b RP // εστος A E F<sup>2</sup> G H S V Δ Π<sup>\*</sup> Σ Φ 0233 2 157 565 700 TR-Ald, Col, Compl, Er, Steph<sup>2</sup> // εστος εν τοπω Θ 1071 1424 // εστηκοτα ℵ B F<sup>\*</sup> L SBL TH ECM // εστηκος D Ψ 579 // στηκον W f<sup>13</sup> 28 91 299 // lac ℑ<sup>45</sup> C N P.

231 13:14b txt ερημωσεως το ρηθεν υπο δανιηλ του προφητου A E Σ 0233 𐌹 (it<sup>aur,e,k,l,q</sup>) vg<sup>mss</sup> syr<sup>p,h</sup> TR RP // ερημωσεως το ρηθεν δια δανιηλ του προφητου Φ // ερημωσεως ℵ B D L W (it<sup>d,ff<sup>2</sup>,i,n,r<sup>1</sup></sup>) vg syr<sup>s</sup> cop arm geo SBL TH ECM // lac ℑ<sup>45</sup> C N P

232 13:14c or, "he." The BDF grammar says this is a Contructio ad sensum. Sec. 134(3) A masculine participle referring to a neuter noun which designates a personal being. Revelation says that people will be forced to worship an "image" of the beast. Is an image an "it" or a "he"? Both. The image is given the power of speech. Will it be a robot, an AI? Daniel 9:27 says that the ruler who is to come will set up the abomination, so the abomination is not the antichrist himself, but something he sets up. Sounds like the image of the beast, Rev. 13:15. This is why I used the pronoun "it" and not "he." The abomination is not the antichrist himself, but something he sets up.

233 13:14d Daniel 9:27; 11:31; 12:11

Mk 13:15 ὁ δὲ<sup>234</sup> ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ.

<sup>15</sup>and the one on the rooftop should not come down into the house<sup>235</sup> nor go inside to get something from his house,

Mk 13:16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ..

<sup>16</sup>and the one who is in the field should not turn back to get his coat.

Mk 13:17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

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

Mk 13:18 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.

<sup>18</sup>And pray that your escape not happen in winter.

Mk 13:19 Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

<sup>19</sup>For those will be days of suffering, such that has not happened from the beginning of creation which<sup>236</sup> God created until now, nor ever will *again*.

Mk 13:20 Καὶ εἰ μὴ κύριος ἐκολόβωσεν τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας.

<sup>20</sup>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.<sup>237</sup>

Mk 13:21 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ Ἰδοὺ, ἐκεῖ, μὴ πιστεύετε.

<sup>21</sup>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 ψευδοπροφῆται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.

<sup>22</sup>For false Messiahs and false prophets will appear, and they will do signs and miracles, trying to deceive, if possible, even<sup>238</sup> the elect.

Mk 13:23 Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεῖρηκα ὑμῖν πάντα.

<sup>23</sup>But you, you be watchful. See,<sup>239</sup> I have told you everything ahead of time.

<sup>234</sup> 13:15a txt ο δε N A E L W Σ Φ 0233 M<sup>h</sup> syr<sup>h</sup> TR RP TH [ECM] // και ο D lat syr<sup>s,p</sup> // ο B cop SBL // lac P<sup>45</sup> C N P

<sup>235</sup> 13:15b txt καταβατω εις την οικιαν A D E W Σ Φ 0233 M<sup>h</sup> latt syr<sup>s,h</sup> TR RP // καταβατω N B L syr<sup>p</sup> cop SBL TH ECM // omit εις την οικιαν μηδε εισελθω it<sup>k</sup> (ht. καταβατω- εισελθω) // lac P<sup>45</sup> C N P. It seems nonsensical to instruct those in Judea to flee to the mountains, but the ones in Judea on their rooftops should not come down. For how do you flee to the mountains without coming down from your roof? The only way the ECM reading would make sense is to understand μηδε as a more general conjunction, as follows: "the one on the rooftop should not come down and go inside to take anything out of his house." Thus if this phrase was not originally in the text, it is perfectly understandable why editors might add it. But the phrase "go inside to take anything out of his house" could be part of the same command as "not come down," that is, μηδε here does not separate two distinct commands. The Syriac Peshitta has the shorter reading, and its translators render the two phrases as one command, e.g., Etheridge: "And he who is on the roof, let him not descend nor enter in to carry any thing from his house." That is, descend and enter are one complete action that is forbidden. Murdock has "and let him that is on the roof, not come down and enter [it], to take any thing from his house." Some other commentators think that the phrase εις την οικιαν was eliminated by editors as redundant, in view of the εκ της οικιας at the end of the verse. I think that the rule of textual criticism which says the reading which best explains the rise of the others, is the original one, would favor the shorter reading here. Nevertheless, since the longer reading is true and not only does no harm, but also makes for a clearer sense, I choose to include it.

<sup>236</sup> 13:19 txt ης A C<sup>2</sup> E W Φ 0233<sup>vid</sup> TR RP // ην N B C\* L Σ SBL TH ECM // omit ης εκτισεν ο θεος D it // lac P<sup>45</sup> N P

<sup>237</sup> 13:20 This word in the Greek for "made short" is κολοβόω - kolobōō. 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.

<sup>238</sup> 13:22 txt και τους A C E L W Σ Φ 0233 latt syr<sup>p</sup> cop arm eth TR RP ECM= // τους N B D 083 SBL TH ECM= // lac P<sup>45</sup> N P.

<sup>239</sup> 13:23 txt λεπετε ιδου N A C D E Σ Φ 0233 M<sup>h</sup> lat syr cop<sup>bo</sup>ms TR RP // λεπετε B L W 083 cop SBL TH ECM // lac P<sup>45</sup> N P

Mk 13:24 ¶ Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

<sup>24</sup>"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 τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

<sup>25</sup>and the stars will be falling from the sky, and the forces<sup>240</sup> in space will be shaken.'<sup>241</sup>

Mk 13:26 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

<sup>26</sup>"And at that time they will see the Son of Man coming on the clouds, with great power and glory.

Mk 13:27 Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

<sup>27</sup>And at that time he will send forth his angels,<sup>242</sup> 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 συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

<sup>28</sup>"Now learn the parable from the fig tree. When its twig has already become tender and it puts forth leaves, you know that summer is near.

Mk 13:29 οὕτως καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

<sup>29</sup>And 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 παρέλθῃ ἡ γενεὰ αὕτη, μέχρι<sup>243</sup> οὗ πάντα ταῦτα γένηται.

<sup>30</sup>Truly I tell you: by no means will this age<sup>244</sup> pass away before all these things have happened.

Mk 13:31 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

<sup>31</sup>Sky and earth will pass away,<sup>245</sup> but my words will certainly not pass away.

### *No One Knows the Day or Hour*

Mk 13:32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

<sup>32</sup>"But as to that day or hour,<sup>246</sup> no one knows, not even the angels which are in heaven, not even the Son, but only the Father.

<sup>240</sup> **13:25a** Possibly, "the heavenly bodies," referring to the planets, stars, and constellations to which power was ascribed by idolaters and astrologers. Of course, bodies of mass do have power or force of gravity, and therefore exercise force upon other bodies, including the earth. Indeed, in the parallel passage in Luke 21, verse 25, it says nations will be in anguish over the violence of the sea and surf, which we know is affected among other things by the moon. In Isaiah 34:4, the stars and planets are called the armies of heaven, and armies are forces. Moreover, the principle of parallelism probably applies here, so this line is to be understood in some meaning parallel to the stars and the sky of the previous line.

<sup>241</sup> **13:25b** Isaiah 13:10; 34:4; Joel 2:31

<sup>242</sup> **13:27** txt αγγελους αυτου N A C E Σ Φ 0233 31i vg syr cop<sup>sa</sup> arm eth Or<sup>lat</sup> TR RP ECM= // αγγελους B D L W 083 it<sup>a,e,ff</sup>,i,k,q SBL TH ECM= // lac 35 N P

<sup>243</sup> **13:30a** txt μεχρι N RP // μεχρις A B C E L Σ Φ 0233 TR-Scrv SBL TH ECM // εως D W // lac 35 N P 083

<sup>244</sup> **13:30b** ἡ γενεὰ αὕτη; Or, this "generation." The verse following this is a Hebraistic parallelism; that is, "the sky and earth" being a parallel to the "age" or "world" mentioned here. See the same Greek phrase in Genesis 7:1, for the "generation" before the flood. God destroyed the entire world, not just the "generation" or those of the same age as Noah. God destroyed that whole world and scheme of things, and started a new age. So also here, Jesus is not talking about a small period of time of one human lifespan, but rather the whole age or aion. The theme of the context was clearly set in vv. 28-29, by the example of the budding of leaves showing the change of seasons. We are talking about seasons and times, not generations in a genealogical or racial sense. Furthermore, it is striking how similar is Peter's parallelism in 2 Peter 3:6-7. There, Peter compares the destruction of Noah's generation ὁ τότε κόσμος, "the then world," in comparison to οἱ νῦν οὐρανοὶ καὶ ἡ γῆ "the present heavens and earth."

<sup>245</sup> **13:31** "Sky and earth," traditionally translated "heaven and earth," but the heavens are the skies, or everything you see when you look up. Compare Isaiah 34:4, Psalm 102:25-26, Hebrews 1:10-12.

<sup>246</sup> **13:32** txt η ωρας A E G H S<sup>2</sup> X Γ Φ BG RP // η της ωρας B C K L M U Y Δ Π Ψ 579 1071 1424 AN SBL TH ECM // η της ωρας εκεινης Σ // η ωρας εκεινης 0233 // και της ωρας N D W Θ f<sup>1</sup> syr<sup>p</sup>? cop TR // και ωρας F S\* f<sup>13</sup> 2 28 124 157 700 // lac 35 N P Q 083 33

Mk 13:33 Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.

<sup>33</sup>Be watchful, be alert and pray;<sup>247</sup> for you do not know when the time is.

Mk 13:34 Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

<sup>34</sup>It is like a man going away on a journey, leaving his house and giving the authority of it to his servants, and to each his task, and the doorman he admonished to keep watch.

Mk 13:35 Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὥς, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·

<sup>35</sup>Thus you must keep watch, for you do not know when the lord of the house is coming, in the evening,<sup>248</sup> or at midnight, or when the rooster crows, or at dawn.

Mk 13:36 μὴ ἐλθὼν ἐξαίφνης εὔρη ὑμᾶς καθεύδοντας.

<sup>36</sup>No good if he comes suddenly, and finds you sleeping.

Mk 13:37 Ἄ δὲ ὑμῖν λέγω πᾶσιν λέγω, Γρηγορεῖτε.

<sup>37</sup>And what I am saying to you, I am saying to all: 'Keep watch!'"

## Chapter 14

### *Mary Anoints Jesus at Bethany*

Mk 14:1 Ἦν δὲ τὸ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

<sup>1</sup>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 Ὑλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

<sup>2</sup>But<sup>249</sup> they were saying, "Not in the festival, or there will be a riot of the people."

Mk 14:3 ¶ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ<sup>250</sup> τῆς κεφαλῆς.

<sup>3</sup>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. And breaking the alabaster, she poured it out onto his head.

Mk 14:4 Ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

<sup>4</sup>But some were expressing indignation to each other, and saying, "Why has this waste of perfume occurred?"

Mk 14:5 Ἡδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

<sup>5</sup>For this could have been sold for over three hundred denarii<sup>251</sup> and given to the poor." And they were scolding her.

Mk 14:6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; Καλὸν ἔργον εἰργάσατο ἐν ἐμοί.

<sup>6</sup>But Jesus said, "Leave her alone. Why are you causing her hardship? She has performed a good work with<sup>252</sup>

<sup>247</sup> **13:33** txt αγρυπνειτε και προσευχεσθε **Σ** (Α Σ -θαί) C E L W Φ 0233 **Π** it<sup>aur,f,ff<sup>2</sup>,i,l,q,r<sup>1</sup></sup> vg syrs,p,h cop<sup>bopt</sup> arm eth Diatess<sup>arm</sup> Aug TR RP TH // και αγρυπνειτε και προσευχεσθε cop<sup>sa</sup> geo Jer // αγρυπνειτε B D it<sup>a,d,k</sup> cop<sup>lay</sup> SBL ECM // lac **Π**<sup>45</sup> N P

<sup>248</sup> **13:35** txt οψε η μεσονυκτιου A D E Φ 0103 TR RP // οψε η μεσονυκτιων Σ // οψε η μεσονυκτιω 0233 // οψε η μεσανυκτιον W // η οψε η μεσονυκτιον **Σ** B C L SBL TH ECM // lac **Π**<sup>45</sup> N P

<sup>249</sup> **14:2** txt δε Α C<sup>2</sup> E W Σ Φ 0103 0233 syr<sup>p</sup> cop<sup>sa</sup> arm eth TR RP // γαρ **Σ** B C\* D L it<sup>a,f,ff<sup>2</sup>,i,k,l,q</sup> vg syr<sup>pms</sup> SBL TH ECM // lac **Π**<sup>45</sup> N P

<sup>250</sup> **14:3** txt αυτου κατα της κεφαλης Α Ε Σ Φ 0103 **Π** it<sup>k</sup> TR RP // αυτου της κεφαλης **Σ** B C L W SBL TH ECM // επι της κεφαλης αυτου D lat (Matt.) // lac **Π**<sup>45</sup> N P 0233

<sup>251</sup> **14:5** A single denarius was the usual daily wage for a laborer, so 300 denarii would be worth about a year's wages.

<sup>252</sup> **14:6** txt εν εμοι *rell. Grk.* AN BG RP SBL TH ECM // εις εμε 2 579 1424 (Mt 26:10) TR // lac **Π**<sup>45</sup> N P 0233. There may be a few more mss. that read as the TR. But practically all Greek: ἐν, "in," with dative of "me"; in other words, she has done a good work *in the circumstance of* me.

me.

Mk 14:7 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.

<sup>7</sup>For the poor you always have with you,<sup>253</sup> and you can do them good<sup>254</sup> whenever you want, but me you do not always have.

Mk 14:8 Ὁ ἔσχεν αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.

<sup>8</sup>She did what was available to her. She was early<sup>255</sup> to anoint my body in preparation for its burial.

Mk 14:9 Ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

<sup>9</sup>Truly<sup>256</sup> I tell you, wherever this<sup>257</sup> gospel is preached throughout the whole world, what she has done will also be told, as an honorable remembrance of her."

Mk 14:10 ¶ Καὶ ὁ Ἰουδᾶς ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.

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

Mk 14:11 Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι, καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

<sup>11</sup>And 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 ἀζύμων, ὅτε τὸ Πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ Πάσχα;

<sup>12</sup>And 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, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,

<sup>13</sup>And 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.

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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 ἐν 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.

<sup>253</sup> **14:7a** Deuteronomy 15:11

<sup>254</sup> **14:7b** txt

δυνασθε αὐτους εὐ A E F G H M X Θ Π Σ Φ Ω 2 28 118 157 1241 1424 **¶** TR AN BG RP

δυνασθε εαυτους εὐ K

δυνασθε αυτοις εὐ C D U W Γ Δ f<sup>1</sup> f<sup>13</sup> 565 579 700 SBL TH ECM

δυνασθε αυτοις παντοτε εὐ **¶** B L 892 1071 cop<sup>sa,bo</sup>

παντοτε δυνασθε αυτοις εὐ Ψ

δυνασθε εὐ **¶**\*

.... lac **¶**<sup>45</sup> N P Q 0103 0233 33

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

<sup>255</sup> **14:8** προλαμβάνω, literally, "take ahead." Compare the same word in I Cor. 11:21. The Lidell & Scott lexicon lists this Mark 14:8 occurrence as the only one with an infinitive accompanying; which DeBrunner, § 392 (2), says is an Aramaism meaning "early to do something." As we first see in Luke 10:38-42, Mary from the beginning showed a good trait of zeroing right in to what was most important: the person of Jesus, and dropping everything else. Her sister was occupied with the meal and housework, but Mary was attentive to Jesus himself, *while he was still with them*. They could always do housework when Jesus was gone, and they could always eat when Jesus was gone. It is no wonder that one who attended to and treasured Jesus so much, would be the first to prepare his body for its burial.

<sup>256</sup> **14:9a** txt αμην A C W Σ latt cop arm eth TR RP // αμην δε **¶** B D E L Φ 0103 SBL TH ECM // lac **¶**<sup>45</sup> N P 0233

<sup>257</sup> **14:9b** txt ευαγγελιον τουτο A C E Σ Φ 0103 **¶** lat syr<sup>p,h</sup> cop TR RP ECM= // ευαγγελιον **¶** B D L W it SBL TH ECM= // lac **¶**<sup>45</sup> N 0233

Mk 14:14 καὶ ὅπου ἐὰν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;

<sup>14</sup>And wherever he enters say to the owner of the house, 'The Teacher says: Where is the guestroom,<sup>258</sup> where I may eat the Passover with my disciples?'

Mk 14:15 Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.

<sup>15</sup>And he will show you a large upper room furnished and ready. Make preparations for us there."

Mk 14:16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ Πάσχα.

<sup>16</sup>And his 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 ὥσπας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

<sup>17</sup>And as evening is coming on, he arrives with the Twelve.

Mk 14:18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

<sup>18</sup>And 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 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; Καὶ ἄλλος, Μήτι ἐγώ;

<sup>19</sup>Then they began to be very sad and to say to him one by one, "Surely not I?" And another, "Surely not I?"<sup>259</sup>

Mk 14:20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

<sup>20</sup>And in answer he said to them, "It is one of the Twelve, the one dipping into the bowl with me.

Mk 14:21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν<sup>260</sup> αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

<sup>21</sup>The Son of Man indeed<sup>261</sup> is going just as it is written about him. But woe to that one through whom the Son of Man is betrayed! It would have been better for that man if he had not been born!"

Mk 14:22 ¶ Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.

<sup>22</sup>And when they were eating, Jesus, after taking a loaf of bread *and* blessing *God*, broke *it* and distributed to them, and said, "Take ye, eat.<sup>262</sup> This is my body."

Mk 14:23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

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

Mk 14:24 Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

<sup>24</sup>And he said to them, "This is my blood of the new covenant,<sup>263</sup> being shed on behalf of many.

Mk 14:25 Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίνω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

<sup>25</sup>Truly I tell you: By no means will I drink of the fruit of the vine any more, until that day when I drink it new in the kingdom of God."

Mk 14:26 ¶ Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

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

<sup>258</sup> 14:14 txt καταλυμα A E P Φ syr<sup>P</sup> TR BG RP // καταλυμα μου X B C D L W Σ vg cop<sup>sa</sup> AN SBL TH ECM // lac <sup>258</sup> P<sup>45</sup> N 0103 0233

<sup>259</sup> 14:19 txt μητι εγω και αλλος μητι εγω D E Φ <sup>259</sup> M it<sup>a,d,f,ff<sup>2</sup>,i,k,q</sup> syr<sup>hmg</sup> arm geo Or TR RP // μητι εγω ειμι και αλλος μητι εγω ειμι Σ // μητι εγω ειμι και αλλος μητι εγω it<sup>f</sup> // μητι εγω ειμι ραββει και αλλος μητι εγω A // μητι εγω X B C L P W it<sup>aur,l</sup> vg syr cop SBL TH ECM // lac <sup>259</sup> P<sup>45</sup> N 0103 0233

<sup>260</sup> 14:21a txt καλον ην X A C D E P Σ Φ 0103 <sup>260</sup> M it<sup>a,f,k</sup> vg<sup>cl</sup> syr<sup>h</sup> TR RP ECM= // καλον B L W it<sup>ff<sup>2</sup>,i,l,q</sup> vg<sup>st</sup> SBL TH ECM= // lac <sup>260</sup> P<sup>45</sup> N 0233

<sup>261</sup> 14:21b txt ο A C D E P W Σ Φ TR RP // οτι ο X B L 0103 cop SBL TH ECM // και vg syr // lac <sup>261</sup> P<sup>45</sup> N 0233

<sup>262</sup> 14:22 txt λαβετε φαγετε E Σ 0103 vid it<sup>ff<sup>2</sup></sup> cop<sup>bo<sup>ms</sup></sup> TR RP // λαβετε X A B C D L P W Φ lat syr cop SBL TH ECM // lac <sup>262</sup> P<sup>45</sup> N 0233

<sup>263</sup> 14:24 txt το της καινης διαθηκης A P Σ Φ it<sup>b,i,r<sup>1</sup></sup> TR RP // της καινης διαθηκης E it<sup>a,aur,f,l,q</sup> vg syr<sup>s,p,h</sup> cop<sup>sam<sup>ss</sup></sup> arm eth geo<sup>2</sup> // το της διαθηκης D\* W it<sup>d</sup> // της διαθηκης X B C D<sup>2</sup> L it<sup>k</sup> cop<sup>sam<sup>ss</sup></sup> geo<sup>1</sup> SBL TH ECM // omit το της καινης διαθηκης it<sup>ff<sup>2</sup></sup> // lac <sup>263</sup> P<sup>45</sup> N 0103 0233

### *Jesus Predicts Peter's Denials*

Mk 14:27 ¶ Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.

<sup>27</sup>And Jesus is saying to them, "This very night you will all be scandalized because of me,<sup>264</sup> for it is written: 'I will strike down the shepherd, and the sheep will be scattered.'<sup>265</sup>

Mk 14:28 Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

<sup>28</sup>But after I am raised up, I will go ahead of you into Galilee."

Mk 14:29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

<sup>29</sup>But Peter said to him, "Even if everyone else will be scandalized, not I."<sup>266</sup>

Mk 14:30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με.

<sup>30</sup>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."

Mk 14:31 Ὁ δὲ ἐκπερισσοῦ ἔλεγεν μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσωμαι.<sup>267</sup> Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>31</sup>But he said all the more vehemently,<sup>268</sup> "Even if I have to die with you, no way would I disown you." And the rest of them were saying things similar.

### *Gethsemane*

Mk 14:32 ¶ Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσате ὧδε, ἕως προσεύξωμαι.

<sup>32</sup>And they come to an orchard<sup>269</sup> the name of which was Gethsemane, and he says to his disciples, "Sit here while I pray."

<sup>264</sup> **14:27a** txt σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη A C<sup>2</sup> E W Σ Φ 0233<sup>vid</sup> pm vg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>samss,boms</sup> TR RP // σκανδαλισθησεσθε εν εμοι εν νυκτι ταυτη N // σκανδαλισθησεσθε εν εμοι it<sup>a,aur,f,i,k,l</sup> syr<sup>s</sup> cop<sup>samss,boms</sup> // σκανδαλισθησεσθε X B C\* (D) L pm it<sup>b,d,ff,q</sup> cop<sup>sams</sup> SBL TH ECM // lac P<sup>45</sup> P 0103. As for the word "scandalized," there are almost as many opinions of how to translate this as there are translators. The most basic meaning is "tripped by a stumbling block." In the New Testament it usually has an aspect of being defeated in one's faith, sometimes of a temporary lapse and sometimes of a permanent one; and in some passages, even of falling away to the extent of becoming apostate.

<sup>265</sup> **14:27b** Zechariah 13:7

<sup>266</sup> **14:29** The word 'else' is not in the Greek, but its meaning is there. The Greek says literally, "Even if everyone will be tripped up, in contrast, not I." Peter is contrasting himself to everyone else.

<sup>267</sup> **14:31a** txt απαρνησωμαι X E 083 pm RP // απαρνησομαι A B C D L N W Σ Φ 0233 pm TR SBL TH ECM // lac P<sup>45</sup> P 0103

<sup>268</sup> **14:31b** txt

ο δε εκπερισσου ελεγεν μαλλον E 0233 M RP

ο δε εκ περισσου ελεγεν μαλλον TR

ο δε πετρος εκπερισσου ελεγεν μαλλον Σ

ο δε πετρος εκ περισσου ελεγεν μαλλον Φ

ο δε πετρος μαλλον περισσως ελεγεν οτι W

ο δε πετρος εκ περισσου ελεγεν A N syr<sup>s,h</sup>

ο δε πετρος εκπερισσως ελεγεν C

ο δε εκπερισσως ελαλει X B D 083 cop SBL TH ECM

ο δε περισσως ελαλει L

.. lac P<sup>45</sup> P 0103

<sup>269</sup> **14:32** χωριον - 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., χωριον 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.

Mk 14:33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην<sup>270</sup> μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

<sup>33</sup>And 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, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

<sup>34</sup>And he says to them, "My soul is too sad, to the point of death.<sup>271</sup> Remain here and stay awake."

Mk 14:35 Καὶ προσελθὼν μικρόν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

<sup>35</sup>And 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, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

<sup>36</sup>And 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 εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; Οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

<sup>37</sup>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 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

<sup>38</sup>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 προσηύξατο, τὸν αὐτὸν λόγον εἰπὼν.

<sup>39</sup>And going away again, he prayed, saying the same thing.

Mk 14:40 Καὶ ὑποστρέψας εὔρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσιν.

<sup>40</sup>And when he returned, he again found them sleeping, for their eyelids were heavy;<sup>272</sup> and they didn't know what to say to him.

Mk 14:41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν<sup>273</sup> καὶ ἀναπαύεσθε. Ἀπέχει· ἦλθεν ἡ ὥρα. Ἰδού, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

<sup>41</sup>And he comes the third time and says to them, "Are you still sleeping and resting?<sup>274</sup> Enough! The hour has

<sup>270</sup> 14:33 txt

τον	πετρον και	ιακωβον και	ιωαννην	Σ <sup>2</sup> C D E N Σ Φ 083 0233 π AN BG SBL RP
...	πετρον και	ιακωβον και	ιωαννην	Σ*
...	πετρον και τον	ιακωβον και	ιωαννην	L TR
τον	πετρον και τον	ιακωβον και τον	ιωαννην	A B W TH
τον	πετρον και [τον]	ιακωβον και [τον]	ιωαννην	ECM
...	lac			℘ <sup>45</sup> P 0103

<sup>271</sup> 14:34 ἕως θανάτου; ἕως indicating the upper limit of possibility. In other words, he could not be more sad, for if he was any sadder, he would die.

<sup>272</sup> 14:40 txt βεβαρημενοι C E Φ pm TR RP // καταβαρυνομενοι Σ<sup>2</sup> A B N Σ 083<sup>vid</sup> pm SBL TH ECM // καταβαρουμενοι D W // καταβεβαρημενοι Σ\* // lac ℘<sup>45</sup> P 0233

<sup>273</sup> 14:41a txt λοιπον A C D E L W pm RP // το λοιπον Σ B N Σ Φ 083<sup>vid</sup> 0233 pm TR SBL TH ECM // lac ℘<sup>45</sup> P

<sup>274</sup> 14:41b These verbs, sleep and rest, are inflected in the Greek such that they could be either indicative or imperative mood, for in Greek morphology the indicative and imperative forms were identical more often than not. I am not convinced that they were intended as indicative mood. Translating Mark has led me to believe that Jesus was sharp in speech more often than many are willing to believe. And if these verbs are indeed imperatives, then in the light of what immediately follows, one can only interpret them as bitter irony or satire. If the verbs are imperatives, it might be translated something like, "Go ahead, sleep soundly and get your beauty rest. It is over anyway." The verb translated as "resting" is ἀναπαύω, which contains the idea of refreshment and cheering up. Jesus had already used another verb, καθεύδω, for sleeping soundly, so this second verb could have some other purpose, the purpose of irony. Jesus could have said it out of profound disappointment with his "friends." Remember also that this takes place shortly after he had told them they would all abandon him. Moreover, there is definitely a recurrent theme in Mark of Jesus chiding the disciples for various forms of spiritual unconsciousness.



come.<sup>275</sup> Behold, the Son of Man is being betrayed into the hands of sinners.

Mk 14:42 Ἐγείρεσθε, ἄγωμεν. Ἰδοὺ, ὁ παραδιδούς με ἤγγικεν.

<sup>42</sup>Get up, let us go. Behold, the one betraying me has come near."

### *The Arrest of Jesus*

Mk 14:43 ¶ Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

<sup>43</sup>And right then while he was still speaking, Judas comes, who was one<sup>276</sup> of the Twelve, along with a large crowd<sup>277</sup> with swords and clubs, from the chief priests and the Torah scholars and the elders.<sup>278</sup>

Mk 14:44 Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατίσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς.

<sup>44</sup>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, εὐθέως προσελθὼν αὐτῷ λέγει αὐτῷ, Ῥαββί, ῤαββί· καὶ κατεφίλησεν αὐτόν.

<sup>45</sup>And coming straight up to him, he says to him, "Rabbi, Rabbi"<sup>279</sup> and fervently kissed him.

Mk 14:46 Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

<sup>46</sup>And they put their hands on him<sup>280</sup> and arrested him.

Mk 14:47 Εἷς δὲ τις<sup>281</sup> τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.

<sup>47</sup>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 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;

<sup>48</sup>And Jesus said to them in response, "As though after a bandit, you have come out with swords and clubs to capture me?"

<sup>275</sup> **14:41c** txt ἀπεχει ἦλθεν N A B C E L N Σ 083 **¶** it<sup>aur,l</sup> vg (geo<sup>1</sup>) Aug TR RP SBL TH ECM // ἀπεχει το τέλος ἦλθεν Φ 0233 it<sup>(a),b,(ff<sup>2</sup>),r<sup>1</sup></sup> syr<sup>(s),p,h</sup> (arm) geo<sup>2</sup> // ἀπεχει το τέλος και D it<sup>d,q</sup> // ἀπεχει το τέλος ἰδου ἦλθεν W // οτι ἦλθεν Ψ (it<sup>k</sup>) cop<sup>bo<sup>ms</sup></sup> (eth) // lac **¶** <sup>45</sup> P

<sup>276</sup> **14:43a** txt ιουδας εις ων E TR RP // ιουδας εις N C L N W Σ 083 (syr<sup>p</sup> cop) SBL TH ECM // ο ιουδας εις B // ο ιουδας ο ισκαριωτης εις A // ιουδας ο ισκαριωτης εις Φ // ιουδας σκαριωτης εις D vg // ιουδας ο ισκαριωτης εις ων 0233 // lac **¶** <sup>45</sup> P

<sup>277</sup> **14:43b** txt οχλος πολυς A C D E N W Σ Φ it<sup>k,l</sup> syr<sup>s,p</sup> TR RP // οχλος N B L 083 0233 it<sup>a,ff<sup>2</sup>,q</sup> syr<sup>h</sup> cop arm SBL TH ECM // lac **¶** <sup>45</sup> P

<sup>278</sup> **14:43c** The three elements composing the Sanhedrin. The posse was sent from the Sanhedrin. Those doing the actual arresting were probably temple police officers or soldier types, for the Sanhedrin was authorized by the Romans to have a company of guards with powers of arrest.

<sup>279</sup> **14:45** txt λεγει αυτω ραββι ραββι N Σ (syr<sup>p,h</sup>) RP // λεγει αυτω ραββει ραββει E // αυτω λεγει ραββι ραββι Scriv-TR // λεγει ραββι ραββι Steph-TR // λεγει ραββει ραββει A 0233 // λεγει αυτω ραββει D // λεγει αυτω χαιρε ραββι Φ // λεγει χαιρε ραββει C<sup>2</sup> W (ita<sup>aur</sup> cop<sup>sa</sup> geo<sup>2</sup>) // λεγει ραββει N B C\* TH // λεγει ραββι L (it<sup>d,f,ff<sup>2</sup>,l,q,r<sup>1</sup></sup> vg syr<sup>s</sup> cop<sup>bo</sup>) SBL ECM // lac **¶** <sup>45</sup> P 083. The Versions are in parentheses because they have no certain bearing on the spelling variations in the Greek. Read "Rabbi" twice: A E N Σ 0116 0233 **¶** it<sup>a</sup> syr<sup>p,h</sup> TR RP // Read "Rabbi" once: N B C D L W Φ latt syr<sup>s</sup> cop geo<sup>2</sup> SBL TH ECM

<sup>280</sup> **14:46** txt επ αυτον τας χειρας αυτων E Φ **¶** it<sup>(a,k),q</sup> (lat) TR RP // τας χειρας αυτων επ αυτον A // αυτω τας χειρας αυτων N Σ // τας χειρας αυτων N\* C W 0233 ECM= // τας χειρας αυτω N<sup>2</sup> B D L it<sup>(a,k),q</sup> syr SBL TH ECM= // lac **¶** <sup>45</sup> P 083. All of these variants mean they "put their hands on him." As someone who has handled every variant between the Alexandrian and the Byzantine texts in the gospels, I can tell you that one of the most common types of variant is the older manuscripts and the older Greek language often used the definite article as a possessive, and subsequent scribes / editors clarified it by adding an actual possessive pronoun. I am certain of this. In our current variant, the original text was επεβαλον τας χειρας αυτω, with "τας" meaning "their" and αυτω meaning "on him," dative case. When αυτω "on him," was changed to αυτων, "their," they had to add the words επ αυτον "on him" as well. That Greek used the definite article for a weak possessive, there should be no doubt. Another Mediterranean language, Spanish, does this still today. Here is a link showing that currently, in modern times, the way to say "wash their hands" is simply "lava las manos." <https://www.linguee.com/spanish-english/translation/s+lava+las+manos.html>

<sup>281</sup> **14:47** txt τις B C D E N W Σ Φ 0233 TR RP SBL TH [ECM] // — N A L // lac **¶** <sup>45</sup> P 083.

Mk 14:49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

<sup>49</sup>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 ἀφέντες αὐτὸν πάντες ἔφυγον.

<sup>50</sup>Then everyone fled, abandoning him.

Mk 14:51 ¶ Καὶ εἷς τις νεανίσκος<sup>282</sup> ἠκολούθησεν αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. Καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·

<sup>51</sup>And a certain young man had followed him,<sup>283</sup> a linen wrap<sup>284</sup> thrown over his bare body. And the young men<sup>285</sup> are seizing him,

Mk 14:52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

<sup>52</sup>but he fled from them<sup>286</sup> naked, leaving the linen behind.

### *Jesus' Trial by the Sanhedrin*

Mk 14:53 ¶ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

<sup>53</sup>And they led Jesus away to the high priest, and all the chief priests and the elders and the Torah scholars are gathering together with him.

Mk 14:54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

<sup>54</sup>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.<sup>287</sup>

Mk 14:55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζητοῦν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ εὔρισκον.

<sup>55</sup>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 ἐψευστομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

<sup>56</sup>For many were bearing false witness against him, yet their statements were not consistent.

Mk 14:57 Καί τινες ἀναστάντες ἐψευστομαρτύρουν κατ' αὐτοῦ, λέγοντες

<sup>57</sup>Then some appeared and bore false witness against him as follows:

Mk 14:58 ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

<sup>58</sup>"We heard him saying, 'I will destroy this handmade temple, and by three days I will build another, not handmade.'"<sup>288</sup>

<sup>282</sup> **14:51a** txt και εις τις νεανισκος A E N P W Σ Φ 0233 **¶** syr<sup>h</sup> geo TR RP ECM= // νεανισκος δε τις D lat cop<sup>sa</sup> // και νεανισκος τις **¶** B C L it<sup>a</sup> syr<sup>s,p</sup> arm SBL TH ECM= // lac **¶** 45 083

<sup>283</sup> **14:51b** txt ηκολουθησεν A E N P Σ 0233 RP // ηκολουθει D W Φ TR // συνηκολουθει **¶** B C L SBL TH ECM // lac **¶** 45 083 0233

<sup>284</sup> **14:51c** σινδών – sindōn is just the word for linen, and could possibly mean just a sheet, or a night gown, or even a shirt. But the way it says "thrown over his nakedness" seems to indicate that it was not daytime clothing.

<sup>285</sup> **14:51d** txt και κρατουσιν αυτον οι νεανισκοι A E N P Σ Φ **¶** it<sup>q</sup> syr<sup>h</sup> TR RP // και κρατησαντες αυτον οι νεανισκοι C<sup>2</sup> // οι δε νεανισκοι εκρατησαν αυτον W (cop<sup>sa</sup>) // και κρατουσιν αυτον **¶** B C<sup>\*vid</sup> D L lat syr<sup>p</sup> cop<sup>sa</sup> SBL TH ECM // lac **¶** 45 083 0233

<sup>286</sup> **14:52** txt εφυγεν απ αυτων A D E N P W Σ Φ **¶** lat syr<sup>s,h</sup> TR RP // εφυγεν **¶** B C L it<sup>aur,k</sup> syr<sup>p</sup> cop SBL TH ECM // lac **¶** 45 083 0233

<sup>287</sup> **14:54** Here Mark and Luke use the word τό φῶς for fire, which is usually translated as "light." This may lead a translator to want to render it as "torch," which is both a light and a fire. However, John in this context for fire uses the word ἡ ἀνθρακία, "a heap of burning coals/embers." John again uses ἡ ἀνθρακία in 21:9, where fish are lying on it cooking, indicating that it is definitely a fire on the ground. Matthew does not mention a fire or light in this courtyard context at all.

<sup>288</sup> **14:58** Jesus' actual statement was, "Destroy this temple, and in three days I will raise it." (John 2:19; Diatess. 5:34) The perjurers added the word "handmade," and switched the destroying agent from his hearers, to Jesus himself. (And remember, the statement of Jesus in question took place right after he had destroyed the operation of the currency exchangers in the temple, lending some credibility to the

Mk 14:59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

<sup>59</sup>Yet not even their testimony was so consistent.

Mk 14:60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν;

<sup>60</sup>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 ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;

<sup>61</sup>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 εἰμι. Καὶ ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

<sup>62</sup>And Jesus said, "I am, and you will all see the Son of Man sitting at the right hand of Power,<sup>289</sup> and coming with the clouds of heaven."

Mk 14:63 Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων;

<sup>63</sup>Then the high priest tearing his robes says, "What more need do we have for witnesses?"

Mk 14:64 Ἐκούσατε τῆς βλασφημίας. Τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

<sup>64</sup>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 ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον. Καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔβαλλον.

<sup>65</sup>And some began to spit on him, and to cover his face and punch him, and say to him, "Prophecy!" The guards were also throwing<sup>290</sup> face punches at him.

### *Peter Disowns Jesus*

Mk 14:66 ¶ Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,

<sup>66</sup>And with Peter still below in the courtyard, one of the maidservants of the high priest comes,

Mk 14:67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.<sup>291</sup>

<sup>67</sup>and having seen Peter warming himself, and having peered at him, she says, "You were also with that Nazarene, Jesus."

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notion of Jesus potentially destroying their temple.) Now this saying which they were attributing to him could be a saying far more inflammatory than meets the eye. The English word "handmade" is translated from the Greek word, χειροποιήτος - cheiropoiētos, which in all ten occurrences in the Jewish Greek Bible (the Septuagint) means "idol." Especially significant is Isaiah 31:7, where χειροποιήτος is used twice for "idol," and is then followed by the phrase, "which their hands have made," with the constituent words of χειροποιήτος broken up and used separately. In the other occurrences of this word in the New Testament, however, it is not used as meaning idol exactly. But when these witnesses made their statement, their words could have had a ring insulting to the temple, at least in the ears of any that had read the Jewish Greek Bible, of which surely there must have been some. Considering that the bulk of Jesus' enthusiasts were from Galilee, and that Galilee was far more cosmopolitan than Jerusalem and Judea, and thus more likely to be the residence of Hellenistic (Greek-speaking) Jews who read the Bible in Greek, the Septuagint, perhaps this testimony was staged in a way calculated to turn the Galileans against Jesus. For since this word in the Bible had up to that point only meant "idol," the alleged statement by Jesus could have sounded to the Greek-speaking Jews like this: "I will destroy this idol temple of yours, and by three days I will build another, not idolatrous."

<sup>289</sup> **14:62** The Power being The Mighty One, or God. Yet the right hand is also the position of "power." The right hand signifies the stronger hand, and therefore the one with which to hold one's weapon or staff. The left hand is the distaff. The Son of Man can even hold God in his right hand as a weapon. See Psalm 110:5. Also, Psalm 16:8, "Because Yahveh is at my right hand; I shall not be shaken." Here Jesus combines Psalm 110:1 with the title "the Son of Man" from Daniel 7:13-14, where the Son of Man is given authority over all the nations.

<sup>290</sup> **14:65** txt εβαλλον pm TR BG RP // εβαλον E pm AN // ελαβανον D W // ελαβον N A B C L N Σ 067 SBL TH ECM // lac P Φ 083 0233. The phrase ραπισμασιν αυτον ελαβον is "completely vulgar" and perhaps a Latinism, according to BDF § 198 (3), and some commentators think that copyists and early version translators did not understand it, thus giving rise to other readings.

<sup>291</sup> **14:67** txt ναζαρηνου ιησου ησθα A E N Σ TR RP // ναζαρηνου ιησου ης W // ιησου του ναζορηνου ησθα D AN // ναζαρηνου ησθα του ιησου B C L SBL TH ECM // ιησου ησθα του ναζαρηνου N // lac P Φ 067 083 0233

Mk 14:68 Ὁ δὲ ἡρνήσατο, λέγων, Οὐκ οἶδα, οὐδὲ<sup>292</sup> ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησεν.

<sup>68</sup>But he denied it, saying, "I neither know nor understand what you are saying." And he moved away, outside into the forecourt. And a rooster crowed.<sup>293</sup>

Mk 14:69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.

<sup>69</sup>And the maidservant who had seen him began again to say to those standing around, "This fellow is *one* of them."

Mk 14:70 Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.

<sup>70</sup>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 and your accent is the same."<sup>294</sup>

Mk 14:71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

<sup>71</sup>Then he began to curse and to swear: "I do not know this man of whom you are speaking."

Mk 14:72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιεν.

<sup>72</sup>And<sup>295</sup> a rooster crowed a second time. And Peter remembered the statement that<sup>296</sup> Jesus had said it to him: "Before a rooster crows two times, you will disown me three times."<sup>297</sup> And when he thought upon<sup>298</sup> *it*, he wept.

<sup>292</sup> **14:68a** txt ουκ οιδα ουδε A C E N Σ TR RP // ουτε οιδα ουτε N B D L W SBL TH ECM // lac P Φ 067 083 0233

<sup>293</sup> **14:68b** txt προαυλιον και αλεκτωρ εφωνησεν A C D E G H N Δ Θ Π Σ Ψ<sup>mg</sup> Ω 067 f<sup>1</sup> f<sup>13</sup> 28 33 157 180 205 565 700 1006 1009 1010 1071 1079 1195 (1216 1344 omit εκ) 1230 1241 1242 1243 1253 1292 1342 1365 (1424 και ευθεως) 1505 1546 1646 2148 2174 M<sup>l</sup> Lect it<sup>a,aur,d,ff<sup>2</sup>,k,l,q</sup> vg syr<sup>p,h</sup> cop<sup>sa<sup>mss</sup>,bo<sup>mss</sup></sup> goth arm eth geo<sup>2</sup> slav Eus Chrys; Aug TR RP SBL TH ECM= // προαυλιον N B L W Ψ\* 579 892 176 it<sup>c</sup> syr<sup>s</sup> cop<sup>sa<sup>mss</sup>,bo</sup> geo<sup>1</sup> Diatess ECM= // lac P Φ 083 0233.

<sup>294</sup> **14:70** txt ει και η λαλια σου ομοιαζει A E M<sup>l</sup> it<sup>q</sup> syr<sup>p,h</sup> cop<sup>bo<sup>pt</sup></sup> TR RP SBL // ει και η λαλια σου δηλοι N Σ // ει N B C D L lat (syr<sup>s</sup>) cop<sup>sa</sup> Eus TH ECM // omit και γαλιλαιος ει και η λαλια σου ομοιαζει W it<sup>a</sup> (ει - ει) // lac P Φ 067 083 0233

<sup>295</sup> **14:72a** txt

και εκ δευτερου A C<sup>2</sup> E Σ syr<sup>s,h</sup> cop TR RP ECM=  
και ευθυς εκ δευτερου B 0250 latt syr<sup>p</sup> arm eth Eus SBL TH ECM=  
και ευθεως εκ δευτερου D W  
και ευθυς N L  
.... lac P Φ 083 0233

The reading of C\* is disputed.

<sup>296</sup> **14:72b** txt ο D E Σ N M<sup>l</sup> syr<sup>h</sup> RP // ου W TR // ως N A B C L 0250 syr<sup>p</sup> cop<sup>sa<sup>mss</sup>,bo</sup> SBL TH ECM // lac P Φ 083 0233

<sup>297</sup> **14:72c** txt (see 14:68; 72a; Mt 26:75; Lk 22:61)

οτι πριν αλεκτορα φωνησαι δις απαρνηση με τρεις E M<sup>l</sup> syr<sup>h</sup> cop<sup>sa<sup>mss</sup>,bo</sup> TR RP  
οτι πριν αλεκτορα φωνησαι δις απαρνηση με τρεις A 0250  
οτι πριν αλεκτορα φωνησε δις απαρνηση με τρεις N  
οτι πριν αλεκτορα δις φωνησαι τρεις με απαρνηση B\* it<sup>k</sup>  
οτι πριν αλεκτορα δις φωνησαι τρεις με απαρνηση B<sup>2</sup>  
οτι πριν αλεκτορα φωνησαι δις τρεις με απαρνηση C<sup>2</sup> L itaur vg syrs,<sup>p</sup> Aug SBL TH ECM  
οτι πριν αλεκτορα φωνησαι απαρνηση με τρεις Σ  
οτι πριν αλεκτορα φωνησαι τρεις με απαρνηση N C\* W it<sup>ff<sup>2</sup>,l,q</sup> cop<sup>sa<sup>mss</sup>,bo<sup>mss</sup></sup> eth geo<sup>1,(2)</sup> (see Mt 26:75; Lk 22:62)  
... omit D it<sup>a,d</sup>  
... lac P Φ 083 0233

<sup>298</sup> **14:72d** txt

και επιβαλων εκλεεν E 0250  
και επιβαλων εκλαιεν N<sup>2</sup> A<sup>c</sup> B\* L N Σ syr<sup>h</sup> TR RP SBL TH ECM  
και επιβαλων εκλαιε B<sup>2</sup>  
...επιβαλων εκλαιεν W  
και επιβαλων εκλαυσεν N\* A\*<sup>vid</sup> C  
και ηρξατο κλαιειν D it<sup>a,aur,d,ff<sup>2</sup>,k,l,q</sup> vg cop<sup>sa<sup>mss</sup></sup> arm geo goth Aug  
και εβαλεν την χειρα κλαιειν cop<sup>sa</sup>  
και επιβαλων την χειρα αυτου εκλαυσεν cop<sup>bo</sup>  
See the endnote on this verse.

## Chapter 15

### *Jesus' Examination by Pilate*

Mk 15:1 Καὶ εὐθέως ἐπὶ τὸ πρῶτ' συμβούλιον ποιήσαντες οἱ ἄρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.

<sup>1</sup>And 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 ἐπρωτότησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.

<sup>2</sup>And Pilate examined him: "Are you the king of the Jews?" And he in answer to him said, "You are the one saying it."<sup>299</sup>

Mk 15:3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἄρχιερεῖς πολλά·

<sup>3</sup>And the chief priests were charging him with many things.<sup>300</sup>

Mk 15:4 ὁ δὲ Πιλάτος πάλιν ἐπρωτότησεν αὐτόν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Ἴδε, πόσα σου καταμαρτυροῦσιν.

<sup>4</sup>So Pilate again examined him, as follows: "You are not answering anything? Look how many accusations<sup>301</sup> they are bringing against you!"

Mk 15:5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

<sup>5</sup>But Jesus made no further answer, causing Pilate to be astonished.

Mk 15:6 ¶ Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ἤτοῦντο.

<sup>6</sup>Now every Festival he would release for them one prisoner, whomever they would make plea for.

Mk 15:7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

<sup>7</sup>And there was one named Barabbas, bound with his fellow rebels<sup>302</sup> who had committed murder during the uprising.

Mk 15:8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς.

<sup>8</sup>And the crowd shouted out<sup>303</sup> and began to ask *Pilate* that he do for them just as he always<sup>304</sup> did.

Mk 15:9 Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

<sup>9</sup>And Pilate answered them, saying, "Do you wish that I release to you the king of the Jews?"

Mk 15:10 Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν οἱ ἄρχιερεῖς.

<sup>10</sup>For he knew it was because of envy that the chief priests had handed him over.

Mk 15:11 Οἱ δὲ ἄρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

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

<sup>299</sup> 15:2 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.

<sup>300</sup> 15:3 txt πολλά N A B C D E it<sup>ff2,k,l,q</sup> vg syr<sup>p</sup> cop TR-Steph BG RP SBL TH ECM // πολλά αὐτος δε ουδεν απεκρινατο N W Σ it<sup>a</sup> vg<sup>mss</sup> syr<sup>s,h</sup> cop<sup>sams</sup> arm eth TR-Scriv AN // lac L P Φ 083 0233

<sup>301</sup> 15:4 txt καταμαρτυρουσιν (Mt 27:13) A E Σ 0250 syr<sup>p,h</sup> cop<sup>sa</sup> arm TR RP // καταμαρτυρουσιν N // κατηγορουσιν N B C D W vg eth SBL TH ECM // lac L P Φ 083 0233.

<sup>302</sup> 15:7 txt συστασιαστων E M TR RP // συστασιαστων A Σ 0250 // στασιαστων N B C D N W SBL TH ECM // lac L P Φ 083 0233. The NA28 apparatus lists N (022) reading συστασιαστων, while the Muenster online transcription and Swanson say it reads στασιαστων. Tischendorf shows it reading συστασιαστων apparently not differentiating συσ and συνσ. The vg syr cop versions appear to support the ECM reading. There is the similarity in meaning between the word μετὰ occurring just prior and the prefix συν-. I wonder if this was a factor.

<sup>303</sup> 15:8a txt αναβοησας ο οχλος N<sup>2</sup> A C E N W Σ M syr<sup>s,p,h</sup> cop<sup>boims</sup> (arm) geo TR RP ECM= // αναβας ο οχλος N\* B it<sup>aur,ff2,l,r1</sup> vg cop<sup>sa,bo</sup> eth SBL TH ECM= // αναβας ολος ο οχλος D it<sup>a,d</sup> // ολος ο οχλος it<sup>k</sup> // lac L P Φ 083 0250 0233

<sup>304</sup> 15:8b txt αει εποιει A C<sup>vid</sup> D E N Σ M lat syr<sup>h</sup> TR RP TH // εποιει N B W cop SBL ECM // lac L P Φ 083 0250 0233. I say it is not possible to tell what Greek text the early versions were translating from, since the imperfect form of the verb εποιει already means "habitually or usually did".

Mk 15:12 Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε<sup>305</sup> ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;

<sup>12</sup>And Pilate when he answered again, said to them, "What then do you want me to do with the one you call the king of the Jews?"<sup>306</sup>

Mk 15:13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.

<sup>13</sup>And they shouted back, "Crucify him."

Mk 15:14 Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.

<sup>14</sup>And Pilate said to them, "Why? What crime has he committed?" But they shouted all the more, "Crucify him!"

Mk 15:15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

<sup>15</sup>So 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 ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.

<sup>16</sup>And the soldiers led him away, inside the palace, that is, the Praetorium, and they are calling together the whole cohort.<sup>307</sup>

Mk 15:17 Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,

<sup>17</sup>And they are putting a purple robe on him, and setting around him a crown of interweaving thorns.

Mk 15:18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, ὁ βασιλεὺς<sup>308</sup> τῶν Ἰουδαίων·

<sup>18</sup>And they began to salute him: "Hail, King of the Jews!"

Mk 15:19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

<sup>19</sup>And 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, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια,<sup>309</sup>

<sup>20</sup>And when they had mocked him, they stripped him of the purple robe and put his own garments on him.

### *The Crucifixion of Jesus*

καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν αὐτόν.

And they are leading him out to crucify him.

Mk 15:21 ¶ Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

<sup>21</sup>And 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 Γολγοθᾶ τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

<sup>22</sup>And they bring him to the place Golgotha [קֶלְכֶת], which when translated is "skull" place.<sup>310</sup>

<sup>305</sup> 15:12a txt θελετε ποιησω A E Σ (D N 0250 θελεται) 𐌹𐌿 latt syr<sup>s,p</sup> eth Aug TR RP SBL // θελετε ινα ποιησω syr<sup>h</sup> arm // ποιησω 𐌹 B C W cop<sup>samss,bo</sup> geo TH ECM // lac L Φ 083 0233

<sup>306</sup> 15:12b txt ον λεγετε 𐌹 C E Σ (N 0250 λεγεται) 𐌹𐌿 syr<sup>p,h</sup> (eth) RP SBL TH [ECM] // λεγετε B // — A D W latt syr<sup>s</sup> cop<sup>sa</sup> arm geo Aug // lac L P Φ 083 0233

<sup>307</sup> 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.

<sup>308</sup> 15:18 txt ο βασιλευς A C E N Σ pm RP // βασιλευ 𐌹 B D P 0250 pm TR SBL TH ECM // lac L W Φ 083 0233

<sup>309</sup> 15:20 txt τα ιματια τα ιδια A E (N ιδεια) P Σ 0250 𐌹𐌿 TR RP SBL TH ECM= // τα ιματια αυτου B C ECM= // τα ιδια ιματια αυτου 𐌹 // 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 ιδια ιματια.

<sup>310</sup> 15:22 Γολγοθᾶν τόπον "Golgotha place." The nominative form, ἡ Γολγοθᾶ - hē Golgothā, is probably due to Greek phonological dissimilation from Γολγοθᾶ, Golgothā, (Mt. 27:33 Δ)=Aramaic ܩܠܬܐ = Hebrew קֶלַח which means skull. The "Golgotha" in the English rendering above represents more the Hebrew than the Aramaic. The place was probably a higher piece of ground. It was to the

Mk 15:23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἑσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβεν.

<sup>23</sup>And they were holding out to him wine to drink<sup>311</sup> mixed with myrrh.<sup>312</sup> He, however, did not take it.

Mk 15:24 Καὶ σταυρώσαντες αὐτόν,<sup>313</sup> διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ.

<sup>24</sup>And when they had crucified him, they are dividing<sup>314</sup> his garments, casting a lot for them, who would take what.

Mk 15:25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

<sup>25</sup>And it was the third hour<sup>315</sup> when they crucified him.

Mk 15:26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>26</sup>And the notice of the charge against him was written above him: THE KING OF THE JEWS.

Mk 15:27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

<sup>27</sup>And with him they crucify two bandits, one to the right and one to the left of him.

Mk 15:28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.

<sup>28</sup>And the scripture was fulfilled which says, 'And he was numbered with the transgressors.'<sup>316</sup>

Mk 15:29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

<sup>29</sup>And 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 σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

<sup>30</sup>Save yourself and come down<sup>317</sup> from the cross."

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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.

<sup>311</sup> **15:23a** txt αὐτω πιειν A C<sup>2</sup> (D πειν) E P Σ 0250 𐤀 lat syr<sup>p,h,pal</sup> cop<sup>sa</sup>mss eth TR RP // αὐτω 𐤀 B C\* L it<sup>n</sup> syr<sup>s</sup> cop<sup>sa</sup>mss,bo arm SBL TH ECM // lac N W Φ 059 083 0233

<sup>312</sup> **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

<sup>313</sup> **15:24** txt σταυρωσαντες αυτον 𐤀 A C D E P Σ 0250 𐤀 lat syr<sup>h</sup> TR RP ECM= // σταυρουσιν αυτον και B it syr<sup>h</sup>mss SBL TH ECM= // σρουσιν αυτον L // lac N W Φ 083 0233

<sup>314</sup> **15:24** txt διαμεριζονται 𐤀 A B C D E L 0250 RP SBL TH ECM // διαμεριζοντο Σ // διεμεριζον TR // lac N W Φ 083 0233

<sup>315</sup> **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.

<sup>316</sup> **15:28** txt include verse: Καὶ ἐπληρώθη ἡ Γραφή ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη E F G (H) (K\*) K<sup>c</sup> L M P U Γ (Δ) Θ Π Σ 083 0250 f<sup>1</sup> f<sup>3</sup> 28 33 180 205 565 (579) 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 𐤀 it<sup>aur,c,ff<sup>2</sup>,l,n,r<sup>1</sup></sup> vg syr<sup>p,h,pal</sup> cop<sup>bom</sup>mss goth arm eth geo Ps-Hippolytus<sup>vid</sup> Origen<sup>vid</sup> Eusebian Canons<sup>mss</sup> Jerome Vigilus<sup>vid</sup> // omit verse 𐤀 A B C D X Y\* Ψ 047 059 157 Lect it<sup>d,k</sup> syr<sup>s</sup> cop<sup>sa</sup>,bop<sup>t</sup>,fay<sup>vid</sup> Eusebian Canons<sup>txt</sup> Ammonius SBL TH ECM // lac N W Φ 0233. TCOTGNT: "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.

<sup>317</sup> **15:30** txt και καταβα A C Σ it<sup>d,ff<sup>2</sup></sup> TR RP // και και καταβα E // και καταβηθι P 0233<sup>vid</sup> // καταβας 𐤀 B D L 059<sup>vid</sup> 083 it<sup>k,l,n</sup> vg SBL TH ECM // 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 looks like there is a C (sigma) before the visible ΑΠΟ.





Mk 15:31 Ὅμοίως καὶ<sup>318</sup> οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

<sup>31</sup>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 τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν αὐτῷ. Καὶ οἱ συνεσταυρωμένοι<sup>319</sup> αὐτῷ ὠνείδιζον αὐτόν.

<sup>32</sup>Let<sup>320</sup> the Messiah, the king of Israel, come down now from the cross, so that we may see and believe him."<sup>321</sup> Even the ones crucified with him were shaming him.

## The Death of Jesus

Mk 15:33 ¶ Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

<sup>33</sup>And when it was the sixth hour, darkness came over the whole land,<sup>322</sup> until the ninth hour.

Mk 15:34 Καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωί, Ἐλωί, λιμὰ σαβαχθανί; Ὁ ἐστὶν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες;

<sup>34</sup>And at the ninth hour Jesus cried out in a loud voice, saying<sup>323</sup> "Elohi, Elohi, lima<sup>324</sup> shəḇaqtani?"<sup>325</sup> — which

<sup>318</sup> 15:31 txt ομοιως και X A B C\* E L 059 083 vg syr<sup>h</sup> arm BG RP SBL TH ECM // ομοιως δε και C<sup>3</sup> Σ 0233 it (syr<sup>p</sup>) cop<sup>sa</sup> TR AN // και D // lac N W 0184 0250

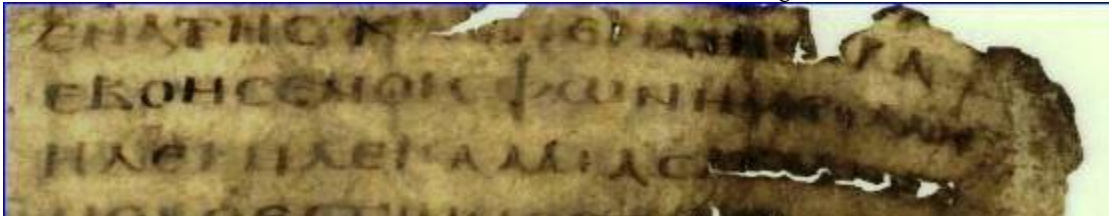
<sup>319</sup> 15:32a αυτω A C E P Σ 059\* 0233 M TR RP TH // — D // συν αυτω X B L 059<sup>c</sup> 083 SBL ECM // lac N W 0184 0250

<sup>320</sup> 15:32b "Let come down" represents the one Greek word "come down," which is in the 3rd person imperative. In English we do not have a 3rd person imperative, and this has traditionally been signaled by the word "let." But the reader must not think it is a command to the soldiers to "let him come down." It is rather a command to someone whom the speakers are not actually addressing.

<sup>321</sup> 15:32c txt πιστευσωμεν αυτω C<sup>3</sup> D P Σ 059<sup>vid</sup> 0233 pm it<sup>ff<sup>2</sup>,k,l,n</sup> vg<sup>mss</sup> syr<sup>p</sup> cop<sup>sa</sup> arm eth Eus RP // πιστευσωμεν X A B C\* E L 083<sup>vid</sup> pm vg<sup>mss</sup> syr<sup>h</sup> TR SBL TH ECM // lac N W 0184

<sup>322</sup> 15:33 or "the whole earth."

<sup>323</sup> 15:34a txt μεγαλη λεγων A C E N P Σ 0233 it<sup>l</sup> vg syr<sup>p,h</sup> arm Eus TR RP // μεγαλη X B D L 059 083 it<sup>ff<sup>2</sup>,k,u</sup> cop SBL TH ECM // lac W 0184. In the image of 059, at the end of the 2nd line, the word ΦΩΝΗ is clearly seen, then ΜΕΓΑΛΗ faintly, and after that there is clearly not enough room for the word ΛΕΓΩΝ at the end of the third line, before the fourth line begins with ΗΛΕΙ ΗΛΕΙ.



<sup>324</sup> 15:34b Metzger: The reading ηλει ηλει of Codex Bezae *et al* represents the Hebrew אֱלֹהֵי ("my God"), and has been assimilated to the parallel in Mt 27:46. The great majority of uncials and minuscule manuscripts read ελωι ελωι, which represents the Aramaic אֱלֹהֵי ("my God"), the ω (ō) for the α sound being due to the influence of the Hebrew אֱלֹהֵי. The spelling λεμα (X, C, 72, al) represents the Aramaic לָמָּה ("why"), which is also probably behind the λιμα of A, f<sup>13</sup> al, whereas the λαμα of B, D, al represents the Hebrew לָמָּה ("why"). All Greek manuscripts except Codex Bezae read σαβαχθανι or something similar, which represents the Aramaic שָׁבַחְתָּנִי ("thou hast forsaken me"). The reading ζαφθανι of D is a scholarly correction representing the Hebrew of Psalm 22:1, which is עֲזַבְתָּנִי ("thou hast forsaken me").

<sup>325</sup> 15:34c txt

ελωι ελωι	λιμα	σαβαχθανι	P M RP
ελωι ελωι	λειμα	σαβαχθανι	E
ελωι ελωι	λιμα	σιβακθανει	A
ελωι ελωι	λεμα	σαβαχθανι	L SBL ECM
ελωι ελωι	λεμα	σαβαχθανει	X <sup>2</sup> C
ελωι ελωι	λεμα	σαβακτανει	X*
ελωι ε[λωι]	λε[μα]	ζαβαχθ[ανι]	083
ελωι ελωι	λειμα	σαβαχθανι	0233
ελωι ελωι	λαμα	σαβαχθανει	N Σ TH



when translated is, "My God, my God, why have you forsaken me?"

Mk 15:35 Καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ἰδοὺ,<sup>326</sup> Ἡλίαν φωνεῖ.

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

Mk 15:36 Δραμῶν δὲ εἷς, καὶ<sup>327</sup> γεμίσας σπόγγον ὄξους, περιθείς τε<sup>328</sup> καλάμῳ, ἐπότιζεν αὐτόν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

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

Mk 15:37 Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.

<sup>37</sup>But Jesus expired, letting out a loud cry.

Mk 15:38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.

<sup>38</sup>And the veil of the temple was rent in two from top to bottom.

Mk 15:39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.

<sup>39</sup>And the centurion, standing across from and facing him, after seeing the way that he cried out *and* died,<sup>329</sup> said, "This man truly was the Son of God."

Mk 15:40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμη,

<sup>40</sup>And 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 αἱ καί, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

<sup>41</sup>who also,<sup>330</sup> 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 ἡδὴ ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὃ ἐστὶν προσάββατον,

<sup>42</sup>And evening had now come, *and* since it was Preparation Day,<sup>331</sup> that is, before the Sabbath,

ελωι ελωι	λαμα	ζαβαφθανει	B
ελωι ελωι	λαμμα	σαβαχθανι	TR
ηλει ηλει	λαμα	σαβαχθανι	059
ηλει ηλει	λαμα	ζαφθανει	D
..	lac		W

<sup>326</sup> 15:35 txt ιδου A E N P Σ 0233 𐤀 TR RP // ιδε X A B L SBL TH ECM // οτι C // — D it vg<sup>mss</sup> syr<sup>p</sup> cop<sup>sa</sup>mss // lac W 083 // damaged 059

<sup>327</sup> 15:36a txt δε εις και A C E N P Σ 0233 TR RP // εις και D // δε τις και X 083 SBL ECM [και] // δε τις B L TH // lac W 0184

<sup>328</sup> 15:36b txt τε καλαμω A C E P 0233 syr<sup>p</sup> TR RP // καλαμω X B D L N Σ 083 0184<sup>vid</sup> cop SBL TH ECM // lac W

<sup>329</sup> 15:39 txt ουτως κραξας εξεπνευσεν A C E N Σ 𐤀 it<sup>aur,ff,(i),l,n,q</sup> vg syr<sup>p,h</sup> eth Aug RP ECM= // ουτω κραξας εξεπνευσεν 0233<sup>vid</sup> TR // κραξας εξεπνευσεν W syr<sup>s</sup> arm geo Or<sup>lat</sup> // ουτως αυτον κραξαντα και εξεπνευσεν D // ουτως εξεπνευσεν X B L cop<sup>sa,fay</sup> SBL TH ECM= // illegible 083 // lac P 059 0184. Wieland Willker has a special PDF discussing the reading of GA 083 for this variant, including images of the manuscript: <http://willker.de/wie/TCG/prob/Mk-15-39-083.pdf>

<sup>330</sup> 15:41 txt αι και D E N Σ 0233 𐤀 it<sup>n</sup> syr<sup>h</sup> TR RP // και A C L W vg // αι X B 083 0184 it<sup>d,ff,k,q</sup> syr<sup>s,p</sup> cop SBL TH ECM // lac P 059

<sup>331</sup> 15:42 txt προσαββατον X B\* C W 083 0233 pm TR RP SBL TH ECM // προ σαββατον 0212 // προς σαββατον A B<sup>2</sup> E L Σ pm // πριν σαββατον D // lac N 0184. The word "evening" at first causes confusion. For if evening had already come, then a new day had started, right? So it was no longer "Preparation (Day)," because evening had come and the Sabbath had started, right? No, in fact the word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) The point is, "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday." Even the word "day" in the Bible, both Old and New Testaments, unfortunately would sometimes mean that period of time during which it is "daytime" or "sunlit," and other times it also means the 24 hours "between the evenings." As in all languages, most words of the Biblical languages have more than one meaning, but when it comes to matters like this that require precision, it is frustrating. This very problem was the reason for there being held at that time two differing interpretations regarding the Biblical timing of the Passover. The Pharisees and the Galileans and Jesus had one timing for the Passover, and the Sadducees (and the temple that year) had another.

Mk 15:43 ἦλθεν Ἰωσήφ ὁ<sup>332</sup> ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας εἰσῆλθεν πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

<sup>43</sup>Joseph 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 Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.

<sup>44</sup>But Pilate doubted that he was already dead,<sup>333</sup> and calling the centurion to him, asked him if he had already died.

Mk 15:45 Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.

<sup>45</sup>And knowing from the centurion, he granted the body<sup>334</sup> to Joseph.

Mk 15:46 Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτόν, ἐνείλησεν τῇ σινδόνι, καὶ κατέθηκεν<sup>335</sup> αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

<sup>46</sup>And he had bought linen, and 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 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν ποῦ τίθεται.

<sup>47</sup>And Mary the Magdalene and Mary the mother of Jesus were watching where he was laid.

## Chapter 16

### *The Empty Tomb*

Mk 16:1 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰακώβου<sup>336</sup> καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

<sup>1</sup>And 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 πρωὶ τῆς μιᾶς<sup>337</sup> σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

<sup>2</sup>And 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 ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

<sup>3</sup>And they were saying to each other, "Who will roll away for us the stone from the entrance of the tomb?"

Mk 16:4 Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

<sup>4</sup>And when they look up, they behold: the stone has been rolled away! For it was very large.

<sup>332</sup> 15:43 txt ηλθεν ιωσηφ ο Ε + TR RP // ηλθεν + ιωσηφ ο Ε // ηλθεν ιωσηφ D // ελθων ιωσηφ ο Ν A C L Σ 0233 SBL TH ECM [ο] // ελθων ιωσης ο W\* // ελθων ιωσης Wc // ελθων ιωσηφ B 083 // lac N P. Reuben Swanson has a conjecture here regarding 03 Vaticanus, and Wieland Willker has a special PDF which discusses this: <http://www.willker.de/wie/TCG/prob/index.html>

<sup>333</sup> 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 εἰ (ei). Of the 22 English translations I have on hand, 7 here render it "if," 2 "whether," 12 render it "that," and 1 leaves it untranslated. Both Bauer and Blass say it means "that" after verbs of emotion, such as perhaps here and also as in I John 3:13, "Do not marvel if (that) the world hates you," plus other examples which are not the most standard of "if" phrases, because the verbs are not in the subjunctive mood; and also after verbs of knowing or not knowing: John 9:25; Acts 19:2; I Cor. 1:16; 7:16. Bauer also says that *ei* frequently means "whether" before indirect quotes of questions, such as in "Tell us if (whether) you are the Christ," "were watching him if (whether) he would heal on the Sabbath." Thus the following renderings are also possible: "He was surprised that he was already dead." "He was amazed that he was already dead." "He wondered whether he had already died." Anyway, all of these renderings work, and all of their scenarios could have potentially prompted Pilate to verify the death with the centurion.

<sup>334</sup> 15:45 txt σωμα A C E W Σ 083 0233 M lat syr<sup>p,h</sup> cop TR RP // πτωμα Ν B L eth SBL TH ECM // πτωμα αυτου D syr<sup>s</sup> // lac N P.

<sup>335</sup> 15:46 txt κατεθηκεν C\* E 0233 M TR RP ECM= // καθηκεν A // εθηκεν Ν B C<sup>2</sup> D L W Σ 083 SBL TH ECM= // lac N P

<sup>336</sup> 16:1 txt μαρια ιακωβου E BG RP // μαρια η ιακωβου Ν\* C W ECM= // μαρια του ιακωβου L // μαρια η του ιακωβου Ν<sup>2</sup> A B Σ TR AN [του] SBL TH ECM= // lac N P 083 0233. Codex D has μαρια 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.

<sup>337</sup> 16:2 txt της μιας A C E Σ TR RP // μιας D // τη μια των Ν L 0233 SBL TH ECM // μια των B W // ----μια----- 083 // lac N P

Mk 16:5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν.

<sup>5</sup>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 αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.

<sup>6</sup>But he says to them, "Do not be alarmed. You are seeking Jesus the Nazarene,<sup>338</sup> who was crucified. He is risen! He is not here. Behold the place where they laid him.

Mk 16:7 Ἄλλ' ὑπάγετε, εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

<sup>7</sup>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 ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

<sup>8</sup>And going out,<sup>339</sup> they fled from the tomb. But<sup>340</sup> trembling shock<sup>341</sup> was holding them and they said nothing to anyone,<sup>342</sup> because they were afraid.<sup>343 344</sup>

Mk 16:9 ¶ Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

<sup>9</sup>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.

Mk 16:10 Ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν.

<sup>10</sup>She went and reported to the ones mourning and weeping, who had been with him.

Mk 16:11 Κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

<sup>11</sup>And they, when they heard that he was living and was seen by her, did not believe *it*.

<sup>338</sup> 16:6 txt τον Ναζαρηνον τον εσταυρωμενον A B C E (W) Σ 124 565 788 211 TR RP SBL TH ECM // τον Ναζωραιων τ. ε. L // τ. Ναζαρινον τ. ε. U Θ 13 33 346 // τ. Ναζωραιον τ. ε. Δ // τ. Ναζορινον τ. ε. 579 // τ. Ναζωρηνον τ. ε. 1071 // τ. Ζαρινον τ. ε. 1424 // τον εσταυρωμενον N\* D // lac N P 083 099 0233. Scrivener says we have a case of homoioteleuton. The Sahidic Coptic omits verses 2-7. The Vulgate, the Bohairic Coptic and the Syriac Peshitta include "the Nazarene," but this does not tell us whether their Greek exemplars had the definite articles or not.

<sup>339</sup> 16:8a txt εξελθουσαι N A B C D L Σ 083<sup>vid</sup> RP SBL TH ECM // εξελθουσαι ταχυ E TR // ακουσασαι εξηλθον και W // ακουσασαι εξηλθον απο του μνημειου και 099 // lac N P 0233

<sup>340</sup> 16:8b txt δε A C E L Σ syr<sup>h</sup> TR RP ECM= // γαρ N B D W 083 099 latt syr<sup>p</sup> cop<sup>sa,bo</sup> arm eth SBL TH ECM= // lac N P 0233

<sup>341</sup> 16:8c τρόμος καὶ ἔκστασις means literally "tremors and ecstasy," but Greek sometimes used a method of modifying a word whereby you place a second word following with an "and" in between. This is called parataxis. One could render this above, "tremors of shock." (But the singular number of the verb here for "hold," ἔχω, is not a factor. The rules governing number agreement of verbs state that when a verb has two or more co-ordinate words as its subject, and the two subjects are both singular and separated by καὶ, 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.

<sup>342</sup> 16:8d "They said nothing to anyone" is subordinate to the "for" at the beginning of the sentence. It is part of the idea of their fleeing from the tomb. That is to say, they said nothing to anyone who was there at the tomb, but instead fled from the tomb because of their trembling, bewilderment, and fear. For there were in fact other people there outside the tomb, the guards at least. See my Diatessaron.

<sup>343</sup> 16:8e Some interpreters maintain that the Greek word here for "they were afraid," εφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb is always transitive, and requires an object. See the endnote at the end of this document, entitled "Does the Greek verb PHOBEW require an object?" which explores this question.

<sup>344</sup> 16:9 txt lack vv. 9-20 N B (it<sup>a</sup>vid lacuna, but not enough room for the longer ending) syr<sup>s</sup> cop<sup>sa</sup>mss arm<sup>mss</sup> geo<sup>1,A</sup> Epiphanius<sup>1/2</sup> Eusebius mssacc. to Eusebius Jerome mssacc. to Jerome Ammonius Victor-Antioch Euthymius // add only shorter ending (it<sup>a</sup>vid lacuna, but not enough room for the longer ending) it<sup>k</sup> // add first the short then the long ending L Ψ 083 099 274<sup>mg</sup> 579 1602 syr<sup>h</sup>mg cop<sup>sa</sup>mss eth<sup>mss</sup> // add only longer ending, vv. 9-20" with critical marks f<sup>1</sup> 138 205 1110 1210 1221 al. (about 70 witnesses tot.) // add only longer ending, vv. 9-20" A C D K W Δ Θ Π Ψ 099 f<sup>13</sup> 28 33 21 lat syr<sup>c,p,h</sup> cop<sup>bo</sup> Iren<sup>lat</sup> Eus<sup>mss</sup> Hier<sup>mss</sup> Tatian Didymus? // add expanded longer ending W Hier<sup>mss</sup> // lacuna P<sup>45</sup> F H N P Φ 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.

Mk 16:12 ¶ Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

<sup>12</sup>And after these things he was manifested in a different form to two of them as they were walking along in the country.

Mk 16:13 Κάκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

<sup>13</sup>And those went and reported to the rest; neither did they believe those.

Mk 16:14 ¶ Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγμένον οὐκ ἐπίστευσαν.

<sup>14</sup>Last of all,<sup>345</sup> 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.<sup>346</sup>

Mk 16:15 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

<sup>15</sup>And he said to them, "After you have gone into all the world, proclaim the good news to the whole creation.

Mk 16:16 Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.

<sup>16</sup>He who believes and is baptized will be saved, but he who does not believe will be condemned.

Mk 16:17 Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν καιναῖς·

<sup>17</sup>And these signs will accompany those who believe: In my name they will drive out demons, they will speak in new tongues,

Mk 16:18 ὅφεις ἀροῦσιν· κἂν θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.

<sup>18</sup>they will pick up serpents,<sup>347</sup> and should they drink something deadly it would<sup>348</sup> in no wise hurt them; they will lay their hands on the sick, and they will have health again."

Mk 16:19 ¶ Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

<sup>19</sup>And so the Lord<sup>349</sup> after speaking to them was taken up into heaven, and sat down at the right hand of God.

Mk 16:20 Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

<sup>20</sup>And they went forth and preached everywhere, the Lord co-working and confirming the word by the signs accompanying. Amen.<sup>350</sup>

<sup>345</sup> 16:14a txt υστερον C E G K L M S U V W X Γ Δ Π Ψ 099 it<sup>l</sup> vg cop<sup>sams</sup> 21 TR RP SBL ECM // υστερον δε A D Θ it vg<sup>s</sup> syr<sup>p,h\*\*</sup> cop eth SBL TH // omit 16:9-20 28 B // lac F N P Q 0233

<sup>346</sup> 16:14b txt omit C<sup>3</sup> D E G H K L M S U V W Γ Θ Π Ψ 099 lat syr<sup>p</sup> cop<sup>sa</sup> 21 TR RP SBL TH ECM // + εκ νεκρων A C\* X Δ 047 f<sup>1</sup> f<sup>13</sup> vg<sup>ms</sup> syr<sup>h</sup> cop<sup>bopt</sup> arm // omit 16:9-20 28 B // lac F N P Q 0233

<sup>347</sup> 16:18a txt οφεις A D<sup>supp</sup> E G H W Θ 21 latt syr<sup>p,pal</sup> TR RP SBL // και εν ταις χερσιν οφεις C L X Δ Ψ 099 syr<sup>c,h</sup> (cop<sup>sa,bo</sup>) TH [ECM] {C} // omit 16:9-20 28 B // lac D F N P Q 0233

<sup>348</sup> 16:18b txt βλαψη A C D<sup>s</sup> E G H K L M S U V X Γ Δ Π Ω 21 RP SBL TH NA28 {} // βλαψει Ψ 2 28 157 1071 TR // omit 16:9-20 28 B // lac D F N P Q 099 0233

<sup>349</sup> 16:19 txt κυριος TR RP ECM // κυριος ιησους SBL TH

<sup>350</sup> 16:20 txt αμην C E L W 21 it<sup>o</sup> vg<sup>ww</sup> TR RP TH ECM= // omit A it vg<sup>cl,st</sup> syr cop<sup>sams</sup> SBL ECM= // lac D N P

## ENDNOTES

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

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

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

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

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

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

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

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

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

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

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

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

Though Koine Greek writers can and do present some passages of straight narrative, they have the

option of linking sentences in other, more marked ways. One way is through a developmental conjunction such as *δέ*. (Footnote: More accurately, *δέ* is a developmental-antidevelopmental conjunction, since it also introduces parenthetical comments.)

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

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

and on page 39:

Mark practically never uses *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 ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "And he moved on from there, and comes into his home town, and his disciples are accompanying him." Here the first verb, "moved on," is in the aorist, and is secondary in importance to the present tense verbs, "comes" and "are accompanying." The present tense verbs "comes" and "accompanying" are setting the scene for the next story, while the past tense verb, "he moved on," is hardly as important. But ultimately, Mark is doing the opposite of DeBrunner's description of John: Mark is using the present tense to set the circumstances, and the aorist for the main event, which follows: "He began to teach in the synagogue," 6:2. Another way in which Mark does not conform to the above formal rule of historical presents is that Mark often uses them with their linear (continuous) aspect where such linear aspect is clearly intended or appropriate.

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

Here is the same verse using aorists instead of the presents: "And he moved on from there and came into his home town, and his disciples accompanied him." Well, it's okay. But if you read Mark at his brisk pace, with an endless string of simple past statements of fact, it gets monotonous. The present tenses liven it up, and truly, it is more like the way most English speakers I know, actually speak.

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

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

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

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

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

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

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

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

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

## 15 Greek verbs total

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

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

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

Indeed, in this decision I am in good company. There is another English translation that translated all the Greek present tenses into English present tenses, and that translation is only the best-selling piece of English literature of all time on the planet Earth, the King James Version Bible. Ironically, it is held up as having great "literary beauty." 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 (archō or archomai), which means to begin. We must understand that they began to do something they were not doing up to that point. (These grammatical details are pertinent to my argument, so please bear with me as it develops.)

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

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

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

Then Vincent says, "The same idiom occurs in the Septuagint, Judges 17:8; ποιῆσαι 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 ἤρξατο. So I do not see the comparability. He also fails to mention that ὁδὸν is followed by the word αὐτοῦ, which would make it say "his journey," which possessive pronoun we do



not have here in Mark. There is in Mark simply no indication that a possessive pronoun is called for, as: "their way." It is true that in Greek, as in German and some other Indo-European languages, the possessive pronoun need not be supplied where possession is obvious. But, in that situation in Greek, from what I have seen, the article is found instead. Here we have no article. Neither is possession obvious. I again fail to see the comparability.

Another argument against the phrase ἤρξαντο 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 "ἤρξαντο followed by infinitive" rule, point to Acts 11:4, where Peter explained starting from the beginning, ἀρχαμενος ἐξετίθετο. But there, archomai is a linear participle. There is no infinitive there in Acts, so I fail to see the comparability.

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

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

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

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

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

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

I have not seen the word 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 ὁδοὺς εὐθείας ἔτεμε..., "Archelaus...also cut straight roads."

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

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

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

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

Thus in my humble opinion the most satisfactory explanation of these words is that Mark is explaining Jewish things to us,

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

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

**Mark 3:9;** *πλοιάριον προσκαρτερεῖν...ἵνα μὴ θλίβωσιν αὐτόν*

I see three possibilities of interpretation here:

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

But, I see two problems with this interpretation; one, is that it does not say that Jesus actually got into the boat at this time; and two, that it seems out of character for Jesus to threaten them with withdrawal, out of concern for his own injury. One thing I perceived out of translating Mark is how "close to the edge" Jesus lived; indeed, a few paragraphs later we see that his family did not approve. Jesus was not a wimp as far as fear and desire for self-preservation. The point is that Jesus would not be concerned about the crowd merely pressing in upon him. Instead, here I think that he was in mortal danger of being literally crushed under a pile of bodies. The Greek word *ἐπιπίπτω* – *epiríptō* 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* – *méllei*, that something is *about to* happen. And *ἵνα μὴ* sometimes is an expression of apprehension, BDF §370(1), cf. LXX Daniel 1:10. Thus, "a boat should be kept handy for him, because of the crowd, in case they should crush him." In other words, Jesus would use the boat in the event that the crowd got too overwhelming.

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

(3) The third possibility is that the present subjunctive of *προσκαρτέρω*, "that a boat be continually at hand," is meant as a wish for the near future. Thus, "he told his disciples that in the future a boat should be ready for him, because of the crowd, so that then they would not crush him."

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

What is the "evil eye"? *ὁφθαλμός πονηρός*

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

This phrase *ὁφθαλμός πονηρός* – *ophthalmós ponērós*, "evil eye," is not original in the Greek New Testament, but is from the Hebrew *עַיִן הָרָע* – *'ayin ha'ra*. This is a concept from the Semitic cultures and the Hebrew scriptures. *Ophthalmós ponērós* is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two

passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase *ophthalmós ponēros*.

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

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye *עַיִן 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 suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word *ra'* also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that *עַיִן רָעָה*, *'ayin ra'a* means "eye of envy."

Also helpful is to note as many antonyms of *ἀπλος* as possible in all the Greek literature. It is the opposite of *διπλος*, "two-fold, double;" of *ἀκριβής*, "strict, accurate," and of *μεμιγμένος*, "compound, mixed."

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

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

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

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

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

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

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

squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

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

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

#### **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 ἄρχομαι - árchomai), or "begin to do something," and they render it something like, "And he broke down and wept," or, "he burst into tears." As for the objection regarding the redundancy of "thinking upon," I see them as two quite different actions: merely remembering something is very different from reflecting upon something.

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

#### **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 – Sū légeis. This means literally, "You are saying," or, "Are you saying?" Is this an affirmative response or not?

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

Bauer interprets the Σὺ 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, ὑμεῖς λέγετε ὅτι ἐγὼ 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 Ναί, of which there are many examples in the Greek New Testament. In Matthew alone:

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

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

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

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

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

We would be remiss if we did not consider the question, in light of other sources as well, as to whether Jesus actually considered himself the king of the Jews. And we must consider both ideas in the question: first, there is the question of kingship at all, and secondly there is the question whether he is king *of the Jews*. He admitted to being God's Anointed One, when Peter declared so in answer to Jesus' question, "Who do you say I am?" (Matthew 16:15-20) But significantly, Jesus used this as a segue to say, "I will build *my church*."

All four gospels have Pilate asking Jesus, "Are you the king of the Jews," Mt 27:11, Mk 15:2, Lk 23:3, Jn 18:33. And in all four gospels Jesus' answer contains the words *συ λέγεις*. But The three synoptic gospels have no detail in the conversation between Jesus and Pilate; they have Σὺ λέγεις as Jesus' entire answer. The gospel of John, however, it takes four verses after Pilate asks him if he is the king of the Jews, to cover Jesus' answers and Pilate's responses. In John, the words 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 to even a single charge.

You see, according to Mark 15:26, "king of the Jews" was the charge against him that was made notice of over his head at his crucifixion, the charge for which the Sanhedrin executed him. Thus, we may say that the Sanhedrin alleged that he claimed to be king of the Jews, and Pilate asked him if this charge was true, and Jesus says to Pilate, "Are you alleging so?" In Roman law, an averment when unrebutted, thereafter stood as valid. Jesus did not rebut, to the astonishment of Pilate. But this was Jesus' destiny: "As a sheep before its shearers is silent, so he did not open his mouth." Jesus neither confirmed nor denied the charges. Prophecy states that Jesus would not answer the charges. And he did not answer.

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

I concluded ultimately to render the phrase *ὁ λέγεις* 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 Hyrcanus, professed that he used to enter that particular gate without washing. "Whereupon Eliezer, a giant in learning and piety yet rudely domineering, asked him which was more esteemed, he or the High Priest. Simon kept silent. Eliezer: "You are ashamed to admit that the High Priest's dog was more esteemed than you." Simon: "Rabbi, you have said it." Eliezer: "By the Temple service, they would break even the High Priest's head with their clubs [were he to enter unwashed]; what would you do that the guard might not find you?"

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

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

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

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

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

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

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

“Little evidence”?? What kind of evidence did Kolatch want? Miracles?

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

Matt Colvin holds a PhD in Classics from Cornell University, and has published articles in *Oxford Studies in Ancient Philosophy* and the *Classical Quarterly*. He has worked as a quarry truck driver, and a teacher at Mars Hill Academy in Cincinnati, OH (to which he will return this fall). He blogs at *Fragmenta*.

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

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

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

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

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

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

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

Amos 7:16 καὶ νῦν ἄκουε λόγον κυρίου Σὺ λέγεις Μὴ προφήτευσ ἐπὶ τὸν Ἰσραὴλ καὶ οὐ μὴ ὀχλαγωγῆσῃς ἐπὶ 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 ἀγρὸν ἀργυρίου· And **you say** to me, “Buy yourself the field with silver”

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

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

Jeremiah 47:16 καὶ εἶπεν Γοδολιας πρὸς Ἰωαναν Μὴ ποιήσῃς τὸ πρᾶγμα τοῦτο, ὅτι ψευδῇ σὺ λέγεις περὶ Ἰσραὴλ. 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,” ἐφοβοῦντο, should be translated “they were afraid of...” They maintain that this verb always requires an object. The answer to this question would have much bearing on whether the longer ending of Mark naturally follows, or if the original ending was lost.

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

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

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

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

Mark 9:32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

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

Mark 10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.

<sup>32</sup>And they were on the road, going up to Jerusalem, and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mark 11:18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν

<sup>18</sup>And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him,

Mark 11:32 ἀλλὰ εἶπωμεν, Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

<sup>32</sup>On the other hand, dare we say, ‘From human beings?’” (They were fearing the people, for they all held that John really was a prophet.)



Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

Luke 9:45b καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.  
And they were afraid to ask him about this statement.

Luke 22:2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.  
²and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.  
²²His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue.

Acts 5:26b ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.  
for they were afraid of being stoned by the people.

Acts 9:26 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.  
and they were all afraid of him, for they did not believe that he was a disciple.

**ἐφοβούμην** (first person, singular, imperfect)

Luke 19:21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ,  
²¹For I was afraid of you, since you are an austere man

**ἐφοβεῖτο** (third person, singular, imperfect)

Mark 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον,  
²⁰for 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* **Ⲡ B** (Lect? lection ends with v. 8) (it<sup>avid</sup> lacuna, but not enough room for the longer ending) syr<sup>s</sup> cop<sup>sams</sup> arm<sup>mss</sup> geo<sup>l,A</sup> Epiphanius<sup>1/2</sup> Eusebius mss<sup>acc.</sup> to Eusebius Jerome mss<sup>acc.</sup> to Jerome Ammonius Victor-Antioch Euthymius // *add only shorter ending* (it<sup>avid</sup> lacuna, but not enough room for the longer ending) it<sup>k</sup> // *add first the short then the long ending* L Ψ 083/0211 099 579 ℓ1602 syr<sup>hmg</sup> cop<sup>sams</sup> eth<sup>mss</sup> // *add only longer ending*, vv. 9-20" with critical marks f<sup>l</sup> 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 f<sup>13</sup> 28 33 **ⲙ** lat syr<sup>c,p,h</sup> cop<sup>bo</sup> Iren<sup>lat</sup> Eus<sup>mss</sup> Hier<sup>mss</sup> Tatian Didymus?<sup>351</sup> // *add expanded longer ending* W Hier<sup>mss</sup> // *lacuna* **ⲡ**<sup>45</sup> 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<sup>mg</sup> 579 ℓ1602 it<sup>k</sup> syr<sup>hmg</sup> cop<sup>sams</sup> eth<sup>mss</sup>:

In addition, Codex L has this scribal note before the short ending: Φέρετε ποῦ καὶ ταῦτα

Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.  
(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

<sup>351</sup> From a work called "de Trinitate," not ascribable for certain to Didymus, but nevertheless a 4<sup>th</sup> century document.

salvation. Amen.

The Longer Ending:

Family 1 of minuscule manuscripts says this before the Longer Ending:

(f<sup>1</sup>): ἐν τισὶ μὲν τῶν ἀντιγραφῶν ἕως ὧδε πληροῦται ὁ εὐαγγελιστὴς ἕως οὗ καὶ Εὐσεβίος ὁ Παμφίλου ἐκανόνισεν· ἐν πολλαῖς δὲ καὶ ταῦτα φέρεται.

"In some of the copies, the evangelist finishes here; at which point also Eusebius of Pamphilia made canon sections. But in many copies the following verses are also contained:"

16:9 Ἀναστὰς δὲ πρωτὴ πρωτῇ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἐπὶ δαιμόνια.

<sup>9</sup>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.

16:10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν·

<sup>10</sup>She went and reported to the ones mourning and weeping, who had been with him.

16:11 ἀκαεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἡπίστησαν.

<sup>11</sup>And they, when they heard that he was living and was seen by her, did not believe it.

16:12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν·

<sup>12</sup>And after these things he was manifested in a different form to two of them as they were walking along in the country.

16:13 ἀκαεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

<sup>13</sup>And those went and reported to the rest; neither did they believe those.

16:14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανέρωθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν.

<sup>14</sup>And finally, once when they had reclined, he was manifested to the Eleven themselves, and he denounced their disbelief and hardness of heart, in that they had not believed the ones who had seen him risen.

(W) κακεῖνοι ἀπελογοῦντο λέγοντες ὅτι Ὁ αἰὼν οὗτος τῆς ἀνομίας καὶ ἀπιστίας ὑπὸ τὸν Σατανᾶν ἐστίν, ὁ μὴ ἔων τὰ ὑπὸ τῶν πνευμάτων ἀκάθαρτα τὴν ἀλήθειαν τοῦ θεοῦ καταλαβέσθαι δύναμιν· διὰ τοῦτο ἀποκάλυψον σοὶ τὴν δικαιοσύνην ἤδη. ἐκεῖνοι ἔλεγον τῷ Χριστῷ, καὶ ὁ Χριστὸς ἐκείνοις προσέλεγεν ὅτι Πεπλήρωται ὁ ὅρος τῶν ἐτῶν τῆς ἐξουσίας τοῦ Σατανᾶ, ἀλλὰ ἐγγίζει ἄλλα δεινὰ καὶ ὑπὲρ ὧν ἐγὼ ἁμαρτησάντων παρεδόθην εἰς θάνατον ἵνα ὑποστρέψωσιν εἰς τὴν ἀλήθειαν καὶ μηκέτι μαρτήσωσιν· ἵνα τὴν ἐν τῷ οὐρανῷ πνευματικὴν καὶ ἄφθαρτον 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 ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

<sup>15</sup>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 κατακριθήσεται.

<sup>16</sup>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 πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

<sup>17</sup>And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues,

[καὶ ἐν ταῖς χερσὶν] ὄφεις ἄροῦσιν, κἄν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

<sup>18</sup>and they will pick up serpents with their hands, and should they drink something deadly it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again."

16:19 Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

<sup>19</sup>And so the Lord Jesus after speaking to them was taken up to heaven, and sat at the right hand of God.

16:20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

<sup>20</sup>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

<sup>40</sup>And when he had said this, he showed them his hands and his feet. <sup>41</sup>But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

But I say this is another event. Both the passages I compared are about people walking in the countryside. Mark says the apostles did not believe that specific report, and Luke said the apostles did believe that specific report. This is not about some unbelief generally, but about this specific report of the ones who returned from a walk in the country. It is indeed a contradiction.

There are other contradictions involving the ending of Mark also, that do not show themselves until you do a harmonization of the gospels, as I have. My harmonization, called Palmer's Diatessaron, will come out when I have finished translating all four

gospels. But for now, see the excerpt at the end of this document, of the resurrection portion of the existing Palmer's Diatessaron.

**PROBLEM 3:** The passage contains another statement that is impossible to harmonize with the other gospels. Mark 16:9 says, "...he appeared first to Mary the Magdalene, from whom he had expelled seven demons."

This statement is impossible to reconcile with the other gospels, particularly John. It appears that Jesus first appeared to all the other women EXCEPT Mary the Magdalene, as they were heading back from the tomb to the apostles. Then, Jesus went back to the tomb and appeared to Mary the Magdalene alone, since she had stayed longer than the other women at the tomb. See my harmony of the gospels.

**PROBLEM 4:** The last twelve verses of the gospel of Mark as found in the King James Version, or footnoted in recent translations, (chapter 16, verses 9-20) are not found in the two earliest Greek manuscripts. As the UBS textual commentary states, they are also absent from many of the oldest translations of Mark into other languages, for example, the earliest of the Latin, Sinaitic Syriac, and Georgian translations. Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius) makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate an inauthentic addition to a document. Other manuscripts which do contain the passage place it in differing locations in Mark, and still another Greek manuscript that contains the long ending has a large addition following verse 14. There is also another ending entirely, a shorter one, found in other Greek manuscripts. Add to all this the internal consideration that none of the endings are written in Mark's style and vocabulary. Another major internal consideration is how awkwardly verse 9 connects the line of thought from verse 8, or rather fails to connect.

See Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975) for the details, which are compelling evidence in favor of the spuriousness of the passage. The Editorial Committee concludes:

"Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8. (Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, as seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription.) At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist."

I do not agree with the above (b) and (c) options. I believe God preserved the gospel of Mark for us with its authorial, intentional ending at verse 8.

It is true that Mark 16:9-20 was utilized in the 180's by Irenaeus, in the 170's by Tatian, possibly around 160 by Justin, and probably by the unknown author of *Epistula Apostolorum*, around 150. Many other patristic writers, such as Hippolytus, Ambrose, and Augustine, also used the passage. But should they have?

Eusebius of Caesarea, a church father who died in the year 339, said, in "*Questiones ad Marinum*" published by Cardinal Mai, in his "*Nova Patrum Bibliotheca*" (Romae, 1847,) vol. IV, pp. 255-7 the following:

Πὼς παρὰ μὲν τῷ Ματθαίῳ ὁψὲ σαββάτων φαίνεται ἐγεγερμένος ὁ Σωτὴρ, παρὰ δὲ τῷ Μάρκῳ πρῶτῃ τῇ μιᾷ τῶν σαββάτων.

Τοῦτου διττὴ ἂν εἴη ἡ λύσις· ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσιν περικοπὴν ἀθετῶν, εἴποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράφων τὸ τέλος περιγράφει τῆς κατὰ τὸν Μάρκον ἱστορίας ἐν τοῖς λόγοις τοῦ ὀφθέντος νεανίσκου ταῖς γυναιξὶ καὶ εἰρηκότος αὐταῖς "μὴ φοβεῖσθε, Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν." καὶ τοῖς ἐξῆς, οἷς ἐπιλέγει "καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ." Ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγεγραπταὶ τὸ τέλος· τὰ δὲ ἐξῆς σπανίως ἐν τισιν ἄλλ' οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη, καὶ μάλιστα εἴπερ ἔχοιεν ἀντιλογίαν τῇ τῶν λουπῶν εὐαγγελιστῶν μαρτυρίᾳ, ταῦτα μὲν οὖν εἴποι ἂν τις παραιτούμενος καὶ πάντα ἀναιρῶν περιττὸν ἐρώτημα. Ἄλλος δὲ τις οὐδ' ὅτι οὖν τολμῶν ἀθετεῖν τῶν ὁπωσοῦν ἐν τῇ τῶν εὐαγγελίων γραφῇ φερομένων, διπλὴν εἶναί φησι τὴν ἀναγνῶσιν, ὥς καὶ ἐν ἑτέροις πολλοῖς, ἐκατέραν τε παραδεκτέαν ὑπάρχειν, τῷ μὴ μᾶλλον ταύτην ἐκείνης, ἢ ἐκείνην ταύτης, παρὰ τοῖς πιστοῖς καὶ εὐλαβέσιν ἐγκρίνεσθαι.

Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος· εἰ γοῦν διέλοιμεν τὴν τοῦ λόγου διάνοιαν, οὐκ ἂν εὔροιμεν αὐτὴν ἐναντίαν τοῖς παρὰ τοῦ Ματθαίου ὁψὲ σαββάτων ἐγγεγέρθαι τὸν Σωτῆρα λελεγμένοις· τὸ γὰρ “ἀναστὰς δὲ πρωτὶ τῇ μιᾷ τοῦ σαββάτου” κατὰ τὸν Μάρκον, μετὰ διαστολῆς ἀναγνωσόμεθα· καὶ μετὰ τὸ ἀναστὰς δὲ, ὑποστίζομεν· καὶ τὴν διάνοιαν ἀφορίζομεν τῶν ἐξῆς ἐπιλεγομένων. εἴτα τὸ μὲν ἀναστὰς ἂν, ἐπὶ τὴν παρὰ τῷ Ματθαίῳ ὁψὲ σαββάτων. τότε γὰρ ἐγγίγερτο· τὸ δὲ ἐξῆς ἐτέρας ὃν διανοίας ὑποστατικὸν, συνάψωμεν τοῖς ἐπιλεγομένοις· πρωτὶ γὰρ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρία τῇ Μαγδαληνῇ. τοῦτο γοῦν ἐδηλώσε καὶ ὁ Ἰωάννης πρωτὶ καὶ αὐτὸς τῇ μιᾷ τοῦ σαββάτου ὥφθαι αὐτὸν τῇ Μαγδαληνῇ μαρτυρήσας. οὕτως οὖν καὶ παρὰ τῷ Μάρκῳ πρωτὶ ἐφάνη αὐτῇ. οὐ πρωτὶ ἀναστὰς, ἀλλὰ πολὺ πρότερον κατὰ τὸν Ματθαῖον ὁψὲ τοῦ σαββάτου. τότε γὰρ ἀναστὰς ἐφάνη τῇ Μαρίᾳ, οὐ τότε ἀλλὰ πρωτὶ. ὥς παρίστασθαι ἐν τούτοις καιροῦς δύο. τὸν μὲν γὰρ τῆς ἀναστάσεως τὸν ὁψὲ τοῦ σαββάτου, τὸν δὲ τῆς τοῦ Σωτῆρος ἐπιφανείας, τὸν πρωτὶ, ὃν ἔγραψεν ὁ Μάρκος εἰπὼν (ὃ καὶ μετὰ διαστολῆς ἀναγνωστέον) ἀναστὰς δέ· εἴτα ὑποστίξαντες, τὸ ἐξῆς ῥητέον, πρωτὶ τῇ μιᾷ τοῦ σαββάτου ἐφάνη Μαρία τῇ Μαγδαληνῇ, ἅφ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

II. Πῶς κατὰ τὸν Ματθαῖον ὁψὲ σαββάτων ἢ Μαγδαληνῇ τεθεαμένη τὴν ἀνάστασιν, κατὰ τὸν Ἰωάννην ἢ αὐτὴ ἐστῶσα κλαίει παρὰ τῷ μνημείῳ τῇ μιᾷ του σαββάτου.

Οὐδέν ἂν ζητηθεῖ κατὰ τοὺς τόπους, εἰ τὸ ὁψὲ σαββάτων μὴ τὴν ἐσπερινὴν ὥραν τὴν μετὰ τὴν ἡμέραν τοῦ σαββάτου λέγεσθαι ὑπολάβοιμεν, ὥς τινες ὑπειλήφασιν, ἀλλὰ τὸ βραδὺ καὶ ὁψὲ τῆς νυκτὸς τῆς μετὰ τὸ σάββατον, κ.τ.λ.

The key section is translated as follows: "For, on the one hand, the person who rejects the passage itself – the pericope which says this – might say that it does not appear in all copies of the Gospel of Mark. At any rate, the accurate copies end their text of the Marcan account with the words of the young man who appeared to the women and said to them, "Do not fear. You are seeking Jesus the Nazarene" and so forth, proceeding to where it says, 'And having heard, they fled, and they said nothing to anyone, for they were afraid.'

"That is where the text does end, in almost all copies of the Gospel according to Mark. The material that comes next seldom appears; it is in some copies but not in all, and may be spurious, especially since it implies a contradiction to the witness of the other Gospels. This, then, is what someone might say to avoid and completely do away with a superfluous question.

"On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels, says that the reading, like many others, is double, and each of the two must be accepted, in that they are approved in the opinion of the faithful and pious; not this one instead of that one, or that one rather than this one.

"Well then, allowing this portion [of Mark] to be really authentic, our business is to interpret the sense of the passage." [This means just for the sake of argument.]

End Quotation of Eusebius. You can read this on page 113 of Roger Pearse's PDF entitled Eusebius of Caesarea, Gospel Problems and Solutions. [Roger Pearse's PDF of this free here.](https://bibletranslation.ws/download/Eusebius_Gospel_problems_and_solutions_2010.pdf)

[https://bibletranslation.ws/download/Eusebius\\_Gospel\\_problems\\_and\\_solutions\\_2010.pdf](https://bibletranslation.ws/download/Eusebius_Gospel_problems_and_solutions_2010.pdf)

We see from the above that scribes were far more afraid to omit anything, however suspect it was, than to add something to the text. Which is another prop for the tenet, that the shorter reading is generally to be preferred. That tenet has that going for it, that scribes were more afraid to remove anything than to add something, at least for longer passages. If just one word or one letter, omissions are more likely than additions.

I say that, since Eusebius indicates that some people stated that the Gospel of Mark ended at verse 16:8 in "almost all the copies" in the 4th century, it bolsters the reputation of the two or three manuscripts currently extant which omit the long ending of Mark, and these must therefore be considered the most significant manuscripts for consideration. Thus we can say, that though a majority of late copies now contain it, the "majority text" used to omit it. What value is there, then, in a "majority text" derived from counting up only the recent and late copies, when in the 3rd and 4th centuries, the majority of manuscripts read so differently from the present majority?

Some might refer us to John William Burgon, and his book, "The last twelve verses of the Gospel according to S. Mark vindicated against recent critical objectors established.," pp. 41-51. In it Burgon attempts to lessen the impact of the testimony of Eusebius and Jerome about the longer ending of Mark not being found in the accurate copies, and being absent in almost all the copies of Mark.

Burgon spends some time questioning the authenticity of the document provided by Cardinal Mai entitled "Quaestiones ad Marimum," and its quotations of Eusebius. Why? Because it appears to be a CONDENSED version of Eusebius, Burgon says.

But then, on p. 44, Burgon says, "Let it, however, be candidly admitted that there seems to be no reason for supposing that whenever the lost work of Eusebius comes to light, (and it has been seen within about 300 years,) it will exhibit anything essentially different from what is contained in the famous passage which has given rise to so much debate,..."

In the succeeding pages, Burgon's main point seems to be that Eusebius is playing Devil's advocate, that "some may say that..." Well, Eusebius does not contradict or refute or dismiss those statements from such advocate.

Burgon's purpose was to show that Eusebius did not question the authenticity of the passage. In fact, Burgon himself quotes Eusebius, on p. 45, where Eusebius says about the last 12 verses of Mark, Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος "Well then, allowing this portion to be really authentic, our business is to interpret the sense of the passage."

Thus, Burgon himself shows us that Eusebius did in fact question the authenticity of the longer ending of Mark. Eusebius only allows for the sake of argument that it is "really genuine." That does not sound to me like Eusebius believed it to be authentic. Eusebius did not include the passage in his "Eusebian Canons."

**Some interpreters** of this Eusebius passage make a point something along these lines: that Eusebius was only quoting other people's statement that the longer ending of Mark was absent from most of the copies, and thus we cannot say for certain that it was a fact that it was so absent. But would Eusebius really allow such a weighty statement to go uncontradicted, if the statement were not true? I think it is obvious that he would not. Thus it is safe to conclude that in the 4th century, most Greek manuscripts did not contain Mark 16:9-20. Of course, people with a bias in favor of the passage will deny this.

The trail of evidence of the Longer Ending being added to Mark is fairly clear:

Eusebius (4th century) lived in Caesarea, in Palestine, and in his letter to Marinus shows indication that most manuscripts of Mark in his day ended at 16:8, and did not contain the Longer Ending of Mark. The Eusebian sections did not include 16:9-20 either.

Victor of Antioch (5th century) in his commentary on the gospel of Mark admits that the verses 16:9-20 "do not appear in the existing Gospel with most copies." But he says that the better Palestinian copies included it, and he and others added together what material was in the Palestinian gospel about the Resurrection, to the other copies. This comment appears in many minuscules. [Note that Victor is not saying "Egyptian manuscripts" lack the Longer Ending of Mark. He is 'of Antioch.']

Victor of Antioch's pertinent Greek text from Cramer's Catena Vol. 1:

Εἰ δὲ καὶ τὸ, "ἀναστὰς δὲ πρωῒ" μετὰ τὰ ἐπιφερόμενα παρὰ πλείστοις ἀντιγράφοις οὐ κεῖνται ἐν τῷ παρόντι Εὐαγγελίῳ, ὥς νόθα νομίσαντες αὐτὰ εἶναι, ἀλλ' ἡμεῖς ἐξ ἀκριβῶν ἀντιγράφων ἐν πλείστοις εὐρόντες αὐτὰ, καὶ κατὰ τὸ Παλαιστιναῖον Εὐαγγέλιον, ὥς ἔχει ἡ ἀλήθεια Μάρκου, συντεθείκαμεν καὶ τὴν ἐν αὐτῷ ἐπιφερομένην δεσποτικὴν ἀνάστασιν, μετὰ τὸ "ἐφοβοῦντο γάρ," τουτέστιν ἀπὸ τοῦ "ἀναστὰς δὲ πρωῒ πρώτη σαββάτου" καὶ καθ' ἑξῆς, μέχρι τοῦ "διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν."

Translation:

'But even if the words "And having risen early" along with the words following, do not appear in the existing Gospel with most copies, as they are considered spurious, we however, having found them in most of the accurate copies, and in accordance with the Palestinian Gospel, exactly as the truth of Mark really is, we have added together also that material in it, that follows the Master's resurrection, after the words "for they were afraid," that is, from "And having risen early on the first day of the week" and so on, up to the words "by the signs accompanying. Amen." '

Severus of Antioch (520 CE), in his Homily 77, says at that time "In the more accurate copies, therefore, the gospel according to Mark has the end until the [statement]: "For they were afraid." [verse 8] But in some (copies) these things, too, stand in addition: And having arisen early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Thomas of Harkel in the year 616 published his translation of the NT into Syriac, called the "Harklean Syriac." We have 8 manuscripts of his work surviving today, and 6 out of 8 of those contain a marginal note very similar, as follows: "In a few of those more accurate manuscripts, the Gospel of Mark finishes at 'for [they were afraid].' But in others, instead, they add even..."

So we see that it is not a trait of Alexandrian manuscripts to omit the Longer Ending (LE) of Mark, but rather in fact the LE was absent from most of the accurate Greek manuscripts of the Syrian region as late as the 5th century. The widely accepted tradition is that Mark wrote his gospel based on the recollections of Peter, so presumably Mark's gospel originated in Rome. Victor of Antioch tells us that the passage was apparently added to the copies which were in Palestine. Then, Victor and others

added the LE to all the manuscripts they had access to.

Eusebius' remark "On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels..." is a good explanation of how marginal notes and other material became part of the main accepted text.

**SUMMARY:** The evidence, both external and internal, is conclusive that the Mark 16:9-20 passage is not part of the original Gospel of Mark. It is omitted in the two earliest complete manuscripts of Mark, Codices Sinaiticus and Vaticanus. And there is the testimony of Eusebius and other early church fathers who indicate that at least the majority of Greek manuscripts in their day did not include the passage. In addition, it cannot be harmonized with the Gospels of Luke and John. It appears that the author of Mark 16:9-20 considered verse 8 to be an inappropriate ending and felt the need to add to it a better conclusion. I suggest that the following is what he did: In verses 9-14, he summarized the endings of Matthew, Luke and John, plus Acts, and perhaps Colossians 1:23, but carelessly. Then the contents of verses 15-20 are for the most part taken from the book of Acts. He took some historical happenings of miraculous events such as tongues speaking, healing of the sick, and the apostle Paul being bitten by a snake but not being harmed, and tacked them on following Mark 16:8 because he knew from his vantage point looking back, that these are what in fact happened next. The problem is that the way it is written, he has in effect put them into Jesus' mouth as if Jesus was saying that all people who believe in him would have these things happen to them.

It is true that there are several early church writers who quoted the long ending of Mark. This evidence, however, does not mean that the longer ending of Mark was penned by Mark. What it means is that verses 9-20 were added quite early. And I say those church fathers should not have quoted it in such a way that gave the passage legitimacy as scripture. We today have no obligation or need to follow the lead of those "bishops," but rather we should restrict ourselves to the writings of the gospels and the apostles only.

The argument that the passage is found in 99.9% of all currently existing manuscripts is weak because that was not always the case. Advocates of the passage are in stubborn denial about the significance of the testimony of Eusebius of Caesarea and Victor of Antioch. They argue that Eusebius and Victor did not know what the manuscripts in the other parts of the world read, that is, other than Palestine and Syria. That sounds unlikely to me, that in the 4th and 5th century they would have no communication from other parts of the world as to what the contents of the Bible were. The other argument against the evidence from Eusebius is that he was only playing "devil's advocate." In fact, he was only playing devil's advocate when he said let us for the sake of argument consider the passage to be really authentic. And though he was playing devil's advocate when he discussed how some people say that the LE is absent in almost all the copies, he never gave any indication that that assertion was not true.

In view of these things, I did not include Mark 16:9-20 in my translation of the gospel of Mark, nor in my "Palmer's Diatessaron." I believe, affirm, and declare, with good conscience, that Mark 16:9-20 was not originally part of Mark's gospel. I believe that to include Mark 16:9-20 in the text of the New Testament does more harm than good. And I will say to people who hold in their hand a Bible translation that contains the passage, that their Bible contains factual errors about the post-resurrection narrative. I know that many people will not budge on this matter, because the King James Version and other long-accepted Bibles which include the passage have proven themselves as used by God. I respect their conviction, and so I offer my translations of the Textus Receptus and Robinson-Pierpont texts, as well. But I also say that after their own resurrection they will find out that they were wrong on this question of the Longer Ending of Mark.

## Free Online Resources

James Snapp Jr. who views the long ending as authentic:

<https://textandcanon.org/a-case-for-the-longer-ending-of-mark/>

Peter M. Head's response to the above article by Snapp:

<https://textandcanon.org/a-case-against-the-longer-ending-of-mark/>

Wieland Willker:

[The endings of the Gospel of Mark](http://www.willker.de/wie/TCG/TC-Mark-Ends.pdf)

<http://www.willker.de/wie/TCG/TC-Mark-Ends.pdf>

Michael D. Marlowe:

[Mark 16:9-20](http://www.bible-researcher.com/endmark.html)

<http://www.bible-researcher.com/endmark.html>

Ben C. Smith:

[The Endings of the Gospel of Mark](http://www.textexcavation.com/marcanendings.html)

<http://www.textexcavation.com/marcanendings.html>





**Resurrection Excerpt from PALMER'S DIATESSARON**

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<https://bibletranslation.ws/palmer-translation/>

Scripture adapted from the HOLY BIBLE, NEW INTERNATIONAL VERSION.  
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But with consultation of many other translations  
and of the original Greek.

## JESUS' BURIAL

Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

24 Now there was a man named Joseph, a prominent member of the Council, a good and upright man, who had not consented to their decision and action. He was a rich<sup>352</sup> man from the Judean town of Arimathea, who was himself waiting for the kingdom of God. He had himself become a disciple of Jesus, but secretly, because he feared the Jews.

25 But since it was Preparation Day (that is, the day before a Sabbath) and evening was approaching,<sup>353</sup> 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 litras<sup>354</sup> of a mixture of myrrh and aloes. Taking down Jesus' body, the two of them wrapped it, with the spices, in strips of clean linen. This was in accordance with Jewish burial customs.

27 At the place where Jesus was crucified there was a garden, and in the garden was Joseph's own new tomb, which he had cut out of the rock, one in which no one had ever yet been laid. But because the Sabbath was about to begin, and the tomb was handy, they laid the body of Jesus there.<sup>355</sup> 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,<sup>356</sup> 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.

3 Later in the morning, while it was still dark, Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them took the spices they had prepared and set out for the tomb. Just after sunrise, as they were on their way, they

<sup>352</sup> 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."

<sup>353</sup> 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.

<sup>354</sup> About 75 pounds or 34 kilograms.

<sup>355</sup> 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.

<sup>356</sup> 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.

asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away. So Mary of Magdala went running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

5 Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter, and reached the tomb first. He bent over and looked in at the strips of linen lying there but didn't go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.<sup>357</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.)

## JESUS APPEARS TO THE WOMEN

Mt 28:5-11; Mk 16:5-8; Lk 24:3-8; Jn 20:10,11a

6 Then the disciples went back to their homes, but Mary the Magdalene stood outside the tomb, crying. The other women entered the tomb, but they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two young men were standing beside them, dressed in white robes that gleamed like lightning. The women were alarmed and in their fright they bowed down with their faces to the ground.

7 But the men said to them, "Do not be afraid, for we know that you are looking for Jesus of Nazareth who was crucified. Why do you look for the living among the dead? He has risen! He is not here! See the place where they laid him. Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified, and on the third day be raised again.' " Then they remembered his words.

8 "But go quickly, and tell his disciples and Peter, 'He has risen from the dead and is going ahead of you into Galilee. There you will see him, just as he told you.' Now we have told you."

9 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to [those still outside],<sup>358</sup> because they were afraid; afraid, yet filled with joy; and they hurried off to tell his disciples.

10 Suddenly Jesus met them. "Greetings," he said. They approached him, clasped his feet and worshiped him. Then Jesus said, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened.

## JESUS APPEARS TO MARY OF MAGDALA

Lk 24:9-12; Jn 20:11b-18

12 As Mary wept, she bent over to look into the tomb and saw two angels in white, seated, one at the head and the other at the foot of where the body of Jesus had been lying.

13 They asked her, "Woman, why are you crying? Who is it you are looking for?"

14 "They have taken my Lord away," she said, "and I don't know where they have put him." At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

15 "Woman," he said, "why are you crying? Who is it you are looking for?"

16 Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

17 Jesus said to her, "Mary."

18 She turned toward him and cried out in Aramaic, "Rabboni!" (which means "My Teacher!").

19 Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

20 When the women came back from the tomb to the Eleven and all the rest, they told how they had seen the Lord and what he had told them. It was Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb.<sup>359</sup> Bending over, he saw only the strips of linen, and he went away, wondering to himself what had happened.

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<sup>357</sup> Believed what? I suggest this is saying that John believed the woman Mary's report about Jesus' body being missing. It is John speaking about himself. He makes no comment about whether Peter believed or not.

<sup>358</sup> The soldiers and Mary of Magdala were still outside.

<sup>359</sup> 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.

## 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<sup>360</sup> 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."

## 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

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<sup>360</sup> About seven miles, or eleven kilometers.

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<sup>361</sup> 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<sup>362</sup> me?" He said, "Lord, you know all things; you know that I love you."

57 Jesus said, "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me."

58 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and said, 'Lord, who is going to betray you?') When Peter saw him, he asked, "Lord, what about him?"

59 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

60 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

61 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

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<sup>361</sup> The cubit was about 18 inches, thus the distance here was about a hundred yards, or ninety meters.

<sup>362</sup> 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*.

## Chapter 33

THE ASSEMBLY ON THE MOUNTAIN  
IN GALILEE

Mt 28:16-20; I Cor 15:6

1 Then the eleven disciples and over five hundred brothers went to the mountain in Galilee which Jesus had designated, and there he appeared to them all at one time. When they saw him, they worshiped him; but some doubted.

2 Jesus came to them and spoke to them, and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you all the days of this age, right up to its final consummation."

## THE ASCENSION

Lk 24:44-53; Acts 1:2b-12a; I Cor 15:7

3 Jesus next appeared to James. He appeared to his disciples over a period of forty days after his suffering, giving instructions through the Holy Spirit to the apostles he had chosen, and speaking to them about the kingdom of God.

4 On one occasion when he had gathered his disciples together, he led them out to the Mount of Olives, in the vicinity of Bethany. He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

5 Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. And I am going to send you the gift my Father has promised, and which you have heard me speak about. Do not leave Jerusalem, but stay in the city and wait until you have been clothed with power from on high. For John baptized in water, but in a few days you will be baptized in the Holy Spirit."

6 Then those who had gathered together asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them, "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses, not only in Jerusalem, but also in all Judea and Samaria, and to the ends of the earth."

8 After he said this, he lifted up his hands and blessed them. And while he was blessing them, he parted from them and was taken up before their very eyes, and a cloud hid him from their sight.

9 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

10 Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.

The [Diatessaron](https://bibletranslation.ws/trans/diatessaronpalmerniv.pdf) by David Robert Palmer may be downloaded here:

<https://bibletranslation.ws/trans/diatessaronpalmerniv.pdf>

**Table of Witnesses to Mark Cited Herein**  
(nothing here after VIII century)

MS symbol	Alt	Date	Contents
ⲡ <sup>45</sup>		III	4:36-40; 5:15-26, 38-43 <p> 6:1-3, 16-25, 36-50; 7:3-15, 25-37 <p> 8:1, 10-26, 34-18-31; 11:27-33, <p> 12:1, 5-8, 13-19,24-28
ⲡ <sup>84</sup>		VI	2:2-5, 8-9, 6:30-31, 33-34, 36-37, 39-41
ⲡ <sup>88</sup>		IV	2:1-26
Ⲭ*	01	IV	Codex Sinaiticus, all of Mark
Ⲭ <sup>1</sup>	1st corr.	IV-VI	Ⲭ <sup>1a</sup> /Ⲭ <sup>1b</sup> for differences within the group
Ⲭ <sup>2</sup>	2nd corr.	VII	Ⲭ <sup>2a</sup> /Ⲭ <sup>2b</sup> for differences within the group
A	02	V	Codex Alexandrinus; all of Mark
B	03	IV	Codex Vaticanus; all of Mark
B <sup>1</sup>	1st corr.	IV	all of Mark
B <sup>2</sup>	2nd corr.	VI-VII	all of Mark
C	04	V	Codex Ephraemi Syri Rescriptus; lacks 1:1-17; 6:32- 8:5; 12:30- 13:1
C <sup>1</sup>	1st corr.	V	all of Mark
C <sup>2</sup>	2nd corr.	VI	all of Mark
C <sup>3</sup>	3rd corr.	IX	all of Mark
D	05	V	Codex Bezae; all of Mark, but 16:15-20 is supplement
D <sup>1</sup>	1st corr.	VI-VII	
E	07	VI	Codex Basilensis; all of Mark
L	019	VIII	Codex Regius; lacks 10:16-30; 15:2-20
N	022	VI	Codex Petropolitanus Purpureus; lacks 1:1-5,20; 7:4-20; 8:32- 9:1; 12:19- 14:25; 15:23-33, 42-end; but is sibling of Σ; not identical
P	024	VI	Codex Guelferbytanus A; Mk 1:2-11; 3:5-17; 14:13-24,48-61; 15:12-17
W	032	IV/V	Codex Washingtonianus; lacks 15:13-38
Σ	042	VI	Codex Purpureus Rossanensis; all of Mark
Φ	043	VI	Codex Beratinus; 1:1- 14:62
047		VIII	all of Mark; but unavailable to me
059	w/0215	IV/V	15:20,21,26,27,29-38 (omits 15:28)
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083		VI/VII	13:12-14, 16-19, 21-24, 26-28; 14:29-45; 15:27- 16:8, shorter ending (Sinai)
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0187		VI	<a href="#">Mark 6:30-41</a>
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0274		V	6:56- 7:4,6-9,13-17, 19-23, 28-29, 34-35; 8:3-4,8-11; 9:20-22,26-41; 9:41-42
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ita	3	IV	Vercellensis; lacks 1:22-34; 15:15- 16:20
itb	4	V	Veronensis; lacks 13:11-16; 13:27- 14:24; 14:56- 16:20
itd	5	V	Bezae Cantabrigiensis; lacks 16:6-20
itff <sup>2</sup>	8	V	Corbeiensis II; all of Mark?
itf	10	VI	Brixianus; lacks 12:5- 13:32; 14:53-62; 14:70- 16:20
itk	1	IV,V	Bobiensis; Mk 8:8 - 16:8; and shorter ending
itl	11	VIII	Rhedigeranus;
itq	13	VI/VII	Monacensis; lacking 1:7-21; 15:5-36; Lk 23:23-35; 24:11-39
itr <sup>1</sup>	14	VII	Usserianus I; lacks 14:58- 15:8; 15:32- 16:20
itaur	15	VIII	Aureus; all of Mark
itn	16	V	7:13-31; 8:32- 9:10; 13:2-20; 15:22- 16:13
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iti	17	V	2:17- 3:29; 4:4- 10:1; 10:33- 14:36; 15:33-40
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