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# Τὸ Εὐαγγέλιον Κατα Μαρκον † THE GOSPEL ACCORDING TO MARK

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## INTRODUCTION

The *Gospel according to Mark* is generally recognised as the earliest attempt to commit the apostolic tradition concerning Jesus the Messiah to written form. The Evangelist presents Jesus as the Son of God (1:1, 11, 5:7, 9:7, 14:61–62, 15:39) whose ministry was characterised by a succession of mighty works that, to those who had eyes to see, were signs of the presences of God’s power and Kingdom. This Gospel, the shortest of the four, is largely a collection of narratives that depict Jesus as being almost constantly active; a favourite word in Mark is the Greek word meaning *immediately* or *at once* or *then*, which occurs about forty times in sixteen chapters. On the other hand, Mark records fewer word of Jesus than does any of the other Gospels; it contains one collection of sayings in the form of a discourse (Ch. 13) and a few parables (e.g. Ch. 4). The main divisions are the following. 1:1–13: Opening events of Jesus’ public life (John the Baptist; baptism and temptation of Jesus); 1:14–9:50: Jesus’ preaching, teaching and healing ministry in Galilee; Ch. 10: Journey to Jerusalem; Chs 11–15: The last week, concluding with Jesus’ crucifixion and burial; 16:1–8: The Resurrection.

The style of the Marcan narrative is vivid and concrete, with an obvious concern for detail. The Evangelists notes, for example, the stunned reaction of the crowds (1:27ff, 2:12) and the fear and amazement of the disciples (9:6, 10:24, 32), as well as the pity, anger mingled with grief, and godly sorrow (or exasperation) experienced by Jesus (1:41, 3:5, 8:12). In the earliest Greek manuscripts and versions (Latin, Syriac, Coptic, Armenian) the author’s account breaks off suddenly with the words, “for they were afraid” (16:8). Later manuscripts provide as a more suitable close for the book either a shorter or a longer ending, or sometimes both (see #16:8). Whether Mark was prevented by death from completing his Gospel, or whether the original copy was accidentally mutilated, losing a portion at the close, no one can say.

Mark’s ordering of the story of Jesus, beginning with the preaching of John the Baptist, preserves to some extent the form of the first Christian missionary message. The early disciples reinforced their claim that Jesus was the divinely appointed Messiah (8:29) by retelling significant moments from his days in Galilee and the last week of his life (compare Peter’s account in Acts 10:34–43).

## AUTHORSHIP AND DATES

Although the Gospel is anonymous, an ancient tradition may well be correct in ascribing it to John Mark (mentioned in Acts 12:12, 15:37), who is said to have composed it at Rome as a summary of Peter’s preaching (compare 1P 5:13). The presence in this Gospel of several Latinisms, as well as Aramaic words and phrases (3:17, 5:41, 7:34, 14:36, 15:34) that are translated into Greek, points to a gentile circle of readers living perhaps in Italy. The date of writing, though uncertain, was probably prior to the fall of Jerusalem in 70 CE. The persecution of Christians by Nero following the disastrous fire that destroyed half the city of Rome during the summer of 64 CE may account for the addition of the phrase ‘with persecutions’ in 10:30 (a phrase not found in Mt & Lk).

## Κατα Μαρκον Ι

<sup>1</sup> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ. <sup>2</sup> Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ,

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ  
προσώπου σου,

ὃς κατασκευάσει τὴν ὁδὸν σου·

<sup>3</sup> φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,

Ἐτοιμάσατε τὴν ὁδὸν κυρίου,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ

<sup>4</sup> ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. <sup>5</sup> καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. <sup>6</sup> καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην

## MARK 1

<sup>1</sup> The beginning of the gospel about Jesus Christ, the Son of God. <sup>2</sup> It is written in the prophet Isaiah:

Look, I am going to send my messenger  
in front of you,

to prepare your way before you.

<sup>3</sup> A voice of one that cries in the desert:

Prepare a way for the Lord,  
make his paths straight.

<sup>4</sup> John the Baptist appeared in the desert, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup> And all the Judaeen countryside and all the people of Jerusalem made their way to him and, as they were baptised by him in the River Jordan, they confessed their sins. <sup>6</sup> Now John wore a garment of camel-skin with a leather belt round his waist,

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### MARK 1

<sup>1</sup> The literal translation of 'gospel' is 'good news' (Old English 'god-spel', Greek εὐαγγελίου). A number of MSS omit the title 'the Son of God'; Nestle-Aland includes the words in brackets.

<sup>2</sup> The opening lines of this quotation are from Ex 23:20 (or Mt 3:1): here is the forerunner who points the way to the arrival of God's salvation; his job is to prepare and guide the people, as the cloud did for Israel in the desert.

<sup>3</sup> This verse quotes Is 40:30; this call to 'make his paths straight' in this context is probably an allusion to preparation through repentance.

<sup>4</sup> While Matthew and Luke consistently use the noun βαπτιστής ('Baptist') to refer to John, as a kind of a title, Mark prefers the substantive participle βαπτίζων ('one who baptises' or 'the baptiser') to describe him; only twice does he use the noun (6:25, 8:28).

<sup>5</sup> Mark often uses the conjunction καὶ ('and') to begin sentences and paragraphs; this is due to Semitic influence and reflects the use of the Hebrew ו (vav), which is used in OT narrative to carry the narrative along. Because in contemporary English style it is not acceptable to begin every sentence with 'and', καὶ was often not translated or rendered as 'now', 'so', 'then', or 'but', depending on the context.

<sup>6</sup> The NJB, following some MSS, lacks 'with a leather belt round his waist'; here, we follow the NRSV.

δερματίνην περὶ τὴν ὄσφυν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. <sup>7</sup> καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμί ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. <sup>8</sup> ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

<sup>9</sup> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. <sup>10</sup> καὶ εὐδὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. <sup>11</sup> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

<sup>12</sup> Καὶ εὐδὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. <sup>13</sup> καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

and he lived on locusts and wild honey. <sup>7</sup> In the course of his preaching he said, "After me is coming someone who is more powerful than me, and I am not worthy to kneel down and undo the strap of his sandals. <sup>8</sup> I have baptised you with water, but he will baptise you with the Holy Spirit."

<sup>9</sup> Now, it was in those days that Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. <sup>10</sup> And at once, just as he was coming out of the water, he saw the heavens torn apart and the Spirit, like a dove, descending on him. <sup>11</sup> And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased."

<sup>12</sup> And immediately the Spirit drove him into the desert; <sup>13</sup> and he remained there for forty days and was put to the test by Satan. He was with the wild animals, and the angels looked after him.

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<sup>7</sup> The humility of John is evident in the statement 'I am not worthy'; this was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet. NETB opens this verse with simply, "He proclaimed."

<sup>8</sup> A more literal translation of 'with' (twice in the verse) is 'in' (as WEBBE).

<sup>9</sup> In place of 'in those days', here following the MSS & NRSV, the NJB has 'at that time'. Here, the opening *Kai* (literally, 'And') has been translated as 'Now' to indicate the transition to a new topic.

<sup>10</sup> The Greek word *οὐρανοὺς* may be translated 'heaven(s)' or 'sky', depending on the context; the same word is used in v. 11. NETB has 'Jesus' in place of the pronoun, 'he', before 'coming out'.

<sup>11</sup> An alternative reading for 'my Son, the Beloved' is 'my beloved Son'.

<sup>12</sup> Mark omits or ignores the detail of the three temptations that Matthew and Luke derive from some other source.

<sup>13</sup> The mention of the 'wild animals' evokes the messianic ideal, announced by the prophets, of a return to the heavenly peace (see #Is 11:6-9), associated with the theme of the retreat into the desert (see #Ho 2:16). The ministrations of the angels expresses the divine protection; cf. Ps 91:11-13, a text made use of by Mt 4:6ff.

<sup>14</sup> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ Θεοῦ <sup>15</sup> καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

<sup>16</sup> Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. <sup>17</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. <sup>18</sup> καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

<sup>19</sup> Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ

<sup>14</sup> Now, after John had been arrested, Jesus went into Galilee. There, he proclaimed the gospel of God, <sup>15</sup> and saying, “The time is fulfilled, and the Kingdom of God is close at hand. Repent, and believe in the gospel.”

<sup>16</sup> And, as he was walking along by the Sea of Galilee, he saw Simon and Simon’s brother Andrew casting a net into the sea – for they were fishermen. <sup>17</sup> And Jesus said to them, “Come after me and I will make you into fishers of people.” <sup>18</sup> And immediately they left their nets and followed him.

<sup>19</sup> Now, going on a little further, he saw James son of Zebedee and his brother John; they too were in their boat, and were

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<sup>14</sup> Many witnesses, especially later ones, add ‘of the Kingdom’ (τῆς βασιλείς) before ‘of God’ (τοῦ Θεοῦ). On the one hand, it is perhaps possible that τῆς βασιλείς was omitted to conform the expression to that which is found in the epistles (cf. Rm 1:1, 15:16, 2Co 11:7, 1Th 2:2, 8–9, 1P 4:17); on the other hand, the expression, ‘the gospel of God’, occurs nowhere else in the Gospels, while ‘the gospel of the kingdom’ is an expression used by Matthew (Mt 4:23, 9:35, 24:14), and ‘kingdom of God’ is pervasive in the synoptic Gospels (occurring over 50 times). Scribes would thus be more prone to add τῆς βασιλείς than to omit it; further, the external support for the shorter reading is significantly stronger than that for the longer reading: there is little doubt, therefore, that the shorter reading is authentic.

<sup>15</sup> Fulfilment implies a continuity between the stages of God’s plan (1K 8:24, Ws 8:8, #Ac1:7); when the last of these stages begins (#Rm 3:26, #Heb 1:2), the ‘time is fulfilled’ (#Ga 4:4, cf. 1Co 10:11). God brings to completion not only the scriptures and the Law but also the whole purpose of the old covenant (Mt 9:17, 26:28, Rm 10:4, 2Co 3:14–15, Heb 10:1, 14). At the end of this last period of history (1Co 10:11, 1Tm 4:1, 1P 1:5, 20, 1Jn 2:18), which is the end of the ‘last age’ (Heb 9:26), will come another end – the ‘end of time’ (Mt 13:40, 49, 24:3, 28:20); this is the Day (#1Co 15:23), the Day when he is revealed (#1Co 1:7), the Day of Judgement (#Rm 2:6).

<sup>16</sup> The last clause is a parenthetical comment by the author.

<sup>17</sup> Those who Jesus calls to follow him, in order to have a share with him, must leave all; for those disciples who will not know the earthly Jesus, the same ideas are expressed in terms of ‘fellowship’ (Ph 3:10, #1Jn 1:3) or of ‘limitation’ (2Th 3:7).

<sup>18</sup> The expression ‘followed him’ pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

<sup>19</sup> An alternative reading for ‘in their boat’ is simply ‘in a boat’; the phrase ἐν τῷ πλοίῳ can either refer to a generic boat, some boat (as it seems to

καταρτίζοντας τὰ δίκτυα, <sup>20</sup> καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπήλθον ὀπίσω αὐτοῦ.

<sup>21</sup> Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ. καὶ εὐθὺς τοῖς σάββασιν [εἰσελθῶν] εἰς τὴν συναγωγὴν ἐδίδασκεν. <sup>22</sup> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

<sup>23</sup> καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν <sup>24</sup> λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. <sup>25</sup> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. <sup>26</sup> καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλη

mending their nets. <sup>20</sup> Immediately, he called them; and, leaving their father Zebedee in the boat with the men that he employed, they went after him.

<sup>21</sup> And they went into Capernaum and, at once on the Sabbath, he went into the synagogue and began to teach. <sup>22</sup> And his teaching made a deep impression on them because, unlike the scribes, he taught them as one having authority.

<sup>23</sup> And at once in their synagogue there was a man with an unclean spirit and he shouted, <sup>24</sup> “What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.” <sup>25</sup> But Jesus rebuked it, saying, “Be quiet! Come out of him!” <sup>26</sup> And the unclean spirit threw the man into convulsions and, with a loud cry, went out of

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do in Mt 4:21); or it can refer to *their* boat, implying possession. Mark assumes a certain pre-understanding on the part of his readers about the first four disciples and hence the translation ‘*their boat*’ is justified (cf. also v. 20 in which the phrase ‘*the men he employed*’ indicates that Zebedee’s family owned the boats).

<sup>20</sup> The initial conjunction (*καὶ*) is here not translated (see #5).

<sup>21</sup> Here, the initial conjunction (*καὶ*) has been translated as ‘*then*’, to indicate the implied sequence of events within the narrative (see #5). ‘*Capernaum*’ was a town located on the NW shore of the Sea of Galilee, 204 metres below sea level; it was a major trade and economic centre in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.

<sup>22</sup> Jesus’ teaching impressed with the directness of its claim; he taught with ‘*authority*’; a study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point: apparently, Jesus addressed the issues in terms of his own understanding.

<sup>23</sup> ‘*Unclean spirit*’ was the name given by Judaism (see Zc 13:2) to demons, foreign and even hostile to the religious and moral purity demanded by the service of God (see also 3:11, 30, Mt 10:1, 12:43, Lk 4:33, 36).

<sup>24</sup> The literal translation of ‘*what do you want with us*’ is ‘*what is there for us and for you*’ (see #Jn 2:4); the phrase, *Τί ἡμῖν καὶ σοί*, is Semitic in origin, though it made its way into colloquial Greek. Some variant MSS have ‘*you have come*’ in place of ‘*have you come*’.

<sup>25</sup> The command ‘*come out of him*’ is an example of Jesus’ authority (see v. 32); unlike other exorcists, Jesus did not use magical incantations.

<sup>26</sup> In place of ‘*throwing the man into convulsions*’, here following the NJB, the NRSV has ‘*convulsing him*’.

ἐξῆλθεν ἐξ αὐτοῦ. <sup>27</sup> καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. <sup>28</sup> καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

<sup>29</sup> Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

<sup>30</sup> ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. <sup>31</sup> καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

<sup>32</sup> Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους. <sup>33</sup> καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. <sup>34</sup> καὶ

him. <sup>27</sup> The people were so astonished that they started asking one another what it all meant, saying, "Here is a teaching that is new, and with authority behind it: he gives orders even to unclean spirits and they obey him." <sup>28</sup> And his reputation at once spread everywhere, through all the surrounding region of Galilee.

<sup>29</sup> And at once, on leaving the synagogue, he went with James and John straight to the house of Simon and Andrew. <sup>30</sup> Now, Simon's mother-in-law was in bed and feverish, and at once they told him about her. <sup>31</sup> He went in to her, took her by the hand and helped her up. And the fever left her and she began to serve them.

<sup>32</sup> That evening, after sunset, they brought to him all who were sick and those who were possessed by devils. <sup>33</sup> And the whole town came crowding round the door, <sup>34</sup> and he cured many

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<sup>27</sup> The crowd's exclamation could also be punctuated, "Here is a teaching that is new; with authority he gives orders even to unclean spirits."

<sup>28</sup> In place of 'region of Galilee', here following NETB, the NJB has 'Galilean countryside'.

<sup>29</sup> Some MSS (as well as the NRSV) have 'they went' in place of 'he went' (here following the NJB).

<sup>30</sup> In place of 'in bed', here following the NJB & NRSV, NETB has 'lying down'.

<sup>31</sup> The imperfect verb (διηκόνει) is translated in an ingressive sense ('began to serve') here. After 'left her', the WEBBE adds 'immediately'.

<sup>32</sup> The Sabbath ended at sunset.

<sup>33</sup> The NJB omits the opening conjunction (καὶ); here, we follow the NRSV.

<sup>34</sup> The MSS vary on what is read at the end of this verse: some have 'they knew him to be the Christ', with various Greek constructions (ἤδεισαν αὐτὸν Χριστὸν εἶναι or ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι); Codex Bezae has 'they knew him and he healed many who were sick with various diseases and drove out many demons', reproducing exactly the first half of the verse. These first two longer readings are predictable expansions to an enticingly brief statement; the fact that there are significant variations on the word order and presence or absence of τὸν argues against their authenticity as well; the Bezae reading is a palpable error of sight. The reading adopted here (ὅτι ἤδεισαν αὐτόν) is supported by Latin MSS, which, though hardly overwhelming in itself, in combination with strong internal evidence, renders the shorter reading fairly certain.

ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

<sup>35</sup> Καὶ πρωτὶ ἔννεχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκεῖ προσήχετο. <sup>36</sup> καὶ κατεδίωξεν αὐτόν Σίμων καὶ οἱ μετ' αὐτοῦ, <sup>37</sup> καὶ εὔρον αὐτόν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε. <sup>38</sup> καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. <sup>39</sup> καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

<sup>40</sup> Καὶ ἔρχεται πρὸς αὐτόν λεπρὸς παρακαλῶν αὐτόν καὶ γονυπετῶν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι. <sup>41</sup> καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χειρὰ αὐτοῦ ἤψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. <sup>42</sup> καὶ εὐθὺς

who were sick with diseases of one kind or another; he also drove out many devils, but he would not allow the demons to speak, because they knew who he was.

<sup>35</sup> In the morning, when it was still very dark, he got up and left the house and went off to a lonely place and prayed there.

<sup>36</sup> And Simon and his companions set out in search of him <sup>37</sup> and when they found him, they said, “Everybody is looking for you.” <sup>38</sup> He replied, “Let us go elsewhere, to the neighbouring towns, so that I can proclaim the message there too, for that is why I came.” <sup>39</sup> So he went all through Galilee, preaching in their synagogues and driving out devils.

<sup>40</sup> Then a leper came to him begging him and, kneeling, said to him, “If you are willing, you can cleanse me.” <sup>41</sup> And, moved with compassion for him, he stretched out his hand, touched him and said to him, “I am willing. Be cleansed.” <sup>42</sup> Immed-

<sup>35</sup> In place of ‘when it was still very dark’, here following the MSS, NRSV & NETB, the NJB has ‘long before dawn’.

<sup>36</sup> The NRSV has ‘hunted for’ in place of ‘set out in search of’, here following the NJB.

<sup>37</sup> The NRSV & NETB add ‘to him’ after ‘said’; here, we follow the NJB.

<sup>38</sup> The literal translation of ‘came’ is ‘came out’ (i.e. from Capernaum, v. 35); this is the primary sense, but it is possible that another lies behind it, namely the ‘coming forth’ of Jesus from God (Jn 8:42, 13:3, 16:27ff, cf. Lk 4:43).

<sup>39</sup> Here, καὶ has been translated as ‘so’ to indicate the implied result of previous action(s) in the narrative.

<sup>40</sup> In place of ‘a leper’, here following the MSS (λεπρὸς), NRSV & NETB, the NJB has ‘a man suffering from a virulent skin disease’; the ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A ‘leper’ was totally ostracized from society until he was declared cured (Lv 13:45–46). Some MSS lack the words ‘and kneeling’ (καὶ γονυπετῶν); Nestle-Aland has the words in brackets.

<sup>41</sup> For ‘moved with compassion’ (σπλαγχνισθεὶς), Codex Bezae and a few Latin MSS read ‘moved with anger’ (ὀργισθεὶς). It is more difficult to explain a change from the former to the latter than for a copyist to soften the latter. Some suggest the latter may be prompted by 1:43 or by the man’s seeming doubt about Jesus’ desire to heal him (v. 40). Also, it is difficult to explain why scribes would be prone to soften the text here but not in 3:5 or 10:14 (where Jesus is also said to be angry).

<sup>42</sup> The NJB here has ‘skin disease’ in place of ‘leprosy’ (see #40).

ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. <sup>43</sup> καὶ ἐμβριμησάμενος αὐτῷ εὐθύς ἐξέβαλεν αὐτόν, <sup>44</sup> καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. <sup>45</sup> ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ’ ἔξω ἐπ’ ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

imately, the leprosy left him and he was cleansed. <sup>43</sup> And at once he sent him away and sternly warned him, <sup>44</sup> saying to him, “Mind you tell no one anything, but go and show yourself to the priest, and make the offering for your cleansing prescribed by Moses as evidence to them.” <sup>45</sup> The man went away but then started freely proclaiming and telling the story everywhere, so that Jesus could no longer go openly into any town but stayed outside in deserted places. Even so, people from all around kept coming to him.

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<sup>43</sup> For this verse, here following a combination of the *NRSV* and *NETB* (and more accurately reflecting the *MSS*), the *NJB* reads, “*And at once Jesus sternly sent him away and said to him.*”

<sup>44</sup> The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 1:34, 3:12, 5:43, 7:36, 8:26, 30 & 9:9 for other cases where Jesus asks for silence concerning him and his ministry.

<sup>45</sup> In place of ‘*Jesus*’, the *MSS* has simply ‘*he*’; the referent has been supplied in the translation for clarity.

## Κατα Μαρκον 2

<sup>1</sup> Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. <sup>2</sup> καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. <sup>3</sup> καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. <sup>4</sup> καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. <sup>5</sup> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. <sup>6</sup> ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, <sup>7</sup> Τί οὕτως οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; <sup>8</sup> καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα

## MARK 2

<sup>1</sup> And, when he returned to Capernaum after some days, it was heard that he was at home; <sup>2</sup> and so many people gathered around that there was no longer room for them, even in front of the door; and he preached the word to them. <sup>3</sup> And they brought to him a paralysed man carried by four of them; <sup>4</sup> when they could not get the man to him through the crowd, they cleared the roof where he was and, when they had made an opening, they lowered the stretcher on which the paralytic lay. <sup>5</sup> And, seeing their faith, Jesus said to the paralytic, "Son, your sins are forgiven." <sup>6</sup> Now, some of the scribes were sitting there, thinking to themselves, <sup>7</sup> "Why does this man talk like in this way? He is being blasphemous. Who but God alone can forgive sins?" <sup>8</sup> And, at once, when Jesus perceived in his spirit that this is what they were thinking, said to them, "Why do

### MARK 2

- <sup>1</sup> 'Capernaum' was on the northwest shore of the Sea of Galilee, 204 m below sea level; it was a major economic centre in Northern Galilee.
- <sup>2</sup> Some translations (NIV, NLT) take the preposition *πρὸς*, which indicates proximity, to mean 'outside the door' and others 'around the door' (NAB); here, we follow the NJB & NRSV ('in front of the door'). There is some ambiguity inherent in the description here.
- <sup>3</sup> In place of 'they', here following the MSS, the NJB, NRSV & NETB have 'some people'.
- <sup>4</sup> A house in 1<sup>st</sup> Century Palestine would have had a flat roof, probably made of sticks and packed earth, with a flight of stone steps or a ladder going up; this access was often from the outside of the house.
- <sup>5</sup> Jesus here claims the divine power to forgive sins (see #Is 1:18), which he will exercise frequently in the course of his ministry. He himself connects this power with his death (#Mt 20:28) and with the blood of the Covenant (#Mt 26:28).
- <sup>6</sup> The literal translation of 'thinking to themselves' is 'reasoning within their hearts'.
- <sup>7</sup> 'Being blasphemous' meant saying something that dishonoured God; to claim divine prerogatives or claim to speak for God when one really does not would be such an act of offence. The remark raised directly the issue of the nature of Jesus' ministry.
- <sup>8</sup> Literally translated, Jesus' question reads, "Why are you reasoning these things in your hearts?"

διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; <sup>9</sup> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; <sup>10</sup> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ, <sup>11</sup> Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. <sup>12</sup> καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.

<sup>13</sup> Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. <sup>14</sup> καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

<sup>15</sup> Καὶ γίνεται κατακειῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί. καὶ ἠκολούθουν

you have these thoughts in your hearts? <sup>9</sup> Which of these is easier to say to the paralytic: “Your sins are forgiven,” or to say, “Stand up, and pick up your stretcher and walk?” <sup>10</sup> But, so that you may know that the Son of Man has authority to forgive sins on earth” – he said to the paralytic – <sup>11</sup> “I order you: stand up, pick up your stretcher, and go off home.” <sup>12</sup> And he stood up, and immediately picked up his stretcher and walked out in front of everyone, so that they were all astonished and glorified God, saying, “We have never seen anything like this.”

<sup>13</sup> And he went out again to the shore of the lake; and all the people came to him, and he taught them. <sup>14</sup> And, as he was walking along, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he got up and followed him.

<sup>15</sup> And, when he was at dinner in his house, a number of tax collectors and sinners were also sitting at the table with Jesus and his disciples; for, there we many of them among

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<sup>9</sup> ‘Which is easier’ is a reflective kind of question: on the one hand, to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralysed person to walk; on the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

<sup>10</sup> Now Jesus put the two actions together: the walking of the man would be proof (‘so that you may know’) that his sins were forgiven and that God had worked through Jesus (i.e., the ‘Son of Man’).

<sup>11</sup> Jesus did not finish his sentence with words but with action: healing the paralytic with an accompanying pronouncement to him directly.

<sup>12</sup> In place of ‘glorified’, here following the NRSV & NETB, the NJB has ‘praised’.

<sup>13</sup> The NRSV & NETB open this verse with ‘Jesus’ in place of ‘and he’, here following the MSS (& NJB).

<sup>14</sup> The ‘tax booth’ was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. It was here that Jesus met ‘Levi’ (also named Matthew: see Mt 9:9) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas.

<sup>15</sup> The literal translation of ‘at dinner’ is ‘reclined’.

αὐτῷ <sup>16</sup> καὶ οἱ γραμματεῖς τῶν Φαρισαίων, καὶ ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἀμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει; <sup>17</sup> καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλούς.

<sup>18</sup> Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; <sup>19</sup> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν· <sup>20</sup> ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. <sup>21</sup> Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. <sup>22</sup> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς – εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί – ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.

his followers. <sup>16</sup> And, when the scribes of the Pharisees' party saw him eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

<sup>17</sup> And, when Jesus heard this, he said to them, "It is not the healthy who need the physician, but those who are sick. I have come not to call the upright, but sinners."

<sup>18</sup> Now, John's disciples and the Pharisees were keeping a fast, when some people came to him and said to him, "Why is it that John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" <sup>19</sup> And Jesus said to them, "Surely the bridegroom's attendants cannot fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup> However, the days are coming when the bridegroom will be taken away from them; and then, on that day, they will fast. <sup>21</sup> No one sews a piece of un-shrunk new cloth on an old garment; otherwise, the patch will pull away from it, the new from the old, and the tear becomes worse. <sup>22</sup> And nobody puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost and so are the skins. Rather, new wine is poured into fresh skins!

<sup>16</sup> Some MSS have 'scribes and the Pharisees' in place of 'scribes of the Pharisees' party'. After 'eat', some MSS add 'and drink'.

<sup>17</sup> Before Οὐ, some MSS have ὅτι; Nestle-Aland includes the word in brackets, indicating doubts as to its originality.

<sup>18</sup> Καὶ ('and') has been translated as 'now' to indicate transition to a new topic. 'John' is the Baptist; the Pharisees fasted Mondays and Thursdays.

<sup>19</sup> The literal translation of 'bridegroom's attendants' is 'sons of the wedding hall'; questions prefaced with Μὴ in Greek anticipate a negative answer.

<sup>20</sup> The statement 'the bridegroom will be taken away from them' is a veiled allusion by Jesus to his death.

<sup>21</sup> In place of 'garment', here following NETB, the NJB & NRSV have 'cloak'.

<sup>22</sup> Some MSS lack the last sentence.

<sup>23</sup> Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχνας. <sup>24</sup> καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; <sup>25</sup> καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; <sup>26</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὔσιν; <sup>27</sup> καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. <sup>28</sup> ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

<sup>23</sup> Now, one Sabbath day, he was walking through the cornfields and his disciples began plucking ears of corn as they made their way. <sup>24</sup> So, the Pharisees said to him, "Look, why are they doing something forbidden on the Sabbath day?" <sup>25</sup> And he replied, "Have you never read what David did when he was in need and he and his followers were hungry? <sup>26</sup> How he went into the House of God when Abiathar was High Priest and ate the bread of offering that only the priests were allowed to eat, and how he also gave some to the men with him?" <sup>27</sup> And he said to them, "The Sabbath was made for man, and not man for the Sabbath; <sup>28</sup> so, the Son of Man is lord even of the Sabbath."

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<sup>23</sup> In Mt & Lk, the disciples' 'fault' is to pick ears of corn to appease their hunger but, in Mk, it is to tear them up in order to make a path.

<sup>24</sup> Here *καὶ* ('and') has been translated as 'so' to indicate the implied result of previous action(s) in the narrative.

<sup>25</sup> Jesus here refers to the story of 1S 21: 1-7.

<sup>26</sup> The High Priest at the time was in fact Ahimelech; his son 'Abiathar' is named here either because, as High Priest in David's reign (2S 20:25), he was the better known, or else Mark is following a different tradition, according to which Abiathar was Ahimelech's father (2S 8:17 Hebrew).

<sup>27</sup> This verse, lacking in Mt & Lk, must have been added when Christianity had already reduced the importance of the Sabbath (#Lk 5:39).

<sup>28</sup> The term 'lord' (*κύριός*) is in an emphatic position in the Greek text.

## Κατα Μαρκον 3

<sup>1</sup> Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. <sup>2</sup> καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. <sup>3</sup> καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι, Ἔγειρε εἰς τὸ μέσον. <sup>4</sup> καὶ λέγει αὐτοῖς, Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. <sup>5</sup> καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. <sup>6</sup> καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. <sup>7</sup> Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν· καὶ ἀπὸ τῆς Ἰουδαίας <sup>8</sup> καὶ ἀπὸ Ἰεροσολύμων

## MARK 3

<sup>1</sup> Another time, he went into the synagogue, and there was a man present whose hand was withered. <sup>2</sup> And they were watching him to see if he would cure him on the Sabbath day, hoping for something to charge him with. <sup>3</sup> And he said to the man with the withered hand, "Get up and stand in the middle!" <sup>4</sup> Then he said to them, "Is it permitted on the Sabbath day to do good, or to do evil; to save life, or to kill?" But they said nothing. <sup>5</sup> Then he looked round at them with anger; he was grieved to find them so obstinate, and aid to the man, "Stretch out your hand." He stretched it out and his hand was restored. <sup>6</sup> The Pharisees went out and began at once to plot with the Herodians against him, discussing how to destroy him. <sup>7</sup> Then Jesus withdrew with his disciples to the lakeside, and great multitudes from Galilee followed him. And from Judaea, <sup>8</sup> and from Jerusalem, and from Idumaea, beyond

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### MARK 3

<sup>1</sup> 'Withered' means the man's hand was shrunken and paralysed.

<sup>2</sup> The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath.

<sup>3</sup> In place of 'stand in the middle', here following the MSS & NJB, the NRSV has 'come forward'.

<sup>4</sup> Here, the opening καὶ ('and') has been translated as 'then' to indicate the implied sequence of events.

<sup>5</sup> The passive, 'was restored', indicates healing by God: Would God exercise his power through Jesus, if what Jesus was doing were wrong?

<sup>6</sup> The term 'Herodians' signifies not officials of the court of Herod Antipas, tetrarch of Galilee (see #Lk 3:1) but politically minded Jews actively supporting his dynasty and enjoying his favour (cf. #Mt 22:11). Nothing definite is known about them, but their interests were probably secular; the Pharisees sought allies wherever they might be found (see 12:13).

<sup>7</sup> The punctuation at the end of this verse is uncertain: 'from Judaea ... Sidon' may be read with what precedes or with what follows.

<sup>8</sup> The last two locations, 'Tyre and Sidon', represented an expansion outside of traditional Jewish territory; Jesus' reputation was spreading.

καὶ ἀπὸ τῆς Ἰουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούοντες ὅσα ἐποίει ἤλθον πρὸς αὐτόν. <sup>9</sup> καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν. <sup>10</sup> πολλοὺς γὰρ ἐδεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας. <sup>11</sup> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. <sup>12</sup> καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

<sup>13</sup> Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. <sup>14</sup> καὶ ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσσειν <sup>15</sup> καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια.

the Jordan and the region of Tyre and Sidon, great numbers who had heard of all he was doing came to him. <sup>9</sup> And, because of the crowd, he asked his disciples to have a small boat ready for him, so that the crowd would not crush him. <sup>10</sup> For, he had cured so many that all who were afflicted with diseases were crowding forward in order to touch him. <sup>11</sup> And the unclean spirits, whenever they saw him, would fall down before him and shout, "You are the Son of God!" <sup>12</sup> But he warned them strongly not to make him known.

<sup>13</sup> He now went up onto the mountain and summoned those he wanted, and they came to him <sup>14</sup> and he appointed twelve, whom he also named apostles; they were to be his companions and to be sent out to proclaim the message, <sup>15</sup> and to have the authority to drive out demons.

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<sup>9</sup> In place of 2<sup>nd</sup> occurrence of 'the crowd' (here added for clarity, following NETB), the MSS, NJB & NRSV have simply 'they'.

<sup>10</sup> The NJB has 'in any way' in place of 'with diseases', here following NETB.

<sup>11</sup> The 'unclean spirits' were evil spirits.

<sup>12</sup> Jesus wanted to avoid, as much as possible, any premature misunderstanding about who he was and what he was doing.

<sup>13</sup> The expression 'up onto the mountain' here may be idiomatic or generic, or even intentionally reminiscent of Ex 24:12 (LXX - Ἀνάβηθι πρὸς με εἰς τὸ ὄρος), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new Law.

<sup>14</sup> Most MSS lack the phrase, 'whom he also named apostles' (οὓς καὶ ἀποστόλους ὠνόμασεν); several primary Alexandrian and Caesarean witnesses include the phrase, so the external evidence is strongly in favour of this reading, especially since Alexandrian witnesses tend follow the shorter reading. It is possible that the Alexandrian witnesses have inserted these words to bring the text in line with Lk 6:13 but, against this is the internal evidence of Mark's style: Mark tends toward gratuitous redundancy; thus, the inclusion of this phrase is supported by both internal and external evidence and should be regarded as more likely original than the omission. The term 'apostles' (ἀποστόλους) is rare in the Gospels, found only here and Mk 6:30, Mt 10:2, and 6 times in Luke (Lk 6:13, 9:10, 11:49, 17:5, 22:14 & 24:10).

<sup>15</sup> In place of 'authority' and 'demons', here following the NRSV, the NJB has, respectively, 'power' and 'devils'.

<sup>16</sup> καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, <sup>17</sup> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν Ἰοὶ Βροντῆς. <sup>18</sup> καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαιῦ καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον <sup>19</sup> καὶ Ἰούδαν Ἰσκαριώτῃ, ὃς καὶ παρέδωκεν αὐτόν.

<sup>20</sup> Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. <sup>21</sup> καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

<sup>22</sup> καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. <sup>23</sup> καὶ προσκαλεσάμενος

<sup>16</sup> And, therefore, he appointed the Twelve: Simon, to whom he gave the name Peter, <sup>17</sup> James, the son of Zebedee, and John the brother of James, to whom he gave the name Boanerges (which means, 'the Sons of Thunder'); <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Zealot, <sup>19</sup> and Judas Iscariot, the man who was to betray him.

<sup>20</sup> Now, he went home again and, once more, such a crowd collected that they could not even give him a meal. <sup>21</sup> When his relations heard of this, they set out to take charge of him, because they said, "He is out of his mind."

<sup>22</sup> And the scribes who had come down from Jerusalem were saying, "He has Beelzebub in him," and "It is through the prince of devils that he drives devils out." <sup>23</sup> So, he called them

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<sup>16</sup> Most MSS lack the phrase 'and, therefore, he appointed twelve' (καὶ ἐποίησεν τοὺς δώδεκα); some important witnesses include it and the best explanation for its omission is haplography in combination with homoiarcton (note the repetition of καὶ ἐπ-). Early scribes most likely jumped accidentally from the first καὶ to the second, omitting the intervening material; thus, the clause was most likely in the original text. (Cf #14.)

<sup>17</sup> NETB does not capitalise the name 'Sons of Thunder', although it is clearly a proper name (Ἰοὶ Βροντῆς).

<sup>18</sup> The NRSV translates 'Zealot' (Καναναῖον) as 'Cananaean'; however, the term has no relation to the geographical terms for Cana or Canaan but is derived from the Aramaic term for 'enthusiast' or 'zealot' (see Lk 6:15, Ac 1:13). He may not have belonged to Jewish nationalistic party known as Zealots (since this party had not then been organised) but simply someone who was zealous for Jewish independence from Rome.

<sup>19</sup> Mark has here no discourse like the one given at this point in Mt 5-7 & Lk 6:20-49.

<sup>20</sup> Here Καὶ ('and') has been translated as 'now' to indicate the transition to a new topic.

<sup>21</sup> Some Western MSS have γραμματεῖς καὶ λοιποὶ ('the scribes and others') in place of οἱ παρ' αὐτοῦ ('his relations'). The fact that virtually all other witnesses have οἱ παρ' αὐτοῦ here, and strong internal evidence for the shorter reading, shows this Western reading to be secondary.

<sup>22</sup> To attribute to the Evil One the work of the Holy Spirit amounts to shutting oneself off from divine grace and forgiveness.

<sup>23</sup> Here, καὶ ('and') has been translated as 'so' to indicate the implied result of previous action(s) in the narrative.

αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; <sup>24</sup> καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη· <sup>25</sup> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύνησεται ἢ οἰκία ἐκείνη σταθῆναι. <sup>26</sup> καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. <sup>27</sup> ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

<sup>28</sup> Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· <sup>29</sup> ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος – <sup>30</sup> ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

<sup>31</sup> Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. <sup>32</sup> καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἰδοὺ ἡ

to him and spoke to them in parables, “How can Satan drive out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom will not be able to stand. <sup>25</sup> And, if a household is divided against itself, that household will not be able to stand. <sup>26</sup> And, if Satan has rebelled against himself and is divided, he cannot last either –but his end has come. <sup>27</sup> But no one can make his way into a strong man’s house and plunder his property unless he has first tied up the strong man. Only then can he plunder his house.

<sup>28</sup> “In truth I tell you, people will be forgiven for all their sins, even for all the blasphemies they have ever uttered; <sup>29</sup> but anyone who blasphemes against the Holy Spirit can never have forgiveness but is guilty of an eternal sin.” <sup>30</sup> This was because they were saying, “There is an unclean spirit in him.”

<sup>31</sup> Now his mother and his brothers arrived and, standing outside, sent in a message asking for him. <sup>32</sup> A crowd was sitting round him at the time the message was passed to him,

<sup>24</sup> The three conditional statements in vv. 24–26 express the logical result of the assumption that Jesus heals by Satan’s power, expressed by the religious leaders; the point is clear: if the leaders are correct, then Satan’s kingdom will not stand, so the suggestion makes no sense.

<sup>25</sup> In place of ‘household’ (twice in this verse), here following the NJB, the NRSV & NETB have simply ‘house’.

<sup>26</sup> The NJB has ‘it is the end of him’ in place of ‘but his end has come’, here following the NRSV.

<sup>27</sup> Some see imagery here similar to Ep 4:7–10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan.

<sup>28</sup> Literally translated, this verse reads, “Truly I say, all the sins and blasphemies they may speak will be forgiven the sons of men.”

<sup>29</sup> The WEBBE ends the verse with, “but is subject to eternal condemnation.”

<sup>30</sup> ‘Unclean spirit’ refers to an evil spirit.

<sup>31</sup> Some have argued that these brothers were really cousins; however, nothing in the text suggests this (see also #Jn 7:3).

<sup>32</sup> Many MSS read ‘and your sisters’ after ‘your brothers’ but the best MSS lack the phrase; it was likely added to harmonise with v. 35.

μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. <sup>33</sup> καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; <sup>34</sup> καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. <sup>35</sup> ὅς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

“Look, your mother and brothers are outside, asking for you.”  
<sup>33</sup> And he replied, “Who are my mother and my brothers?”  
<sup>34</sup> And, looking at those sitting in a circle round him, he said, “Here are my mother and my brothers. <sup>35</sup> For, anyone who does the will of God, this person is my brother and sister and mother.”

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<sup>33</sup> The literal translation of ‘*who are*’ is ‘*who is*’; the use of the singular verb *ἐστίν* here singles out Mary above Jesus’ brothers, giving her special prominence. This is slightly unnatural in English, since the predicate nominative is plural, so a plural verb is used in the translation.

<sup>34</sup> The literal translation of Jesus’ exclamation is, “Behold, my mother and my brothers.”

<sup>35</sup> The NRSV & NETB omit the words ‘*this person*’, here following the NJB and translating the pleonastic pronoun *οὗτος* (‘*this one*’).

## Κατα Μαρκον 4

<sup>1</sup> Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. <sup>2</sup> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, <sup>3</sup> Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. <sup>4</sup> καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. <sup>5</sup> καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθύς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. <sup>6</sup> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. <sup>7</sup> καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ

## MARK 4

<sup>1</sup> Again, he began to teach them by the lakeside, but such a very large crowd gathered around him that he got into a boat on the water and sat there, while the whole crowd were at the lakeside on the land. <sup>2</sup> He began to teach them many things in parables and, in the course of his teaching, he said to them, <sup>3</sup> “Listen! Imagine a sower going out to sow. <sup>4</sup> Now it happened that, as he sowed, some of the seed fell on the edge of the path, and the birds came and ate it up. <sup>5</sup> Some seed fell on rocky ground, where it found little soil and at once sprang up, because there was no depth of earth; <sup>6</sup> and, when the sun came up, it was scorched and, since it did not have any roots, it withered away. <sup>7</sup> Some seed fell into among, and the thorns

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### MARK 4

- <sup>1</sup> The literal translation of ‘*while the whole crowd*’ is ‘*and all the crowd*’; although coordinate in terms of grammar, the clause is logically subordinate.
- <sup>2</sup> Though parables can contain a variety of figures of speech (cf. 2:19–22, 3:23–25, 4:3–9, 26–32, 7:15–17, 13:28), they are often simply stories that attempt to teach spiritual truth (which is unknown to the hearers) by using a comparison with something known to the hearers. In general, parables usually advance a single idea, though there may be many parts and characters in a single parable and subordinate ideas may expand the main idea further.
- <sup>3</sup> The background for this well-known parable, drawn from a typical scene in the Palestinian countryside, is a field through which a well-worn path runs. Sowing would occur in late fall or early winter (October to December) in the rainy season, looking for sprouting in April or May and a June harvest. The use of seed as a figure for God’s giving life has OT roots (Is 55:10–11); the point of the parable of the sower is to illustrate the various responses to the message of the kingdom of God (v. 11).
- <sup>4</sup> Mark’s version of the parable, like Luke’s (cf. Luke 8:4–8), uses the collective singular to refer to the seed throughout, so singular pronouns have been used consistently throughout this parable in the English translation. However, the parallel account in Mt 13:1–9 begins with plural pronouns in v. 4 but then switches to the collective singular in v. 5 ff. The *Textus Receptus* adds ‘*of the air*’ after ‘*birds*’.
- <sup>5</sup> The ‘*rocky ground*’ in Palestine would be a limestone base lying right under the soil.
- <sup>6</sup> The literal translation of ‘*it did not have any roots*’ is ‘*it did not have root*’.
- <sup>7</sup> Palestinian weeds like these ‘*thorns*’ can grow up to 2 metres high and have a major root system.

ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. <sup>8</sup> καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. <sup>9</sup> καὶ ἔλεγεν, Ὅς ἔχει ὦτα ἀκούειν ἀκουέτω.

<sup>10</sup> Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. <sup>11</sup> καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

<sup>12</sup> ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

<sup>13</sup> Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; <sup>14</sup> ὁ σπείρων τὸν λόγον σπείρει. <sup>15</sup> οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐδὺς ἔρχεται ὁ

grew rich and choked it, and it produced no crop. <sup>8</sup> And some seeds fell into rich soil, grew tall and strong, and produced a good crop; some yielded thirty-fold, some yielded sixty-fold, and some even yielded a hundred-fold.” <sup>9</sup> And he said, “Anyone who has ears for listening had better listen!”

<sup>10</sup> When he was alone, the Twelve, together with those who were around him, asked about the parables. <sup>11</sup> He told them, “To you is granted the secret of the Kingdom of God but to those who are outside everything comes in parables,

<sup>12</sup> “So that they may look and see but never perceive; listen and hear but never understand; to avoid changing their ways and being healed.”

<sup>13</sup> And he said to them, “Don’t you understand this parable? How will you understand any of the parables? <sup>14</sup> What the sower is sowing is the word. <sup>15</sup> The ones on the edge of the path are those where the word is sown: no sooner have they heard

<sup>8</sup> The NJB & NRSV do not repeat ‘some yielded’ (twice), here following NETB.

<sup>9</sup> The translation ‘had better listen’ captures the force of the 3<sup>rd</sup> person imperative more effectively than the traditional ‘let him hear’, which sounds more like a permissive than an imperative to the modern English reader.

<sup>10</sup> In place of ‘those who were around him’, here following the NRSV & NETB, the NJB has ‘the others who formed his company’.

<sup>11</sup> An alternative translation for ‘secret’ (μυστήριον) is ‘mystery’.

<sup>12</sup> The conjunction (‘so that’) preceding the quotation from Is 6:9–10 (Mt avoids it) is equivalent to ‘in order that the scripture might be fulfilled that says’.

<sup>13</sup> The apostles’ incomprehension of Jesus’ works and words is a recurrent theme of Mk: 6:52, 7:18, 8:17–18, 21, 33, 9:10, 32, 10:38. With the exception of certain parallel places (Mt 15:16, 16:9, 23, 20:22, Lk 9:45, 18:34, 24:25, 45), Mk & Lk often pass over such remarks in silence, or even amend them (compare Mt 14:33 with Mk 6:51–52, and cf. Mt 13:51 & #Jn 14:26).

<sup>14</sup> Literally translated, this verse (here following the NJB) reads, “The sower sows the word.”

<sup>15</sup> Interestingly, the synoptic parallels each use a different word for Satan here: Mt 13:19 has ‘the evil one’, while Lk 8:12 has ‘the devil’.

Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.<sup>16</sup> καὶ οὗτοί εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθύς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,<sup>17</sup> καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθύς σκανδαλίζονται.<sup>18</sup> καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,<sup>19</sup> καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.<sup>20</sup> καὶ ἐκεῖνοί 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>21</sup> Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐκ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; <sup>22</sup> οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. <sup>23</sup> εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. <sup>24</sup> καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί

it than Satan immediately comes and carries away the word that was sown in them.<sup>16</sup> Similarly, these are the people who are sown on patches of rock: when first they hear the word, they immediately welcome it with joy.<sup>17</sup> But they have no root deep down and endure only for a while; when trouble arises, or some persecution on account of the word, at once they fall away.<sup>18</sup> Then there are others who are sown in thorns. These are the ones who hear the word,<sup>19</sup> but the worries of the world, the lure of riches and all the other passions come in to choke the word, and so it produces nothing.<sup>20</sup> And there are the ones who have been sown in the rich soil; they hear the word and accept it and yield a harvest, some thirty-fold, some sixty-fold and some a hundred-fold.”

<sup>21</sup> And he said to them, “Is a lamp brought in to be put under a basket or under a bed? Isn’t it put on a stand? <sup>22</sup> For, nothing is hidden except to be disclosed, nothing kept secret except to be brought to light. <sup>23</sup> Anyone who has ears for listening had better listen!” <sup>24</sup> And he said to them, “Take notice of what you

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<sup>16</sup> In place of ‘welcome’, here following the NJB, the NRSV & NETB have ‘receive’.

<sup>17</sup> The literal translation of ‘endure only for a while’ is ‘are temporary’.

<sup>18</sup> An alternative translation for ‘fall away’ is ‘stumble’. For the last sentence, here following the NRSV, the NJB reads, “They have heard the word.”

<sup>19</sup> The literal translation of ‘lure’ is ‘deceitfulness’.

<sup>20</sup> The NJB & NRSV lack the three occurrences of the word ‘some’, here following NETB.

<sup>21</sup> ‘Basket’ translates μῶδιον (traditionally, ‘bushel’) – a pan or container holding about 8 litres.

<sup>22</sup> An alternative reading for ‘disclosed’ (as NJB & NRSV) is ‘revealed’ (as NETB).

<sup>23</sup> On the translation of this verse, see #9.

<sup>24</sup> Literally translated, the 2<sup>nd</sup> sentence opens, “by (the measure) with which you measure it will be measured to you.”

ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. <sup>25</sup> ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

<sup>26</sup> Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς <sup>27</sup> καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. <sup>28</sup> αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυϊ. <sup>29</sup> ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

<sup>30</sup> Καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; <sup>31</sup> ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, <sup>32</sup> καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

hear. The standard you use will be used for you – and you will receive more besides; <sup>25</sup> anyone who has will be given more; anyone who has not will be deprived even of what he has.”

<sup>26</sup> And he said, “This is what the Kingdom of God is like. A man scatters seed on the ground. <sup>27</sup> Night and day, while he sleeps, when he is awake, the seed is sprouting and growing; how, he does not know. <sup>28</sup> Of its own accord, the earth produces first the shoot, then the ear, then the full grain in the ear. <sup>29</sup> And when the crop is ready, immediately he starts to reap because the harvest has come.”

<sup>30</sup> And he said, “What can we say that the Kingdom of God is like? Or what parable can we use to present it? <sup>31</sup> It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth. <sup>32</sup> Yet, once it is sown, it grows up and becomes the biggest shrub of them all, and puts out large branches, so that the birds of the air can shelter in its shade.”

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<sup>25</sup> Those who accept Jesus’ teaching concerning his person and the kingdom will receive a share in the Kingdom now and even more in the future; but, for those who reject Jesus’ words, the opportunity they presently possess with respect to the Kingdom will someday be taken away forever.

<sup>26</sup> The NJB has ‘land’ instead of ‘ground’, here following the NRSV.

<sup>27</sup> For this verse, NETB has, “He goes to sleep and gets up, night and day, and the seed sprouts and grows, though he does not know how.”

<sup>28</sup> In place of ‘of its own accord’, here following the NJB, NETB has ‘by itself’ and the NRSV has ‘of itself’.

<sup>29</sup> NETB does not translate the word εὐθὺς (‘immediately’), which sometimes contributes little to the flow of the narrative.

<sup>30</sup> The NJB omits ‘of God’, here following the MSS (τοῦ Θεοῦ), NRSV & NETB.

<sup>31</sup> Mustard seeds are known for their tiny size.

<sup>32</sup> There is important OT background in the image of the mustard seed that grew and became a tree: Ezk 17:22–24 pictures the re-emergence of the Davidic house, where people can find calm and shelter.

<sup>33</sup> Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· <sup>34</sup> χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.

<sup>35</sup> Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. <sup>36</sup> καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ. <sup>37</sup> καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον. <sup>38</sup> καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; <sup>39</sup> καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. <sup>40</sup> καὶ εἶπεν αὐτοῖς, Τί δειλοὶ ἐστε; οὐπω ἔχετε πίστιν; <sup>41</sup> καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

<sup>33</sup> And, with many such parables, he spoke the word to them, so far as they could understand it. <sup>34</sup> He did not speak to them except in parables, but he explained everything to his disciples in private.

<sup>35</sup> And, with the coming of evening that same day, he said to the disciples, "Let us cross over to the other side." <sup>36</sup> And, leaving the crowd behind them, they took him with them in the boat, just as he was; and there were other boats with him.

<sup>37</sup> Then it began to blow a great windstorm and the waves were breaking into the boat so that it was already being swamped.

<sup>38</sup> But he was in the stern, his head on the cushion, asleep. They woke him and said to him, "Master, do you not care? We are lost!" <sup>39</sup> And he woke up and rebuked the wind and said to the sea, "Quiet now! Be calm!" And the wind dropped, and there followed a great calm. <sup>40</sup> Then he said to them, "Why are you so frightened? Have you still no faith?" <sup>41</sup> They were overcome with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

<sup>33</sup> The literal translation of 'understand' (as NJB) is 'hear' (as NRSV & NETB).

<sup>34</sup> In place of 'in private', here following the NRSV, the NJB has 'when they were by themselves'.

<sup>35</sup> In place of 'the disciples', here following NETB, the NJB & NRSV have 'them'.

<sup>36</sup> It is possible that the prepositional phrase 'in the boat' modifies 'just as he was' not 'they took him with them'; the meaning would then be 'they took him along in the boat in which he was already sitting'. The NJB favours the latter interpretation, whereas the NRSV favours the former.

<sup>37</sup> The Sea of Galilee is 200 m below sea level and is surrounded by hills; a rush of wind in the right conditions can cause a sudden storm.

<sup>38</sup> The NJB includes the words from 'they woke him' as part of v. 39; here, we follow the NRSV & NETB.

<sup>39</sup> Authority over the seas and winds is discussed Ps 104:3, 135:7 & 107:23-30; Jesus is making a statement about who he is.

<sup>40</sup> In place of "Have you still no faith," some MSS have, "How is it that you have no faith?"

<sup>41</sup> Jesus' authority over creation raised a question for the disciples about who he was exactly.

## Κατα Μαρκον 5

<sup>1</sup> Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. <sup>2</sup> καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, <sup>3</sup> ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, <sup>4</sup> διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεισπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι. <sup>5</sup> καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. <sup>6</sup> καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ, <sup>7</sup> καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. <sup>8</sup> ἔλεγεν γὰρ αὐτῷ, Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. <sup>9</sup> καὶ ἐπηρώτα αὐτόν, Τί

## MARK 5

<sup>1</sup> And they reached the territory of the Gerasenes on the other side of the sea <sup>2</sup> and, when he had stepped out of the boat, a man with an unclean spirit immediately came out from the tombs towards him. <sup>3</sup> The man lived among the tombs and no one could restrain him any more, even with a chain, <sup>4</sup> because he had often been secured with shackles and chains but had wrenched apart the chains and broken the shackles in pieces, and no one had the strength to control him. <sup>5</sup> All night and all day, among the tombs and in the mountains, he was always howling and bruising himself with stones. <sup>6</sup> Catching sight of Jesus from a distance, he ran up and bowed down before him, <sup>7</sup> and he shouted at the top of his voice, "What do you have to do with me, Jesus, Son of the Most High God? In God's name, I adjure you not to torture me!" <sup>8</sup> For, he had been saying to him, "Come out of that man, you unclean spirit." <sup>9</sup> Then he

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### MARK 5

- <sup>1</sup> In place of 'Gerasenes' (Γερασηνῶν), some MSS have 'Gadarenes' (cf. Mt) or 'Gergesenes'; the differences may be due to uses of regional terms.
- <sup>2</sup> Some MSS include the word εὐθὺς ('of the boat') after πλοίου ('stepped out'); Nestle-Aland has the word in brackets.
- <sup>3</sup> In place of 'restrain', here following the NRSV, the NJB has 'secure' and NETB has 'bind'.
- <sup>4</sup> The word 'but' here translates καὶ (literally, 'and') to indicate the contrast present in this context.
- <sup>5</sup> The NJB ends this verse, here following the NRSV, with, "... he would howl and gash himself with stones."
- <sup>6</sup> In place of 'bowed down before him', here following the NRSV & NETB, the NJB has 'fell at his feet'.
- <sup>7</sup> Though it seems unusual for a demon to invoke God's name in his demands of Jesus, the parallel in Mt 8:29 suggests the reason: "Have you come here to torture us before the time?" There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus' arrival on the scene as an illegitimate change in God's plan regarding the time when their sentence would be executed.
- <sup>8</sup> The NJB replaces the opening pronoun ('he') with 'Jesus', as does NETB; here, we follow the MSS & NRSV.
- <sup>9</sup> The NRSV replaces the opening pronoun ('he') with 'Jesus', as does NETB; here, we follow the MSS & NJB.

ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγιὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. <sup>10</sup> καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

<sup>11</sup> ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· <sup>12</sup> καὶ παρεκάλεσαν αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. <sup>13</sup> καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. <sup>14</sup> καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός. <sup>15</sup> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν. <sup>16</sup> καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων. <sup>17</sup> καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. <sup>18</sup> καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ

asked him, “What is your name?” He answered, “My name is Legion; for, there are many of us.” <sup>10</sup> And he begged him earnestly not to send them out of the district.

<sup>11</sup> Now, on the mountainside, there was a great herd of pigs feeding <sup>12</sup> and the unclean spirits begged him, “Send us into the pigs; let us go into them.” <sup>13</sup> So, he gave them permission. With that, the unclean spirits came out and went into the pigs and the herd of about two thousand charged down the steep bank into the sea; and they were drowned in the sea. <sup>14</sup> And the herdsmen ran off and told their story in the city and the countryside; and the people came to see what had happened. <sup>15</sup> And they came to Jesus and saw the demoniac sitting there, the man who had the legion, clothed and in his full senses, and they were afraid. <sup>16</sup> And those who had seen what had happened to the demoniac reported it, and what had become of the pigs. <sup>17</sup> Then they begged him to leave their neighbourhood. <sup>18</sup> As he was getting into the boat, the man who had been possessed by demons begged to be allowed to stay with him.

<sup>10</sup> In place of ‘earnestly’, here following the NJB & NRSV, NETB has ‘repeatedly’.

<sup>11</sup> The NRSV and NETB have ‘hillside’ in place of ‘mountainside’, here following the MSS & NJB.

<sup>12</sup> The MSS have simple ‘they’ in place of ‘the unclean spirits’; the referent of the pronoun is here added (following the NJB & NRSV – NETB has ‘demonic spirits’) for clarity.

<sup>13</sup> Since ‘pigs’ were unclean animals, it was considered fitting for ‘unclean spirits’ to enter them.

<sup>14</sup> The NJB & NRSV omit the opening conjunction (‘and’), here following the MSS (καὶ), and NETB translates it as ‘now’.

<sup>15</sup> NETB treats ‘legion’ as a proper name here, capitalising it and placing it in quotation marks.

<sup>16</sup> Throughout this section, NETB translates ‘demoniac’ (δαιμονιζόμενον) – here following the NJB & NRSV – as ‘demon-possessed man’.

<sup>17</sup> In place of ‘Jesus’, the MSS have ‘him’; here, following the NJB, NRSV & NETB, the referent has been named for clarity.

<sup>18</sup> The NJB omits ‘by demons’, here following the NRSV.

ἤ. <sup>19</sup> καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, “Ἔπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. <sup>20</sup> καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

<sup>21</sup> Καὶ διαπεράσαντος τοῦ Ἰησοῦ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. <sup>22</sup> καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαίρος, καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς πόδας αὐτοῦ <sup>23</sup> καὶ παρακαλεῖ αὐτόν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. <sup>24</sup> καὶ ἀπῆλθεν μετ’ αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

<sup>25</sup> καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη <sup>26</sup> καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, <sup>27</sup> ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ. <sup>28</sup> ἔλεγεν γὰρ

<sup>19</sup> But he would not let him and said to him, “Go home to your people and tell them how much the Lord has done for you, and what mercy he has shown you.” <sup>20</sup> So, the man went off and proceeded to proclaim in the Decapolis all that Jesus had done for him. And everyone was amazed.

<sup>21</sup> And, when Jesus had crossed again in the boat to the other side, a large crowd gathered round him and he stayed by the sea. <sup>22</sup> Then the president of the synagogue came up, named Jairus and, when he saw him, he fell at his feet <sup>23</sup> and begged him earnestly, saying, “My little daughter is at the point of death. Do come and lay your hands on her that she may be made well and live.” <sup>24</sup> And he went with him and a large crowd followed him; they were pressing all round him.

<sup>25</sup> Now, there was a woman who had suffered from a haemorrhage for twelve years; <sup>26</sup> after great suffering under various doctors, she had spent all she had and was no better; rather, she was getting worse. <sup>27</sup> She had heard about Jesus, and she came up behind him in the crowd and touched his cloak,

<sup>19</sup> In place of ‘but he’, the NJB & NRSV open this verse with ‘but Jesus’; here, we follow the MSS.

<sup>20</sup> ‘The Decapolis’ (Δεκαπόλει) refers to a league of towns (originally consisting of ten) whose region (except for Scythopolis) lay across the Jordan.

<sup>21</sup> Some MSS omit the words ‘in the boat’.

<sup>22</sup> Here, ‘president of the synagogue’, following the NJB, translates ἀρχισυναγῶγων; the NRSV has ‘one of the leaders of the synagogue’.

<sup>23</sup> In place of ‘earnestly’, here following the NJB, the NRSV has ‘repeatedly’ and NETB has ‘urgently’.

<sup>24</sup> Many English translations (NJB, NRSV, NETB) open this verse with ‘Jesus went’ rather than ‘and he went’, here following the MSS.

<sup>25</sup> This story of the woman ‘who had been suffering from a haemorrhage for twelve years’ is recounted in the middle of the story about Jairus’ daughter. Mark’s account (as is often the case) is longer and more detailed than the parallel accounts in Mt 9:18–26 & Lk 8:40–56.

<sup>26</sup> In place of ‘and was no better’, the NJB has ‘without being any the better for it’.

<sup>27</sup> The NJB lacks ‘behind him’ but has ‘from behind’ at the end of the verse; here, we follow the NRSV.

ὅτι Ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ σωθήσομαι. <sup>29</sup> καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. <sup>30</sup> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἤψατο τῶν ἱματίων; <sup>31</sup> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; <sup>32</sup> καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. <sup>33</sup> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. <sup>34</sup> ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου. <sup>35</sup> Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; <sup>36</sup> ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. <sup>37</sup> καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ

<sup>28</sup> thinking, "If I can just touch his clothes, I shall be saved." <sup>29</sup> And, at once, the flow of blood dried up, and she felt in herself that she was cured of her complaint. <sup>30</sup> And, at once aware of the power that had gone out from him, Jesus turned round in the crowd, saying, "Who touched my clothes?" <sup>31</sup> His disciples said to him, "You see the crowd pressing round you; how can you ask, "Who touched me?"" <sup>32</sup> But he continued to look all round to see who had done it. <sup>33</sup> Then the woman came forward, frightened and trembling because she knew what had happened to her, and she fell at his feet and told him the whole truth. <sup>34</sup> "My daughter," he said to her, "your faith has saved you; go in peace and be free of your complaint." <sup>35</sup> While he was still speaking, some people came from the synagogue ruler's house to say, "Your daughter is dead; why trouble the teacher any more?" <sup>36</sup> But Jesus overheard what they said and he said to the synagogue ruler, "Do not be afraid; only have faith." <sup>37</sup> And he allowed no one to go with him

<sup>28</sup> The NJB includes 'thinking' as part of v. 27; here, we follow the MSS, NRSV & NETB. In place of 'saved', here following the MSS & NJB, NETB has 'healed'.

<sup>29</sup> The translation 'flow of blood' is literal; the NJB has 'source of her bleeding'.

<sup>30</sup> This 'power' is regarded as a physical emanation that heals (cf. Lk 6:19) by contact; cf. Mk 1:41, 3:10, 6:56, 8:22.

<sup>31</sup> The literal translation of 'how can you ask' (as NJB) is 'and you say'.

<sup>32</sup> 'But he continued to look' follows the NJB; the literal translation is 'and he looked'.

<sup>33</sup> The woman was afraid not only from a sense of shame but also because her complaint involved legal impurity (Lv 15:25).

<sup>34</sup> The word 'saved' refers only to the woman's healing (the NRSV has 'made you well' and the NJB has 'restored you to health').

<sup>35</sup> In place of 'teacher', here following the NRSV & NETB, the NJB has 'Master'.

<sup>36</sup> Another translation for 'overheard' is 'ignored'; some MSS have 'heard'.

<sup>37</sup> These three disciples are to be privileged witnesses of the Transfiguration (9:2) and of the agony (14:33, cf. 1:29, 13:3).

συνακολουθήσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. <sup>38</sup> καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, <sup>39</sup> καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. <sup>40</sup> καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. <sup>41</sup> καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα κουμι, ὃ ἐστὶν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. <sup>42</sup> καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. <sup>43</sup> καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

except Peter and James, and John the brother of James. <sup>38</sup> So, they came to house of the president of the synagogue, and Jesus noticed all the commotion, with people weeping and wailing unrestrainedly. <sup>39</sup> He went in and said to them, “Why all this commotion and crying? The child is not dead, but asleep.” <sup>40</sup> But they ridiculed him. So, he threw them all out and, taking with him the child’s father and mother and his own companions, he went into the place where the child lay. <sup>41</sup> And, taking the child by the hand, he said to her, “Talitha kumi!” which means, “Little girl, I tell you to get up.” <sup>42</sup> The little girl got up at once and began to walk about, for she was twelve years old; and they were overcome with astonishment, <sup>43</sup> and he gave them strict orders not to let anyone know about it and told them to give her something to eat.

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<sup>38</sup> Here, the opening conjunction (*καὶ* – ‘and’) has been translated as ‘so’, following the *NJB*.

<sup>39</sup> The pronoun ‘them’ here refers to the professional mourners, mentioned in v. 38, who were present on such occasions.

<sup>40</sup> The verb *ἐκβαλὼν* (‘threw’) translates literally as ‘put’ (as *NRSV* & *NETB*), but this word almost always has the connotation of force in *Mk* (the *NJB* has ‘turned’).

<sup>41</sup> The phrase, ‘Talitha kumi’ (*Ταλιθα κουμι*), preserves the actual (as distinct from translated) Aramaic words of Jesus (see #2K 18:26).

<sup>42</sup> The 2<sup>nd</sup> occurrence of the word *εὐθὺς* (often translated ‘immediately’ or ‘at once’) has not been translated here (following *NETB* – the *NJB* repeats ‘at once’ and the *NRSV* has ‘at this’); it sometimes occurs with a weakened, inferential use, not contributing significantly to the flow of the narrative.

<sup>43</sup> See #3:12 on Jesus’ command for secrecy.

## Κατα Μαρκον 6

<sup>1</sup> Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup> καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ ἵνα καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνωνται; <sup>3</sup> οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτου καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. <sup>4</sup> καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>5</sup> καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν. <sup>6</sup> καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. <sup>7</sup> καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν

## MARK 6

<sup>1</sup> And, leaving the district, he went to his hometown, and his disciples accompanied him. <sup>2</sup> With the coming of the Sabbath, he began teaching in the synagogue, and most of them were astonished when they heard him. They said, "Where did the man get all this? What is this wisdom that has been granted him, and these miracles that are worked through his hands?" <sup>3</sup> This is the carpenter, surely, the son of Mary, the brother of James and Joset and Jude and Simon? His sisters, too, are they not here with us?" And they took offence at him. <sup>4</sup> And Jesus said to them, "A prophet is not without honour except in his own country, and among his own relations and in his own house;" <sup>5</sup> and he could work no miracle there, except that he cured a few sick people by laying his hands on them. <sup>6</sup> He was amazed at their lack of faith. Then he made a tour round the villages, teaching. <sup>7</sup> Then he summoned the Twelve and began to send them out two by two, and he gave them authority over the unclean spirits.

### MARK 6

- <sup>1</sup> Jesus' 'hometown' (where he spent his childhood years) was Nazareth, about 30 Km southwest of Capernaum.
- <sup>2</sup> Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and the relation of both to OT fulfilment.
- <sup>3</sup> Because of the possible offensiveness of designating Jesus a carpenter, several MSS harmonise the words 'carpenter, the son' to the parallel passage in Mt 13:55, 'the son of the carpenter'; since the explicit designation of Jesus as a carpenter is the more difficult reading, and is much better attested, it is most likely correct. Some MSS have 'Jose' or 'Joseph' in place of 'Joset'. An alternative reading for 'took offence' is 'stumbled'.
- <sup>4</sup> In place of 'a prophet', here following the NJB, the NRSV has 'prophets'.
- <sup>5</sup> Jesus required faith on the part of those who sought healing for themselves or for others (occasional apparent exceptions occur, e.g. Jn 5:13).
- <sup>6</sup> Here *Καὶ* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.
- <sup>7</sup> The phrase 'unclean spirits' refers to evil spirits.

ἀκαθάρτων.<sup>8</sup> καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν ἄρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,<sup>9</sup> ἀλλὰ ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.<sup>10</sup> καὶ ἔλεγεν αὐτοῖς, Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.<sup>11</sup> καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.<sup>12</sup> Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,<sup>13</sup> καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.<sup>14</sup> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.<sup>15</sup> ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ

<sup>8</sup> And he instructed them to take nothing for their journey except a staff – no bread, no haversack, and no money in their belts. <sup>9</sup> They were to wear sandals but, he added, “Do not take a second tunic.” <sup>10</sup> And he said to them, “If you enter a house anywhere, stay there until you leave the district. <sup>11</sup> And, if any place does not welcome you and people refuse to listen to you, as you walk away shake off the dust under your feet as a testimony against them.” <sup>12</sup> So, they went out and proclaimed that all should repent; <sup>13</sup> and they cast out many demons and anointed many who were sick with oil and cured them.

<sup>14</sup> King Herod had heard about him, since by now his name was well known. Some were saying, “John the Baptist has risen from the dead, and that is why miraculous powers are at work in him.” <sup>15</sup> Other said, “He is Elijah,” others again said, “He is

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<sup>8</sup> Alternative readings for ‘haversack’ are ‘traveller’s bag’ and ‘beggar’s bag’.

<sup>9</sup> The word for the garment here translated as ‘tunic’ (χιτῶνας) presents some difficulty: many modern readers would not understand what a ‘tunic’ was any more than they would be familiar with a ‘chiton’; on the other hand, attempts to find a modern equivalent are also a problem: ‘shirt’ conveys the idea of a much shorter garment that covers only the upper body, and ‘undergarment’ is more misleading still.

<sup>10</sup> Jesus telling his disciples to stay in one house contrasts with the practice of ancient philosophers, who went from house to house begging.

<sup>11</sup> To ‘shake off the dust’ represented shaking off the uncleanness from one’s feet (see Lk 10:11, Ac 13:51, 18:6); it was a sign of rejection.

<sup>12</sup> Here, *Καὶ* (‘and’) has been translated as ‘so’ to indicate the implied result of previous action(s) in the narrative. In place of ‘that all should repent’, here following the NRSV & NETB, the NJB has ‘repentance’. Compare this verse with 1:14–15.

<sup>13</sup> The NJB has ‘devils’ in place of ‘demons’, here following the NRSV.

<sup>14</sup> Herod was technically not a ‘king’ but a tetrarch, a ruler with rank and authority lower than a king; a tetrarch ruled only with the approval of the Roman authorities: it was roughly equivalent to being governor of a region. In the NT, Herod, who ruled over Galilee, is called a king (Mt 14:9, Mk 6:14–29), reflecting popular usage rather than an official title. In place of ‘some were saying’, other MSS have ‘he was saying’. While Matthew and Luke consistently use the noun βαπτιστῆς (‘the Baptist’) to refer to John, as a kind of a title, Mark prefers the substantive participle ὁ βαπτίζων (‘the one who baptizes’, ‘the baptizer’) to describe him; only twice does he use the noun (6:25 & 8:28).

<sup>15</sup> The NJB lacks the words ‘one of’, here following the NRSV & NETB.

ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. <sup>16</sup> ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.

<sup>17</sup> 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>18</sup> ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. <sup>19</sup> ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἠθέληεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. <sup>20</sup> 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>21</sup> Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, <sup>22</sup> καὶ

a prophet, like one of the prophets we used to have.” <sup>16</sup> But, when Herod heard this, he said, “John, whose head I cut off, has risen from the dead.”

<sup>17</sup> Herod himself had sent to have John arrested and had him chained up in prison because of Herodias, his brother Philip’s wife whom he had married. <sup>18</sup> For, John had told Herod, “It is against the law for you to have your brother’s wife.” <sup>19</sup> As for Herodias, she had a grudge against him and wanted to kill him, but she was not able to do so, <sup>20</sup> because Herod was in awe of John, knowing him to be a good and upright man, and gave him his protection. When he had heard him speak, he was greatly perplexed, and yet he liked to listen to him.

<sup>21</sup> But an opportunity came when Herod, on his birthday, gave a banquet for the nobles of his court, for his military commanders, and for the leading figures in Galilee. <sup>22</sup> When

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<sup>16</sup> For Herod’s remarks, the NJB reads, “It is John ... he has risen.”

<sup>17</sup> In place of ‘he had married’, here following the MSS & NJB, the NRSV & NETB have ‘Herod had married’. John was imprisoned at Machaerus, east of the Dead Sea, on the Nabataean border (see Josephus, *Ant.* XVIII, 109–119).

<sup>18</sup> This was a violation of OT law (Lv 18:16, 20:21); in addition, both Herod Antipas and Herodias had each left marriages to enter into this union.

<sup>19</sup> The NJB has ‘was furious with’ in place of ‘had a grudge against’, here following the NSV & NETB.

<sup>20</sup> In place of ‘he was perplexed’ (ἠπόρει), the Vg has ‘he did many things’ (*multa faciebat*), as do many Greek MSS (ἐποίει); the best MSS support the reading followed here, and the variation may be no more than a simple case of confusion of letters, since the two readings look very much alike: the verb ἐποίει (‘I do’) certainly occurs more frequently than ἠπόρει (‘I am at a loss’), so a scribe would be more likely to write a more familiar word. An alternative, but less probable, translation of the end of this verse is, “... gave him his protection. He heard him speak and asked him all kinds of questions and liked to listen to him.”

<sup>21</sup> An alternative translation for ‘opportunity’ (εὐκαιροῦ), here following the NJB & NRSV, is ‘suitable day’ (as NETB).

<sup>22</sup> Behind ‘his daughter Herodias’ (following the NRSV & NETB) is a difficult textual problem; the reading adopted in the translation, τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος, is supported by Nestle-Aland; it is also the most difficult reading internally since it describes Herodias as Herod’s daughter.

εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι.<sup>23</sup> καὶ ὤμοσεν αὐτῇ πολλά, Ὁ τι ἐὰν με αἰτήσῃς δώσω σοι ἕως ἡμίσιους τῆς βασιλείας μου.<sup>24</sup> καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἢ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.<sup>25</sup> καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.<sup>26</sup> καὶ περιλυπὸς γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀφελθῆσαι αὐτήν.<sup>27</sup> καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα

his daughter Herodias came in and danced, she delighted Herod and his guests; so, the king said to the girl, “Ask me for whatever you wish, and I will give it to you.”<sup>23</sup> And he swore to her, “I will give you whatever you ask of me, even half of my kingdom.”<sup>24</sup> So, she went out and said to her mother, “What shall I ask for?” She replied, “The head of John the Baptizer.”<sup>25</sup> The girl immediately rushed back to the king and made her request, “I want you to give me the head of John the Baptist, immediately, on a platter.”<sup>26</sup> The king was deeply distressed and did not want to but, out of regard for the oaths he had sworn and for his guests, he was reluctant to break his word to her.<sup>27</sup> So, immediately, the king sent a soldier of the

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Other readings are less awkward, but they do not have adequate external support: the reading τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος (*the daughter of this same Herodias* – as in the NJB) is supported by other MSS, but this is also grammatically awkward. The easiest reading, τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος (*the daughter of Herodias*) is supported by one MS but this reading probably arose from an accidental omission of αὐτῆς in the previous reading. The reading used here, despite its historical difficulties, is most likely original due to external attestation and the fact that it most likely gave rise to the other readings as scribes sought to correct it.

<sup>23</sup> Various MSS support several different openings for this verse: some include the word πολλά (*solemnly*) and some do not, and some also lack αὐτῇ (*to her*). The best candidates for authenticity, on external grounds, are αὐτῇ πολλά and αὐτῇ; so, the issue revolves around whether πολλά is part of the text (*Nestle-Aland* includes it in brackets): on the one hand, πολλά used adverbially is distinctive of Marcan style (10 of the 16 NT instances are found in Mk; of the other Gospels, Mt alone adds a single example at 9:14). It could be argued that such an unremarkable term would go unnoticed by the scribes and, consequently, would not have been inserted in imitation of Mark’s style observed elsewhere; on the other hand, the largest cluster of instances of an adverbial πολλά are in Mk 5–6, with the most recent example coming just three verses earlier (5:23, 38, 43, 6:20). Scribes may well have imitated the usage so recently and so frequently seen. Further, the best Alexandrian witnesses and good representatives of the Western and Byzantine texts lack πολλά.

<sup>24</sup> Here, καὶ (*and*) has been translated as *so* to indicate the implied result of previous action(s) in the narrative.

<sup>25</sup> The literal translation of *made her request* is *asked, saying*.

<sup>26</sup> An alternative reading for *distressed* (as NJB) is *grieved* (as NRSV & NETB).

<sup>27</sup> In place of *John’s*, the MSS have *his*; the referent has been supplied in the translation for clarity.

ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ <sup>28</sup> καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

<sup>29</sup> καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἤραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

<sup>30</sup> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

<sup>31</sup> καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. <sup>32</sup> καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. <sup>33</sup> καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. <sup>34</sup> καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

bodyguards with orders to bring John's head. The man went off and beheaded him in the prison; <sup>28</sup> then he brought the head on a platter and gave it to the girl, and the girl gave it to her mother.

<sup>29</sup> When John's disciples heard about this, they came and took his body and laid it in a tomb.

<sup>30</sup> Then the apostles gathered around Jesus and told him all that they had done and taught, <sup>31</sup> and he said to them, "Come away to some deserted place and rest for a while;" for, there were so many coming and going that they had no time even to eat. <sup>32</sup> So, they went off in the boat to a deserted place where they could be by themselves. <sup>33</sup> But people saw them going and many recognised them; and, from every town, they all hurried to the place on foot and reached it ahead of them. <sup>34</sup> So, as he stepped ashore, he saw a large crowd; and had compassion for them because they were like sheep without a shepherd, and he set himself to teach them many things.

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<sup>28</sup> The NJB includes the words from 'the man went' as part of the following verse.

<sup>29</sup> In place of 'John's', the MSS have 'his'; the referent has been supplied in the translation for clarity.

<sup>30</sup> Here, *Καὶ* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>31</sup> NETB places the end of this verse ('for ...eat') in parentheses.

<sup>32</sup> In place of 'deserted', here following the NRSV, the NJB has 'lonely' and NETB has 'remote' (as also in v. 31).

<sup>33</sup> The translation 'ahead of them' follows the reading *προῆλθον αὐτούς*, found in the best MSS; some MSS read *συνῆλθον αὐτούς* ('arrived with them'), while the majority of MSS, most of them late, conflate the two readings (*προῆλθον αὐτούς καὶ συνῆλθον πρὸς αὐτόν*, 'they preceded them and came together to him'). The reading adopted here thus has better external credentials than the variants; also, it is the harder reading internally, being changed by copyists who thought it unlikely that the crowd on the land could have outstripped the boat. The WEBBE opens with 'They saw'; here, we follow the NJB and *Textus Receptus*.

<sup>34</sup> In place of 'many things', here following the NRSV & NETB, the NJB has 'at some length'.

<sup>35</sup> Καὶ ἤδη ὥρα πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· <sup>36</sup> ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. <sup>37</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; <sup>38</sup> ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. <sup>39</sup> καὶ ἐπέταξεν αὐτοῖς ἀνακλιῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χορτῷ. <sup>40</sup> καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. <sup>41</sup> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. <sup>42</sup> καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. <sup>43</sup> καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. <sup>44</sup> καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

<sup>35</sup> By now, it was getting very late, and his disciples came up to him and said, "This is a deserted place and the hour is now very late, <sup>36</sup> so send them away, and they can go to the farms and villages round about, to buy themselves something for themselves to eat." <sup>37</sup> He replied, "Give them something to eat yourselves." They answered, "Are we to go and spend two hundred denarii on bread and give it to them to eat?" <sup>38</sup> He asked them, "How many loaves have you? Go and see." And, when they had found out, they said, "Five, and two fish." <sup>39</sup> And then he ordered them to get all the people to sit down in groups on the green grass, <sup>40</sup> and they sat down on the ground in groups of hundreds and of fifties. <sup>41</sup> Then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing; then he broke the loaves and began handing them to his disciples to distribute among the people. He also shared out the two fish among them all. <sup>42</sup> They all ate as much as they wanted. <sup>43</sup> They collected twelve basketfuls of scraps of bread and pieces of fish. <sup>44</sup> Those who had eaten the loaves numbered five thousand men.

<sup>35</sup> Some MSS lack 'to him' (αὐτῷ); Nestle-Aland includes the word in brackets, indicating doubts as to its authenticity.

<sup>36</sup> The NJB lacks 'for themselves', here following the NRSV & NETB.

<sup>37</sup> The denarius was the usual day's wage for a labourer.

<sup>38</sup> The NJB lacks the pronoun 'them' after 'asked'; here, we follow the MSS (αὐτοῖς), NRSV & NETB.

<sup>39</sup> NETB shortens this verse, reading, 'he directed them all to sit down'; here, we follow the NJB & NRSV.

<sup>40</sup> In place of 'groups', here following the NRSV, the NJB has 'squares'.

<sup>41</sup> Most MSS have αὐτοῦ ('his') after τοῖς μαθηταῖς ('the disciples') but several excellent witnesses lack the pronoun.

<sup>42</sup> The literal translation of this verse is, "And they all ate and were filled."

<sup>43</sup> The literal translation of 'scraps of bread' is 'broken pieces'.

<sup>44</sup> Many MSS lack τοὺς ἄρτους ('the loaves'); Nestle-Aland includes the words in brackets, indicating doubts as to their authenticity.

<sup>45</sup> Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. <sup>46</sup> καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

<sup>47</sup> Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. <sup>48</sup> καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. <sup>49</sup> οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν· <sup>50</sup> πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, *Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.* <sup>51</sup> καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, <sup>52</sup> οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

<sup>45</sup> And immediately he made his disciples get into the boat and go on ahead to the other side near Bethsaida, while he himself sent the crowd away. <sup>46</sup> After saying good-bye to them, he went off into the mountains to pray.

<sup>47</sup> When evening had come, the boat was out in the middle of the sea, and he was alone on the land. <sup>48</sup> He could see that they were hard-pressed in their rowing, for, the wind was against them; and, about the fourth watch of the night, he came towards them, walking on the sea. He was going to pass them by <sup>49</sup> but, when they saw him walking on the sea, they thought it was a ghost and cried out; <sup>50</sup> for, they had all seen him and were terrified. But immediately he spoke with them and said to them, "Take heart! It is I! Do not be afraid!" <sup>51</sup> Then he went up with them into the boat and the wind dropped. They were utterly and completely dumbfounded, <sup>52</sup> because they had not seen what the miracle of the loaves meant; their hearts were hardened.

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<sup>45</sup> After 'Bethsaida', some MSS repeat 'on the other side' (see Mt 14:22).

<sup>46</sup> The NJB has 'hills' in place of 'mountains', here following the NRSV.

<sup>47</sup> In place of 'far out on the sea', here following the NJB, the NRSV has simply 'out on the sea' and NETB has 'in the middle of the sea'.

<sup>48</sup> The statement, 'he was going to pass them by', is difficult; it could refer to the perspective of the disciples or it could refer to a theophany and uses the language of the LXX when God 'passed by' Moses at Sinai (Ex 33:19, 22). On 'walking on the sea', see also Job 9:8.

<sup>49</sup> In place of 'sea', here following the MSS, NJB & NRSV, NETB has 'water'.

<sup>50</sup> The NJB has 'courage' in place of 'take heart', here following the NRSV & NETB. Some translate 'It is I' as 'I AM', invoking the Divine Name.

<sup>51</sup> In place of 'utterly and completely dumbfounded', here following the NJB, the NRSV has 'utterly astounded' and NETB has 'completely astonished'. Nestle-Aland includes the words ἐκ περισσοῦ in brackets, indicating doubts as to their authenticity.

<sup>52</sup> In place of 'hearts were hardened', here following the NRSV, the NJB has 'minds were closed'. The disciples miss the true import of Jesus' acts through lack of faith (3:5, 8:17, Jn 12:40, Rm 11:7, 25, 2Co 3:14, Ep 4:18, but compare Mt 14:33).

<sup>53</sup> Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ καὶ προσωμίσθησαν. <sup>54</sup> καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν <sup>55</sup> περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. <sup>56</sup> καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθεισαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

<sup>53</sup> And, after having made the crossing, they came to land at Gennesaret, and they anchored the boat there. <sup>54</sup> And when they got out of the boat, people immediately recognised him, <sup>55</sup> and started hurrying all through the countryside, and began to bring the sick on stretchers to wherever they heard that he was. <sup>56</sup> And, wherever he went, into villages or into towns or into farms, they laid down the sick in the market places, and begged him to let them touch even the fringe of his cloak; and all those who touched it were healed.

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<sup>53</sup> The NJB lacks 'the boat', here following the NRSV. 'Gennesaret' was a fertile plain south of Capernaum (see also Mt 14:34); this name was also sometimes used for the Sea of Galilee (Lk 5:1).

<sup>54</sup> In place of 'got out of the boat', here following the NRSV & NETB, the NJB has 'disembarked'.

<sup>55</sup> NETB ends this verse, here following the MSS, NJB & NRSV, with, "... wherever he was rumoured to be."

<sup>56</sup> The NJB has 'touched him' in place of 'touched it', here following the NRSV & NETB (Greek does not have the neuter pronoun). Another reading for 'fringe' is 'tassel'.

## Κατα Μαρκον 7

## MARK 7

<sup>1</sup> Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων <sup>2</sup> καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους <sup>3</sup> – οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, <sup>4</sup> καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν – <sup>5</sup> καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν

<sup>1</sup> Now, the Pharisees and some of the scribes who had come from Jerusalem gathered around him, <sup>2</sup> and they noticed that some of his disciples were eating bread with defiled, that is unwashed, hands. <sup>3</sup> For, the Pharisees and all the Jews observe the tradition of the elders and never eat without washing their arms as far as the elbow; <sup>4</sup> and, on returning from the market place, they never eat without first sprinkling themselves. There are also many other observances that have been handed down to them to keep, concerning the washing of cups and pots and bronze dishes and dining couches. <sup>5</sup> So, the Pharisees and the scribes asked him, “Why do your disciples not live according

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### MARK 7

<sup>1</sup> Here, *Καὶ* ('and') has been translated as 'now' to indicate the transition to a new topic.

<sup>2</sup> The NJB & NRSV lack the word 'bread', here following the WEBBE.

<sup>3</sup> The 'tradition of the elders' comprises the injunctions and practices added by the rabbis to the Mosaic Law. The literal translation of 'washing their arms as far as their elbows' (following the NJB) is 'they wash their hands with a fist'; this phrase clearly refers to a ceremonial or ritual cleansing, although the exact method is uncertain.

<sup>4</sup> In place of 'sprinkling', some MSS have 'bathing' or read 'they never eat what comes from the market without sprinkling it'. The NJB & NRSV, following several important MSS, lack 'and dining couches' (*καὶ κλινῶν*). Although the shorter reading is often preferable, especially when backed by excellent witnesses as here, there are good reasons to consider *καὶ κλινῶν* authentic: **1** Although the addition could be motivated by a general assimilation to the purity regulations in Lv 15 (as some have argued), there are three problems with such a supposition: (a) the word does not occur in the LXX of Lv 15; (b) nowhere in Lv 15 is the *furniture* washed or sprinkled; and (c) the context of Lv 15 is about sexual impurity, while the most recent evidence suggests that the word in here, in keeping with the other terms used, refers to a dining couch; thus, it is difficult to see *καὶ κλινῶν* as a motivated reading. **2** Although *κλινῆ* is a relatively rare term in the NT, it is in keeping with Mark's usage (cf. 4:21; 7:30). **3** The phrase may have been deliberately expunged by scribes who thought the imagery of washing a dining couch quite odd. On balance, even though a decision is difficult, it is preferable to retain *καὶ κλινῶν* in the text.

<sup>5</sup> The literal translation of 'live' is 'walk'.

πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; <sup>6</sup> ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν Ἰσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι

Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ,  
ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

<sup>7</sup> μάτην δὲ σέβονταιί με,  
διδάσκοντες διδασκαλίας ἐντάλματα  
ἀνθρώπων.

<sup>8</sup> ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

<sup>9</sup> Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε. <sup>10</sup> Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ. <sup>11</sup> ὑμεῖς δὲ λέγετε, Ἐὰν εἴπη ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ,

to the tradition of the elders but eat their food with unclean hands?" <sup>6</sup> He answered, "How rightly Isaiah prophesied about you hypocrites in the passage of scripture:

"This people honours me only with lip-service, while their heart is far from me.

<sup>7</sup> Their reverence of me is worthless; the lessons they teach are nothing but human commandments.

<sup>8</sup> "You put aside the commandment of God in order to observe human traditions."

<sup>9</sup> And he said to them, "How neatly you reject the commandment of God in order to keep your tradition! <sup>10</sup> For, Moses said, "Honour your father and your mother," and "Whoever curses father or mother must be put to death." <sup>11</sup> But you say, "If a man tells his father or mother: Whatever help you might have

<sup>6</sup> The term 'heart' (καρδία) is a collective singular in the Greek text.

<sup>7</sup> In vv. 6–7, Jesus quotes Is 29:13.

<sup>8</sup> The majority of MSS, mostly Byzantine, have at the end of this verse material that seems to have come from vv. 4 & 13: 'the washing of pots and cups, and you do many other similar things' (βαπτισμούς ξεστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε); a slight variation on the wording occurs at the very beginning of the verse in mostly Western witnesses. Such floating texts are usually signs of scribal emendations; the fact that the earliest and most reliable MSS lack this material also strongly suggests that the longer reading is secondary.

<sup>9</sup> The translation 'set up' here follows the reading στήσητε found in Nestle-Aland; the majority of MSS (and the NJB & NRSV) here read τηρήσητε or τηρήτε (both translated 'keep'); it is hard to know which reading is best: what makes 'keep' suspect is that it appears in two different forms, suggesting independent alterations of a difficult reading; further, scribes may have been influenced by the preceding 'commandment of God' to change the text toward a common enough expression (cf. Mt 19:17, Jn 14:15, 1Tm 6:1, 1J 5:3, Rv 14:12).

<sup>10</sup> Jesus here quotes Dt 5:16 (or Ex 20:12) and Lv 20:9 (or Ex 21:17).

<sup>11</sup> 'Korban' (Κορβᾶν) is an Aramaic loanword for something set aside as a gift for God but which is still possessed by the owner; in contemporary Jewish tradition, one who made this claim had no responsibility to support his parents, in clear violation of the Mosaic Law (v. 10).

Κορβᾶν, ὃ ἐστίν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, <sup>12</sup> οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, <sup>13</sup> ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

<sup>14</sup> Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε. <sup>15</sup> οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. [<sup>16</sup> εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. ]

<sup>17</sup> Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. <sup>18</sup> καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, <sup>19</sup> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ’ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; – καθαρίζων πάντα τὰ βρώματα. <sup>20</sup> ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· <sup>21</sup> ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ

had from me is Korban (that is, dedicated),” <sup>12</sup> then you no longer allow him to do anything for a father or mother, <sup>13</sup> nullifying God’s word for the sake of your tradition, which you have handed down. And you do many such things.”

<sup>14</sup> Then he called the people to him again and said, “Listen to me, all of you, and understand. <sup>15</sup> Nothing the goes into someone from the outside can make that person unclean; rather, it is the things that come out of someone that make that person unclean. [<sup>16</sup> Anyone who has ears for listening should listen!”]

<sup>17</sup> And, when he had gone into the house, away from the crowd, his disciples questioned him about the parable. <sup>18</sup> And he said to them, “Even you – do you also fail to understand? Can you not see that whatever goes into someone from outside cannot make that person unclean, <sup>19</sup> because it does not enter into the heart, but into the stomach, and then it passes out into the sewer?” Thus, he pronounced all foods clean. <sup>20</sup> And he went on, saying, “It is what comes out of someone that makes that person unclean. <sup>21</sup> For, it is from within, out of the human

<sup>12</sup> In place of ‘a father’, here following the MSS, NRSV & NETB, the NJB has ‘his father’.

<sup>13</sup> The NJB has ‘making ... ineffective’ in place of ‘nullifying’, here following the Greek text.

<sup>14</sup> Here, *Kai* (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>15</sup> The MSS (and NRSV) lack the words ‘of someone’, here following the NJB.

<sup>16</sup> Many MSS (and the Coptic Text) lack this verse, a scribal gloss (see 4:9 & 4:23) introduced as a reiteration of the thought in v. 14.

<sup>17</sup> ‘Parable’ is used here in the Hebrew sense of *Mashal*, which includes even brief enigmatic saying.

<sup>18</sup> In place of ‘do you fail to understand’, the NJB has simply ‘don’t you understand’.

<sup>19</sup> The literal translation of the end of this verse is ‘making all foods clean’; the clause (possibly a gloss) is obscure and variously interpreted.

<sup>20</sup> The NJB lacks the word ‘saying’.

<sup>21</sup> The NJB lacks the word ‘human’ before ‘heart’, here following the NRSV & NETB.

διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,<sup>22</sup> μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.<sup>23</sup> πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

<sup>24</sup> Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.<sup>25</sup> ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ.<sup>26</sup> ἢ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.<sup>27</sup> καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.<sup>28</sup> ἢ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.<sup>29</sup> καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.<sup>30</sup> καὶ

heart, that evil intentions emerge: adultery, sexual sin, murder, theft,<sup>22</sup> covetousness, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness.<sup>23</sup> All these evil things come from within and it is they that make a person unclean.”

<sup>24</sup> He left that place and set out for the territory of Tyre. And there, he went into a house and did not want anyone to know he was there; but he could not pass unrecognised.<sup>25</sup> Immediately, a woman whose little daughter had an unclean spirit heard about him and she came and bowed down at his feet.<sup>26</sup> Now, this woman was a gentile, by birth a Syro-Phoenician, and she begged him to drive the devil out of her daughter.<sup>27</sup> And he said to her, “The children should be satisfied first, because it is not fair to take the children’s food and throw it to the little dogs.”<sup>28</sup> However, she spoke up, “Ah, yes, Lord,” she replied, “but even the little dogs under the table eat the scraps from the children.”<sup>29</sup> Then he said to her, “Because you have said this, you may go home happy; the

<sup>22</sup> In place of ‘lustful desires’, here following the WEBBE, the NJB has ‘indecenty’.

<sup>23</sup> For ‘evil things’, here following the NRSV, the NJB reads ‘things’ and NETB reads ‘evils’.

<sup>24</sup> After ‘Tyre’ (Τύρου), some MSS add ‘and Sidon’ (καὶ Σιδῶνος, cf. Mt 15:21).

<sup>25</sup> ‘Unclean spirit’ refers to an evil spirit.

<sup>26</sup> The literal translation of ‘gentile’ (Ἑλληνίς) is ‘Greek’: the meaning is not racial (she was a Syro-Phoenician) but cultural (cf. Jn 7:35, Ac 16:1).

<sup>27</sup> The term ‘little dogs’ (κυναρίοις) does not refer to wild dogs (scavenging animals roaming around the countryside) in this context but to small dogs taken in as house pets; it is thus not a derogatory term *per se* but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus’ ministry.

<sup>28</sup> In place of ‘Lord’ (Κύριε), the NJB & NRSV have ‘sir’.

<sup>29</sup> Here, καὶ (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

<sup>31</sup> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. <sup>32</sup> καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. <sup>33</sup> καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, <sup>34</sup> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ, Εφφαθα, ὃ ἐστίν, Διανοιχθήτι. <sup>35</sup> καὶ [εὐθέως] ἠνοιγήσαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. <sup>36</sup> καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διετέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. <sup>37</sup> καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

devil has gone out of you daughter.” <sup>30</sup> So, she went off home and found the child lying on the bed, and the devil was gone.

<sup>31</sup> And, returning from the territory of Tyre, he went by way of Sidon towards the Sea of Galilee, right through the territory of Decapolis. <sup>32</sup> And they brought before him a man who was deaf and who had an impediment in his speech; and they asked him to lay his hands on him. <sup>33</sup> And he took him aside to be by themselves, away from the crowd, put his fingers into the man's ears and touched his tongue with spittle. <sup>34</sup> Then, looking up to heaven, he sighed; and he said to him, “Ephphatha” (that is, “Be opened”). <sup>35</sup> And his ears were opened and, immediately, the impediment of his tongue was loosened and he spoke plainly. <sup>36</sup> And Jesus ordered them to tell no one about it, but the more he insisted, the more widely they proclaimed it. <sup>37</sup> And their admiration was unbounded, and they said, “Everything he does is good; he makes the deaf hear and the dumb speak.”

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<sup>30</sup> The MSS lack the verb ‘was’ before ‘gone’.

<sup>31</sup> The ‘Decapolis’ refers to a league of towns (originally consisting of ten) whose region (except for Scythopolis) lay across the Jordan River.

<sup>32</sup> In place of ‘hands’ (χεῖρα), the NJB has the singular noun, ‘hand’ (possibly a typographic error).

<sup>33</sup> It was not uncommon in Judaism of the day to associate curative powers with a person's saliva.

<sup>34</sup> By ‘looking up to heaven’, Jesus was indicating to the deaf man that he was praying for him. The author's parenthetical note gives the meaning of the Aramaic word Εφφαθα.

<sup>35</sup> An alternative reading for ‘plainly’ (here following the NRSV) is ‘clearly’ (as NJB).

<sup>36</sup> The two occurrences of the pronoun, ‘it’, do not occur in the MSS: Greek tends to omit direct objects when they are clear from the context but these usually need to be supplied for the modern English reader.

<sup>37</sup> The NRSV opens this verse, here following the NJB, with, “They were astounded beyond measure.”

## Κατα Μαρκον 8

<sup>1</sup> Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς, <sup>2</sup> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν. <sup>3</sup> καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. <sup>4</sup> καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνησεταιί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; <sup>5</sup> καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ. <sup>6</sup> καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέδθησαν τῷ ὄχλῳ. <sup>7</sup> καὶ εἶχον ἰχθυῖδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. <sup>8</sup> καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. <sup>9</sup> ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. <sup>10</sup> καὶ εὐθὺς

## MARK 8

<sup>1</sup> In those days, there was another great crowd with nothing to eat. So, he called his disciples and said to them, <sup>2</sup> "I feel sorry for all these people; they have been with me for three days and have nothing to eat. <sup>3</sup> If I send them off home hungry, they will faint on the way; some have come a long way." <sup>4</sup> His disciples replied, "Where could we get these people enough bread to eat in this desolate place?" <sup>5</sup> He asked them, "How many loaves have you?" And they said, "Seven." <sup>6</sup> Then he directed the crowd to sit down on the ground; he took the seven loaves and, after giving thanks, he broke them and began handing them to his disciples to distribute; and they served the crowd. <sup>7</sup> They had a few small fishes as well and, over these, he said a blessing and ordered them to be distributed too. <sup>8</sup> Everyone ate as much as they wanted, and they collected seven basketfuls of the scraps left over. <sup>9</sup> Now, there had been about four thousand people. He sent them away <sup>10</sup> and, at once, getting

### MARK 8

- <sup>1</sup> The narrative of vv. 1–10 repeats the thought of 6:30–44; some regard these passages as alternate ways of describing one original event.
- <sup>2</sup> In place of 'I feel sorry', here following the NJB, the NRSV & NETB have 'I have compassion'.
- <sup>3</sup> An alternative reading for 'faint' (here following the NRSV & NETB) is 'collapse' (as NJB).
- <sup>4</sup> The NJB has 'a deserted' in place of 'this desolate', here following NETB.
- <sup>5</sup> As with the rest of this passage, Jesus' question is here rather shorter than in the parallel of 6:38.
- <sup>6</sup> Here, the opening καὶ (literally 'and') has been translated as 'then' to indicate the implied sequence of events within the narrative.
- <sup>7</sup> In place of 'over these, he said a blessing', here following the NJB, NETB has 'he gave thanks for these'.
- <sup>8</sup> The literal translation of 'everyone' (following NETB) is simply 'they'.
- <sup>9</sup> The parallel in Mt 15:32–39 notes that the 'four thousand' were only men, a point not made explicit here.
- <sup>10</sup> 'Dalmanutha' is either a place name, unknown like 'Magadan' (Mt 15:39) or a transliteration of an Aramaic expression; some MSS have 'Magdala'.

ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

<sup>11</sup> Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. <sup>12</sup> καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. <sup>13</sup> καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

<sup>14</sup> Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. <sup>15</sup> καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. <sup>16</sup> καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι Ἄρτους οὐκ ἔχομεν. <sup>17</sup> καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; <sup>18</sup> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὠτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, <sup>19</sup> ὅτε τοὺς πέντε ἄρτους

into the boat with his disciples, went to the region of Dalmanutha.

<sup>11</sup> The Pharisees came up and started a discussion with him; they demanded of him a sign from heaven, to put him to the test. <sup>12</sup> And, with a profound sigh, he said, "Why does this generation demand a sign? In truth I tell you, no sign shall be given to this generation." <sup>13</sup> And, leaving them again, he re-embarked and went away to the other side.

<sup>14</sup> Now, they forgot to take bread and they only had one loaf with them in the boat. <sup>15</sup> Then he gave them this warning, "Keep your eyes open; look out for the yeast of the Pharisees and the yeast of Herod." <sup>16</sup> And they began to discuss with one another about having no bread. <sup>17</sup> And, becoming aware of it, Jesus said to them, "Why are you talking about having no bread? Do you still not understand, still not realise? Are your minds closed? <sup>18</sup> Have you eyes and do not see, ears and do not hear? Or do you not remember? <sup>19</sup> When I broke the five

<sup>11</sup> Literally translated, 'they demanded of him' is 'seeking from him'; ζητοῦντες shows the means by which the Pharisees argued with Jesus.

<sup>12</sup> The refusal of any sign in Mk is considered earlier than the promise of the 'sign of Jonah' in Mt & Lk; but it is possible that Mark has omitted an allusion that would make no sense to his readers and Jesus did promise this sign, as Mt makes explicit (Mt 12:39ff). The word translated 'generation' (γενεὰ, twice din this verse) can also mean 'race' or 'people'.

<sup>13</sup> The 'other side' was the eastern side of the Sea of Galilee.

<sup>14</sup> In place of 'now, they', here following the MSS, the NJB opens with 'the disciples'.

<sup>15</sup> Some MSS read 'of the Herodians' in place of 'of Herod' (Ἡρώδου).

<sup>16</sup> The literal translation of this verse is, "And they were discussing with one another that they had no bread."

<sup>17</sup> The NJB opens this verse, here following the NRSV, with, "And Jesus knew it, and he said to them."

<sup>18</sup> Jesus here paraphrases Is 6:9-10, Jr 5:21 (a more direct quotation) & Ezk 12:2.

<sup>19</sup> The NRSV has 'broken pieces' in place of 'scraps', here following the NJB (as also in the following verse).

ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ, Δώδεκα.

<sup>20</sup> Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν, Ἑπτὰ. <sup>21</sup> καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

<sup>22</sup> Καὶ ἔρχονται εἰς Βηθσαιδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. <sup>23</sup> καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; <sup>24</sup> καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. <sup>25</sup> εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. <sup>26</sup> καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.

<sup>27</sup> 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

loaves for the five thousand, how many baskets full of scraps did you collect?" They answered, "Twelve." <sup>20</sup> "And when I broke the seven loaves for the four thousand, how many baskets full of scraps did you collect?" And they said, "Seven." <sup>21</sup> Then he said to them, "Do you still not realise?"

<sup>22</sup> And they came to Bethsaida and they brought to him a blind man whom they begged him to touch. <sup>23</sup> He took the blind man by the hand and led him outside the village. And, when he had put spittle on his eyes and laid his hands on him, he asked him, "Can you see anything?" <sup>24</sup> The man, who was beginning to see, replied, "I can see people, but they look like trees as they walk around." <sup>25</sup> Then he laid his hands on the man's eyes again and he saw clearly; his sight was cured, and he could see everything plainly and distinctly. <sup>26</sup> And Jesus sent him home, saying, "Do not even go into the village."

<sup>27</sup> Then Jesus went out, with his disciples, into the villages in and around Caesarea Philippi. On the way there, he put a question to his disciples, saying, "Who do people say that I

<sup>20</sup> Some MSS add 'to him' (αὐτῷ) after 'they said' (λέγουσιν); Nestle-Aland includes the word in brackets, indicating doubts as to its authenticity.

<sup>21</sup> Jesus here invites the disciples to forget their materialistic preoccupation and to reflect upon his mission highlighted by his miracles.

<sup>22</sup> The MSS have 'they' in place of 'some people', here following the NJB & NRSV.

<sup>23</sup> In place of 'on him', here following the MSS, NJB & NRSV, NETB has 'on his eyes' (implied from the word πάλιν in v. 25).

<sup>24</sup> An alternative translation of 'beginning to see' (as NJB) is 'raising his eyes'.

<sup>25</sup> Alternative readings for 'he saw clearly' (NJB) are 'he looked intently' (NRSV) and 'he opened his eyes' (NETB).

<sup>26</sup> At the end of this verse, some MSS add, "or tell anyone in the village" and one Codex ends with, "Go to your house, and do not tell anyone, not even in the village." There are also other variants and, while these expansions are not part of Mark's original text, they do accurately reflect the sense of Jesus' prohibition.

<sup>27</sup> 'Caesarea Philippi' was a sight of pagan worship.

ἄνθρωποι εἶναι; <sup>28</sup> οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι, Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. <sup>29</sup> καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. <sup>30</sup> καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

<sup>31</sup> Καὶ ἤρξατο διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. <sup>32</sup> καὶ παρηρσία τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. <sup>33</sup> ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

<sup>34</sup> Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. <sup>35</sup> ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν τοῦ εὐαγγελίου

am?" <sup>28</sup> And they said to him, "John the Baptist, and others say Elijah, and others again, say, one of the prophets." <sup>29</sup> And then he asked them, "But you – who do you say that I am?" Peter spoke up and said to him, "You are the Christ." <sup>30</sup> And he commanded them strictly that they should not tell anyone about him.

<sup>31</sup> Then he began to teach them that the Son of Man was destined to undergo grievous suffering, and to be rejected by the elders and the chief priests and the scribes, and to be put to death and, after three days, to rise again; <sup>32</sup> and he said all this quite openly. Then, taking him aside, Peter tried to rebuke him. <sup>33</sup> But, turning and looking at his disciples, he rebuked Peter and said to him, "Get behind me, Satan! You are not setting your mind on God's interests, but on those of human beings."

<sup>34</sup> Then he called the people and his disciples to him and said to them, "If anyone wants to become a follower of mine, let him renounce himself, and take up his cross, and follow me. <sup>35</sup> For, anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel,

<sup>28</sup> The appearance of 'Elijah' would mean the end had come; according to 2K 2:11, Elijah was still alive; in MI 4:5, he is the precursor of Messiah.

<sup>29</sup> In place of 'Christ', here following the MSS (Χριστός) & NJB, the NRSV has 'Messiah'.

<sup>30</sup> Jesus consistently sought to repress sensational reports.

<sup>31</sup> Peter's profession of faith (v. 30) is the turning point of the plan of Mk.

<sup>32</sup> The idea that the Son of Man (the Messiah) was to suffer was in complete contrast to Jewish expectation.

<sup>33</sup> Jesus saw in Peter's words a continuation of Satan's temptation (Mt 4:10, Lk 4:8).

<sup>34</sup> Here, *Kai* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>35</sup> Before 'for the sake of the gospel', some MSS repeat 'loses his life'; Nestle-Aland includes the words (ἐμοῦ καὶ) in brackets.

σώσει αὐτήν. <sup>36</sup> τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; <sup>37</sup> τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; <sup>38</sup> ὅς γὰρ ἐὰν ἐπαισχυνθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῶ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

will save it. <sup>36</sup> What profit, then, is it for a person to gain the whole world and forfeit his life? <sup>37</sup> And indeed, what can anyone offer in exchange for his life? <sup>38</sup> For, if anyone in this sinful and adulterous generation will be ashamed of me and of my words, then the Son of Man will also be ashamed of him, when he comes into the glory of his Father with the holy angels.”

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<sup>36</sup> The literal translation of ‘a person’ (ἄνθρωπον) is ‘a man’, but the word is used here in a generic sense (as often in Greek), referring to both men and women.

<sup>37</sup> NETB lacks the opening ‘and indeed’, here following the NJB (the NRSV has just ‘indeed’).

<sup>38</sup> In place of ‘my words’, some MSS read ‘mine’. How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond to them in the final judgment.

## Κατα Μαρκον 9

<sup>1</sup> Καὶ ἔλεγεν αὐτοῖς, Ἀμήν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

<sup>2</sup> Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, <sup>3</sup> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. <sup>4</sup> καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. <sup>5</sup> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν. <sup>6</sup> οὐ γὰρ ἤδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο. <sup>7</sup> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ

## MARK 9

<sup>1</sup> And he said to them, "In truth I tell you, there are some standing here who will not taste death before they see that the Kingdom of God has come with power."

<sup>2</sup> And, six days later, Jesus took with him Peter and James and John and led them up a high mountain on their own by themselves. And there, in their presence, he was transfigured; <sup>3</sup> and his clothes became brilliantly white, whiter than any launderer on earth could bleach them. <sup>4</sup> And Elijah appeared before them, along with Moses; and they were talking to Jesus. <sup>5</sup> Then Peter answered Jesus, saying "Rabbi, it is wonderful for us to be here; so, let us make three shelters, one for you, one for Moses, and one for Elijah." <sup>6</sup> He did not know what to say; for, they were so frightened. <sup>7</sup> And a cloud came, covering them in shadow; and, from the cloud, there came a voice, "This

### MARK 9

- <sup>1</sup> An alternative, more literal translation of 'with power' (ἐν δυνάμει) is 'in power'. Several suggestions have been made as to the meaning of the phrase 'the kingdom of God has come with power': **1** the transfiguration itself, which immediately follows in the narrative; **2** Jesus' resurrection and ascension; **3** the coming of the Spirit; **4** Jesus' second coming and the establishment of the kingdom.
- <sup>2</sup> While Mt presents the Transfiguration as proclaiming Jesus as the new Moses (#Mt 17:1) and Lk emphasises the approaching Passion (#Lk 9:28), Mk, following the dominant theme of his Gospel, sees in it above all a glorious manifestation of the hidden Messiah.
- <sup>3</sup> In place of 'any fuller on earth could bleach them', here following the NRSV, the NJB has 'any earthly bleacher could make them'.
- <sup>4</sup> Commentators and scholars discuss why Moses and Elijah are present; the most likely explanation is that Moses represents the prophetic office (Ac 3:18-22) and Elijah pictures the presence of the last days (Ml 4:5-6), the prophet of the eschatological times.
- <sup>5</sup> Peter apparently wanted to celebrate the feast of Tabernacles or Booths that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making 'three shelters' (one for each).
- <sup>6</sup> This verse is a parenthetical note by the author.
- <sup>7</sup> The 'cloud' is the cloud of God's presence, and the voice is his as well. An alternative reading of 'my Son, the Beloved' is 'my beloved Son'.

τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. <sup>8</sup> καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

<sup>9</sup> Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἅ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. <sup>10</sup> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. <sup>11</sup> καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον; <sup>12</sup> ὁ δὲ ἔφη αὐτοῖς, Ἡλίας μὲν ἔλθων πρῶτον ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῆ; <sup>13</sup> ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

<sup>14</sup> Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. <sup>15</sup> καὶ εὐθύς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. <sup>16</sup> καὶ ἐπηρώτησεν

is my Son, the Beloved. Listen to him.” <sup>8</sup> Then, suddenly, when they looked round, they saw no one with them any longer, except Jesus only.

<sup>9</sup> As they were coming down the mountain, he warned them to tell no one what they had seen until after the Son of Man had risen from the dead. <sup>10</sup> They kept the matter quiet, though among themselves they discussed what ‘rising from the dead’ could mean. <sup>11</sup> And they asked him, “Why do the scribes say that Elijah must come first?” <sup>12</sup> He said to them, “Elijah is indeed first coming to set everything right again; yet how is it that the scriptures say about the Son of Man that he must suffer grievously and be treated with contempt? <sup>13</sup> But I tell you that Elijah has come and they have treated him as they pleased, just as the scriptures say about him.”

<sup>14</sup> Coming to the disciples, they saw a large crowd round them and scribes arguing with them. <sup>15</sup> At once, when they saw him, the whole crowd were struck with amazement and ran to greet him. <sup>16</sup> And he asked them, “What are you arguing about with

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<sup>8</sup> Here, *καὶ* (*and*) has been translated as *then* to indicate the implied sequence of events within the narrative.

<sup>9</sup> Jesus again orders his followers not to proclaim his true nature in public.

<sup>10</sup> The disciples could not associate belief in resurrection with the Son of Man (see #2:10). The *Coptic Text* lacks this verse.

<sup>11</sup> Presumably, the ‘scribes’ would be quoting Mt 3:23.

<sup>12</sup> Jesus here refers to Mt 3:24, responding to the disciples’ question concerning the preceding verse (see #11).

<sup>13</sup> Elijah had come in the person of John the Baptist (Mt 11:14, Lk 1:17, 76) and John was treated as Elijah had been treated (1K 19:2, 10).

<sup>14</sup> Some MSS open this verse with, “He rejoined the disciples and he saw.”

<sup>15</sup> The participle *προστρέχοντες* has been translated as a finite verb (*ran to greet*) to make the sequence of events clear in English.

<sup>16</sup> The 1<sup>st</sup> 3PL pronoun (*them*) refers to the crowd (according to a note in the *NJB*, but the *WEBBE* explicitly states ‘the scribes’) and the 2<sup>nd</sup> to the disciples.

αυτούς, Τί συζητεῖτε πρὸς αὐτούς; <sup>17</sup> καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον. <sup>18</sup> καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται. καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. <sup>19</sup> ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γυνεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. <sup>20</sup> καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

<sup>21</sup> καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν, Ἐκ παιδιόθεν. <sup>22</sup> καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν. ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. <sup>23</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ

them?" <sup>17</sup> A man in the crowd answered him, "Master, I have brought my son to you; there is a spirit of dumbness in him <sup>18</sup> and, when it takes hold of him, it throws him to the ground, and he foams at the mouth and grinds his teeth and goes rigid. And I asked your disciples to drive it out and they were unable to." <sup>19</sup> In reply, he said to them, "Faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." <sup>20</sup> They brought the boy to him, and at once the spirit of dumbness threw the boy into convulsions. He fell to the ground and lay writhing there, foaming at the mouth.

<sup>21</sup> And Jesus asked the father, "How long has this been happening to him?" "From childhood," he said, <sup>22</sup> "and it has often thrown him into the fire and into the water, in order to destroy him. But, if you are able to do anything, have pity on us and help us." <sup>23</sup> Jesus said to him, "If you are able?

<sup>17</sup> In place of 'Master', here following the NJB, the NRSV & NETB have 'Teacher'.

<sup>18</sup> In modern diagnosis, the symptoms seem to point to an epileptic seizure.

<sup>19</sup> Failure is attributed to the wrong attitude (v. 29); the disciple must speak from faith not argument (see #11:23, #Lk 10:20).

<sup>20</sup> Because of the length and complexity of the Greek sentence, a new sentence was started at 'he fell' in the translation.

<sup>21</sup> In place of 'Jesus', the MSS have simply 'he'; the referent has been added here (following the NJB, NRSV & NETB) for clarity.

<sup>22</sup> The NJB lacks the definite article ('the') before 'fire' and 'water', here following the NRSV.

<sup>23</sup> Most MSS have τὸ εἰ δύνασαι πιστεῦσαι ('if you are able to believe'), instead of τὸ εἰ δύνη ('if you are able'); others have εἰ δύνη (or δυνάσαι) πιστεῦσαι, while still others have τοῦτο εἰ δύνη ('if you can [do] this'). The likely original reading is τὸ εἰ δύνη; the neuter article indicates that Jesus is now quoting the boy's father who, in v. 22, says εἴ τι δύνη ('if you are able to do anything'). Scribes may have overlooked the idiom and read τὸ εἰ δύνη as the protasis of a conditional clause; thus, it would demand the infinitive πιστεῦσαι, producing the reading τὸ εἰ δύνασαι πιστεῦσαι ('if you are able to believe ... all things are possible'). The article here seems meaningless, prompting other scribes to further modify the text: dropping it, or making it into a demonstrative τοῦτο and dropping the infinitive.

δύνη – πάντα δυνατὰ τῷ πιστεύοντι.<sup>24</sup> εὐθύς κράξας ὁ πατήρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.<sup>25</sup> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.<sup>26</sup> καὶ κράξας καὶ πολλὰ σπαράξας ἔξῃλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.<sup>27</sup> ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.<sup>28</sup> καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτόν;<sup>29</sup> καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἔξελθεῖν εἰ μὴ ἐν προσευχῇ.

<sup>30</sup> Κακείθεν ἔξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ.<sup>31</sup> ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,

Everything is possible for one who has faith.”<sup>24</sup> Immediately, the father of the boy cried out, “I have faith. Help my lack of faith!”<sup>25</sup> And, when Jesus saw that a crowd was gathering, he rebuked the unclean spirit. “You spirit that keeps this boy from speaking and hearing,” he said, “I command you: come out of him and never enter him again!”<sup>26</sup> Then it threw him into violent convulsions and came out shouting, and the boy lay there so like a corpse that most of them said, “He is dead.”<sup>27</sup> But Jesus took him by the hand and helped him up, and he was able to stand.<sup>28</sup> Then, after he had entered the house, his disciples asked him when they were by themselves, “Why were we unable to drive it out?”<sup>29</sup> He answered, “This is the kind that can be driven out only by prayer.”

<sup>30</sup> They went from there and made their way through Galilee; but he did not want anyone to know;<sup>31</sup> for, he was teaching his disciples and said to them, “The Son of Man will be delivered into the hands of men; they will kill him; and three

<sup>24</sup> After ‘cried out’, some MSS add ‘with tears’.

<sup>25</sup> An alternative translation of ‘rebuked’ is ‘commanded’ (often used with the implication of a threat).

<sup>26</sup> In place of ‘the boy’, the MSS have simply ‘he’; the referent has been supplied in the translation for clarity.

<sup>27</sup> For this verse, here following the NJB & NRSV, NETB reads, “But Jesus gently took his hand and raised him to his feet, and he stood up.”

<sup>28</sup> Here, καὶ (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>29</sup> Most witnesses have ‘and fasting’ (καὶ νηστεία) after ‘prayer’ here but this seems to be a motivated reading, due to the early church’s emphasis on fasting: that the most important witnesses lack καὶ νηστεία, when a reason for the omission is hard to find, argues for the shorter reading.

<sup>30</sup> Here, καὶ (‘and’) has been translated as ‘but’ to indicate the contrast present in this context.

<sup>31</sup> The plural Greek term ἀνθρώπων (‘men’) is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV, ‘into human hands’; CEV, ‘to people’). However, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. Mt 26:47–56, Mk 14:43–52, Lk 22:47–53, Jn 18:2–12), the word ‘men’ has been retained.

καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. <sup>32</sup> οἱ δὲ ἡγνούουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

<sup>33</sup> Καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὁδῷ διελογίζεσθε; <sup>34</sup> οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. <sup>35</sup> καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. <sup>36</sup> καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, <sup>37</sup> Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

<sup>38</sup> Ἔφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. <sup>39</sup> ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με· <sup>40</sup> ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. <sup>41</sup> Ὃς γὰρ ἂν ποτίσῃ

days after he has been killed he will rise again.” <sup>32</sup> But they did not understand what he had said and were afraid to ask him.

<sup>33</sup> Then they came to Capernaum and, when he got into the house, he asked them, “What were you arguing about on the road?” <sup>34</sup> They were silent, because on the road they had been arguing which of them was the greatest. <sup>35</sup> So, he sat down, called the Twelve to him and said, “If anyone wants to be first, he must make himself last of all and servant of all.” <sup>36</sup> He then took a little child whom he set among them and embraced, and he said to them, <sup>37</sup> “Anyone who welcomes a little child such as this in my name welcomes me; and anyone who welcomes me, welcomes not me but the one who sent me.”

<sup>38</sup> John said to him, “Master, we saw someone who is not one of us driving out devils in your name and, because he was not one of us, we tried to stop him.” <sup>39</sup> But Jesus said, “You must not stop him; no one who works a miracle in my name will be able soon afterwards to speak evil of me. <sup>40</sup> For, anyone who is not against us is for us. <sup>41</sup> If anyone gives you a cup of water to

<sup>32</sup> As before, the disciples do not (or cannot) appreciate the forthcoming Passion.

<sup>33</sup> Here, the opening *καὶ* (*and*) has been translated as *then* to indicate the implied sequence of events within the narrative.

<sup>34</sup> In place of *they were silent*, here following the NRSV & NETB, the NJB has *they said nothing*.

<sup>35</sup> Compare this verse with 10:43–44, Mt 20:26–27, 23:11 & Lk 9:48, 22:26.

<sup>36</sup> The literal translation of *embraced* (as NJB) is *took in his arms* (as NRSV).

<sup>37</sup> Children were very insignificant in ancient culture, so this child would be the perfect object lesson as counter to the disciples' selfish ambitions.

<sup>38</sup> After *someone*, some MSS add *who does not follow us*.

<sup>39</sup> In place of *will be able*, here following the NRSV, the NJB has *could*.

<sup>40</sup> Compare the sentiment of this verse with that of, for example, Lk 11:23.

<sup>41</sup> The NJB has *belong to* in place of *bear the name of*, here following the MSS, NRSV & NETB.

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

<sup>42</sup> Καὶ ὅς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἶπερὶ κείται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. <sup>43</sup> Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. <sup>45</sup> καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. <sup>47</sup> καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, <sup>48</sup> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται·

drink because you bear the name of Christ, then in truth I tell you, he will most certainly not lose his reward.

<sup>42</sup> “But if any of you causes the downfall of one of these little ones who have faith in me, it would be better for him if he were to be thrown into the sea with a great millstone hung around your neck. <sup>43</sup> And if your hand should be the cause of your downfall, cut it off; it is better for you to enter into life crippled, than to have your two hands and go into Gehenna, into the fire than can never be extinguished, <sup>45</sup> And, if your foot should be the cause of your downfall, cut it off; it is better for you to enter life lame, than to have two feet and be thrown into Gehenna, . <sup>47</sup> And if your eye should be the cause of your downfall, tear it out; it is better for you to enter the Kingdom of God with one eye, than to have two eyes and be thrown into Gehenna, <sup>48</sup> where their worm will never die and their fire will never be quenched.

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<sup>42</sup> Some MSS (and the NJB) lack ‘in me’ (εἰς ἐμέ), here following the NRSV; Nestle-Aland includes the words in brackets, indicating doubts as to their authenticity.

<sup>43</sup> ‘Gehenna’ (γέεννα) is a Greek transliteration of the Hebrew words גֵּיהֶנּוֹם (‘Valley of Hinnom’), the valley along the south side of Jerusalem. In OT times, it was used for human sacrifices to the pagan god Molech (cf. Jr 7:31, 19:5–6, 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the inter-testamental period, it came to be used symbolically as the place of divine punishment (cf. 1En 27:2, 90:26). This Greek term also occurs in vv. 45 & 47 and many translate it as ‘Hell’.

<sup>44</sup> Vv. 44 & 46 (both identical to v. 48) are found in some late MSS (and the Vg) but lacking in important Alexandrian MSS and several other excellent MSS (as also the Coptic Text); they appear to be scribal additions and are almost certainly not an original part of the Greek text.

<sup>45</sup> The literal translation of ‘to have’ is ‘having’ (as also in vv. 43 & 47).

<sup>46</sup> See the note on v. 44, above.

<sup>47</sup> The literal translation of ‘tear it out’ is ‘throw it out’.

<sup>48</sup> This verse quotes Is 66:24.

<sup>49</sup> Πᾶς γὰρ πυρὶ ἀλισθήσεται. <sup>50</sup> καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

<sup>49</sup> “For, everyone will be salted with fire. <sup>50</sup> Salt is good but, if the salt becomes insipid, how can you make it salty again? Have salt in yourselves and be at peace with one another.”

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<sup>49</sup> This ‘seasoning’ fire means either penalties by which the sinner is punished and at the same time preserved, or (preferably) the purifying fire of trials by which the faithful become sacrifices pleasing to God (see Lv 2:13); to the latter, an addition in some MSS alludes – ‘*and every victim must be salted with salt*’.

<sup>50</sup> It appears that this verse (cf. Mt 5:13) has been inserted here for no other reason than the recurrence of the word ‘*salt*’. The difficulty of this saying is understanding how salt could lose its saltiness, since its chemical properties cannot change; it is thus often assumed that Jesus was referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens: under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. The saying suggests that, culturally, the loss of flavour by salt was regarded as impossible: genuine salt can never lose its flavour; in this case, the saying by Jesus here may be similar to Mt 19:24, where it is likewise impossible for the camel to go through the eye of a needle.

## Κατα Μαρκον 10

<sup>1</sup> Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

<sup>2</sup> Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. <sup>3</sup> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; <sup>4</sup> οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. <sup>5</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. <sup>6</sup> ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· <sup>7</sup> ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ

## MARK 10

<sup>1</sup> After leaving there, he came into the territory of Judaea and beyond the Jordan; and the crowds again gathered round him, and again he taught them, as his custom was.

<sup>2</sup> And some Pharisees approached him and they asked, “Is it lawful for a man to divorce his wife?” They were putting him to the test. <sup>3</sup> He answered them, “What did Moses command you?” <sup>4</sup> They replied, “Moses allowed us to draw up a certificate of dismissal in cases of divorce.” <sup>5</sup> Then Jesus said to them, “It was because you were so hard hearted that he wrote this commandment for you. <sup>6</sup> But, from the beginning of creation, he made them male and female. <sup>7</sup> For this reason, a

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### MARK 10

- <sup>1</sup> Western & Caesarean MSS lack ‘and’ (καὶ) before ‘beyond’ (πέραν), here following the Alexandrian (and other) MSS. It is difficult to decide between the Alexandrian and Western readings here, but since the parallel in Mt 19:1 omits καὶ the weight is slightly in favour of including it here; scribes may have omitted the word to harmonise this passage to the Matthaean passage; *Nestle-Aland* includes the word in brackets, indicating doubts as to its authenticity.
- <sup>2</sup> Most Western MSS lack ‘some Pharisees approached him’ (προσελθόντες Φαρισαῖοι): the longer reading, a specific identification of the subject, may have been prompted by the parallel in Mt 19:3; *Nestle-Aland* includes the clause in brackets, indicating doubts as to its authenticity.
- <sup>3</sup> Literally translated, this verse opens, “But answering, he said to them.”
- <sup>4</sup> Here, the Pharisees allude to Dt 24:1.
- <sup>5</sup> Jesus is saying that the Law was shaped to the character of those for whom it was written.
- <sup>6</sup> Many MSS have ὁ Θεός (‘God’) as the explicit subject of ἐποίησεν (‘he made’): On the one hand, it is possible that the shorter reading is an assimilation to the wording of the LXX of Gn 1:27<sup>b</sup> where ὁ Θεός is lacking; however, since it is mentioned at the beginning of the verse (Gn 1:27<sup>a</sup>) with ἐποίησεν, scribes may have been motivated to add it in Mk to make the subject clear. Further, confusion could easily arise in this dominical saying, because Moses was the previously mentioned subject (v. 5) and inattentive readers might regard him as the subject of ἐποίησεν in v. 6; thus, both on internal and external grounds, the most probable wording of the original text here lacked ὁ Θεός.
- <sup>7</sup> The NJB lacks ‘and be united with his wife’ (cf. Gn 2:24 & Mt 19:5), here following the NRSV.

τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ], <sup>8</sup> καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ. <sup>9</sup> ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωρίζετω.

<sup>10</sup> Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. <sup>11</sup> καὶ λέγει αὐτοῖς, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν, <sup>12</sup> καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

<sup>13</sup> Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἄψῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. <sup>14</sup> 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>15</sup> ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. <sup>16</sup> καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά.

man shall leave his father and mother and be united with his wife, <sup>8</sup> and the two shall become one flesh. They are no longer two, therefore, but one flesh. <sup>9</sup> Therefore, what God has joined together, human beings must not separate.”

<sup>10</sup> Then, back in the house, the disciples questioned him again about this matter; <sup>11</sup> so, he said to them, “Whoever divorces his wife and marries another is guilty of adultery against her. <sup>12</sup> And, if a woman divorces her husband and marries another, she is guilty of adultery too.”

<sup>13</sup> People were bringing little children to him, for him to touch them. The disciples scolded them <sup>14</sup> but, when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them, for it is to such as these that the Kingdom of God belongs. <sup>15</sup> In truth I tell you, anyone who does not receive the Kingdom of God like a little child will never enter it.” <sup>16</sup> Then he took them up in his arms, laid his hands on them and gave them his blessing.

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<sup>8</sup> Jesus here quotes from Gn 2:24.

<sup>9</sup> In place of ‘separate’, here following the NRSV & NETB, the NJB has ‘divide’.

<sup>10</sup> The NJB lacks the opening ‘then’ (literally ‘and’) here following the NRSV.

<sup>11</sup> Here, the opening *καὶ* (literally, ‘and’) has been translated as ‘so’ to indicate that Jesus’ statement is in response to the disciples’ question (v. 10).

<sup>12</sup> The opening clause reflects Roman law; for, Jewish law permitted only a husband, not a wife, to divorce.

<sup>13</sup> Here the ‘touch’ is connected with (or conveys) a blessing (cf. v. 16).

<sup>14</sup> Children are a picture of those whose simple trust illustrates what faith is all about.

<sup>15</sup> The point of the comparison ‘receive the Kingdom of God like a little child’ has more to do with a child’s trusting spirit and willingness to be dependent and receive from others than any inherent humility the child might possess.

<sup>16</sup> In place of ‘took them up in his arms’, here following the NRSV, the NJB has ‘embraced them’.

<sup>17</sup> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν ἐπήρωτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; <sup>18</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. <sup>19</sup> τὰς ἐντολὰς οἶδας· Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. <sup>20</sup> ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. <sup>21</sup> ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ· Ὑπάγε ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. <sup>22</sup> ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

<sup>23</sup> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν

<sup>17</sup> As he was setting out on a journey, one ran up, knelt before him and asked him, “Good master, what must I do to inherit eternal life?” <sup>18</sup> Jesus said to him, “Why do you call me good? No one is good but God alone. <sup>19</sup> You know the commandments: Do not kill; Do not commit adultery; Do not steal; Do not give false witness; Do not defraud; Honour your father and mother.” <sup>20</sup> And he said to him, “Master, I have kept all these since my earliest days.” <sup>21</sup> Jesus looked steadily at him and he was filled with love for him, and he said, “You need do one thing more: Go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.” <sup>22</sup> But his face fell at these words and he went away sad, for he had many possessions.

<sup>23</sup> Then Jesus looked around and said to his disciples, “How hard it will be for those who have riches to enter the Kingdom

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<sup>17</sup> The following unit, 10:17–31, can be divided up into 3 related sections: **1** the rich man’s question (vv. 17–22); **2** Jesus’ teaching on riches and the Kingdom of God (vv. 23–27); and **3** Peter’s statement and Jesus’ answer (vv. 28–31). The passage as a whole is found in the section 8:27–10:52 in which Mark has been focusing on Jesus’ suffering and true discipleship. In vv. 28–31, Jesus does not deny great rewards to those who follow him, both in the present age and in the age to come, but it must be thoroughly understood that suffering will be integral to the mission of the disciples and the church, for in the very next section (10:32–34) Jesus reaffirmed the truth about his coming rejection, suffering, death, and resurrection.

<sup>18</sup> Jesus’ response was designed to cause the young man to stop and think for a moment about who Jesus really was; the following statement seems to point the man in the direction of Jesus’ essential nature and the demands which logically follow on the man for having said it.

<sup>19</sup> Jesus here quotes from Dt 5:16–20 (or Ex 20:12–16), except for ‘do not defraud’, which is an allusion to Dt 24:14.

<sup>20</sup> Judaism regarded thirteen as the age when a man would have become responsible to live by God’s commands.

<sup>21</sup> The MSS lack the words ‘the money’, here following the NJB & NRSV.

<sup>22</sup> The term κτήμα is often used for land as a possession.

<sup>23</sup> Here, the opening Καὶ (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

τοῦ Θεοῦ εἰσελεύσονται. <sup>24</sup> οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup> εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>26</sup> οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; <sup>27</sup> ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ Θεῶ, πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ.

<sup>28</sup> Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. <sup>29</sup> ἔφη ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, <sup>30</sup> ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ

of God!" <sup>24</sup> The disciples were astounded by these words, but Jesus insisted, "My children," he said to them, "how hard it is to enter the Kingdom of God! <sup>25</sup> It is easier for a camel to pass through the eye of a needle than for someone who is rich to enter the Kingdom of God." <sup>26</sup> They were more astonished than ever, saying to one another, "In that case, who can be saved?" <sup>27</sup> Jesus gazed at them and said, "By human resources, it is impossible, but not for God: because for God everything is possible."

<sup>28</sup> Peter began to speak to him. "Look," he said, "we have left everything and followed you." <sup>29</sup> Jesus said, "In truth I tell you, there is no one who has left house or brothers or sisters or mother or father or children or land for my sake and for the sake of the gospel <sup>30</sup> who will not receive a hundred times as much, houses, brothers and sisters, mothers and children and

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<sup>24</sup> Wealth and prosperity were considered signs of God's favour, and it was supposed that wealth made possible the performance of religious duties; Jesus point is that, by nature, people do not submit to God's rule (compare v. 15), but sincere submission is essential to salvation. After 'how hard it is', some MSS add 'for those who trust in riches', but such qualifications of the Lord's otherwise harsh and absolute statements are natural scribal expansions, intended to soften the dictum.

<sup>25</sup> A few witnesses read κάμιλον ('rope') for κάμηλον ('camel'), either through accidental misreading of the text or intentionally so as to soften Jesus' words. The referent of 'the eye of a needle' is a sewing needle: the gate in Jerusalem known as 'The Needle's Eye' was built during the Middle Ages and did not exist in Jesus' day.

<sup>26</sup> In place of 'to one another', some MSS have 'to him'.

<sup>27</sup> The plural Greek term ἀνθρώποις ('human') is used here in a generic sense, referring to both men and women.

<sup>28</sup> Peter wants reassurance that the disciples' response and sacrifice has been noticed.

<sup>29</sup> The NRSV has 'good news' in place of 'gospel', here following the NJB.

<sup>30</sup> Note that Mark (see also Mt 19:29, Lk 10:25, 18:30) portrays 'eternal life' as something one receives 'in the age to come', unlike John, who emphasises the possibility of receiving eternal life in the present (Jn 5:24).

ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. <sup>31</sup> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

<sup>32</sup> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτούς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, <sup>33</sup> ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν <sup>34</sup> καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

<sup>35</sup> Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. <sup>36</sup> ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με] ποιήσω ὑμῖν; <sup>37</sup> οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἷς σου

land – and with persecutions too – now in this present time and, in the age to come, eternal life. <sup>31</sup> But many who are first will be last, and the last will be first.”

<sup>32</sup> They were on the road, going up to Jerusalem and Jesus was walking on ahead of them; they were in a daze, and those who followed were apprehensive. And, once more taking the Twelve aside, he began to tell them what was going to happen to him: <sup>33</sup> “See, we are going up to Jerusalem, and the Son of Man is about to be handed over to the chief priests and the scribes. They will condemn him to death and will hand him over to the Gentiles, <sup>34</sup> who will mock him and spit at him and scourge him and put him to death; and, after three days, he will rise again.”

<sup>35</sup> Then James and John, the sons of Zebedee, approached and said to him, “Master, we want you to do for us whatever we ask of you.” <sup>36</sup> He said to them, “What do you want me to do for you?” <sup>37</sup> They said to him, “Allow us to sit one at your right

<sup>31</sup> The NJB lacks the opening conjunction, here following the NRSV & NETB.

<sup>32</sup> The phrase ‘walking ahead of them’ paints a vivid picture of Jesus’ resolute demeanour (cf. Lk 9:51) despite the sufferings that awaited him.

<sup>33</sup> In place of ‘is about to be’, here following the NJB, the NRSV has simply ‘will be’.

<sup>34</sup> Most MSS, especially the later ones, have ‘on the third day’ (τῇ τρίτῃ ἡμέρᾳ) instead of ‘after three days’ (μετὰ τρεῖς ἡμέρας); but, not only does Mark nowhere else speak of the resurrection as occurring on the third day, the idiom he uses is a harder reading (cf. 8:31; 9:31, though in the latter text the later witnesses also have τῇ τρίτῃ ἡμέρᾳ). Further, τῇ τρίτῃ ἡμέρᾳ conforms to the usage that is almost universally used in Matthew and Luke and is found in the parallels to this text (Mt 20:19, Lk 18:33); thus, scribes would be doubly motivated to change the wording. The most reliable witnesses, along with several other MSS, have resisted this temptation.

<sup>35</sup> Here, the opening *Kai* (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

<sup>36</sup> In place of ‘what do you want’, here following the NRSV, the NJB has ‘what is it you want’.

<sup>37</sup> The time of Jesus’ ‘glory’ is when, as Messianic King, his triumph is assured.

ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.  
<sup>38</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε.  
δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ  
ἐγὼ βαπτίζομαι βαπτισθῆναι; <sup>39</sup> οἱ δὲ εἶπαν αὐτῷ,  
Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ  
πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
βαπτισθήσεσθε, <sup>40</sup> τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ  
εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

<sup>41</sup> Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ  
Ἰακώβου καὶ Ἰωάννου. <sup>42</sup> καὶ προσκαλεσάμενος αὐτοὺς ὁ  
Ἰησοῦς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν  
ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν  
κατεξουσιάζουσιν αὐτῶν. <sup>43</sup> οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν·  
ἀλλ' ὅς ἂν θέλη μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν  
διάκονος, <sup>44</sup> καὶ ὅς ἂν θέλη ἐν ὑμῖν εἶναι πρῶτος, ἔσται  
πάντων δοῦλος. <sup>45</sup> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν

hand and one at your left in your glory.” <sup>38</sup> But Jesus said to  
them, “You do not know what you are asking. Can you drink  
the cup that I shall drink, or be baptised with the baptism that  
I am baptised with?” <sup>39</sup> They replied, “We can.” Jesus said to  
them, “The cup that I shall drink you shall drink, and with the  
baptism that I am baptised with, you shall be baptised, <sup>40</sup> but  
to sit at my right hand or my left is not mine to grant; it is for  
those to whom it has been allotted.”

<sup>41</sup> Now, when the other ten heard this, they began to feel  
indignant with James and John, <sup>42</sup> and Jesus called them to him  
and said to them, “You know that among the Gentiles those  
they call their rulers lord it over them, and those in high  
positions make their authority felt. <sup>43</sup> Among you this is not to  
happen. No: anyone who wants to become great among you  
must be your servant, <sup>44</sup> and anyone who wants to be first  
among you must be slave to all. <sup>45</sup> For, the Son of Man himself

<sup>38</sup> To ‘drink the cup’ (cf. 14:36) and ‘to be baptised’ are symbols of the approaching Passion: Jesus is to be ‘immersed’ in suffering.

<sup>39</sup> No more naïve words have ever been spoken as those found here coming from James and John, ‘we can’; they said it with such confidence and ease, yet they had little clue as to what they were affirming. In the next sentence Jesus confirms that they will indeed suffer for his name.

<sup>40</sup> In the parallel Mt 20:23, the phrase ‘is has been allotted’ is made more precise by the addition ‘by my Father’.

<sup>41</sup> Here, the opening *Kaì* (‘and’) has been translated as ‘now’ to indicate the transition to a new topic.

<sup>42</sup> In place of ‘those in high positions’, here following NETB, the NJB & NRSV have ‘their great ones’.

<sup>43</sup> Literally translated, the 1<sup>st</sup> sentence reads, “But it is not so among you.”

<sup>44</sup> Although *δοῦλος* (‘slave’) is normally translated ‘servant’, the word does not bear the connotation of a free individual serving another; the most accurate translation is ‘bondservant’ (as ASV) but, as this is archaic, few today understand its force.

<sup>45</sup> The Greek word for ‘ransom’ (*λύτρον*) is found here and in Mt 20:28 and refers to the payment of a price in order to purchase the freedom of a slave; the idea of Jesus as the ransom is that he paid the price with his own life by standing in humanity’s place as a substitute, enduring the judgment that was deserved for sin.

διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>46</sup> Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχώ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. <sup>47</sup> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με. <sup>48</sup> καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. <sup>49</sup> καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε. <sup>50</sup> ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. <sup>51</sup> καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνι, ἵνα ἀναβλέψω. <sup>52</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

came not to be served but to serve, and to give his life as a ransom for many.”

<sup>46</sup> And they reached Jericho; and, as he left Jericho with his disciples and a great crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the road. <sup>47</sup> And, when he heard that it was Jesus the Nazarene, he began to cry out and say, “Son of David, Jesus, have mercy on me.” <sup>48</sup> And many rebuked him, to keep quiet, but he shouted all the louder, “Son of David, have pity on me.” <sup>49</sup> Jesus stopped and said, “Call him here.” So, they called the blind man over. “Courage,” they said, “get up; he is calling you.” <sup>50</sup> So, throwing away his cloak, he jumped up and went to Jesus. <sup>51</sup> Then Jesus asked him, “What do you want me to do for you?” The blind man said to him, “Rabbuni, let me see again.” <sup>52</sup> And Jesus said to him, “Go your way! Your faith has made you well.” And, immediately, he regained his sight and he followed him along the road.

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<sup>46</sup> The name ‘Bartimaeus’ (*Βαρτιμαῖος*) means ‘son of Timaeus’ in Aramaic.

<sup>47</sup> By addressing Jesus as ‘Son of David’, the beggar was publicly identifying him as King of the Jews, the Messiah – a dangerous thing politically. Also, there was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, *Ant.*, 8.2.5 [8.42-49]).

<sup>48</sup> The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.

<sup>49</sup> In the 2<sup>nd</sup> sentence, *καὶ* (‘and’) has been translated as ‘so’ to indicate the implied result of previous action(s) in the narrative.

<sup>50</sup> The ‘cloak’ was the outer garment.

<sup>51</sup> ‘Rabbuni’ (*Ραββουνι*) is an Aramaic word meaning ‘great teacher’ (or ‘master’); cf. Jn 20:16.

<sup>52</sup> An alternative translation for ‘regained’ is ‘received’.

## Κατα Μαρκον ΙΙ

<sup>1</sup> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσόλυμα εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ <sup>2</sup> καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. <sup>3</sup> καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρειᾶν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. <sup>4</sup> καὶ ἀπήλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. <sup>5</sup> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; <sup>6</sup> οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. <sup>7</sup> καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. <sup>8</sup> καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. <sup>9</sup> καὶ οἱ προάγοντες καὶ οἱ

## MARK 11

<sup>1</sup> Now, when they were approaching Jerusalem, at Bethphage and Bethany, close by the Mount of Olives, he sent two of his disciples, <sup>2</sup> and he said to them, "Go into the village ahead of you and, as you enter it, you will immediately find there a tethered colt on which no man has ever sat. Untie it and bring it here. <sup>3</sup> If anyone says to you, "Why are you doing this?" just say, "The Master needs and will send it back here immediately.'" <sup>4</sup> So, they went away and found a colt tethered near a door, outside in the street. As they were untying it, <sup>5</sup> some men who were standing there said, "What are you doing, untying that colt?" <sup>6</sup> They gave the answer Jesus had told them, and the men allowed them to take it. <sup>7</sup> Then they brought the colt to Jesus and threw their cloaks on its back, and he mounted it. <sup>8</sup> And many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. <sup>9</sup> And those who went in front and those who followed

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### MARK 11

<sup>1</sup> The location of 'Bethphage' (the WEBBE has 'Bethsphage') is unknown; most put it on the SE of the Mount of Olives and NW of Bethany.

<sup>2</sup> Jesus dramatized his offer of himself as the Messiah, putting his emphasis on humility; his action had to be understood and accepted.

<sup>3</sup> The custom called *angaria* allowed the requisitioning of animals for service to a significant figure.

<sup>4</sup> Here, the opening *καὶ* ('and') has been translated as 'so' to indicate the implied result of previous action(s) in the narrative.

<sup>5</sup> In place of 'some men who were standing there', here following the NJB, the NRSV has 'some bystanders'.

<sup>6</sup> The literal translation of 'allowed them to take it' (here following the NRSV) is 'let them go' (as NJB & NETB).

<sup>7</sup> The word translated 'cloaks' actually means 'garments' but this refers in context to their outer cloaks; the action is like 2K 9:13. See Zc 9:9.

<sup>8</sup> In place of 'leafy branches', here following the NRSV (NETB has just 'branches'), the NJB has 'greenery'.

<sup>9</sup> Part of the crowd's shout is a quotation from Ps 118:25-26. 'Hosanna' (Ἰσοαννά) is an Aramaic expression that literally means 'help, I pray' or 'save, I pray'; by Jesus' time, it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God.

ἀκολουθοῦντες ἔκραζον, Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.<sup>10</sup> Εὐλογημένη ἢ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· Ὡσαννά ἐν τοῖς ὑψίστοις.

<sup>11</sup> Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

<sup>12</sup> Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέινασεν.<sup>13</sup> καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσιν φύλλα ἦλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.<sup>14</sup> καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

<sup>15</sup> Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν,

were all shouting, “Hosanna! Blessed is the one who is coming in the name of the Lord! <sup>10</sup> Blessed is the coming kingdom of David our ancestor! Hosanna in the highest heavens!”

<sup>11</sup> Then he entered Jerusalem and went into the Temple; and, when he had looked around at everything, as it was already late, he went out to Bethany with the Twelve.

<sup>12</sup> On the next day, as they were leaving Bethany, he was hungry. <sup>13</sup> And, seeing a fig tree in leaf far off, he went to see whether he could find any fruit on it but, when he came up to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup> And he addressed the fig tree, “May no one ever eat fruit from you again.” And his disciples heard him say this.

<sup>15</sup> So, they reached Jerusalem and he went into the Temple and began driving out those who were selling and buying in the Temple; and he overturned the tables of the moneychangers and the seats of those who sold doves. <sup>16</sup> And he would he not

<sup>10</sup> The literal translation of ‘ancestor’ (following the NRSV) is ‘father’.

<sup>11</sup> Here, the opening *Kaì* (‘and’) has been translated as ‘then’ to indicate the transition from the previous narrative.

<sup>12</sup> The Synoptic Gospels present here a different order, which must be explained by the literary evolution of the tradition. On the one hand, the entry into Jerusalem and the expulsion of the merchants from the Temple, given by Mt & Lk on the same day, are spread over two days by Mk, and separated by the incident of the cursing of the fig tree. On the other hand, the withered fig tree (and also its curse in Mt) is put by Mk between the expulsion of the merchants and the discussion of Jesus’ authority.

<sup>13</sup> The leaves showed the possibility of green fruit; Jesus’ meaning, probably symbolic, is not clear.

<sup>14</sup> It appears that Mark records the cursing of the fig tree as a portent of what is going to happen to the leadership in Jerusalem, who were supposed to have borne spiritual fruit but have been found by Messiah at his coming to be barren.

<sup>15</sup> Matthew (Mt 21:12-27), Mark (here, 11:15-19), and Luke (Lk 19:45-46) record this incident of the Temple cleansing at the end of Jesus’ ministry; John (Jn 2:13-16) records a cleansing of the Temple at the beginning of Jesus’ ministry.

<sup>16</sup> The Greek word *σκεῦος* (‘merchandise’) can refer to merchandise, property, goods, a vessel, or even generally ‘things’.

<sup>16</sup> καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. <sup>17</sup> καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. <sup>18</sup> καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>19</sup> Καὶ ὅταν ὄψε ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

<sup>20</sup> Καὶ παραπορευόμενοι πρωτὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. <sup>21</sup> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. <sup>22</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Εἰ ἔχετε πίστιν θεοῦ, <sup>23</sup> ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἔν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. <sup>24</sup> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. <sup>25</sup> καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ

allow anyone to carry any merchandise through the Temple. <sup>17</sup> And he began to teach them and said, "Is it not written: My house will be called a house of prayer for all peoples? But you have turned it into a den of thieves. <sup>18</sup> And this came to the ears of the chief priests and the scribes, and they kept looking for some way of doing away with him; they were afraid of him because the people were carried away by his teaching. <sup>19</sup> And, when evening came, they went out of the city.

<sup>20</sup> And, the next morning, as they passed by, they saw the fig tree withered to the roots. <sup>21</sup> Peter remembered and said to him "Rabbi, look, the fig tree that you cursed has withered away." <sup>22</sup> Jesus answered him, "Have faith in God. <sup>23</sup> In truth I tell you, whoever says to this mountain, "Be pulled up and thrown into the sea," with no doubt in your heart, but believing that what you say will come to pass, it will be done for you. <sup>24</sup> I tell you, therefore, everything you ask for and pray for, believe that you have received it, and it will be yours. <sup>25</sup> And, whenever you stand in prayer, forgive if you have anything against anybody,

<sup>17</sup> Jesus here quotes Is 56:7 (the 1<sup>st</sup> part of his scriptural reference) and Jr 7:11 (the reference to the 'den of thieves'); of the Synoptic Gospels, only Mk includes (no doubt deliberately) the words 'for all peoples': they foretell the worldwide worship of the messianic age.

<sup>18</sup> Literally translated, 'of doing away with him' is 'to destroy him'.

<sup>19</sup> In place of 'they', some MSS have 'he' (as does the NJB); the NRSV & NETB clarify the referent of the pronoun as 'Jesus and his disciples'.

<sup>20</sup> Compare this passage with Mt 21:18-22.

<sup>21</sup> A more traditional translation of 'look' (ἴδε) is 'behold'.

<sup>22</sup> In place of 'have faith', some MSS have 'if you have faith'.

<sup>23</sup> In place of the 2PS pronouns here ('you', 'your'), here following the NRSV (and cf. vv. 24-25), the NJB & NETB have 3PM ('he', 'his').

<sup>24</sup> Some MSS have 'are receiving' in place of 'have received'.

<sup>25</sup> The phrase 'may forgive' translates the Greek subjunctive mood, formally required in a subordinate clause introduced by ἵνα.

πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν. [<sup>26</sup> Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.]

<sup>27</sup> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι <sup>28</sup> καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς; <sup>29</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. <sup>30</sup> τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. <sup>31</sup> καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ; <sup>32</sup> ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν. <sup>33</sup> καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

so that your Father, who is in heaven, may forgive your sins too. [<sup>26</sup> But, if you do not forgive, your Father in heaven will not forgive your failings either.”]

<sup>27</sup> And they came to Jerusalem again and, as Jesus was walking in the Temple, the chief priests and the scribes and the elders came to him, <sup>28</sup> and they said to him, “What authority do you have for acting like this? Or who gave you authority to act like this?” <sup>29</sup> Jesus said to them, “And I will ask you a question, just one; answer me and I will tell you my authority for acting like this. <sup>30</sup> John’s baptism: did it come from heaven or was it of human origin? Answer me that.” <sup>31</sup> And they argued this way among themselves, “If we say, ‘from heaven’, he will say, “Then why did you refuse to believe in him?” <sup>32</sup> But dare we say, ‘of human origin’?” They were afraid of the people, for everyone held that John had been a real prophet. <sup>33</sup> So, their reply to Jesus was, “We do not know.” And Jesus said to them, “Neither will I tell you by what authority I am doing these things.”

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<sup>26</sup> Most early MSS (and the *Coptic Text*) lack this verse, as do the *NJB* & *NRSV*, which include it in their footnotes. The verse is included in most later MSS but is not likely to be original; it is probably an assimilation to Mt 6:15.

<sup>27</sup> In place of ‘Jesus’, the MSS have just ‘he’; the referent has been specified in the translation for clarity.

<sup>28</sup> See also the parallel passages concerning Jesus’ authority in Mt 21:23–27, Lk 20:1–8 & Jn 2:18–22.

<sup>29</sup> In place of ‘a question, just one’, here following the *NJB*, the *NRSV* has ‘one question’.

<sup>30</sup> The plural Greek term ἀνθρώπων (‘of human’) is probably used here (and in v. 32) in a generic sense, referring to both men and women.

<sup>31</sup> In place of ‘argued’, here following the *NJB* & *NRSV*, *NETB* has ‘discussed’.

<sup>32</sup> Literally translated, this verse opens, “But if we say ‘from people’ –”

<sup>33</sup> Though Jesus gave no answer, the analogy he used to their own question makes his view clear: his authority came from heaven.

## Κατα Μαρκον 12

<sup>1</sup> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὠρύξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>2</sup> καὶ ἀπέστειλεν πρὸς τοὺς γεωροὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος. <sup>3</sup> καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. <sup>4</sup> καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. <sup>5</sup> καὶ ἄλλον ἀπέστειλεν, κάκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ ἀποκτεννοντες. <sup>6</sup> ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου. <sup>7</sup> ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. <sup>8</sup> καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. <sup>9</sup> τί [οὖν] ποιήσει ὁ κύριος τοῦ

## MARK 12

<sup>1</sup> And he went on to speak to them in parables, “A man planted a vineyard; he put a fence around it, dug out a trough for the winepress and built a watchtower; then he leased it to tenant farmers and went to another country. <sup>2</sup> When the season came, he sent a servant to the tenants to collect from them his share of the produce of the vineyard. <sup>3</sup> But they seized the man, thrashed him and sent him away empty-handed. <sup>4</sup> And again, he sent another servant to them; him they beat about the head and treated shamefully. <sup>5</sup> And he sent another and him they killed; then a number of others, and they thrashed some and killed the rest. <sup>6</sup> He had still someone left: his beloved son. He sent him to them last of all, thinking, “They will respect my son.” <sup>7</sup> But those tenants said to each other, “This is the heir. Come on, let us kill him, and the inheritance will be ours.” <sup>8</sup> So, they seized him and killed him and threw him out of the vineyard. <sup>9</sup> Now, what will the owner of the vineyard do? He

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### MARK 12

- <sup>1</sup> The ‘vineyard’ is a figure for Israel in the OT (Is 5:1-7); the nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rm 11:11-24.
- <sup>2</sup> In place of ‘from them’, the MSS have ‘from the tenants’, but this is redundant in English.
- <sup>3</sup> Here, the opening καὶ (‘and’) has been translated as ‘but’ to indicate the contrast present in this context.
- <sup>4</sup> In place of ‘treated shamefully’, here following the NJB, the NRSV has ‘insulted’ and NETB has ‘treated outrageously’.
- <sup>5</sup> The NRSV ends this verse, here following the NJB, with, “... some they beat and others they killed.”
- <sup>6</sup> The owner’s decision to send his ‘beloved son’ represents God sending Jesus.
- <sup>7</sup> The NRSV reads simply ‘come’ in place of ‘come on’, here following the NJB.
- <sup>8</sup> Throwing the heir’s body ‘out of the vineyard’ pictures Jesus’ death outside of Jerusalem.
- <sup>9</sup> The statement that the owner will ‘come and make an end of those tenants’ is a promise of judgment (see Lk 13:34-35, 19:41-44). The warning that

ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. <sup>10</sup> οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

<sup>11</sup> παρὰ κυρίου ἐγένετο αὕτη,  
καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;

<sup>12</sup> Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>13</sup> Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. <sup>14</sup> καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς

will come and make an end of the tenants and give the vineyard to others. <sup>10</sup> Have you not read the text of this scripture:

“ The stone that the builders rejected  
has become the cornerstone;

<sup>11</sup> this is the Lord’s doing,  
and we marvel at it?”

<sup>12</sup> And they wanted to arrest him, because they realised that the parable was aimed at them, but they were afraid of the crowds. So, they left him alone and went away.

<sup>13</sup> Next, they sent him some Pharisees and Herodians to trap him with what he said. <sup>14</sup> These came and said to him, “Master, we know that you are an honest man, and that you do not defer to anyone; for, human rank means nothing to you and

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the owner would ‘give the vineyard to others’ suggests that the care of the promise and the nation’s hope would be passed to others; this eventually looks to Gentile inclusion (see Ep 2:11–22).

<sup>10</sup> Alternative readings for ‘cornerstone’ are ‘capstone’ and ‘keystone’; although these meanings are lexically possible, the imagery in Ep 2:20–22 & 1Co 3:11 indicates that the term *κεφαλὴν γωνίας* refers to a cornerstone, not a capstone.

<sup>11</sup> Jesus here quotes Ps 118:22–23; the use of this and the stone imagery as a reference to Christ and his suffering and exaltation is common in the NT (see also Mt 21:42, Lk 20:17, Ac 4:11, 1P 2:6–8; cf. also Ep 2:20). The irony in the use of Ps 118:22–23 in Mk 12:10–11 is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT, it is Jesus who is rejected by Israel.

<sup>12</sup> The point of the parable in 12:1–12 is that the leaders of the nation have been rejected by God and the ‘vineyard’ (v. 9, referring to the nation and its privileged status) will be taken from them and given ‘to others’ (an allusion to the Gentiles).

<sup>13</sup> ‘Pharisees and Herodians’ made a very interesting alliance: the Herodians were as obnoxious to the Pharisees on political grounds as the Sadducees were on theological grounds; yet the two groups united in their opposition to Jesus. Collaboration in wickedness, as well as goodness, has great power. Their purpose was to trip Jesus up in his words so that he would lose the support of the people, leaving the way open for them to destroy him.

<sup>14</sup> Few comments are as deceitful as this: they believed none of it; the question of the Pharisees and Herodians was designed to trap Jesus.

πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; <sup>15</sup> ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. <sup>16</sup> οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ, Καίσαρος. <sup>17</sup> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.

<sup>18</sup> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες, <sup>19</sup> Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>20</sup> ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα. <sup>21</sup> καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ

you teach the way of God in all honesty. Is it lawful to pay taxes to Caesar or not? Should we pay or not?" <sup>15</sup> Aware of their hypocrisy, he said to them, "Why do you test me? Hand me a denarius and let me see it." <sup>16</sup> And they handed him one and he said to them, "Whose portrait is this? Whose title?" They said to him, "Caesar's." <sup>17</sup> Jesus said to them, "Pay Caesar what belongs to Caesar – and God what belongs to God." And they were amazed at him.

<sup>18</sup> Then some Sadducees – who say that there is no resurrection – came to him and they asked him a question, saying, <sup>19</sup> "Master, Moses prescribed for us that, if a man's brother dies leaving a wife but no child, the man must marry the widow and raise up children for his brother. <sup>20</sup> Now, there were seven brothers; the first married a wife and, when he died, he left no children. <sup>21</sup> And the second married the widow, and he too died, leaving no children; with the third it was the same, <sup>22</sup> and

<sup>15</sup> A 'denarius' (δηνάριον) was a silver coin stamped with the image of the emperor and worth approximately one day's wage for a labourer.

<sup>16</sup> In this passage, Jesus points to the 'image' (εἰκὼν) of Caesar on the coin; this same Greek word is used in Gn 1:26 (LXX) to state that humanity is made in the 'image' of God. Jesus is making a subtle yet powerful contrast: Caesar's image is on the denarius, so he can lay claim to money through taxation, but God's image is on humanity, so he can lay claim to each individual life.

<sup>17</sup> Jesus' answer to 'pay Caesar what belongs to Caesar, and God what belongs to God' was a both/and, not the questioners' either/or.

<sup>18</sup> The 'Sadducees' controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin; they were known as extremely strict on law and order issues (Josephus: J.W. 2.8.2, 2.8.14, Ant. 13.5.9, 13.10.6, 18.1.2, 18.1.4, 20.9.1, Life 2). They also did not believe in resurrection or in angels, an important detail in v. 25. See also Mt 3:7, 16:1–12, 22:23–34, Lk 20:27–38, Ac 4:1, 5:17 & 23:6–8.

<sup>19</sup> The Sadducees here quote the Levirate Law (Dt 25:5). The literal translation of 'the man' is 'his brother'.

<sup>20</sup> The literal translation of 'married' is 'took a wife'.

<sup>21</sup> The NRSV & NETB end this verse, here following the NJB, with, "and the third likewise."

<sup>22</sup> For the last sentence, here following the NJB & NRSV, NETB reads, "Finally, the woman died too."

καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· <sup>22</sup> καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνή ἀπέθανεν. <sup>23</sup> ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

<sup>24</sup> ἔφη αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; <sup>25</sup> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. <sup>26</sup> περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάλτου πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ καὶ [ὁ] Θεὸς Ἰσαὰκ καὶ [ὁ] Θεὸς Ἰακώβ; <sup>27</sup> οὐκ ἔστιν Θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

<sup>28</sup> Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; <sup>29</sup> ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραήλ, κύριος ὁ Θεὸς ἡμῶν κύριος εἷς ἐστίν, <sup>30</sup> καὶ ἀγαπήσεις κύριον τὸν Θεόν σου

none of the seven left her any children. Last of all, the woman herself died. <sup>23</sup> Now, at the resurrection, when they rise again, whose wife will she be, since she had been married to all seven?"

<sup>24</sup> Jesus said to them, "Aren't you wrong because you understand neither the scriptures nor the power of God. <sup>25</sup> For, when they rise from the dead, they neither marry nor are given in marriage; they are like angels in heaven. <sup>26</sup> Now, about the dead rising again, haven't you read in the Book of Moses, about the bush, how God spoke to him and said: I am the God of Abraham, the God of Isaac and the God of Jacob? <sup>27</sup> He is not God of the dead but of the living. You are quite wrong."

<sup>28</sup> Now, one of the scribes who had listened to them debating appreciated that Jesus had given a good answer and put a further question to him, "Which is the first of all the commandments?" <sup>29</sup> Jesus replied, "This is the first: Listen, Israel, the Lord our God is the one, only Lord, <sup>30</sup> and you must love the

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<sup>23</sup> The words 'when they rise again' (ὅταν ἀναστῶσιν) are missing from several important witnesses (the NRSV includes them only in a footnote). The strong external pedigree of the shorter reading gives one pause; nevertheless, the *Alexandrian* and other MSS most likely dropped the words from the text either to conform the wording to the parallel in Mt 22:28 or because the phrase was redundant. But the inclusion of these words is thoroughly compatible with Mark's usually pleonastic style; *Nestle-Aland* includes the words in brackets.

<sup>24</sup> Alternative translations for 'wrong' are 'deceived' (as NETB) and 'mistaken'.

<sup>25</sup> 'Angels' do not die, nor do they eat according to Jewish tradition (1En 15:6, 51:4, Ws 5:5, 2Ba 51:10).

<sup>26</sup> Jesus here quotes from Ex 3:6; he uses a common form of rabbinic citation here to refer to the passage in question.

<sup>27</sup> Jesus' point was that if God could identify himself as God of the three Patriarchs, then they must still be alive when God spoke to Moses.

<sup>28</sup> Here, the opening *Kai* ('and') has been translated as 'now' to indicate the transition to a new topic.

<sup>29</sup> The literal translation of 'you must love' is 'you will love'; the future indicative is used here with imperative force.

<sup>30</sup> Jesus here quotes Dt 6:4-5; his words, both preface to and part of, the first commandment, define the wholeness of the love that God requires.

ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. <sup>31</sup> δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. <sup>32</sup> καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἔστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. <sup>33</sup> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. <sup>34</sup> καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>35</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἔστιν; <sup>36</sup> αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ,

Εἶπεν κύριος τῷ κυρίῳ μου,  
Κάθου ἐκ δεξιῶν μου  
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω  
τῶν ποδῶν σου.

<sup>37</sup> αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἔστιν υἱός; καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. <sup>31</sup> The second is this: You must love your neighbour as yourself. There is no other commandment greater than these." <sup>32</sup> And the scribe said to him, "You are right, Master; what you have said is true, that he is one and, besides him, there is no other. <sup>33</sup> And, to love him with all your heart, and with all your understanding and with all your strength, and to love your neighbour as yourself: this is far more important than any burnt offering or sacrifice." <sup>34</sup> Then Jesus, seeing how wisely he had spoken, said, "You are not far from the Kingdom of God." And, after that, no one dared to question him any further.

<sup>35</sup> While teaching in the Temple, Jesus said, "How can the scribes maintain that the Christ is the son of David? <sup>36</sup> David himself, moved by the Holy Spirit, said:

The Lord declared to my Lord:  
take your seat at my right hand  
until I have made your enemies  
your footstool.

<sup>37</sup> "David himself calls him Lord; in what way then can he be his son?" And the great crowd listened to him with delight.

<sup>31</sup> Jesus here quotes Lv 19:18.

<sup>32</sup> The scribe here quotes (loosely) from Dt 4:35.

<sup>33</sup> The scribe here reiterates Jesus' quotation from Dt 6:5 & Lv 19:18 (see #30 & #31).

<sup>34</sup> Here, the opening καὶ ('and') has here been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>35</sup> With this statement, Jesus was affirming that, as the Messiah, he is both God and man.

<sup>36</sup> Jesus here quotes Ps 110:1.

<sup>37</sup> In place of 'listened', here following the NJB, the NRSV & NETB has 'was listening'.

<sup>38</sup> Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς <sup>39</sup> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· <sup>40</sup> οἱ κατεσθιόντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσότερον κρῖμα.

<sup>41</sup> Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· <sup>42</sup> καὶ ἔλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης. <sup>43</sup> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· <sup>44</sup> πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

<sup>38</sup> And, in his teaching he said, “Beware of the scribes who like to walk in long robes, elaborate greetings in the markets, <sup>39</sup> and to take the best seats in the synagogues and the places of honour at banquets; <sup>40</sup> those who devour the property of widows and, for the sake of appearance, offer long prayers. The more severe will be the sentence they receive.”

<sup>41</sup> Then he sat down opposite the treasury and watched the people putting money into the treasury, and many rich people were throwing in large amounts. <sup>42</sup> And a poor widow came and put in two small copper coins, the equivalent of a penny. <sup>43</sup> Then he called his disciples and said to them, “In truth I tell you, this poor widow has put more in than all who have contributed to the treasury; <sup>44</sup> for, all of them have contributed out of their abundance; but she, out of her poverty, has put in everything she possessed, all she had to live on.”

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<sup>38</sup> There is later Jewish material in the Talmud that spells out such respectful greetings in detail.

<sup>39</sup> The ‘best seats’ were at the front, facing the congregation (Jm 2:2–3); the ‘places of honour’ were couches at the host’s table (Lk 11:43, 14:7–11).

<sup>40</sup> The literal translation of ‘property’ (οἰκίας) is ‘houses’ or ‘households’; however, the term can have the force of ‘property’ or ‘possessions’ as well.

<sup>41</sup> Evidently, the treasure chamber (γαζοφυλάκιον) inside the Temple enclosure had an alms box outside.

<sup>42</sup> These ‘two small copper coins’ were *lepta* (λεπτὰ), the smallest and least valuable coins in circulation in Palestine, worth one-half of a *quadrans* or 1/128 of a denarius, or about six minutes of an average daily wage; this was next to nothing in value.

<sup>43</sup> With God, giving is weighed in terms of value: the widow was praised because she gave sincerely and at some considerable cost to herself.

<sup>44</sup> The contrast between this passage, 12:41–44, and what has come before in 11:27–12:40 is remarkable; the woman is set in stark contrast to the religious leaders: she was a poor widow, they were rich; she was uneducated in the law, they were well educated in the law; she was a woman, they were men. However, whereas they evidenced no faith and actually stole money from God and men (cf. 11:17), she evidenced great faith and gave out of her extreme poverty everything she had.

## Κατα Μαρκον 13

<sup>1</sup> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς [ἐκ] τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. <sup>2</sup> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.

<sup>3</sup> Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, <sup>4</sup> Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.

<sup>5</sup> ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. <sup>6</sup> πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. <sup>7</sup> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος. <sup>8</sup> ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

## MARK 13

<sup>1</sup> As he was leaving the Temple, one of his disciples said to him, "Master, look at the size of these stones! Look at the size of those buildings!" <sup>2</sup> And Jesus said to him, "You see these great buildings? Not a single stone will be left on another; everything will be pulled down."

<sup>3</sup> And, as he sat on the Mount of Olives, opposite the Temple, Peter, James, John, and Andrew questioned him privately. <sup>4</sup> "Tell us when these things will happen, and what sign will there be that these things are about to take place?"

<sup>5</sup> Then Jesus began to tell them, "Take care that no one leads you astray. <sup>6</sup> Many will come in my name, saying, "I am he," and will deceive many. <sup>7</sup> When you hear of wars and rumours of wars, don't be alarmed; for, these must happen but it is not the end. <sup>8</sup> For, nation will fight against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. This is the start of the birth-pangs.

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### MARK 13

<sup>1</sup> The 'Temple', begun by Herod the Great and as yet unfinished, was admired around the world; most of its 'stones' were over 11x5½x3½ m.

<sup>2</sup> With the statement '*not a single stone will be left on another*', Jesus predicted the destruction of the Temple, something that occurred in 70 CE.

<sup>3</sup> In place of '*when they were by themselves*', here following the NJB, the NRSV & NETB have '*privately*'.

<sup>4</sup> Both references to '*these things*' are plural, so more than the Temple's destruction is in view; the question may presuppose that such a catastrophe signals the end.

<sup>5</sup> In place of '*leads you astray*', here following the NRSV, the NJB has '*deceives you*' and NETB has '*misleads you*'.

<sup>6</sup> The literal translation of '*I am he*' is '*I am*'; some present the text in block capitals, indicating use of the Divine Name.

<sup>7</sup> The NRSV & NETB ends this verse, here following the MSS & NJB, with, "*the end is still to come.*"

<sup>8</sup> Compare the prophecies here with those of Is 5:13-14, 13:6-16, Hg 2:6-7 & Zc 14:4.

<sup>9</sup> βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.  
<sup>10</sup> καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.

<sup>11</sup> καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. <sup>12</sup> καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· <sup>13</sup> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

<sup>14</sup> Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, <sup>15</sup> ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ

<sup>9</sup> “As for you, be on your guard: you will be handed over to sanhedrins; and you will be beaten in synagogues; and you will be brought before governors and kings for my sake, as evidence to them, <sup>10</sup> since the gospel must first be proclaimed to all nations.

<sup>11</sup> “And, when you are taken to be handed over, do not worry beforehand about what to say; no, say whatever is given to you when the time comes, because it is not you who will be speaking: it is the Holy Spirit. <sup>12</sup> Brother will betray brother to death, and a father his child; children will come forward against their parents and have them put to death. <sup>13</sup> You will be universally hated on account of my name; but anyone who stands firm until the end will be saved.

<sup>14</sup> “When you see the abomination of desolation set up where it ought not to be (let the reader understand), then those in Judaea must escape to the mountains; <sup>15</sup> if a man is on the

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<sup>9</sup> ‘Sanhedrins’ in this context refers to local judicial bodies attached to the Jewish synagogue; this group would be responsible for meting out justice and discipline within the Jewish community.

<sup>10</sup> In place of ‘gospel’, here following the NJB, the NRSV has ‘good news’.

<sup>11</sup> The literal translation of ‘when the time comes’ is ‘in that hour’.

<sup>12</sup> Alternative translations for ‘come forward against’ (as NJB) are ‘rise against’ (as NRSV & NETB) and ‘rebel against’.

<sup>13</sup> Jesus was not claiming here that salvation is by works, because he had already taught that it is by grace (cf. 10:15); he was simply arguing that genuine faith evidences itself in persistence through even the worst of trials.

<sup>14</sup> The reference to ‘the abomination of desolation’ is an allusion to Dn 9:27: though some have seen the fulfilment of Daniel’s prophecy in the actions of Antiochus IV in 167 BCE, the words of Jesus seem to indicate that Antiochus was not the final fulfilment, but that there was (from Jesus’ perspective) still another fulfilment yet to come; some argue that this was realised in 70 CE, while others claim that it refers specifically to Antichrist and will not be fully realised until the period of the great tribulation at the end of the age (cf. Mk 13:19, 24, Mt 24:21, Rv 3:10).

<sup>15</sup> Most roofs in the NT period were flat and made of pounded dirt, sometimes mixed with lime or stones, supported by wooden beams.

καταβάτω μηδὲ εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ,<sup>16</sup> καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.<sup>17</sup> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.<sup>18</sup> προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·<sup>19</sup> ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλιψίς οἷα οὐ γέγονεν τοιαύτη ἀπ’ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.<sup>20</sup> καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.

<sup>21</sup> καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε·<sup>22</sup> ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.<sup>23</sup> ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.

<sup>24</sup> Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλιψὶν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος

housetop, he must not come down or go inside to collect anything from his house;<sup>16</sup> if a man is in the fields, he must not turn back to fetch his cloak.<sup>17</sup> Alas for those with child, or for those with babies at the breast, when those days come!<sup>18</sup> Pray that this may not be in winter.<sup>19</sup> For, in those days, there will be great distress, unparalleled since the beginning of the creation that God created, and such as will never be again.<sup>20</sup> And, if the Lord had not shortened those days, no human being would have survived; but he did shorten those days, for the sake of the elect whom he chose.

<sup>21</sup> “And if anyone says to you then, “Look, here is the Christ,” or, “Look, he is there,” do not believe it;<sup>22</sup> for false Christs and false prophets will arise and produce signs and portents to lead astray the elect, if that were possible.<sup>23</sup> You, therefore, must be on your guard. I have given you full warning.

<sup>24</sup> “However, in those days, after that time of great suffering, the sun will be darkened, and the moon will not give its light,

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<sup>16</sup> The nature of the coming judgment will be so quick and devastating that one will not have time to collect anything.

<sup>17</sup> The NRSV & NETB have ‘pregnant’ in place of ‘with child’, here following the MSS & NJB.

<sup>18</sup> In winter, the weather was far more severe for those escaping to the mountains (v. 14).

<sup>19</sup> In place of ‘great distress’, here following the NJB, the NRSV & NETB have ‘suffering’; a more traditional translation is ‘tribulation’.

<sup>20</sup> The NJB has ‘that time’ in place of ‘those days’ (twice in this verse), here following the NRSV.

<sup>21</sup> The NRSV has ‘Messiah’ in place of ‘Christ’, here following the MSS (Χριστός) & NJB.

<sup>22</sup> Both ‘Christ’ (Greek and following the NJB) and ‘Messiah’ (Hebrew & Aramaic, as in the NRSV) mean ‘the anointed one’.

<sup>23</sup> For this verse, here following the NJB, the NRSV reads, “But be alert; I have already told you everything.”

<sup>24</sup> In the traditional language of the prophets, cosmic wonders are here used to describe powerful interventions of God in history and, in this case, the messianic crisis, followed by the final triumph of the chosen people and the Son of Man at their head.

αὐτῆς, <sup>25</sup> καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. <sup>26</sup> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. <sup>27</sup> καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. <sup>28</sup> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσχετε ὅτι ἐγγὺς τὸ θέρους ἐστίν. <sup>29</sup> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσχετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. <sup>30</sup> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. <sup>31</sup> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. <sup>32</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. <sup>33</sup> βλέπετε ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. <sup>34</sup> ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούς

<sup>25</sup> and the stars will come falling out of the sky, and the powers that are in the heavens will be shaken. <sup>26</sup> And then everyone will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup> And then he will send out the angels to gather together his elect from the four winds, from the ends of the world to the ends of the sky.

<sup>28</sup> “Learn this parable from the fig tree: as soon as its branches become tender and it puts forth its leaves, you know that summer is near. <sup>29</sup> So also with you: when you see these things taking place, then know that he is near, right at the gates. <sup>30</sup> In truth I tell you, before this generation has passed away, all these things will have taken place. <sup>31</sup> Heaven and earth will pass away, but my words will never pass away.

<sup>32</sup> “But, as for that day or hour, nobody knows it, neither the angels in heaven, nor the Son; no one but the Father.

<sup>33</sup> “Be on your guard, stay awake, for you do not know when the time will come. <sup>34</sup> It is like a man travelling abroad: when

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<sup>25</sup> Jesus here alludes to Is 13:10, 34:4 (LXX) & Jl 2:10.

<sup>26</sup> Jesus here alludes to Dn 7:13: he will return with full judging authority.

<sup>27</sup> The Greek word οὐρανοῦ may be translated ‘sky’ or ‘heaven’, depending on the context.

<sup>28</sup> In place of ‘parable’, here following the NJB & NETB, the NRSV has ‘lesson’.

<sup>29</sup> The verb γινώσχετε (‘know’) can be parsed as either indicative or imperative; in this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and the emphasis is on preparation for this event.

<sup>30</sup> The word translated ‘generation’ (γενεὰ) can also mean ‘race’ or ‘people’.

<sup>31</sup> The ‘words’ that Jesus predicts here ‘will never pass away’ are more lasting than creation itself! For this kind of image, see Is 40:8, 55:10–11.

<sup>32</sup> The phrase ‘nor the Son’ has caused a great deal of debate because it appears to conflict with the concept of Jesus’ deity.

<sup>33</sup> Most MSS have καὶ προσεύχεσθε (‘and pray’) after ἀγρυπνεῖτε (‘stay awake’); this may be a motivated reading, influenced by 14:38 or Lk 21:36 (though ‘ask’ is used there). Although evidence for the shorter reading is slender, it better accounts for the longer reading than *vice versa*.

<sup>34</sup> In place of ‘giving each his work’, some versions read ‘each with his work’.

τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ,  
καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. <sup>35</sup> γρηγορεῖτε οὖν,  
οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ  
μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, <sup>36</sup> μὴ ἐλθὼν  
ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας. <sup>37</sup> ὁ δὲ ὑμῖν λέγω, πᾶσιν  
λέγω, γρηγορεῖτε.

he leaves home and puts his servants in charge, giving each his  
work and tells the doorkeeper to stay awake. <sup>35</sup> So, stay awake,  
because you do not know when the master of the house is  
coming: evening, midnight, cockcrow or dawn; <sup>36</sup> if he comes  
unexpectedly, he must not find you asleep. <sup>37</sup> And what I am  
saying to you I say to all: Stay awake!"

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<sup>35</sup> The night was divided into these four watches, each of which lasted three hours.

<sup>36</sup> For this verse, here following the NJB, the NRSV reads, "or else he may find you asleep when he comes suddenly."

<sup>37</sup> Throughout this section, NETB has 'alert' in place of 'awake', here following the NJB & NRSV.

## Κατα Μαρκον 14

<sup>1</sup> Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλω κρατήσαντες ἀποκτείνωσιν. <sup>2</sup> ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

<sup>3</sup> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. <sup>4</sup> ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; <sup>5</sup> ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶθῆναι ἐπάνω θηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. <sup>6</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. <sup>7</sup> πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν

## MARK 14

<sup>1</sup> Two days before the Passover and the feast of Unleavened Bread, the chief priests and the scribes were looking for a way to arrest him by stealth and kill him; <sup>2</sup> for they said, “Not during the festival, or there will be a riot among the people.”

<sup>3</sup> He was at Bethany in the house of Simon the leper; he was at the table when a woman came in with an alabaster jar of very costly ointment and pure nard. She broke the jar and poured the ointment on his head. <sup>4</sup> Some who were there said to one another indignantly, “Why this waste of expensive ointment? <sup>5</sup> Ointment like this could have been sold for over three hundred denarii and given to the poor;” and they were angry with her. <sup>6</sup> But Jesus said, “Leave her alone. Why are you upsetting her? What she has done for me is a good work. <sup>7</sup> You have the poor with you always, and you can be kind to them

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### MARK 14

<sup>1</sup> The ‘feast of Unleavened bread’ was part of the commemoration of the escape from Egypt under Moses (Ex 12:1–20).

<sup>2</sup> The verb ‘were looking’ is imperfect; it suggests, in this context, that they were always considering the opportunities.

<sup>3</sup> With Jn 12:3, Mk indicates the quality of the perfume, nard, the extract of an Indian aromatic plant. He alone notes that the woman breaks the jar in order to pour it more abundantly and quickly – a gesture of touching prodigality.

<sup>4</sup> The word ‘expensive’ is not in the Greek text but has been included to suggest a connection to the lengthy phrase ‘costly ointment and pure nard’ occurring earlier in v. 3; the author of Mark shortened this long phrase to just one word in Greek when repeated here, and the phrase ‘expensive ointment’ used in the translation (following NETB) is intended as an abbreviated paraphrase.

<sup>5</sup> The denarius was the usual day’s wages for a labourer, so the value exceeded what a labourer could earn in a year.

<sup>6</sup> The phrase ‘a good work’ may possibly be meant in a Jewish technical sense – the works of compassion being ranked as superior to the duty of almsgiving; but it may also be meant in the general sense of being ‘a beautiful thing’.

<sup>7</sup> In the Greek text of the final clause, ‘me’ (ἐμὲ) is in emphatic position (the first word in the clause); to convey some impression of the emphasis, an exclamation point is used in the translation.

θέλητε δύνασθε αὐτοῖς εἶ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.  
<sup>8</sup> ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. <sup>9</sup> ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

<sup>10</sup> Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἷς τῶν δώδεκα ἀπήλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ. <sup>11</sup> οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

<sup>12</sup> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυσον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; <sup>13</sup> καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, <sup>14</sup> καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστίν

whenever you wish, but you will not always have me! <sup>8</sup> She has done what she could: she has anointed my body beforehand for its burial. <sup>9</sup> In truth I tell you, wherever throughout all the world the gospel is proclaimed, what she has done will be told as well, in remembrance of her."

<sup>10</sup> Judas Iscariot, one of the Twelve, went to the chief priests with an offer to hand Jesus over. <sup>11</sup> They were delighted to hear it and promised to give him money; and he began to look for a way of betraying him conveniently.

<sup>12</sup> Now, on the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover?"

<sup>13</sup> So, he sent two of his disciples, saying to them, "Go into the city and you will meet a man carrying a pitcher of water. Follow him, <sup>14</sup> and, wherever he enters, say to house owner, "The Master says: where is the room for me where I may eat

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<sup>8</sup> The woman has shown personal regard for Jesus within her ability and opportunity (Jn 19:40).

<sup>9</sup> An alternative translation of 'in truth I tell you' (translating ἀμὴν δὲ λέγω, here following the NJB) is 'truly I say to you' (as NETB).

<sup>10</sup> The phrase 'one of the Twelve' does not so much identify Judas as intensify the horror of the betrayal; Judas makes possible a change in the priests' plans (vv. 1-2).

<sup>11</sup> The leaders 'were delighted' when Judas contacted them about betraying Jesus, because it gave them the opportunity they had been looking for, and they could later claim that Jesus had been betrayed by one of his own disciples.

<sup>12</sup> Here, the opening *Καὶ* ('and') has been translated as 'now' to indicate the transition to a new topic. According to Mt, Jesus sent a message to the man to whose house he invited himself; according to Mk, a sign will lead the two appointed disciples to a room that will find all prepared. Although sign and preparation could have been pre-arranged, their literary presentation, inspired by 1S 10:2-5, lends a halo of supernatural foreknowledge to the scene. It will further be noted that the structure of the incident closely resembles the messianic entry (Mk 11:1-6).

<sup>13</sup> According to Lk 22:8 the 'two' were Peter and John.

<sup>14</sup> In place of 'the room for me', here following the NJB, the NRSV has 'my guest room'.

τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; <sup>15</sup> καὶ αὐτὸς ὑμῖν δεῖξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. <sup>16</sup> καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα.

<sup>17</sup> Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. <sup>18</sup> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. <sup>19</sup> ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ; <sup>20</sup> ὁ δὲ εἶπεν αὐτοῖς, Εἷς [ἐκ] τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον. <sup>21</sup> ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

<sup>22</sup> Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστίν τὸ σῶμά μου. <sup>23</sup> καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. <sup>24</sup> καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν

the Passover with my disciples?" <sup>15</sup> And he will show you a large upper room furnished and ready. Make the preparations for us there." <sup>16</sup> So, the disciples set out and went into the city and they found everything just as he had told them; and they prepared the Passover meal.

<sup>17</sup> And, when it was evening, he arrived with the Twelve. <sup>18</sup> And, when they had taken their places and were eating, Jesus said, "In truth I tell you, one of you is about to betray me, one of you eating with me." <sup>19</sup> They were distressed and said to him, one after another, "Not me, surely?" <sup>20</sup> He said to them, "It is one of the Twelve, one who is dipping into the same dish with me. <sup>21</sup> Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! It would be better for that man if he had never been born."

<sup>22</sup> And, while they were eating, he took a loaf of bread and, when he had said the blessing, he broke it and gave it to them. "Take it," he said, "this is my body." <sup>23</sup> Then he took a cup and, when he had given thanks, he handed it to them, and all of

<sup>15</sup> The NJB has 'with couches' in place of 'and ready', here following the WEBBE.

<sup>16</sup> The author's note that the disciples found things 'just as he had told them' shows that Jesus' word could be trusted.

<sup>17</sup> The NJB & NRSV omit the opening conjunction (*Καὶ* - 'and'); NETB translates it as 'then', to indicate the sequence of events within the narrative.

<sup>18</sup> Meals were not eaten while sitting but while reclining on one's side on the floor with the head closest to the table and the feet farthest away.

<sup>19</sup> The disciples' question was so worded as to imply that the answer would be negative.

<sup>20</sup> The NRSV adds 'bread' after 'dipping'; here, we follow the MSS & NJB. Some MSS lack 'same' before 'dish'.

<sup>21</sup> The NJB lacks the opening 'it would be', here following the NRSV.

<sup>22</sup> The NJB and NETB lack 'a loaf of', here following the NRSV.

<sup>23</sup> See 1Co 10:16.

τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν·  
<sup>25</sup> 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>26</sup> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>27</sup> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται· <sup>28</sup> ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>29</sup> ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

<sup>30</sup> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. <sup>31</sup> ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

<sup>32</sup> Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξ-

them drank from it, <sup>24</sup> and he said to them, “This is my blood, the blood of the Covenant, which is poured out for many. <sup>25</sup> In truth I tell you, I shall never again drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.”

<sup>26</sup> And, after the psalms had been sung, they left for the Mount of Olives. <sup>27</sup> And Jesus said to them, “You will all become deserters, for the scripture says: I shall strike the shepherd and the sheep will be scattered; <sup>28</sup> however, after my resurrection, I shall go before you into Galilee.” <sup>29</sup> Peter said, “Even if all become deserters, I will not.” <sup>30</sup> And Jesus said to him, “In truth I tell you, this day, this very night, before the cock crows twice, you will have disowned me three times.” <sup>31</sup> But he repeated still more earnestly, “Even though I have to die with you, I will never disown you.” And all of them said the same thing.

<sup>32</sup> Then they came to a plot of land called Gethsemane, and he said to his disciples, “Stay here while I pray.” <sup>33</sup> Then he took

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<sup>24</sup> Most MSS have *καινηῆς* (*‘new’*) before *διαθήκης* (*‘covenant’*), a reading that is almost surely influenced by the parallel passage in Lk 22:20, and this reading looks to be a later addition; the most reliable MSS lack *καινηῆς*, and this reading is strongly preferred.

<sup>25</sup> The literal translation of *‘fruit’* is *‘produce’*.

<sup>26</sup> The *Hallel* (Ps 113–118) was sung during the meal: 113–114 before the 2<sup>nd</sup> cup and 115–118 at the end of the meal, after the 4<sup>th</sup>, or *Hallel* cup.

<sup>27</sup> Jesus here quotes Zc 13:7.

<sup>28</sup> In place of *‘my resurrection’*, here following the NJB, the NRSV & NETB have *‘I am raised up’*.

<sup>29</sup> The NJB & NETB have *‘fall away’* in place of *‘become deserters’*, here following the NRSV (as also in v. 27).

<sup>30</sup> *‘In truth’* (following the NJB – the NRSV has *‘truly’*) translates *Ἀμὴν*.

<sup>31</sup> NETB opens this verse with *‘but Peter’* for clarity; here, we follow the MSS, NJB & NRSV.

<sup>32</sup> Here, the opening *Καὶ* (*‘and’*) has been translated as *‘then’* to indicate the implied sequence of events within the narrative.

<sup>33</sup> Some MSS repeat *τὸν* before *Ἰάκωβον* and *Ἰωάννην*; Nestle-Aland has the word in brackets.

ωμαι. <sup>33</sup> καὶ παραλαμβάνει τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, <sup>34</sup> καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. <sup>35</sup> καὶ προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατὸν ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, <sup>36</sup> καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. <sup>37</sup> καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; <sup>38</sup> γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. <sup>39</sup> καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν. <sup>40</sup> καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ἤδειςαν τί ἀποκριθῶσιν αὐτῷ. <sup>41</sup> καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει ἡλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. <sup>42</sup> ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

Peter and James and John with him, and he began to feel distressed and agitated. <sup>34</sup> And he said to them, "My soul is deeply grieved, even to the point of death. Wait here and stay awake." <sup>35</sup> And, going on a little further, he threw himself on the ground and prayed that, if it were possible, this hour might pass from him. <sup>36</sup> "Abba, Father," he said, "for you all things are possible. Take this cup away from me. But let it be as you, not I, would have it." <sup>37</sup> Then he came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Did you not have the strength to stay awake one for hour? <sup>38</sup> Stay awake and pray that you may not come into the time of trial. The spirit is willing enough, but human nature is weak." <sup>39</sup> And again, he went away and prayed, saying the same words. <sup>40</sup> And once more he came back and found them sleeping, for they could not keep their eyes open; and they did not know what to say to him. <sup>41</sup> And he came back a third time and said to them, "Are you still sleeping and taking your rest? Enough! It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. <sup>42</sup> Get up! Let us be going! See: my betrayer is not far away."

<sup>34</sup> The NJB has 'sorrowful' in place of 'deeply grieved' and lacks 'even'; here, we follow the NRSV.

<sup>35</sup> The NJB has 'pass him by' in place of 'pass from him', here following the NRSV.

<sup>36</sup> 'Abba' (Ἀββα) is an Aramaic word meaning 'father', used in a familiar, respectful, or loving way.

<sup>37</sup> Here, the opening καὶ ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>38</sup> Another rendering of 'time of trial' is 'temptation'.

<sup>39</sup> NETB ends this verse, here following the NJB & NRSV, with, "and prayed the same thing."

<sup>40</sup> The literal translation of 'could not keep their eyes open' is 'their eyes were weighed down'.

<sup>41</sup> In place of Jesus' opening question, the NJB has 'You can sleep now and have your rest;' the Greek can be either a question or a sarcastic command.

<sup>42</sup> The NRSV, following a number of MSS, lacks 'it is all over', here following the NJB.

<sup>43</sup> Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. <sup>44</sup> δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσημον αὐτοῖς λέγων, Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. <sup>45</sup> καὶ ἔλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν. <sup>46</sup> οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. <sup>47</sup> εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτόριον. <sup>48</sup> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; <sup>49</sup> καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκράτησατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. <sup>50</sup> καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. <sup>51</sup> Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν. <sup>52</sup> ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

<sup>43</sup> And immediately, while he was still speaking, Judas, one of the Twelve, approached and with him there were a number of men armed with clubs and swords, sent by the chief priests and the scribes and the elders. <sup>44</sup> Now, the traitor had arranged a signal with them saying, "The one I will kiss, he is the man. Arrest him, and see he is well guarded when you lead him away." <sup>45</sup> So, when the traitor came, he went up to Jesus at once and said, "Rabbi," and kissed him. <sup>46</sup> The others laid hands on him and arrested him. <sup>47</sup> Then one of those who stood nearby drew his sword and struck out at the High Priest's servant and cut off his ear.

<sup>48</sup> Then Jesus spoke to them. "Am I a bandit," he said, "that you had to set out to capture me with swords and clubs? <sup>49</sup> I was among you teaching in the Temple day after day but you never laid a hand on me. But this is to fulfil the scriptures."

<sup>50</sup> Then all of them deserted him and ran away.

<sup>51</sup> And a certain young man was following with nothing on but a linen cloth. They caught hold of him, <sup>52</sup> but he left the cloth in their hands and ran away naked.

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<sup>43</sup> The word translated as 'approached' is different from that translated 'arrived' in v. 45 & Mt 26:47, although the meanings probably overlap.

<sup>44</sup> This remark is parenthetical within the narrative and NETB places the entire verse in parentheses.

<sup>45</sup> Judas' act of betrayal when he 'kissed' Jesus is especially sinister, as it was common for a disciple to kiss his master when greeting him.

<sup>46</sup> In place of 'laid hands on him', here following the MSS & NRSV, the NJB has 'seized him'.

<sup>47</sup> The NRSV & NETB have 'slave' in place of 'servant', here following the NJB.

<sup>48</sup> The word here translated 'bandit' (ληστὴν) can refer to one who stirs up rebellion; however, this usage generally postdates Jesus' time.

<sup>49</sup> The literal translation of 'but you never' is 'and you never'; the Greek word (καὶ) is elastic enough to be used contrastively on occasion, as here.

<sup>50</sup> Here, the opening καὶ ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>51</sup> The young man's identity is not disclosed; if the house was that of Mary, the mother of John Mark, it is possible that he was the Evangelist.

<sup>52</sup> Why he was wearing only an outer garment and not the customary tunic as well is not mentioned (cf. #51).

<sup>53</sup> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. <sup>54</sup> 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>55</sup> οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐκ ἠύρισκον. <sup>56</sup> πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. <sup>57</sup> καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες <sup>58</sup> ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. <sup>59</sup> καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. <sup>60</sup> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὐτοί σου καταμαρτυροῦσιν; <sup>61</sup> ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν καὶ

<sup>53</sup> Then they led Jesus away to the High Priest; and all the chief priests and the elders and the scribes were assembled there with him. <sup>54</sup> And Peter had followed him at a distance, until he had come into the courtyard of the High Priest, and he was sitting with the attendants warming himself in the light of the fire.

<sup>55</sup> Now, the chief priests and the whole council were looking for evidence against Jesus in order to put him to death but they could not find any. <sup>56</sup> Several, indeed, brought false witnesses against him, but their testimonies did not agree. <sup>57</sup> Some stood up and submitted this false testimony against him: they said, <sup>58</sup> "We heard him say, "I am going to destroy this Temple made by hands and in three days build another, not made by hands."" <sup>59</sup> Yet, even on this point, their evidence was conflicting. <sup>60</sup> The High Priest then rose before the whole assembly and put this question to Jesus, "Have you no answer to that? What is this evidence these men are bringing against you?" <sup>61</sup> But he was silent and made no answer at all. The High

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<sup>53</sup> Here, the opening *Καὶ* ('and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

<sup>54</sup> The 'attendants' would have been the guards of the chief priests who had accompanied Judas to arrest Jesus.

<sup>55</sup> The NJB has 'executed' in place of 'put to death', here following the NRSV.

<sup>56</sup> The NJB ends this verse with 'their evidence conflicted'; here, we follow the NRSV.

<sup>57</sup> Literally translated, this verse reads, "Some standing up gave false testimony against him, saying."

<sup>58</sup> Before 'hands' (twice in this verse), the NJB adds 'human'; here, we follow the MSS & NRSV. The accusation here is that Jesus practices wizardry, which according to Lv 20:20 was a capital crime (see Jn 2:19-21).

<sup>59</sup> In place of 'evidence was conflicting', here following the NJB, the NRSV has 'testimony did not agree'.

<sup>60</sup> Here, and in Mt 26:62, some translate, "Do you make no reply to the charges these men are bringing against you?"

<sup>61</sup> 'The Blessed One' (and also 'the Power' in v. 62) is a substitute for the name Yahweh, which the Jews would not pronounce.

λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; <sup>62</sup> ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. <sup>63</sup> ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; <sup>64</sup> ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. <sup>65</sup> καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.

<sup>66</sup> Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, <sup>67</sup> καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. <sup>68</sup> ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησεν. <sup>69</sup> καὶ ἡ παιδίσκη

Priest put a second question to him, saying, “Are you the Christ, the son of the Blessed One?” <sup>62</sup> “I am,” Jesus said, “and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.” <sup>63</sup> Then the High Priest tore his robes and said, “What need of witnesses have we now? <sup>64</sup> You heard the blasphemy. What is your finding?” Their verdict was unanimous: he deserved to die. <sup>65</sup> Then some of them started spitting at him and blindfolding him, and hitting him, saying to him, “Play the prophet!” And the attendants also took him over and struck him.

<sup>66</sup> Now, while Peter was down below in the courtyard, one of the servant-girls of the High Priest came up. <sup>67</sup> She saw Peter warming himself there, looked closely at him and said, “You too were with Jesus, the man from Nazareth.” <sup>68</sup> But he denied it: “I do not know, I do not understand what you are talking about,” he said. And he went out into the forecourt, and the

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<sup>62</sup> Jesus here quotes freely from Dn 7:13 and alludes to the thought of Ps 110:1. The expression ‘*the right hand of the Power*’ is a circumlocution for referring to God; such use of indirect references to God was a common scruple in 1<sup>st</sup> Century Judaism out of reverence for the Divine Name.

<sup>63</sup> The High Priest ‘*tore his clothes*’ as an expression of grief (Ac 14:14, Jl 2:12–13).

<sup>64</sup> The literal translation of ‘*what is your finding*’ (as NJB) is ‘*what do you think*’; the NRSV has ‘*what is your decision*’ and NETB has ‘*what is your verdict*’. According to Lk 23:51, Joseph of Arimathaea (a member of the Sanhedrin) did not assent to Jesus’ execution.

<sup>65</sup> In place of ‘*spitting at him and blindfolding him*’, here following the majority of MSS (and cf. Lk 22:64) and the NRSV & NETB, the NJB has ‘*spitting at his face*’ (following *Vetus Latina*, *Caesarean MSS* & *Peshitta*). Some less reliable MSS add ‘*who hit you then*’ (cf. Mt 26:68 & Lk 22:64). If Mk mentions neither blindfold nor question, the scene loses its character of a guessing-game and shows only the outrages to the prophet foretold by Is 50:6.

<sup>66</sup> Here, the opening *Kai* (‘*and*’) has been translated as ‘*now*’ to indicate transition to a new topic.

<sup>67</sup> In place of ‘*the man from Nazareth*’, here following the NJB & NRSV, NETB has ‘*the Nazarene*’.

<sup>68</sup> An alternative for ‘*forecourt*’ is ‘*gateway*’. Some MSS lack ‘*and the cock crowed*’ (*καὶ ἀλέκτωρ ἐφώνησεν*); Nestle-Aland has the words in brackets.

ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. <sup>70</sup> ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ. <sup>71</sup> ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. <sup>72</sup> καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

cock crowed. <sup>69</sup> When the servant-girl saw him, she again started telling the bystanders, "This man is one of them." <sup>70</sup> But again, he denied it. A little later, the bystanders themselves said to Peter, "You are certainly one of them! Why, you are a Galilean." <sup>71</sup> But he started cursing and swore with an oath, "I do not know the man you speak of." <sup>72</sup> And at once the cock crowed a second time, and Peter recalled what Jesus had said to him: "Before to cock crows twice, you will have disowned me three times." And he broke down and wept.

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<sup>69</sup> The NJB opens this verse, here following NETB, with, "The servant-girl saw him and again started telling;" and the NRSV reads, "And the servant-girl, on seeing him, began again to say."

<sup>70</sup> Peter spoke with a Galilean accent differing from the Judaeian (see Ac 2:7).

<sup>71</sup> In place of 'swore with an oath', here following NETB, the NRSV has 'swore an oath' and the NJB has 'swearing'.

<sup>72</sup> Alternative translations for the last sentence are 'and he burst into tears' (NJB) and 'and he wept deeply'; the meaning of the Greek is uncertain.

## Κατα Μαρκον 15

<sup>1</sup> Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ.

<sup>2</sup> καὶ ἐπηρώτα αὐτὸν ὁ Πιλαῖτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις. <sup>3</sup> καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. <sup>4</sup> ὁ δὲ Πιλαῖτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. <sup>5</sup> ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλαῖτον.

<sup>6</sup> Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. <sup>7</sup> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. <sup>8</sup> καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. <sup>9</sup> ὁ δὲ Πιλαῖτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

## MARK 15

<sup>1</sup> First thing in the morning, the chief priests, with the elders, scribes and whole Sanhedrin, had their plan ready. They bound Jesus, took him away and handed him over to Pilate.

<sup>2</sup> And Pilate asked him, "Are you the king of the Jews?" He replied, "It is you who say it." <sup>3</sup> And the chief priests brought many accusations against him. <sup>4</sup> Pilate questioned him again, "Have you no reply at all? See how many accusations they are bringing against you!" <sup>5</sup> But, to Pilate's surprise, Jesus made no further reply.

<sup>6</sup> Now, at festivals, he would release one prisoner for them, whomever they asked. <sup>7</sup> Now, a man called Barabbas was then held with the rebels who had committed murder during the insurrection. <sup>8</sup> And the crowd went up and began to ask him for this favour, <sup>9</sup> and Pilate answered them, "Do you want me to release for you the king of the Jews?" <sup>10</sup> For, he realised that

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### MARK 15

<sup>1</sup> The Jews wanted to put Jesus to death but they lacked the authority to do so; thus, they 'handed him over to Pilate' hoping for a death sentence.

<sup>2</sup> The reply 'it is you who say it' is somewhat enigmatic, like Jesus' earlier reply to the Jewish leadership (mentioned in Mt 26:64 & Lk 22:70).

<sup>3</sup> For this verse, here following the NJB, the NRSV reads, "Then the chief priests accused him of many things."

<sup>4</sup> Pontius 'Pilate' was Roman governor of Judaea, Samaria and Idumaea.

<sup>5</sup> For this verse, here following the NJB, the NRSV reads, "But Jesus made no further reply, so that Pilate was amazed."

<sup>6</sup> The custom of Pilate to release one prisoner is unknown outside the gospels in Jewish writings but it was a Roman custom at the time and thus probably used in Palestine as well (cf. Mt 27:15, Jn 18:39).

<sup>7</sup> The 'insurrection' is unrecorded; the crime was more serious than that of brigandage (15:27, Jn 18:40).

<sup>8</sup> The Praetorium was on high ground, which is the case with the Western Hill, where the palace previously belonging to Herod the Great stood.

<sup>9</sup> In Mk, the chief priests put forward the name of Barabbas (cf. Mt 27:17).

<sup>10</sup> In place of 'Jesus', here following the NJB, the MSS & NRSV have 'him'; the referent of the pronoun has been added here for clarity.

<sup>10</sup> ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. <sup>11</sup> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. <sup>12</sup> ὁ δὲ Πιλαῶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν [θέλετε] ποιήσω [ὄν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων; <sup>13</sup> οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. <sup>14</sup> ὁ δὲ Πιλαῶτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον αὐτόν. <sup>15</sup> ὁ δὲ Πιλαῶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

<sup>16</sup> Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. <sup>17</sup> καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. <sup>18</sup> καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. <sup>19</sup> καὶ ἔτυπτον αὐτοῦ

it was out of jealousy that the chief priests had handed Jesus over. <sup>11</sup> The chief priests, however, had stirred up the crowd to demand that he should release Barabbas for them instead.

<sup>12</sup> Then Pilate spoke again, “But in that case, what do you want me to do with the man you call king of the Jews?” <sup>13</sup> They shouted back, “Crucify him!” <sup>14</sup> Pilate asked them, “What harm has he done?” But they shouted all the louder, “Crucify him!” <sup>15</sup> So, Pilate, anxious to placate the crowd, released Barabbas for them and, after having Jesus scourged, he handed him over to be crucified.

<sup>16</sup> The soldiers led him away within the court, which is in the Praetorium, and called the whole cohort together. <sup>17</sup> They dressed him in purple and, twisting some thorns into a crown, they put it on him. <sup>18</sup> And they began saluting him, “Hail, king of the Jews!” <sup>19</sup> And they struck his head with a staff and spat

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<sup>11</sup> The literal translation of ‘to demand that he should release’ is ‘to have him release’.

<sup>12</sup> In place of ‘what do you want me to do’, here following the NRSV and some MSS, other MSS and the NJB has ‘what should I do’.

<sup>13</sup> According to Jewish law, a religious curse was implicit in crucifixion (Dt 21:23).

<sup>14</sup> Crucifixion was the cruellest form of punishment practiced by the Romans. The Roman historian Cicero called it ‘a cruel and disgusting penalty’ (*Against Verres* 2.5.63–66 §§163–70); Josephus (*J.W.*, 7.6.4) called it ‘the worst of deaths’. The *Coptic Text* lacks this verse.

<sup>15</sup> The Greek term φραγελλώσας (‘scourged’) refers to flogging, a punishment inflicted on slaves after they had been sentenced to death.

<sup>16</sup> In place of ‘Praetorium’, here following the MSS (πραιτώριον) & NJB, the NRSV has ‘governor’s headquarters’.

<sup>17</sup> The ‘purple’ probably refers to a military garment, which had the colour of royal purple, and resembled a king’s robe; the soldiers did this to Jesus as a form of mockery in view of the charges that he was a king (cf. 15:2). The ‘crown’ may have been made from palm spines or some other thorny plant common in Israel; in placing the crown of ‘thorns’ on his head, the soldiers were unwittingly symbolising God’s curse on humanity (cf. Gn 3:18) being placed on Jesus.

<sup>18</sup> The statement ‘Hail, king of the Jews’ is a mockery patterned after the Romans’ cry of *Ave, Caesar* (‘Hail, Caesar’).

<sup>19</sup> In place of ‘staff’, here following NETB, the NJB & NRSV have ‘reed’; the Greek word can mean either.

τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. <sup>20</sup> καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσουσιν αὐτόν.

<sup>21</sup> Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. <sup>22</sup> καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος. <sup>23</sup> καὶ ἐδίδουν αὐτῷ ἐσμυρμισμένον οἶνον, ὃς δὲ οὐκ ἔλαβεν. <sup>24</sup> καὶ σταυροῦσιν αὐτόν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

<sup>25</sup> Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. <sup>26</sup> καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>27</sup> καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.

on him; and they went down on their knees to do him homage. <sup>20</sup> And, when they had finished making fun of him, they took of the purple and dressed him in his own clothes. And they led him away to crucify him.

<sup>21</sup> And they compelled a passer-by, Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country, to carry his cross. <sup>22</sup> And they brought Jesus to the place called Golgotha, which means the Place of the Skull. <sup>23</sup> They offered him wine mixed with myrrh, but he refused it. <sup>24</sup> And they crucified him, and shared out his clothing, casting lots to decide what each should get.

<sup>25</sup> It was the third hour when they crucified him. <sup>26</sup> And the inscription stating the charge against him read, "The King of the Jews." <sup>27</sup> And they crucified two bandits with him, one on his right and one on his left.

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<sup>20</sup> In 'making fun', the aorist tense is taken in consummative sense.

<sup>21</sup> 'Alexander and Rufus' were doubtless known to the circle on which Mark wrote his Gospel (see Rm 16:13).

<sup>22</sup> In place of 'Jesus', here following the NJB & NRSV, the MSS have simply 'him'; the referent of the pronoun has been added for clarity.

<sup>23</sup> It is difficult to say for certain who gave Jesus this drink of 'wine mixed with myrrh' (e.g., the executioner, or perhaps women from Jerusalem); in any case, whoever gave it to him most likely did so in order to relieve his pain, but Jesus was unwilling to take it.

<sup>24</sup> The reference to 'casting lots' is an allusion to Ps 22:18.

<sup>25</sup> The 'third hour' was around 9 a.m.

<sup>26</sup> Mention of the 'inscription' is an important detail, because the inscription would normally give the reason for the execution; it shows that Jesus was executed for claiming to be a king and was probably written with irony from the executioners' point of view.

<sup>27</sup> Most later MSS add v. 28: "And the scripture was fulfilled that says: He was taken for a criminal."

<sup>28</sup> This verse is included in later MSS but is lacking in important Alexandrian and Western MSS and some others (and the Coptic Text); the addition of the verse with its quotation from Is 53:12 probably represents a scribal assimilation from Lk 22:37. It was almost certainly not an original part of Mark's Gospel (see #27). The WEBBE has the following text for it: *The Scripture was fulfilled which says, "He was counted with transgressors."*

<sup>29</sup> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, <sup>30</sup> σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. <sup>31</sup> ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. <sup>32</sup> ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

<sup>33</sup> Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. <sup>34</sup> καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ελωι ελωι λεμα σαβαχθანი; ὃ ἐστὶν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με; <sup>35</sup> καὶ τινες τῶν παρεστώτων ἀκούσαντες ἔλεγον, Ἴδε Ἡλίαν φωνεῖ. <sup>36</sup> δραμῶν δέ τις καὶ γεμίσας

<sup>29</sup> And those who passed by jeered at him; they shook their heads and said, "Aha! So, you would destroy the Temple and rebuild it in three days! <sup>30</sup> Then save yourself and come down from the cross!" <sup>31</sup> The chief priests and the scribes mocked him among themselves in the same way with the words, "He saved others, but he cannot save himself. <sup>32</sup> Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe." Even those who were crucified with him taunted him.

<sup>33</sup> And, when noon came, there was darkness over the whole land until three in the afternoon. <sup>34</sup> And, at three o'clock, Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?" <sup>35</sup> When some of those who stood by heard this, they said, "Listen, he is calling for Elijah." <sup>36</sup> Someone ran and soaked a

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<sup>29</sup> An alternative reading for 'jeered' is 'blasphemed'.

<sup>30</sup> There is rich irony in the statement of those who were passing by, "Save yourself and come down from the cross!" In summary, they wanted Jesus to come down from the cross and save his physical life, but it was indeed his staying on the cross and giving his physical life that led to the fact that they could experience a resurrection from death to life. There is a similar kind of irony in the statement made by the chief priests and scribes in v. 31.

<sup>31</sup> In vv. 29–31, there is a loose allusion to Ps 22:7–8.

<sup>32</sup> The NRSV has 'Messiah' in place of 'Christ', here following the MSS (Χριστός) & NJB. After 'believe', the WEBBE adds 'him'.

<sup>33</sup> The literal translation of 'noon' (following the NRSV) is 'the sixth hour', and that of 'three in the afternoon' is 'the ninth hour'.

<sup>34</sup> 'Eloi' is the Aramaic form *elahi* transliterated *Ελωι*, perhaps under the influence of the Hebrew Elohim; the form 'Eli' given by Mt is Hebrew: it is the original text of Ps 22:1 and better explains the pun of the soldiers.

<sup>35</sup> Perhaps the crowd thought Jesus was 'calling for Elijah' because the exclamation 'Eloi, Eloi' sounds like the name Elijah.

<sup>36</sup> 'Sour wine' refers to cheap wine that was called in Latin *posca*, a cheap vinegar wine diluted heavily with water; it was the drink of slaves and soldiers and was probably there for the soldiers who had performed the crucifixion.

σπόγγον ὄξους περιθεῖς καλάμῳ ἐπότιζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν. <sup>37</sup> ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. <sup>38</sup> καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. <sup>39</sup> Ἴδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς Θεοῦ ἦν.

<sup>40</sup> Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, <sup>41</sup> αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

<sup>42</sup> Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὃ ἐστὶν προσάββατον, <sup>43</sup> ἔλθων Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλαῶτον

sponge in sour wine and, putting it on a stick, gave it to him to drink, saying, "Wait! And see if Elijah will come to take him down." <sup>37</sup> But Jesus cried out with a loud voice and breathed his last. <sup>38</sup> And the curtain of the Sanctuary was torn in two from top to bottom. <sup>39</sup> The centurion, who was standing in front of him, had seen how he had died, and he said, "In truth this man was a Son of God."

<sup>40</sup> There were also women watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joset, and Salome. <sup>41</sup> These used to follow him and look after him when he was in Galilee. And many other women were there who had come up to Jerusalem with him.

<sup>42</sup> And it was now evening and, since it was Preparation Day – that is, the day before the Sabbath – <sup>43</sup> there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in the hope of seeing the Kingdom of God, and he boldly

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<sup>37</sup> In place of 'cried out with a loud voice', here following NETB, the NJB & NRSV have 'gave a loud cry'.

<sup>38</sup> The 'curtain' closed of the Holy of Holies (Heb 9:3), the Inner Sanctuary that represented God's presence with his people (compare 2K 19:14–15, 2Ch 6:1–2, 18–21); the damage to the curtain, whatever the underlying event may have been, symbolised for Christian faith the unhindered access to God achieved for all by Jesus' death (Heb 10:19–20).

<sup>39</sup> For the Roman officer, this admission would not have its full Christian content but Mk clearly sees in it an acknowledgement that Jesus was more than a man.

<sup>40</sup> 'Salome' is probably the same woman who, in Mt 27:56, is called the mother of Zebedee's sons. In place of 'Joset', here following the NJB, the NRSV & NETB have 'Joses'; in Mt 27:56, the name is written as 'Joseph'.

<sup>41</sup> The literal translation of 'look after' is 'minister'.

<sup>42</sup> The 'Preparation Day' was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.

<sup>43</sup> The 'Council' is the Sanhedrin. Though some dispute that 'Joseph of Arimathaea' was a disciple of Jesus, this remark that he 'lived in the hope of seeing the Kingdom of God' and his actions regarding Jesus' burial suggest otherwise.

καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. <sup>44</sup> ὁ δὲ Πιλαῦτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν. <sup>45</sup> καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησατο τὸ πτώμα τῷ Ἰωσήφ. <sup>46</sup> καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. <sup>47</sup> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται.

went to Pilate and asked for the body of Jesus. <sup>44</sup> Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he had been dead for some time. <sup>45</sup> Having been assured of this by the centurion, he granted the corpse to Joseph <sup>46</sup> who bought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb that had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. <sup>47</sup> Mary of Magdala and Mary the mother of Joset took note of where he was laid.

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<sup>44</sup> In place of 'he had been dead for some time', some MSS read 'he was already dead'.

<sup>45</sup> A 'centurion' was a non-commissioned officer in the Roman army or one of the auxiliary territorial armies, commanding (nominally) 100 men; the responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judaea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service; some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment; others may have inherited it, like Paul.

<sup>46</sup> The term *σινδόνα* ('shroud') can refer to a linen cloth used either for clothing or for burial.

<sup>47</sup> The NRSV & NETB have 'the body' in place of 'he' (following the *NJB*); the Greek text has a neuter pronoun.

## Κατα Μαρκον 16

<sup>1</sup> Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. <sup>2</sup> καὶ λίαν πρωΐ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

<sup>3</sup> καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; <sup>4</sup> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται ὁ λίθος, ἦν γὰρ μέγας σφόδρα. <sup>5</sup> καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. <sup>6</sup> ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. <sup>7</sup> ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτόν ὄψεσθε, καθὼς εἶπεν ὑμῖν. <sup>8</sup> καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

## MARK 16

<sup>1</sup> When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome brought some spices so that they might go and anoint him. <sup>2</sup> And, very early in the morning on the first day of the week, they went to the tomb when the sun had risen.

<sup>3</sup> They had been saying to one another, “Who will roll away the stone for us from the door of the tomb?” <sup>4</sup> For, it was very big. But, looking up, they saw that the stone had been rolled back. <sup>5</sup> Entering the tomb, they saw a young man in a white robe seated on the right-hand side, and they were amazed. <sup>6</sup> But he said to them, “Do not be alarmed! You are looking for Jesus of Nazareth, who was crucified: he has been raised, he is not here. See, here is the place where they laid him. <sup>7</sup> But you must go and tell his disciples and Peter, “He is going ahead of you to Galilee; that is where you will see him, just as he told you.”” <sup>8</sup> And the women came out and ran away from the tomb because they were frightened out of their wits; and they said nothing to anyone, for they were afraid.

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### MARK 16

<sup>1</sup> The Jews did not practice embalming, so the ‘spices’ were used to cover the stench of decay and slow decomposition.

<sup>2</sup> In place of ‘when the sun had risen’, some MSS have ‘just as the sun was rising’.

<sup>3</sup> The disc-shaped ‘stone’ rolled edgewise in a gutter to close the opening of the tomb.

<sup>4</sup> Here, the opening καὶ (‘and’) has been translated as ‘but’ to indicate the contrast present in this context.

<sup>5</sup> Mark does not explicitly identify the ‘young man in a white robe’ as an angel (though the white robe suggests this), but Matthew does (Mt 28:2).

<sup>6</sup> The NJB has ‘he has risen’ in place of ‘he has been raised’, but the verb here is passive (ἠγέρθη).

<sup>7</sup> Cf. 14:28, Jn 21:1-23, Mt 28:7.

<sup>8</sup> According to Mt 28:8, Lk 24:10, 22ff & Jn 20:18, they did in fact tell the news. After ‘came out’, the *Textus Receptus* adds ‘quickly’.

<sup>8b</sup> 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 ἱερόν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.

<sup>9</sup> Ἀναστὰς δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

<sup>10</sup> ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· <sup>11</sup> κἀκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

<sup>12</sup> Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶδη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν· <sup>13</sup> κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοις ἐπίστευσαν.

<sup>14</sup> Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶδη, καὶ ὠνειδίσειεν τὴν ἀπιστίαν αὐτῶν καὶ

<sup>8b</sup> And all that had been commanded them they reported briefly to Peter's companions. And afterward, Jesus himself, through their agency, broadcast from east to west, the sacred and incorruptible proclamation of eternal salvation. Amen.

<sup>9</sup> Having risen early on the first day of the week, he appeared first to Mary of Magdala, from whom he had cast out seven devils. <sup>10</sup> She went and told those who had been with him, as they mourned and wept. <sup>11</sup> But they did not believe her when they heard that he was alive and she had seen him.

<sup>12</sup> After this, he showed himself under another form to two of them as they were on their way into the country. <sup>13</sup> And these went back and told the others, who did not believe them either.

<sup>14</sup> Lastly, he showed himself to the Eleven themselves while they were at table. He rebuked them for their disbelief and

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<sup>8b</sup> One MS closes the book with this verse after v. 8 and others include this and then continue with vv. 9–20; in most MSS, vv. 9–20 follow immediately after v. 8 although, in some, the passage is marked as being doubtful.

<sup>9</sup> The 'longer ending' of Mk (vv. 9–20) is included in the canonically accepted body of inspired scripture, but some important MSS (e.g., C. Vaticanus & C. Sinaiticus) omit it and it does not seem to have been written by Mark.

<sup>10</sup> After 'heard', the NJB adds 'her say'; here, we follow the NRSV & NETB.

<sup>11</sup> Here, as in Jn 20:19–29, the disciples are convinced of the truth of Jesus' resurrection by their own immediate experience with him, though they should have heeded the witness of others, as later generations must do (Jn 20:29).

<sup>12</sup> See also the parallel account in Lk 24:12–35.

<sup>13</sup> Compare this verse with Lk 24:34.

<sup>14</sup> Between vv. 14 & 15, one MS inserts the following: *And they defended themselves thus: "This age of lawlessness and unbelief is under the sway of Satan, who does not allow those under the yoke of unclean spirits to understand God's truth and power. Now, therefore, reveal your righteousness." This is what they said to the Christ, and Christ answered, "The number of years allowed for Satan's authority has been reached, but other terrible things draw near. I was handed over to be killed for those who have sinned, so that they might turn to the truth and sin no more and so inherit the spiritual and incorruptible glory of righteousness that is in heaven."*

σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν. <sup>15</sup> καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. <sup>16</sup> ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. <sup>17</sup> σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, <sup>18</sup> [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν, κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

<sup>19</sup> Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. <sup>20</sup> ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

obstinacy, because they didn't believe those who had seen him after he had risen. <sup>15</sup> And he said to them, "Go out to the whole world; preach the gospel to all creation. <sup>16</sup> He who believes and is baptised will be saved; but he who does not believe will be condemned. <sup>17</sup> These are the signs that will be associated with believers: in my name, they will cast out devils; they will have the gift of tongues; <sup>18</sup> they will pick up snakes in their hands and be unharmed should they drink deadly poison; they will lay their hands on the sick, who will recover.

<sup>19</sup> And so the Lord Jesus, after he had spoken to them, was taken up into heaven; there at the right hand of God he took his place, <sup>20</sup> while they, going out, preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.

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<sup>15</sup> In place of 'all creation', here following the NJB, NETB has 'every creature'.

<sup>16</sup> The NJB has 'whoever' (twice in this verse) in place of 'he who', here following the WEBBE.

<sup>17</sup> To 'have the gift of tongues' meant to 'speak in foreign language', though ones that were new to the one speaking and therefore due to supernatural causes.

<sup>18</sup> The reality of faith in believers' lives as they respond to the apostolic witness is signified by events that both correspond to biblically recorded happenings in the lives of the apostles and conform to apostolic statements about the gift of the Spirit (see, e.g., 1Co 12:8-11, 28, 14:2-5, Heb 2:3-4): exorcism, new languages and healing; instances of picking up snakes and drinking poison without injury lack NT parallels, but the former resembles the harmless accidental attack upon Paul in Ac 28:3 - 6, and the latter appears occasionally in Christian literature from the 2<sup>nd</sup> Century onward.

<sup>19</sup> Some MSS lack that name 'Jesus'; Nestle-Aland includes the word in brackets.

<sup>20</sup> At the end of this verse, some MSS add 'Amen' (ἀμήν).