

# The Gospel of **MARK**

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**Holy Bible**

A Translation From the Greek

by

David Robert Palmer

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With Footnotes and Endnotes

by

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The textual variant data in my footnote apparatus are gathered from the United Bible Societies' Greek New Testament 3<sup>rd</sup> Edition (making adjustments for outdated data therein); the 4<sup>th</sup> Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed. Metzger; the NA27 GNT; Swanson's Gospels apparatus; the online Münster Institute transcripts, and from Wieland Willker's excellent online textual commentary on the Gospels.

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## The Good News According to

# MARK

## Chapter 1

### *John the Baptizer Prepares the Way*

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

<sup>2</sup>As<sup>2</sup> it is written in the prophets:<sup>3</sup>

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

<sup>4</sup>so<sup>5</sup> John the Baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup>And the whole region of Judea was going out to him, even all the Jerusalemites, and

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<sup>1</sup> **1:1** txt Χριστοῦ υἱοῦ θεοῦ **Ν**<sup>1</sup> B D L W 732 1602 [NA27] {C} // Χριστοῦ υἱοῦ τοῦ θεοῦ A E F G<sup>sup</sup> H K M U Γ Δ Π Σ f<sup>1</sup> f<sup>13</sup> 2 33 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 **ⲛ** Lect TR HF RP // Χριστοῦ υἱοῦ θεοῦ or Χριστοῦ υἱοῦ τοῦ θεοῦ it<sup>a</sup>,aur,b,c,d,f,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>p</sup>,h cop<sup>sams</sup>,bo goth arm eth geo<sup>2</sup> slav; Irenaeus<sup>lat</sup> Ambrose Chromatius Jerome<sup>3/6</sup> Augustine Faustus-Milevis // Χριστοῦ υἱοῦ τοῦ κυρίου 1241 // Χριστοῦ τοῦ θεοῦ 055 pc // Χριστοῦ **Ν**\* Θ 28<sup>c</sup> 530 582\* 820\* 1021 1436 1555\* 1692 2430 2533 ℓ2211 syr<sup>pal</sup> cop<sup>sams</sup> arm geo<sup>1</sup> Origen<sup>gr,lat</sup> Asterius Serapion Cyril-Jerusalem Severian Hesychius; Victorinus-Pettau Jerome<sup>3/6</sup> // omit Χριστοῦ as well 28\* (Irenaeus<sup>gr,lat</sup> Epiphanius omit also Ἰησοῦ) // lac **ⲡ**<sup>45</sup> C G N P Q Ψ 157 syr<sup>s</sup>. Some early manuscripts do not have, "Son of God." There was always a temptation, to which copyists often succumbed, to expand titles and quasi-titles of books. It is possible that these words were added that way. However, the manuscript support for them is strong. Yet one sign that a reading is secondary is when there are many variables of it, as we find here. The early translations are indeterminate for absence/presence of definite articles, but they mostly support the inclusion of "Son of God."

<sup>2</sup> **1:2a** txt Καθὼς **Ν** B K L Δ Θ Π\* f<sup>1</sup> 33 565 700 1071 NA27 {} // ὥς A D G<sup>sup</sup> M U W Π<sup>c</sup> f<sup>13</sup> 2 28 118 579 1424 **ⲛ** TR HF RP // lac **ⲡ**<sup>45</sup> C G N P Q Ψ 157 syr<sup>s</sup>.

<sup>3</sup> **1:2b** txt {D} τοῖς προφήταις "in the prophets" A E F G<sup>sup</sup> H K M P U W Π\*<sup>c</sup> Σ f<sup>13</sup> 2 28 118 180 579 597 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 2148 **ⲛ** Lect vg<sup>ms</sup> syr<sup>h</sup> cop<sup>bo</sup>ms<sup>mg</sup> eth slav Irenaeus<sup>lat</sup> Asterius TR HF RP // τῷ Ἡσαΐα τῷ προφήτῃ "in Isaiah the Prophet" **Ν** B (L Ἰσαΐα) Δ 22 33 565 892 1241 al it vg syr<sup>pal</sup>,p,h<sup>mg</sup> cop<sup>sa</sup>,bo<sup>pt</sup> Irenaeus<sup>Gr,Lat</sup> Origen<sup>1/4</sup> NA27 {A} // Ἡσαΐα τῷ προφήτῃ "in Isaiah the Prophet" D Θ f<sup>1</sup> 1 205 253 372 700 1071 1243 2174 2737 ℓ253 ℓ2211 al arm geo Irenaeus<sup>gr</sup> Origen<sup>3/4</sup> Serapion Epiphanius Severian Titus-Bostra Basil Epiphanius Hesychius Victor-Antioch (Ἡσαΐα or τῷ Ἡσαΐα it<sup>a</sup>,aur,b,c,d,f,ff<sup>2</sup>,l,q,r<sup>1</sup> vg syr<sup>p</sup>,h<sup>mg</sup>pal cop<sup>sa</sup>,bo Irenaeus<sup>lat</sup> Origen<sup>lat</sup>; (Victorinus-Pettau Chromatius omit τῷ προφήτῃ) Ambrosiaster (Jerome) Augustine // Ἡσαΐα καὶ ἐν τοῖς προφήταις "in Isaiah and in the prophets" it<sup>r</sup>vid // lac **ⲡ**<sup>45</sup> C G N Q Ψ 157 syr<sup>s</sup>. According to Strack-Billerbeck, "Kommentar zum Neuen Testament aus Talmud und Midrasch," I, p. 597, Jewish sources were also known to combine Malachi 3 with Isaiah 40.

<sup>4</sup> **1:3** The first quotation appears to be a blend of Exodus 23:20 and Malachi 3:1, and the second quotation is of Isaiah 40:3. It is easy to understand why copyists would want to change the text to the more inclusive "the prophets," but not easy to understand why they would want to change it the other direction.

were getting baptized by him in the Jordan River, confessing their sins. <sup>6</sup>And John was dressed in camel's hair, with a leather belt around his waist, and eating locusts and wild honey.

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

### *The Baptism and Temptation of Jesus*

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

<sup>12</sup>And immediately the Spirit thrusts him forth into the wilderness. <sup>13</sup>And he was in the wilderness forty days being tempted by Satan, and was with the wild beasts. And the angels were attending him.<sup>6</sup>

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

<sup>14</sup>And after John was put in prison, Jesus went into Galilee, proclaiming the good news of God,<sup>7</sup> <sup>15</sup>and saying, "The time has played out,<sup>8</sup> and the kingdom of God has come near. Repent and believe the good news."

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

<sup>6</sup> **1:13** Greek: οἱ ἄγγελοι διηκόνουν αὐτῷ. The verb διακονέω - diakonēō generally means "to act as a waiter, as an attendant, as a servant." The same word is used in the parallel in Matthew 4:11, but there it sounds more like the angels came only after the temptation was concluded, and that their waiting on him involved feeding him. But in Mark it sounds like the angels were attending him throughout the entire duration of his temptation. Obviously, they were not feeding him during the 40 days, or he would not have been fasting and been tempted over the bread. No, Mark means something else by διακονέω. Mark is known for having a military outlook, and that Jesus was a rough man of action. And here he was amongst the dangers of Satan and wild beasts, and Jesus' attendants were standing by for him militarily to protect him. Somewhat like armor-bearers were attendants. Yet the world διακονέω encompasses the idea of feeding, and we can understand it to mean that they took care of him, met his needs, both military needs and nourishment needs, at the appropriate times, as they waited on him throughout. We know from Matthew that they were farther away before the temptation was concluded, and when it was over, they approached right up to Jesus and tended to his needs.

<sup>7</sup> **1:14b** txt εὐαγγέλιον ꝺ B L Θ f<sup>1</sup> 28<sup>txt</sup> 33 69 156 205 301 373 508 565 579 717 788 892 1090 1127 1320 1342 1416 1464 1475\* 1566 2126 2766\* vg<sup>ms</sup> it<sup>b,c,ff,t</sup> syr<sup>s,h</sup> copsa,bo<sup>pt</sup> arm geo slav<sup>mss</sup> Or NA27 {A} // εὐαγγέλιον τῆς βασιλείας A D E F H G K M U W Δ Π Σ 064 2 13 28<sup>mg</sup> 118 157 180 597 700 828 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1344 1365 1424 1475<sup>c</sup> 1505 1546 1646 2148 2174 2766<sup>c</sup> lat syr<sup>p</sup> cop<sup>bopt</sup> 𐌲 Lect ita,aur,d,f,l,r<sup>1</sup> vg eth Jer TR RP // hiant C N P Q Ψ. The phrase τὸ εὐαγγέλιον τοῦ θεοῦ "the gospel of God" is found in the gospels only here, so copyists naturally harmonized it to a more familiar "the gospel of the kingdom of God." The biggest flaw by far of the Byzantine text stream in the gospels, is harmonization.

<sup>8</sup> **1:15** Πεπλήρωται ὁ καιρὸς - Literally, "the time has been completed or filled." It means another time has come, because the time allotted for the age before it has run out. Bauer's lexicon says it means, "the age has come to an end." This idea is echoed by the apostle Paul in Acts 17:30: "In the past, God overlooked such ignorance, but **now** he commands all people everywhere to repent." And very succinct is Galatians 4:4, "But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law..." Jesus himself also taught that the age of the law was passing away; see Matt. 11:13 and Luke 16:16, "The Law and the Prophets were until John. Since that time, the kingdom of God is forcing its way forward, and the aggressive lay hold of it. And if you are willing to accept it, John is the Elijah who was to come."

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

<sup>19</sup>And when he had gone a little farther, he saw James the son of Zebedee, and his brother John. They also were on board a boat, mending the nets. <sup>20</sup>At once he called them, and they went off after him, leaving their father Zebedee in the boat with the hired hands.

### *Jesus' Teaching Has Authority*

<sup>21</sup>And they enter into Capernaum, and having gone straight into the synagogue on the Sabbath, he began to teach. <sup>22</sup>And they were amazed at his teaching, because he was teaching them as one having authority, and not like the Torah scholars.<sup>9</sup>

<sup>23</sup>And right then there was a man in their synagogue who was in an unclean spirit. And he cried out, <sup>24</sup>saying, "What business do you have with us, Jesus, you Nazarene?<sup>10</sup> Have you come to destroy us? I know who you are— the Holy One of God!"

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

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

### *Jesus Heals All in Capernaum*

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

<sup>32</sup>And when evening had come, when the sun had set,<sup>11</sup> they were bringing to him all who had an illness, and those being tormented by demons. <sup>33</sup>Indeed the entire town was gathered at the door. <sup>34</sup>And he healed many who were ill with various diseases, and many demons he expelled; and he would not allow the demons to speak, because they knew him.

### *Jesus Keeps Moving*

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

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<sup>9</sup> **1:22** The corresponding Hebrew word to γραμματεύς is סֹפֵר- sōp̄pēr, active participle of sāp̄ar, to write, to count, to number. The Latin Vulgate rendered it *scriba*, and in English it is traditionally translated 'scribe.' The original meaning was "writer; clerk; copyist," but after the captivity, it came to mean a member of the class of professional interpreters of the Jewish Law.

<sup>10</sup> **1:24** Ναζωραῖος - Nazōraios. A Nazarene is someone from the town of Nazareth, just as a *Houstonian* is someone from the city of *Houston*. A Nazarene is not to be confused with a Nazirite, someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. The word Nazarene was sometimes derogatory, depending on who was saying it. Jews of Jerusalem and Judea looked down on people from Galilee as being not as pure in their Jewish blood or religion. Even someone from within Galilee, like the apostle Nathanael, looked down on Nazareth, John 1:46. Nazareth was quite close to Samaria. One way in which Jonah was a sign of Jesus was that they were both from the same home country. The prophet Jonah, son of Amittai, we read in 2 Kings 14:25, was from the town of Gath Hepher, which was at most one or two hills away from where Nazareth later was, if not the same hill. After the time of Jesus, his followers came also to be called "Notzri" by Jews who did not believe in him, a contemptuous epithet.

<sup>11</sup> **1:32** The people waited until the Sabbath was over.

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

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

### *A Leper Healed Spreads the Word*

<sup>40</sup>And a leper comes to him, falling on his knees, and saying<sup>12</sup> to him, "If you are willing,<sup>13</sup> you can cleanse me."

<sup>41</sup>And filled with compassion,<sup>14</sup> he reached out his hand and touched him, and says to him, "I am willing. Be cleansed." <sup>42</sup>And immediately the leprosy went away from him and he was cleansed.

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

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

## Chapter 2

### *The Paralytic Lowered Through the Roof*

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

<sup>3</sup>Then *some* arrive, bringing to him a paralytic, carried by four. <sup>4</sup>And not being able to get to him because of the crowd, they removed the roof where he was, and when they had dug through, they lowered the pallet bed on which the paralytic is<sup>15</sup> lying.

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

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

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

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<sup>12</sup> **1:40** txt γονυπετῶν καὶ λέγων ᵀ L Θ f<sup>1</sup> 517 565 579 892 954 1241 1675 2542 2766 2786 pc<sup>90</sup> it<sup>f,l,q</sup> vg syr<sup>s,p</sup> arm geo<sup>1</sup> [NA27] {C} // γονυπετῶν λέγων ᵀ\* WH // γονυπετῶν αὐτόν καὶ λέγων A C K M U Δ Π Σ 0130 33 69<sup>c</sup> 372 700 1342 1424 2737 Lect syr<sup>h,pal</sup> copbo geo<sup>2</sup> goth TR RP // γονυπετῶν αὐτόν λέγων 69\* // γονυπετῶν αὐτῶ καὶ λέγων 1010 1071 // λέγων B // καὶ λέγων D G W 124 // *hiant* H N P Q Ψ 13.

<sup>13</sup> **1:40b** txt ὅτι Ἐὰν θέλῃς ᵀ A K M U Δ Π f<sup>1</sup> 2 69 157 346 788 1424 it<sup>q</sup> syr<sup>h</sup> goth TR NA27 {} // Κύριε ὅτι Ἐὰν θέλῃς B // ὅτι Ἐὰν θέλῃς Κύριε Φ 090 28 124 565 1071 // Κύριε Ἐὰν θέλῃς C LW Θ 579 700 // Ἐὰν θέλῃς D // *hiant* H N P Q Ψ 13 33.

<sup>14</sup> **1:41a** txt σπλαγχνισθεῖς *rell.* TR RP NA27 {B} // ὀργισθεῖς D 1358 ita,d,ff<sup>2,r</sup>1 (Diatessaron)\* // *omit* 169 505 508 783\* 866 it<sup>b</sup> // *hiant* H N P Q Ψ 13. One explanation I have encountered for this variant is confusion from the similarity between the Aramaic words for these Greek variants. The UBS Textual Commentary says compare the Syriac words *ethraham* "he had pity," with *ethra'em* "he was enraged"). \*Ephraem in his commentary on Tatian's Diatessaron shows knowledge of the "enraged" variant, but all extant ancient Syriac versions read in support of "filled with compassion."

<sup>15</sup> **2:4** The imperfect is more properly rendered, "was lying." However, in English that sounds like he "used to be lying on it," and was no longer lying on the pallet at the time it is lowered.

### *A Tax Collector Joins Jesus*

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

<sup>15</sup>And it comes about that Jesus is reclining at Levi's house, and many tax collectors<sup>16</sup> and sinners were reclining with him and his disciples, for there were many who followed him. <sup>16</sup>And when the Torah scholars of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "He eats with tax collectors and sinners!"<sup>17</sup>

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

### *Jesus Questioned About Fasting*

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

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

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

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<sup>16</sup> **2:15** τελώνης - telōnēs; a combination of the words τέλος - télos for excise off the end tally, and the word ὠνόμασι - ōnéomai which means to "buy." Hence, tax-buyers, or tax owners. The accounts receivable which the due taxes represented were bought by something like collection agencies. The telōnēs were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the tax was forced upon the conquered by the conqueror, the collectors of the tax were personal reminders to the populace that they, the payers of the tax, were conquered. Therefore the collectors of the tax were particularly hated and despised as a class. They were pre-judged to be both embezzlers, and traitors or collaborators with the occupying foreign power.

<sup>17</sup> **2:16** Or, "Why does he eat with..." There is an ambiguity here involving the word ὅτι - hōti. This is because the original manuscripts did not have punctuation, accent marks, or spaces. This word could have been one word, ὅτι, or two, ὅ τι. The former would mean the same as quotation marks, meaning that what immediately follows it is the first word of a direct quote; and the latter would be an interrogative and mean something like "why." Debrunner, §300(2), says this last is Markan, and Bauer, p. 587, beginning of heading 4, says it is doubtful for all the N.T. Later manuscripts, and even Codex Sinaiticus, read διὰ τί or διατί instead of ὅτι, either to clarify the ambiguity, or to harmonize Mark with the Matthew and Luke accounts. It was characteristic of Septuagint Greek that ὅ τι mean "why." As for me I agree with Bauer, that ὅ τι is not used by Mark meaning "why," and since the manuscript evidence points to ὅτι being the correct reading, I interpret it as a quotation mark.

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

## *Man Over the Sabbath*

<sup>23</sup>And it came about during a Sabbath that he was passing through the grainfields, and his disciples began to practice a custom, plucking the heads.<sup>19</sup> <sup>24</sup>And the Pharisees said to him, "Look! Why are your disciples doing what on the Sabbath is not permissible?"<sup>20</sup>

<sup>25</sup>And he says to them, "Have you never read what David did, when he and those with him were in need and hungry? <sup>26</sup>In the account about Abiathar the high priest, he entered the house of God and ate the bread of offering, which was not permissible to eat, except for the priests, and he gave also to those who were with him."<sup>21</sup>

<sup>27</sup>Then he said to them, "The Sabbath came about for humankind, and not humankind for the Sabbath.  
<sup>22</sup> <sup>28</sup>Consequently, the Son of Man also is lord of the Sabbath."

## Chapter 3

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

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

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

<sup>5</sup>And after looking around at them with anger, deeply distressed at the hardness of their hearts, he says to the man, "Stretch out the hand." So he stretched it out, and his hand was restored. <sup>6</sup>And the Pharisees went out and immediately began to conspire against him with the Herodians,<sup>23</sup> how they might kill him.

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<sup>19</sup> **2:23** The phrase translated 'began to practice a way' here is ἤρξαντο ὁδὸν ποιεῖν, which, using the most frequently translated English words, (the "lexical glosses") would be, 'began to make or do a way or path.' See the endnote discussing the difficulties and possibilities of translation. As for the "plucking of the heads," this was the allowable Jewish practice of "plucking the heads," of Deuteronomy 23:25, "If you enter your neighbor's grainfield, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." Still, this practice was not allowed on the Sabbath day.

<sup>20</sup> **2:24** The Greek word translated "permissible" is the impersonal participle ἔξεστιν - éxestin, which is derived from the same root as ἐξουσία - exousía, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

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

<sup>22</sup> **2:27** God rested, i.e., stopped working when he had created man. He rested *because* he had created man. He created humankind on the sixth day, and therefore he from that day forward did no more work of creation (Gen. 2:3), because humankind was created. For the creation of mankind was the pinnacle of creation, the climax of creation, the end, the goal. See my treatise entitled, "What is Sabbath?" The rendering, "The Sabbath was made for humankind, and not humankind for the Sabbath," is possible, but not Markan use of the words διὰ nor of γίνομαι. That is, Mark nowhere else uses the word 'dia' as meaning 'for,' and he nowhere else uses the word 'ginomai' as meaning 'create.'

<sup>23</sup> **3:6** The Herodians were neither a religious sect nor a political party, but people with a certain attitude and outlook, Jews of influence and standing who supported the Herodian rule, and hence also that of the Romans, by whose authority the Herodian dynasty was maintained. In such allegiance they were definitely in the minority,

### *The Thronging Crowds Endanger Jesus*

<sup>7</sup>And Jesus departed with his disciples to the lake, and a great multitude from Galilee followed. <sup>8</sup>And from Judea and from Jerusalem, and from Idumea and beyond the Jordan, and the vicinity of Tyre and Sidon also, a great multitude, hearing what things he was doing, came to him. <sup>9</sup>And he told his disciples that a boat should be kept handy for him, because of the crowd, in case they should crush him.<sup>24</sup> <sup>10</sup>For he had healed many, with the result that everyone who had a disease would charge upon him, in order to touch him. <sup>11</sup>And whenever the unclean spirits saw him, they would fall down before him and cry out, saying, "You are the Son of God!" <sup>12</sup>And he would strongly warn them not to make him known.

### *The Twelve Apostles*

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

<sup>16</sup>And the twelve he appointed are: Simon, to whom he added the name Peter; <sup>17</sup>and James the son of Zebedee, and John the brother of James, and to them he added a name: Boanerges, which means Sons of Thunder; <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Halphaeus, and Thaddaeus, and Simon the Cananaean,<sup>25</sup> <sup>19</sup>and Judas of Kerioth,<sup>26</sup> the very one who betrayed him.

### *Jesus Thought to be Out of His Mind*

<sup>20</sup>And he goes into a house, and once again a crowd gathered, such that they were not even able to eat bread. <sup>21</sup>And when they heard, his relatives set out to go and take custody of him; for they were saying, "He is out of his mind." <sup>27</sup> <sup>22</sup>And the Torah scholars who had come down from Jerusalem said, "He has Baal-zibbul,"<sup>28</sup> and, "By the prince of demons he drives out the demons."

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

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for most Palestinian Jews were strongly opposed to that regime. In the gospels the Herodians are mentioned as enemies of Jesus, once in Galilee (Mark 3:6; Diatess. 8:23), and again at Jerusalem (Matt. 22:16; Mark 12:13; Diatess. 26:1).

<sup>24</sup> **3:9** See the endnote about this passage, entitled "Mark 3:9."

<sup>25</sup> **3:18** This word Cananaean came from the Aramaic word for enthusiast or zealot.

<sup>26</sup> **3:19** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words **אִישׁ קֶרְיֹוֹת**, **ʾiš qəriyyōt**, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

<sup>27</sup> **3:21** The Greek word, ἐξίστημι - *existēmi*, is used here the same way as in II Corinthians 5:13, where it is used as an antonym of 'sane.'

<sup>28</sup> **3:22** txt Βεελζεβούλ ἄσπρ Α C D L W Θ f<sup>1</sup> f<sup>13</sup> 33 579 700 **ⲙⲓ** it vg<sup>mss</sup> syr<sup>h</sup> cop<sup>sa,bo</sup> HF RP NA27 {} // Βεεζεβούλ B // Βεελζεβούβ vg syr<sup>s,p</sup> TR. The Textus Receptus, KJV and NKJV read Beelzebub, even though there is insufficient Greek manuscript evidence for that. The spelling Βεελζεβούβ - Beelzeboûb would represent the Hebrew **בַּעַל זְבוּב** **ḥa'al zəbûb** as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboûl **בַּעַל זְבוּל** **ḥa'al zəbûl** would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

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

### *Jesus' Mother and Brothers*

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

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

## Chapter 4

### *The Parable of the Sower*

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

<sup>2</sup>And he taught them many things by parables, and in his teaching said to them: <sup>3</sup>"Listen! Behold, the sower went out to sow. <sup>4</sup>And it came about in the process of sowing that some *seed* fell beside the way, and the birds came and ate it up. <sup>5</sup>And other *seed* fell on the rocky *place*, where it did not have much soil, and it sprang up immediately, because it had no depth of soil. <sup>6</sup>And when the sun arose, it was scorched, and it dried up, because it had no taproot. <sup>7</sup>And other *seed* fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. <sup>8</sup>And others fell into good soil, and came up, grew, and produced, thirtyfold,<sup>29</sup> and sixtyfold, and a hundredfold."

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

### *The Parable of the Sower Explained*

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

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

"Though seeing, they will look,  
and not perceive,  
and though hearing, they will listen,  
and not understand;  
lest they turn, and be forgiven.'"<sup>30</sup>

<sup>13</sup>And he says to them, "You don't understand this<sup>31</sup> parable? How then will you understand any parable? <sup>14</sup>The sower is sowing the word. <sup>15</sup>And the ones beside the way where the word is sown, these

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<sup>29</sup> **4:8** Some manuscripts ἐν... ἐν... ἐν..., (one... one... one...), and others, ἐν... ἐν... ἐν... (in... in... in), also verse 20. UBS committee: "The reading that predominates in the manuscripts is ἐν, whether accented ἐν or ἔν. In favor of the latter is the probability that underlying the variants was the Aramaic sign of multiplication ('-times' or '-fold'), 𐤍𐤏, which is also the numeral 'one.'" (That is, "echad.")

<sup>30</sup> **4:13a** Isaiah 6:9-10 The phrase, "lest they turn, and be forgiven," means that God's intention was to prevent them from turning and being forgiven.

<sup>31</sup> **4:13b** This does not make much sense without knowing from Luke's account that the disciples asked him the meaning of the parable of the sower specifically. (Luke 8:9; Diatess. 11:40)

are those who when they hear, immediately comes Satan and takes away the word that was sown in them. <sup>16</sup>And likewise, the ones sown on the rocky places, these are those who when they hear the word, they immediately receive it with joy. <sup>17</sup>Yet they do not have a root in themselves, but are short-lived. When difficulty or persecution come because of the word, they quickly fall away. <sup>18</sup>And others sown among thorns, these are those hearing the word, <sup>19</sup>and the worries of this age, the seductiveness of wealth, and the desires concerning other things, come in and choke the word, and it becomes unfruitful. <sup>20</sup>And the ones sown on the good soil, these are those who hear the word and embrace it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

### *You Determine How Much You Receive*

<sup>21</sup>And he said to them, "Does the lamp exist<sup>32</sup> to be put under a bucket or under a bed? Is it not meant to be put on a stand? <sup>22</sup>For there is nothing hidden that is not meant to be made manifest, nor covered up but to come into view. <sup>23</sup>If anyone has ears to hear, hear."

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

### *The Parable of the Automatic Earth*

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

### *The Parable of the Mustard Seed*

<sup>30</sup>And he said, "How may we compare the kingdom of God? Or in what parable shall we set it forth? <sup>31</sup>It is like a mustard seed, which when sown in the soil is smaller than all the seeds in the soil, <sup>32</sup>yet when it is sown, it grows, and becomes larger than all the vegetables, and makes branches big enough that the birds of the sky can dwell under its shadow."<sup>33</sup>

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<sup>32</sup> **4:21** The Greek says literally, "Does the lamp come to be put under a bucket..." This could also possibly be translated, "Is the lamp brought in to be put under a bucket..." It is my belief that the word of God frequently has double meanings intentionally. If we take this latter footnote rendering as the reading, then Jesus is saying that he is not telling the parables only to be never understood by anyone. And that we should, if we have a spiritual ear, listen carefully, and be encouraged that we can take from them. Thus with this latter reading, Jesus is the holder of the lamp. On the other hand, with the reading as I have it in the text of Mark, we the hearers, are the holders of the lamp. We should take our lamp out and use it. Jesus elsewhere tells us, "The eye is the lamp of the body." (Matt. 6:23; Luke 11:34) And in this case, we are not to worry that our eye is bigger than our stomach. We are encouraged to come and get it, and whatever size container we bring, God will fill it, and more. If you think he won't, then he won't. If you think he will, then he will. Why not be like the prophet Elisha, and ask, "Lord, give me a double portion of Elijah's spirit"? (2 Kings 2:9) And of Christ, it is said, "to him God gives the Holy Spirit without measure." (John 3:34) Be not one of those who shrink back in cowardice. For "those who conquer will inherit these things, and I will be their God and they will be my children. But as for the cowardly, the unbelieving, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their inheritance will be the lake that burns with fire and sulfur, which is the second death." Revelation 21:7-8

<sup>33</sup> **4:32** This is very much like Daniel 4:12. And in Genesis 19:8, Lot took the two angels "under the shadow of his roof." The idea here is, in hot countries, a shadow is shelter from the sun, whereas rain is a very welcome thing to walk in uncovered. Where I am from, people would use umbrellas against the sun, not so much against the rain. This is especially true when "nesting," or in repose, like sitting at a spectator event, for an extended period of time in the sun- out come the umbrellas. This reminds me of Jonah 4:6-9, where Jonah also got shelter from the sun under a vegetable plant, of the cucumber or castor-bean variety. Recall also how God protects his people under the "shadow of his wings," Psalm 17:8; 36:7; 57:1; 63:7; Isaiah 34:15, etc.

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

### *Jesus Commands the Elements*

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

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

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

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

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

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

## Chapter 5

### *The Legion of Demons Near Gadara*

<sup>1</sup>And they went to the other side of the lake into the territory of the Gadarenes.<sup>35</sup> <sup>2</sup>And as he gets out of the boat, there met him out of the tombs a man in an evil spirit, <sup>3</sup>whose abode was in the tombs, and no longer was anyone able to bind him with a chain, <sup>4</sup>because he had often been bound hand and foot, only to have the chains burst apart and the leg irons broken, and no one had the strength to subdue him. <sup>5</sup>And through all, night and day, among the tombs and in the hills, he was crying out and cutting himself with stones.

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

<sup>9</sup>And Jesus questioned him: "What is your name?"

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

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

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

<sup>14</sup>And those feeding them fled, and reported to the town and to the farms, and people came to see what it is that took place. <sup>15</sup>And they come near to Jesus, and they see the demon-possessed man dressed and

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

<sup>35</sup> **5:1** txt Γαδαρηνῶν A C E F G H K M S Y Π Σ Ω f<sup>13</sup> 2 124 157 180 346 597 1006 1009 1010 1079 1195 1216 1230 1242 1243 1253 1342 1344 1365 1505 1546 2148 2174 **ⲛ** ℓ68 ℓ76 ℓ185 ℓ292 ℓ313 ℓ514 ℓ673 ℓ813 ℓ1223 ℓ1552 ℓ1761 ℓ<sup>AD</sup> syr<sup>p,h</sup> Diatessaron<sup>syr</sup> mss<sup>acc.</sup> to Origen goth TR HF RP // Γερασηνῶν **ⲛ**\* B D 2427<sup>vid</sup> itaur,b,c,d,e,ff2,i,l,q,r<sup>1</sup> vg cop<sup>sa</sup> mss<sup>acc</sup> to Origen; Tertullian Eusebius Jevencus NA27 {C} // Γεργεσηνῶν **ⲛ**<sup>2</sup> L Δ Θ f<sup>1</sup> 28 33 205 565 579 700 892 1071 1241 1424 1646 Lect syr<sup>s</sup> cop<sup>bo</sup> arm eth geo slav Diatessaron<sup>arm</sup> Origen Epiphanius Thephylact Hesychius // Γεργυστηνῶν W syr<sup>hmg</sup> (Epiphanius Γεργεσθαῖν). Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely, which is the strongest reading in Matthew 8:28.

in his right mind, he who had had the legion, and they were afraid. <sup>16</sup>And the ones who had seen how it happened to the demon-possessed man rehearsed it to them, also about the pigs. <sup>17</sup>And they began to beg him to go away from their territory.

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

### *A Dead Damsel and a Sick Woman*

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

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

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

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

<sup>33</sup>The woman then, knowing what had happened to her, came and fell down before him, fearing and trembling, and told him all the truth.<sup>36</sup> <sup>34</sup>And he said to her, "Daughter, your faith has healed you. Go with peace, and be free from your scourge."

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

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

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

Then, having put them all out, he takes the father of the child, and the mother, and the ones who were with him, and he goes in where the child was. <sup>41</sup>And taking hold of the child's hand, he says to her, "Talitha, koum."<sup>37</sup> (which when translated is, "O little damsel, I say to you, stand up.") <sup>42</sup>And the damsel

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<sup>36</sup> **5:33** The reason for her fear was probably because she knew she had violated the Rabbi's cleanness. As a woman with a flow of blood, she was perpetually unclean ceremonially (Leviticus 15:25-31), and the others in the crowd, were they to touch her, would be unclean.

<sup>37</sup> **5:41** The earliest Greek manuscripts of Mark 5:41 say κοῦμ, and later Greek manuscripts say, κουμ. There have been two main explanations for the difference: (1) That this is apparently an effort on the part of later copyists to correct the masculine ending to the feminine. For without the i, it is the Aramaic imperative singular masculine form קִימ - qûm; with the i, it is the imperative singular feminine, קִימִי - qûmî. But the masculine form was sometimes used as default, without reference to the gender of the person being addressed. And according to Dalman both forms came to be pronounced alike, because of the phonological phenomenon of a final vowel weakening when it follows a stressed syllable and strong consonant: the final i sound of the feminine imperative falling away because of its position following the stressed penult. See G. A. Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*, 2te Aufl. (Leipzig, 1905), p. 266, n. 1. And (2), the other explanation of the difference in forms is that it is a dialectal difference: the form without the final i was the Mesopotamian form, and the form with the final 'i' was the Palestinian Aramaic form. See J. Wellhausen.

stood up immediately, and was walking (for she was twelve years of age). And they were stunned with amazement. <sup>43</sup>And he was ordering them sternly that no one know this. And he said to give her something to eat.

## Chapter 6

### *"No Boy We Knew Could Be a Prophet"*

<sup>1</sup>And he moved on from there, and comes into his home town, and his disciples are accompanying him. <sup>2</sup>And when the Sabbath came, he proceeded to teach in the synagogue, and the many hearing were astonished, saying, "Where did this man get these things? Namely, what is this wisdom given to him? And<sup>38</sup> these miracles happening by his hands? <sup>3</sup>Isn't this the carpenter, the son of Mary, and the brother of James, Joseph, Judas and Simon? Aren't also his sisters here with us?" And they were offended by him.

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

<sup>5</sup>And he was never able<sup>39</sup> to do any miracles there, except lay his hands on a few sick people; he did heal those. <sup>6</sup>And he was amazed at their unbelief.

### *Jesus Sends Out the Twelve*

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

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

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

### *John the Baptizer Beheaded*

<sup>14</sup>And Herod the king heard, for his name had become well known, that<sup>40</sup> some were saying, "John the Baptizer has been raised from the dead; that is why miraculous powers are at work in him."

<sup>15</sup>But others were saying, "He is Elijah."

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

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<sup>38</sup> **6:2** txt καὶ αἱ δυνάμεις ... γινόμεναι (ptcp pres mid) κ\* B 892 1342 2427 cop<sup>bo</sup> geo NA27 {C} // καὶ δυνάμεις ... γινόμεναι L 579 890 // καὶ αἱ δυνάμεις αἱ ... γινόμεναι κ<sup>1</sup> Δ 33<sup>vid</sup> // καὶ αἱ δυνάμεις ... γίνονται Π<sup>c</sup> 1241 // ἵνα καὶ δυνάμεις ... γίνονται (pres mid subj) D K Y Π\* 180 597 1079 1195 it<sup>(b)</sup>,d,ff<sup>2</sup> syr<sup>(h)</sup>,pal arm // ἵνα καὶ δυνάμεις ... γίνονται C\* 124 1346 1365 1546 // ἵνα δυνάμεις ... γίνονται Θ 700 it<sup>l,q,r1</sup> syr<sup>p</sup> // καὶ δυνάμεις ... γίνονται 1071 // καὶ δυνάμεις ... γίνονται (3rd pl pres ind) A C<sup>2</sup> E F G H M U W f<sup>1</sup> f<sup>3></sup> 2 28 157 205 565 828 1006 1009 1010 1071 1216 1230 1253 1344 1424 1505 1646 2148 2174 it<sup>a,aur,c,e,l</sup> vg slav RP // καὶ αἱ δυνάμεις ... γίνονται N Σ // ὅτι καὶ δυνάμεις ... γίνονται 362 954 1038 1242 1292 1396 299 TR // ὅτι δυνάμεις ... γίνονται 485 it<sup>f</sup> // lac P Q Ψ. It is a Hebraism to use καὶ, "and," for "that," and this may explain the rendering of the Greek καὶ as *ut* or *quod* in the Old Latin mss. indicated. That is, the translators of the Greek into Latin were aware of this potential Hebraism, and interpreted this as "And what is this wisdom given to him, **such that** these miracles happen by his hands?" See also the Peshitta, which renders it this way. Or, perhaps the Latin and Syriac translators saw this καὶ as an exegetical one, as in BDF § 442(9).

<sup>39</sup> **6:5** In the Greek this verb is in the imperfect tense, that of past time, and continuous or habitual aspect of action.

<sup>40</sup> **6:14** Greek: καὶ, for ὅτι - hōti, "that." A colloquialism drawn from Hebrew. See also 15:25 in the Greek.



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

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

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

<sup>37</sup>But he in answer said to them, "You give them something to eat."

And they say to him, "Are we to go and buy two hundred denarii<sup>43</sup> of loaves of bread and give it to them to eat?"

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

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

<sup>39</sup>And he instructed them to get all to recline in dining fellowships<sup>44</sup> on the green grass. <sup>40</sup>And they reclined, in groups of a hundred and in groups of fifty. <sup>41</sup>And taking the five loaves of bread and the two fish, and looking up to heaven, he blessed<sup>45</sup> and broke the loaves of bread and gave to the disciples to set before the people. The two fish also he divided for all.

<sup>42</sup>And they all ate and were satisfied, <sup>43</sup>and they picked up twelve large baskets<sup>46</sup> full of fragments *from the loaves of bread*, and from the fish. <sup>44</sup>And there were five thousand men eating the loaves.

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

### *Jesus Walks on the Water*

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

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

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<sup>43</sup> **6:37** About 8 months of a man's wages

<sup>44</sup> **6:39** Greek: "Get all to recline συμπόσια συμπόσια – sympósia sympósia...And they reclined πρασιαί πρασιαί – prasiaí prasiaí." That is, "Get them to recline messparty messparty; and they reclined group group...by hundreds and by fifties" The 'symposia' are in the accusative case; 'prasiai's in the nominative. This is an example of 'distributive doubling,' a vulgarism, and probably a Hebraism. Now notice the variety of words for dining groups; Some see this as typical of Mark, in choosing very particular words around the leitmotif of bread and eating.

<sup>45</sup> **6:41** The Greek word is εὐλογέω – eulogéō. There is an ambiguity here as to whether Jesus blessed heaven, or blessed the loaves. On the whole, Biblically speaking, it is more likely that he "blessed heaven (God) for the loaves." In other words, he said good words about God and to God for supplying the loaves. But the ambiguity remains: compare John 6:11, where εὐχαριστέω – eucharistéō, the word for "giving thanks" is used, and it is clear that Jesus is thanking God, whereas on the other hand in Luke 9:16, the Greek is clear that Jesus blessed *them*, that is, the loaves and the fish. Paul says in Romans 14:6 that all food is clean if the eater gives thanks to God for it; thus in a sense the food is blessed by reason of the giving thanks. See also I Timothy 4:4-5, all food is sanctified if by prayer.

<sup>46</sup> **6:42** κόφινος a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000, both the gospels containing the story used the Greek word σπυρίς. A κόφινος was used for many things, including carrying manure, while a σπυρίς was a smaller basket used for carrying edibles.

<sup>47</sup> **6:48** Between 3 a.m. and 6 a.m.

<sup>51</sup>And he went up into the boat with them, and the wind stopped. And they were very much, extremely stunned within themselves. <sup>52</sup>For they had not learned from the incident of<sup>48</sup> the loaves of bread; their hearts had become hardened.<sup>49</sup>

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

## Chapter 7

### *Clean and Unclean*

<sup>1</sup>And the Pharisees and some of the Torah scholars are coming from Jerusalem *and* gathering toward him, <sup>2</sup>and they see that some of his disciples are eating bread with unclean<sup>50</sup>— that is, unwashed— hands. <sup>3</sup>For the Pharisees and all the Jews do not eat unless they wash their hands with the fist,<sup>51</sup> holding to the tradition of the elders. <sup>4</sup>And they do not eat from the marketplaces<sup>52</sup> unless they wash. <sup>53</sup> And there are many others which they have received instruction to keep, the baptizing of cups, pitchers, and kettles.<sup>54</sup>

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<sup>48</sup> **6:52a** οὐ συνήκαν ἐπὶ τοῖς ἄρτοις (not understood upon the loaves). The verb generally means 'understand,' but in all other cases where it is transitive in the NT, its object is in the accusative case. Here it is coupled with the preposition 'upon,' and the word 'loaves' is in the dative case. So they "had not reached a state of understanding based upon the incident of the loaves" or, "they had not put two and two together by reflecting on the miracle of the loaves," or, "they were not any wiser because of the loaves." Indeed, since they did not learn from this incident, Jesus put them through it again, soon afterward, with the feeding of the four thousand. And still, even after that, Jesus expressed frustration with them (Mark 8:17-21; Diatess 14:31, 35) at their lack of intelligence. For intelligence is the main meaning of this verb: to be able to connect things, integrate and put it all together.

<sup>49</sup> **6:52b** Metaphoric language for the organ of spiritual understanding having become 'unimpressible, insensitive, thickened, dense, callused.'

<sup>50</sup> **7:2** *Koinos* hands, that is, common, not consecrated, having touched anything and everything without having that washed off. Also in verse 5.

<sup>51</sup> **7:3** The meaning of πυγμῆ here is uncertain. It has been translated: "along with the fore-arms," or "to the wrist;" "up to the elbow;" "carefully;" "in the proper way;" or also: "in a way in which one clenched fist is turned about in the hollow of the other hand;" or, "with a fistful of water;" or "rubbing with the dry hand." This difficulty in understanding the significance of "with the fist" in the context of Jewish ceremonial washing prompted some copyists of the Greek manuscripts to omit it, and others to replace it with a word that gives a better sense, such as *pukna*, which can mean 'often' or 'thoroughly.' Some Italic manuscripts read, *momento*, 'in a moment,' or another, *primo*, 'first.'

<sup>52</sup> **7:4a** The abruptness of this phrase prompted a few copyists to add the words "when they come," thus, "they do not eat when they come from the marketplaces unless they wash." That could be the meaning, or also, "they do not eat *anything* from the marketplaces unless they wash it."

<sup>53</sup> **7:4b** Most manuscripts, βαπτίσωνται, while the earliest Alexandrian manuscripts read ῥαντίσωνται, sprinkle. Although it can be argued that the less familiar *hrantísōntai* was replaced by the more familiar *baptísōntai*, it is far more likely that Alexandrian copyists, either wishing to reserve *baptísōntai* for the Christian rite, or, more probably, they understood 'from marketplaces' as involving a partitive construction, they introduced *hrantísōntai* as more appropriate to express the meaning, thusly: "except they sprinkle [what is] from the market place, they do not eat [it]." But since both words speak of a ceremonial form of washing, the distinction may not be critical in this instance.

<sup>54</sup> **7:4c** Most later manuscripts further read, 'and beds.' For in that time and culture, they ate while reclining on couches which also served as their beds. It is difficult to decide whether the words 'and beds' were added by copyists who were influenced by the legislation of Leviticus 15, or whether the words were omitted (a) accidentally because of homoioteleuton or (b) deliberately because the idea of washing or sprinkling beds seemed to be quite incongruous.

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

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

" This people honor me with the lips,  
but their heart is far from me.

<sup>7</sup>They worship me in vain,  
*their* instruction is the drilling of<sup>55</sup>  
the rules of human<sup>56</sup> beings.'

<sup>8</sup>"Dropping the commandment of God, you are holding on to the tradition of human beings."

<sup>9</sup>And he said to them, "You have a fine way of setting aside the commandment of God in order to set up<sup>57</sup> your own traditions. <sup>10</sup>For Moses said, 'Honor your father and your mother,' and, 'The person cursing father or mother must be put to death.' <sup>11</sup>But you say that if someone says to father or mother, 'Whatever financial help you would receive from me is now korban' (that is, a gift *vowed to God*), <sup>12</sup>you relieve him of doing anything more for father or mother, <sup>13</sup>annulling the word of God by your tradition which you have handed down. And many similar such things you do."

<sup>14</sup>And calling the crowd to him again, he said, "Listen to me everyone, and understand: <sup>15</sup>There is nothing outside a human being which by entering him is able to make him unclean. Rather, the things coming out of a human being are the things making the human being unclean." [<sup>16</sup>If anyone has ears to hear, let him hear.]"<sup>58</sup>

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<sup>55</sup> **7:8a** It is difficult to know the exact shade of meaning for διδάσκω, the Greek word here for "teach," which I translated "drill." For the Hebrew scriptures used 12 different words for teaching, and the Greek only half that, with the vast majority of instances being the word didáskō. The verse Jesus is quoting here is a rendering of the Hebrew of Isaiah 29:13. (Though in the N.T. Greek it bears far more resemblance to the Septuagint than the Masoretic Text Hebrew.) Here in the Greek N.T. the participle is διδάσκοντες, and in the Hebrew the corresponding participle is מְלַמְּדֵיהֶם - malmēdēhēm, the pual (passive intensive) participle of לָמַד - lāmad, to instruct, to train. An intensive training would be a drilling. In fact, לָמַד - lāmad is the root word for Talmid, the word for the most scholarly Rabbi, and for Talmidim, such a Rabbi's apprentices; and rote drills were in fact the way things were taught. Also illuminating is to look at another word derived from לָמַד - lāmad, which is מַלְמֵד - malmēd, the word for "ox goad." The ox became *accustomed* to being goaded with the goad, being trained by it. This is effective training in one sense, but, this is not service from the heart, but rather merely becoming accustomed to submitting to pressure and pain. Compare also Jesus' discouraging of repetitious prayers, in Matt. 6:7; Diatess 9:27.

<sup>56</sup> **7:8b** "Mitzvot," plural of mitzvah. This is the word used here in the Hebrew text of Isaiah 29:13. It means commandments, precepts, rules, and was used of commandments both from God or from men.

<sup>57</sup> **7:9** Some manuscripts say τηρήσητε, 'keep'; some say στήσητε, 'set up.' Quoting the Editorial Committee of the United Bible Society's Greek NT, "It is most difficult to decide whether scribes deliberately substituted 'establish' for 'keep,' as being the more appropriate verb in the context, or whether, through inadvertence in copying and perhaps influenced by the preceding phrase 'the commandment of God,' they replaced 'establish' with 'keep.' The Committee judged that, on the whole, the latter possibility was slightly more probable." In other words, it is more likely that later copyists 'refined' by changing 'set up' to 'keep.' In conclusion, it is slightly more probable that 'set up' is the original.

<sup>58</sup> **7:16** txt omit ⋈ B L Δ\* 0274 28 1342 Lect cop<sup>sa</sup>mss,bo<sup>mss</sup> geo<sup>1</sup> NA27 {A} || add v. 16 A D E F G H K M U W Γ Δ<sup>c</sup> Θ Π Σ f<sup>1</sup> f<sup>3</sup> 2 33 157 180 205 565 579 597 700 892 1006 1009 1010 (1071) 1079 1195 1216 1230 1241 1242 1243<sup>c</sup> 1253 1292 1344 1365 1424 1505 1546 1646 2148 2174 2177 vg cop<sup>sa</sup>mss,bo<sup>mss</sup> goth arm eth geo<sup>2</sup> Slav Diatessaron<sup>3,p</sup> Augustine TR HF RP. This sentence was added before the time of the breaking up of the text into verses with numbers. The UBS textual commentary says that though present in the majority of witnesses, it is absent from important Alexandrian witnesses. It appears to be a scribal gloss, derived perhaps from 4:9 or 4:23, introduced as an appropriate sequel to verse 14.

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

<sup>18</sup>And he says to them, "Are you also this obtuse? Do you not understand that everything entering a human being from the outside is unable to make him unclean, <sup>19</sup>since it is not entering his heart but his stomach, and then goes out into the sewer?" (*He is declaring all foods clean.*)<sup>59</sup>

<sup>20</sup>He went on: "What comes out of a human being, that is what makes the human being unclean. <sup>21</sup>For from within, out of the heart of human beings, come evil reasoning,<sup>60</sup> fornication, theft, murder, <sup>22</sup>adultery, covetousness,<sup>61</sup> malice,<sup>62</sup> deceit, lewdness, an evil eye,<sup>63</sup> slander, haughtiness, and folly.<sup>64</sup> <sup>23</sup>All these evil things come forth from within and make the human being unclean."

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<sup>59</sup> **7:19** Or, "...then it goes out into the sewer, rendering all foods clean." There are problems either way. With the latter, how does a sewer or latrine purify foods? This problem appears to have prompted the copyist(s) who produced Codex Bezae, 5th century, to change their manuscript from 'latrine' to 'intestinal canal,' as it would make more sense to them to say that the intestines remove uncleanness from all foods. In a similar vein, attempts have been made to trace the etymology of βρώμα, 'food,' as a back-formation from the Modern Greek ἡ βρόμα (stench, filth) and add it to the variant reading of "intestinal canal" and thus come up with the rendering, "through the intestinal canal, purifying all filth." But in fact, according to DeBrunner, the meaning "stench, filth" would be a back-formation from the Modern Greek βρομῶ to the ancient Greek word βρόμος, 'din,' or βρομεῖν, 'to roar,' and not to βρώμα, 'food.' And as for the problem with the former option, (the way I have it in the Bible text above, the sentence in parentheses), the Greek as it reads does not seem to be an agreeably complete sentence ('rendering clean' is just a participle without an agent for subject, followed by 'all foods'); however, it is typical of Mark to be very abrupt and brief, for example, 3:30, and also to make small explanatory statements for the benefit of his non-Jewish readers, to explain what is going on from a Jewish religious point of view. Elsewhere in Mark, his explanatory statements are brief, seemingly incomplete sentences. As for the participle, it is nominative, singular, masculine. So with which earlier substantive is it agreeing in case, number and gender? There has been much discussion about this being a 'solecism,' that is, a case of inattention to inflectional agreement, thus making uncertain whether it is agreeing with 'everything entering' in Mark 7:18, or with 'sewer' just prior to the participle. However, one form of solecism customarily frequent in NT Greek is that of the 'circumstantial participle' being in the nominative rather than an oblique case. It seems the best explanation for this participle is that it is connected with the 'he says' at the beginning of verse 18; that is, the participle is circumstantial in that it sets the circumstances or reason for Jesus' saying everything in between. Happily, the most important truth here remains unaffected: that is that Jesus is declaring that all foods are clean. For if his point is that the waste ejection system purifies the foods, then he is saying all foods are clean for that reason. But if he is acting with Rabbinical authority and declaring all foods permissible and ceremonially clean, then the effect is still the same. The apostle Paul says all foods are clean, Romans 14:14, 17, 20, especially since the eater gives thanks to God in prayer for it. Also, remember the experience of Peter, the apostle to the Jews. In Acts chapters 10 and 11 God commanded Peter in a vision to eat all sorts of foods that were not Torah in Peter's upbringing.

<sup>60</sup> **7:21** Not merely evil thoughts, but where a reasoning process is evil, in that the conclusion arrived at from that reasoning process, is evil. An example of evil reasoning is James 2:4 where this same Greek word is used. In that passage James says that if you reason that a well-dressed person is more worthy of a good seat than a person wearing dirty clothes, then your reasoning is evil. You would be a judge coming to an evil conclusion, because your reasoning process is evil.

<sup>61</sup> **7:22a** πλεονεξία - pleonexía. The literal etymological meaning is "desire for more." Its antonym is contentment. "But godliness with contentment is great gain. If we have food and clothing, we will be content with that." (I Tim. 6:6-8) "Let your way of life be without love of money, and be content with the things you presently have, for He has said, 'I will never leave you, nor will I ever forsake you.'" (Hebrews 13:5) The apostle Paul teaches that a covetous person is an idolater (Eph. 5:5; Col. 3:5; I Cor. 5:11). Covetousness might also be defined as in Mark 4:19 or Diatessaron 11:36 as "the desires for other things," that is, things other than the kingdom of God.

<sup>62</sup> **7:22b** πονηρία - ponēría. This word is difficult to know the meaning of, because it has so long been a "religious jargon" word that most people have no other point of reference. Usually it is translated "wickedness, iniquity, evil, evil intent." But what are these? Both the Greek words for 'evil' and 'wicked' are derived from πόνος - ponos, the word for 'pain.' Thus evil and wicked are something causing pain, injury and harm. In I Cor. 5:8 πονηρία is grouped with κακία, another word for malice. My impression is that it is a conscious, knowing, deliberate, relished evil. Enjoying being bad for being bad's sake, and applauding others who are bad for bad's



## Chapter 8

### *Jesus Feeds the Four Thousand*

<sup>1</sup>During those days when there was again a great crowd and also having nothing to eat, he calls the disciples to him *and* says to them, <sup>2</sup>"I feel compassion for this crowd, because they have stayed with me three days now, and have nothing to eat. <sup>3</sup>And if I dismiss them to their homes, without eating they will collapse in the journey, and some of them are from a long distance."

<sup>4</sup>And his disciples answered him, "Where here in the desert will anyone be able to get enough loaves of bread to fill these *people*?"

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

And they said, "Seven."

<sup>6</sup>And he directs the crowd to recline on the ground. And taking the seven loaves of bread, giving thanks he broke them, and gave to his disciples, for them to serve. And they served the crowd. <sup>7</sup>They also had a few fish, and blessing them, he ordered them to be served as well. <sup>8</sup>And they ate and were filled, and they picked up the fragments left over, seven basketfuls. <sup>9</sup>And they were about four thousand; and he dismissed them. <sup>10</sup>And immediately boarding the boat with his disciples, he went to the area of Dalmanutha.

### *The Yeast of the Pharisees and Herod*

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

<sup>12</sup>And sighing deeply in his spirit, he says, "Why does this generation ask for a sign? Truly I say to you, a sign will certainly not be given this generation!"<sup>68</sup> <sup>13</sup>And leaving them, he got back into the boat and went away to the other side.

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

<sup>16</sup>And they were discussing with one another the fact that they had no bread loaves.

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

They say to him, "Twelve."

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

And they say, "Seven."

<sup>21</sup>And he said to them, "Do you still not understand?"

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

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

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

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

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<sup>68</sup> **8:12** This is an implied oath or asseveration, strongly in the Hebraistic style, except leaving off, and only implying, the first part of the formula. The Greek literally says, "if a sign will be given to this generation!" If the formula were complete here, the whole sentence would be something like, "Be it done to me ever so severely, if a sign is ever given to this generation!"

### *Peter's Confession of Messiah*

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

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

<sup>29</sup>And he asked them, "And you, who do you say I am?"

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

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

### *Peter Opposes Jesus' Death*

<sup>31</sup>And he began to teach them that the Son of Man had to suffer many things and be rejected by the elders and the chief priests and the Torah scholars, and must be killed, and after three days, rise again.

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

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

<sup>34</sup>And calling the crowd to him, together with his disciples, he said to them, "If someone wants to come after me, he must deny himself and take up his cross and follow me. <sup>35</sup>For whoever tries to save his life<sup>69</sup> will lose it, but whoever will lose his life for my sake, and of the good news, will save it. <sup>36</sup>For what good will it do a human being to gain the whole world, only to be penalized his soul? <sup>37</sup>And what could a human being tender in trade for his soul? <sup>38</sup>For if anyone is ashamed of me and my words in this adulterous and sinful age, the Son of Man will also be ashamed of him, when he comes in the glory of his Father with the holy angels."

## Chapter 9

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

### *The Transfiguration*

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

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

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

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

<sup>9</sup>And as they were coming down out of the mountain, he admonished them so that they would not report the things they had seen to anyone, except until such time the Son of Man should rise from the dead.

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

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

<sup>12</sup>And he said to them, "Elijah indeed having come first will restore all things.<sup>70</sup> And why is it written about the Son of Man, that he would 'suffer much and be rejected?'<sup>71</sup> <sup>13</sup>But I tell you that Elijah has indeed<sup>72</sup> come, and they did to him whatever they wished, just as it is written about him."<sup>73</sup>

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<sup>69</sup> **8:35** The Greek word, ψυχή - psuchē, means either *life* or *soul*, as throughout this passage.

<sup>70</sup> **8:12a** Malachi 4:5-6 (3:23-24 in some Bibles); Luke 1:17; Diatess. 1:5

### *Disciples Accused of Impotence to Heal*

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

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

<sup>17</sup>And one from the crowd answered him, "Teacher, I brought my son to you, who has a spirit of speechlessness. <sup>18</sup>And wherever<sup>74</sup> it seizes him, it convulses him. And he foams at the mouth, and gnashes his teeth and becomes rigid. I asked your disciples to drive it out, and they did not have the power."<sup>75</sup>

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

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

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

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

<sup>23</sup>Jesus said to him, "'If I can'? All things are possible to one who believes."

<sup>24</sup>Immediately the boy's father cried out saying, "I do believe! Help my unbelief!"

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

<sup>26</sup>And it came out, with shrieking and much convulsing. And he appeared as dead, so as to cause many to say, "He's dead." <sup>27</sup>But Jesus, taking him by the hand, lifted him, and he stood up.

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

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<sup>71</sup> **8:12b** This word ἐξουδενέω – exoudenēō has been translated throughout both the Old and New Testaments as both "despised" and "rejected." Isaiah 53:3 says "He was despised and rejected by men, a man of sorrows and familiar with suffering."

<sup>72</sup> **8:13a** or, "also."

<sup>73</sup> **8:13b** This statement of Jesus is a problem if you interpret him as saying the scriptures *predicted* something that would in the future happen to John the Baptizer. But perhaps that is not what Jesus was saying at all, but simply referring back to the scriptures that talk about Elijah, not John. There were some similarities. Both operated under a hen-pecked king, whose wives wanted the prophet dead: Elijah under Ahab and Jezebel, I Kings 19:1-10, and John under Herod Antipas and Herodias, Mark 6:14-29; Diatessaron 6:1-2; 13:1-10.

<sup>74</sup> **9:18a** ὅπου ἐάν means "wherever," not "whenever." I know, Bauer says that ὅπου means "where" in all instances except for four instances, those like here where ὅπου ἐάν occurs with an aorist subjunctive verb and means "whenever," because it resembles Semitic syntax. But in all the instances Bauer mentions, "wherever" makes fine sense as Greek. As for here, the most harmful to the boy is "wherever." For example, near the cooking fire, or in a little boat, or walking on a ridge of a mountain on a journey somewhere, these are "where"s, where great harm could easily come to the boy if he suddenly was convulsed. Indeed, in verse 22 you will see this is exactly what is meant: the danger of proximity to fire and water. These are "wherevers." It is true that, in a sense, matters of proximity are also matters of timing. But the word ὅπου means *where*, and *where* does work, so I left it *where*. The boy's father tells us in v. 22 that the spirit was purposely trying to harm him, and so it makes sense that the spirit would convulse the boy "where" there was fire or water. All that said though, it does sound odd to our English ears to lead out with "wherever" before the context is established. So I can well accept the rendering of "whenever."

<sup>75</sup> **9:18b** What is it that irritated Jesus so? The boy's father had said that the disciples οὐκ ἴσχυσαν. The word, the verb ἰσχύω is usually translated here as something like, "they could not." It is illuminating that in v. 23 Jesus throws the onus back on the man making the request: "All things are possible to one who believes." In other words, it is not an issue of how much power the disciples or anyone else has, or if they have power at all, but that one need only believe God, in God's power. In Luke 17:5 the disciples asked Jesus to "increase their faith." But Jesus responded that it was not an issue of how much faith they had, but if they had any at all, in God.

<sup>29</sup>And he told them, "This kind cannot be made to go out by anything except prayer."<sup>76</sup>

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

### *Who is the Greatest?*

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

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

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

### *Do Not Hinder Other Camps of God's Little Ones*

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

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

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

" 'their worm never dies,  
and the fire is never quenched.'<sup>77</sup>

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<sup>76</sup> **9:29** txt προσευχή κ\* B 0274 it<sup>k</sup> geo<sup>1</sup> Clement NA27 {A} // προσευχή και νηστεία (cf. I Cor. 7:5 apparatus)  $\mathfrak{P}^{45vid}$  κ<sup>2</sup> A C\* D E F G H K L N W X Δ (τη νηστεία) Θ Π Σ Ψ f<sup>1</sup> f<sup>13</sup> 28 33 118 157 180 205 565 579 597 700 892 1006 1009 1010 1071\* 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174  $\mathfrak{M}$  Lect it<sup>a,aur,b,c,d,f,ff<sup>2</sup>,i,l,q,r<sup>1</sup></sup> vg syr<sup>h</sup> cop<sup>sa,bo</sup> goth geo<sup>2</sup> slav Diatessaron<sup>a,p</sup> Basil TR HF RP // νηστεία και προσευχή (cf. I Cor. 7:5) syr<sup>s,p,pal</sup> cop<sup>bo<sup>ms</sup></sup> arm eth. Church history shows that as time went on, ascetic elements gained influence, emphasizing the necessity of fasting. But important representatives of the Alexandrian, the Western, and the Caesarean types of text resisted adding this. The apostle Paul warns us about this trend in Colossians 2:23- "These indeed have an appearance of wisdom in promoting rigor of devotion and self-abasement and severity to the body, but they are of no value in checking the indulgence of the flesh." Aside from the textual evidence, consider the following four points. 1.) Jesus succeeded in casting this demon out, and he did not have to fast to do it. (2.) Jesus told the disciples very clearly and specifically, that the reason they could not cast this demon out, was because of their unbelief, not their lack of fasting. In fact, in the parallel passage in Matthew 17:20, Jesus said you don't even have to have faith any bigger than a mustard seed to do it, so fasting won't improve your faith. (3.) If fasting is indeed necessary to cast out this kind of demon, then how long must you fast? A fast means going without meals, so that would have to be at least half a day, to even begin to be considered a fast. What do you do with the demoniac in the meantime, while you are fasting? Imprison him? Shackle him? Drug him? (4.) There is not a single instance in the Bible where Christ or his apostles had to fast in order to cast out any demon. In fact, it was important to deal with the demon immediately, and there is not time to fast.

<sup>77</sup> **9:44** Isaiah 66:24. This verse 44 is lacking in  $\aleph$  B C L W Δ Ψ 0274 f<sup>1</sup> 28 205 565 892 it<sup>k</sup> syr<sup>s,pal</sup> cop<sup>sa,bo,fay</sup> arm geo. It is believed by some that these words were added by copyists from verse 48.

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

" 'their worm never dies,  
and the fire is never quenched.'<sup>78</sup>

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

" 'their worm never dies,  
and the fire is never quenched.'<sup>79</sup>

<sup>49</sup>For everyone will be salted with fire.<sup>80</sup>

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

## Chapter 10

### *Jesus Tested on Divorce*

<sup>1</sup>And getting up to leave from there, he goes into the territory of Judea and beyond the Jordan. And once again, crowds are going along with him, and as was his custom he again was teaching them. <sup>2</sup>And some Pharisees came and, testing him, asked him, "Is it permissible for a husband to release a wife?"

<sup>3</sup>In answer he said to them, "What did Moses command you?"

<sup>4</sup>They said, "Moses permitted *one* to write a release of interest form<sup>81</sup> and to release."

<sup>5</sup>And Jesus said to them, "It was in view of the hardness of your hearts he wrote you this instruction. <sup>6</sup>But from the beginning of creation he 'made them male and female.'<sup>82</sup> <sup>7</sup>For this reason, a human being shall leave his father and mother,<sup>83</sup> <sup>84</sup>and the two shall become one flesh. As a result, they are no longer two, but one flesh.<sup>85</sup> <sup>9</sup>What therefore God has joined together, a human being must not separate."

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<sup>78</sup> **9:46** Isaiah 66:24. This verse 46, and also the phrase "into the fire unquenchable" in verse 45, are lacking in C B C L W Δ Ψ 0274 *f*<sup>1</sup> 28 205 565 892 *it*<sup>k</sup> *syr*<sup>s</sup> *cop*<sup>sa,bo,fay</sup> *arm*. It is believed by some that they were added by copyists from verse 48.

<sup>79</sup> **9:48** Isaiah 66:24

<sup>80</sup> **9:49** *txt* πᾶς γὰρ πυρὶ ἀλισθήσεται. B L Δ 1 118 565 700 788 1582\* SBL // + καὶ πᾶσα θυσία ἀλλὶ ἀλισθήσεται TG RP. (+ "and every sacrifice shall be salted with salt.")

<sup>81</sup> **10:4** Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον – *apostásion*, "release of interest form," was used to signify the relinquishment of property. A quit-claim deed, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

<sup>82</sup> **10:6** Genesis 1:27

<sup>83</sup> **10:7a** Later manuscripts added the phrase "and be united to his wife," probably to harmonize Mark with the parallel passage in Matthew 19:5 (and Genesis 2:24). And possibly also, that without this phrase, the words "the two" in verse 8 might be mistaken to refer to "father and mother" of verse 7. But "the two" can be fairly easily understood to mean the "male and female" of verse 6. I am confident that the earlier reading of Codices Sinaiticus and Vaticanus— without the phrase "and be united to his wife," is the correct one, because it is consistent with a pattern I see when translating this whole passage from the Greek: I see throughout it a marked difference from Matthew in that Mark in three instances shows an intent to be more gender-inclusive. The most obvious instance is the whole of verse 12, the concept of a woman divorcing her husband. This was a concept foreign to Jews, but not to Mark's Roman target audience. The second instance is what was first discussed above,

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

### *Little Children Come to Jesus*

<sup>13</sup>And *people* were bringing little children to him to have him touch them, but the disciples scolded them.

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

### *The Rich Young Man*

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

<sup>18</sup>And Jesus said to him, "Why are you calling me good? No one is good except one, God. <sup>19</sup>The commandments you know: Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother."<sup>86</sup>

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

<sup>21</sup>And Jesus looked at him and loved him, and said to him, "One thing you are lacking. Go sell what things you own and give to the poor, and you will have treasure in heaven. Then come follow me."<sup>87</sup>

<sup>22</sup>But he with face aghast<sup>88</sup> because of this word, went away regretting, for he was owner of much property.

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

<sup>24</sup>The disciples were astonished at his words. But in response Jesus says to them again, "Children, how hard it is to enter the kingdom of God. <sup>25</sup>It is easier for a camel<sup>89</sup> to go through the eye of a needle than for a rich person to enter into the kingdom of God."

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leaving out "and be united to his wife," possibly so as to allow the reader to include in his mind the idea of "being united to her husband." And thirdly, whereas Matthew in 19:8 says, "Moses in view of your hardness of heart permitted you to release your *wives*," Mark in verse 5 avoids the gender-specificity of that phrase and says: "In view of your hardness of heart he wrote you this instruction."

<sup>84</sup> **10:7b** The question arises, as to why I rendered the Greek word ἄνθρωπος - anthrōpos into the English "human being," rather than the traditional "man." Is it only the man who leaves father and mother? Does the woman stay with her father and mother, and the man when he marries her, moves in with his in-laws? No, that is obviously not the meaning. There is nothing gender-specific about this leaving of father and mother. Both genders have to leave father and mother, and their new covenant with their spouses supersedes their obligations to father and mother.

<sup>85</sup> **10:8** Genesis 2:24

<sup>86</sup> **10:19** Exodus 20:12-16; Deuteronomy 5:16-20

<sup>87</sup> **10:21** Some later manuscripts add the words "take up the cross," after "come." This was apparently an effort to "harmonize" Mark's account with that of Matthew, in Matthew 19:21. This kind of harmonization was a frequent cause of additions made to the Greek manuscripts of the New Testament over the centuries. But it is certain that these words were not originally a part of the gospel of Mark.

<sup>88</sup> **10:22** Or perhaps also, "he with face *downcast*..."

<sup>89</sup> **10:25** Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is

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

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

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

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

### *Jesus Again Predicts His Death*

<sup>32</sup>And they were on the road, going up to Jerusalem,<sup>90</sup> and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him. <sup>33</sup>"See, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the Torah scholars. And they will condemn him to death, and hand him over to the Gentiles. <sup>34</sup>And they will mock him, and spit on him, and flog him, and execute *him*. And after three days he will rise again."

### *The Ambition of James and John*

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

<sup>36</sup>And he said to them, "What do you want me to do for you?"

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

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

<sup>39</sup>And they said to him, "We are able."

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

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

### *An Obnoxious Beggar Gets His Wish*

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

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

<sup>90</sup> **10:32** This does not mean it was a road that led to Jerusalem, necessarily. The phrase "going up" here probably is referring to the pilgrimage to Jerusalem required by one of the three "pilgrim festivals" for which the adult men would "go up" to Jerusalem. Exodus 23:14-17 stated that the men must present themselves to the Lord. And the temple was where the Presence of the Lord was. It was the one temple of the One God, for the one people of God. The festival for which they were "going up" here was most likely the Festival of Unleavened Bread, Exodus 23:14-15.

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

<sup>49</sup>Jesus stopped and said, "Call him."

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

<sup>51</sup>In answer to him, Jesus said, "What do you want me to do for you?"

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

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

## Chapter 11

### *The Triumphal Entry*

<sup>1</sup>And when they had come close to Jerusalem, to Bethphage and Bethany on the Mount of Olives, he sends two of his disciples, <sup>2</sup>and tells them, "Go into the village ahead of you, and just as you enter it you will find a colt<sup>91</sup> tied, upon which no one has ever yet sat. Untie it and bring it. <sup>3</sup>And if anyone says to you, 'Why are you doing that?' say, 'The Lord needs it and is sending it back here shortly.' "

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

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

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

"Hosha na!"<sup>92</sup>

"Blessed is he who comes in the  
name of the Lord!"<sup>93</sup>

<sup>10</sup>"Blessed is the coming kingdom  
of our father David!"

"Hosha na in the highest!"

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

### *Jesus Clears the Temple*

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

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<sup>91</sup> **11:2** πῶλος – pōlos, a young mount animal, a word used for the foals of both donkeys and horses. But we know from the other accounts that this was the foal of a donkey.

<sup>92</sup> **11:9A** Ὡσαννά = Aramaic הֲשִׁיעַ נָא – hōša' nā', similar to the Hebrew הֲשִׁיעַ נָא – hōšī'āh nā', an expression reminiscent of the הֲשִׁיעַ נָא in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has Ὡ Κύριε, σῶσον δὴ – Ō Kúrie, sōson dē, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

<sup>93</sup> **11:9B** Psalm 118:26

<sup>15</sup>And they come into Jerusalem. And when he had entered the temple, he proceeded to drive out the ones selling and the ones buying in the temple, and the tables of the moneychangers and the seats of the ones selling doves he overturned, <sup>16</sup>and he did not allow anyone to carry stuff<sup>94</sup> through the temple courts.

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

" My house will be called  
a house of prayer for all nations"?<sup>95</sup>

But you have made it 'a den of robbers.'<sup>96</sup>"

<sup>18</sup>And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him, because the entire crowd was being held enrapt during<sup>97</sup> his teaching.

### *The Withered Fig Tree*

<sup>19</sup>And when it got late, they would go outside the city.

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

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

<sup>24</sup>"Therefore I tell you, all things, whatever you are asking for in prayer, believe that you have received it,<sup>98</sup> and it will happen for you. <sup>25</sup>Also, when you stand praying, forgive, if you are holding anything against anyone, so that your Father in heaven may also forgive you your trespasses."<sup>99</sup>

### *The Authorities Question Jesus' Authority*

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

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

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<sup>94</sup> **11:16** σκεῦος – skeûos; This is usually translated, "vessel." But it comprises the containers, equipment, and product– objects of any kind involved in an enterprise. The English word "stuff" best encompasses all these ideas. Webster's Ninth New Collegiate Dictionary defines the noun "stuff," at definition no. 1, as follows: "materials, supplies or equipment used in various activities:..." See I Samuel 30:24 in the King James Version as an example of this usage of the English word "stuff." In this verse, when the translators of the Septuagint translated the Hebrew into Greek, they translated it into the Greek word σκεῦος which is the same word as here in Mark 11:16.

<sup>95</sup> **11:17A** Isaiah 56:7

<sup>96</sup> **11:17B** Jeremiah 7:11

<sup>97</sup> **11:18** ἐπὶ with the dative; a temporal indicator. The entire crowd was always taken away from the Torah scholars when Jesus was teaching. This would surely be disturbing to them.

<sup>98</sup> **11:24** The aorist is used here, according to Metzger, in a sense corresponding to the Semitic usage of the prophetic perfect, which expresses the certainty of a future action. In other words, "if you believe that it is as good as done." Many later copyists, perhaps because they did not understand this, changed the verb to "you are receiving," and others, for the same reason plus possibly being influenced by the Matthew parallel passage, changed it to the future, "you will receive." And others changed it to the present tense "you are receiving" perhaps in order to make it the same tense as the "is happening" in v. 23 just prior.

<sup>99</sup> **11:26** The words that came to be numbered verse 26 are absent from the earliest of manuscripts of the Western, Caesarean and Alexandrian text families, and from the earliest translations into other languages, making it highly probable that the words were inserted in imitation of Matthew 6:15.

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

<sup>33</sup>And in answer they say to Jesus, "We do not know."

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

## Chapter 12

### *The Parable of the Tenants*

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

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

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

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

<sup>10</sup>"Have you not read this scripture:

' A stone which the builders rejected,  
this one has become the chief cornerstone;  
<sup>11</sup>from the Lord this came about,  
and it is marvelous  
in our eyes'<sup>100</sup>?"

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

### *Paying the Tribute Tax to Caesar*

<sup>13</sup>And they send some of the Pharisees and Herodians, in order to trap him in a saying. <sup>14</sup>And coming, they say to him, "Teacher, we know that you are honest, and it matters not to you about anyone, in that you pay no attention to the personage of people, but rather on the basis of truth you teach the way of God. Is it permissible to pay<sup>101</sup> the tribute<sup>102</sup> to Caesar, or not? Should we pay, or should we not pay?"

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<sup>100</sup> **12:11** Psalm 118:22,23

<sup>101</sup> **12:14A** The verb here is δίδωμι, 'give,' and also in the next sentence, 'should we give or should we not give.' And the verb Jesus used in v. 17 is ἀποδίδωμι, 'give back,' or, 'give up.'

<sup>102</sup> **12:14B** The Greek word translated "tribute" is κῆνσοϛ, a loan word from the Latin word *census*, which means just what you would think it means— a head count. The Roman Caesar would charge a head tax (*capita tax*) based on a head count or census. The Latin root word for head is *cap*. Thus, this tax was a *per capita* tax, or a *capitation*. It was a flat tax, having no relation to graduated percentages, or ability to pay. It was not an *income* tax. Every head had to cough up the same amount. Black's Law Dictionary, Sixth Ed., defines a *Capitation* tax thusly: "A poll tax. A tax or imposition upon the person. It is a very ancient kind of tribute, and answers to what the Latins called '*tributum*,' by which taxes on persons are distinguished from taxes on merchandise, called '*vectigalia*.'" Remember, a census was forbidden by God, and King David incurred God's wrath when he numbered the people. (A census tax or *capita* tax is also the kind expressly prohibited by the Constitution for the United States of America.) Black's Law Dictionary defines *Tribute* in turn as: "A contribution which is raised by a prince or sovereign from his subjects to sustain the expenses of the state. A sum of money paid by an inferior sovereign or state to a superior potentate, to secure the friendship or protection of the latter." Now as for coinage, Jesus

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

They say to him, "Caesar's."

<sup>17</sup>And Jesus said to them, "Caesar's things give back to Caesar, and God's things to God." And they were amazed at him.

### *Marriage and the Resurrection*

<sup>18</sup>Then some Sadducees come up to him (Sadducees say there is no resurrection), and they questioned him as follows: <sup>19</sup>"Teacher, Moses wrote for us that if a man's brother dies and leaves behind a wife and does not leave behind a child, that the brother of *the deceased* should take the woman and raise up descendants for his brother."<sup>103</sup>

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

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

<sup>24</sup>Jesus said to them, "Is this not the reason you are mistaken, that you know 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, but are like the angels in heaven. <sup>26</sup>Now about the dead, that they do rise, have you not read in the scroll of Moses, at the part about the bush, how<sup>104</sup> God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?"<sup>105</sup> <sup>27</sup>He is not the God of dead people, but of living. You are badly mistaken!"

### *The Weightiest Commandment*

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

<sup>29</sup>Jesus answered, "Primary is this: 'Hear, O Israel, Yahweh is our God, Yahweh alone.'<sup>106</sup> <sup>30</sup>And you shall love Yahweh your God with all your heart, and with all your soul, and with all your mind, and with

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obviously knew some principles of law. When he said in verse 17, "Caesar's things give back to Caesar," he recognized that every single coin circulated that bore Caesar's portrait and inscription, already belonged to Caesar. And everything purchased using Caesar's coins also belonged to Caesar. The Jewish religious taxes, on the other hand, were paid in weight of silver— shekels, or even drachmas, but not in Roman coins.

<sup>103</sup> **12:19** Deuteronomy 25:5; Genesis 38:8

<sup>104</sup> **12:26a** txt πῶς ἄ B C L U Δ Ψ NA27 {} || ὧς A D K M<sup>\*c</sup> W Y Γ Π f<sup>3</sup> 2 28 33 118 124 157 565 579 700 788 1071 1424  
ⲙⲏ TR HF RP || omit f<sup>1</sup> || lacuna P<sup>45</sup> N P Q.

<sup>105</sup> **12:26** Exodus 3:6. The point is that at the time of God's saying, "I am," present tense, "am the God of Abraham, the God of Isaac, and of Jacob," those three people had long since passed on from the earth. But Jesus' point is: the saying of God to Moses proved that Abraham, Isaac, and Jacob were not dead people, but living at the time God said this. The Sadducees considered Abraham, Isaac, and Jacob to be dead people, and this was one of their errors.

<sup>106</sup> **12:29** The Greek word represented by "alone" above is εἷς - heîs, basically meaning "one." But using the word "one" would be a poor translation, since most readers today would take it to have some significance in rebuttal of the "trinity." But nothing of the sort was underlying God's words. The context of God's original words was idolatry. God's commandments did not arise out of a vacuum, but arose out of a need to counteract some error of humankind. In this case it was that God's people should have no other gods before Him. The situation was that there were many other so-called gods, but יהוה, YHVH, alone was to be their God. Paul says, "There may be many so-called gods, and many lords, but for us there is only one God, and only one lord," I Corinthians 8:5-6. (See also Mark 2:7; 10:18 for similar uses of the Greek word εἷς. The Hebrew word, echad, was also used meaning "alone," "only," or even, "first," as the "first" day of the month.) Now God was not comparing himself to other gods in that

all your strength.<sup>107</sup> <sup>31</sup>Secondmost is this: 'You shall love your neighbor as yourself.'<sup>108</sup> There is no other commandment greater than these."

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

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

### *Whose Son Is the Messiah?*

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

" 'Yahweh<sup>109</sup> said to my Lord:  
"Sit at my right hand  
until such time I put your enemies  
under your feet." <sup>110</sup>

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

### *Jesus Denounces the Torah Scholars*

<sup>38</sup>Also in his teaching he was saying, "Look warily at the Torah scholars, those loving to walk around in robes, greetings in the marketplaces, <sup>39</sup>and chief seats in the synagogues, and places of honor at banquets; <sup>40</sup>who eat up<sup>111</sup> the houses of widows, and for a front, make lengthy prayers. These will receive extra damnation."

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other gods were many lords in contrast to our God being one lord. From small childhood I have puzzled over the odd thought, found in my Bible, represented by the phrase "The Lord our God is one Lord." It didn't say 'God is one God.' Instead, it said 'God is one Lord.' God is one Lord? So then it must be otherwise conceivable that one God could be many lords? You see, "The Lord our God is one Lord" makes no sense. The problem with "The Lord our God is one Lord" is that it wasn't supposed to be saying "Lord" at all, for "LORD" was the substitute for the Tetragrammaton, יהוה, YHVH, the name of God, which the Israelites refused to pronounce, for fear of taking God's name in vain. Thus, when the Jewish scholars in Egypt translated the Hebrew scriptures into Greek, they perpetuated this misnomer even more, for in the Septuagint, the word "kurios" or "lord" is used instead of Yahveh, and the quote above in Mark appears to be taken from the Septuagint. To lessen confusion, it is best to throw out the word "lord" completely; for indeed, it is not only confusing, but inaccurate.

<sup>107</sup> **12:30** Deuteronomy 6:4,5

<sup>108</sup> **12:31** Leviticus 19:18

<sup>109</sup> **12:36a** Εἶπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew נָאֻם יְהוָה לְאֲדֹנָי nə'um Yəhōvah la'dōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: נָאֻם | לְאֲדֹנָי יְהוָה.

<sup>110</sup> **12:36b** Psalm 110:1

<sup>111</sup> **12:40** κατασθίω - katesthío, the preposition *kata* attached to ἐσθίω, the verb for eat, serving to perfectivize, or alternatively, to repetitivize, the verb. Here the verb is also linear (continuous, progressive) in aspect, showing that there is a gradual process to the eating up, or alternatively a habitual process, leading to a conclusion of complete devourment. Psalm 14:4 used this same Greek word in the Septuagint for financial oppression of people. But how can one oppress a house? In the context of property, κατασθίω means to appropriate property illegally. We must remember that the Hebrew scriptures, like Deuteronomy 23:19, Psalm 15:1-5, declared it illegal to charge

### *The Widow's Offering*

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

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

## Chapter 13

### *Signs of the Times*

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

<sup>2</sup>And Jesus said to him, "Do you see all these great buildings? By no means will there be a stone left upon a stone that will not be thrown down."

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

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

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

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

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

<sup>14</sup>"But when you see the abomination of desolation standing where it should not, (Reader, understand),<sup>112</sup> then the ones in Judea should flee to the mountains, <sup>15</sup>the one on the rooftop should not come down or go inside to take anything out of his house, <sup>16</sup>and the one in the field should not turn back to take his coat. <sup>17</sup>And alas for the ones who are pregnant, and the ones giving milk during those days!

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your fellow Israelite interest on a loan. Yet many did so, including or even especially the priests and officials, such that the interest "ate up" the equity in the houses of widows, at which point the lenders would re-possess the houses. Jesus was not the first or the last man of God to decry this practice of charging fellow believers interest. Nehemiah in 5:10-11, said to the officials, "Stop this taking of interest!...Give them back, this very day, their fields, their houses..." Ezekiel 22:12, "...you take both advance interest and accrued interest, and make gain of your neighbors by extortion..." James 2:6, "Is it not the rich who oppress you? Is it not they who drag you into court?" The Pharisees were lovers of money, Luke 16:14. Another theory on what this means is that the Pharisees used their position as judges to get insider information or use trickery in their office, to fraudulently obtain title to property, or as the trustees or financial managers of widows to use up their household finances, or to eat up their estates. Or perhaps to make unjust rulings in cases in which they had a pecuniary interest. They may have done all of the above. As usual, the law of the Spirit is a higher standard than the letter of the law of Moses. Jesus not only forbade lending with interest, he commanded to lend without expecting even the principal back, Luke 6:35.

<sup>112</sup> **13:15** Daniel 9:27; 11:31; 12:11

<sup>18</sup>And pray that it not happen in winter. <sup>19</sup>For those will be days of suffering, such that has not happened from the beginning of creation which God created until now, nor ever will *again*. <sup>20</sup>And if the Lord had not made those days short, no flesh would survive. But, because of the elect, those whom he has chosen, he has made the days short.<sup>113</sup> <sup>21</sup>And at that time, if anyone says to you, 'Look, here is the Messiah!' *or*, 'Look, there!' do not believe it. <sup>22</sup>For false Messiahs and false prophets will appear, and they will do signs and miracles, trying to deceive, if possible, the elect. <sup>23</sup>But you, you be watchful; I have told you everything ahead of time.

<sup>24</sup>"But in those days, after that suffering,

" 'the sun will be darkened,  
and the moon will not give its light,  
<sup>25</sup>and the stars will be falling from the sky,  
and the forces<sup>114</sup> in space  
will be shaken.'<sup>115</sup>

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

<sup>28</sup>"Now learn the parable from the fig tree. When its twig has already become tender and it puts forth leaves, you know that summer is near. <sup>29</sup>And likewise you, when you see these things happening, you know that it is near, right at the door. <sup>30</sup>Truly I tell you: by no means will this age<sup>116</sup> pass away before all these things have happened. <sup>31</sup>Sky and earth will pass away,<sup>117</sup> but my words will not pass away.

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<sup>113</sup> **13:20** This word in the Greek for "made short" is κολοβώω - kolobōō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. Thus Mark puts it in the past tense: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse is that, if that period of time went on longer, no flesh would survive.

<sup>114</sup> **13:25A** Possibly, "the heavenly bodies," referring to the planets, stars, and constellations to which power was ascribed by idolaters and astrologers. Of course, bodies of mass do have power or force of gravity, and therefore exercise force upon other bodies, including the earth. Indeed, in the parallel passage in Luke 21, verse 25, it says nations will be in anguish over the violence of the sea and surf, which we know is affected among other things by the moon. If there is also a rise in sea level from global warming, it would be even worse. In Isaiah 34:4, the stars and planets are called the armies of heaven, and armies are *forces*. Moreover, the principle of parallelism probably applies here, so this line is to be understood in some meaning parallel to the stars and the sky of the previous line. At any rate, the heavenly bodies would not be shaken without the forces in space being involved.

<sup>115</sup> **13:25B** Isaiah 13:10; 34:4; Joel 2:31

<sup>116</sup> **13:30** ἡ γενεὰ αὐτῆς; Or, this "generation." The verse following this is a Hebraistic parallelism; that is, "the sky and earth" being a parallel to the "age" or "world" mentioned here. See the same Greek phrase in Genesis 7:1, for the "generation" before the flood. God destroyed the entire world, not just the "generation" or those of the same age as Noah. God destroyed that whole world and scheme of things, and started a new age. So also here, Jesus is not talking about a small period of time of one human lifespan, but rather the whole age or *aion*. The theme of the context was clearly set in vv. 28-29, by the example of the budding of leaves showing the change of seasons. We are talking about seasons and times, not generations in a genealogical or racial sense. Furthermore, it is striking how similar is Peter's parallelism in 2 Peter 3:6-7. There, Peter compares the destruction of Noah's generation ὁ τότε κόσμος, "the then world," in comparison to οἱ νῦν οὐρανοὶ καὶ ἡ γῆ "the present heavens and earth."

<sup>117</sup> **13:31** "Sky and earth," traditionally translated "heaven and earth," but the heavens are the skies, or everything you see when you look up. Compare Isaiah 34:4, Psalm 102:25-26, Hebrews 1:10-12.

## *No One Knows the Day or Hour*

<sup>32</sup>"But as to that day or that hour, no one knows, not even the angels in heaven, not even the Son, but only the Father. <sup>33</sup>Watch, be alert, for you do not know when the time is. <sup>34</sup>It is like a man going away on a journey, leaving his house and giving the authority *of it* to his servants, each his task, and the doorman he admonished to keep watch. <sup>35</sup>Thus you must keep watch, for you do not know when the lord of the house is coming, whether in the evening, or at midnight, or when the rooster crows, or at dawn; <sup>36</sup>no good if he comes suddenly, and finds you sleeping. <sup>37</sup>And what I am saying to you, I am saying to all: 'Keep watch!'"

## Chapter 14

### *Mary Anoints Jesus at Bethany*

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

<sup>3</sup>And when he was in Bethany, in the house of Simon the Leper, and reclining, a woman came holding an alabaster bottle of very expensive perfume ointment, pure oil of nardroot. Breaking the alabaster, she poured down upon his head.

<sup>4</sup>But there were some who were saying indignantly to themselves, "Why has this waste of perfume occurred? <sup>5</sup>For this perfume could have been sold for over three hundred denarii<sup>118</sup> and given to the poor." And they were scolding her.

<sup>6</sup>But Jesus said, "Leave her alone. Why are you causing her hardship? She has performed a good work with<sup>119</sup> me. <sup>7</sup>For the poor you always have with you,<sup>120</sup> and you can do well with them whenever you want, but me you do not always have. <sup>8</sup>She did what was available to her. She was early<sup>121</sup> to anoint my body in preparation for its burial. <sup>9</sup>Truly I tell you, wherever the good news is preached throughout the whole world, what she has done will also be told, as an honorable remembrance of her."

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

### *The Passover Supper*

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

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<sup>118</sup> **14:5** A single denarius was the usual daily wage for a laborer, so 300 denarii would be worth about a year's wages.

<sup>119</sup> **14:6** Greek: ἐν -en, "in," with dative of "me"; in other words, she has done a good work *in the circumstance of* me. She has done a good work *by means of my being here*. From context we can see that it is a dative of happenstance, of the conditions; or even a "temporal dative;" for example, "you can always do good works *with* the poor, but me you do not always have *with* you," and Jesus' comment that "she did what was available to her." (Of the 22 English translations I have on hand, 4 say "on me," 6 "to me," 10 "for me," 1 "as to me," and 1 "towards me." Sometimes ἐν is simply a substitute for the dative inflection.)

<sup>120</sup> **14:7** Deuteronomy 15:11

<sup>121</sup> **14:8** προλαμβάνω, literally, "take ahead." Compare the same word in I Cor. 11:21. The Lidell & Scott lexicon lists this Mark 14:8 occurrence as the only one with an infinitive accompanying; which DeBrunner, § 392 (2), says is an Aramaism meaning "early to do something." As we first see in Luke 10:38-42, Mary from the beginning showed a good trait of zeroing right in to what was most important: the person of Jesus, and dropping everything else. Her sister was occupied with the meal and housework, but Mary was attentive to Jesus himself, *while he was still with them*. They could always do housework when Jesus was gone, and they could always eat when Jesus was gone. It is no wonder that one who attended to and treasured Jesus so much, would be the first to prepare his body for its burial.

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

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

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

<sup>19</sup>They began to be very sad and to say to him one by one, "Surely not I?"

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

<sup>22</sup>And when they were eating, taking a loaf of bread *and* blessing, he broke *it* and gave to them, and said, "Take ye. This is my body."

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

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

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

### *Jesus Predicts Peter's Denials*

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

<sup>29</sup>But Peter said to him, "Even if everyone else will be scandalized, not I."<sup>122</sup>

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

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

### *Gethsemane*

<sup>32</sup>And they come to an orchard<sup>123</sup> the name of which was Gethsemane, and he says to his disciples, "Sit here while I pray." <sup>33</sup>And he takes Peter, and also James and John with him. And he began to be overwhelmed with dread and heaviness. <sup>34</sup>And he says to them, "My soul is too sad, to the point of death.<sup>124</sup> Remain here and stay awake." <sup>35</sup>And going forward a little, he dropped to the ground, and prayed that if it is possible, the hour might pass aside from him. <sup>36</sup>And he was saying, "Abba, Father, all things are possible for you. Remove this cup from me. Nevertheless, not what I will, but what you will."

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<sup>122</sup> **14:29** The word 'else' is not in the Greek, but its meaning is there. The Greek says literally, "Even if everyone will be tripped up, in contrast, not I." Peter is contrasting himself to everyone *else*. As for the word "scandalized," there are almost as many opinions of how to translate this as there are translators. The most basic meaning is "tripped by a stumbling block." In the New Testament it usually has an aspect of being defeated in one's faith, sometimes of a temporary lapse and sometimes of a permanent one; and in some passages, even of falling away to the extent of becoming apostate.

<sup>123</sup> **14:32** χωρίον - chōrion; a "little field, little farm" a word used in I Chronicles 27:27 for a "treasure vineyard," and used in some other literature for a suburb. I get the picture of an orchard or grove in the suburbs that has become a public park because of the proximity of the big city. In the N.T., χωρίον usually just means "a spot; a place," but considering that the place was associated with "the Mount of Olives," Luke 22:39, and also called by John in 18:1 "a garden," and that the word "Gethsemane" itself means "oil-press," or, according to Jerome, "oil valley," therefore "an olive orchard having come into disuse and now become a public park" seems most reasonable. It was on the western slope of the Mount of Olives, just across the Kidron Valley.

<sup>124</sup> **14:34** ἕως θανάτου; ἕως indicating the upper limit of possibility. In other words, he could not be more sad, for if he was any sadder, he would die.

<sup>37</sup>And he comes back, and finds them sleeping, and he says to Peter, "Simon, are you sleeping? Had you not the self-control to keep awake one hour? <sup>38</sup>Keep awake and pray, that you not come into temptation. The spirit indeed is willing, but the flesh is weak."

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

<sup>41</sup>And he comes the third time and says to them, "Are you still sleeping and resting?"<sup>125</sup> Enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners. <sup>42</sup>Get up, let us go. Behold, the one betraying me has come near."

### *The Arrest of Jesus*

<sup>43</sup>And right then while he was still speaking, Judas comes, the one of the Twelve, along with a crowd with swords and clubs, from the chief priests and the Torah scholars and the elders.<sup>126</sup>

<sup>44</sup>And the one betraying him had given them a signal, saying, "Whomever I kiss is he; him you arrest and lead away under guard." <sup>45</sup>And coming straight up to him, he says, "Rabbi," and fervently kissed him. <sup>46</sup>And they laid hands on him and arrested him. <sup>47</sup>Then a certain one of those standing near drew a sword and struck the servant of the high priest, and cut off his ear.

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

<sup>51</sup>And a certain young man had accompanied him, a linen wrap<sup>127</sup> thrown over his bare body. And they are seizing him, <sup>52</sup>but he escaped naked, leaving the linen behind.

### *Jesus' Trial by the Sanhedrin*

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

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

<sup>57</sup>Then some appeared *and* bore false witness against him as follows: <sup>58</sup>"We heard him saying, 'I will destroy this handmade temple, and by three days I will build another, not handmade.'"<sup>128</sup> <sup>59</sup>Yet not even their testimony was so consistent.

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<sup>125</sup> **14:41** These verbs, sleep and rest, are inflected in the Greek such that they could be either indicative or imperative mood, for in Greek morphology the indicative and imperative forms were identical more often than not. I am not convinced that they were intended as indicative mood. Translating Mark has led me to believe that Jesus was sharp in speech more often than many are willing to believe. And if these verbs are indeed imperatives, then in the light of what immediately follows, one can only interpret them as bitter irony or satire. If the verbs are imperatives, it might be translated something like, "Go ahead, sleep soundly and get your beauty rest. It is over *anyway*." The verb translated as "resting" is ἀναπαύω, which contains the idea of refreshment and cheering up. Jesus had already used another verb, καθεύδω, for sleeping soundly, so this second verb could have some other purpose, the purpose of irony. Jesus could have said it out of profound disappointment with his "friends." Remember also that this takes place shortly after he had told them they would all abandon him. Moreover, there is definitely a recurrent theme in Mark of Jesus chiding the disciples for various forms of spiritual unconsciousness.

<sup>126</sup> **14:43** The three elements composing the Sanhedrin. The posse was sent from the Sanhedrin. Those doing the actual arresting were probably temple police officers or soldier types, for the Sanhedrin was authorized by the Romans to have a company of guards with powers of arrest.

<sup>127</sup> **14:51** σινδών – sindōn is just the word for linen, and could possibly mean just a sheet, or a night gown, or even a shirt. But the way it says "thrown over his nakedness" seems to indicate that it was not daytime clothing.

<sup>128</sup> **14:58** Jesus' actual statement was, "Destroy this temple, and in three days I will raise it." (John 2:19; Diatess. 5:34) The perjurers added the word "handmade," and switched the destroying agent from his hearers, to Jesus

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

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

<sup>62</sup>And Jesus said, "I am, and you will all see the Son of Man sitting at the right hand of Power,<sup>129</sup> and coming with the clouds of heaven."

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

<sup>65</sup>And some began to spit on him, and to cover his face and punch him, and say to him, "Prophecy!" The guards also took him with slaps.

### *Peter Disowns Jesus*

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

<sup>68</sup>But he denied it, saying, "I neither know nor understand what you are saying." And he moved away, outside into the forecourt.<sup>130</sup>

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

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

<sup>71</sup>Then he began to curse and to swear: "I do not know this man of whom you are speaking." <sup>72</sup>And immediately a rooster crowed a second time. And Peter remembered the statement as Jesus had said it to

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himself. (And remember, the statement of Jesus in question took place right after he had destroyed the operation of the currency exchangers in the temple, lending some credibility to the notion of Jesus potentially destroying their temple.) Now this saying which they were attributing to him could be a saying far more inflammatory than meets the eye. The English word "handmade" is translated from the Greek word, χειροποίητος - cheiropoietos, which in all ten occurrences in the Jewish Greek Bible (the Septuagint) means "idol." Especially significant is Isaiah 31:7, where χειροποίητος is used twice for "idol," and is then followed by the phrase, "which their hands have made," with the constituent words of χειροποίητος broken up and used separately. In the other occurrences of this word in the New Testament, however, it is not used as meaning idol exactly. But when these witnesses made their statement, their words could have had a ring insulting to the temple, at least in the ears of any that had read the Jewish Greek Bible, of which surely there must have been some. Considering that the bulk of Jesus' enthusiasts were from Galilee, and that Galilee was far more cosmopolitan than Jerusalem and Judea, and thus more likely to be the residence of Hellenistic (Greek-speaking) Jews who read the Bible in Greek, the Septuagint, perhaps this testimony was staged in a way calculated to turn the Galileans against Jesus. For since this word in the Bible had up to that point only meant "idol," the alleged statement by Jesus could have sounded to the Greek-speaking Jews like this: "I will destroy this idol temple of yours, and by three days I will build another, not idolatrous."

<sup>129</sup> **14:62** The Power being The Mighty One, or God. Yet the right hand is also the position of "power." The right hand signifies the stronger hand, and therefore the one with which to hold one's weapon or staff. The left hand is the distaff. The Son of Man can even hold God in his right hand as a weapon. See Psalm 110:5. Also, Psalm 16:8, "Because Yahweh is at my right hand; I shall not be shaken." Here Jesus combines Psalm 110:1 with the title "the Son of Man" from Daniel 7:13-14, where the Son of Man is given authority over all the nations.

<sup>130</sup> **14:68** txt omit  $\aleph$  B L W  $\Psi^*$  579 892  $\ell$  76 itc syr<sup>s</sup> cop<sup>sa</sup>mss,bo geo<sup>1</sup> Diatessaron // add καὶ ἀλέκτωρ ἐφώνησεν A C D E G H N  $\Delta$   $\Theta$   $\Pi$   $\Sigma$   $\Psi^c$   $\Omega$  067  $f^1$   $f^{13}$  28 33 157 180 205 565 700 1006 1009 1010 1071 1079 1195 (1216 1344 omit  $\epsilon\kappa$ ) 1230 1241 1242 1243 1253 1292 1342 1365 (1424 καὶ εὐθέως) 1505 1546 1646 2148 2174 Lect it<sup>a,aur,d,ff<sup>2</sup>,k,l,q</sup> vg syr<sup>p,h</sup> cop<sup>sa</sup>mss,(bo<sup>mss</sup>) goth arm eth geo<sup>2</sup> slav Eusebius Chrysostom; Augustine [NA27] {C}.

him: "Before a rooster crows two times, you will disown me three times." And when he thought upon<sup>131</sup> it, he wept.

## Chapter 15

### *Jesus' Examination by Pilate*

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

<sup>2</sup>And Pilate examined him: "Are you the king of the Jews?"

And he in answer to him says, "You are the one saying *it*." <sup>132</sup>

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

<sup>5</sup>But Jesus made no further answer, causing Pilate to be astonished.

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

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

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

<sup>12</sup>And Pilate when he answered again, said to them, "What then should I do with the one you call the king of the Jews?"

<sup>13</sup>And they shouted back, "Crucify him."

<sup>14</sup>And Pilate said to them, "Why? What crime has he committed?"

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

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

### *The Soldiers Mock Jesus*

<sup>16</sup>And the soldiers led him away, inside the palace, that is, the Praetorium, and they are calling together the whole cohort.<sup>133</sup> <sup>17</sup>And they are draping on him a purple robe, and setting around him a crown of interweaving thorns. <sup>18</sup>And they began to salute him: "Hail, King of the Jews!" <sup>19</sup>And they were striking his head with a cane, and spitting on him. And dropping their knees, they were doing homage to him. <sup>20</sup>And when they had mocked him, they stripped him of the purple robe and put his *own* garments on him.

### *The Crucifixion*

And they are leading him out to crucify him. <sup>21</sup>And a certain Simon passing by, a Cyrenian coming from the country, the father of Alexander and Rufus, they conscript to carry his cross. <sup>22</sup>And they bring

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<sup>131</sup> **14:72** See the endnote on this verse.

<sup>132</sup> **15:2** The Greek for "You are the one saying that" is Σὺ λέγεις. This means literally, "You are saying" or, "Are you saying?" This was a Jewish idiom, and you can find some Rabbinic examples where it was understood as a Yes, and some where it would obviously NOT be understood as a yes. Therefore, we have to conclude that it is not a yes of any kind. At the same time, it is not a denial. Which sometimes some people might take as a yes. But as for translation, it should be translated literally, and left at that. No helper words should be added that might imply an affirmative answer. See the endnote on this topic at the end of this document.

<sup>133</sup> **15:16** A *cohort*, if a complete one, was a thousand soldiers, (one tenth of a legion) commanded by ten centurions, who commanded a hundred men each. The number here could have been from 600 to 1,000 soldiers, assuming that all the men were present at that moment.

him to the place Golgoltha, which when translated is "skull" place.<sup>134</sup> <sup>23</sup>And they were holding out to him wine mixed with myrrh.<sup>135</sup> He, however, did not take it. <sup>24</sup>And they crucify him. And they divide his garments, casting a lot for them, who would take what.

<sup>25</sup>And it was the third hour<sup>136</sup> when they crucified him. <sup>26</sup>And the notice of the charge against him was written above him: THE KING OF THE JEWS. <sup>27</sup>And with him they crucify two bandits, one to the right and one to the left of him.<sup>137</sup> <sup>29</sup>And those passing by were defaming him, shaking their heads and saying, "Aha, the one destroying the temple and building in three days! <sup>30</sup>Save yourself by coming down from the cross."

<sup>31</sup>Likewise also the chief priests, making fun with one another along with the Torah scholars, were saying, "Others he saved. Himself he cannot save. <sup>32</sup>Let<sup>138</sup> the Messiah, the king of Israel, come down now from the cross, so that we may see and believe."

Even the ones crucified with him were shaming him.

### *The Death of Jesus*

<sup>33</sup>And when it was the sixth hour, darkness came over the whole land,<sup>139</sup> until the ninth hour. <sup>34</sup>And at the ninth hour Jesus cried out in a loud voice, "Elohi, Elohi, læma<sup>140</sup> shəbāqtani?"— which when translated is, "My God, my God, why have you forsaken me?"

<sup>134</sup> **15:22** Γολγοθᾶν τόπον "Golgotha place." The nominative form, ἡ Γολγοθᾶ - hē Golgothā, is probably due to Greek phonological dissimilation from Γολγοθᾶ, Golgothā, (Mt. 27:33 Δ)=Aramaic ܩܘܠܓܘܬܐ = Hebrew גּוֹלְגוֹתָא which means *skull*. The "Golgoltha" in the English rendering above represents more the Hebrew than the Aramaic. The place was probably a higher piece of ground. It was to the northwest, outside the walls built by Herod the Great, but inside the walls built by Agrippa under Claudius subsequent to these events. It had already frequently been used as a place for executions, hence the name.

<sup>135</sup> **15:23** Myrrh is part of Eastern incense blends for meditation and centering. Ancient Greek and Roman physicians used the herb to treat wounds. It also removes mucus from the respiratory tract, acts as a lung tonic and stimulant, and as an anti-inflammatory agent. And wine of course is a sedative, and you "give wine to those in bitter distress," Proverbs 31:6

<sup>136</sup> **15:25** That is, the third hour from 6 a.m. when the daytime starts, which makes this 9:00 a.m. So also the remaining references to time in Mark: the darkness came over the land at noon, and lasted until 3:00 p.m., when Jesus cried out to the Father. See the endnote in my Diatessaron regarding the differing clock systems and divisions of the day used by the synoptic evangelists in contrast to John.

<sup>137</sup> **15:28** txt omit verse ⲛ A B C D X Y\* Ψ 157 Lect it<sup>d,k</sup> syr<sup>s</sup> cop<sup>sa,bo<sup>pt</sup>,fay</sup> vid Eusebian Canons<sup>txt</sup> Ammonius NA27 {A} // include verse: Καὶ ἐπληρώθη ἡ Γραφὴ ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη Ε F G (H) (K\*) K<sup>c</sup> L M P U Γ (Δ) Θ Π 083 0250 f<sup>1</sup> f<sup>13</sup> 28 33 180 205 565 (579) 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2177 it<sup>aur,c,ff<sup>2</sup>,l,n,r<sup>1</sup></sup> vg syr<sup>p,h,pal</sup> cop<sup>bo<sup>mss</sup></sup> goth arm eth geo Ps-Hippolytus<sup>vid</sup> Origen<sup>vid</sup> Eusebian Canons<sup>mss</sup> Jerome Vigilius<sup>vid</sup>. Metzger: The earliest and best witnesses of the Alexandrian and the Western types of text lack ver. 28. It is understandable that copyists could have added the sentence in the margin as a note pointing out Lk 22:37, and from there it got put into the text of Mark itself. There is no reason why, if the sentence were present originally, it should have been deleted. It is also significant that Mark very seldom expressly quotes the Old Testament.

<sup>138</sup> **15:32** "Let come down" represents the one Greek word "come down," which is in the 3rd person imperative. In English we do not have a 3rd person imperative, and this has traditionally been signaled by the word "let." But the reader must not think it is a command to the soldiers to "let him come down." It is rather a command to someone whom the speakers are not actually addressing.

<sup>139</sup> **15:33** or "the whole earth."

<sup>140</sup> **15:34** Metzger: The reading ηλει ηλει of Codex Bezae *et al* represents the Hebrew אֱלֹהֵי ("my God"), and has been assimilated to the parallel in Mt 27:46. The great majority of uncials and minuscule manuscripts read ελωι ελωι, which represents the Aramaic אֱלֵי ("my God"), the ω (ō) for the α sound being due to the influence of the Hebrew אֱלֵי. The spelling λημα (ⲛ, C, 72, al) represents the Aramaic ܠܡܐ ("why"), which is also probably behind the λιμα of A, f<sup>13</sup> al, whereas the λαμα of B, D, al represents the Hebrew לָמָּה ("why"). All Greek manuscripts

<sup>35</sup>And some of the bystanders hearing were saying, "Behold, he is calling Elijah." <sup>36</sup>And one ran, *and* after filling a sponge with sour wine, stuck it on a reed *and* was helping him to drink, saying, "Back off. Let's see if Elijah comes to take him down."

<sup>37</sup>But Jesus expired, letting out a loud cry.

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

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

### *The Burial of Jesus*

<sup>42</sup>And evening had now come, *and* since it was Preparation *Day*,<sup>141</sup> that is, before the Sabbath, <sup>43</sup>Joseph of Arimathea comes, a respected council member, himself also looking forward to the kingdom of God, who, taking courage, went in to Pilate and asked for the body of Jesus. <sup>44</sup>But Pilate doubted that he was already dead,<sup>142</sup> and calling the centurion to him, asked him if he had already died. <sup>45</sup>And knowing from the centurion, he granted the corpse to Joseph.

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

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except Codex Bezae read σαβαχθανι or something similar, which represents the Aramaic שָׁבַקְתָּנִי ("thou hast forsaken me"). The reading ζαφθανι of D is a scholarly correction representing the Hebrew of Psalm 22:1, which is עֲזַבְתָּנִי ("thou hast forsaken me").

<sup>141</sup> **15:42** The word "evening" at first causes confusion. For if evening had already come, then a new day had started, right? So it was no longer "Preparation (Day)," because evening had come and the Sabbath had started, right? No, in fact the word "preparation" always means the day of the week we call Friday; see Luke 23:54; John 19:14, 31; Josephus: Jewish Antiquities xvi. 6. 2 §163. (There is no word "day" in the Greek here.) The point is, "Preparation Day" does not mean the 24 hours leading up to the evening that starts the Sabbath. Instead it means simply "Friday." Even the word "day" in the Bible, both Old and New Testaments, unfortunately would sometimes mean that period of time during which it is "daytime" or "sunlit," and other times it also means the 24 hours "between the evenings." As in all languages, most words of the Biblical languages have more than one meaning, but when it comes to matters like this that require precision, it is frustrating. This very problem was the reason for there being held at that time two differing interpretations regarding the Biblical timing of the Passover. The Pharisees and the Galileans and Jesus had one timing for the Passover, and the Sadducees (and the temple that year) had another.

<sup>142</sup> **15:44** There are three main interpretations of this statement about Pilate's reaction to Joseph's petition. First, here are the words literally according to their main lexical glosses: "But Pilate marvelled if he has died / is dead (perfect tense)." Obviously, it does not make good English translated this way. The problem word is the conditional conjunction translated "if," the Greek word εἰ (ei). Of the 22 English translations I have on hand, 7 here render it "if," 2 "whether," 12 render it "that," and 1 leaves it untranslated. Both Bauer and Blass say it means "that" after verbs of emotion, such as perhaps here and also as in I John 3:13, "Do not marvel if (that) the world hates you," plus other examples which are not the most standard of "if" phrases, because the verbs are not in the subjunctive mood; and also after verbs of knowing or not knowing: John 9:25; Acts 19:2; I Cor. 1:16; 7:16. Bauer also says that *ei* frequently means "whether" before indirect quotes of questions, such as in "Tell us if (whether) you are the Christ," "were watching him if (whether) he would heal on the Sabbath." Thus the following renderings are also possible: "He was surprised that he was already dead." "He was amazed that he was already dead." "He wondered whether he had already died." Anyway, all of these renderings work, and all of their scenarios could have potentially prompted Pilate to verify the death with the centurion.

# Chapter 16

## *The Empty Tomb*

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

<sup>6</sup>But he says to them, "Do not be alarmed. You are seeking Jesus [the Nazarene],<sup>143</sup> who was crucified. He is risen! He is not here. Behold the place where they laid him. <sup>7</sup>But go tell his disciples and Peter, that he is going ahead of you into Galilee. There you will see him, just as he told you."<sup>144</sup>

<sup>8</sup>And going out, they fled from the tomb. For trembling shock<sup>145</sup> was holding them; and they said nothing to anyone,<sup>146</sup> because they were afraid.<sup>147</sup>

Verses 9-12<sup>148</sup>

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<sup>143</sup> **16:6** txt τὸν ἐσταυρωμένον "who was crucified" κ\* D // τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον "the Nazarene who was crucified" B 124 565 788 21 TR HF RP NA27 {} // τὸν Ναζωραίου τ. ἐ. L // τ. Ναζαρινὸν τ. ἐ. U Θ 13 33 346 // τ. Ναζωραίου τ. ἐ. Δ // τ. Ναζορινὸν τ. ἐ. 579 // τ. Ναζωρηνὸν τ. ἐ. 1071 // τ. Ζαρινὸν τ. ἐ. 1424. Additionally, Codex Washingtoniensis places the words "the Nazarene" in a different sequence in the sentence. It could be that the original scribe skipped from one τὸν to the next. Scrivener says this is a case of homoioteleuton. But I have found that when a textual variant that is a suspected spurious addition to the text is spelled so many different ways, as here, then it is indeed not original, and is spurious.

<sup>144</sup> **16:7-8** lacuna: ϣ<sup>45</sup> F H N P Q

<sup>145</sup> **16:8a** τρόμος καὶ ἔκστασις means literally "tremors and ecstasy," but Greek sometimes used a method of modifying a word whereby you place a second word following with an "and" in between. This is called parataxis. One could render this above, "tremors of shock." (But the singular number of the verb here for "hold," ἔχω, is not a factor. The rules governing number agreement of verbs state that when a verb has two or more co-ordinate words as its subject, and the two subjects are both singular and separated by καὶ, and the verb stands before the first subject, as is the case here, then the verb agrees in number with the first subject. So here, the Greek verb would be singular either way, parataxis or not.) For another example of this kind of parataxis, see Luke 2:47, "amazed at the intelligence and his answers," meaning, "amazed at his intelligent answers." As for the meanings of the words, they must have experienced trauma that caused them to be put out of their senses (out of their senses = ecstasy, shock, bewilderment, being spaced out) accompanied by tremors, anxiety, and racing heart beat. That is what medically is called shock.

<sup>146</sup> **16:8b** "They said nothing to anyone" is subordinate to the "for" at the beginning of the sentence. It is part of the idea of their fleeing from the tomb. That is to say, they said nothing to anyone who was there at the tomb, but instead fled from the tomb because of their trembling, bewilderment, and fear. For there were in fact other people there outside the tomb, the guards at least. See my Diatessaron.

<sup>147</sup> **16:8c** Some interpreters maintain that the Greek word here for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb is always transitive, and requires an object. See the endnote at the end of this document, entitled "Does the Greek verb PHOBEW require an object?" which explores this question.

<sup>148</sup> **16:9** txt lack vv. 9-20 8 B (it<sup>avid</sup> lacuna, but not enough room for the longer ending) syr<sup>s</sup> cop<sup>sams</sup> arm<sup>mss</sup> geo<sup>1,A</sup> Origen Epiphanius<sup>1/2</sup> Eusebius mss<sup>acc.</sup> to Eusebius Jerome mss<sup>acc.</sup> to Jerome Ammonius Victor-Antioch Euthymius // add only shorter ending (it<sup>avid</sup> lacuna, but not enough room for the longer ending) it<sup>k</sup> // add first the short then the long ending L Ψ 083 099 274<sup>mg</sup> 579 1602 syr<sup>hmg</sup> cop<sup>sa</sup> mss<sup>eth</sup> // add only longer ending, vv. 9-20" with critical marks f<sup>1</sup> 138 205 1110 1210 1221 al. (about 70 witnesses tot.) // add only longer ending, vv. 9-20" A C D K W Δ Θ Π 099 f<sup>13</sup> 28 33 21 lat syr<sup>c,p,h</sup> cop<sup>bo</sup> Iren<sup>lat</sup> Eus<sup>mss</sup> Hier<sup>mss</sup> Tatian Didymus? // add expanded longer ending W Hier<sup>mss</sup> // lacuna ϣ<sup>45</sup> F H N P Q 304 1420 2386. The text of "longer ending of Mark" is found at the end of this document in a long end note discussing it and the other endings of Mark.

## Endnote #1

### How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יהושוע □□ a<sup>˘</sup>ûšôhəy (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י	ְ	ה	וֹ	שׁ	וּ	ע
yodh	shwa	he	holam vav	shin	shuruk	ayin patah
י = yə	ְ =	ה = h	וֹ = ō	שׁ = sh	וּ = oo	ע = ˘a

"yə-hō-shu-˘a"

The letter shwa, ְ, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, וֹ, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ׁ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ׁ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ׁ, or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ˘, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, וּ, transliterated as û or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-˘a" (with the emphasis on the "ho" syllable)

**But**, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

The later shorter version of "Joshua:"

יֵשׁוּעַ a<sup>˘</sup>ûšēy (Remember, you read Hebrew from right to left.)

Yeshu<sup>˘</sup>a, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "**Anointed**," from which we get the English words "Messiah," and "Christ."  
(See ; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

מְשִׁיחַ Māšîaḥ Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach."

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יֵשׁוּעַ yēšû'a "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ yəhōshu'a "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter ש shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesus became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock"

and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

### **Yahveh and Adonai in Hebrew font:**

YHVH:

יהוה (The letters are in reverse order to English. Unreversed: Yodh-He-Vav-He

Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter ׀, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ׀ sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have acutally been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" ( ׀ ) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt ( ב ) sounds identical and is produced the same way, as the letter "waw" ( ׀ ). Only when the Beyt has a dot in the middle ( ם ) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" ( ׀ ) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

לְאֲדֹנָי יְהוָה (remember, from right to left, so: num yahowah ladōnōi

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahveh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

יְהוָה thus, yəhōvāh

This word Jehovah, they say, is not a real word therefore.

But many disagree, including Davidson in *The Analytical Hebrew and Chaldee Lexicon*, Hendrickson Publishers, page 171, where he says as follows:

יְהוָה the most sacred name of God, expressive of His *eternal, Self-existence*, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of יהו (fut. of יהוה, like יהי from יהוה) and הוה (preterite by aphaeresis for יהוה), the verb *to be* being twice repeated as in Ex. 3:14. If we supply אָשָׁר between these words we obtain nearly the same sense as expressed there in the words אֱהוּיָה אָשָׁר אֱהוּיָה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֱדָנִי, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, as מִיהוֹם , לִיהוֹה , בְּאֲדָנִי according to מֵאֲדָנִי , לְאֲדָנִי , בְּאֲדָנִי. Where, however, יהוה is already preceded by אֲדָנִי , to avoid repetition, they furnished it with the vowels of אֱלֹהִים, in order that it be pronounced with its consonants, so that אֲדָנִי יְהוֹה is to be read אֲדָנִי אֱלֹהִים. The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yod with Hataf Patah (יְהוֹה) to indicate the reading of אֲדָנִי just as they point it with Hataf Segol to indicate the reading of אֱלֹהִים. We could, moreover, not account for the abbreviated forms יהו , יהוה prefixed to so many proper names, unless we consider the vowels of יהוה original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.
- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.
- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.
- All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

- God is concerned about our heart attitudes, not that we pronounce things exactly.
- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.
- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual-Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: <http://www.stoa.org/diotima/essays/118267.pdf>

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

## **Endnote #2**

### **Mark's beginning all his sentences with the conjunctions καὶ and δὲ**

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

word, and on the other hand the desire for good English style and therefore wanting to drop the initial "and"s.

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

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

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

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

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

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

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

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

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

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

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

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

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

and on page 39:

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

Most commonly, δὲ is used in Mark's gospel in instances involving *switch* or *contrast*, whether or not there is a point of departure.

Examples of δὲ in connection with a point of departure include:

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

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

Another function of δὲ is to introduce *parenthetical comments*, particularly those that are significant for the further development of the story, as in Mark 1:30a and 2:6.

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

I Dave Palmer have observed that in many modern English translations, when the Greek conjunction δὲ is used to mark a parenthetical statement, it is translated with the English word "now." One example is Mark 2:6, in the context of Jesus teaching and healing in the Capernaum synagogue, verse 6 is often rendered: "Now some scribes were sitting there..." However, I am loath to use the

word "now," preferring that it be reserved as a time marker, since time markers are so rare. When you read my translation, you can know, that when you see the word "now," it means "now."

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

Therefore, please, let no one pounce judgmentally upon a translation for dropping a lot of the "and"s, condemning the translator for "taking away from God's word," and neither should others make condescending conclusions about a translation that retains all the "and"s, as surely having been done by an unskilled translator using an interlinear and lexical glosses.

### **Endnote #3**

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

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

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

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

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

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

Here is the same verse using aorists instead of the presents: "And he moved on from there and came into his home town, and his disciples accompanied him." Well, it's okay. But if you read Mark at his brisk pace, with an endless string of simple past statements of fact, it gets monotonous. The present tenses liven it up, and truly, it is more like the way most English speakers I know, actually speak.

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

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

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

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

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

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

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

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

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

15 Greek verbs total

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

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

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

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

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

#### **Endnote #4**

#### **Mark 2:23, ἤρξαντο ὁδὸν ποιεῖν**

This phrase if translated using the most frequently translated English words, (the "lexical glosses"), would be, 'began to make or do a way or path.' The form ἤρξαντο is the 3rd person, plural, aorist, indicative, middle voice, of the verb ἄρχω or ἄρχομαι (árchō or árchomai), which means to begin. We must understand that they began to do something they were not doing up to that point. (These grammatical details are pertinent to my argument, so please bear with me as it develops.)

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

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

The 3rd person aorist middle of ἄρχομαι (ἤρξαντο or ἤρξατο) occurs well over a hundred times in both the New Testament and the Old, and it is always followed by an infinitive. I have not found an exception. Vincent in his Word Studies says this phrase is a Latinism, where he says Mark adopts the

Latin phrase *iter facere*, "to make a way." But this conjecture violates the required presumption that the writer used ordinary grammar. Since Mark did in fact use this exact ἄρχομαι construction 25 times elsewhere in the ordinary Greek way: with an infinitive, and Mark's examples in fact comprise one third of the occurrences in the whole New Testament, the burden to overcome the presumption that Mark used ordinary grammar is too great to be overcome by a conjecture of a Latinism.

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

Another argument against the phrase ἦρξαντο ὁδόν ποιεῖν being a Latinism meaning, "to make their way," in my mind, is that the Douay-Rheims translators did not see it that way. You see, the Douay-Rheims was a Roman Catholic translation based muchly on the Latin Vulgate. The NAB is also a Catholic translation, whose translators we can presume, know Latin. And they did not see this as a Latinism either. I reject the argument of Vincent and others, therefore, that this phrase in the Greek represents a Latinism.

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

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

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

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

Now in Mark's phrase ἦρξαντο ὁδόν ποιεῖν, "began to do or make a way," the word ὁδόν is the accusative case, singular form of the word ὁδός (hodós), which means 'way' or 'road' or 'journey.' But

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

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

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

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

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

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

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

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

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

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

## Endnote #5

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

I see three possibilities of interpretation here:

(1) This clause expresses a concern that something might happen, or is like a ὅπως clause, or also like the "infinitive of result," expressing a result, with the previously stated condition as a deterrent to prevent the result. Since θλίβωσιν is the present subjunctive, this theory is possible. That idea would

be that Jesus wanted to use the presence of the boat as a threat to deter the people, that if they would not queue up in a civilized manner to be healed in turn, he would get into the boat, and then none of them could be healed. Thus, "he told his disciples that a boat should be on hand for him, because of the crowd, so that they would not crush him."

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

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

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

(3) The third possibility is that the present subjunctive of προσκατέρω, "that a boat be continually at hand," is meant as a wish for the near future. Thus, "he told his disciples that in the future a boat should be ready for him, because of the crowd, so that then they would not crush him."

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

## Endnote #6

### What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponērós

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

This phrase ὀφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from רַעְיִן הָרַע - rā'āh 'ayin, or, with the article and modifier postpositive, עֵין הָרַע 'ayin hāra'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have

three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase *ophthalmós ponēros*.

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

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

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word *ra'* also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that *רַעְעַיִן*, *ra' - 'ayin* means "eye of envy."

Also helpful is to note as many antonyms of *ἀπλόος* as possible in all the Greek literature. It is the opposite of *διπλόος*, "two-fold, double;" of *ἀκριβής*, "strict, accurate," and of *μειμιγμένος*, "compound, mixed."

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

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

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

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic

mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

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

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

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

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

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

## Endnote #7

### Mark 14:72, ἐπιβάλλω - epibállō

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

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

redundancy of "thinking upon," I see them as two quite different actions: merely remembering something is very different from reflecting upon something.

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

## Endnote #8

### Mark 15:2, Σὺ λέγεις - Sὺ légeis

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

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

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

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

you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

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

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

We would be remiss if we did not consider the question, in light of other sources as well, as to whether Jesus actually considered himself the king of the Jews. And we must consider both ideas in the question: first, there is the question of kingship at all, and secondly there is the question whether he is king *of the Jews*. He admitted to being God's Anointed One, when Peter declared so in answer to Jesus' question, "Who do you say I am?" (Matthew 16:15-20) But significantly, Jesus used this as a segue to say, "I will build *my church*."

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

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

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

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

alleging so?" In Roman law, an averment when unrebutted, thereafter stood as valid. Jesus did not rebut, to the astonishment of Pilate. But this was Jesus' destiny: "As a sheep before its shearers is silent, so he did not open his mouth." Jesus neither confirmed nor denied the charges. Prophecy states that Jesus would not answer the charges. And he did not answer.

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

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

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

### **Here are a couple Rabbinic examples:**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1 Kings 18:11 *Καὶ νῦν σὺ λέγεις* "And now **you are saying**, 'Go tell your master...'"

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

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

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

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

Jeremiah 39:25 *καὶ σὺ λέγεις πρὸς με Κτῆσαι σεαυτῷ ἀργὸν ἀργυρίου·* And **you say** to me, "Buy yourself the field with silver"

Jeremiah 39:36 *καὶ νῦν οὕτως εἶπεν κύριος ὁ θεὸς Ἰσραὴλ ἐπὶ τὴν πόλιν, ἣν σὺ λέγεις Παραδοθήσεται εἰς χεῖρας βασιλέως Βαβυλῶνος ἐν μαχαίρᾳ καὶ ἐν λιμῷ καὶ ἐν ἀποστολῇ* "And now

thus the Lord God of Israel has spoken concerning this city, of which **you say**, 'It shall be delivered into the hands of the king of Babylon by the sword...'"

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

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

## Endnote #9

### DOES THE GREEK VERB ΦΟΒΕΩ REQUIRE AN OBJECT?

Some interpreters maintain that the Greek word in Mark 16:8 for "they were afraid," ἐφοβοῦντο, should be translated "they were afraid of..." They maintain that this verb always requires an object. The answer to this question would have much bearing on whether the longer ending of Mark naturally follows, or if the original ending was lost.

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

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

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

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

Mark 9:32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

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

Mark 10:32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.

<sup>32</sup>And they were on the road, going up to Jerusalem, and Jesus was going on ahead of them; they were stunned, while those following were fearing. And taking the Twelve aside again, he began to tell them the things about to happen to him.

Mark 11:18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν

<sup>18</sup>And the chief priests and the Torah scholars heard, and they were looking for a way to kill him, for they feared him,

Mark 11:32 ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

<sup>32</sup>On the other hand, dare we say, 'From human beings?'" (They were fearing the people, for they all held that John really was a prophet.)

Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

Luke 9:45b καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

And they were afraid to ask him about this statement.

Luke 22:2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.

<sup>2</sup>and the chief priests and the Torah scholars were still yet looking for a way to put him to death, because they were still yet fearing the people.

John 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.

<sup>22</sup>His parents said these things because they were fearing the Jews. For the Jews had already decided that anyone who acknowledged Him to be the Christ, would be put out of the synagogue.

Acts 5:26b ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.

for they were afraid of being stoned by the people.

Acts 9:26 καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.

and they were all afraid of him, for they did not believe that he was a disciple.

**ἐφοβούμην** (first person, singular, imperfect)

Luke 19:21 ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ,

<sup>21</sup>For I was afraid of you, since you are an austere man

**ἐφοβεῖτο** (third person, singular, imperfect)

Mark 6:20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον,

<sup>20</sup>for Herod feared John, knowing him to be a righteous and holy man,

## Endnote #10

### WHAT IS THE AUTHENTIC ENDING OF THE GOSPEL OF MARK?

*lack vv. 9-20* ✠ B (it<sup>avid</sup> lacuna, but not enough room for the longer ending) syr<sup>S</sup> cop<sup>sams</sup> arm<sup>mss</sup> geo<sup>1,A</sup> Epiphanius<sup>1/2</sup> Eusebius mss<sup>acc.</sup> to Eusebius Jerome mss<sup>acc.</sup> to Jerome Ammonius Victor-Antioch Euthymius // *add only shorter ending* (it<sup>avid</sup> lacuna, but not enough room for the longer ending) itk // *add first the short then the long ending* L Ψ 083/0112 099 579 11602 syr<sup>hmg</sup> cop<sup>samss</sup> eth<sup>mss</sup> // *add only longer ending*, vv. 9-12" *with critical marks* f<sup>1</sup> 22 138 205 1110 1210 1221 *al.* (about 70 witnesses tot.) // *add only longer ending*, vv. 9-12" A C D K W Δ Θ Π Ψ 099 f<sup>13</sup> 28 33 π lat syr<sup>c.p.h</sup>

cop<sup>bo</sup> Iren<sup>lat</sup> Eus<sup>mss</sup> Hier<sup>mss</sup> Tatian Didymus?<sup>149</sup> // add expanded longer ending W Hier<sup>mss</sup> // *lacuna*  
P<sup>45</sup> F H N P Q 304 1420 2386.

Here is a composite of all the endings of the gospel of Mark:

The Short Ending:

L Ψ 083 099 274<sup>mg</sup> 579 ℓ1602 it<sup>k</sup> syr<sup>h<sup>mg</sup></sup> cop<sup>sa<sup>mss</sup></sup> eth<sup>mss</sup>:

(L): "Where you shall have also these things." (Φέρετε ποῦ καὶ ταῦτα.)

And all the things announced they shortly reported to those around Peter. And after these things also Jesus himself sent out through them, from the rising as far as the setting of the sun, the holy and enduring proclamation of eternal salvation. Amen.

### **The Longer Ending:**

9 And having risen early on the first day of the week, he appeared first to Mary the Magdalene, from whom he had expelled seven demons.

10 She went and reported to the ones mourning and weeping, who had been with him.

11 And they, when they heard that he was living and was seen by her, did not believe *it*.

12 And after these things he was manifested in a different form to two of them as they were walking along in the country.

13 And those went and reported to the rest; neither did they believe those.

14 And finally, once when they had reclined, he was manifested to the Eleven themselves, and he denounced their disbelief and hardness of heart, in that they had not believed the ones who had seen him risen.

(W) And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits. Therefore reveal your righteousness now." They spoke to Christ; and Christ responded to them, "The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who have sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness in heaven. But after you have gone into all the world,..."

### **Longer Ending, continued:**

15 And he said to them, "After you have gone into all the world, proclaim the good news to the whole creation.

16 "The person who believes and is baptized will be saved, but the person who does not believe will be condemned.

17 "And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues,

18 "they will pick up serpents, and should they drink something deadly it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again."

19 And so the Lord after speaking to them was taken up to heaven, and sat at the right hand of God.

20 And they went forth *and* preached everywhere, the Lord co-working and confirming the word by the signs accompanying.

The last twelve verses of Mark as found in the King James Version, verses 9-20, are known as The Longer Ending of Mark. The paragraph before verse 9 is called The Shorter Ending, and is found in one Italic manuscript as the only ending to the gospel, and in some other manuscripts is found in

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<sup>149</sup> From a work called "de Trinitate," not ascribable for certain to Didymus, but nevertheless a 4<sup>th</sup> century document.

combination with verses 9 through 12 as shown. The paragraph beginning with (W) remains in only one Greek manuscript today, Codex Washingtoniensis, or "W," although Jerome speaks of others extant in his time. These latter two passages are so undoubtedly inauthentic that they will not be examined here.

Mark 16:9-20, known as "The Longer Ending of Mark:"

PROBLEM 1: The connection between verse 8 and verses 9-20 is abrupt and awkward. Verse 9 begins with the masculine nominative participle *anastas*, which demands for its antecedent a masculine topic, i.e., Jesus; but the subject of the last sentence of verse 8 is the women, not Jesus" (Zondervan's NIV Bible Commentary, Vol II p 204):

8 And going out, they fled from the tomb. For trembling shock was holding them; and they said nothing to anyone, because **THEY** were afraid.

9 And having risen early on the first day of the week, **HE** appeared first to Mary the Magdalene, from whom he had expelled seven demons.

There is a lack of transition from the plural female topic of verse 8 to the masculine singular of verse 9. That is not how Greek worked. That is not even how English works. Even by English rules, when you change the subject of narrative or conversation, you have to use a proper noun. If you change the subject with a pronoun, no one knows who or what you are talking about. This problem is one indicator that verses 9-20 were not originally part of the gospel of Mark.

PROBLEM 2: The last twelve verses of the gospel of Mark as found in the King James Version, or footnoted in recent translations, (chapter 16, verses 9-20) are not found in the two earliest Greek manuscripts. As the UBS textual commentary states, they are also absent from many of the oldest translations of Mark into other languages, for example, the Latin, Sinaitic Syriac, and Georgian translations. Clement of Alexandria and Origen show no knowledge of the existence of these verses; furthermore Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius) makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate an inauthentic addition to a document. Other manuscripts which do contain the passage place it in differing locations in Mark, and still another Greek manuscript that contains the long ending has a large addition following verse 14. There is also another ending entirely, a shorter one, found in other Greek manuscripts. Add to all this the internal consideration that none of the endings are written in Mark's style and vocabulary. Another major internal consideration is how awkwardly verse 9 connects the line of thought from verse 8, or rather fails to connect.

See Metzger, Bruce M., *A Textual Commentary on the Greek New Testament*, on behalf of and in cooperation with the Editorial Committee of the United Bible Societies' Greek New Testament: Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren (Stuttgart, United Bible Societies, Corrected Edition, 1975) for the details, which are compelling evidence in favor of the spuriousness of the passage. The Editorial Committee concludes:

"Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8. (Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, as seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription.) At the same time, however, out of deference to the evident antiquity of the longer ending and its

importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist."

Eusebius of Caesarea, a church father who died in the year 339, said, in "*Questiones ad Marinum*" published by Cardinal Mai, in his "*Nova Patrum Bibliotheca*" (Romae, 1847,) vol. IV, pp. 255-7 the following:

Πῶς παρὰ μὲν τῷ Ματθαίῳ ὁψὲ σαββάτων φαίνεται ἐγεγεργμένος ὁ Σωτήρ, παρὰ δὲ τῷ Μάρκῳ πρωτὶ τῆ μιᾶ τῶν σαββάτων.

Τούτου διττὴ ἂν εἴη ἡ λύσις· ὁ μὲν γὰρ τὸ κεφάλαιον αὐτὸ τὴν τοῦτο φάσκουσαν περικοπὴν ἀθετῶν, εἴποι ἂν μὴ ἐν ἅπασιν αὐτὴν φέρεσθαι τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου· τὰ γοῦν ἀκριβῆ τῶν ἀντιγράθων τὸ τέλος περιγράφει τῆς κατὰ τὸν Μάρκον ἱστορίας ἐν τοῖς λόγοις τοῦ ὀφθέντος νεανίσκου ταῖς γυναιξὶ καὶ εἰρηκότος αὐταῖς "μὴ φοβεῖσθε, Ἰησοῦν ζητεῖτε τὸν Ναζαρηνόν." καὶ τοῖς ἐξῆς, οἷς ἐπιλέγει· "καὶ ἀκούσασαι ἔφυγον, καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ." Ἐν τούτῳ γὰρ σχεδὸν ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον εὐαγγελίου περιγεγραπταὶ τὸ τέλος· τὰ δὲ ἐξῆς σπανίως ἐν τισὶν ἄλλ' οὐκ ἐν πᾶσι φερόμενα περιττὰ ἂν εἴη, καὶ μάλιστα εἴπερ ἔχοιεν ἀντιλογίαν τῆ τῶν λουπῶν εὐαγγελιστῶν μαρτυρία, ταῦτα μὲν οὖν εἴποι ἂν τις παραιτούμενος καὶ πάντῃ ἀναιρῶν περιττὸν ἐρώτημα. Ἄλλος δὲ τις οὐδ' ὅτιοῦν τολμῶν ἀθετεῖν τῶν ὀπωσοῦν ἐν τῆ τῶν εὐαγγελίων γραφῇ φερομένων, διπλὴν εἶναί φησι τὴν ἀναγνωσιν, ὡς καὶ ἐν ἑτέροις πολλοῖς, ἑκατέραν τε παραδεκτέαν ὑπάρχειν, τῷ μὴ μᾶλλον ταύτην ἐκείνης, ἢ ἐκείνην ταύτης, παρὰ τοῖς πιστοῖς καὶ εὐλαβέσιν ἐγκρίνεσθαι.

Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώματος· εἰ γοῦν διέλοιμεν τὴν τοῦ λόγου διάνοιαν, οὐκ ἂν εὔροιμεν αὐτὴν ἐναντίαν τοῖς παρὰ τοῦ Ματθαίου ὁψὲ σαββάτων ἐγγεργῆται τὸν Σωτήρα λελεγμένοις· τὸ γὰρ "ἀναστὰς δὲ πρωτὶ τῆ μιᾶ τοῦ σαββάτου" κατὰ τὸν Μάρκον, μετὰ διαστολῆς ἀναγνωσόμεθα· καὶ μετὰ τὸ ἀναστὰς δὲ, ὑποστίζομεν· καὶ τὴν διάνοιαν ἀφορίζομεν τῶν ἐξῆς ἐπιλεγόμενων. εἶτα τὸ μὲν ἀναστὰς ἂν, ἐπὶ τὴν παρὰ τῷ Ματθαίῳ ὁψὲ σαββάτων. τότε γὰρ ἐγγεργετο· τὸ δὲ ἐξῆς ἑτέρας ὄν διανοίας ὑποστατικόν, συνάψωμεν τοῖς ἐπιλεγόμενοις· πρωτὶ γὰρ τῆ μιᾶ τοῦ σαββάτου ἐφάνη Μαρία τῆ Μαγδαληνῆ. τοῦτο γοῦν ἐδηλῶσε καὶ ὁ Ἰωάννης πρωτὶ καὶ αὐτὸς τῆ μιᾶ τοῦ σαββάτου ὤφθαι αὐτὸν τῆ Μαγδαληνῆ μαρτυρήσας. οὕτως οὖν καὶ παρὰ τῷ Μάρκῳ πρωτὶ ἐφάνη αὐτῆ. οὐ πρωτὶ ἀναστὰς, ἀλλὰ πολὺ πρότερον κατὰ τὸν Ματθαῖον ὁψὲ τοῦ σαββάτου. τότε γὰρ ἀναστὰς ἐφάνη τῆ Μαρία, οὐ τότε ἀλλὰ πρωτὶ. ὡς παρίστασθαι ἐν τούτοις καιροῦς δύο. τὸν μὲν γὰρ τῆς ἀναστάσεως τὸν ὁψὲ τοῦ σαββάτου, τὸν δὲ τῆς τοῦ Σωτήρος ἐπιφανείας, τὸν πρωτὶ, ὃν ἔγραψεν ὁ Μάρκος εἰπὼν (ὃ καὶ μετὰ διαστολῆς ἀναγνωστέον) ἀναστὰς δὲ· εἶτα ὑποστίζαντες, τὸ ἐξῆς ῥητέον, πρωτὶ τῆ μιᾶ τοῦ σαββάτου ἐφάνη Μαρία τῆ Μαγδαληνῆ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

II. Πῶς κατὰ τὸν Ματθαῖον ὁψὲ σαββάτων ἡ Μαγδαληνῆ τεθεαμένη τὴν ἀνάστασιν, κατὰ τὸν Ἰωάννην ἡ αὐτὴ ἐστῶσα κλαίει παρὰ τῷ μνημείῳ τῆ μιᾶ τοῦ σαββάτου.

Οὐδὲν ἂν ζητηθεῖ κατὰ τοὺς τόπους, εἰ τὸ ὁψὲ σαββάτων μὴ τὴν ἑσπερινὴν ὥραν τὴν μετὰ τὴν ἡμέραν τοῦ σαββάτου λέγεσθαι ὑπολάβοιμεν, ὡς τινες ὑπειλήφασιν, ἀλλὰ τὸ βραδὺ καὶ ὁψὲ τῆς νυκτὸς τῆς μετὰ τὸ σάββατον, κ.τ.λ.

The key section is translated as follows: "For, on the one hand, the person who rejects the passage itself – the pericope which says this – might say that it does not appear in all copies of the Gospel of Mark. At any rate, the accurate copies define the history according to Mark with the words of the young man who appeared to the women and said to them, "Do not fear. You are seeking Jesus the Nazarene" and so forth, proceeding to where it says, 'And having heard, they fled, and they said nothing to anyone, for they were afraid.'

"For in this way the ending of the Gospel according to Mark is defined in nearly all the copies. The material that comes next seldom appears; it is in some copies but not in all, and may be spurious, especially since it implies a contradiction to the witness of the other Gospels. This, then, is what someone might say to avoid and completely do away with a superfluous question.

"On the other hand, someone else, who dares to set aside nothing at all which appears, by whatever means, in the text of the gospels, says that the reading, like many others, is double, and each of the two must be accepted, in that they are approved in the opinion of the faithful and pious; not this one instead of that one, or that one rather than this one.

"Well then, allowing this portion [of Mark] to be really authentic, our business is to interpret the sense of the passage."

End Quotation of Eusebius.

We see from the above that scribes were far more afraid to OMIT anything, however suspect it was, than to ADD something to the text.

Which is another prop for the tenet, that the shorter reading is generally to be preferred. That tenet has that going for it, that scribes were more afraid to remove anything than to add something.

I say that, since Eusebius indicates that some people stated that the Gospel of Mark ended at verse 16:8 in "almost all the copies" in the 4th century, it bolsters the reputation of the two or three manuscripts currently extant which omit the long ending of Mark, and these must therefore be considered the most significant manuscripts for consideration. Thus we can say, that though a majority of late copies now contain it, the "majority text" used to omit it. What value is there, then, in a "majority text" derived from counting up only the recent and late copies, when in the 3rd and 4th centuries, the majority of manuscripts read so differently from the present majority?

The conclusion is, most Textual Criticism scholars agree, we must "weigh" each manuscript and witness, not "count" them. Thus, the testimony of Codex Vaticanus is more important than the testimony of 4,000 cursives from the much later centuries.

Some might refer us to John William Burgon, and his book, "The last twelve verses of the Gospel according to S. Mark vindicated against recent critical objectors established.," pp. 41-51. In it Burgon attempts to lessen the impact of the testimony of Eusebius and Jerome about the the longer ending of Mark not being found in the accurate copies, and being absent in almost all the copies of Mark.

Burgon spends some time questioning the authenticity of the document provided by Cardinal Mai entitled "Quaestiones ad Marinum," and its quotations of Eusebius. Why? Because it appears to be a CONDENSED version of Eusebius, Burgon says. But then, on p. 44, Burgon says, "Let it, however, be candidly admitted that there seems to be no reason for supposing that whenever the lost work of Eusebius comes to light, (and it has been seen within about 300 years,) it will exhibit anything essentially different from what is contained in the famous passage which has given rise to so much debate,..."

In the succeeding pages, Burgon's main point seems to be that Eusebius is playing Devil's advocate, that "some may say that..." Well, Eusebius does not contradict or refute or dismiss those statements from such advocate.

Burgon's purpose was to show that Eusebius did not question the authenticity of the passage. In fact, Burgon himself quotes Eusebius, on p. 45, where Eusebius says about the last 12 verses of Mark, Καὶ δὴ τοῦδε τοῦ μέρους συγχωρουμένου εἶναι ἀληθοῦς, προσήκει τὸν νοῦν διερμηνεύειν τοῦ ἀναγνώσματος· "Well then, allowing this portion to be really authentic, our business is to interpret the sense of the passage."

Thus, Burgon himself shows us that Eusebius did in fact question the authenticity of the longer ending of Mark. Eusebius only allows for the sake of argument that it is "really genuine." That does not sound to me like Eusebius believed it to be authentic.

**Some interpreters** of this Eusebius passage make a point something along these lines: that Eusebius was only quoting other people's statement that the longer ending of Mark was absent from most of the copies, and thus we cannot say for certain that it was a fact that it was so absent. But would Eusebius really allow such a weighty statement to go uncontradicted, if the statement were not true? I think it is obvious that he would not. Thus it is safe to conclude that it was common knowledge, and accepted as fact in the 4th century, that many, if not most, Greek manuscripts at the time, did not contain Mark 16:9-20.

PROBLEM 3: The passage contains a statement that is contrary to the gospel of Luke.

The statement is found in verses 12 and 13 about the two walking to Emmaus:

12 And after these things he was manifested in a different form to two of them who were walking along in the country.

13 And those went and reported to the rest; *neither did they believe those.*

This is contrary to Luke 24:13, 33-35 where we read:

13 And behold, two of them during that same day were making their way toward a village sixty furlongs from Jerusalem, which was called Emmaus...

33 And they got up and returned that same hour to Jerusalem, and found the Eleven and those with them assembled together,

34 saying, 'The Lord really has risen, and he appeared to Simon.'

35 And the two told what things happened on the way, and how Jesus was recognized by them when he broke the bread.

Luke says the rest responded "The Lord really has risen," thus agreeing with the two. The others agreed that Jesus was alive, because Simon Peter had already come back and told them the same thing as the two were telling them. But "Mark" 16:13 says the rest disbelieved the two. Thus, Mark 16:12-13 contradicts what Luke 24:33-35 says. So then, we either have to believe that the scriptures contain an error, or else believe that one of these passages is not scripture. The problem of the contradiction is solved, by concluding from the objective external evidence that the longer ending of Mark is not scripture, therefore we do not have a case here of scripture contradicting other scripture.

Some say that there is not a contradiction between Mark in the TR and Luke, because later in Luke, in 24:40-41, it says

"<sup>40</sup>And when he had said this, he showed them his hands and his feet. <sup>41</sup>But, since they were still not believing, out of joy and astonishment, he said to them, "What do you have to eat in this place?"

But I say this is another event. The passages I already compared, are talking about the same event. That is the more legitimate comparison.

There are other contradictions involving the ending of Mark also, that do not show themselves until you do a harmonization of the gospels, as I have. My harmonization, called Palmer's Diatessaron, will come out when I have finished translating all four gospels. But for now, see the excerpt at the end of this document, of the resurrection portion of the existing Palmer's Diatessaron.

PROBLEM 4: The passage contains another statement that is impossible to harmonize with the other gospels. Mark 16:9 says, "...he appeared first to Mary the Magdalene, from whom he had expelled seven demons."

This statement is impossible to reconcile with the other gospels, particularly John. It appears that Jesus first appeared to all the other women EXCEPT Mary the Magdalene, as they were heading back from the tomb to the apostles. Then, Jesus went back to the tomb and appeared to Mary the Magdalene alone, since she had stayed longer than the other women at the tomb. See my harmony of the gospels.

PROBLEM 5: The passage can be easily taken to teach doctrines that are contrary to teachings found elsewhere in the New Testament.

Verses 17-18 say Jesus said,

<sup>17</sup>And these signs will accompany those who believe: in my name they will drive out demons, they will speak in new tongues, <sup>18</sup>they will pick up serpents, and should they drink something deadly, it would in no wise hurt them; they will lay their hands on sick ones, and they will have health again.

In the book of I Corinthians, chapter 12, verses 7-11, 29-31, on the other hand, the apostle Paul teaches that not all believers will speak in tongues and not all believers will have the gift of healing. A new Christian, unfamiliar with the rest of scripture, might question whether he has truly believed, thinking, "These things have not happened in my life, so I must not be a real Christian." How discouraging this was to me personally at one time. And if the new Christian were to deliberately drink deadly poison, he would be putting God to the test, as Satan urged Christ to do when he suggested that he throw himself off the highest point of the temple. Jesus responded that although the scriptures promise the believer that God's angels will not allow his foot to strike against a stone, it would be sin to deliberately put oneself in harm's way (for example, drinking deadly poison), for the scriptures also say, "Thou shalt not put the Lord your God to a test." But, in violation of this prohibition, there is a practice by some churches, based on this passage, of handling deadly snakes in church. Scores of Christians therefore die each year from snake bites in church, giving unbelievers a legitimate and justified basis to mock Christians.

SUMMARY: The evidence, both external and internal, is conclusive that the Mark 16:9-20 pericope is not part of the original Gospel of Mark. In addition, it cannot be harmonized with the Gospel of Luke. It appears that the author of Mark 16:9-20 considered verse 8 to be an inappropriate ending and felt the need to add to it a better conclusion. I suggest that the following is what he did: In verses 9-14, he summarized the endings of Matthew, Luke and John, plus Acts, and perhaps Colossians 1:23, but carelessly. Then the contents of verses 15-20 are for the most part taken from the book of Acts. He took some historical happenings of miraculous events such as tongues speaking, healing of

the sick, and the apostle Paul being bitten by a snake but not being harmed, and tacked them on following Mark 16:8 because he knew from his vantage point looking back, that these are what in fact happened next. The problem is that the way it is written, he has in effect put them into Jesus' mouth as if Jesus was saying that all people who believe in him would have these things happen to them.

In view of these things, I did not include Mark 16:9-20 in either the text of the gospel of Mark, nor in my "Palmer's Diatessaron." I believe it is very clear that Mark 16:9-20 is not scripture, but rather belongs on the list of New Testament pseudepigrapha.<sup>150</sup> I believe that to include Mark 16:9-20 in the text of the New Testament does far more harm than good. I am praying that New Testament editors and translators around the world in all languages will soon standardize the text of their products in this matter and omit Mark 16:9-20. With the firm belief that I am speaking from the grace and gifts God has given me for the edification of the church, I urge Bible translators and editors everywhere not to include Mark 16:9-20 in the text of their products.

David Robert Palmer

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<sup>150</sup> Writings attributed to an author falsely, and regarded as not inspired by God and not authoritative.



A Resurrection Excerpt from

PALMER'S  
DIATESSARON

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DAVID R. PALMER

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But with consultation of many other translations  
and of the original Greek.

## JESUS' BURIAL

Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

24 Now there was a man named Joseph, a prominent member of the Council, a good and upright man, who had not consented to their decision and action. He was a rich<sup>151</sup> man from the Judean town of Arimathea, who was himself waiting for the kingdom of God. He had himself become a disciple of Jesus, but secretly, because he feared the Jews.

25 But since it was Preparation Day (that is, the day before a Sabbath) and evening was approaching,<sup>152</sup> Joseph took courage and went to Pilate and asked him permission to take Jesus' body. But Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, Pilate ordered that the body be given to Joseph.

26 So Joseph bought some linen cloth and came to take the body. And Nicodemus, the man who earlier had visited Jesus at night, came also, bringing about a hundred litras<sup>153</sup> of a mixture of myrrh and aloes. Taking down Jesus' body, the two of them wrapped it, with the spices, in strips of clean linen. This was in accordance with Jewish burial customs.

27 At the place where Jesus was crucified there was a garden, and in the garden was Joseph's own new tomb, which he had cut out of the rock, one in which no one had ever yet been laid. But because the Sabbath was about to begin, and the tomb was handy, they laid the body of Jesus there.<sup>154</sup> Then they rolled a big stone in front of the entrance and left.

28 Mary of Magdala and Mary the mother of Joseph, along with the other women who had come with Jesus from Galilee, saw the tomb and how Jesus' body was laid in it, for they had followed Joseph and were sitting there across from the tomb. They returned to buy spices and perfumes, intending to come and anoint him; but when the Sabbath had come, they rested, in obedience to the commandment.

## THE GUARD AT THE TOMB

Mt 27:62-66; Lk 24:1a; Jn 20:1a

29 The next day, the one after Preparation Day, the chief priests and the Pharisees went to Pilate. "Sir," they said, "we remember that while he was still alive that imposter said, 'After three days I will rise again.' So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first."

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<sup>151</sup> His being a rich man fulfilled Isaiah 53:9: "They assigned him a grave with the wicked; and with the rich in his death, even though he had done no violence, nor was there any deceit in his mouth."

<sup>152</sup> A Hebrew day starts at sunset. Therefore the Sabbath was about to begin in the evening at sunset, and it was against the Law of Moses to work on the Sabbath. Also, they couldn't leave the body on the cross overnight, because it would desecrate the land (Deuteronomy 21:22,23). See also verse 23 of this chapter. Joseph of Arimathea and Nicodemus were members of the Sanhedrin, and as the religious leaders of Israel, that body would feel the responsibility to make sure that the body was taken care of according to the Law of Moses in order not to desecrate the land. Neither Pilate nor the other members of the Sanhedrin would think it that remarkable, therefore, that these men would be concerned about the disposition of the body. As it says, Joseph was a disciple of Jesus', only secretly. Neither Pilate nor those in the Sanhedrin knew that Joseph was a disciple of Jesus. This action of Joseph's would not reveal that discipleship.

<sup>153</sup> About 75 pounds or 34 kilograms.

<sup>154</sup> Apparently, burying Jesus in Joseph's tomb was not their original plan. But they had to, because the Sabbath was beginning and they were not allowed to work. This had to happen so that Isaiah 53:9 would be fulfilled.

30 Pilate said to them, "You have a guard. Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard.

## Chapter 32

### THE EMPTY TOMB

Mt 28:1-4; Mk 16:1-4; Lk 24:1,2,10; Jn 20:1-9

1 When the Sabbath was over,<sup>155</sup> Mary and the women went and bought spices and perfumes so that they might go and anoint Jesus' body.

2 Very early on the first day of the week, while it was still dark, there was a violent earthquake, for two angels of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. Their faces were like lightning, and their clothes were white as snow. The guards were so afraid of them that they shook and became like dead men.

3 Later in the morning, while it was still dark, Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them took the spices they had prepared and set out for the tomb. Just after sunrise, as they were on their way, they asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away. So Mary of Magdala went running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

5 Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter, and reached the tomb first. He bent over and looked in at the strips of linen lying there but didn't go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed.<sup>156</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.)

### JESUS APPEARS TO THE WOMEN

Mt 28:5-11; Mk 16:5-8; Lk 24:3-8; Jn 20:10,11a

6 Then the disciples went back to their homes, but Mary the Magdalene stood outside the tomb, crying. The other women entered the tomb, but they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two young men were standing beside them, dressed in white robes that gleamed like lightning. The women were alarmed and in their fright they bowed down with their faces to the ground.

7 But the men said to them, "Do not be afraid, for we know that you are looking for Jesus of Nazareth who was crucified. Why do you look for the living among the dead? He has risen! He is not here! See the place where they laid him. Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of

<sup>155</sup> The Sabbath is over at sunset, so it is likely that the women bought and prepared the spices the previous evening, and it was the next morning when they took them to the tomb.

<sup>156</sup> Believed what? I suggest this is saying that John believed the woman Mary's report about Jesus' body being missing. It is John speaking about himself. He makes no comment about whether Peter believed or not.

sinful men, be crucified, and on the third day be raised again.' " Then they remembered his words.

8 "But go quickly, and tell his disciples and Peter, 'He has risen from the dead and is going ahead of you into Galilee. There you will see him, just as he told you.' Now we have told you."

9 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to [those still outside],<sup>157</sup> because they were afraid; afraid, yet filled with joy; and they hurried off to tell his disciples.

10 Suddenly Jesus met them. "Greetings," he said. They approached him, clasped his feet and worshiped him. Then Jesus said, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."

11 While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened.

### JESUS APPEARS TO MARY OF MAGDALA

Lk 24:9-12; Jn 20:11b-18

12 As Mary wept, she bent over to look into the tomb and saw two angels in white, seated, one at the head and the other at the foot of where the body of Jesus had been lying.

13 They asked her, "Woman, why are you crying? Who is it you are looking for?"

14 "They have taken my Lord away," she said, "and I don't know where they have put him." At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

15 "Woman," he said, "why are you crying? Who is it you are looking for?"

16 Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

17 Jesus said to her, "Mary."

18 She turned toward him and cried out in Aramaic, "Rabboni!" (which means "My Teacher!").

19 Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"

20 When the women came back from the tomb to the Eleven and all the rest, they told how they had seen the Lord and what he had told them. It was Mary of Magdala, Joanna, Mary the mother of James, Salome, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb.<sup>158</sup> Bending over, he saw only the strips of linen, and he went away, wondering to himself what had happened.

### THE OFFICIAL COVERUP

Mt 28:12-15

21 When the chief priests heard the guards' report, they met with the elders and devised a plan. They gave the soldiers a significant sum of money, telling them, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' And if news of this gets to the governor, we will satisfy him and keep you out of trouble."

<sup>157</sup> The soldiers and Mary of Magdala were still outside.

<sup>158</sup> This is a second time Peter runs back to the tomb. The first time, he ran back to see if the body of Christ was missing like the women said. This second time, he runs back to see if he could see the Lord Jesus alive.

22 So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day.

#### ON THE ROAD TO EMMAUS

Lk 24:13-35; Jn 20:19a; I Cor 15:5a

23 That same day two of those who were with the Eleven were going to a village called Emmaus, sixty stadia<sup>159</sup> from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him.

24 He asked them, "What are you discussing together as you walk along?"

25 They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you the only one living in Jerusalem who doesn't know what things have happened there in these days?"

26 "What things," he asked.

27 "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see."

28 He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

29 As they approached the village to which they were going, Jesus acted as if he were going farther. But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

30 When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognized him, and he disappeared from their sight. They asked each other, "Were not our hearts burning while he talked to us on the road and opened the Scriptures to us?"

31 They got up and returned at once to Jerusalem. There they found the Eleven and those with them assembled together, who were saying, "It is true! The Lord has risen and has appeared to Simon." Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

#### JESUS APPEARS TO TEN OF THE APOSTLES

Lk 24:36-43; Jn 20:19b-23

32 While they were telling these things, with the doors locked for fear of the Jews, Jesus himself came and stood among them and said, "Peace be with you!"

33 They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

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<sup>159</sup> About seven miles, or eleven kilometers.

After he said this, he showed them his hands and feet and side, and the disciples were overjoyed.

34 And as they still did not believe it because of joy and amazement, he asked them, "Do you have something here to eat?" They gave him a piece of broiled fish, and he took it and ate it in front of them.

35 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

## JESUS APPEARS TO THOMAS

Jn 20:24-31

36 Now Thomas the Twin, one of the Twelve, was not with the disciples when Jesus came. When the other disciples told him that they had seen the Lord, he declared, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

37 After eight days his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Do not be unbelieving; be believing."

38 Thomas said to him, "My Lord and my God!"

39 Then Jesus told him, "Because you have seen me, you have believed. Blessed are those who believe without seeing."

40 Jesus did many other miraculous signs in the presence of his disciples which are not recorded in this book. But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name.

## JESUS AND THE MIRACULOUS CATCH OF FISH

Jn 21:1-14

41 Afterward Jesus appeared again to his disciples by the Sea of Tiberias. It happened this way: Simon Peter, Thomas the Twin, Nathanael from Cana in Galilee, the sons of Zebedee, and two other of his disciples were together. "I'm going out to fish," Simon Peter told them, and they said, "We're going with you." So they went out and got into the boat, but that night they caught nothing.

42 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

43 He called out to them, "Friends, haven't you any fish?"

44 "No," they answered.

45 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

46 Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he was just in his underwear) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about two hundred cubits<sup>160</sup> When they landed, they saw a fire of burning coals there with fish on it, and some bread.

47 Jesus said to them, "Bring some of the fish you have just caught."

48 Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them, "Come and have

<sup>160</sup> The cubit was about 18 inches, thus the distance here was about a hundred yards, or ninety meters.

breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead.

### JESUS REINSTATES PETER

Jn 21:15-25

49 When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

50 "Yes, Lord," he said, "you know that I love you."

51 Jesus said, "Feed my lambs."

52 Again Jesus said, "Simon son of John, do you love me?"

53 He answered, "Yes, Lord, you know that I love you."

54 Jesus said, "Take care of my sheep."

55 The third time he said to him, "Simon son of John, do you love me?"

56 Peter was hurt because Jesus asked him the third time, "Do you love<sup>161</sup> me?" He said, "Lord, you know all things; you know that I love you."

57 Jesus said, "Feed my sheep. I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me."

58 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and said, 'Lord, who is going to betray you?') When Peter saw him, he asked, "Lord, what about him?"

59 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

60 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

61 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

## Chapter 33

### THE ASSEMBLY ON THE MOUNTAIN

#### IN GALILEE

Mt 28:16-20; I Cor 15:6

1 Then the eleven disciples and over five hundred brothers went to the mountain in Galilee which Jesus had designated, and there he appeared to them all at one time. When they saw him, they worshiped him; but some doubted.

2 Jesus came to them and spoke to them, and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey

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<sup>161</sup> The first two times Jesus asked "Do you love me," the Greek word is *agapao*, but the third time it is *phileo*. In all three of Peter's answers the word is *phileo*.

everything I have commanded you. And surely I am with you all the days of this age, right up to its final consummation."

### THE ASCENSION

Lk 24:44-53; Acts 1:2b-12a; I Cor 15:7

3 Jesus next appeared to James. He appeared to his disciples over a period of forty days after his suffering, giving instructions through the Holy Spirit to the apostles he had chosen, and speaking to them about the kingdom of God.

4 On one occasion when he had gathered his disciples together, he led them out to the Mount of Olives, in the vicinity of Bethany. He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."

5 Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. And I am going to send you the gift my Father has promised, and which you have heard me speak about. Do not leave Jerusalem, but stay in the city and wait until you have been clothed with power from on high. For John baptized in water, but in a few days you will be baptized in the Holy Spirit."

6 Then those who had gathered together asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

7 He said to them, "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses, not only in Jerusalem, but also in all Judea and Samaria, and to the ends of the earth."

8 After he said this, he lifted up his hands and blessed them. And while he was blessing them, he parted from them and was taken up before their very eyes, and a cloud hid him from their sight.

9 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

10 Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.

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