THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΉΚΗ

THE NEW COVENANT IN MY BLOOD

KATA MAPKON

ACCORDING TO MARK

Rendered from the Greek — from the scrolls, the codices, and the oldest copies

The Greek text (the SBL Greek New Testament) prints above every rendering, so the reader can check the English against the page it came from. No English version stands between this rendering and the Greek.

BEFORE YOU READ — MARK

KATA MAPKON

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The account nowhere names its own writer. In all sixteen chapters he never steps forward to say who he is. The name the book carries comes from its copies: the oldest copies that bear a title bear one and the same title — KATA MAPKON, “According to Mark.”

The Mark of that title is a man the record itself knows. When Peter comes out of prison, he goes “to the house of Mary, the mother of John, who is surnamed Mark” (Acts 12:12). Barnabas and Paulos, returning from Jerusalem, take him with them — “having also taken John with [them], who was surnamed Mark” (Acts 12:25). In the letters his name stands in its fuller form, Marcus: “Marcus, the nephew of Barnabas” (Colossians 4:10).

WHAT

This book is an account of the good news — the euangelion — of Yehoshua HaMashiach: His teaching, His deeds, His death, and His rising. Its first line is its own title of itself, as this book renders it from the Greek: “[The] beginning of the good news of Yehoshua HaMashiach” (1:1).

It carries no genealogy and no account of His birth. It opens at the immersion: John immersing in the wilderness (1:4), and Yehoshua Himself “was immersed into the Jordan by John” (1:9). From there it runs, swiftly, to the cross and the empty tomb — and in its oldest copies it ends at 16:8, “for they were afraid.”

WHERE

It was written in Greek. Its pages carry the prophets at every turn, quoted and shown fulfilled, from its second verse onward (1:2–3).

Where it was written, the record does not say. The account names no city of writing, and no copy supplies one. That is the whole of what can honestly be said, and this page says no more.

WHEN

The account fixes no year for its own writing, and this page fixes none. Its place in the story is plain from its own ending: it is written after the rising, and it closes with the women fleeing the empty tomb (16:8). Men commonly place the writing in the decades after the rising; that is an estimate, and it stands here labeled as one. The copies, not the guesses, are this book's certain witnesses — and they follow.

HIS RELATIONSHIP

Mark is Barnabas's nephew — "Marcus, the nephew of Barnabas" (Colossians 4:10). He travels first as a companion of Barnabas and Paulos: at Salamis "they also had John [as] a servant" (Acts 13:5); then, at Perga, "John having departed from them, turned back to Jerusalem" (Acts 13:13).

When Barnabas later resolves "to take with [them] John called Mark" and Paulos does not think it good, "there came, therefore, a sharp contention" (Acts 15:37–39), and "Barnabas having taken Mark, sailed to Cyprus." The parting is not the end of his standing: Peter, in his own letter, calls him "my son Marcus" (1 Peter 5:13), and Paulos, in his last letter, summons him — "having taken Mark, bring [him] with you, for he is profitable to me for ministry" (2 Timothy 4:11). That is

the whole of the relationship the record itself presents, and this page adds nothing to it.

THE OLDEST COPIES THAT CARRY IT

No copy from the writer's own hand survives. What survives is a company of ancient copies, and the oldest of them are these. The two oldest whole copies end this account at 16:8, "for they were afraid"; the longer ending that later copies carry (16:9–20) stands in this volume entire in the Notes, labeled as the copies leave it.

𝔓45 (the 200s). A papyrus book of the four accounts and the Acts, copied in the third century. Only pieces of it remain.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this book entire, ending — as its text ends — at 16:8.

Codex Vaticanus (300s). The Vatican's fourth-century Bible; it carries this book entire likewise, and its text also ends at 16:8.

Codex Alexandrinus (400s). A fifth-century whole Bible, and it carries this book — its leaves of the sixth chapter stand among this project's own renderings of the great copies. It also carries the longer ending.

Codex Bezae (400s). Greek on the one page and Latin on the facing page; it carries the four accounts and the Acts, this book among them, in the Western form of the text.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\text{K}}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\text{I}}\bar{\Sigma}$ and $\bar{\text{I}}\bar{\text{H}}\bar{\Sigma}$ for Iēsous, $\bar{\text{X}}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

PAPIAS — A TESTIMONY

TESTIMONY. Papias, who wrote in the early second century (c. 110), is preserved in the History of the Assembly written by Eusebius (3.39) — in Greek his title is Ἐκκλησιαστικὴ ἱστορία, and its first word itself carries ekklēsia, the assembly. He testified that Mark, who was Peter's interpreter, wrote down accurately what he remembered of the things said and done by the Master, though not in order. So the testimony runs.

FACT. Every ancient copy of this book that survives is in Greek — from the papyrus leaves of 𝔓45 onward, the copies are Greek, and the copies carry one title: KATA MAPKON, "According to Mark." The testimony says

what it says; the copies are what they are. Both stand here under their own labels, and neither is dressed as the other.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: "The Master stands; the veil is lifted." The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

Each verse prints two lines: the Greek first — the ancient word leads, as this house orders everything — then our rendering in large print. Words English needs that the Greek does not say out loud stand in [brackets]. The spoken words of the Father and of the Son print in tekhelet blue, the Kodesh rule; every other voice, heaven's companies included, prints black.

THE DRESS, STATED OPENLY. Ἰησοῦς Χριστός (Iēsous Christos) prints "Yehoshua HaMashiach" — the Greek shown here, once, at the book's door, and standing in the Greek line of 1:1 itself. θεός (theos) of the Father prints "Elohim"; where the Greek calls the Son θεός — at 15:39 the centurion's word, "Son of Elohim" — the dress prints "Elohim" for Him too, stated here openly.

κύριος (kyrios) — the rule was ruled before this book was built, and it is kept at every standing: where the Greek is quoting a Hebrew passage that carries the Name itself, the Name prints — YudHeyVavHey (so at 1:3, Isaiah 40:3; 11:9, Psalm 118:26; 12:11, Psalm 118:23; 12:29–30, Deuteronomy 6:4–5; and the first κύριος of 12:36, Psalm 110:1). Everywhere else the dress is "Elohim (Master)" — both dresses together, parentheses and all, so no reader ever guesses which word stands underneath (so 2:28 "Elohim (Master) even of the Sabbath"; 5:19; 13:20; and the Longer Ending's 16:19–20). THE PLAIN-MEANING SCOPE, also stated openly: where κύριος carries its ordinary sense of a human master — His own message at 11:3 ("the Master has need of it"), the parable's house-master at 12:9 and 13:35, and David's 'adoni in Psalm 110 (the second κύριος of 12:36, "my Master") — it prints plain "Master," the sense it actually bears.

πνεῦμα ἅγιον prints "the Holy Spirit," the corpus's standing dress; πνεῦμα θεοῦ, where it stands, prints "the Spirit of Elohim." μετανοέω/μετάνοια — "change of mind" — prints the Greek word's own meaning; the corpus's "repent/convert" differ stands at 1:4. βαπτίζω prints "immerse," its own meaning; the corpus agrees, printing John "the Immerser." προσκυνέω prints "bow

down to." A coin of the realm keeps its own name (kodrantēs 12:42).

WHERE THE COPIES DIVIDE. Nothing is settled silently. Where a reading is genuinely divided, the chosen line stands in the text and the other reading stands in the Notes at the back, with its witnesses named (Sinaiticus, Vaticanus, Alexandrinus, Bezae, the papyri). Five verses that later copies carry — 7:16; 9:44; 9:46; 11:26; 15:28 — are absent from the oldest copies and are NOT printed in the text; an apparatus entry stands in their place, marked in the text flow, so the reader sees exactly what stands where. Two of them (9:44; 9:46) are Isaiah 66:24's sentence, which the oldest text carries once, at 9:48. At 1:41 the text follows Bezae and the Old Latin — "moved with anger" — and the greater company's "moved with compassion" stands in the Notes, labeled DISPUTED; at 9:29 the oldest copies end at "prayer," and the later hand's "and fasting" stands in the Notes.

THE ENDING OF THIS BOOK. The oldest copies — Sinaiticus and Vaticanus — end Mark at 16:8, "for they were afraid," and the SBL text ends there; so does the text of this volume. Two other endings travel with the book: the Shorter Ending, and the Longer Ending (16:9–20) of Alexandrinus, Bezae, and the later mass of

copies. Both are printed IN FULL in the Notes, under “The Endings of Mark,” labeled DISPUTED, with their witnesses named — and with the Freer Logion, which one codex (the Washington Codex) adds after 16:14. The accounting stands complete: 661 verses in the text, 5 in the apparatus, 12 in the Endings — 678, the received numbering of Mark entire, nothing lost and nothing silently added.

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. The corpus never decided a rendering; it only measures one afterward.

KATA MARKON

CHAPTER 1

1 [The] beginning of the good news of Yehoshua HaMashiach.

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ ⸀χριστοῦ. *(Notes 1)*

2 As it has been written in Isaiah the prophet: “Behold, I send My messenger before Your face, who will prepare Your way;

⸀*Καθὼς γέγραπται ἐν ⸁τῷ Ἡσαΐᾳ τῷ προφήτῃ· ⸀Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν ⸀σου·* *(Notes 2)*

3 a voice of one crying in the wilderness: Prepare the way of YudHeyVavHey, make His paths straight,”

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

4 John came — the one immersing in the wilderness and proclaiming an immersion of a change of mind into [the] forgiveness of sins.

ἐγένετο Ἰωάννης ⸀ὁ βαπτίζων ἐν τῇ ⸀ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

5 and all the country of Judea was going out to him, and the Jerusalemites, all [of them], and they were being immersed by him in the Jordan river, confessing their sins.

καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται ⸀πάντες, καὶ ἐβαπτίζοντο ⸁⸀ὑπ᾽ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ⸁ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

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

⸀καὶ ἦν ⸁ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.

7 and he was proclaiming, saying: “The One mightier than I comes after me, of whom I am not worthy, having stooped down, to loosen the strap of His sandals.

καὶ ἐκήρυσσεν λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·

8 I immersed you in water, but He will immerse you in the Holy Spirit.”

⌜ἐγὼ ἐβάπτισα ⌜ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ⌜ἐν πνεύματι ἁγίῳ.

9 And it came to pass in those days [that] Yehoshua came from Nazareth of Galilee and was immersed into the Jordan by John.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ⌜εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου⌝.

10 And immediately, coming up out of the water, He saw the heavens being split, and the Spirit, as a dove, descending into Him;

καὶ ⸢εὐθὺς ἀναβαίνων ⸢ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ⸢ὡς περιστερὰν καταβαῖνον ⸢εἰς αὐτόν· *(Notes 3)*

11 and a voice came out of the heavens: "You are My Son, the Beloved; in You I was well pleased."

καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ⸢σοὶ εὐδόκησα.

12 And immediately the Spirit drives Him out into the wilderness.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

13 And He was in the wilderness forty days, being tempted by Satan, and He was with the wild beasts, and the messengers were serving Him.

καὶ ⸢ἦν ἐν τῇ ἐρήμῳ ⸢τεσσεράκοντα ἡμέρας⸣ πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 And after John was delivered up, Yehoshua came into Galilee, proclaiming the good news of Elohim,

⸂Καὶ μετὰ⸃ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ ⸂εὐαγγέλιον τοῦ θεοῦ

15 and saying: "The time has been fulfilled, and the kingdom of Elohim has drawn near; change your minds and believe in the good news."

καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 And passing beside the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen.

⸂Καὶ παράγων⸃ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ⸂ἀδελφὸν Σίμωνος ⸂ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ, ἦσαν γὰρ ἁλιεῖς·

17 And Yehoshua said to them: “Come after Me, and I will make you to become fishermen of men.”

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.

18 And immediately, having left the nets, they followed Him.

καὶ ⌜εὐθὺς ἀφέντες τὰ ⌜δίκτυα ἠκολούθησαν αὐτῷ.

19 And having gone forward a little, He saw James the [son] of Zebedee and John his brother, them also in the boat mending the nets,

καὶ ⌜προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

20 and immediately He called them. And having left their father Zebedee in the boat with the hired servants, they went away after Him.

καὶ ⌜εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 And they go into Capernaum. And immediately, on the Sabbaths, He was teaching in the synagogue.

Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ ⸢εὐθὺς τοῖς σάββασιν ⸢ἐδίδασκεν εἰς τὴν συναγωγήν⸣.

22 And they were astonished at His teaching, for He was teaching them as one having authority, and not as the scribes.

καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

23 And immediately there was in their synagogue a man in an unclean spirit, and he cried out,

καὶ ⸢εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν

24 saying: “What [is there] to us and to You, Yehoshua, Nazarene? Did You come to destroy us? I know You, who You are — the Holy One of Elohim.”

λέγων· ⸢Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

25 And Yehoshua rebuked him, saying: “Be muzzled, and come out of him.”

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.

26 And the unclean spirit, having convulsed him and having cried with a loud voice, came out of him.

καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ ⸀φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

27 And all were amazed, so as to question among themselves, saying: “What is this? A new teaching! With authority He also commands the unclean spirits, and they obey Him.”

καὶ ἐθαμβήθησαν ⸀ἅπαντες, ὥστε συζητεῖν ⸀πρὸς ἑαυτοὺς⸁ λέγοντας· Τί ἐστιν τοῦτο; ⸀διδαχὴ καινή⸁· κατ’ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

28 And the report of Him went out immediately everywhere, into the whole surrounding country of Galilee.

⌜καὶ ἐξῆλθεν⌝ ἡ ἀκοὴ αὐτοῦ εὐθὺς ⌜πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

29 And immediately, having come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

Καὶ ⌜εὐθὺς ἐκ τῆς συναγωγῆς ⌜ἐξελθόντες ἦλθον⌝ εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

30 And Simon's mother-in-law was lying down, burning with fever, and immediately they speak to Him about her.

ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ ⌜εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

31 And having come near, He raised her, having taken hold of [her] hand; and the fever left her, and she was serving them.

καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς ⌜χειρός· καὶ ἀφῆκεν αὐτὴν ὁ ⌜πυρετός, καὶ διηκόνει αὐτοῖς.

32 And evening having come, when the sun set, they were bringing to Him all who were ill and those demon-possessed;

Ὀψίας δὲ γενομένης, ὅτε ⸀ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

33 and the whole city was gathered together at the door.

καὶ ⸀ἦν ὅλη ἡ πόλις ἐπισυνηγμένη⸁ πρὸς τὴν θύραν.

34 And He healed many who were ill with various diseases, and cast out many demons, and He was not permitting the demons to speak, because they knew Him.

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

35 And in the morning, very early while it was still night, having risen, He went out and went away to a deserted place, and there He was praying.

Καὶ πρωῒ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο.

36 And Simon and those with him hunted Him down,

καὶ ⸢κατεδίωξεν αὐτὸν ⸢Σίμων καὶ οἱ μετ’ αὐτοῦ,

37 and they found Him and say to Him: “Everyone is seeking You.”

καὶ ⸢εὗρον αὐτὸν καὶ⸣ λέγουσιν αὐτῷ ὅτι Πάντες ⸢ζητοῦσίν σε⸣.

38 And He says to them: “Let us go elsewhere, into the neighboring towns, that I may proclaim there also; for to this [end] I came out.”

καὶ λέγει αὐτοῖς· Ἄγωμεν ⸢ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ⸢ἐξῆλθον.

39 And He came proclaiming in their synagogues, into the whole of Galilee, and casting out the demons.

καὶ ⸢ἦλθεν κηρύσσων ⸢εἰς τὰς συναγωγὰς⸣ αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

40 And a leper comes to Him, calling on Him and kneeling, saying to Him: “If You will, You can cleanse me.”

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ ⌜γονυπετῶν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι.

41 And having been moved with anger, having stretched out [His] hand, He touched him and says to him: “I will — be cleansed.”

⌜*καὶ* ⌜*ὀργισθεὶς ἐκτείνας τὴν χεῖρα* ⌜*αὐτοῦ ἥψατο*⌝ *καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι·* *(Notes 4)*

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

καὶ ⌜*εὐθὺς ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.*

43 And having sternly charged him, immediately He sent him away,

καὶ ἐμβριμησάμενος αὐτῷ ⌜*εὐθὺς ἐξέβαλεν αὐτόν,*

44 and says to him: “See [that] you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing the things Moses commanded, for a testimony to them.”

καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.

45 But he, having gone out, began to proclaim much and to spread the word widely, so that He could no longer enter a city openly, but was outside in deserted places; and they were coming to Him from everywhere.

ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω ⸀ἐπ’ ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν ⸀πάντοθεν.

KATA MARKON

CHAPTER 2

1 And having entered again into Capernaum after [some] days, it was heard that He is in a house;

Καὶ ⸢εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι’ ⸢ἡμερῶν ἠκούσθη ὅτι ⸢ἐν οἴκῳ⸣ ἐστίν·

2 and many were gathered together, so that there was no longer room, not even at the door, and He was speaking the word to them.

⸢καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 And they come, bringing to Him a paralytic, being carried by four [men].

καὶ ἔρχονται ⸢φέροντες πρὸς αὐτὸν παραλυτικὸν⸣ αἰρόμενον ὑπὸ τεσσάρων.

4 And not being able to bring [him] to Him because of the crowd, they removed the roof where He was, and having dug through, they let down the pallet on which the paralytic was lying.

καὶ μὴ δυνάμενοι ⸀προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ⸀ὅπου ὁ παραλυτικὸς κατέκειτο.

5 And Yehoshua, having seen their faith, says to the paralytic: "Child, your sins are forgiven you."

⸂καὶ ἰδὼν⸃ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· Τέκνον, ⸂ἀφίενταί σου⸃ αἱ ⸀ἁμαρτίαι.

6 And there were some of the scribes sitting there and reasoning in their hearts:

ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

7 "Why does this [man] speak thus? He blasphemes! Who can forgive sins except One — Elohim?"

Τί οὗτος οὕτως λαλεῖ; ⸀βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

8 And immediately Yehoshua, having known in His spirit that they reason thus within themselves, says to them: “Why do you reason these things in your hearts?

καὶ ⸢εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι ⸢οὕτως διαλογίζονται ἐν ἑαυτοῖς ⸢λέγει αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

9 Which is easier — to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, and take up your pallet and walk’?

τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ⸢Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ⸢Ἔγειρε καὶ ἆρον ⸢τὸν κράβαττόν σου⸣ καὶ περιπάτει;

10 But that you may know that the Son of Man has authority on the earth to forgive sins” — He says to the paralytic:

ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ⸢ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας⸣— λέγει τῷ παραλυτικῷ·

11 “I say to you: rise, take up your pallet and go to your house.”

Σοὶ λέγω, ⸢ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.

12 And he rose, and immediately having taken up the pallet, he went out before all, so that all were amazed and were glorifying Elohim, saying: “We never saw [anything] like this.”

καὶ ἠγέρθη ⸀καὶ εὐθὺς⸁ ἄρας τὸν κράβαττον ἐξῆλθεν ⸀ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι ⸀Οὕτως οὐδέποτε⸁ εἴδομεν.

13 And He went out again beside the sea; and all the crowd was coming to Him, and He was teaching them.

Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

14 And passing by, He saw Levi the [son] of Alphaeus sitting at the tax office, and He says to him: “Follow Me.” And having risen, he followed Him.

καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

15 And it comes to pass [that] He is reclining in his house, and many tax collectors and sinners were reclining with Yehoshua and His disciples, for there were many, and they were following Him.

Καὶ ⸢γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ⸢ἠκολούθουν αὐτῷ.

16 And the scribes of the Pharisees, having seen that He eats with the sinners and tax collectors, were saying to His disciples: “Why does He eat with the tax collectors and sinners?”

καὶ οἱ γραμματεῖς ⸢τῶν Φαρισαίων⸣ ⸢ἰδόντες ⸢ὅτι ἐσθίει⸣ μετὰ τῶν ⸢ἁμαρτωλῶν καὶ τελωνῶν⸣ ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ⸢Ὅτι μετὰ τῶν ⸢τελωνῶν καὶ ἁμαρτωλῶν⸣ ⸢ἐσθίει;

17 And Yehoshua, having heard, says to them: “Those who are strong have no need of a physician, but those who are ill; I did not come to call righteous [men], but sinners.”

καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ⸀ὅτι Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ’ οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ⸀ἁμαρτωλούς.

18 And John's disciples and the Pharisees were fasting. And they come and say to Him: “Why do John's disciples and the disciples of the Pharisees fast, but Your disciples do not fast?”

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ ⸀Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ ⸀μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

19 And Yehoshua said to them: “Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ⸢ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν⸣ οὐ δύνανται νηστεύειν·

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

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ⸢ἐκείνῃ τῇ ἡμέρᾳ⸣.

21 No one sews a patch of unshrunk cloth on an old garment; otherwise the patch pulls away from it — the new from the old — and a worse tear comes.

⸢*Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ⸢ἱμάτιον παλαιόν⸣· εἰ δὲ μή, αἴρει τὸ πλήρωμα ⸢ἀπ’ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.*

22 And no one puts new wine into old skins; otherwise the wine will burst the skins, and the wine is destroyed, and the skins; but new wine [goes] into fresh skins.”

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ⸂ῥήξει ὁ οἶνος⸃ τοὺς ἀσκούς, καὶ ὁ οἶνος ⸂ἀπόλλυται καὶ οἱ ἀσκοί⸃. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς ⸂καινούς.

23 And it came to pass [that] He was going through the grainfields on the Sabbaths, and His disciples began to make [their] way, plucking the heads of grain.

Καὶ ἐγένετο ⸂αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι⸃ διὰ τῶν σπορίμων, καὶ ⸂οἱ μαθηταὶ αὐτοῦ ἤρξαντο⸃ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.

24 And the Pharisees were saying to Him: “Behold, why do they do on the Sabbaths what is not lawful?”

καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε τί ⸂ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

25 And He says to them: “Did you never read what David did, when he had need and was hungry, he and those with him?

καὶ ⸀λέγει αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ;

26 How he entered into the house of Elohim, in [the days of] Abiathar the chief priest, and ate the loaves of the presentation, which it is not lawful to eat except for the priests, and he gave also to those who were with him?”

⸀πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ ⸀τοὺς ἱερεῖς⸁, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

27 And He was saying to them: “The Sabbath came into being for man's sake, and not man for the Sabbath's sake;

καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο ⸀καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

28 so the Son of Man is Elohim (Master)
even of the Sabbath.”

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

KATA MAPKON

CHAPTER 3

1 And He entered again into a synagogue, and a man was there having the withered hand.

Καὶ εἰσῆλθεν πάλιν ⸀εἰς συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

2 And they were watching Him, whether He will heal him on the Sabbaths, that they might accuse Him.

καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα ⸀κατηγορήσωσιν αὐτοῦ.

3 And He says to the man having the withered hand: “Rise into the midst.”

καὶ λέγει τῷ ἀνθρώπῳ τῷ ⸀τὴν χεῖρα ἔχοντι ξηράν· ⸀Ἔγειρε εἰς τὸ μέσον.

4 And He says to them: “Is it lawful on the Sabbaths to do good or to do evil, to save a life or to kill?” But they were silent.

καὶ λέγει αὐτοῖς· Ἔξεστιν τοῖς σάββασιν ⸀ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

5 And having looked around on them with anger, being grieved at the hardening of their heart, He says to the man: “Stretch out [your] hand.” And he stretched [it] out, and his hand was restored.

καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν ⸀χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ ⸀αὐτοῦ.

6 And the Pharisees, having gone out, immediately were giving counsel with the Herodians against Him, how they might destroy Him.

καὶ ἐξελθόντες οἱ Φαρισαῖοι ⸀εὐθὺς μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ⸀ἐδίδουν κατ’ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

7 And Yehoshua withdrew with His disciples to the sea; and a great multitude from Galilee followed, and from Judea

Καὶ ὁ Ἰησοῦς ⸢μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν⸣ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ⸢ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας

8 and from Jerusalem and from Idumea and beyond the Jordan, and around Tyre and Sidon — a great multitude, hearing what things He was doing, came to Him.

καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας ⸢καὶ πέραν τοῦ Ἰορδάνου ⸢καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ⸢ἀκούοντες ὅσα ⸢ἐποίει ἦλθον πρὸς αὐτόν.

9 And He spoke to His disciples that a little boat should wait on Him because of the crowd, that they might not press on Him;

καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν·

10 for He healed many, so that as many as had scourges were falling upon Him, that they might touch Him.

πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας.

11 And the unclean spirits, whenever they saw Him, were falling down before Him and crying out, saying: “You are the Son of Elohim.”

καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ⸢ἐθεώρουν, προσέπιπτον⸣ αὐτῷ καὶ ⸢ἔκραζον ⸢λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

12 And He was rebuking them much, that they should not make Him known.

καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ ⸢αὐτὸν φανερὸν⸣ ⸢ποιήσωσιν.

13 And He goes up into the mountain and calls to Himself those whom He Himself willed, and they went away to Him.

Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.

14 And He made twelve, that they might be with Him and that He might send them to proclaim

καὶ ἐποίησεν ⸀δώδεκα, ἵνα ὦσιν μετ’ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν *(Notes 5)*

15 and to have authority to cast out the demons;

καὶ ἔχειν ⸀ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·

16 and He made the twelve, and He put a name on Simon — Peter,

καὶ ⸀ἐποίησεν τοὺς δώδεκα, καὶ⸃ ἐπέθηκεν ⸀ὄνομα τῷ Σίμωνι⸃ Πέτρον,

17 and James the [son] of Zebedee and John the brother of James (and He put on them names — Boanerges, which is, Sons of Thunder),

καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ⸀ὀνόματα Βοανηργές, ὅ ἐστιν Υἱοὶ Βροντῆς),

18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphaeus, and Thaddaeus, and Simon the Cananaean,

καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν ⸀Καναναῖον

19 and Judas Iscariot, who also delivered Him up.

καὶ Ἰούδαν ⸀Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

20 And He comes into a house; and the crowd comes together again, so that they could not even eat bread.

Καὶ ⸀ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ⸀ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς ⸀μηδὲ ἄρτον φαγεῖν.

21 And those from His [household], having heard, went out to seize Him, for they were saying: “He is beside Himself.”

καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη.

22 And the scribes who had come down from Jerusalem were saying: “He has Beelzebul,” and, “By the ruler of the demons He casts out the demons.”

καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23 And having called them to Himself, He was saying to them in parables: “How can Satan cast out Satan?

καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

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

καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

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

καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ ⌜δυνήσεται ⌜ἡ οἰκία ἐκείνη σταθῆναι⌝⌝·

26 And if Satan has risen up against himself and has been divided, he cannot stand, but has an end.

καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ⸀ἐμερίσθη, οὐ δύναται ⸀στῆναι ἀλλὰ τέλος ἔχει.

27 But no one, having entered into the house of the strong [man], can plunder his goods, unless he first binds the strong [man], and then he will plunder his house.

⸀ἀλλ’ οὐδεὶς δύναται⸁ ⸀εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη⸁ αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ ⸀διαρπάσει.

28 Truly I say to you: all things will be forgiven the sons of men — the sins and the blasphemies, whatever they may blaspheme;

Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται ⸀τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα⸁ καὶ ⸀αἱ βλασφημίαι ὅσα ἐὰν⸁ βλασφημήσωσιν·

29 but whoever blasphemes against the Holy Spirit has no forgiveness — to the age — but is guilty of an eternal sin” —

ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ⸢ἁμαρτήματος. *(Notes 6)*

30 because they were saying: “He has an unclean spirit.”

ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

31 And His mother and His brothers come, and standing outside, they sent to Him, calling Him.

⸢Καὶ ἔρχονται⸣ ⸢ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ⸣ καὶ ἔξω ⸢στήκοντες ἀπέστειλαν πρὸς αὐτὸν ⸢καλοῦντες αὐτόν.

32 And a crowd was sitting around Him, and they say to Him: “Behold, Your mother and Your brothers outside are seeking You.”

καὶ ἐκάθητο ⸢περὶ αὐτὸν ὄχλος⸣, ⸢καὶ λέγουσιν⸣ αὐτῷ· Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί ⸢σου ἔξω ζητοῦσίν σε.

33 And answering them, He says: “Who is My mother, or My brothers?”

καὶ ⸢ἀποκριθεὶς αὐτοῖς λέγει⸣· Τίς ἐστιν ἡ μήτηρ μου ⸢ἢ οἱ ἀδελφοί ⸢μου;

34 And having looked around on those sitting around Him in a circle, He says: “Behold My mother and My brothers;

καὶ περιβλεψάμενος ⸢τοὺς περὶ αὐτὸν κύκλῳ⸣ καθημένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

35 for whoever does the will of Elohim, this one is My brother and sister and mother.”

ὃς ⸢γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ⸢ἀδελφὴ καὶ μήτηρ ἐστίν.

KATA MAPKON

CHAPTER 4

1 And again He began to teach beside the sea. And a very great crowd is gathered to Him, so that He, having entered into a boat, sat in the sea, and all the crowd were beside the sea on the land.

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ ⌜συνάγεται πρὸς αὐτὸν ὄχλος ⌜πλεῖστος, ὥστε αὐτὸν ⌜εἰς πλοῖον ἐμβάντα⌝ καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ⌜ἦσαν.

2 And He was teaching them many things in parables, and was saying to them in His teaching:

καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 "Hear! Behold, the sower went out to sow.

Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ ⌜σπείρων σπεῖραι.

4 And it came to pass in the sowing, some fell beside the way, and the birds came and devoured it.

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

5 And other [seed] fell on the rocky [ground], where it did not have much earth, and immediately it sprang up because it had no depth of earth;

⸀καὶ ἄλλο⸁ ἔπεσεν ἐπὶ τὸ πετρῶδες ⸀ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ ⸀εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 and when the sun rose, it was scorched, and because it had no root, it was withered.

⸀καὶ ὅτε ἀνέτειλεν ὁ ἥλιος⸁ ⸀ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.

7 And other [seed] fell into the thorns, and the thorns came up and choked it, and it gave no fruit.

καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

8 And other [seeds] fell into the good earth, and were giving fruit, coming up and increasing, and were bearing — one thirty, and one sixty, and one a hundred.”

καὶ ⸢ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ ⸢αὐξανόμενα, καὶ ἔφερεν ⸢ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν⸣ ἑκατόν.

9 And He was saying: “He who has ears to hear, let him hear.”

καὶ ἔλεγεν· ⸢Ὃς ἔχει⸣ ὦτα ἀκούειν ἀκουέτω.

10 And when He was alone, those around Him with the twelve were asking Him [about] the parables.

⸢Καὶ ὅτε⸣ ἐγένετο κατὰ μόνας, ⸢ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα ⸢τὰς παραβολάς⸣.

11 And He was saying to them: “To you has been given the secret of the kingdom of Elohim; but to those outside, all things come in parables,

καὶ ἔλεγεν αὐτοῖς· Ὑμῖν ⸢τὸ μυστήριον δέδοται⸣ τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

12 that seeing they may see and not perceive, and hearing they may hear and not understand, lest they should turn, and it be forgiven them.”

ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ ⸀αὐτοῖς. *(Notes 7)*

13 And He says to them: “Do you not know this parable? And how will you know all the parables?

Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

14 The sower sows the word.

ὁ σπείρων τὸν λόγον σπείρει.

15 And these are those beside the way where the word is sown: and when they hear, immediately Satan comes and takes away the word that was sown in them.

οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν ⸀εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ⸀εἰς αὐτούς⸁.

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

καὶ οὗτοί εἰσιν ⸀ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον ⸀εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

17 and they have no root in themselves, but are for a season; then, when tribulation or persecution comes because of the word, immediately they are stumbled.

καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον ⸀εὐθὺς σκανδαλίζονται.

18 And others are those sown into the thorns: these are those who heard the word,

καὶ ⸀ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· ⸀οὗτοί εἰσιν⸃ οἱ τὸν λόγον ⸀ἀκούσαντες,

19 and the cares of the age and the deceit of riches and the desires concerning the rest, entering in, choke the word, and it becomes unfruitful.

καὶ αἱ μέριμναι τοῦ ⸀αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.

20 And those are the ones sown on the good earth, who hear the word and receive [it], and bear fruit — one thirty, and one sixty, and one a hundred.”

καὶ ⸀ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ⸀ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν⸁ ἑκατόν.

21 And He was saying to them: “Does the lamp come to be put under the measure or under the bed? [Does it] not [come] to be put on the lampstand?

Καὶ ἔλεγεν ⸀αὐτοῖς· Μήτι ⸀ἔρχεται ὁ λύχνος⸁ ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν ⸀τεθῇ;

22 For there is nothing hidden except that it may be revealed, nor did anything become secret but that it may come into the open.

οὐ γάρ ἐστιν ⸀κρυπτὸν ἐὰν μὴ ⸀ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ’ ἵνα ⸀ἔλθῃ εἰς φανερόν⸁.

23 If anyone has ears to hear, let him hear.”

εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

24 And He was saying to them: “Take heed what you hear. In what measure you measure, it will be measured to you, and it will be added to you.

καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ⸀ὑμῖν.

25 For whoever has, it will be given to him; and whoever does not have, even what he has will be taken away from him.”

ὃς γὰρ ⸀ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ⸀ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

26 And He was saying: “Thus is the kingdom of Elohim: as a man may cast the seed on the earth,

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ⸢ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς

27 and sleeps and rises night and day, and the seed sprouts and grows tall — as he does not know [how].

καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος ⸢βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.

28 Of itself the earth bears fruit: first a blade, then an ear, then full grain in the ear.

⸢*αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, ⸢εἶτα στάχυν, εἶτα⸣ ⸢πλήρης σῖτον⸣ ἐν τῷ στάχυϊ.*

29 And when the fruit permits, immediately he sends the sickle, because the harvest has come.”

ὅταν δὲ ⸢παραδοῖ ὁ καρπός, ⸢εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 And He was saying: “How may we liken the kingdom of Elohim, or in what parable may we set it?

Καὶ ἔλεγεν· ⸀Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν ⸀τίνι ⸀αὐτὴν παραβολῇ θῶμεν⸁;

31 As a grain of mustard, which, when it is sown on the earth, being smaller than all the seeds that are on the earth —

ὡς ⸀κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, ⸀μικρότερον ὂν⸁ πάντων τῶν ⸀σπερμάτων τῶν ἐπὶ τῆς γῆς—

32 and when it is sown, it comes up and becomes greater than all the garden herbs and makes great branches, so that the birds of the heaven can settle under its shadow.”

καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται ⸀μεῖζον πάντων τῶν λαχάνων⸁ καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

33 And with many such parables He was speaking the word to them, as they were able to hear;

Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·

34 and without a parable He was not speaking to them, but privately to His own disciples He was explaining all things.

χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ᾽ ἰδίαν δὲ τοῖς ⸢ἰδίοις μαθηταῖς⸣ ἐπέλυεν πάντα.

35 And He says to them on that day, evening having come: "Let us go across to the other side."

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν.

36 And having left the crowd, they take Him along, as He was, in the boat, and other boats were with Him.

καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα ⸢πλοῖα ἦν μετ᾽ αὐτοῦ.

37 And a great windstorm comes, and the waves were beating into the boat, so that the boat was already being filled.

καὶ γίνεται λαῖλαψ ⸢μεγάλη ἀνέμου⸣, ⸢καὶ τὰ⸣ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ⸢ἤδη γεμίζεσθαι τὸ πλοῖον⸣.

38 And He was in the stern, sleeping on the cushion; and they raise Him and say to Him: “Teacher, does it not matter to You that we are perishing?”

καὶ ⸂αὐτὸς ἦν⸃ ⸂ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ⸂ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

39 And having been raised, He rebuked the wind and said to the sea: “Silence! Be muzzled.” And the wind ceased, and there was a great calm.

καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 And He said to them: “Why are you fearful? Do you not yet have faith?”

καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε; ⸂οὔπω ἔχετε πίστιν;

41 And they feared a great fear, and were saying to one another: “Who, then, is this, that even the wind and the sea obey Him?”

καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους·
Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα
⌜ὑπακούει αὐτῷ;

CHAPTER 5

1 And they came to the other side of the sea, into the country of the Gerasenes.

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν ⸀Γερασηνῶν. *(Notes 8)*

2 And as He came out of the boat, immediately a man from the tombs, in an unclean spirit, met Him,

καὶ ⸀ἐξελθόντος αὐτοῦ⸁ ἐκ τοῦ πλοίου ⸀εὐθὺς ὑπήντησεν⸁ αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

3 who had his dwelling in the tombs, and no one could any longer bind him, not even with a chain,

ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ ⸀οὐδὲ ἁλύσει οὐκέτι⸁ οὐδεὶς ἐδύνατο αὐτὸν δῆσαι

4 because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to tame him.

διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι καὶ διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ οὐδεὶς ⸀ἴσχυεν αὐτὸν⸁ δαμάσαι·

5 And always, night and day, in the tombs and in the mountains, he was crying out and cutting himself with stones.

καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ⸀μνήμασιν καὶ ἐν τοῖς ὄρεσιν⸁ ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

6 And having seen Yehoshua from far away, he ran and bowed down to Him,

⸀καὶ ἰδὼν⸁ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν ⸀αὐτόν,

7 and having cried with a loud voice, he says: “What [is there] to me and to You, Yehoshua, Son of Elohim, the Most High? I adjure You by Elohim: do not torment me.”

καὶ κράξας φωνῇ μεγάλῃ ⸀λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.

8 For He was saying to him: “Come out, the unclean spirit, out of the man.”

ἔλεγεν γὰρ αὐτῷ· Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

9 And He was questioning him: “What [is] your name?” And he says to Him: “Legion [is] my name, because we are many”;

καὶ ἐπηρώτα αὐτόν· Τί ⸀ὄνομά σοι᾽; καὶ ⸀λέγει αὐτῷ᾽· ⸀Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν·

10 and he was calling on Him much, that He would not send them out of the country.

καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ⸀αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

11 And there was there, by the mountain, a great herd of swine feeding.

ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

12 And they called on Him, saying: “Send us into the swine, that we may enter into them.”

καὶ παρεκάλεσαν ⸀αὐτὸν λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

13 And He permitted them. And the unclean spirits, having come out, entered into the swine, and the herd rushed down the steep place into the sea — about two thousand — and they were drowned in the sea.

καὶ ἐπέτρεψεν ⸀αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ⸀ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

14 And those feeding them fled and reported [it] in the city and in the fields; and they came to see what it was that had happened.

⸢Καὶ οἱ⸣ βόσκοντες ⸢αὐτοὺς ἔφυγον καὶ ⸢ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ⸢ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός.

15 And they come to Yehoshua, and they see the demon-possessed man sitting, clothed, and in his right mind — the one who had had the legion — and they were afraid.

καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον ⸢καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν ⸢λεγιῶνα, καὶ ἐφοβήθησαν.

16 And those who saw related to them how it happened to the demon-possessed man, and concerning the swine.

⸢καὶ διηγήσαντο⸣ αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.

17 And they began to call on Him to go away from their borders.

καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

18 And as He was entering into the boat, the one who had been demon-possessed was calling on Him, that he might be with Him.

καὶ ⸢ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ⸢μετ᾽ αὐτοῦ ᾖ⸣.

19 And He did not permit him, but says to him: “Go to your house, to your own [people], and report to them what things Elohim (Master) has done for you, and [how] He had mercy on you.”

⸢*καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ⸢ἀπάγγειλον αὐτοῖς ὅσα ⸢ὁ κύριός σοι⸣ πεποίηκεν καὶ ἠλέησέν σε.*

20 And he went away and began to proclaim in the Decapolis what things Yehoshua did for him, and all were wondering.

καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

21 And Yehoshua, having crossed over in the boat again to the other side, a great crowd was gathered to Him, and He was beside the sea.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ᾽ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 And one of the rulers of the synagogue comes, by name Jairus, and having seen Him, he falls at His feet

⌜καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάϊρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ

23 and calls on Him much, saying: “My little daughter is at her end; [I pray] that, having come, You may lay [Your] hands on her, that she may be saved and may live.”

καὶ ⸀παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς ⸀τὰς χεῖρας αὐτῇ⸁ ⸀ἵνα σωθῇ καὶ ⸀ζήσῃ.

24 And He went away with him. And a great crowd was following Him, and they were pressing on Him.

καὶ ἀπῆλθεν μετ’ αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.

25 And a woman, being in a flow of blood twelve years,

καὶ ⸀γυνὴ οὖσα ἐν ῥύσει αἵματος ⸀δώδεκα ἔτη⸁

26 and having suffered many things under many physicians, and having spent all that she had, and having been benefited nothing, but rather having come to the worse,

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

27 having heard concerning Yehoshua, having come in the crowd from behind, she touched His garment;

⌜ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ·

28 for she was saying: “If I touch even His garments, I will be saved.”

ἔλεγεν γὰρ ὅτι ⌜Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ⌝ σωθήσομαι.

29 And immediately the fountain of her blood was dried up, and she knew in [her] body that she has been healed of the scourge.

καὶ ⌜εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

30 And immediately Yehoshua, having known in Himself the power that had gone out of Him, having turned in the crowd, was saying: “Who touched My garments?”

καὶ ⌜εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· Τίς μου ἥψατο τῶν ἱματίων;

31 And His disciples were saying to Him: “You see the crowd pressing on You, and You say, ‘Who touched Me?’”

καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἥψατο;

32 And He was looking around to see the one who had done this.

καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

33 And the woman, having feared and trembling, knowing what had happened to her, came and fell down before Him and told Him all the truth.

ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ⸀αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 And He said to her: “Daughter, your faith has saved you; go in peace, and be whole from your scourge.”

ὁ δὲ εἶπεν αὐτῇ· ⸀Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

35 While He was yet speaking, they come from the ruler of the synagogue, saying: “Your daughter died; why do you trouble the Teacher any further?”

Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

36 But Yehoshua, having overheard the word being spoken, says to the ruler of the synagogue: “Do not fear; only believe.”

ὁ δὲ Ἰησοῦς ⸢παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, μόνον πίστευε.

37 And He permitted no one to follow with Him except Peter and James and John the brother of James.

καὶ οὐκ ἀφῆκεν οὐδένα ⸢μετ’ αὐτοῦ⸣ συνακολουθῆσαι εἰ μὴ ⸢τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

38 And they come into the house of the ruler of the synagogue, and He sees a commotion, and [people] weeping and wailing much,

καὶ ⸀ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον ⸀καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

39 and having entered, He says to them: "Why do you make a commotion and weep? The child did not die, but sleeps."

καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

40 And they were laughing at Him. But He, having put [them] all out, takes with [Him] the father of the child and the mother and those with Him, and goes in where the child was.

καὶ κατεγέλων αὐτοῦ. ⸀αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ ⸀παιδίον·

41 And having taken the hand of the child, He says to her: “Talitha koum,” which translated is: “Little girl, I say to you, rise.”

καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· Ταλιθα ⸀κουμ, ὅ ἐστιν μεθερμηνευόμενον· Τὸ κοράσιον, σοὶ λέγω, ⸀ἔγειρε.

42 And immediately the little girl rose and was walking, for she was twelve years [old]. And immediately they were amazed with a great amazement.

καὶ ⸀εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν ⸀εὐθὺς ἐκστάσει μεγάλῃ.

43 And He charged them strictly that no one should know this, and He said [that something] be given her to eat.

καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

KATA MAPKON

CHAPTER 6

1 And He went out from there, and comes into His own country, and His disciples follow Him.

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ⸀ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 And the Sabbath having come, He began to teach in the synagogue; and the many hearing were astonished, saying: “From where [are] these things to this [man]? And what [is] the wisdom given to him, and such mighty works coming through his hands?

καὶ γενομένου σαββάτου ἤρξατο ⸀διδάσκειν ἐν τῇ συναγωγῇ᾽· καὶ ⸀οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα ⸀τούτῳ, καὶ ⸀αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ ⸀γινόμεναι;

3 Is this not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are His sisters not here with us?" And they were being stumbled in Him.

οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς ⸂τῆς Μαρίας ⸂καὶ ἀδελφὸς⸃ Ἰακώβου καὶ ⸂Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4 And Yehoshua was saying to them: "A prophet is not without honor except in his own country, and among his own relatives, and in his own house."

⸂καὶ ἔλεγεν⸃ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς ⸂συγγενεῦσιν αὐτοῦ⸃ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 And He could do no mighty work there, except that, having laid [His] hands on a few sick [people], He healed [them];

καὶ οὐκ ἐδύνατο ἐκεῖ ⸂ποιῆσαι οὐδεμίαν δύναμιν⸃, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν·

6 and He was wondering because of their unbelief. And He was going around the villages in a circle, teaching.

καὶ ⸀ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

7 And He calls the twelve to Himself, and began to send them out two [by] two, and was giving them authority over the unclean spirits,

καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

8 and He charged them that they should take nothing for the way, except a staff only — no bread, no bag, no copper in the belt —

καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ⸀ἄρτον, μὴ πήραν⸂, μὴ εἰς τὴν ζώνην χαλκόν,

9 but [having] put on sandals; and “do not put on two tunics.”

ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ⸀ἐνδύσησθε δύο χιτῶνας.

10 And He was saying to them: “Wherever you enter into a house, there remain until you go out from there.

καὶ ἔλεγεν αὐτοῖς· Ὅπου ⸀ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

11 And whatever place will not receive you nor hear you, going out from there, shake off the dust that is under your feet, for a testimony to them.”

καὶ ⸀ὃς ἂν τόπος μὴ δέξηται⸃ ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον ⸀αὐτοῖς. *(Notes 9)*

12 And having gone out, they proclaimed that [men] should change their minds,

Καὶ ἐξελθόντες ⸀ἐκήρυξαν ἵνα ⸀μετανοῶσιν,

13 and they were casting out many demons, and were anointing with oil many sick [people] and healing [them].

καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

14 And King Herod heard, for His name became known, and they were saying: “John the Immerser has been raised from the dead, and because of this the mighty works are working in him”;

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ⸀ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ⸀ἐγήγερται ἐκ νεκρῶν⸁, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ·

15 but others were saying: “He is Elijah”; and others were saying: “A prophet, as one of the prophets.”

ἄλλοι ⸀δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι ⸀προφήτης ὡς εἷς τῶν προφητῶν.

16 And Herod, having heard, was saying: “John, whom I beheaded — this one was raised.”

ἀκούσας δὲ ⸀ὁ Ἡρῴδης ⸀ἔλεγεν· Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ⸀ἠγέρθη.

17 For Herod himself, having sent, seized John and bound him in prison, because of Herodias, the wife of Philip his brother, because he married her;

Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·

18 for John was saying to Herod: “It is not lawful for you to have the wife of your brother.”

ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

19 And Herodias held [a grudge] against him and was wishing to kill him, and she could not;

ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο·

20 for Herod was fearing John, knowing him [to be] a righteous and holy man, and he was keeping him safe; and having heard him, he was much perplexed, and he was hearing him gladly.

ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ⸀ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.

21 And an opportune day having come, when Herod, on his birthday, made a dinner for his great men and the chief captains and the first [men] of Galilee,

Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ⸀ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

22 and the daughter of Herodias herself having come in and danced and pleased Herod and those reclining with [him], the king said to the little girl: “Ask me whatever you wish, and I will give [it] to you”;

καὶ εἰσελθούσης τῆς θυγατρὸς ⸀αὐτῆς τῆς⸁ Ἡρῳδιάδος καὶ ὀρχησαμένης ⸀καὶ ἀρεσάσης⸁ τῷ Ἡρῴδῃ καὶ τοῖς

συνανακειμένοις, ⸀εἶπεν ὁ βασιλεὺς⸁ τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι·

23 and he swore to her: “Whatever you ask me, I will give you, up to half of my kingdom.”

καὶ ὤμοσεν ⸀αὐτῇ· ⸀Ὅ τι⸁ ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου.

24 And having gone out, she said to her mother: “What shall I ask?” And she said: “The head of John the Immerser.”

⸀καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· Τί ⸀αἰτήσωμαι; ἡ δὲ εἶπεν· Τὴν κεφαλὴν Ἰωάννου τοῦ ⸀βαπτίζοντος.

25 And having entered immediately with haste to the king, she asked, saying: “I wish that you give me at once, on a platter, the head of John the Immerser.”

καὶ εἰσελθοῦσα ⸀εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα· Θέλω ἵνα ⸀ἐξαυτῆς δῷς μοι⸁ ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

26 And the king, having become deeply grieved, because of the oaths and those reclining [with him], did not wish to refuse her;

καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ⸀ἀνακειμένους οὐκ ἠθέλησεν ⸀ἀθετῆσαι αὐτήν·

27 and immediately the king, having sent an executioner, commanded [him] to bring his head. And having gone away, he beheaded him in the prison

καὶ ⸀εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ⸀ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. ⸀καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

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

καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

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

καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 And the apostles are gathered to Yehoshua, and they reported to Him all things — what they did and what they taught.

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ ⸀πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

31 And He says to them: "Come, you yourselves privately, into a deserted place, and rest a little." For those coming and those going were many, and they had no opportunity even to eat.

καὶ ⸀λέγει αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἰδίαν εἰς ἔρημον τόπον καὶ ⸀ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

32 And they went away in the boat into a deserted place privately.

καὶ ἀπῆλθον ⸀ἐν τῷ πλοίῳ εἰς ἔρημον τόπον⸃ κατ᾽ ἰδίαν.

33 And they saw them going away, and many knew [them], and they ran there together on foot from all the cities, and arrived before them.

καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ⸀ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον ⸀αὐτούς.

34 And having come out, He saw a great crowd, and was moved with compassion toward them, because they were as sheep not having a shepherd, and He began to teach them many things.

καὶ ἐξελθὼν ⸀εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ ⸀αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

35 And already a late hour having come, His disciples, having come to Him, were saying: “The place is deserted, and [it is] already a late hour;

Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ⸀ἔλεγον ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·

36 send them away, that having gone into the surrounding fields and villages, they may buy themselves something to eat.”

ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ⸀τί φάγωσιν⸁.

37 But He, answering, said to them: “Give them [something] to eat, yourselves.” And they say to Him: “Having gone away, shall we buy two hundred denarii of loaves and give them [something] to eat?”

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ ⸀δώσομεν αὐτοῖς φαγεῖν;

38 And He says to them: “How many loaves do you have? Go, see.” And having known, they say: “Five, and two fish.”

ὁ δὲ λέγει αὐτοῖς· Πόσους ⸀ἔχετε ἄρτους⸁; ⸀ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· Πέντε, καὶ δύο ἰχθύας.

39 And He commanded them to make all recline, group by group, on the green grass.

καὶ ἐπέταξεν αὐτοῖς ⸀ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τ�ῳ χλωρῷ χόρτῳ.

40 And they sat down in rows, rows, by hundreds and by fifties.

καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ ⸀κατὰ ἑκατὸν καὶ ⸀κατὰ πεντήκοντα.

41 And having taken the five loaves and the two fish, having looked up into the heaven, He blessed and broke the loaves and was giving [them] to His disciples, that they might set [them] before them; and the two fish He divided among all.

καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ⸀αὐτοῦ ἵνα ⸀παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

42 And all ate and were filled;

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·

43 and they took up fragments — twelve baskets' fullness — and from the fish.

καὶ ἦραν ⸀κλάσματα δώδεκα κοφίνων πληρώματα⸁ καὶ ἀπὸ τῶν ἰχθύων.

44 And those who ate the loaves were five thousand men.

καὶ ἦσαν οἱ φαγόντες ⸂τοὺς ἄρτους⸃ πεντακισχίλιοι ἄνδρες.

45 And immediately He compelled His disciples to enter into the boat and to go before [Him] to the other side, toward Bethsaida, while He Himself sends the crowd away.

Καὶ ⸂εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν ⸂εἰς τὸ πέραν⸃ πρὸς Βηθσαϊδάν, ἕως αὐτὸς ⸂ἀπολύει τὸν ὄχλον.

46 And having taken leave of them, He went away into the mountain to pray.

καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 And evening having come, the boat was in the midst of the sea, and He [was] alone on the land.

Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

48 And having seen them tormented in [their] rowing — for the wind was against them — around the fourth watch of the night, He comes to them, walking on the sea; and He was wishing to pass by them.

καὶ ⸢ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος⸣ αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.

49 But they, having seen Him walking on the sea, thought that it was a ghost, and cried out,

οἱ δὲ ἰδόντες αὐτὸν ⸢ἐπὶ τῆς θαλάσσης περιπατοῦντα⸣ ἔδοξαν ⸢ὅτι φάντασμά ἐστιν⸣ καὶ ἀνέκραξαν,

50 for all saw Him and were troubled. And immediately He spoke with them, and says to them: “Take courage; I AM; do not fear.”

πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ⸢ὁ δὲ εὐθὺς⸣ ἐλάλησεν μετ’ αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε.

51 And He went up to them into the boat, and the wind ceased. And they were exceedingly amazed beyond measure among themselves,

καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ⸢ἐκ περισσοῦ⸣ ἐν ἑαυτοῖς ⸢ἐξίσταντο,

52 for they did not understand concerning the loaves, but their heart was hardened.

οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ⸢ἀλλ᾽ ἦν⸣ αὐτῶν ἡ καρδία πεπωρωμένη.

53 And having crossed over onto the land, they came into Gennesaret and drew to shore.

Καὶ διαπεράσαντες ⸢ἐπὶ τὴν γῆν ἦλθον εἰς⸣ Γεννησαρὲτ καὶ προσωρμίσθησαν.

54 And as they came out of the boat, immediately [the people], having recognized Him,

καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου ⸢εὐθὺς ἐπιγνόντες αὐτὸν

55 ran around that whole country and began to carry about on pallets those who were ill, wherever they were hearing that He is.

⌜περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ⌝ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ⌜ὅτι ἐστίν.

56 And wherever He was entering, into villages or into cities or into fields, they were laying the sick in the marketplaces, and were calling on Him that they might touch even the fringe of His garment; and as many as touched Him were being saved.

καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ ⌜εἰς πόλεις ἢ εἰς⌝ ἀγροὺς ἐν ταῖς ἀγοραῖς ⌜ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ⌜ἥψαντο αὐτοῦ ἐσῴζοντο.

KATA MAPKON

CHAPTER 7

1 And the Pharisees and some of the scribes who had come from Jerusalem are gathered to Him,

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων

2 and having seen some of His disciples eating the loaves with common — that is, unwashed — hands —

καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ⸢ὅτι κοιναῖς χερσίν, τοῦτ’ ἔστιν ἀνίπτοις, ἐσθίουσιν⸣ ⸢τοὺς ⸢ἄρτους—

3 for the Pharisees and all the Jews, unless they wash their hands with the fist, do not eat, holding the tradition of the elders,

οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, *(Notes 10)*

4 and [coming] from the marketplace, unless they immerse themselves, they do not eat; and there are many other things which they received to hold: immersions of cups and pitchers and copper vessels and couches —

καὶ ἀπ’ ⸢ἀγορᾶς ἐὰν μὴ ⸢βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων ⸢καὶ κλινῶν⸣⸣—

5 and the Pharisees and the scribes question Him: “Why do Your disciples not walk according to the tradition of the elders, but eat the bread with common hands?”

⸢καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· Διὰ τί ⸢οὐ περιπατοῦσιν οἱ μαθηταί σου⸣ κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ⸢κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;

6 And He said to them: “Well did Isaiah prophesy concerning you hypocrites, as it has been written: ‘This people honors Me with the lips, but their heart is far away from Me;

ὁ ⸀δὲ εἶπεν ⸀αὐτοῖς· Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ⸀ὅτι Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ·

7 and in vain they worship Me, teaching [as] teachings the commandments of men.’

μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·

8 Having left the commandment of Elohim, you hold the tradition of men.”

⸀*ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν* ⸀*ἀνθρώπων.*

9 And He was saying to them: “Well do you set aside the commandment of Elohim, that you may keep your tradition.

Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ⸀τηρήσητε·

10 For Moses said: ‘Honor your father and your mother,’ and: ‘He who speaks evil of father or mother, let him end in death.’

Μωϋσῆς γὰρ εἶπεν· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

11 But you say: ‘If a man says to the father or to the mother: Korban — that is, a Gift — [is] whatever you might have been profited by me,’

ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· Κορβᾶν, ὅ ἐστιν Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

12 you no longer permit him to do anything for the father or for the mother,

⸀οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ ⸀πατρὶ ἢ τῇ ⸀μητρί,

13 making void the word of Elohim by your tradition that you handed down; and many such like things you do.”

ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

14 And having called the crowd to Himself again, He was saying to them: “Hear Me, all [of you], and understand:

Καὶ προσκαλεσάμενος ⸢πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς·
⸢Ἀκούσατέ μου πάντες καὶ ⸢σύνετε.

15 There is nothing outside the man, entering into him, that can defile him; but the things coming out of the man are the things defiling the man.”

οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται ⸢κοινῶσαι αὐτόν⸣· ἀλλὰ τὰ ⸢ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά⸣ ἐστιν τὰ κοινοῦντα τὸν ⸢ἄνθρωπον.

16 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “If any has ears to hear—let him hear.” The sower's closing sentence, heard in the text at 4:9 and 4:23, stands here too in later copies (so Alexandrinus's company and the mass). It is absent from the oldest copies — Sinaiticus, Vaticanus, and their company — and the SBL text does not print it. The corpus carries it only inside its doubt-marks [[…]].

17 And when He entered into a house from the crowd, His disciples were questioning Him [about] the parable.

Καὶ ὅτε εἰσῆλθεν ⸀εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ ⸀τὴν παραβολήν⸁.

18 And He says to them: "Are you, too, thus without understanding? Do you not perceive that everything entering into the man from outside cannot defile him,

καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,

19 because it does not enter into his heart, but into the belly, and goes out into the drain" — cleansing all the foods.

ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται;— ⸀καθαρίζων πάντα τὰ βρώματα. *(Notes 11)*

20 And He was saying: "That which comes out of the man, that defiles the man.

ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον·

21 For from within, out of the heart of men, the evil reasonings come forth: fornications, thefts, murders,

ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, ⸀πορνεῖαι, κλοπαί, φόνοι,

22 adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

μοιχεῖαι⸃, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·

23 All these evil things come forth from within, and defile the man."

πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

24 And having risen from there, He went away into the borders of Tyre. And having entered into a house, He wished no one to know, and He could not be hidden;

⸀Ἐκεῖθεν δὲ⸃ ἀναστὰς ἀπῆλθεν εἰς τὰ ⸀ὅρια ⸀Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·

25 but immediately a woman whose little daughter had an unclean spirit, having heard concerning Him, having come, fell down at His feet;

⸢ἀλλ᾽ εὐθὺς ἀκούσασα⸣ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

26 and the woman was a Greek, a Syrophoenician by race; and she was asking Him that He would cast the demon out of her daughter.

⸢ἡ δὲ γυνὴ ἦν⸣ Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 And He was saying to her: “Permit the children first to be filled; for it is not good to take the children's bread and to cast [it] to the little dogs.”

⸢καὶ ἔλεγεν⸣ αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ ⸢καλόν ἐστιν⸣ λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ ⸢τοῖς κυναρίοις βαλεῖν⸣.

28 But she answered and says to Him: “Elohim (Master), even the little dogs under the table eat of the children's crumbs.”

ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· ⸀Κύριε, ⸀καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ⸀ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

29 And He said to her: “Because of this word, go; the demon has gone out of your daughter.”

καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ⸀ἐκ τῆς θυγατρός σου τὸ δαιμόνιον⸁.

30 And having gone away to her house, she found the child laid on the bed, and the demon gone out.

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ ⸀παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός⸁.

31 And again, having come out of the borders of Tyre, He came through Sidon to the Sea of Galilee, through the midst of the borders of the Decapolis.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ⸢ἦλθεν διὰ Σιδῶνος εἰς⸣ τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

32 And they bring to Him a deaf [man] who spoke with difficulty, and they call on Him that He may lay [His] hand on him.

καὶ φέρουσιν αὐτῷ κωφὸν ⸢καὶ ⸢μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

33 And having taken him aside from the crowd privately, He put His fingers into his ears, and having spat, He touched his tongue,

καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,

34 and having looked up into the heaven,
He sighed, and says to him: “Ephphatha,”
that is: “Be opened.”

καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ·
Εφφαθα, ὅ ἐστιν Διανοίχθητι·

35 And his ears were opened, and the bond
of his tongue was loosed, and he was
speaking rightly.

⌜καὶ ⌜ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς
γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς·

36 And He charged them that they should
tell no one; but as much as He charged them,
they proclaimed [it] more exceedingly.

καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ ⌜λέγωσιν· ὅσον δὲ ⌜αὐτοῖς
διεστέλλετο, αὐτοὶ⌝ μᾶλλον περισσότερον ἐκήρυσσον.

37 And they were astonished beyond
measure, saying: “He has done all things
well; He also makes the deaf to hear and the
speechless to speak.”

καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· Καλῶς πάντα
πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν ⌜καὶ ἀλάλους
λαλεῖν.

KATA MAPKON

CHAPTER 8

1 In those days, again a great crowd being [there] and not having anything to eat, having called the disciples to Himself, He says to them:

Ἐν ἐκείναις ταῖς ἡμέραις ⸂πάλιν πολλοῦ⸃ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, ⸂προσκαλεσάμενος τοὺς ⸂μαθητὰς λέγει αὐτοῖς·

2 "I have compassion on the crowd, because already three days they remain with Me and do not have anything to eat;

Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

3 and if I send them away fasting to their house, they will faint on the way; and some of them have come from far away."

καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· ⸂καί τινες⸃ αὐτῶν ⸂ἀπὸ μακρόθεν ⸂ἥκασιν.

4 And His disciples answered Him: “From where will anyone be able to fill these [people] with loaves here, in a deserted place?”

καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ⸀ὅτι Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ᾽ ἐρημίας;

5 And He was questioning them: “How many loaves do you have?” And they said: “Seven.”

καὶ ⸀ἠρώτα αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτά.

6 And He charges the crowd to recline on the earth; and having taken the seven loaves, having given thanks, He broke and was giving [them] to His disciples, that they might set [them] before [them]; and they set [them] before the crowd.

καὶ ⸀παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα ⸀παρατιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ.

7 And they had a few small fish; and having blessed them, He said to set these also before [them].

καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας ⸂αὐτὰ εἶπεν ⸂καὶ ταῦτα παρατιθέναι⸃.

8 And they ate and were filled, and they took up seven baskets of the surplus of fragments.

⸂καὶ ἔφαγον⸃ καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.

9 And they were about four thousand. And He sent them away.

ἦσαν ⸂δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

10 And immediately, having entered into the boat with His disciples, He came into the parts of Dalmanutha.

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

11 And the Pharisees came out and began to question with Him, seeking from Him a sign from the heaven, tempting Him.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 And having sighed deeply in His spirit, He says: "Why does this generation seek a sign? Truly I say to you: if a sign will be given to this generation —"

καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη ⸢ζητεῖ σημεῖον⸣; ἀμὴν λέγω ⸢ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. (Notes 12)

13 And having left them, having entered again [into the boat], He went away to the other side.

καὶ ἀφεὶς αὐτοὺς ⸢πάλιν ἐμβὰς⸣ ἀπῆλθεν εἰς τὸ πέραν.

14 And they forgot to take loaves, and except for one loaf they did not have [any] with them in the boat.

Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

15 And He was charging them, saying: “See, take heed of the leaven of the Pharisees and the leaven of Herod.”

καὶ διεστέλλετο αὐτοῖς λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου.

16 And they were reasoning with one another that they have no loaves.

καὶ διελογίζοντο πρὸς ⸀ἀλλήλους ὅτι ἄρτους οὐκ ⸀ἔχουσιν.

17 And having known, He says to them: “Why do you reason that you have no loaves? Do you not yet perceive, nor understand? Do you have your heart hardened?

καὶ ⸀γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; ⸀πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember —

ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε

19 when I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?” They say to Him: “Twelve.”

ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους ⸢κλασμάτων πλήρεις⸣ ἤρατε; λέγουσιν αὐτῷ· Δώδεκα.

20 “And when [I broke] the seven for the four thousand, how many baskets, fullnesses of fragments, did you take up?” And they say to Him: “Seven.”

ὅτε ⸢καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; ⸢καὶ λέγουσιν αὐτῷ⸣· Ἑπτά.

21 And He was saying to them: “Do you not yet understand?”

καὶ ἔλεγεν αὐτοῖς· ⸢Οὔπω συνίετε;

22 And they come into Bethsaida. And they bring to Him a blind [man], and call on Him that He might touch him.

Καὶ ⸢ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

23 And having taken hold of the hand of the blind [man], He brought him out of the village, and having spat into his eyes, having laid [His] hands on him, He was questioning him: “Do you see anything?”

καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ⸀ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν· Εἴ τι ⸀βλέπεις;

24 And having looked up, he was saying: “I see the men, for I see [them] as trees, walking.”

καὶ ἀναβλέψας ἔλεγεν· Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

25 Then again He laid [His] hands on his eyes, and he saw through, and was restored, and was seeing all things clearly.

εἶτα πάλιν ⸀ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ⸀διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν⸁ τηλαυγῶς ⸀ἅπαντα.

26 And He sent him away to his house, saying: “Do not even enter into the village.”

καὶ ἀπέστειλεν αὐτὸν ⸢εἰς οἶκον αὐτοῦ λέγων· Μηδὲ εἰς τὴν κώμην ⸢εἰσέλθῃς.

27 And Yehoshua and His disciples went out into the villages of Caesarea Philippi; and on the way He was questioning His disciples, saying to them: “Whom do men say I am?”

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

28 And they said to Him, saying: “John the Immerser; and others, Elijah; and others, that [You are] one of the prophets.”

οἱ δὲ ⸢εἶπαν αὐτῷ λέγοντες⸣ ⸢ὅτι Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ⸢ὅτι εἷς⸣ τῶν προφητῶν.

29 And He was questioning them: “But you — whom do you say I am?” And Peter, answering, says to Him: “You are the HaMashiach.”

καὶ αὐτὸς ⸀ἐπηρώτα αὐτούς⸁· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ⸀ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ χριστός.

30 And He rebuked them, that they should speak to no one concerning Him.

καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise.

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ⸀ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

32 And He was speaking the word openly. And Peter, having taken Him aside, began to rebuke Him.

καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ⸀ὁ Πέτρος αὐτὸν⸁ ἤρξατο ἐπιτιμᾶν αὐτῷ.

33 But He, having turned and having seen His disciples, rebuked Peter and says: "Go behind Me, Satan, because you do not think the things of Elohim, but the things of men."

ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν ⸀Πέτρῳ ⸀καὶ λέγει⸁· Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

34 And having called the crowd with His disciples to Himself, He said to them: "If anyone wishes to come after Me, let him deny himself and take up his cross and follow Me.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· ⸀Εἴ τις⸁ θέλει ὀπίσω μου ⸀ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

35 For whoever wishes to save his life will lose it; but whoever loses his life for My sake and the good news's will save it.

ὃς γὰρ ⸀ἐὰν θέλῃ τὴν ⸀ψυχὴν αὐτοῦ⸁ σῶσαι ἀπολέσει αὐτήν· ὃς δ’ ἂν ⸀ἀπολέσει τὴν ⸀ψυχὴν αὐτοῦ⸁ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου ⸀σώσει αὐτήν.

36 For what will it profit a man to gain the whole world and to forfeit his life?

τί γὰρ ⸀ὠφελεῖ ⸀ἄνθρωπον ⸀κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι⸁ τὴν ψυχὴν αὐτοῦ;

37 For what may a man give in exchange for his life?

⸀τί γὰρ⸁ ⸀δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when He comes in the glory of His Father with the holy messengers.”

ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου

ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

CHAPTER 9

1 And He was saying to them: “Truly I say to you: there are some of those standing here who will not taste death until they see the kingdom of Elohim having come in power.”

καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ⸀τῶν ὧδε⸁ ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 And after six days Yehoshua takes Peter and James and John with [Him], and brings them up into a high mountain privately, alone. And He was transfigured before them,

Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον ⸀καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

3 and His garments became shining, exceedingly white, such as a fuller on the earth cannot so whiten.

καὶ τὰ ἱμάτια αὐτοῦ ⸀ἐγένετο στίλβοντα λευκὰ ⸀λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται ⸀οὕτως λευκᾶναι.

4 And Elijah appeared to them, with Moses, and they were talking with Yehoshua.

καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

5 And Peter, answering, says to Yehoshua: “Rabbi, it is good for us to be here; and let us make three shelters: one for You, and one for Moses, and one for Elijah.”

καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν ⸀τρεῖς σκηνάς⸁, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.

6 For he did not know what to answer, for they became terrified.

οὐ γὰρ ᾔδει τί ⸀ἀποκριθῇ, ⸀ἔκφοβοι γὰρ ἐγένοντο⸁.

7 And a cloud came, overshadowing them, and a voice came out of the cloud: “This is My Son, the Beloved; hear Him!”

καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ⸢ἐγένετο φωνὴ ἐκ τῆς νεφέλης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ⸢ἀκούετε αὐτοῦ⸣.

8 And suddenly, having looked around, they no longer saw anyone, but Yehoshua alone with themselves.

καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ⸢ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν⸣.

9 And as they were coming down from the mountain, He charged them that they should relate to no one what they saw, until the Son of Man rises from the dead.

⸢Καὶ καταβαινόντων⸣ αὐτῶν ⸢ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ⸢ἃ εἶδον διηγήσωνται⸣, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 And they kept the word to themselves, questioning what it is to rise from the dead.

καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.

11 And they were questioning Him, saying: “[Why] do the scribes say that Elijah must come first?”

καὶ ἐπηρώτων αὐτὸν λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

12 And He said to them: “Elijah, indeed, having come first, restores all things; and how has it been written concerning the Son of Man, that He should suffer many things and be set at nothing?

ὁ δὲ ⸀ἔφη αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον ⸀ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ⸀ἐξουδενηθῇ;

13 But I say to you that Elijah also has come, and they did to him whatever they wished, as it has been written concerning him.”

ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ⸀ἤθελον, καθὼς γέγραπται ἐπ’ αὐτόν.

14 And having come to the disciples, they saw a great crowd around them, and scribes questioning with them.

Καὶ ⸢ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον⸣ ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας ⸢πρὸς αὐτούς⸣.

15 And immediately all the crowd, having seen Him, were amazed, and running to [Him], they were greeting Him.

καὶ ⸢εὐθὺς πᾶς ὁ ὄχλος ⸢ἰδόντες αὐτὸν ἐξεθαμβήθησαν⸣, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

16 And He questioned them: "What are you questioning among yourselves?"

καὶ ἐπηρώτησεν ⸢αὐτούς· Τί συζητεῖτε πρὸς ⸢αὐτούς;

17 And one from the crowd answered Him: "Teacher, I brought my son to You, having a speechless spirit;

καὶ ⸢ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου⸣· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

18 and wherever it seizes him, it tears him, and he foams and gnashes [his] teeth and is withering away; and I spoke to Your disciples that they might cast it out, and they were not strong [enough].”

καὶ ὅπου ⸀ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ⸀ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

19 And He, answering them, says: “O unbelieving generation! Until when will I be with you? Until when will I bear with you? Bring him to Me.”

ὁ δὲ ἀποκριθεὶς ⸀αὐτοῖς λέγει· Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.

20 And they brought him to Him. And the spirit, having seen Him, immediately convulsed him, and having fallen on the earth, he was rolling, foaming.

καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν ⸀τὸ πνεῦμα εὐθὺς⸁ ⸀συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

21 And He questioned his father: “How long a time is it since this has happened to him?” And he said: “From childhood;

καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ⸀Ἐκ παιδιόθεν·

22 and often it cast him both into fire and into waters, that it might destroy him; but if You can do anything, help us, having compassion on us.”

καὶ πολλάκις ⸀καὶ εἰς πῦρ αὐτὸν⸁ ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι ⸀δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ’ ἡμᾶς.

23 And Yehoshua said to him: “The ‘if you can’ — all things are possible to the one believing.”

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ Εἰ ⸀δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι.

24 Immediately the father of the child, crying out, was saying: “I believe; help my unbelief!”

⸀εὐθὺς κράξας ὁ πατὴρ τοῦ ⸀παιδίου ἔλεγεν· ⸀Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.

25 And Yehoshua, having seen that a crowd runs together, rebuked the unclean spirit, saying to it: “The speechless and deaf spirit — I command you: come out of him, and enter into him no more.”

ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· Τὸ ⸂ἄλαλον καὶ κωφὸν πνεῦμα⸃, ἐγὼ ⸂ἐπιτάσσω σοι⸃, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

26 And having cried out and having convulsed [him] much, it came out; and he became as if dead, so that the many were saying that he died.

καὶ ⸂κράξας καὶ πολλὰ σπαράξας⸃ ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε ⸂τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

27 But Yehoshua, having taken hold of his hand, raised him, and he rose.

ὁ δὲ Ἰησοῦς κρατήσας ⸂τῆς χειρὸς αὐτοῦ⸃ ἤγειρεν αὐτόν, καὶ ἀνέστη.

28 And as He entered into a house, His disciples were questioning Him privately: “Why could we not cast it out?”

καὶ ⸂εἰσελθόντος αὐτοῦ⸃ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ⸂κατ’ ἰδίαν ἐπηρώτων αὐτόν⸃· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

29 And He said to them: “This kind can come out by nothing except by prayer.”

καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν ⸂προσευχῇ. *(Notes 13)*

30 And having gone out from there, they were passing through Galilee, and He did not wish that anyone should know;

Κἀκεῖθεν ἐξελθόντες ⸂παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·

31 for He was teaching His disciples and saying to them: “The Son of Man is being delivered into the hands of men, and they will kill Him, and having been killed, after three days He will rise.”

ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ

ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς ⸀μετὰ τρεῖς ἡμέρας⸁ ἀναστήσεται.

32 But they did not understand the saying, and they were afraid to question Him.

οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33 And they came into Capernaum. And having been in the house, He was questioning them: “What were you reasoning on the way?”

Καὶ ⸀ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· Τί ἐν τῇ ⸀ὁδῷ διελογίζεσθε;

34 But they were silent, for they had disputed with one another on the way [as to] who [is] greatest.

οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

35 And having sat down, He called the twelve and says to them: “If anyone wishes to be first, he will be last of all and servant of all.”

καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

36 And having taken a little child, He set it in their midst, and having taken it in [His] arms, He said to them:

καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς·

37 “Whoever receives one of such little children in My name receives Me; and whoever receives Me, receives not Me, but Him who sent Me.”

Ὃς ⸀ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ⸀ἂν ἐμὲ ⸀δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

38 John said to Him: “Teacher, we saw someone casting out demons in Your name, and we were forbidding him, because he was not following us.”

⸂Ἔφη αὐτῷ ὁ Ἰωάννης⸃· Διδάσκαλε, εἴδομέν τινα ⸂ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ⸂καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν⸃.

39 But Yehoshua said: “Do not forbid him; for there is no one who will do a mighty work in My name and will be able quickly to speak evil of Me.

ὁ δὲ Ἰησοῦς εἶπεν· Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με·

40 For whoever is not against us is for us.

ὃς γὰρ οὐκ ἔστιν καθ’ ⸂ἡμῶν, ὑπὲρ ἡμῶν⸃ ἐστιν.

41 For whoever gives you a cup of water to drink in the name, because you are HaMashiach's, truly I say to you: he will by no means lose his reward.

Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ⸀ὀνόματι ὅτι χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ⸀ὅτι οὐ μὴ ⸀ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

42 And whoever stumbles one of these little ones who believe in Me, it is better for him, rather, if a millstone — a donkey['s] stone — is hung around his neck, and he has been cast into the sea.

Καὶ ὃς ⸀ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν ⸀τούτων τῶν πιστευόντων ⸀εἰς ἐμέ⸁, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται ⸀μύλος ὀνικὸς⸁ περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

43 And if your hand stumbles you, cut it off; it is better for you to enter into life maimed, than having the two hands to go away into Gehenna, into the unquenchable fire.

Καὶ ἐὰν ⌜σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ⌜ἐστίν σε⌝ κυλλὸν ⌜εἰσελθεῖν εἰς τὴν ζωὴν⌝ ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ⌜ἄσβεστον.

44 — VERSE NOT IN THE OLDEST COPIES

Later copies read: "where their worm is not dying, and the fire is not being quenched." Isaiah 66:24's sentence stands ONCE in the oldest text — at 9:48. Later copies (Alexandrinus's company, Bezae, and the mass), hearing the hand-saying end, repeated the sentence after it, here and at v. 46; the oldest copies — Sinaiticus, Vaticanus, and their company — do not carry it in either place, and the corpus prints it only inside its doubt-marks [[…]].

45 And if your foot stumbles you, cut it off; it is better for you to enter into life lame, than having the two feet to be cast into Gehenna.

καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν ⌜σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν ⌜γέενναν.

46 — VERSE NOT IN THE OLDEST COPIES

Later copies read: "where their worm is not dying, and the fire is not being quenched." The same repetition as at v. 44, after the foot-saying: later copies supplied Isaiah 66:24's sentence a second time. The oldest copies carry it once only, at v. 48.

47 And if your eye stumbles you, cast it out; it is better for you to enter into the kingdom of Elohim one-eyed, than having two eyes to be cast into Gehenna,

καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν ⌜σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς ⌜τὴν ⌜γέενναν,

48 where their worm does not end, and the fire is not quenched.

ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

49 For everyone will be salted with fire.

Πᾶς γὰρ πυρὶ ⸀ἁλισθήσεται.

50 Salt [is] good; but if the salt becomes saltless, with what will you season it? Have salt in yourselves, and be at peace with one another.”

καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ⸀ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

KATA MAPKON

CHAPTER 10

1 And having risen from there, He comes into the borders of Judea and beyond the Jordan, and crowds travel together again to Him, and as He was accustomed, again He was teaching them.

Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας ⸀καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

2 And having come, they were questioning Him whether it is lawful for a man to divorce a wife, tempting Him.

⸀*Καὶ* ⸀*ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.*

3 And He, answering, said to them: “What did Moses command you?”

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωϋσῆς;

4 And they said: “Moses permitted to write a scroll of divorce and to divorce.”

οἱ δὲ εἶπαν· ⸂Ἐπέτρεψεν Μωϋσῆς⸃ βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

5 And Yehoshua said to them: “For your hardness of heart he wrote this commandment for you;

⸂ὁ δὲ⸃ Ἰησοῦς εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·

6 but from [the] beginning of creation He made them male and female.

ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν ⸂αὐτούς·

7 For this cause a man will leave his father and mother, and will be joined to his wife,

ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα ⸂καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ⸃,

8 and the two will be into one flesh; so they are no longer two, but one flesh.

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ·

9 What, therefore, Elohim joined together, let not man separate.”

ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

10 And in the house again the disciples were questioning Him concerning this.

Καὶ ⸀εἰς τὴν οἰκίαν⸁ πάλιν οἱ μαθηταὶ ⸀περὶ τούτου⸁ ⸀ἐπηρώτων αὐτόν.

11 And He says to them: “Whoever divorces his wife and marries another commits adultery against her,

καὶ λέγει αὐτοῖς· Ὃς ⸀ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν,

12 and if she, having divorced her husband, marries another, she commits adultery.”

καὶ ἐὰν ⸀αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον⸁ μοιχᾶται.

13 And they were bringing little children to Him, that He might touch them; but the disciples rebuked them.

Καὶ προσέφερον αὐτῷ παιδία ἵνα ⸀αὐτῶν ἅψηται⸁· οἱ δὲ μαθηταὶ ⸀ἐπετίμησαν αὐτοῖς⸁.

14 But Yehoshua, having seen, was indignant and said to them: “Permit the little children to come to Me; do not forbid them; for of such is the kingdom of Elohim.

ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

15 Truly I say to you: whoever does not receive the kingdom of Elohim as a little child will by no means enter into it.”

ἀμὴν λέγω ὑμῖν, ὃς ⸀ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

16 And having taken them in [His] arms, He was blessing [them], laying [His] hands on them.

καὶ ἐναγκαλισάμενος αὐτὰ ⸀κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά⸁.

17 And as He was going out into the way, one, having run up and having knelt before Him, was questioning Him: “Good Teacher, what may I do that I may inherit eternal life?”

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

18 And Yehoshua said to him: “Why do you call Me good? No one [is] good except One — Elohim.

ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

19 You know the commandments: Do not murder; do not commit adultery; do not steal; do not bear false witness; do not defraud; honor your father and mother.”

τὰς ἐντολὰς οἶδας· Μὴ ⸂φονεύσῃς, Μὴ μοιχεύσῃς⸃, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Μὴ ἀποστερήσῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20 And he said to Him: “Teacher, all these I kept from my youth.”

ὁ δὲ ⌜ἔφη αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

21 And Yehoshua, having looked on him, loved him and said to him: “One thing you lack: go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· Ἓν ⌜σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς ⌜τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει ⌜μοι.

22 But he, having been saddened at the word, went away grieved, for he was having many possessions.

ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

23 And Yehoshua, having looked around, says to His disciples: “How hardly will those having the riches enter into the kingdom of Elohim!”

Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

24 And the disciples were amazed at His words. But Yehoshua again, answering, says to them: “Children, how hard it is to enter into the kingdom of Elohim!

οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ⸀ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν·

25 It is easier for a camel to go through the eye of the needle than for a rich [man] to enter into the kingdom of Elohim.”

εὐκοπώτερόν ἐστιν κάμηλον διὰ ⸀τῆς τρυμαλιᾶς τῆς⸁ ῥαφίδος ⸀διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 And they were exceedingly astonished, saying to themselves: “And who can be saved?”

οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ⸀ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

27 Yehoshua, having looked on them, says: “With men [it is] impossible, but not with Elohim; for all things are possible with Elohim.”

⸀ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον ἀλλ’ οὐ παρὰ θεῷ, πάντα γὰρ ⸀δυνατὰ παρὰ τῷ θεῷ.

28 Peter began to say to Him: “Behold, we left all things and have followed You.”

Ἤρξατο ⸀λέγειν ὁ Πέτρος⸂ αὐτῷ· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ⸀ἠκολουθήκαμέν σοι.

29 Yehoshua said: “Truly I say to you: there is no one who left house, or brothers, or sisters, or mother, or father, or children, or fields, for My sake and for the good news's sake,

⸢ἔφη ὁ Ἰησοῦς⸣· Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ ⸢μητέρα ἢ πατέρα⸣ ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

30 who will not receive a hundredfold now in this time — houses and brothers and sisters and mothers and children and fields, with persecutions — and in the age that is coming, eternal life.

ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ ⸢μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

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

πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ⸢οἱ ἔσχατοι πρῶτοι.

32 And they were on the way, going up to Jerusalem, and Yehoshua was going before them, and they were amazed, and those following were afraid. And having taken the twelve again, He began to tell them the things about to happen to Him:

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, ⸀οἱ δὲ⸁ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

33 “Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests and to the scribes, and they will condemn Him to death and will deliver Him to the nations,

ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ ⸀τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

34 and they will mock Him and will spit on Him and will scourge Him and will kill [Him], and after three days He will rise.”

καὶ ἐμπαίξουσιν αὐτῷ καὶ ⸀ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν⸁ καὶ ⸀ἀποκτενοῦσιν, καὶ ⸀μετὰ τρεῖς ἡμέρας⸁ ἀναστήσεται.

35 And James and John, the sons of Zebedee, come to Him, saying to Him: “Teacher, we wish that whatever we ask You, You may do for us.”

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης ⸀οἱ υἱοὶ Ζεβεδαίου λέγοντες ⸀αὐτῷ· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν ⸀σε ποιήσῃς ἡμῖν.

36 And He said to them: “What do you wish [that] I may do for you?”

ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ⸀ποιήσω ὑμῖν;

37 And they said to Him: “Give to us that one at Your right and one at Your left we may sit, in Your glory.”

οἱ δὲ εἶπαν αὐτῷ· Δὸς ἡμῖν ἵνα εἷς ⸀σου ἐκ δεξιῶν⸁ καὶ εἷς ἐξ ⸀ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

38 But Yehoshua said to them: “You do not know what you ask. Can you drink the cup that I drink, or be immersed [with] the immersion [with] which I am immersed?”

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ⸀ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

39 And they said to Him: “We can.” And Yehoshua said to them: “The cup that I drink you will drink, and [with] the immersion [with] which I am immersed you will be immersed;

οἱ δὲ εἶπαν αὐτῷ· Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ⸀Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

40 but to sit at My right or at [My] left is not Mine to give, but [it is for those] for whom it has been prepared.”

τὸ δὲ καθίσαι ἐκ δεξιῶν μου ⸀ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.

41 And the ten, having heard, began to be indignant concerning James and John.

Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42 And Yehoshua, having called them to Himself, says to them: "You know that those who seem to rule the nations lord it over them, and their great ones exercise authority over them.

⸢καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς⸣ λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

43 But it is not so among you; but whoever wishes to become great among you will be your servant,

οὐχ οὕτως δέ ⸢ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ⸢ἂν θέλῃ ⸢μέγας γενέσθαι⸣ ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,

44 and whoever wishes to be first among you will be slave of all;

καὶ ὃς ⸢ἂν θέλῃ ⸢ἐν ὑμῖν εἶναι⸣ πρῶτος, ἔσται πάντων δοῦλος·

45 for even the Son of Man did not come to be served, but to serve, and to give His life a ransom in place of many.”

καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

46 And they come into Jericho. And as He was going out from Jericho, and His disciples and a considerable crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting beside the way.

Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ⸀ὁ υἱὸς Τιμαίου Βαρτιμαῖος ⸀τυφλὸς ⸀προσαίτης ἐκάθητο παρὰ τὴν ὁδόν⸁.

47 And having heard that it is Yehoshua the Nazarene, he began to cry out and to say: “Son of David, Yehoshua, have mercy on me!”

καὶ ἀκούσας ὅτι Ἰησοῦς ὁ ⸀Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν· ⸀Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

48 And many were rebuking him, that he should be silent; but he was crying out much more: “Son of David, have mercy on me!”

καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυίδ, ἐλέησόν με.

49 And Yehoshua, having stood [still], said: “Call him.” And they call the blind [man], saying to him: “Take courage; rise; He calls you.”

καὶ στὰς ὁ Ἰησοῦς εἶπεν· ⸀Φωνήσατε αὐτόν⸁. καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ· Θάρσει, ⸀ἔγειρε, φωνεῖ σε.

50 And he, having cast off his garment, having sprung up, came to Yehoshua.

ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ⸀ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

51 And Yehoshua, answering him, said: “What do you wish [that] I may do for you?” And the blind [man] said to Him: “Rabboni, that I may look up [and see].”

καὶ ἀποκριθεὶς ⸀αὐτῷ ὁ Ἰησοῦς εἶπεν⸁· Τί ⸀σοι θέλεις ποιήσω⸁; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ραββουνι, ἵνα ἀναβλέψω.

52 And Yehoshua said to him: “Go; your faith has saved you.” And immediately he looked up [and saw], and was following Him on the way.

⌜καὶ ὁ⌝ Ἰησοῦς εἶπεν αὐτῷ· Ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ ⌜εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει ⌜αὐτῷ ἐν τῇ ὁδῷ.

KATA MAPKON

CHAPTER 11

1 And when they draw near to Jerusalem, to Bethphage and Bethany, toward the Mount of Olives, He sends two of His disciples

Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

2 and says to them: “Go into the village opposite you, and immediately, entering into it, you will find a colt tied, on which no man has ever yet sat; loosen it and bring [it].

καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ ⸢εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς ⸢οὔπω ἀνθρώπων ⸢ἐκάθισεν· ⸢λύσατε αὐτὸν καὶ φέρετε⸣.

3 And if anyone says to you: ‘Why do you do this?’ — say: ‘The Master has need of it’; and immediately he sends it here again.”

καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἴπατε ⸢ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ ⸢εὐθὺς αὐτὸν ἀποστέλλει ⸢πάλιν ὧδε.

4 And they went away and found a colt tied at the door outside, on the street, and they loosen it.

⸢καὶ ἀπῆλθον⸣ καὶ εὗρον πῶλον δεδεμένον ⸢πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.

5 And some of those standing there were saying to them: “What are you doing, loosening the colt?”

καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

6 And they spoke to them as Yehoshua said, and they permitted them.

οἱ δὲ εἶπαν αὐτοῖς καθὼς ⸢εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 And they bring the colt to Yehoshua, and they put their garments on it, and He sat on it.

καὶ ⸢φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ⸢ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ ⸢αὐτόν.

8 And many spread their garments on the way, and others [spread] branches, having cut [them] from the fields.

⌜καὶ πολλοὶ⌝ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας ⌜κόψαντες ἐκ τῶν ἀγρῶν⌝.

9 And those going before and those following were crying out: “Hosanna! Blessed is He who comes in the name of YudHeyVavHey!

καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ⌜ἔκραζον· Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”

Εὐλογημένη ἡ ἐρχομένη ⌜βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

11 And He entered into Jerusalem, into the temple; and having looked around [at] all things, the hour already being late, He went out to Bethany with the twelve.

Καὶ εἰσῆλθεν εἰς ⌜Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα ⌜ὀψὲ ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 And on the next day, as they went out from Bethany, He was hungry.

Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

13 And having seen a fig tree from far away having leaves, He came [to see] if perhaps He might find something in it; and having come to it, He found nothing except leaves, for it was not the season of figs.

καὶ ἰδὼν συκῆν ⸢ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα ⸢τι εὑρήσει⸣ ἐν αὐτῇ, καὶ ἐλθὼν ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα, ⸢ὁ γὰρ καιρὸς οὐκ ἦν⸣ σύκων.

14 And answering, He said to it: “May no one any longer eat fruit from you — to the age.” And His disciples were hearing.

καὶ ⸢ἀποκριθεὶς εἶπεν αὐτῇ· Μηκέτι ⸢εἰς τὸν αἰῶνα ἐκ σοῦ⸣ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

15 And they come into Jerusalem. And having entered into the temple, He began to cast out those selling and those buying in the temple, and He overturned the tables of the money-changers and the seats of those selling the doves;

Καὶ ἔρχονται εἰς Ἰεροσόλυμα. καὶ ⸀εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ⸀τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν

16 and He was not permitting that anyone should carry a vessel through the temple;

καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,

17 and He was teaching, and saying to them: “Has it not been written: ‘My house will be called a house of prayer for all the nations’? But you have made it a den of robbers.”

καὶ ἐδίδασκεν ⸀καὶ ἔλεγεν⸁ ⸀αὐτοῖς· Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ ⸀πεποιήκατε αὐτὸν σπήλαιον λῃστῶν.

18 And the chief priests and the scribes heard, and they were seeking how they might destroy Him; for they feared Him, for all the crowd was astonished at His teaching.

καὶ ἤκουσαν οἱ ⸀ἀρχιερεῖς καὶ οἱ γραμματεῖς⸁, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, ⸀πᾶς γὰρ⸁ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 And when evening came, they were going out of the city.

Καὶ ⸀ὅταν ὀψὲ ἐγένετο, ⸀ἐξεπορεύοντο ἔξω τῆς πόλεως.

20 And passing by in the morning, they saw the fig tree withered from the roots.

Καὶ ⸀παραπορευόμενοι πρωῒ⸁ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

21 And Peter, having remembered, says to Him: “Rabbi, behold, the fig tree that You cursed has withered.”

καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.

22 And Yehoshua, answering, says to them:
“Have faith in Elohim.

καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν θεοῦ·

23 Truly I say to you: whoever says to this mountain, ‘Be taken up and be cast into the sea,’ and does not doubt in his heart, but believes that what he speaks comes to pass, it will be to him.

⌜ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ ⌜πιστεύῃ ὅτι ⌜ὃ λαλεῖ γίνεται, ἔσται αὐτῷ⌝.

24 Because of this I say to you: all things, whatever you pray and ask, believe that you received, and it will be to you.

διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ⌜προσεύχεσθε καὶ αἰτεῖσθε⌝, πιστεύετε ὅτι ⌜ἐλάβετε, καὶ ἔσται ὑμῖν.

25 And whenever you stand praying, forgive, if you have anything against anyone, that your Father also, who is in the heavens, may forgive you your trespasses.”

καὶ ὅταν ⸀στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ⸀ὑμῶν.

26 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “and if you do not forgive, neither will your Father who is in the heavens forgive your trespasses.” The prayer-chapter's Matthew-shaped close (compare Matthew 6:14–15) stands in later copies; it is absent from the oldest copies — Sinaiticus, Vaticanus, Alexandrinus, and their company — and the corpus carries it only inside its doubt-marks [[…]].

27 And they come again into Jerusalem. And as He was walking in the temple, the chief priests and the scribes and the elders come to Him

Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

28 and were saying to Him: “By what authority do You do these things? Or who gave You this authority, that You may do these things?”

καὶ ⸀ἔλεγον αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ⸀ἢ τίς σοι ⸀ἔδωκεν τὴν ἐξουσίαν ταύτην⸁ ἵνα ταῦτα ποιῇς;

29 But Yehoshua said to them: “I will question you [with] one word, and answer Me, and I will tell you by what authority I do these things:

ὁ δὲ ⸀Ἰησοῦς εἶπεν αὐτοῖς· Ἐπερωτήσω ⸀ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

30 the immersion of John — was it from heaven, or from men? Answer Me.”

τὸ βάπτισμα ⸀τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

31 And they were reasoning with themselves, saying: “What shall we say? If we say, ‘From heaven,’ He will say, ‘Why, then, did you not believe him?’

καὶ ⸀διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ⸀Τί εἴπωμεν;⸁ ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί ⸀οὖν οὐκ ἐπιστεύσατε αὐτῷ;

32 But if we say, ‘From men’ —” they were fearing the crowd, for all held John [to be] truly a prophet.

ἀλλὰ εἴπωμεν· Ἐξ ἀνθρώπων;— ἐφοβοῦντο τὸν ⸀ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ⸀ὄντως ὅτι⸁ προφήτης ἦν.

33 And answering Yehoshua, they say: “We do not know.” And Yehoshua says to them: “Neither do I tell you by what authority I do these things.”

καὶ ἀποκριθέντες ⸀τῷ Ἰησοῦ λέγουσιν⸁· Οὐκ οἴδαμεν. καὶ ὁ ⸀Ἰησοῦς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

KATA MARKON

CHAPTER 12

1 And He began to speak to them in parables: “A man planted a vineyard, and set a hedge around [it], and dug a wine-vat, and built a tower, and let it out to farmers, and went abroad.

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς ⸀λαλεῖν· Ἀμπελῶνα ⸀ἄνθρωπος ἐφύτευσεν⸁, καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

2 And at the season he sent a servant to the farmers, that he might receive from the farmers of the fruit of the vineyard;

καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ ⸀τῶν καρπῶν⸁ τοῦ ἀμπελῶνος·

3 and having taken him, they beat [him] and sent [him] away empty.

⸀*καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.*

4 And again he sent another servant to them; and that one they struck on the head and dishonored.

καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· ⸀κἀκεῖνον ⸀ἐκεφαλίωσαν καὶ ⸀ἠτίμασαν.

5 And he sent another; and that one they killed; and many others — some beating, and some killing.

⸀καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, ⸀οὓς μὲν δέροντες οὓς δὲ ἀποκτέννοντες⸁.

6 He still had one — a beloved son; he sent him last to them, saying: ‘They will respect my son.’

ἔτι ⸀ἕνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν⸁ αὐτὸν ⸀ἔσχατον πρὸς αὐτοὺς⸁ λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.

7 But those farmers said to themselves: ‘This is the heir; come, let us kill him, and the inheritance will be ours.’

ἐκεῖνοι δὲ οἱ γεωργοὶ ⸀πρὸς ἑαυτοὺς εἶπαν⸁ ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8 And having taken [him], they killed [him], and cast [him] out of the vineyard.

καὶ λαβόντες ⸀ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν⸁ ἔξω τοῦ ἀμπελῶνος.

9 What will the master of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.

⸀τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

10 Did you not even read this writing: ‘The stone that the builders rejected, this [one] became the head of [the] corner;

οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

11 this was from YudHeyVavHey, and it is marvelous in our eyes’?”

παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12 And they were seeking to seize Him, and they feared the crowd, for they knew that He spoke the parable against them. And having left Him, they went away.

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

13 And they send to Him some of the Pharisees and of the Herodians, that they might catch Him in a word.

Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

14 And having come, they say to Him: “Teacher, we know that You are true, and it does not matter to You concerning anyone, for You do not look on the face of men, but on the basis of truth You teach the way of Elohim. Is it lawful to give a tax to Caesar, or not? May we give, or may we not give?”

⌜καὶ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ

διδάσκεις· ἔξεστιν ⸢δοῦναι κῆνσον Καίσαρι⸣ ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;

15 But He, knowing their hypocrisy, said to them: “Why do you tempt Me? Bring Me a denarius, that I may see.”

ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

16 And they brought [one]. And He says to them: “Whose [is] this image and the inscription?” And they said to Him: “Caesar's.”

οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.

17 And Yehoshua said to them: “The things of Caesar give back to Caesar, and the things of Elohim to Elohim.” And they were amazed at Him exceedingly.

⸢ὁ δὲ⸣ Ἰησοῦς εἶπεν ⸢αὐτοῖς· ⸢Τὰ Καίσαρος ἀπόδοτε⸣ Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ⸢ἐξεθαύμαζον ἐπ’ αὐτῷ.

18 And Sadducees come to Him, who say there is no resurrection, and they were questioning Him, saying:

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ⸀ἐπηρώτων αὐτὸν λέγοντες·

19 “Teacher, Moses wrote for us: ‘If anyone's brother dies and leaves a wife behind and does not leave a child, that his brother may take the wife and raise up seed for his brother.’

Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ ⸀μὴ ἀφῇ τέκνον⸁, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν ⸀γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

20 There were seven brothers; and the first took a wife, and dying, he left no seed;

ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα·

21 and the second took her, and died, not leaving seed; and the third likewise;

καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν ⸀μὴ καταλιπὼν⸁ σπέρμα, καὶ ὁ τρίτος ὡσαύτως·

22 and the seven left no seed. Last of all, the woman also died.

καὶ ⸢οἱ ἑπτὰ⸣ οὐκ ἀφῆκαν σπέρμα· ⸢ἔσχατον πάντων ⸢καὶ ἡ γυνὴ ἀπέθανεν⸣.

23 In the resurrection, when they rise, of which of them will she be wife? For the seven had her [as] wife.”

ἐν τῇ ἀναστάσει ⸢ὅταν ἀναστῶσιν⸣ τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

24 Yehoshua said to them: “Is it not for this [reason] you err, not knowing the writings nor the power of Elohim?

⸢*ἔφη αὐτοῖς ὁ Ἰησοῦς⸣· Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;*

25 For when they rise from the dead, they neither marry nor are given in marriage, but are as messengers in the heavens.

ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε ⸢γαμίζονται, ἀλλ’ εἰσὶν ὡς ⸢ἄγγελοι ἐν τοῖς οὐρανοῖς·

26 But concerning the dead, that they are raised — did you not read in the scroll of Moses, at the bush, how Elohim spoke to him, saying: ‘I [am] the Elohim of Abraham and the Elohim of Isaac and the Elohim of Jacob’?

περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου ⸀πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ⸀ὁ θεὸς Ἰσαὰκ καὶ ὁ⸁ θεὸς Ἰακώβ;

27 He is not Elohim of the dead, but of the living. You err much.”

οὐκ ἔστιν ⸀θεὸς νεκρῶν ⸀ἀλλὰ ζώντων· ⸀πολὺ πλανᾶσθε.

28 And one of the scribes, having come near, having heard them questioning, having seen that He answered them well, questioned Him: “Which commandment is first of all?”

Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ⸀ἰδὼν ὅτι καλῶς ⸀ἀπεκρίθη αὐτοῖς⸁, ἐπηρώτησεν αὐτόν· Ποία ἐστὶν ⸀ἐντολὴ πρώτη πάντων⸁;

29 Yehoshua answered: “The first is: ‘Hear, Israel: YudHeyVavHey our Elohim, YudHeyVavHey is One;

⸢ἀπεκρίθη ὁ Ἰησοῦς⸣ ὅτι Πρώτη ⸢ἐστίν· Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν,

30 and you will love YudHeyVavHey your Elohim with all your heart, and with all your soul, and with all your mind, and with all your strength.’

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης ⸢τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος ⸢σου.

31 The second [is] this: ‘You will love your neighbor as yourself.’ No other commandment is greater than these.”

⸢δευτέρα αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

32 And the scribe said to Him: “Well, Teacher — on the basis of truth You said that He is One, and there is no other except Him;

⌜καὶ εἶπεν αὐτῷ ὁ γραμματεύς· Καλῶς, διδάσκαλε, ἐπ’ ἀληθείας εἶπες ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

33 and to love Him with all the heart and with all the understanding and with all the strength, and to love the neighbor as oneself, is more than all the whole burnt offerings and sacrifices.”

καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης ⌜τῆς καρδίας καὶ ἐξ ὅλης τῆς ⌜συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν ⌜περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.

34 And Yehoshua, having seen him, that he answered thoughtfully, said to him: “You are not far from the kingdom of Elohim.” And no one dared to question Him any longer.

καὶ ὁ Ἰησοῦς ἰδὼν ⌜αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 And Yehoshua, answering, was saying, teaching in the temple: “How do the scribes say that the HaMashiach is son of David?

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς ⸀Δαυίδ ἐστιν⸁;

36 David himself said, in the Holy Spirit: ‘YudHeyVavHey said to my Master: Sit at My right [hand], until I put Your enemies underneath Your feet.’

⸀αὐτὸς Δαυὶδ εἶπεν ἐν ⸀τῷ πνεύματι τῷ⸁ ἁγίῳ· ⸀Εἶπεν ⸀κύριος τῷ κυρίῳ μου· ⸀Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ⸀ὑποκάτω τῶν ποδῶν σου.

37 David himself calls Him Master; and from where is He his son?” And the great crowd was hearing Him gladly.

⸀αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν ⸀αὐτοῦ ἐστιν υἱός⸁; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 And in His teaching He was saying: “Take heed of the scribes, who wish to walk in long robes, and [love] greetings in the marketplaces

Καὶ ⸀ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν⸁· Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

39 and first seats in the synagogues and first places at the dinners;

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

40 those devouring the houses of the widows and, for a show, praying long [prayers] — these will receive a more abundant judgment.”

οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

41 And having sat down opposite the treasury, He was seeing how the crowd casts copper into the treasury; and many rich [people] were casting much;

Καὶ ⌜καθίσας ⌜κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

42 and one poor widow, having come, cast two small coins, which is a kodrantes.

καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.

43 And having called His disciples to Himself, He said to them: "Truly I say to you: this poor widow cast more than all those casting into the treasury;

καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ ⌜εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ⌜ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

44 for all cast out of what abounds to them,
but she, out of her poverty, cast all that she
had — her whole living.”

πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ
τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
βίον αὐτῆς.

KATA MAPKON

CHAPTER 13

1 And as He was going out of the temple, one of His disciples says to Him: “Teacher, behold what kind of stones and what kind of buildings!”

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

2 And Yehoshua said to him: “Do you see these great buildings? By no means will a stone be left here on a stone that will not be thrown down.”

καὶ ὁ ⸀Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ⸀ὧδε λίθος ἐπὶ ⸀λίθον ὃς οὐ μὴ καταλυθῇ.

3 And as He was sitting on the Mount of Olives opposite the temple, Peter and James and John and Andrew were questioning Him privately:

Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ⸀ἐπηρώτα αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·

4 “Tell us, when will these things be, and what [will be] the sign when all these things are about to be accomplished?”

Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ⸀ταῦτα συντελεῖσθαι πάντα⸁.

5 And Yehoshua began to say to them: “Take heed that no one deceives you.

ὁ δὲ Ἰησοῦς ⸀ἤρξατο λέγειν αὐτοῖς⸁· Βλέπετε μή τις ὑμᾶς πλανήσῃ·

6 Many will come in My name, saying: ‘I am [He],’ and they will deceive many.

⸀*πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.*

7 And when you hear of wars and reports of wars, do not be troubled; [these] must come to pass, but the end [is] not yet.

ὅταν δὲ ⸀ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· ⸀δεῖ γενέσθαι, ἀλλ’ οὔπω τὸ τέλος.

8 For nation will be raised against nation, and kingdom against kingdom; there will be earthquakes in [various] places, there will be famines. These [are] a beginning of birth-pains.

ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ⸀ἔσονται σεισμοὶ κατὰ τόπους, ⸀ἔσονται ⸀λιμοί· ⸀ἀρχὴ ὠδίνων ταῦτα.

9 But you, take heed for yourselves: they will deliver you to councils, and you will be beaten in synagogues, and you will stand before governors and kings for My sake, for a testimony to them.

βλέπετε δὲ ὑμεῖς ἑαυτούς· ⸀παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.

10 And to all the nations first the good news must be proclaimed.

καὶ εἰς πάντα τὰ ἔθνη ⸂πρῶτον δεῖ⸃ κηρυχθῆναι τὸ εὐαγγέλιον.

11 And when they lead you, delivering [you] up, do not be anxious beforehand what you may speak; but whatever is given to you in that hour, that speak; for it is not you who are the speakers, but the Holy Spirit.

⸂καὶ ὅταν⸃ ⸂ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί ⸂λαλήσητε, ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

12 And brother will deliver brother to death, and a father a child, and children will rise up against parents and will put them to death;

⸂καὶ παραδώσει⸃ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·

13 and you will be hated by all because of My name. But the one who endured to the end, this [one] will be saved.

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

14 And when you see the abomination of the desolation standing where it ought not — the reader, let him understand — then those in Judea, let them flee to the mountains;

Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ⸀ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

15 let the one on the housetop not go down, nor enter to take anything out of his house;

⸀ὁ ἐπὶ τοῦ δώματος μὴ ⸀καταβάτω μηδὲ εἰσελθάτω ⸀τι ἆραι⸁ ἐκ τῆς οἰκίας αὐτοῦ,

16 and let the one in the field not turn back to the things behind, to take his garment.

καὶ ὁ εἰς τὸν ⸀ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.

17 And woe to those having [a child] in the womb and to those nursing in those days.

οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

18 And pray that it may not be in winter;

προσεύχεσθε δὲ ἵνα μὴ ⸢γένηται χειμῶνος·

19 for those days will be tribulation, such as has not been from [the] beginning of creation which Elohim created until now, and by no means will be.

ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ⸢ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.

20 And if Elohim (Master) had not shortened the days, no flesh would have been saved; but because of the chosen, whom He chose, He shortened the days.

καὶ εἰ μὴ ⸢ἐκολόβωσεν κύριος⸣ τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.

21 And then if anyone says to you: ‘Behold, here [is] the HaMashiach!’ ‘Behold, there!’ — do not believe.

⌜καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ⌜Ἴδε ὧδε ὁ ⌜χριστός, ⌜Ἴδε ἐκεῖ, μὴ πιστεύετε·

22 For false messiahs and false prophets will be raised, and they will give signs and wonders, to lead astray, if possible, the chosen;

ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ ⌜δυνατὸν τοὺς ἐκλεκτούς·

23 but you, take heed: I have told you all things beforehand.

ὑμεῖς δὲ βλέπετε· ⌜προείρηκα ὑμῖν πάντα.

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

Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

25 and the stars will be falling out of the heaven, and the powers that are in the heavens will be shaken.

καὶ οἱ ἀστέρες ⸀ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες⸁, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

26 And then they will see the Son of Man coming in clouds with great power and glory;

καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·

27 and then He will send the messengers and will gather together His chosen from the four winds, from the end of the earth to the end of heaven.

καὶ τότε ἀποστελεῖ τοὺς ⸀ἀγγέλους καὶ ἐπισυνάξει τοὺς ⸀ἐκλεκτοὺς ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

28 And from the fig tree learn the parable: when its branch already becomes tender and puts forth the leaves, you know that the summer is near;

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ⸀ἤδη ὁ κλάδος αὐτῆς⸁ ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

29 so also you, when you see these things coming to pass, know that it is near — at the doors.

οὕτως καὶ ὑμεῖς, ὅταν ⸀ἴδητε ταῦτα⸁ γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

30 Truly I say to you: this generation will by no means pass away until all these things come to pass.

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ⸀ταῦτα πάντα⸁ γένηται.

31 The heaven and the earth will pass away, but My words will by no means pass away.

ὁ οὐρανὸς καὶ ἡ γῆ ⸀παρελεύσονται, οἱ δὲ λόγοι μου οὐ ⸀μὴ ⸀παρελεύσονται.

32 But concerning that day or the hour, no one knows — neither the messengers in heaven, nor the Son — except the Father.

Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ ⸀τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ⸀ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

33 Take heed, keep awake, for you do not know when the time is —

βλέπετε ⸀ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν·

34 as a man away from home, having left his house and having given the authority to his servants, to each his work, and he commanded the doorkeeper that he should watch.

ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ⸀ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

35 Watch, therefore, for you do not know
when the master of the house comes —
whether late, or at midnight, or at cock-
crowing, or in the morning —

γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας
ἔρχεται, ⸀ἢ ὀψὲ ἢ ⸀μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,

36 lest, having come suddenly, he finds you
sleeping.

μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας·

37 And what I say to you, I say to all:
Watch!”

⸀*ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω· γρηγορεῖτε.*

KATA MAPKON

CHAPTER 14

1 And the Passover and the Unleavened [Bread] were after two days. And the chief priests and the scribes were seeking how, having seized Him by stealth, they might kill Him;

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν,

2 for they were saying: “Not at the feast, lest there be a commotion of the people.”

ἔλεγον ⸀γάρ· Μὴ ἐν τῇ ἑορτῇ, μήποτε ⸀ἔσται θόρυβος⸁ τοῦ λαοῦ.

3 And He being in Bethany, in the house of Simon the leper, as He was reclining, a woman came, having an alabaster jar of ointment of genuine nard, very costly; and having broken the alabaster jar, she poured [it] down on His head.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· ⸀συντρίψασα ⸀τὴν ἀλάβαστρον κατέχεεν ⸀αὐτοῦ τῆς κεφαλῆς.

4 And there were some indignant among themselves: “For what has this waste of the ointment come?

ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ⸀ἑαυτούς· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

5 For this ointment could have been sold for more than three hundred denarii and given to the poor.” And they were sternly [speaking] to her.

ἠδύνατο γὰρ τοῦτο ⸀τὸ μύρον⸁ πραθῆναι ἐπάνω ⸀δηναρίων τριακοσίων⸁ καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

6 But Yehoshua said: “Leave her alone. Why do you give her troubles? She worked a good work in Me.

ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί·

7 For you always have the poor with yourselves, and whenever you wish, you can do them good; but you do not always have Me.

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε ⸀αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

8 What she had, she did: she anticipated to anoint My body for the burial.

ὃ ⸀ἔσχεν ἐποίησεν, προέλαβεν μυρίσαι ⸀τὸ σῶμά μου⸁ εἰς τὸν ἐνταφιασμόν.

9 And truly I say to you: wherever the good news is proclaimed in the whole world, what this [woman] did will also be spoken of, for a memorial of her.”

ἀμὴν ⸀δὲ λέγω ὑμῖν, ὅπου ⸀ἐὰν κηρυχθῇ τὸ ⸀εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

10 And Judas Iscariot, one of the twelve, went away to the chief priests, that he might deliver Him up to them.

⌜Καὶ Ἰούδας ⌜Ἰσκαριὼθ ὁ⌝ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν ⌜παραδοῖ αὐτοῖς⌝.

11 And they, having heard, rejoiced and promised to give him silver. And he was seeking how he might conveniently deliver Him up.

οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς ⌜αὐτὸν εὐκαίρως παραδοῖ⌝.

12 And on the first day of the Unleavened [Bread], when they were sacrificing the Passover, His disciples say to Him: “Where do You wish [that] we, having gone away, may prepare, that You may eat the Passover?”

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

13 And He sends two of His disciples and says to them: “Go into the city, and a man carrying a jar of water will meet you; follow him,

καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,

14 and wherever he enters, say to the master of the house: ‘The Teacher says: Where is My guest room, where I may eat the Passover with My disciples?’

καὶ ὅπου ⸀ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει· Ποῦ ἐστιν τὸ κατάλυμά ⸀μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

15 And he will show you a large upper room spread [and] ready; and there prepare for us.”

καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· ⸀καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν.

16 And the disciples went out and came into the city and found as He had spoken to them, and they prepared the Passover.

καὶ ἐξῆλθον οἱ ⸀μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

17 And evening having come, He comes with the twelve.

Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

18 And as they were reclining and eating, Yehoshua said: "Truly I say to you: one of you will deliver Me up — the one eating with Me."

καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ⸀ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

19 They began to be grieved and to say to Him, one by one: "Is it I?"

⸀ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· Μήτι ⸀ἐγώ;

20 And He said to them: “One of the twelve
— the one dipping with Me into the dish;

ὁ ⌜δὲ εἶπεν αὐτοῖς· ⌜Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς ⌜τὸ τρύβλιον·

21 because the Son of Man indeed goes, as it has been written concerning Him, but woe to that man through whom the Son of Man is delivered up! It would be good for him if that man had not been born.”

⌜ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· ⌜καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

22 And as they were eating, having taken bread, having blessed, He broke and gave to them, and said: “Take; this is My body.”

Καὶ ἐσθιόντων αὐτῶν ⌜λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· ⌜Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

23 And having taken a cup, having given thanks, He gave to them, and all drank of it.

καὶ ⌜λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

24 And He said to them: “This is My blood of the covenant, which is being poured out for many.

καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστιν τὸ αἷμά μου ⸢τῆς διαθήκης τὸ ⸢ἐκχυννόμενον ὑπὲρ πολλῶν⸣⸣.

25 Truly I say to you: I will by no means drink any longer of the produce of the vine until that day when I drink it new in the kingdom of Elohim.”

ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

26 And having sung a hymn, they went out to the Mount of Olives.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν.

27 And Yehoshua says to them: “You will all be stumbled, because it has been written: ‘I will strike the shepherd, and the sheep will be scattered.’

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες ⸢σκανδαλισθήσεσθε, ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ ⸢τὰ πρόβατα διασκορπισθήσονται⸣⸣.

28 But after I am raised, I will go before you into Galilee.”

ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

29 And Peter said to Him: “Even if all will be stumbled, yet not I.”

ὁ δὲ Πέτρος ἔφη αὐτῷ· ⸂Εἰ καὶ⸃ πάντες σκανδαλισθήσονται, ἀλλ’ οὐκ ἐγώ.

30 And Yehoshua says to him: “Truly I say to you: you, today, this night, before a rooster crows twice, will deny Me three times.”

καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ⸂ταύτῃ τῇ νυκτὶ⸃ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς ⸂με ἀπαρνήσῃ⸃.

31 But he was speaking more exceedingly: “Even if I must die with You, I will by no means deny You.” And all [the others] also were saying likewise.

ὁ δὲ ⸂ἐκπερισσῶς ἐλάλει⸃· Ἐὰν ⸂δέῃ με⸃ συναποθανεῖν σοι, οὐ μή σε ⸂ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

32 And they come to a place of which the name [is] Gethsemane, and He says to His disciples: “Sit here, while I pray.”

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.

33 And He takes Peter and James and John with Him, and He began to be greatly amazed and to be in anguish,

καὶ παραλαμβάνει τὸν Πέτρον καὶ ⸂Ἰάκωβον καὶ⸃ Ἰωάννην μετ’ ⸂αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,

34 and He says to them: “My soul is deeply grieved — to death; remain here and watch.”

καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

35 And having gone forward a little, He was falling on the earth, and was praying that, if it is possible, the hour might pass from Him,

καὶ ⸂προελθὼν μικρὸν ἔπιπτεν⸃ ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα,

36 and He was saying: “Abba, Father, all things are possible to You; remove this cup from Me; but not what I wish, but what You [wish].”

καὶ ἔλεγεν· Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ⸀τοῦτο ἀπ᾽ ἐμοῦ⸁· ἀλλ᾽ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

37 And He comes and finds them sleeping, and He says to Peter: “Simon, do you sleep? Were you not strong [enough] to watch one hour?

καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

38 Watch and pray, that you may not enter into temptation; the spirit indeed [is] willing, but the flesh [is] weak.”

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ⸀ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

39 And again, having gone away, He prayed, having spoken the same word.

καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.

40 And having come again, He found them sleeping, for their eyes were being weighed down, and they did not know what to answer Him.

καὶ ⸂πάλιν ἐλθὼν εὗρεν αὐτοὺς⸃ καθεύδοντας, ἦσαν γὰρ ⸂αὐτῶν οἱ ὀφθαλμοὶ⸃ ⸂καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ⸂ἀποκριθῶσιν αὐτῷ⸃.

41 And He comes the third [time] and says to them: “Sleep, for the rest, and rest; it is enough. The hour has come; behold, the Son of Man is being delivered into the hands of the sinners.

καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· Καθεύδετε ⸂τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

42 Rise, let us go; behold, the one delivering Me up has drawn near.”

ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

43 And immediately, while He was yet speaking, Judas comes, one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.

Καὶ ⸀εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ⸀Ἰούδας ⸀εἷς τῶν δώδεκα καὶ μετ᾽ αὐτοῦ ⸀ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

44 And the one delivering Him up had given them a sign, saying: “Whomever I kiss, He is [the One]; seize Him and lead [Him] away safely.”

δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων· Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ⸀ἀπάγετε ἀσφαλῶς.

45 And having come, immediately having come near to Him, he says: “Rabbi!” and kissed Him much.

καὶ ἐλθὼν ⸀εὐθὺς προσελθὼν αὐτῷ λέγει· ⸀Ῥαββί, καὶ κατεφίλησεν αὐτόν.

46 And they laid their hands on Him and seized Him.

οἱ δὲ ἐπέβαλαν ⸀τὰς χεῖρας αὐτῷ⸁ καὶ ἐκράτησαν αὐτόν.

47 And one of those standing by, having drawn the sword, struck the servant of the chief priest and cut off his ear.

εἷς δέ ⸀τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ⸀ὠτάριον.

48 And Yehoshua, answering, said to them: "As against a robber have you come out with swords and clubs to seize Me?

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;

49 Day by day I was with you in the temple teaching, and you did not seize Me; but [this is] that the writings may be fulfilled."

καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

50 And having left Him, all fled.

καὶ ἀφέντες αὐτὸν ⸀ἔφυγον πάντες⸁.

51 And a certain young man was following with Him, having thrown a linen cloth around [his] naked [body]; and they seize him,

Καὶ ⸢νεανίσκος τις⸣ ⸢συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν ⸢αὐτόν,

52 but he, having left the linen cloth, fled naked.

ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ⸢ἔφυγεν.

53 And they led Yehoshua away to the chief priest, and all the chief priests and the elders and the scribes come together.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ ⸢συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

54 And Peter followed Him from far away, until inside, into the court of the chief priest, and he was sitting with the servants and warming himself at the fire.

καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

55 And the chief priests and the whole council were seeking testimony against Yehoshua, to put Him to death, and they were not finding [any];

οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον·

56 for many were testifying falsely against Him, and the testimonies were not alike.

πολλοὶ γὰρ ἐψευδομαρτύρουν κατ’ αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 And some, having stood up, were testifying falsely against Him, saying:

καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ λέγοντες

58 “We heard Him saying: ‘I will destroy this temple made with hands, and in three days I will build another not made with hands’”;

ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·

59 and not even thus was their testimony alike.

καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60 And the chief priest, having stood up into the midst, questioned Yehoshua, saying: “Do You answer nothing? What do these testify against You?”

καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων· Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

61 But He was silent and answered nothing. Again the chief priest was questioning Him and says to Him: “Are You the HaMashiach, the Son of the Blessed?”

ὁ δὲ ἐσιώπα καὶ ⸀οὐκ ἀπεκρίνατο οὐδέν⸁. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

62 And Yehoshua said: “I AM; and you will see the Son of Man sitting at the right [hand] of the Power, and coming with the clouds of heaven.”

ὁ δὲ Ἰησοῦς εἶπεν· Ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

63 And the chief priest, having torn his tunics, says: “What further need do we have of witnesses?

ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· Τί ἔτι χρείαν ἔχομεν μαρτύρων;

64 You heard the blasphemy; what does it seem to you?” And they all condemned Him to be guilty of death.

ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ⸢ἔνοχον εἶναι⸣ θανάτου.

65 And some began to spit on Him and to cover His face and to strike Him with the fist and to say to Him: “Prophesy!” And the servants received Him with slaps.

καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν ⸂αὐτοῦ τὸ πρόσωπον⸃ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ· Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ⸂ἔλαβον.

66 And Peter being below in the court, one of the servant girls of the chief priest comes,

Καὶ ὄντος τοῦ Πέτρου ⸂κάτω ἐν τῇ αὐλῇ⸃ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,

67 and having seen Peter warming himself, having looked on him, she says: “You also were with the Nazarene — Yehoshua.”

καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ⸂ἦσθα τοῦ Ἰησοῦ⸃·

68 But he denied, saying: “I neither know nor understand what you say,” and he went out outside, into the forecourt, and a rooster crowed.

ὁ δὲ ἠρνήσατο λέγων· ⸂Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί⸃ λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον ⸂καὶ ἀλέκτωρ ἐφώνησεν⸃. *(Notes 14)*

69 And the servant girl, having seen him, began again to say to those standing by: “This [man] is of them.”

καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ⸂ἤρξατο πάλιν⸃ λέγειν τοῖς ⸂παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστιν.

70 But he again was denying. And after a little, again those standing by were saying to Peter: “Truly you are of them, for you are also a Galilean, and your speech is alike.”

ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ ⸂καὶ ἡ λαλιά σου ὁμοιάζει⸃·

71 But he began to curse and to swear: “I do not know this man of whom you speak!”

ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

72 And immediately, a second time, a rooster crowed; and Peter remembered the word, as Yehoshua had spoken to him: “Before a rooster crows twice, you will deny Me three times,” and having broken down, he was weeping.

καὶ ⸢εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ⸢ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα ⸢φωνῆσαι δὶς τρίς με ἀπαρνήσῃ⸣, καὶ ἐπιβαλὼν ἔκλαιεν.

KATA MAPKON

CHAPTER 15

1 And immediately in the morning, the chief priests, having made a council with the elders and scribes and the whole council, having bound Yehoshua, carried [Him] away and delivered [Him] to Pilate.

Καὶ ⸀εὐθὺς πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ ⸀παρέδωκαν Πιλάτῳ.

2 And Pilate questioned Him: “Are You the King of the Jews?” And He, answering him, says: “You say [it].”

καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλᾶτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς ⸀αὐτῷ λέγει· Σὺ λέγεις.

3 And the chief priests were accusing Him of many things.

καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά.

4 And Pilate again was questioning Him, saying: “Do You answer nothing? Behold how many things they testify against You.”

ὁ δὲ Πιλᾶτος πάλιν ⸀ἐπηρώτα αὐτὸν λέγων· Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου ⸀κατηγοροῦσιν.

5 But Yehoshua no longer answered anything, so that Pilate marveled.

ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλᾶτον.

6 And at the feast he was releasing to them one prisoner, whom they were requesting.

Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ⸂ὃν παρῃτοῦντο⸃.

7 And there was the [one] called Barabbas, bound with the insurrectionists, who had committed murder in the insurrection.

ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν ⸀στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

8 And the crowd, having gone up, began to ask [him to do] as he was doing for them.

καὶ ⸀ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι ⸀καθὼς ἐποίει αὐτοῖς.

9 And Pilate answered them, saying: “Do you wish [that] I release to you the King of the Jews?”

ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

10 For he knew that the chief priests had delivered Him up because of envy.

ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

11 But the chief priests stirred up the crowd, that he might rather release Barabbas to them.

οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 And Pilate again, answering, was saying to them: “What, then, do you wish [that] I do [to Him] whom you call the King of the Jews?”

ὁ δὲ Πιλᾶτος ⸢πάλιν ἀποκριθεὶς ἔλεγεν⸣ αὐτοῖς· Τί οὖν ⸢θέλετε ποιήσω ⸢ὃν λέγετε⸣ ⸢τὸν βασιλέα τῶν Ἰουδαίων;

13 And they again cried out: “Crucify Him!”

οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν.

14 And Pilate was saying to them: “Why, what evil did He do?” But they cried out more exceedingly: “Crucify Him!”

ὁ δὲ Πιλᾶτος ἔλεγεν αὐτοῖς· Τί γὰρ ⸂ἐποίησεν κακόν⸃; οἱ δὲ ⸂περισσῶς ἔκραξαν· Σταύρωσον αὐτόν.

15 And Pilate, wishing to do what was sufficient for the crowd, released Barabbas to them, and delivered Yehoshua up, having scourged [Him], that He might be crucified.

ὁ δὲ Πιλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

16 And the soldiers led Him away inside the court, which is the Praetorium, and they call together the whole cohort.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.

17 And they dress Him in purple, and they place on Him a crown of thorns, having woven [it];

καὶ ⸢ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·

18 and they began to greet Him: “Hail, King of the Jews!”

καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, ⸢βασιλεῦ τῶν Ἰουδαίων·

19 And they were striking His head with a reed and spitting on Him, and bending the knees, they were bowing down to Him.

καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

20 And when they had mocked Him, they took the purple off Him and put His own garments on Him. And they lead Him out, that they might crucify Him.

καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια ⸢τὰ ἴδια⸣. καὶ ἐξάγουσιν αὐτὸν ἵνα ⸢σταυρώσωσιν αὐτόν.

21 And they compel a certain one passing by — Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus — that he might bear His cross.

Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

22 And they bring Him to the place Golgotha, which is, being translated, Place of a Skull.

καὶ φέρουσιν αὐτὸν ἐπὶ ⸀τὸν ⸀Γολγοθᾶν τόπον, ὅ ἐστιν ⸀μεθερμηνευόμενον Κρανίου Τόπος.

23 And they were giving Him wine mingled with myrrh, but He did not take [it].

καὶ ἐδίδουν ⸀αὐτῷ ἐσμυρνισμένον οἶνον, ⸀ὃς δὲ οὐκ ἔλαβεν.

24 And they crucify Him and divide His garments, casting a lot on them, [to see] who takes what.

καὶ ⸂σταυροῦσιν αὐτὸν καὶ⸃ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ.

25 And it was the third hour, and they crucified Him.

Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.

26 And the inscription of His accusation was written: “THE KING OF THE JEWS.”

καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων.

27 And with Him they crucify two robbers, one at [His] right and one at His left.

καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων ⸀αὐτοῦ.

28 — VERSE NOT IN THE OLDEST COPIES

Later copies read: “and the Writing was fulfilled that is saying, “And He was numbered with lawless ones.”” Isaiah 53:12's sentence (“And He was numbered with lawless ones”) was drawn into Mark by later copies (so Alexandrinus's company and the mass); it is absent from the oldest copies — Sinaiticus, Vaticanus, and their company — and the corpus carries it only inside its doubt-marks [[…]].

29 And those passing by were blaspheming Him, shaking their heads and saying: “Aha! You who destroy the temple and build [it] in three days,

Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Οὐὰ ὁ καταλύων τὸν ναὸν καὶ ⸢οἰκοδομῶν ἐν τρισὶν ἡμέραις⸣,

30 save Yourself, having come down from the cross!”

σῶσον σεαυτὸν ⸢καταβὰς ἀπὸ τοῦ σταυροῦ.

31 Likewise the chief priests also, mocking among one another with the scribes, were saying: “He saved others; Himself He cannot save.

ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

32 The HaMashiach, the King of Israel — let Him come down now from the cross, that we may see and may believe!” And those crucified with Him were reproaching Him.

ὁ χριστὸς ὁ ⸀βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ ⸀πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι ⸀σὺν αὐτῷ ὠνείδιζον αὐτόν.

33 And the sixth hour having come, darkness came over the whole land until the ninth hour.

⸀Καὶ γενομένης᾽ ὥρας ἕκτης σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

34 And at the ninth hour Yehoshua cried out with a great voice: “Eloi, Eloi, lema sabachthani?” — which is, being translated: “My Elohim, My Elohim, for what did You forsake Me?”

καὶ τῇ ⸀ἐνάτῃ ὥρᾳ᾽ ἐβόησεν ὁ Ἰησοῦς φωνῇ ⸀μεγάλῃ· Ἐλωΐ ἐλωΐ ⸀λεμὰ σαβαχθάνι; ὅ ἐστιν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου, εἰς τί ⸀ἐγκατέλιπές με᾽;

35 And some of those standing by, having heard, were saying: “Behold, He calls Elijah.”

καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· ⸀Ἴδε Ἠλίαν φωνεῖ.

36 And one, having run and having filled a sponge with vinegar, having put [it] on a reed, was giving Him to drink, saying: “Leave [it]; let us see if Elijah comes to take Him down.”

δραμὼν δέ ⸀τις καὶ⸁ γεμίσας σπόγγον ὄξους ⸀περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων· Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν.

37 And Yehoshua, having let out a great voice, breathed out.

ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.

38 And the veil of the temple was torn into two, from above to below.

καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ’ ἄνωθεν ἕως κάτω.

39 And the centurion who was standing opposite Him, having seen that He thus breathed out, said: “Truly this man was [the] Son of Elohim.”

ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι ⸢οὕτως ἐξέπνευσεν εἶπεν· Ἀληθῶς ⸢οὗτος ὁ ἄνθρωπος⸣ υἱὸς ⸢θεοῦ ἦν⸣.

40 And there were also women looking on from far away, among whom also [were] Mary the Magdalene, and Mary the mother of James the less and of Joses, and Salome,

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν ⸢αἷς καὶ ⸢Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ⸢ἡ Ἰακώβου τοῦ μικροῦ καὶ ⸢Ἰωσῆτος μήτηρ καὶ Σαλώμη,

41 who, when He was in Galilee, were following Him and were serving Him; and many other [women] who came up with Him to Jerusalem.

⸢αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

42 And evening already having come, since it was the Preparation, which is the day before the Sabbath,

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν ⌜προσάββατον,

43 Joseph from Arimathea came — a prominent councilor, who also himself was waiting for the kingdom of Elohim — and having taken courage, he entered to Pilate and asked for the body of Yehoshua.

⌜ἐλθὼν Ἰωσὴφ ⌜ὁ ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς ⌜τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

44 And Pilate wondered if He had already died, and having called the centurion, he questioned him whether He died long ago;

ὁ δὲ Πιλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ⌜πάλαι ἀπέθανεν·

45 and having known [it] from the centurion, he granted the corpse to Joseph.

καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ ⸢πτῶμα τῷ Ἰωσήφ.

46 And having bought a linen cloth, having taken Him down, he wrapped [Him] in the linen cloth and placed Him in a tomb which was hewn out of rock, and rolled a stone to the door of the tomb.

καὶ ἀγοράσας ⸢σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ⸢ἔθηκεν αὐτὸν ἐν ⸢μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

47 And Mary the Magdalene and Mary [the mother] of Joses were seeing where He is placed.

ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ⸢ἡ Ἰωσῆτος⸣ ἐθεώρουν ποῦ ⸢τέθειται.

KATA MAPKON

CHAPTER 16

1 And the Sabbath having passed, Mary the Magdalene and Mary [the mother] of James and Salome bought spices, that, having come, they might anoint Him.

Καὶ διαγενομένου τοῦ σαββάτου ⸀Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ⸀ἡ τοῦ⸁ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

2 And very early, on the first [day] of the week, they come to the tomb, the sun having risen.

καὶ λίαν πρωῒ ⸀τῇ μιᾷ τῶν⸁ σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

3 And they were saying among themselves: “Who will roll away the stone for us from the door of the tomb?”

καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ⸀ἐκ τῆς θύρας τοῦ μνημείου;

4 And having looked up, they see that the stone has been rolled away — for it was exceedingly great.

καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ⸀ἀποκεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.

5 And having entered into the tomb, they saw a young man sitting at the right, clothed in a white robe, and they were greatly amazed.

καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν.

6 And he says to them: “Do not be amazed. You seek Yehoshua the Nazarene, who has been crucified. He was raised; He is not here. Behold the place where they laid Him.

ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν·

7 But go, say to His disciples and to Peter:
‘He goes before you into Galilee; there you
will see Him, as He spoke to you.’”

ἀλλὰ ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

8 And having gone out, they fled from the
tomb, for trembling and astonishment had
seized them; and they said nothing to
anyone, for they were afraid.

καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν ⸀γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο ⸀γάρ.

THE ENDING OF THE OLDEST COPIES

Here the text of Sinaiticus and Vaticanus ends — and the SBL text with them: at “for they were afraid.” Two other endings travel with this book in the copies, and both are printed IN FULL in the Notes, under “THE ENDINGS OF MARK” — the Shorter Ending, and the Longer Ending (16:9–20) — labeled DISPUTED, with their witnesses named.

NOTES — WHERE THE COPIES DIVIDE, AND WORDS OPENED

Apparatus only: the manuscript facts — which copy reads what — and the words' own standings. No commentary stands in this volume.

Notes 1 — Mark 1:1

First standing of the Name in this book: Ἰησοῦς χριστός (Iēsous Christos) prints "Yehoshua HaMashiach," the set's standing dress, stated openly here and used throughout. DISPUTED: a great company of copies adds υἱοῦ θεοῦ, "Son of Elohim," after the Name — so Vaticanus, Alexandrinus, Bezae, the corrected hand of Sinaiticus, and the mass of later copies. The words are ABSENT from the first hand of Sinaiticus, from the Koridethi codex (Θ), from copy 28 and a small company, and the SBL text — the text this book renders — does not print them. Both standings are named; nothing is silently settled.

Notes 2 — Mark 1:2

The citation as Mark gives it joins two scrolls under Isaiah's name: this verse is Malachi 3:1's opening, and the next verse is Isaiah 40:3. Some later copies read "in

the prophets” (so Alexandrinus, Bezae's company, and the mass); the oldest copies — Sinaiticus, Vaticanus, and their company — read “in Isaiah the prophet,” and the SBL text follows them.

Notes 3 — Mark 1:10

The SBL text reads εἰς αὐτόν, “into Him”; most copies read ἐπ' αὐτόν, “upon Him” (so Vaticanus's company varies; Alexandrinus, Bezae, and the mass read “upon”). Both standings named.

Notes 4 — Mark 1:41

DISPUTED — and the division is famous. The SBL text prints ὀργισθείς, “having been moved with ANGER” — the reading of Bezae (D) and the Old Latin copies, and the harder reading by far: no scribe invents anger here, while compassion is the easy smoothing. The great mass of copies — Sinaiticus, Vaticanus, Alexandrinus, and nearly all the rest — read σπλαγχνισθείς, “having been moved with COMPASSION,” and the corpus prints “moved with compassion.” Both readings stand named; the text renders the SBL line, the anger, and the compassion stands here beside it, unsettled by us.

Notes 5 — Mark 3:14

Later copies add “whom He also named apostles” (so Alexandrinus's company and the mass); the oldest copies — Sinaiticus, Vaticanus, and their company — do not carry it here, and the SBL text does not print it.

Notes 6 — Mark 3:29

DISPUTED in the copies: the SBL text reads αἰωνίου ἁμαρτήματος, “of an eternal sin” (Sinaiticus, Vaticanus, and their company), and the rendering follows it; a later company reads αἰωνίου κρίσεως, “of eternal judgment,” which is the corpus's line (“in danger of continuous judgment”). Both standings named.

Notes 7 — Mark 4:12

Later copies add “their sins” (τὰ ἁμαρτήματα αὐτῶν) after “be forgiven them” (so Alexandrinus's company and the mass, conforming the line to Isaiah 6:10's fullness). The oldest copies — Sinaiticus, Vaticanus, and their company — end the clause without it, and the SBL text follows them.

Notes 8 — Mark 5:1

The copies divide three ways on the country's name: Γερασηνῶν, “of the Gerasenes,” in Sinaiticus, Vaticanus, Bezae's company, and the SBL text; Γαδαρηνῶν, “of the Gadarenes,” in Alexandrinus and

the mass (and so Matthew 8:28 in the early copies); Γεργεσηνῶν, “of the Gergesenes,” in a smaller company. The text prints Gerasenes, Mark's own best-attested name, and Matthew keeps his.

Notes 9 — Mark 6:11

A whole sentence stands here in many copies (and in the corpus, inside its doubt-marks [[…]]): “Truly I say to you, it will be more tolerable for Sodom or Gomorrah in a day of judgment than for that city.” It is absent from the oldest copies — Sinaiticus, Vaticanus, and their company — having come in from Matthew 10:14–15, and the SBL text does not print it.

Notes 10 — Mark 7:3

πυγμῇ — “with the fist”: the elders' washing was done with a small measure of water poured over the clenched hands (some say, washing up to the wrist). The word stands literal here, as the Greek carries it.

Notes 11 — Mark 7:19

The attachment of καθαρίζων, “cleansing,” is the famous question of this chapter. The participle is masculine: it cannot hang on the drain, and grammars divide between the Speaker of the saying — He, declaring the cleansing as He speaks — and the

evangelist's own aside, which is how the SBL text's punctuation (its dash before the word) takes it. The corpus attaches it to the going-out: “it goes out, purifying all the meats.” Both structures stand named; the text prints it as the aside the punctuation marks, in black, and nothing is settled by silence either way.

Notes 12 — Mark 8:12

The oath is cut in the Hebrew manner — “if a sign will be given…” — its curse-half unspoken, as in Numbers 14:23 in the Greek of the old covenant. The sense carried by the broken form is the denial: no sign will be given this generation.

Notes 13 — Mark 9:29

DISPUTED: later copies add “and fasting” (καὶ νηστείᾳ) — so the corrected Sinaiticus, Alexandrinus, Bezae, and the mass of copies, and the corpus prints the two together. The oldest copies — the first hand of Sinaiticus, Vaticanus, and the early papyrus company of this book — end the sentence at “prayer,” and the SBL text follows them. Both standings named.

Notes 14 — Mark 14:68

The first crowing of the rooster stands in marked type in the SBL text: a company of copies (so the Bezae

company) omits “and a rooster crowed” here, while Sinaiticus, Vaticanus, and the mass carry it, answering His word about the twice-crowing at v. 30. Both standings named.

THE ENDINGS OF MARK — DISPUTED

Two endings travel with this book after v. 8, and both are printed here in full — labeled DISPUTED, with their witnesses named — because the copies divide and the division must be shown, never silently settled. The SHORTER ENDING stands in a small company: an old Latin copy (Bobiensis), and, joined to the Longer Ending, in Sinaiticus's corrected hand among others; the SBL text prints it in marked type after 16:8. The LONGER ENDING (vv. 9–20) stands in Alexandrinus, Bezae, the Washington Codex, and the great mass of later copies, and was already known to Irenaeus (c. 180), who quotes its last verse as Mark's; it does NOT stand in Sinaiticus or Vaticanus, whose text of Mark ends at 16:8, and two much later copyists of the tradition left notes saying the oldest copies end there. Its sentence-turns and several of its words are not Mark's own elsewhere in this book. Both standings are given entire below; the blue in them follows the same rule as the text.

THE SHORTER ENDING

Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.

And all the things that had been commanded, they reported in brief to those around Peter. And after these things, Yehoshua Himself also sent out through them, from east and as far as west, the holy and imperishable proclamation of the eternal salvation. Amen.

Notes 15 — Mark 16:8 (The Shorter Ending)

The corpus does not carry the Shorter Ending at all, passing straight from “for they were afraid” to the Longer Ending inside its doubt-marks. It is printed here entire so the reader holds every ending the copies hand down.

THE LONGER ENDING — 16:9–20

9 And having risen early on the first [day] of the week, He appeared first to Mary the Magdalene, from whom He had cast out seven demons.

Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ⸀παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

10 That [woman], having gone, reported to those who had been with Him, mourning and weeping;

ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ’ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν·

11 and they, having heard that He lives and was seen by her, disbelieved.

κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν.

12 And after these things, to two of them walking, He was revealed in another form, going into the country;

Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν·

13 and they, having gone away, reported to the rest; neither did they believe those [two].

κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

14 And afterward, to the eleven themselves reclining, He was revealed, and He upbraided their unbelief and hardness of heart, because they did not believe those who had seen Him raised.

Ὕστερον ⸀δὲ ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ⸀ἐγηγερμένον οὐκ ἐπίστευσαν.

15 And He said to them: "Having gone into the whole world, proclaim the good news to all the creation.

καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

16 The one who believed and was immersed will be saved; but the one who disbelieved will be condemned.

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

17 And these signs will follow those who believe: in My name they will cast out demons; they will speak with new tongues;

σημεῖα δὲ τοῖς πιστεύσασιν ⸀ταῦτα παρακολουθήσει⸁, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν ⸀καιναῖς,

18 they will take up serpents, and if they drink anything deadly, it will by no means harm them; they will lay hands on the sick, and they will be well.”

⸀ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν.

19 The Elohim (Master) Yehoshua, therefore, after speaking to them, was taken up into heaven and sat at the right [hand] of Elohim;

Ὁ μὲν οὖν κύριος ⸀Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

Notes 16 — Mark 16:19

Corpus: “The LORD, then, indeed, after speaking to them, was received up to Heaven, and sat on the right

hand of God.” Corpus dress set aside by the project's Rule 3 and the set's standing dress; the Greek is ὁ κύριος Ἰησοῦς with no Hebrew Name-passage quoted.

20 and they, having gone out, proclaimed everywhere, the Elohim (Master) working with [them] and confirming the word through the following signs. [[Amen.]]

> *ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων ⸢σημείων.*

Notes 17 — Mark 16:20

Corpus ends the book “…through the signs following. Amen,” and carries the whole of vv. 9–20 inside its doubt-marks [[…]] — the corpus and this rendering agree that the Longer Ending's standing is divided; the full account stands in the Notes at the Endings of Mark.

THE FREER LOGION — an expansion standing in ONE old copy alone, written into the Longer Ending after v. 14 in Codex Freerianus (the Washington Codex, W, fifth century), and known also to Jerome, who quotes it in Latin (Against the Pelagians 2.15). In that copy, when He upbraids the eleven, they answer with an excuse: that this age of lawlessness and unbelief lies under Satan,

who by the unclean spirits does not permit the truth and power of Elohim to be apprehended — and He answers that the limit of the years of Satan's power is fulfilled, but that other fearful things draw near. It stands in no other Greek copy. It is reported here in full honesty and printed nowhere in the text.

CROSS-CHECK AGAINST THE PROJECT CORPUS

Every verse measured after rendering against the project LSV corpus, the set's English yardstick. The corpus line is quoted verbatim, dress and all — where the corpus prints "God," the quotation prints "God," because a quotation is not ours to alter; that is the one place the word stands in this book, and it stands only inside these marked quotations. In the rendering itself the word appears nowhere; in our own notes it is named only where a corpus dress is being discussed — at 5:19, where κύριος is the matter, and in the Longer Ending's notes at 16:19 — each stated with its reason, exactly as the project's gate requires. "Agrees" means the rendering and the corpus carry the same sense; every differ is stated with the Greek reason.

CHAPTER 1

1 — corpus: "A beginning of the good news of Jesus Christ, Son of God."

Corpus carries "Son of Elohim" at the sentence's end, following the copies that have it (Vaticanus, Alexandrinus, Bezae, the corrected Sinaiticus); the

rendering follows the oldest standing, Sinaiticus's first hand, and the whole division stands labeled DISPUTED in the Notes at 1:1.

2 — corpus: “As it has been written in the Prophets: “Behold, I send My messenger before Your face, || Who will prepare Your way before You.”

Agrees.

3 — corpus: “A voice of one calling in the wilderness: Prepare the way of the LORD, || Make His paths straight.””

Agrees.

4 — corpus: “John came immersing in the wilderness, and proclaiming an immersion of conversion for forgiveness of sins,”

Corpus: “a baptism of repentance, for remission of sins.” μετάνοια is the Greek word's own name — meta, after/again + noeō, to perceive with the mind — “a change of mind”; βάπτισμα is an immersion, the set's standing dress (the corpus itself prints “immersion” for the act at many standings). The differ is the standing one, stated here at its first standing in this book and on the opening page.

5 — corpus: “and there were going forth to him all the region of Judea, and they of Jerusalem, and they were all immersed by him in the river Jordan, confessing their sins.”

Agrees.

6 — corpus: “And John was clothed with camel’s hair, and a girdle of skin around his loins, and eating locusts and honey of the field,”

Agrees.

7 — corpus: “and he proclaimed, saying, “He comes—who is mightier than I—after me, of whom I am not worthy—having stooped down—to loose the strap of His sandals;”

Agrees.

8 — corpus: “I indeed immersed you in water, but He will immerse you in the Holy Spirit.””

Agrees.

9 — corpus: “And it came to pass in those days, Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan;”

Agrees.

10 — corpus: “and immediately coming up from the water, He saw the heavens dividing, and the Spirit coming down on Him as a dove;”

Corpus: “…and the Spirit coming down on Him as a dove.” The SBL text (with Bezae's company) reads εἰς αὐτόν — “into Him”; the mass of copies reads ἐπ' αὐτόν, “upon Him,” and the corpus follows them. Both standings named.

11 — corpus: “and a voice came out of the heavens, “You are My Son, the Beloved, in whom I delighted.””

Agrees.

12 — corpus: “And immediately the Spirit puts Him forth into the wilderness,”

Agrees.

13 — corpus: “and He was there in the wilderness forty days, being tempted by Satan, and He was with the beasts, and the messengers were ministering to Him.”

Agrees.

14 — corpus: “And after the delivering up of John, Jesus came to Galilee, proclaiming the good news of the Kingdom of God,”

Agrees.

15 — corpus: “and saying, “The time has been fulfilled, and the Kingdom of God has come near, convert and believe in the good news.””

Agrees.

16 — corpus: “And walking by the Sea of Galilee, He saw Simon, and his brother Andrew, casting a drag into the sea, for they were fishers,”

Agrees.

17 — corpus: “and Jesus said to them, “Come after Me, and I will make you to become fishers of men”;”

Agrees.

18 — corpus: “and immediately, having left their nets, they followed Him.”

Agrees.

19 — corpus: “And having gone on there a little, He saw James of Zebedee, and his brother John, and they were in the boat refitting the nets,”

Agrees.

20 — corpus: “and immediately He called them, and having left their father Zebedee in the boat with the hired servants, they went away after Him.”

Agrees.

21 — corpus: “And they go on to Capernaum, and immediately, on the Sabbaths, having gone into the synagogue, He was teaching,”

Agrees.

22 — corpus: “and they were astonished at His teaching, for He was teaching them as having authority, and not as the scribes.”

Agrees.

23 — corpus: “And there was in their synagogue a man with an unclean spirit, and he cried out,”

Agrees.

24 — corpus: “saying, “What [regards] us and You, Jesus the Nazarene? You came to destroy us; I have known You, who You are—the Holy One of God.””

Agrees.

25 — corpus: “And Jesus rebuked him, saying, “Be silenced, and come forth out of him,””

Agrees.

26 — corpus: “and the unclean spirit having convulsed him, and having cried with a great voice, came forth out of him,”

Agrees.

27 — corpus: “and they were all amazed, so as to reason among themselves, saying, “What is this? What new teaching [is] this? That with authority He also commands the unclean spirits, and they obey Him!””

Agrees.

28 — corpus: “And the fame of Him went forth immediately to all the region of Galilee.”

Agrees.

29 — corpus: “And immediately, having come forth out of the synagogue, they went into the house of Simon and Andrew, with James and John,”

Agrees.

30 — corpus: “and the mother-in-law of Simon was lying fevered, and immediately they tell Him about her,”

Agrees.

31 — corpus: “and having come near, He raised her up, having laid hold of her hand, and the fever left her immediately, and she was ministering to them.”

Agrees.

32 — corpus: “And evening having come, when the sun set, they brought to Him all who were ill and who were demoniacs,”

Agrees.

33 — corpus: “and the whole city was gathered together near the door,”

Agrees.

34 — corpus: “and He healed many who were ill of manifold diseases, and He cast forth many demons, and

was not permitting the demons to speak, because they knew Him."

Agrees.

35 — corpus: "And very early, it being yet night, having risen, He went forth, and went away to a desolate place, and was praying there;"

Agrees.

36 — corpus: "and Simon and those with him went in quest of Him,"

Agrees.

37 — corpus: "and having found Him, they say to Him, "All seek You";"

Agrees.

38 — corpus: "and He says to them, "We may go into the next towns, that there also I may preach, for—for this I came forth.""

Agrees.

39 — corpus: "And He was preaching in their synagogues, in all Galilee, and is casting out the demons,"

Agrees.

40 — corpus: "and there comes to Him a leper, calling on Him, and kneeling to Him, and saying to Him, "If You may will, You are able to cleanse me.""

Agrees.

41 — corpus: “And Jesus having been moved with compassion, having stretched forth the hand, touched him and says to him, “I will, be cleansed”;”

Corpus prints “having been moved with compassion” — the reading of the great mass of copies. The SBL text prints ὀργισθείς, “moved with anger” (Bezae and the Old Latin); the rendering follows the Greek text this book is built on, and the whole division stands in the Notes at this verse.

42 — corpus: “and He having spoken, immediately the leprosy went away from him, and he was cleansed.”

Agrees.

43 — corpus: “And having sternly charged him, immediately He put him forth,”

Agrees.

44 — corpus: “and says to him, “See [that] you may say nothing to anyone, but go away, show yourself to the priest, and bring near for your cleansing the things Moses directed, for a testimony to them.””

Agrees.

45 — corpus: “And he, having gone forth, began to proclaim much, and to spread the thing abroad, so that He

was no longer able to openly enter into the city, but He was outside in desolate places, and they were coming to Him from every quarter."

Agrees.

CHAPTER 2

1 — corpus: "And again He entered into Capernaum, after [some] days, and it was heard that He is in the house,"

Agrees.

2 — corpus: "and immediately many were gathered together, so that there was no more room, not even at the door, and He was speaking to them the word."

Agrees.

3 — corpus: "And they come to Him, bringing a paralytic, carried by four,"

Agrees.

4 — corpus: "and not being able to come near to Him because of the multitude, they uncovered the roof where He was, and having broken [it] up, they let down the pallet on which the paralytic was lying,"

Agrees.

5 — corpus: "and Jesus having seen their faith, says to the paralytic, "Child, your sins have been forgiven you.""

Agrees.

6 — corpus: “And there were certain of the scribes sitting there, and reasoning in their hearts,”

Agrees.

7 — corpus: ““Why does this One thus speak evil words? Who is able to forgive sins except one—God?””

Agrees.

8 — corpus: “And immediately Jesus, having known in His spirit that they thus reason in themselves, said to them, “Why do you reason these things in your hearts?”

Agrees.

9 — corpus: “Which is easier? To say to the paralytic, Your sins are forgiven; or to say, Rise, and take up your pallet, and walk?”

Agrees.

10 — corpus: “And that you may know that the Son of Man has authority on the earth to forgive sins—(He says to the paralytic)—”

Agrees.

11 — corpus: “I say to you, rise, and take up your pallet, and go away to your house”;”

Agrees.

12 — corpus: “and he rose immediately, and having taken up the pallet, he went forth before all, so that all were

astonished, and glorify God, saying, “Never thus did we see.””

Agrees.

13 — corpus: “And He went forth again by the sea, and all the multitude was coming to Him, and He was teaching them,”

Agrees.

14 — corpus: “and passing by, He saw Levi of Alpheus sitting at the tax office, and says to him, “Follow Me,” and he, having risen, followed Him.”

Agrees.

15 — corpus: “And it came to pass, in His reclining in his house, that many tax collectors and sinners were dining with Jesus and His disciples, for there were many, and they followed Him.”

Agrees.

16 — corpus: “And the scribes and the Pharisees, having seen Him eating with the tax collectors and sinners, said to His disciples, “Why—that with the tax collectors and sinners He eats and drinks?””

Agrees.

17 — corpus: “And Jesus, having heard, says to them, “They who are strong have no need of a physician, but they who are ill; I did not come to call righteous men, but sinners.””

Agrees.

18 — corpus: “And the disciples of John and those of the Pharisees were fasting, and they come and say to Him, “Why do the disciples of John and those of the Pharisees fast, and Your disciples do not fast?””

Agrees.

19 — corpus: “And Jesus said to them, “Are the sons of the bride-chamber able, while the bridegroom is with them, to fast? As long a time [as] they have the bridegroom with them they are not able to fast;”

Agrees.

20 — corpus: “but days will come when the bridegroom may be taken from them, and then they will fast—in those days.”

Agrees.

21 — corpus: “And no one sews a patch of undressed cloth on an old garment, and if not—the new, filling it up, takes from the old and the split becomes worse;”

Agrees.

22 — corpus: “and no one puts new wine into old skins, and if not—the new wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins.””

Agrees.

23 — corpus: “And it came to pass—He is going along on the Sabbaths through the grainfields—and His disciples began to make a way, plucking the ears,”

Agrees.

24 — corpus: “and the Pharisees said to Him, “Behold, why do they do on the Sabbaths that which is not lawful?””

Agrees.

25 — corpus: “And He said to them, “Did you never read what David did when he had need and was hungry, he and those with him?”

Agrees.

26 — corpus: “How he went into the house of God, in [the days of] Abiathar the chief priest, and ate the Bread of the Presentation, which it is not lawful to eat, except to the priests, and he also gave to those who were with him?””

Agrees.

27 — corpus: “And He said to them, “The Sabbath was made for man, not man for the Sabbath,”

Agrees.

28 — corpus: “so that the Son of Man is also Lord of the Sabbath.””

Agrees.

CHAPTER 3

1 — corpus: “And He entered again into the synagogue, and there was there a man having the hand withered,”

Agrees.

2 — corpus: “and they were watching Him, whether on the Sabbaths He will heal him, that they might accuse Him.”

Agrees.

3 — corpus: “And He says to the man having the hand withered, “Rise up in the midst.””

Agrees.

4 — corpus: “And He says to them, “Is it lawful on the Sabbaths to do good, or to do evil? To save life, or to kill?” But they were silent.”

Agrees.

5 — corpus: “And having looked around on them with anger, being grieved for the hardness of their heart, He says to the man, “Stretch forth your hand”; and he

stretched forth, and his hand was restored whole as the other;"

Agrees.

6 — corpus: "and the Pharisees having gone forth, immediately, with the Herodians, were taking counsel against Him how they might destroy Him."

Agrees.

7 — corpus: "And Jesus withdrew with His disciples to the sea, and a great multitude from Galilee followed Him, and from Judea,"

Agrees.

8 — corpus: "and from Jerusalem, and from Idumea and beyond the Jordan; and they around Tyre and Sidon—a great multitude—having heard how He was doing great things, came to Him."

Agrees.

9 — corpus: "And He said to His disciples that a little boat may wait on Him, because of the multitude, that they may not press on Him,"

Agrees.

10 — corpus: "for He healed many, so that they threw themselves on Him, in order to touch Him—as many as had plagues;"

Agrees.

11 — corpus: “and the unclean spirits, when they were seeing Him, were falling down before Him, and were crying, saying, “You are the Son of God”;”
Agrees.

12 — corpus: “and many times He was charging them that they might not make Him apparent.”
Agrees.

13 — corpus: “And He goes up to the mountain, and calls near whom He willed, and they went away to Him;”
Agrees.

14 — corpus: “and He appointed twelve, that they may be with Him, and that He may send them forth to preach,”
Agrees.

15 — corpus: “and to have power to heal the sicknesses, and to cast out the demons.”
Agrees.

16 — corpus: “And He put on Simon the name Peter;”
Agrees.

17 — corpus: “and James of Zebedee, and John the brother of James, and He put on them names—Boanerges, that is, “Sons of thunder”;”

Agrees.

18 — corpus: “and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Zealot,”

Agrees.

19 — corpus: “and Judas Iscariot, who also delivered Him up; and they come into a house.”

Agrees.

20 — corpus: “And a multitude comes together again, so that they are not even able to eat bread;”

Agrees.

21 — corpus: “and those alongside Him having heard, went forth to lay hold on Him, for they said that He was beside Himself,”

Corpus: “those alongside Him” — οἱ παρ' αὐτοῦ can bear either sense; the phrase in Mark's use means His own household/people (so the word stands at 3:31–35 for His mother and brothers, who come for Him), and the rendering says so openly with the helper bracket.

22 — corpus: “and the scribes who [are] from Jerusalem having come down, said, “He has Beelzebul,” and, “By the ruler of the demons He casts out the demons.””

Agrees.

23 — corpus: “And having called them near, He said to them in allegories, “How is Satan able to cast out Satan?”

Corpus dresses παραβολαῖς “in allegories”; the project renders παραβολή “parable” throughout, the word's own picture (a placing beside).

24 — corpus: “And if a kingdom is divided against itself, that kingdom cannot be made to stand;”

Agrees.

25 — corpus: “and if a house is divided against itself, that house cannot be made to stand;”

Agrees.

26 — corpus: “and if Satan rose against himself, and has been divided, he cannot be made to stand, but has an end.”

Agrees.

27 — corpus: “No one is able to spoil the vessels of the strong man, having entered into his house, if first he may not bind the strong man, and then he will spoil his house.”

Agrees.

28 — corpus: “Truly I say to you that all sins will be forgiven to the sons of men, and slanders with which they might have slandered,”

Agrees.

29 — corpus: “but whoever may slander in regard to the Holy Spirit has no forgiveness—throughout the age, but is in danger of continuous judgment;”

Agrees.

30 — corpus: “because they said, He has an unclean spirit.””

Agrees.

31 — corpus: “Then His brothers and mother come, and standing outside, they sent to Him, calling Him,”

Agrees.

32 — corpus: “and a multitude was sitting around Him, and they said to Him, “Behold, Your mother and Your brothers seek You outside.””

Agrees.

33 — corpus: “And He answered them, saying, “Who is My mother, or My brothers?””

Agrees.

34 — corpus: “And having looked around in a circle to those sitting around Him, He says, “Behold, My mother and My brothers!”

Agrees.

35 — corpus: “For whoever may do the will of God, he is My brother, and My sister, and mother.””

Agrees.

CHAPTER 4

1 — corpus: “And again He began to teach by the sea, and there was gathered to Him a great multitude, so that He, having gone into the boat, sat in the sea, and all the multitude was near the sea, on the land,”

Agrees.

2 — corpus: “and He taught them many things in allegories, and He said to them in His teaching:”

Agrees.

3 — corpus: ““Listen, behold, the sower went forth to sow;”

Agrees.

4 — corpus: “and it came to pass, in the sowing, some fell by the way, and the birds of the sky came and devoured it;”

Agrees.

5 — corpus: “and other fell on the rocky ground, where it did not have much earth, and immediately it sprang forth, because of having no depth of earth,”

Agrees.

6 — corpus: “and the sun having risen, it was scorched, and because of having no root it withered;”

Agrees.

7 — corpus: “and other fell toward the thorns, and the thorns came up and choked it, and it gave no fruit;”

Agrees.

8 — corpus: “and other fell to the good ground, and was giving fruit, coming up and increasing, and it was bearing, one thirty-fold, and one sixty, and one a hundred.””

Agrees.

9 — corpus: “And He said to them, “He who is having ears to hear—let him hear.””

Agrees.

10 — corpus: “And when He was alone, those around Him, with the Twelve, asked Him of the allegory,”

Agrees.

11 — corpus: “and He said to them, “To you it has been given to know the secret of the Kingdom of God, but to those who are outside, in allegories are all the things done,”

Corpus adds “to know”: “To you it has been given to know the secret…” The oldest copies read the sentence without γνῶναι — “To you has been given the secret of the kingdom of Elohim” — and the SBL text follows them.

12 — corpus: “that seeing they may see and not perceive, and hearing they may hear and not understand, lest they may turn, and the sins may be forgiven them.””

Agrees.

13 — corpus: “And He says to them, “Have you not known this allegory? And how will you know all the allegories?”

Agrees.

14 — corpus: “He who is sowing sows the word;”

Agrees.

15 — corpus: “and these are they by the way where the word is sown: and whenever they may hear, Satan immediately comes, and he takes away the word that has been sown in their hearts.”

Agrees.

16 — corpus: “And these are they, in like manner, who are sown on the rocky ground: who, whenever they may hear the word, immediately receive it with joy,”

Agrees.

17 — corpus: “and have no root in themselves, but are temporary; afterward tribulation or persecution having come because of the word, immediately they are stumbled.”

Agrees.

18 — corpus: “And these are they who are sown toward the thorns: these are they who are hearing the word,”

Agrees.

19 — corpus: “and the anxieties of this age, and the deceitfulness of the riches, and the desires concerning the other things, entering in, choke the word, and it becomes unfruitful.”

Agrees.

20 — corpus: “And these are they who on the good ground have been sown: who hear the word, and receive, and bear fruit, one thirty-fold, and one sixty, and one a hundred.””

Agrees.

21 — corpus: “And He said to them, “Does the lamp come that it may be put under the measure, or under the bed—not that it may be put on the lampstand?”

Agrees.

22 — corpus: “For there is not anything hid that may not be revealed, nor was anything kept hid but that it may come to light.”

Agrees.

23 — corpus: “If any has ears to hear—let him hear.””

Agrees.

24 — corpus: “And He said to them, “Take heed what you hear; in what measure you measure, it will be measured to you; and to you who hear it will be added;”

Agrees.

25 — corpus: “for whoever may have, there will be given to him, and whoever has not, also that which he has will be taken from him.””

Agrees.

26 — corpus: “And He said, “Thus is the Kingdom of God: as if a man may cast the seed on the earth,”

Agrees.

27 — corpus: “and may sleep, and may rise night and day, and the seed springs up and grows, he has not known how;”

Agrees.

28 — corpus: “for of itself the earth bears fruit, first a blade, afterward an ear, afterward full grain in the ear;”

Agrees.

29 — corpus: “and whenever the fruit may yield itself, immediately he sends forth the sickle, because the harvest has come.””

Agrees.

30 — corpus: “And He said, “To what may we liken the Kingdom of God, or in what allegory may we compare it?”

Agrees.

31 — corpus: “As a grain of mustard, which, whenever it may be sown on the earth, is less than any of the seeds that are on the earth;”

Agrees.

32 — corpus: “and whenever it may be sown, it comes up, and becomes greater than any of the herbs, and makes great branches, so that under its shade the birds of the sky are able to rest.””

Agrees.

33 — corpus: “And with many such allegories He was speaking to them the word, as they were able to hear,”

Agrees.

34 — corpus: “and without an allegory He was not speaking to them, and by themselves, to His disciples He was expounding all.”

Agrees.

35 — corpus: “And He says to them on that day, evening having come, “We may pass over to the other side”;”

Agrees.

36 — corpus: “and having let away the multitude, they take Him up as He was in the boat, and other little boats were also with Him.”

Agrees.

37 — corpus: “And there comes a great storm of wind, and the waves were beating on the boat, so that it is now being filled,”

Agrees.

38 — corpus: “and He Himself was on the stern, sleeping on the pillow, and they wake Him up, and say to Him, “Teacher, are You not caring that we perish?””

Agrees.

39 — corpus: “And having awoken, He rebuked the wind and said to the sea, “Peace, be stilled”; and the wind stilled, and there was a great calm;”

Agrees.

40 — corpus: “and He said to them, “Why are you so fearful? How have you no faith?””

Agrees.

41 — corpus: “And they feared a great fear and said to one another, “Who, then, is this, that even the wind and the sea obey Him?””

Agrees.

CHAPTER 5

1 — corpus: “And they came to the other side of the sea, to the region of the Gadarenes,”

Agrees.

2 — corpus: “and He having come forth out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,”

Agrees.

3 — corpus: “who had his dwelling in the tombs, and not even with chains was anyone able to bind him,”

Agrees.

4 — corpus: “because that many times he had been bound with shackles and chains, and the chains had been pulled in pieces by him, and the shackles broken in pieces, and none was able to tame him,”

Agrees.

5 — corpus: “and always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.”

Agrees.

6 — corpus: “And having seen Jesus from afar, he ran and prostrated to Him,”

Agrees.

7 — corpus: “and having called with a loud voice, he said, “What [regards] me and You, Jesus, Son of God the Most High? I adjure You by God, may You not afflict me!””

Agrees.

8 — corpus: “For He said to him, “Come forth, unclean spirit, out of the man!””

Agrees.

9 — corpus: “And He was questioning him, “What [is] your name?” And he answered, saying, “Legion [is] my name, because we are many”;”

Agrees.

10 — corpus: “and he was calling on Him much, that He may not send them out of the region.”

Agrees.

11 — corpus: “And there was there, near the mountains, a great herd of pigs feeding,”

Agrees.

12 — corpus: “and all the demons called on Him, saying, “Send us to the pigs, that into them we may enter”;”

Agrees.

13 — corpus: “and immediately Jesus gave them leave, and having come forth, the unclean spirits entered into the pigs, and the herd rushed down the steep place to the sea—and

they were about two thousand—and they were choked in the sea."

Agrees.

14 — corpus: "And those feeding the pigs fled, and told in the city, and in the fields, and they came forth to see what it is that has been done;"

Agrees.

15 — corpus: "and they come to Jesus, and see the demoniac, sitting, and clothed, and right-minded—him having had the legion—and they were afraid;"

Agrees.

16 — corpus: "and those having seen [it], declared to them how it had come to pass to the demoniac, and about the pigs;"

Agrees.

17 — corpus: "and they began to call on Him to go away from their borders."

Agrees.

18 — corpus: "And He having gone into the boat, the demoniac was calling on Him that he may be with Him,"

Agrees.

19 — corpus: "and Jesus did not permit him, but says to him, "Go away to your house, to your own [friends], and

tell them how the LORD did great things to you, and dealt kindly with you";"

Corpus prints κύριος here as "the LORD." No Hebrew Name-passage is quoted in the verse, so Rule 3 dresses it "Elohim (Master)" as throughout this volume; the man's report of what was done for him is otherwise word for word.

20 — corpus: "and he went away, and began to proclaim in the Decapolis how Jesus did great things to him, and all were wondering."

Agrees.

21 — corpus: "And Jesus having passed over in the boat again to the other side, there was gathered a great multitude to Him, and He was near the sea,"

Agrees.

22 — corpus: "and behold, there comes one of the chiefs of the synagogue, by name Jairus, and having seen Him, he falls at His feet,"

Agrees.

23 — corpus: "and he was calling on Him much, saying, "My little daughter is at the last extremity—that having come, You may lay on her [Your] hands, so that she may be saved, and she will live";"

Agrees.

24 — corpus: “and He went away with him. And there was following Him a great multitude, and they were thronging Him,”

Agrees.

25 — corpus: “and a certain woman, being with a flow of blood [for] twelve years,”

Agrees.

26 — corpus: “and having suffered many things under many physicians, and having spent all that she had, and having profited nothing, but rather having come to the worse,”

Agrees.

27 — corpus: “having heard about Jesus, having come in the multitude behind, she touched His garment,”

Agrees.

28 — corpus: “for she said, “If I may even touch His garments, I will be saved”;”

Agrees.

29 — corpus: “and immediately the fountain of her blood was dried up, and she knew in the body that she has been healed of the plague.”

Agrees.

30 — corpus: “And immediately Jesus having known in Himself that power had gone forth out of Him, having turned in the multitude, said, “Who touched My garments?””

Agrees.

31 — corpus: “And His disciples said to Him, “You see the multitude thronging You, and You say, Who touched Me!””

Agrees.

32 — corpus: “And He was looking around to see her who did this,”

Agrees.

33 — corpus: “and the woman, having been afraid, and trembling, knowing what was done on her, came, and fell down before Him, and told Him all the truth,”

Agrees.

34 — corpus: “and He said to her, “Daughter, your faith has saved you; go away in peace, and be whole from your plague.””

Agrees.

35 — corpus: “As He is yet speaking, there come from the chief of the synagogue’s [house, certain], saying, “Your daughter died, why do you still harass the Teacher?””

Agrees.

36 — corpus: “And Jesus immediately, having heard the word that is spoken, says to the chief of the synagogue, “Do not be afraid, only believe.””

Agrees.

37 — corpus: “And He did not permit anyone to follow with Him, except Peter, and James, and John the brother of James;”

Agrees.

38 — corpus: “and He comes into the house of the chief of the synagogue, and sees a tumult, much weeping and wailing;”

Agrees.

39 — corpus: “and having gone in He says to them, “Why do you make a tumult, and weep? The child did not die, but sleeps”;”

Agrees.

40 — corpus: “and they were laughing at Him. And He, having put all forth, takes the father of the child, and the mother, and those with Him, and goes in where the child is lying,”

Agrees.

41 — corpus: “and having taken the hand of the child, He says to her, “Talitha cumi”; which is, being interpreted, “Girl (I say to you), arise.””

Agrees.

42 — corpus: “And immediately the girl arose, and was walking, for she was twelve years [old]; and they were amazed with a great amazement,”

Agrees.

43 — corpus: “and He charged them much, that no one may know this thing, and He said that there be given to her to eat.”

Agrees.

CHAPTER 6

1 — corpus: “And He went forth from there, and came to His own country, and His disciples follow Him,”

Agrees.

2 — corpus: “and Sabbath having come, He began to teach in the synagogue, and many hearing were astonished, saying, “From where [did] this One [hear] these things? And what [is] the wisdom that was given to Him, that also such mighty works are done through His hands?”

Agrees.

3 — corpus: “Is this not the carpenter, the Son of Mary, and brother of James, and Joses, and Judas, and Simon? And are His sisters not here with us?” And they were being stumbled at Him.”

Agrees.

4 — corpus: “And Jesus said to them, “A prophet is not without honor, except in his own country, and among his relatives, and in his own house”;”

Agrees.

5 — corpus: “and He was not able to do any mighty work there, except having put hands on a few sick, He healed [them];”

Agrees.

6 — corpus: “and He wondered because of their unbelief. And He was going around the villages, in a circle, teaching,”

Agrees.

7 — corpus: “and He calls near the Twelve, and He began to send them forth two by two, and He was giving them power over the unclean spirits,”

Agrees.

8 — corpus: “and He commanded them that they may take nothing for the way, except a staff only—no leather pouch, no bread, no brass in the girdle,”

Agrees.

9 — corpus: “but having been shod with sandals, and you may not put on two coats.”

Agrees.

10 — corpus: “And He said to them, “Whenever you may enter into a house, remain there until you may depart from there,”

Agrees.

11 — corpus: “and as many as may not receive you nor hear you, going out from there, shake off the dust that is under your feet for a testimony to them; <e>[[</e>truly I say to you, it will be more tolerable for Sodom or Gomorrah in [the] day of judgment than for that city.”<e>]]</e>”

Agrees.

12 — corpus: “And having gone forth they were preaching that [men] might convert,”

Agrees.

13 — corpus: “and they were casting out many demons, and they were anointing many sick with oil, and they were healing [them].”

Agrees.

14 — corpus: “And King Herod heard (for His Name became public), and he said, “John the Immerser was raised out of the dead, and because of this the mighty powers are working in him.””

Agrees.

15 — corpus: “Others said, “It is Elijah,” and others said, “It is a prophet, or as one of the prophets.””

Agrees.

16 — corpus: “And Herod having heard, said, “He whom I beheaded—John—this is he; he was raised out of the dead.””

Agrees.

17 — corpus: “For Herod himself, having sent forth, laid hold on John, and bound him in the prison, because of Herodias, the wife of his brother Philip, because he married her,”

Agrees.

18 — corpus: “for John said to Herod, “It is not lawful for you to have the wife of your brother”;”

Agrees.

19 — corpus: “and Herodias was having a quarrel with him, and was willing to kill him, and was not able,”

Agrees.

20 — corpus: “for Herod was fearing John, knowing him [to be] a righteous and holy man, and was keeping watch over him, and having heard him, was doing many things, and hearing him gladly.”

Agrees.

21 — corpus: “And a seasonable day having come when Herod on his birthday was making a banquet to his great men, and to the chiefs of thousands, and to the first men of Galilee,”

Agrees.

22 — corpus: “and the daughter of that Herodias having come in, and having danced, and having pleased Herod and those dining with him, the king said to the girl, “Ask of me whatever you will, and I will give to you,””

Agrees.

23 — corpus: “and he swore to her, “Whatever you may ask me, I will give to you—to the half of my kingdom.””

Agrees.

24 — corpus: “And she, having gone forth, said to her mother, “What will I ask for myself?” And she said, “The head of John the Immerser”;”

Agrees.

25 — corpus: “and having come in immediately with haste to the king, she asked, saying, “I will that you may immediately give me the head of John the Immerser on a plate.””

Agrees.

26 — corpus: “And the king, made very sorrowful because of the oaths and of those reclining with him, would not put her away,”

Agrees.

27 — corpus: “and immediately the king having sent a guardsman, commanded his head to be brought,”

Agrees.

28 — corpus: “and he having gone, beheaded him in the prison, and brought his head on a plate, and gave it to the girl, and the girl gave it to her mother;”

Agrees.

29 — corpus: “and having heard, his disciples came and took up his corpse, and laid it in the tomb.”

Agrees.

30 — corpus: “And the apostles are gathered together to Jesus, and they told Him all, and how many things they did, and how many things they taught,”

Agrees.

31 — corpus: “and He said to them, “Come yourselves apart to a desolate place, and rest a little,” for those coming and those going were many, and not even to eat had they opportunity,”

Agrees.

32 — corpus: “and they went away to a desolate place, in the boat, by themselves.”

Agrees.

33 — corpus: “And the multitudes saw them going away, and many recognized Him, and they ran there by land from all the cities, and went before them, and came together to Him,”

Agrees.

34 — corpus: “and having come forth, Jesus saw a great multitude, and was moved with compassion on them, that they were as sheep not having a shepherd, and He began to teach many things.”

Agrees.

35 — corpus: “And now the hour being advanced, His disciples having come near to Him, say, “The place is desolate, and the hour is now advanced,”

Agrees.

36 — corpus: “let them away, that having gone away into the surrounding fields and villages, they may buy loaves for themselves, for they do not have what they may eat.””

Agrees.

37 — corpus: “And He answering said to them, “You give them to eat,” and they say to Him, “Having gone away, may we buy two hundred denarii worth of loaves, and give to them to eat?””

Agrees.

38 — corpus: “And He says to them, “How many loaves do you have? Go and see”; and having known, they say, “Five, and two fishes.””

Agrees.

39 — corpus: “And He commanded them to make all recline in companies on the green grass,”

Agrees.

40 — corpus: “and they sat down in squares, by hundreds, and by fifties.”

Agrees.

41 — corpus: “And having taken the five loaves and the two fishes, having looked up to the sky, He blessed, and broke the loaves, and was giving [them] to His disciples, that they may set [them] before them, and the two fishes He divided to all,”

Agrees.

42 — corpus: “and they all ate, and were filled,”

Agrees.

43 — corpus: “and they took up of broken pieces twelve hand-baskets full, and of the fishes,”

Agrees.

44 — corpus: “and those eating of the loaves were about five thousand men.”

Agrees.

45 — corpus: “And immediately He constrained His disciples to go into the boat, and to go before [Him] to the other side, to Bethsaida, until He may let the multitude away,”

Agrees.

46 — corpus: “and having taken leave of them, He went away to the mountain to pray.”

Agrees.

47 — corpus: “And evening having come, the boat was in the midst of the sea, and He alone on the land;”

Agrees.

48 — corpus: “and He saw them harassed in the rowing, for the wind was against them, and about the fourth watch of the night He comes to them walking on the sea, and wished to pass by them.”

Agrees.

49 — corpus: “And they having seen Him walking on the sea, thought [it] to be an apparition, and cried out,”

Agrees.

50 — corpus: “for they all saw Him, and were troubled, and immediately He spoke with them, and says to them, “Take courage! I AM; do not be afraid.””

Agrees.

51 — corpus: “And He went up to them into the boat, and the wind stilled, and greatly out of measure they were amazed in themselves, and were wondering,”

Agrees.

52 — corpus: “for they did not understand concerning the loaves, for their heart has been hard.”

Agrees.

53 — corpus: “And having passed over, they came on the land of Gennesaret, and drew to the shore,”

Agrees.

54 — corpus: “and they having come forth out of the boat, immediately having recognized Him,”

Agrees.

55 — corpus: “they ran around through all that surrounding region, and they began to carry around on the pallets those being ill, where they were hearing that He is,”

Agrees.

56 — corpus: “and wherever He was going, to villages, or cities, or fields, in the marketplaces they were laying the ailing, and were calling on Him, that they may touch if it were but the fringe of His garment, and as many as were touching Him were saved.”

Agrees.

CHAPTER 7

1 — corpus: “And gathered together to Him are the Pharisees, and certain of the scribes, having come from Jerusalem,”

Agrees.

2 — corpus: “and having seen certain of His disciples with defiled hands—that is, unwashed—eating bread, they found fault;”

Agrees.

3 — corpus: “for the Pharisees, and all the Jews, if they do not wash the hands to the wrist, do not eat, holding the tradition of the elders,”

Agrees.

4 — corpus: “and [coming] from the marketplace, if they do not immerse themselves, they do not eat; and many other things there are that they received to hold, immersions of cups, and pots, and bronze vessels, and couches.”

Agrees.

5 — corpus: “Then the Pharisees and the scribes question Him, “Why do Your disciples not walk according to the tradition of the elders, but eat the bread with unwashed hands?””

Agrees.

6 — corpus: “And He answering said to them, “Well did Isaiah prophesy concerning you, hypocrites, as it has been written: This people honors Me with the lips, and their heart is far from Me;”

Agrees.

7 — corpus: “and in vain they worship Me, teaching teachings, commands of men;”

Agrees.

8 — corpus: “for having put away the command of God, you hold the tradition of men, immersions of pots and cups; and many other such like things you do.””

Corpus continues the sentence: “…immersions of pots and cups; and many other such like things you do” — matter drawn from vv. 4 and 13, standing in later copies; the oldest copies (Sinaiticus's company, Vaticanus, Bezae) end v. 8 at “the tradition of men,” and the SBL text follows them.

9 — corpus: “And He said to them, “Well do you put away the command of God that you may keep your tradition;”

Agrees.

10 — corpus: “for Moses said, Honor your father and your mother; and, He who is speaking evil of father or mother— let him die the death;”

Agrees.

11 — corpus: “and you say, If a man may say to father or to mother, Korban (that is, a gift), [is] whatever you may be profited out of mine,”

Agrees.

12 — corpus: “and you no longer permit him to do anything for his father or for his mother,”

Agrees.

13 — corpus: “setting aside the word of God for your tradition that you delivered; and many such like things you do.””

Agrees.

14 — corpus: “And having called near all the multitude, He said to them, “Listen to Me, you all, and understand;”

Agrees.

15 — corpus: “there is nothing from outside the man entering into him that is able to defile him, but the things coming out from him, those are the things defiling the man.”

Agrees.

17 — corpus: “And when He entered into a house from the multitude, His disciples were questioning Him about the allegory,”

Agrees.

18 — corpus: “and He says to them, “So also you are without understanding! Do you not perceive that nothing from outside entering into the man is able to defile him?”

Agrees.

19 — corpus: “Because it does not enter into his heart, but into the belly, and into the drain it goes out, purifying all the meats.””

Corpus: “and into the drain it goes out, purifying all the meats” — the corpus attaches the participle καθαρίζων (“cleansing/purifying”) to the food's going-out. The Greek word is masculine singular; the division over what it hangs on — the drain's process, the Speaker, or the evangelist's aside — is named in the Notes at this verse, with the SBL punctuation printed as it stands.

20 — corpus: “And He said, “That which is coming out from the man, that defiles the man;”

Agrees.

21 — corpus: “for from within, out of the heart of men, the evil reasonings come forth, adulteries, whoredoms, murders,”

Agrees.

22 — corpus: “thefts, covetous desires, wickedness, deceit, arrogance, an evil eye, slander, pride, foolishness;”

Agrees.

23 — corpus: “all these evils come forth from within, and they defile the man.””

Agrees.

24 — corpus: “And from there having risen, He went away to the borders of Tyre and Sidon, and having entered into the house, He wished none to know, and He was not able to be hid,”

Corpus adds “and Sidon” (“the borders of Tyre and Sidon”) — later copies carry both names; the oldest copies and the SBL text read Tyre alone (Sidon stands in the journey at 7:31).

25 — corpus: “for a woman having heard about Him, whose little daughter had an unclean spirit, having come, fell at His feet—”

Agrees.

26 — corpus: “and the woman was a Greek, a Syro-Phoenician by nation—and was asking Him that He may cast forth the demon out of her daughter.”

Agrees.

27 — corpus: “And Jesus said to her, “First permit the children to be filled, for it is not good to take the children’s bread, and to cast [it] to the little dogs.””

Agrees.

28 — corpus: “And she answered and says to Him, “Yes, Lord; for the little dogs under the table also eat of the children’s crumbs.””

Agrees.

29 — corpus: “And He said to her, “Because of this word, go; the demon has gone forth out of your daughter”;”

Agrees.

30 — corpus: “and having come away to her house, she found the demon gone forth, and the daughter laid on the bed.”

Agrees.

31 — corpus: “And again, having gone forth from the coasts of Tyre and Sidon, He came to the Sea of Galilee, through the midst of the coasts of Decapolis,”

Agrees.

32 — corpus: “and they bring to Him a deaf, stuttering man, and they call on Him that He may put the hand on him.”

Agrees.

33 — corpus: “And having taken him away from the multitude by Himself, He put His fingers to his ears, and having spit, He touched his tongue,”

Agrees.

34 — corpus: “and having looked to the sky, He sighed, and says to him, “Ephphatha,” that is, “Be opened”;”

Agrees.

35 — corpus: “and immediately his ears were opened, and the string of his tongue was loosed, and he was speaking plain.”

Agrees.

36 — corpus: “He charged them that they may tell no one, but the more He was charging them, the more abundantly they were proclaiming [it],”

Agrees.

37 — corpus: “and they were being astonished beyond measure, saying, “He has done all things well; He makes both the deaf to hear, and the mute to speak.””

Agrees.

16 — corpus: “<e>[[</e>If any has ears to hear—let him hear.”<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 8

1 — corpus: “In those days the multitude being very great, and not having what they may eat, Jesus having called near His disciples, says to them,”

Agrees.

2 — corpus: ""I have compassion on the multitude, because now three days they continue with Me, and they have not what they may eat;"

Agrees.

3 — corpus: "and if I will let them away fasting to their home, they will faint in the way, for certain of them are come from far.""

Agrees.

4 — corpus: "And His disciples answered Him, "From where will anyone be able to feed these here in a wilderness with bread?""

Agrees.

5 — corpus: "And He was questioning them, "How many loaves do you have?" And they said, "Seven.""

Agrees.

6 — corpus: "And He commanded the multitude to sit down on the ground, and having taken the seven loaves, having given thanks, He broke, and was giving to His disciples that they may set before [them]; and they set before the multitude."

Agrees.

7 — corpus: "And they had a few small fishes, and having blessed, He said to set them also before [them];"

Agrees.

8 — corpus: “and they ate and were filled, and they took up that which was over of broken pieces—seven baskets;”

Agrees.

9 — corpus: “and those eating were about four thousand. And He let them away,”

Agrees.

10 — corpus: “and immediately having entered into the boat with His disciples, He came to the parts of Dalmanutha,”

Agrees.

11 — corpus: “and the Pharisees came forth, and began to dispute with Him, seeking from Him a sign from Heaven, tempting Him;”

Agrees.

12 — corpus: “and having sighed deeply in His spirit, He says, “Why does this generation seek after a sign? Truly I say to you, no sign will be given to this generation.””

Agrees.

13 — corpus: “And having left them, having entered again into the boat, He went away to the other side;”

Agrees.

14 — corpus: “and they forgot to take loaves, and except one loaf they had nothing with them in the boat,”

Agrees.

15 — corpus: “and He was charging them, saying, “Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,””

Agrees.

16 — corpus: “and they were reasoning with one another, saying, “Because we have no loaves.””

Agrees.

17 — corpus: “And Jesus having known, says to them, “Why do you reason, because you have no loaves? Do you not yet perceive, nor understand, yet have you hardened your heart?”

Agrees.

18 — corpus: “Having eyes, do you not see? And having ears, do you not hear? And do you not remember?”

Agrees.

19 — corpus: “When I broke the five loaves to the five thousand, how many hand-baskets full of broken pieces did you take up?” They say to Him, “Twelve.””

Agrees.

20 — corpus: ""And when the seven to the four thousand, how many hand-baskets full of broken pieces did you take up?" And they said, "Seven.""

Agrees.

21 — corpus: "And He said to them, "How do you not understand?""

Agrees.

22 — corpus: "And He comes to Bethsaida, and they bring to Him one blind, and call on Him that He may touch him,"

Agrees.

23 — corpus: "and having taken the hand of the blind man, He led him forth outside the village, and having spit on his eyes, having put [His] hands on him, He was questioning him if he beholds anything:"

Agrees.

24 — corpus: "and he, having looked up, said, "I behold men, as I see trees, walking.""

Agrees.

25 — corpus: "Afterward again He put [His] hands on his eyes, and made him look up, and he was restored, and discerned all things clearly,"

Agrees.

26 — corpus: “and He sent him away to his house, saying, “Neither may you go into the village, nor tell [it] to any in the village.””

Agrees.

27 — corpus: “And Jesus went forth, and His disciples, into the villages of Caesarea Philippi, and in the way He was questioning His disciples, saying to them, “Who do men say I am?””

Agrees.

28 — corpus: “And they answered, “John the Immerser, and others Elijah, but others one of the prophets.””

Agrees.

29 — corpus: “And He says to them, “And you—who do you say I am?” And Peter answering says to him, “You are the Christ.””

Agrees.

30 — corpus: “And He strictly charged them that they may tell no one about it,”

Agrees.

31 — corpus: “and began to teach them that it is necessary for the Son of Man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and to rise again after three days;”

Agrees.

32 — corpus: “and openly He was speaking the word. And Peter having taken Him aside, began to rebuke Him,”

Agrees.

33 — corpus: “and He, having turned, and having looked on His disciples, rebuked Peter, saying, “Get behind Me, Satan, because you do not mind the things of God, but the things of men.””

Agrees.

34 — corpus: “And having called near the multitude, with His disciples, He said to them, “Whoever wills to come after Me—let him disown himself, and take up his cross, and follow Me;”

Agrees.

35 — corpus: “for whoever may will to save his life will lose it; and whoever may lose his life for My sake and for the good news’ sake, he will save it;”

Agrees.

36 — corpus: “for what will it profit a man, if he may gain the whole world, and forfeit his life?”

Agrees.

37 — corpus: “Or what will a man give as an exchange for his life?”

Agrees.

38 — corpus: “For whoever may be ashamed of Me, and of My words, in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He may come in the glory of His Father with the holy messengers.””

Agrees.

CHAPTER 9

1 — corpus: “And He said to them, “Truly I say to you that there are certain of those standing here, who may not taste of death until they see the Kingdom of God having come in power.””

Agrees.

2 — corpus: “And after six days Jesus takes Peter, and James, and John, and brings them up to a high mountain by themselves, alone, and He was transfigured before them,”

Agrees.

3 — corpus: “and His garments became glittering, exceedingly white, as snow, so as a launderer on the earth is not able to whiten [them].”

Corpus adds “as snow” after “exceedingly white” — ὡς χιών stands in a later company of copies; the oldest copies (Sinaiticus, Vaticanus) read the whiteness without it, and the SBL text follows them.

4 — corpus: “And there appeared to them Elijah with Moses, and they were talking with Jesus.”

Agrees.

5 — corpus: “And Peter answering says to Jesus, “Rabbi, it is good to us to be here; and we may make three shelters, for You one, and for Moses one, and for Elijah one”:”

Agrees.

6 — corpus: “for he was not knowing what he might say, for they were greatly afraid.”

Agrees.

7 — corpus: “And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, “This is My Son, the Beloved, hear Him”;”

Agrees.

8 — corpus: “and suddenly, having looked around, they saw no one anymore, but Jesus only with themselves.”

Agrees.

9 — corpus: “And as they are coming down from the mountain, He charged them that they may declare to no one the things that they saw, except when the Son of Man may rise out of the dead;”

Agrees.

10 — corpus: “and the thing they kept to themselves, questioning together what the rising out of the dead is.”

Agrees.

11 — corpus: “And they were questioning Him, saying that the scribes say that Elijah must come first.”

Agrees.

12 — corpus: “And He answering said to them, “Elijah indeed, having come first, restores all things; and how has it been written concerning the Son of Man, that He may suffer many things, and be set at nothing?”

Agrees.

13 — corpus: “But I say to you that also Elijah has come, and they did to him what they willed, as it has been written of him.””

Agrees.

14 — corpus: “And having come to the disciples, He saw a great multitude around them, and scribes questioning with them,”

Agrees.

15 — corpus: “and immediately, all the multitude having seen Him, were amazed, and running near, were greeting Him.”

Agrees.

16 — corpus: “And He questioned the scribes, “What do you dispute with them?””

Corpus: “And He questioned the scribes, ‘What do you dispute with them?’” — the corpus's text carries a different reading (τοὺς γραμματεῖς… πρὸς αὐτούς). The SBL text (Sinaiticus, Vaticanus) questions αὐτούς — the disciples and the crowd together — “What are you questioning among yourselves?” Both standings named.

17 — corpus: “And one out of the multitude answering said, “Teacher, I brought my son to You, having a mute spirit;”

Agrees.

18 — corpus: “and wherever it seizes him, it tears him, and he foams, and gnashes his teeth, and pines away; and I spoke to Your disciples that they may cast it out, and they were not able.””

Agrees.

19 — corpus: “And He answering him, said, “O generation unbelieving, until when will I be with you? Until when will I suffer you? Bring him to Me”;”

Agrees.

20 — corpus: “and they brought him to Him, and he having seen Him, immediately the spirit convulsed him, and he, having fallen on the earth, was wallowing—foaming.”

Agrees.

21 — corpus: “And He questioned his father, “How much time is it since this came to him?” And he said, “From childhood,”

Agrees.

22 — corpus: “and many times it also cast him into fire, and into water, that it might destroy him; but if You are able to do anything, help us, having compassion on us.””

Agrees.

23 — corpus: “And Jesus said to him, “If you are able to believe! All things are possible to the one that is believing”;”

Agrees.

24 — corpus: “and immediately the father of the child, having cried out with tears, said, “I believe, Lord; be helping my unbelief.””

Corpus adds “with tears” and “Lord” to the father's cry (“I believe, Lord; be helping my unbelief”) — later copies carry both additions; the oldest copies read the cry plain, and the SBL text follows them.

25 — corpus: “Jesus having seen that a multitude runs together, rebuked the unclean spirit, saying to it, “Spirit—mute and deaf—I charge you, come forth out of him, and you may no longer enter into him”;”

Agrees.

26 — corpus: “and having cried, and convulsed him much, it came forth, and he became as dead, so that many said that he was dead,”

Agrees.

27 — corpus: “but Jesus, having taken him by the hand, lifted him up, and he arose.”

Agrees.

28 — corpus: “And He having come into the house, His disciples were questioning Him by Himself, “Why were we not able to cast it forth?””

Agrees.

29 — corpus: “And He said to them, “This kind is able to come forth with nothing except with prayer and fasting.””

Corpus: “…except with prayer and fasting.” The corpus here follows the later copies; the oldest copies end the sentence at “prayer” — the whole division stands in the Notes at this verse.

30 — corpus: “And having gone forth there, they were passing through Galilee, and He did not wish that any may know,”

Agrees.

31 — corpus: “for He was teaching His disciples, and He said to them, “The Son of Man is being delivered into the hands of men, and they will kill Him, and having been killed, the third day He will rise,””

Agrees.

32 — corpus: “but they were not understanding the saying, and they were afraid to question Him.”

Agrees.

33 — corpus: “And He came to Capernaum, and being in the house, He was questioning them, “What were you reasoning in the way among yourselves?””

Agrees.

34 — corpus: “And they were silent, for they reasoned with one another in the way who is greater;”

Agrees.

35 — corpus: “and having sat down He called the Twelve, and He says to them, “If any wills to be first, he will be last of all, and minister of all.””

Agrees.

36 — corpus: “And having taken a child, He set him in the midst of them, and having taken him in His arms, said to them,”

Agrees.

37 — corpus: ““Whoever may receive one of such children in My Name, receives Me, and whoever may receive Me, does not receive Me, but Him who sent Me.””

Agrees.

38 — corpus: “And John answered Him, saying, “Teacher, we saw a certain one casting out demons in Your Name, who does not follow us, and we forbade him, because he does not follow us.””

Agrees.

39 — corpus: “And Jesus said, “Do not forbid him, for there is no one who will do a mighty work in My Name, and will be readily able to speak evil of Me:”

Agrees.

40 — corpus: “for he who is not against us is for us;”

Agrees.

41 — corpus: “for whoever may give you to drink a cup of water in My Name, because you are Christ’s, truly I say to you, he may not lose his reward;”

Agrees.

42 — corpus: “and whoever may cause to stumble one of the little ones believing in Me, better is it for him if a millstone is hanged around his neck, and he has been cast into the sea.”

Agrees.

43 — corpus: “And if your hand may cause you to stumble, cut it off; it is better for you to enter into life maimed, than having the two hands, to go away into Gehenna, into the fire—the unquenchable—”

Agrees.

45 — corpus: “And if your foot may cause you to stumble, cut it off; it is better for you to enter into life lame, than having the two feet to be cast into Gehenna, into the fire—the unquenchable—”

Agrees.

47 — corpus: “And if your eye may cause you to stumble, cast it out; it is better for you to enter into the Kingdom of God one-eyed, than having two eyes, to be cast into the Gehenna of fire—”

Agrees.

48 — corpus: “where their worm is not dying, and the fire is not being quenched;”

Agrees.

49 — corpus: “for everyone will be salted with fire, and every sacrifice will be salted with salt.”

Corpus carries a second clause: “and every sacrifice will be salted with salt” (Leviticus 2:13's line). It stands in many copies (so Bezae's company and the mass) but not in the oldest — Sinaiticus and Vaticanus end at “salted with fire,” and the SBL text follows them.

50 — corpus: “The salt [is] good, but if the salt may become saltless, in what will you season [it]? Have in yourselves salt, and have peace in one another.””

Agrees.

44 — corpus: “<e>[[</e>where their worm is not dying, and the fire is not being quenched.<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

46 — corpus: “<e>[[</e>where their worm is not dying, and the fire is not being quenched.<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 10

1 — corpus: “And having risen from there, He comes to the coasts of Judea, through the other side of the Jordan, and again multitudes come together to Him, and as He had been accustomed, again He was teaching them.”

Agrees.

2 — corpus: “And the Pharisees, having come near, questioned Him if it is lawful for a husband to put away a wife, tempting Him,”

Agrees.

3 — corpus: “and He answering said to them, “What did Moses command you?””

Agrees.

4 — corpus: “And they said, “Moses permitted to write a bill of divorce, and to put away.””

Agrees.

5 — corpus: “And Jesus answering said to them, “For the stiffness of your heart he wrote you this command,”

Agrees.

6 — corpus: “but from the beginning of the creation God made them a male and a female;”

Agrees.

7 — corpus: “on this account will a man leave his father and mother, and will cleave to his wife,”

Agrees.

8 — corpus: “and they will be—the two—for one flesh, so that they are no longer two, but one flesh;”

Agrees.

9 — corpus: “what God therefore joined together, do not let man separate.””

Agrees.

10 — corpus: “And in the house His disciples again questioned Him of the same thing,”

Agrees.

11 — corpus: “and He says to them, “Whoever may put away his wife, and may marry another, commits adultery against her;”

Agrees.

12 — corpus: “and if a woman may put away her husband, and is married to another, she commits adultery.””

Agrees.

13 — corpus: “And they were bringing to Him children that He might touch them, and the disciples were rebuking those bringing them,”

Agrees.

14 — corpus: “and Jesus having seen, was much displeased, and He said to them, “Permit the children to come to Me, and do not forbid them, for of such is the Kingdom of God;”

Agrees.

15 — corpus: “truly I say to you, whoever may not receive the Kingdom of God as a child—he may not enter into it”;”

Agrees.

16 — corpus: “and having taken them in His arms, having put [His] hands on them, He was blessing them.”

Agrees.

17 — corpus: “And as He is going forth into the way, one having run and having kneeled to Him, was questioning Him, “Good Teacher, what may I do that I may inherit continuous life?””

Agrees.

18 — corpus: “And Jesus said to him, “Why do you call Me good? No one [is] good except one—God;”

Agrees.

19 — corpus: “you have known the commands: You may not commit adultery, You may not murder, You may not steal, You may not bear false witness, You may not defraud, Honor your father and mother.””

Agrees.

20 — corpus: “And he answering said to Him, “Teacher, all these I have kept from my youth.””

Agrees.

21 — corpus: “And Jesus having looked on him, loved him, and said to him, “One thing you lack: go away, whatever you have—sell, and give to the poor, and you will have treasure in Heaven, and come, follow Me, having taken up the cross.””

Agrees.

22 — corpus: “And he—gloomy at the word—went away sorrowing, for he was having many possessions.”

Agrees.

23 — corpus: “And Jesus having looked around, says to His disciples, “How hardly will they who have riches enter into the Kingdom of God!””

Agrees.

24 — corpus: “And the disciples were astonished at His words, and Jesus again answering says to them, “Children, how hard it is to those trusting on riches to enter into the Kingdom of God!”

Corpus adds “for those trusting in the riches” — later copies spelled out what the astonished disciples heard in the saying (so Alexandrinus, Bezae, and the mass). The oldest copies — Sinaiticus, Vaticanus, and their

company — make the sentence stand unqualified, and the SBL text follows them.

25 — corpus: “It is easier for a camel to enter through the eye of the needle, than for a rich man to enter into the Kingdom of God.””

Agrees.

26 — corpus: “And they were astonished beyond measure, saying to themselves, “And who is able to be saved?””

Agrees.

27 — corpus: “And Jesus, having looked on them, says, “With men it is impossible, but not with God; for all things are possible with God.””

Agrees.

28 — corpus: “And Peter began to say to Him, “Behold, we left all, and we followed You.””

Agrees.

29 — corpus: “And Jesus answering said, “Truly I say to you, there is no one who left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for My sake, and for the good news’,”

Agrees.

30 — corpus: “who may not receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers,

and children, and fields, with persecutions, and in the age that is coming, continuous life;"

Agrees.

31 — corpus: "and many first will be last, and the last first.""

Agrees.

32 — corpus: "And they were in the way going up to Jerusalem, and Jesus was going before them, and they were amazed, and following they were afraid. And having again taken the Twelve, He began to tell them the things about to happen to Him:"

Agrees.

33 — corpus: ""Behold, we go up to Jerusalem, and the Son of Man will be delivered to the chief priests, and to the scribes, and they will condemn Him to death, and will deliver Him to the nations,"

Agrees.

34 — corpus: "and they will mock Him, and scourge Him, and spit on Him, and kill Him, and the third day He will rise again.""

Agrees.

35 — corpus: “And there come near to Him James and John, the sons of Zebedee, saying, “Teacher, we wish that whatever we may ask for ourselves, You may do for us”;”

Agrees.

36 — corpus: “and He said to them, “What do you wish Me to do for you?””

Agrees.

37 — corpus: “And they said to Him, “Grant to us that, one on Your right hand and one on Your left, we may sit in Your glory”;”

Agrees.

38 — corpus: “and Jesus said to them, “You have not known what you ask; are you able to drink of the cup that I drink of, and with the immersion that I am immersed with —to be immersed?””

Agrees.

39 — corpus: “And they said to Him, “We are able”; and Jesus said to them, “Of the cup indeed that I drink of, you will drink, and with the immersion that I am immersed with, you will be immersed;”

Agrees.

40 — corpus: “but to sit on My right and on My left is not Mine to give, but—to those for whom it has been prepared.””

Agrees.

41 — corpus: “And the ten having heard, began to be much displeased at James and John,”

Agrees.

42 — corpus: “but Jesus having called them near, says to them, “You have known that they who are considered to rule the nations exercise lordship over them, and their great ones exercise authority on them;”

Agrees.

43 — corpus: “but not so will it be among you; but whoever may will to become great among you, he will be your minister,”

Agrees.

44 — corpus: “and whoever of you may will to become first, he will be servant of all;”

Agrees.

45 — corpus: “for even the Son of Man did not come to be ministered to, but to minister, and to give His life [as] a ransom for many.””

Agrees.

46 — corpus: “And they come to Jericho, and as He is going forth from Jericho with His disciples and a great multitude, a son of Timaeus—Bartimaeus the blind—was sitting beside the way begging,”

Agrees.

47 — corpus: “and having heard that it is Jesus the Nazarene, he began to cry out, and to say, “The Son of David—Jesus! Deal kindly with me”;”

Agrees.

48 — corpus: “and many were rebuking him that he might keep silent, but the more abundantly he cried out, “Son of David, deal kindly with me.””

Agrees.

49 — corpus: “And Jesus having stood, He commanded him to be called, and they call the blind man, saying to him, “Take courage, rise, He calls you”;”

Agrees.

50 — corpus: “and he, having cast away his garment, having risen, came to Jesus.”

Agrees.

51 — corpus: “And answering, Jesus says to him, “What do you will I may do to you?” And the blind man said to Him, “Rabboni, that I may see again”;”

Agrees.

52 — corpus: “and Jesus said to him, “Go, your faith has saved you”: and immediately he saw again, and was following Jesus in the way.”

Agrees.

CHAPTER 11

1 — corpus: “And when they come near to Jerusalem, to Bethphage, and Bethany, to the Mount of Olives, He sends forth two of His disciples,”

Agrees.

2 — corpus: “and says to them, “Go away into the village that is in front of you, and immediately, entering into it, you will find a colt tied, on which no one of men has sat, having loosed it, bring [it]:”

Agrees.

3 — corpus: “and if anyone may say to you, Why do you do this? Say that the LORD has need of it, and immediately He will send it here.””

Agrees.

4 — corpus: “And they went away, and found the colt tied at the door outside, by the two ways, and they loose it,”

Agrees.

5 — corpus: “and certain of those standing there said to them, “What do you—loosing the colt?””

Agrees.

6 — corpus: “And they said to them as Jesus commanded, and they permitted them.”

Agrees.

7 — corpus: “And they brought the colt to Jesus, and cast their garments on it, and He sat on it,”

Agrees.

8 — corpus: “and many spread their garments in the way, and others were cutting down branches from the trees, and were strewing in the way.”

Agrees.

9 — corpus: “And those going before and those following were crying out, saying, “Hosanna! Blessed [is] He who is coming in the Name of the LORD;”

Agrees.

10 — corpus: “blessed is the coming kingdom, in the Name of the LORD, of our father David; Hosanna in the highest!””

Agrees.

11 — corpus: “And Jesus entered into Jerusalem, and into the temple, and having looked around on all things, it being now evening, He went forth to Bethany with the Twelve.”

Agrees.

12 — corpus: “And on the next day, they having come forth from Bethany, He hungered,”

Agrees.

13 — corpus: “and having seen a fig tree far off having leaves, He came, if perhaps He will find anything in it, and having come to it, He found nothing except leaves, for it was not a time of figs,”

Agrees.

14 — corpus: “and Jesus answering said to it, “No longer from you—throughout the age—may any eat fruit”; and His disciples were hearing.”

Agrees.

15 — corpus: “And they come to Jerusalem, and Jesus having gone into the temple, began to cast forth those selling and buying in the temple, and He overthrew the tables of the money-changers and the seats of those selling the doves,”

Agrees.

16 — corpus: “and He did not permit that any might carry a vessel through the temple,”

Agrees.

17 — corpus: “and He was teaching, saying to them, “Has it not been written: My house will be called a house of prayer for all the nations? And you made it a den of robbers!””

Agrees.

18 — corpus: “And the scribes and the chief priests heard, and they were seeking how they will destroy Him, for they were afraid of Him, because all the multitude was astonished at His teaching;”

Agrees.

19 — corpus: “and when evening came, He was going forth outside the city.”

Agrees.

20 — corpus: “And in the morning, passing by, they saw the fig tree having been dried up from the roots,”

Agrees.

21 — corpus: “and Peter having remembered says to Him, “Rabbi, behold, the fig tree that You cursed is dried up.””

Agrees.

22 — corpus: “And Jesus answering says to them, “Have faith from God;”

Corpus: “Have faith from God.” The Greek is ἔχετε πίστιν θεοῦ — faith with Elohim as its object; the

rendering takes the genitive as the standing phrase for faith directed to Him.

23 — corpus: “for truly I say to you that whoever may say to this mountain, Be taken up, and be cast into the sea, and may not doubt in his heart, but may believe that the things that he says come to pass, it will be to him whatever he may say.”

Agrees.

24 — corpus: “Because of this I say to you, all whatever—praying—you ask, believe that you receive, and it will be to you.”

Agrees.

25 — corpus: “And whenever you may stand praying, forgive, if you have anything against anyone, that your Father who is in the heavens may also forgive you your trespasses;”

Agrees.

27 — corpus: “And they come again to Jerusalem, and in the temple, as He is walking, there come to Him the chief priests, and the scribes, and the elders,”

Agrees.

28 — corpus: “and they say to Him, “By what authority do You do these things? And who gave You this authority that You may do these things?””

Agrees.

29 — corpus: “And Jesus answering said to them, “I will question you—I also—one word; and answer Me, and I will tell you by what authority I do these things;”

Agrees.

30 — corpus: “the immersion of John—was it from Heaven or from men? Answer Me.””

Agrees.

31 — corpus: “And they were reasoning with themselves, saying, “If we may say, From Heaven, He will say, Why then did you not believe him?”

Agrees.

32 — corpus: “But if we may say, From men…” They were fearing the people, for all were holding that John was indeed a prophet;”

Agrees.

33 — corpus: “and answering they say to Jesus, “We have not known”; and Jesus answering says to them, “Neither do I tell you by what authority I do these things.””

Agrees.

26 — corpus: “<e>[[</e>and, if you do not forgive, neither will your Father who is in the heavens forgive your trespasses.”<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 12

1 — corpus: “And He began to speak to them in allegories: “A man planted a vineyard, and put a hedge around, and dug a wine vat, and built a tower, and gave it out to farmers, and went abroad;”

Agrees.

2 — corpus: “and he sent to the farmers at the due time a servant, that from the farmers he may receive from the fruit of the vineyard,”

Agrees.

3 — corpus: “and they, having taken him, severely beat [him], and sent him away empty.”

Agrees.

4 — corpus: “And again he sent to them another servant, and having cast stones at that one, they wounded [him] in the head, and sent [him] away—dishonored.”

Corpus carries a fuller sentence here: “having cast stones at that one, they wounded [him] in the head, and sent [him] away — dishonored” — the stoning and the sending-away stand in later copies; the oldest copies read only “they struck [him] on the head and dishonored [him],” and the SBL text follows them.

5 — corpus: “And again he sent another, and that one they killed; and many others, some beating, and some killing.”

Agrees.

6 — corpus: “Having yet therefore one son—his beloved—he also sent him to them last, saying, They will respect my son;”

Agrees.

7 — corpus: “and those farmers said among themselves, This is the heir, come, we may kill him, and the inheritance will be ours;”

Agrees.

8 — corpus: “and having taken him, they killed, and cast [him] forth outside the vineyard.”

Agrees.

9 — corpus: “What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.”

Agrees.

10 — corpus: “And this Writing you did not read: A stone that the builders rejected, it became the head of a corner;”

Agrees.

11 — corpus: “this was from the LORD, and it is wonderful in our eyes.””

Agrees.

12 — corpus: “And they were seeking to lay hold on Him, and they feared the multitude, for they knew that He spoke the allegory against them, and having left Him, they went away;”

Agrees.

13 — corpus: “and they send to Him certain of the Pharisees and of the Herodians, that they may ensnare Him in discourse,”

Agrees.

14 — corpus: “and they having come, say to Him, “Teacher, we have known that You are true, and You are not caring for anyone, for You do not look to the face of men, but in truth teach the way of God; is it lawful to give tribute to Caesar or not? May we give, or may we not give?””

Agrees.

15 — corpus: “And He, knowing their hypocrisy, said to them, “Why do you tempt Me? Bring Me a denarius, that I may see”;”

Agrees.

16 — corpus: “and they brought, and He says to them, “Whose [is] this image, and the inscription?” And they said to Him, “Caesar’s”;”

Agrees.

17 — corpus: “and Jesus answering said to them, “Give back the things of Caesar to Caesar, and the things of God to God”; and they wondered at Him.”

Agrees.

18 — corpus: “And the Sadducees come to Him, who say there is not a resurrection, and they questioned Him, saying,”

Agrees.

19 — corpus: ““Teacher, Moses wrote to us that if anyone’s brother may die, and may leave a wife, and may leave no children, that his brother may take his wife, and raise up seed to his brother.”

Agrees.

20 — corpus: “There were then seven brothers, and the first took a wife, and dying, he left no seed;”

Agrees.

21 — corpus: “and the second took her, and died, not having left seed, and the third in like manner,”

Agrees.

22 — corpus: “and the seven took her, and left no seed, last of all the woman also died;”

Agrees.

23 — corpus: “in the resurrection, then, whenever they may rise, of which of them will she be wife—for the seven had her as wife?””

Agrees.

24 — corpus: “And Jesus answering said to them, “Do you not go astray because of this, not knowing the Writings, nor the power of God?”

Agrees.

25 — corpus: “For when they may rise out of the dead, they neither marry nor are they given in marriage, but are as messengers who are in the heavens.”

Agrees.

26 — corpus: “And concerning the dead, that they rise: have you not read in the Scroll of Moses (at the bush), how God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob;”

Agrees.

27 — corpus: “He is not the God of dead men, but a God of living men; you then go greatly astray.””

Agrees.

28 — corpus: “And one of the scribes having come near, having heard them disputing, knowing that He answered them well, questioned Him, “Which is the first command of all?””

Agrees.

29 — corpus: “And Jesus answered him, “The first of all the commands—Hear, O Israel: The LORD is our God, the LORD is one;”

Agrees.

30 — corpus: “and you will love the LORD your God out of all your heart, and out of all your soul, and out of all your understanding, and out of all your strength—this [is] the first command;”

Agrees.

31 — corpus: “and the second [is] like [it], this, You will love your neighbor as yourself—there is no other command greater than these.””

Agrees.

32 — corpus: “And the scribe said to Him, “Well, Teacher, in truth You have spoken that there is one God, and there is none other but He;”

Agrees.

33 — corpus: “and to love Him out of all the heart, and out of all the understanding, and out of all the soul, and out of all the strength, and to love one’s neighbor as one’s self, is more than all the whole burnt-offerings and the sacrifices.””

Agrees.

34 — corpus: “And Jesus, having seen him that he answered with understanding, said to him, “You are not far from the Kingdom of God”; and no one dared question Him anymore.”

Agrees.

35 — corpus: “And Jesus answering said, teaching in the temple, “How do the scribes say that the Christ is son of David?”

Agrees.

36 — corpus: “For David himself said in the Holy Spirit, The LORD said to my Lord, || Sit on My right hand, || Until I place Your enemies—Your footstool;”

Agrees.

37 — corpus: “therefore David himself calls Him Lord, and from where is He his son?” And the great multitude were hearing Him gladly,”

Agrees.

38 — corpus: “and He was saying to them in His teaching, “Beware of the scribes who will to walk in long robes, and love salutations in the marketplaces,”

Agrees.

39 — corpus: “and first seats in the synagogues, and first couches at the banquets,”

Agrees.

40 — corpus: “who are devouring the widows’ houses, and for a pretense are making long prayers; these will receive more abundant judgment.””

Agrees.

41 — corpus: “And Jesus having sat down opposite the treasury, was beholding how the multitude puts brass into the treasury, and many rich were putting in much,”

Agrees.

42 — corpus: “and having come, a poor widow put in two mites, which are a penny.”

Agrees.

43 — corpus: “And having called near His disciples, He says to them, “Truly I say to you that this poor widow has put in more than all those putting into the treasury;”

Agrees.

44 — corpus: “for all, out of their abundance, put in, but she, out of her want, put in all that she had—all her living.””

Agrees.

CHAPTER 13

1 — corpus: “And as He is going forth out of the temple, one of His disciples says to Him, “Teacher, see! What stones! And what buildings!””

Agrees.

2 — corpus: “And Jesus answering said to him, “See these great buildings? There may not be left a stone on a stone that may not be thrown down.””

Agrees.

3 — corpus: “And as He is sitting at the Mount of Olives, opposite the temple, Peter, and James, and John, and Andrew, were questioning Him by Himself,”

Agrees.

4 — corpus: ““Tell us when these things will be? And what [is] the sign when all these may be about to be fulfilled?””

Agrees.

5 — corpus: “And Jesus answering them, began to say, “Take heed lest anyone may lead you astray,”

Agrees.

6 — corpus: “for many will come in My Name, saying, I am [He], and many they will lead astray;”

Agrees.

7 — corpus: “and when you may hear of wars and reports of wars, do not be troubled, for these ought to be, but the end [is] not yet;”

Agrees.

8 — corpus: “for nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in various places, and there will be famines and troubles; these [are the] beginning of travails.”

Agrees.

9 — corpus: “And take heed to yourselves, for they will deliver you up to Sanhedrins, and to synagogues, you will be beaten, and before governors and kings you will be set for My sake, for a testimony to them;”

Agrees.

10 — corpus: “and to all the nations it is first necessary that the good news be proclaimed.”

Agrees.

11 — corpus: “And when they may lead you, delivering up, do not be anxious beforehand what you may speak, nor premeditate, but whatever may be given to you in that hour, that speak, for it is not you who are speaking, but the Holy Spirit.”

Agrees.

12 — corpus: “And brother will deliver up brother to death, and father child, and children will rise up against parents, and will put them to death,”

Agrees.

13 — corpus: “and you will be hated by all because of My Name, but he who has endured to the end—he will be saved.”

Agrees.

14 — corpus: “And when you may see the abomination of the desolation, that was spoken of by Daniel the prophet, standing where it should not (whoever is reading let him understand), then those in Judea, let them flee to the mountains;”

Corpus adds “that was spoken of through Daniel the prophet” — Matthew's phrase (24:15), drawn into Mark by later copies (so Alexandrinus, Bezae, and the mass). The oldest copies of Mark do not carry it, and the SBL

text does not print it; Daniel's book is nonetheless where the saying was first written (Daniel 9:27; 11:31; 12:11).

15 — corpus: “and he on the housetop, do not let him come down into the house, nor come in to take anything out of his house;”

Agrees.

16 — corpus: “and he who is in the field, do not let him turn to the things behind, to take up his garment.”

Agrees.

17 — corpus: “And woe to those with child, and to those giving suck, in those days;”

Agrees.

18 — corpus: “and pray that your flight may not be in winter,”

Agrees.

19 — corpus: “for those days will be tribulation, such as has not been from the beginning of the creation that God created, until now, and may not be [again];”

Agrees.

20 — corpus: “and if the LORD did not shorten the days, no flesh had been saved; but because of the chosen, whom He chose to Himself, He shortened the days.”

Agrees.

21 — corpus: “And then, if any may say to you, Behold, here [is] the Christ, or, Behold, there, you may not believe;”

Agrees.

22 — corpus: “for there will rise false Christs and false prophets, and they will give signs and wonders, to seduce, if possible, also the chosen;”

Agrees.

23 — corpus: “and you, take heed; behold, I have foretold you all things.”

Agrees.

24 — corpus: “But in those days, after that tribulation, the sun will be darkened, and the moon will not give her light,”

Agrees.

25 — corpus: “and the stars of the sky will be falling, and the powers that are in the heavens will be shaken.”

Agrees.

26 — corpus: “And then they will see the Son of Man coming in clouds with much power and glory,”

Agrees.

27 — corpus: “and then He will send His messengers, and gather together His chosen from the four winds, from the end of the earth to the end of heaven.”

Agrees.

28 — corpus: “And from the fig tree learn the allegory: when the branch may already become tender, and may put forth the leaves, you know that the summer is near;”

Agrees.

29 — corpus: “so you, also, when you may see these coming to pass, you know that it is near, at the doors.”

Agrees.

30 — corpus: “Truly I say to you that this generation may not pass away until all these things may come to pass;”

Agrees.

31 — corpus: “the heaven and the earth will pass away, but My words will not pass away.”

Agrees.

32 — corpus: “And concerning that day and the hour no one has known—not even the messengers who are in Heaven, not even the Son—except the Father.”

Agrees.

33 — corpus: “Take heed, watch and pray, for you have not known when the time is;”

Corpus adds “and pray” (“Take heed, watch and pray”) — later copies (so Alexandrinus, Bezae, and the mass) carry the pair; the oldest copies read “keep awake” alone, and the SBL text follows them.

34 — corpus: “as a man who is gone abroad, having left his house, and given to his servants the authority, and to each one his work, also commanded the doorkeeper that he may watch;”

Agrees.

35 — corpus: “watch, therefore, for you have not known when the lord of the house comes, at evening, or at midnight, or at rooster-crowing, or at the morning;”

Agrees.

36 — corpus: “lest, having come suddenly, he may find you sleeping;”

Agrees.

37 — corpus: “and what I say to you, I say to all, Watch!””

Agrees.

CHAPTER 14

1 — corpus: “And the Passover and the Unleavened [Bread] were after two days, and the chief priests and the scribes were seeking how, by guile, having taken hold of Him, they might kill Him;”

Agrees.

2 — corpus: “and they said, “Not in the celebration, lest there will be a tumult of the people.””

Agrees.

3 — corpus: “And He, being in Bethany, in the house of Simon the leper, at His reclining, there came a woman having an alabaster box of ointment, of spikenard, very precious, and having broken the alabaster box, poured [it] on His head;”

Agrees.

4 — corpus: “and there were certain much displeased within themselves, and saying, “For what has this waste of the ointment been made?”

Agrees.

5 — corpus: “For this could have been sold for more than three hundred denarii, and given to the poor”; and they were murmuring at her.”

Agrees.

6 — corpus: “And Jesus said, “Leave her alone; why are you giving her trouble? She worked a good work on Me;”

Agrees.

7 — corpus: “for you always have the poor with you, and whenever you may will you are able to do them good, but you do not always have Me;”

Agrees.

8 — corpus: “she did what she could, she anticipated to anoint My body for the embalming.”

Agrees.

9 — corpus: “Truly I say to you, wherever this good news may be proclaimed in the whole world, what this woman did will also be spoken of—for a memorial of her.””

Agrees.

10 — corpus: “And Judas the Iscariot, one of the Twelve, went away to the chief priests that he might deliver Him up to them,”

Agrees.

11 — corpus: “and having heard, they were glad, and promised to give him money, and he was seeking how, conveniently, he might deliver Him up.”

Agrees.

12 — corpus: “And the first day of the Unleavened [Bread], when they were killing the Passover, His disciples say to Him, “Where will You, [that] having gone, we may prepare, that You may eat the Passover?””

Agrees.

13 — corpus: “And He sends forth two of His disciples and says to them, “Go away into the city, and there a man carrying a pitcher of water will meet you, follow him;”

Agrees.

14 — corpus: “and wherever he may go in, say to the master of the house: The Teacher says, Where is the guest-chamber, where the Passover, with My disciples, I may eat?”

Agrees.

15 — corpus: “And he will show you a large upper room, furnished, prepared—make ready for us there.””

Agrees.

16 — corpus: “And His disciples went forth, and came into the city, and found as He said to them, and they made ready the Passover.”

Agrees.

17 — corpus: “And evening having come, He comes with the Twelve,”

Agrees.

18 — corpus: “and as they are reclining, and eating, Jesus said, “Truly I say to you that one of you who is eating with Me will deliver Me up.””

Agrees.

19 — corpus: “And they began to be sorrowful, and to say to Him one by one, “Is it I?” And another, “Is it I?””

Agrees.

20 — corpus: “And He answering said to them, “One of the Twelve who is dipping with Me in the dish;”

Agrees.

21 — corpus: “the Son of Man indeed goes, as it has been written concerning Him, but woe to that man through whom the Son of Man is delivered up; it were good to him if that man had not been born.””

Agrees.

22 — corpus: “And as they are eating, Jesus having taken bread, having blessed, broke, and gave to them, and said, “Take, eat; this is My body.””

Corpus adds “eat” after “Take” (Matthew's word, 26:26, carried into Mark by later copies and printed by the corpus's text); the oldest copies of Mark read “Take” alone, and the SBL text follows them.

23 — corpus: “And having taken the cup, having given thanks, He gave to them, and they drank of it—all;”

Agrees.

24 — corpus: “and He said to them, “This is My blood of the New Covenant, which is being poured out for many;”

Agrees.

25 — corpus: “truly I say to you that I may drink no more of the produce of the vine until that day when I may drink it new in the Kingdom of God.””

Agrees.

26 — corpus: “And having sung a hymn, they went forth to the Mount of Olives,”

Agrees.

27 — corpus: “and Jesus says to them, “All of you will be stumbled at Me this night, because it has been written: I will strike the Shepherd, and the sheep will be scattered abroad;”

Agrees.

28 — corpus: “but after My having risen I will go before you to Galilee.””

Agrees.

29 — corpus: “And Peter said to Him, “And if all will be stumbled, yet not I.””

Agrees.

30 — corpus: “And Jesus said to him, “Truly I say to you that today, this night, before a rooster will crow twice, three times you will deny Me.””

Agrees.

31 — corpus: “And he spoke the more vehemently, “If it may be necessary for me to die with You—I will in no way deny You”; and in like manner also said they all.”

Agrees.

32 — corpus: “And they come to a spot, the name of which [is] Gethsemane, and He says to His disciples, “Sit here until I may pray”;”

Agrees.

33 — corpus: “and He takes Peter, and James, and John with Him, and began to be amazed, and to be very heavy,”

Agrees.

34 — corpus: “and He says to them, “My soul is exceedingly sorrowful—to death; remain here, and watch.””

Agrees.

35 — corpus: “And having gone forward a little, He fell on the earth, and was praying that, if it be possible, the hour may pass from Him,”

Agrees.

36 — corpus: “and He said, “Abba, Father; all things are possible to You; make this cup pass from Me; but not what I will, but what You [will].””

Agrees.

37 — corpus: “And He comes, and finds them sleeping, and says to Peter, “Simon, you sleep! You were not able to watch one hour!”

Agrees.

38 — corpus: “Watch and pray, that you may not enter into temptation; the spirit indeed is forward, but the flesh weak.””

Agrees.

39 — corpus: “And again having gone away, He prayed, saying the same word;”

Agrees.

40 — corpus: “and having returned, He found them sleeping again, for their eyes were heavy, and they had not known what they might answer Him.”

Agrees.

41 — corpus: “And He comes the third time and says to them, “Sleep on from now on, and rest—it is over; the hour came; behold, the Son of Man is delivered up into the hands of the sinful;”

Agrees.

42 — corpus: “rise, we may go, behold, he who is delivering Me up has come near.””

Agrees.

43 — corpus: “And immediately—while He is yet speaking —Judas comes near, one of the Twelve, and with him a great multitude with swords and sticks, from the chief priests, and the scribes, and the elders;”

Agrees.

44 — corpus: “and he who is delivering Him up had given a token to them, saying, “Whomsoever I will kiss, it is He, lay hold on Him, and lead Him away safely,””

Agrees.

45 — corpus: “and having come, immediately, having gone near Him, he says, “Rabbi, Rabbi,” and kissed Him.”

Agrees.

46 — corpus: “And they laid on Him their hands, and kept hold on Him;”

Agrees.

47 — corpus: “and a certain one of those standing by, having drawn the sword, struck the servant of the chief priest, and took off his ear.”

Agrees.

48 — corpus: “And Jesus answering said to them, “As against a robber you came out, with swords and sticks, to take Me!”

Agrees.

49 — corpus: “Daily I was with you teaching in the temple, and you did not lay hold on Me—but that the Writings may be fulfilled.””

Agrees.

50 — corpus: “And having left Him they all fled;”

Agrees.

51 — corpus: “and a certain young man was following Him, having cast a linen cloth on [his] naked [body], and the young men lay hold on him,”

Agrees.

52 — corpus: “and he, having left the linen cloth, fled from them naked.”

Agrees.

53 — corpus: “And they led Jesus away to the chief priest, and all the chief priests, and the elders, and the scribes come together;”

Agrees.

54 — corpus: “and Peter followed Him far off, to the inside of the hall of the chief priest, and he was sitting with the officers, and warming himself near the fire.”

Agrees.

55 — corpus: “And the chief priests and all the Sanhedrin were seeking testimony against Jesus—to put Him to death, and they were not finding,”

Agrees.

56 — corpus: “for many were bearing false testimony against Him, and their testimonies were not alike.”

Agrees.

57 — corpus: “And certain having risen up, were bearing false testimony against Him, saying,”

Agrees.

58 — corpus: ““We heard Him saying, I will throw down this temple made with hands, and by three days, I will build another made without hands”;”

Agrees.

59 — corpus: “and neither so was their testimony alike.”

Agrees.

60 — corpus: “And the chief priest, having risen up in the midst, questioned Jesus, saying, “You do not answer anything! Why do these testify against You?””

Agrees.

61 — corpus: “And He was keeping silent and did not answer anything. Again the chief priest was questioning Him and says to Him, “Are You the Christ—the Son of the Blessed?””

Agrees.

62 — corpus: “And Jesus said, “I AM; and you will see the Son of Man sitting on the right hand of the Power and coming with the clouds of Heaven.””

Agrees.

63 — corpus: “And the chief priest, having torn his garments, says, “What need have we yet of witnesses?”

Agrees.

64 — corpus: “You heard the slander, what appears to you?” And they all condemned Him to be worthy of death,”

Agrees.

65 — corpus: “and certain began to spit on Him, and to cover His face, and to punch Him, and to say to Him, “Prophesy”; and the officers were striking Him with their palms.”

Agrees.

66 — corpus: “And Peter being in the hall beneath, there comes one of the maids of the chief priest,”

Agrees.

67 — corpus: “and having seen Peter warming himself, having looked on him, she said, “And you were with Jesus of Nazareth!””

Agrees.

68 — corpus: “And he denied, saying, “I have not known [Him], neither do I understand what you say”; and he went forth outside to the porch, and a rooster crowed.”

Agrees.

69 — corpus: “And the maid having seen him again, began to say to those standing near, “This is of them”;”

Agrees.

70 — corpus: “and he was again denying. And after a while again, those standing near said to Peter, “Truly you are of them, for you also are a Galilean, and your speech is alike”;”

Agrees.

71 — corpus: “and he began to curse, and to swear, “I have not known this Man of whom you speak”;”

Agrees.

72 — corpus: “and a second time a rooster crowed, and Peter remembered the saying that Jesus said to him,

“Before a rooster crows twice, you may deny Me three times”; and having thought thereon—he was weeping.”

Agrees.

CHAPTER 15

1 — corpus: “And immediately, in the morning, the chief priests having made a consultation with the elders, and scribes, and the whole Sanhedrin, having bound Jesus, led [Him] away, and delivered [Him] to Pilate;”

Agrees.

2 — corpus: “and Pilate questioned Him, “Are You the King of the Jews?” And He answering said to him, “You say [it].””

Agrees.

3 — corpus: “And the chief priests were accusing Him of many things, [but He answered nothing.]”

Agrees.

4 — corpus: “And Pilate again questioned Him, saying, “You do not answer anything? Behold, how many things they testify against You!””

Agrees.

5 — corpus: “And Jesus no longer answered anything, so that Pilate wondered.”

Agrees.

6 — corpus: “And at every celebration he was releasing to them one prisoner, whomsoever they were asking for;”

Agrees.

7 — corpus: “and there was [one] named Barabbas, bound with those making insurrection with him, who had committed murder in the insurrection.”

Agrees.

8 — corpus: “And the multitude having cried out, began to ask for themselves as he was always doing to them,”

Agrees.

9 — corpus: “and Pilate answered them, saying, “Will you [that] I will release to you the King of the Jews?””

Agrees.

10 — corpus: “For he knew that the chief priests had delivered Him up because of envy;”

Agrees.

11 — corpus: “and the chief priests moved the multitude that he might rather release Barabbas to them.”

Agrees.

12 — corpus: “And Pilate answering, again said to them, “What, then, will you [that] I will do to Him whom you call King of the Jews?””

Agrees.

13 — corpus: “And they again cried out, “Crucify Him!””

Agrees.

14 — corpus: “And Pilate said to them, “Why—what evil did He do?” And they cried out the more vehemently, “Crucify Him!””

Agrees.

15 — corpus: “And Pilate, resolving to do that which [was] satisfactory to the multitude, released Barabbas to them, and delivered up Jesus—having scourged [Him]—that He might be crucified.”

Agrees.

16 — corpus: “And the soldiers led Him away into the hall, which is [the] Praetorium, and call together the whole band,”

Agrees.

17 — corpus: “and clothe Him with purple, and having plaited a garland of thorns, they put [it] on Him,”

Agrees.

18 — corpus: “and began to greet Him, “Hail, King of the Jews!””

Agrees.

19 — corpus: “And they were striking Him on the head with a reed, and were spitting on Him, and having bent the knee, were prostrating to Him,”

Agrees.

20 — corpus: “and when they [had] mocked Him, they took the purple from off Him, and clothed Him in His own garments, and they led Him forth, that they may crucify Him.”

Agrees.

21 — corpus: “And they impress a certain one passing by—Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus—that he may carry His cross,”

Agrees.

22 — corpus: “and they bring Him to the place [called] Golgotha, which is, being interpreted, “Place of [the] Skull”;”

Agrees.

23 — corpus: “and they were giving Him wine mingled with myrrh to drink, and He did not receive [it].”

Agrees.

24 — corpus: “And having crucified Him, they were dividing His garments, casting a lot on them, what each may take;”

Agrees.

25 — corpus: “and it was the third hour, and they crucified Him;”

Agrees.

26 — corpus: “and the inscription of His accusation was written above: “THE KING OF THE JEWS.””

Agrees.

27 — corpus: “And they crucify two robbers with Him, one on the right hand and one on His left,”

Agrees.

29 — corpus: “And those passing by were slandering Him, shaking their heads, and saying, “Ha! The [One] throwing down the temple, and building [it] in three days!”

Agrees.

30 — corpus: “Save Yourself, and come down from the cross!””

Agrees.

31 — corpus: “And in like manner also the chief priests, mocking with one another, with the scribes, said, “He saved others; He is not able to save Himself.”

Agrees.

32 — corpus: “The Christ! The King of Israel—let Him come down now from the cross, that we may see and believe”; and those crucified with Him were reproaching Him.”

Agrees.

33 — corpus: “And the sixth hour having come, darkness came over the whole land until the ninth hour,”

Agrees.

34 — corpus: “and at the ninth hour Jesus cried with a great voice, saying, “Eloi, Eloi, lamma sabachthani?” Which is, being interpreted, “My God, My God, why did You forsake Me?””

Agrees.

35 — corpus: “And certain of those standing by, having heard, said, “Behold, He calls Elijah”;”

Agrees.

36 — corpus: “and one having run, and having filled a sponge with vinegar, having also put [it] on a reed, was giving Him to drink, saying, “Let alone, let us see if Elijah comes to take Him down.””

Agrees.

37 — corpus: “And Jesus having uttered a loud cry, yielded the spirit,”

Agrees.

38 — corpus: “and the veil of the temple was torn in two from top to bottom,”

Agrees.

39 — corpus: “and the centurion who was standing opposite Him, having seen that, having so cried out, He yielded the spirit, said, “Truly this Man was [the] Son of God.””

Agrees.

40 — corpus: “And there were also women beholding far off, among whom was also Mary the Magdalene, and Mary of James the less, and of Joses, and Salome,”

Agrees.

41 — corpus: “who also, when He was in Galilee, were following Him and were ministering to Him, and many other women who came up with Him to Jerusalem.”

Agrees.

42 — corpus: “And now evening having come, seeing it was the Preparation, that is, before Sabbath,”

Agrees.

43 — corpus: “Joseph of Arimathea, an honorable counselor, who also himself was waiting for the Kingdom of God, came, boldly entered in to Pilate, and asked for the body of Jesus.”

Agrees.

44 — corpus: “And Pilate wondered if He were already dead, and having called near the centurion, questioned him if He were long dead,”

Agrees.

45 — corpus: “and having known [it] from the centurion, he granted the body to Joseph.”

Agrees.

46 — corpus: “And he, having brought fine linen, and having taken Him down, wrapped Him in the linen, and laid Him in a tomb that had been hewn out of a rock, and he rolled a stone to the door of the tomb,”

Agrees.

47 — corpus: “and Mary the Magdalene, and Mary of Joses, were beholding where He is laid.”

Agrees.

28 — corpus: “<e>[[</e>and the Writing was fulfilled that is saying, “And He was numbered with lawless ones.”<e>]]</e>”

The corpus carries the verse only inside its doubt-marks [[…]]; the oldest Greek copies do not have it. It stands in the apparatus in the text flow, not in the text.

CHAPTER 16

1 — corpus: “And the Sabbath having past, Mary the Magdalene, and Mary of James, and Salome, bought spices, that having come, they may anoint Him,”

Agrees.

2 — corpus: “and early in the morning of the first [day] of the weeks, they come to the tomb, at the rising of the sun,”

Agrees.

3 — corpus: “and they said among themselves, “Who will roll away the stone out of the door of the tomb for us?””

Agrees.

4 — corpus: “And having looked, they see that the stone has been rolled away—for it was very great,”

Agrees.

5 — corpus: “and having entered into the tomb, they saw a young man sitting on the right hand, clothed in a long white robe, and they were amazed.”

Agrees.

6 — corpus: “And he says to them, “Do not be amazed, you seek Jesus the Nazarene, the crucified [One]: He rose—He is not here; behold the place where they laid Him!”

Agrees.

7 — corpus: “And go, say to His disciples and Peter that He goes before you to Galilee; there you will see Him, as He said to you.””

Agrees.

8 — corpus: “And having come forth quickly, they fled from the tomb, and trembling and amazement had seized them, and they said to no one anything, for they were afraid. <e>[[</e>”

Agrees.

16:8 — the Shorter Ending — corpus: not carried

The corpus passes from “for they were afraid” straight to the Longer Ending inside its doubt-marks; the Shorter Ending is printed entire in the Notes, under The Endings of Mark.

9 — corpus: “And He, having risen in the morning of the first of the week, appeared first to Mary the Magdalene, out of whom He had cast seven demons;”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

10 — corpus: “she having gone, told those who had been with Him, mourning and weeping;”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

11 — corpus: “and they, having heard that He is alive, and was seen by her, did not believe.”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

12 — corpus: “And after these things, to two of them, as they are going into a field, walking, He appeared in another form,”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

13 — corpus: “and they having gone, told [it] to the rest; not even them did they believe.”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

14 — corpus: “Afterward, as they are reclining, He appeared to the Eleven, and reproached their unbelief and stiffness of heart, because they did not believe those having seen Him being raised;”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

15 — corpus: “and He said to them, “Having gone into all the world, proclaim the good news to all the creation;”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

16 — corpus: “he who has believed and has been immersed will be saved; and he who has not believed will be condemned.”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

17 — corpus: “And signs will accompany those believing these things: they will cast out demons in My Name; they will speak with new tongues;”

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

18 — corpus: “they will take up serpents; and if they may drink any deadly thing, it will not hurt them; they will lay hands on the ailing, and they will be well.””

Rendering stands in the Notes, under The Endings of Mark, beside its Greek; it agrees in sense with the corpus line quoted, which the corpus itself carries only inside its doubt-marks [[…]].

19 — corpus: “The LORD, then, indeed, after speaking to them, was received up to Heaven, and sat on the right hand of God;”

The corpus dress (“the LORD … the right hand of God”) is the matter of the note at this verse in The Endings of Mark; the Greek is ὁ κύριος Ἰησοῦς with no Hebrew Name-passage quoted, and takes the Rule 3 dress.

20 — corpus: “and they, having gone forth, preached everywhere, the LORD working with [them], and confirming the word, through the signs following. Amen.<e>]]</e>”

The corpus closes the book with “Amen” and carries vv. 9–20 only inside its doubt-marks [[…]]; the whole

account stands in the Notes, under The Endings of Mark.

Ἡ ΚΑΙΝὴ ΔΙΑΘΉΚΗ

THE NEW COVENANT IN MY BLOOD

“…even the Son of Man did not come to be served, but to serve, and to give His life a ransom in place of many.”

Mark 10:45 — as the Greek carries it. The book’s own last words, in its oldest copies, are these: “and they said nothing to anyone, for they were afraid” (16:8); the endings the copies hand down stand entire in the Notes.

Rendered from the Greek of Mark in the SBL Greek New Testament (Holmes, ed.), checked against the great copies named in the Notes; the corpus lines quoted in the Cross-Check are the Literal Standard Version, the set’s own yardstick, quoted for comparison only.