

Introduction to Mark's Gospel

Authorship

An early tradition ascribes authorship of this Gospel to the John Mark referred to as a sometime missionary companion of Paul in the Book of Acts. This tradition also persistently associates Mark's Gospel with Peter; although Peter was not the work's author, apparently Mark composed it as a summary of Peter's teaching. Internal evidence (such as 1 Peter 5:13) supports the association between Peter and Mark suggested by this tradition.

Manuscript History

The earliest manuscript dates to the third century. Only one manuscript predates Constantine, which is: P⁴⁵, or P. Chester Beatty I, now housed in Dublin, contains portions of many New Testament books. The portions of Mark that it contains are Mark 4:36-40; 5:15-26; 5:38-6:3; 6:16-25; 6:36-50; 7:3-15; 7:25-8:1; 8:10-26; 8:34-9:9; 9:18-31; 11:27-12:1; 12:5-8; 12:13-19; 12:24-28. This manuscript has been paleographically dated to the third century AD. The beginning and end of Mark are not preserved before the fourth century. The fact that the end of Mark is not preserved before the fourth century may have some bearing on the controversy about the final verses of Mark. The lack of early manuscripts and the state of the later manuscripts indicate that many of the later manuscripts derive from a single copy that was missing its final page(s). The last twelve verses of Mark are missing from Sinaiticus (A) and Vaticanus (B), both fourth century manuscripts supposedly derived from Alexandria. The Alexandrian fathers Clement of Alexandria and Origen also note that the end of Mark was missing. Thus the copies in Alexandria derive from a manuscript which was defective. Since Alexandria was the greatest center of higher learning in the fourth century, when Bibles were ordered for Constantine, they were made in Alexandria and then distributed. Though some Alexandrian manuscripts lacked these verses, not all did; they are present in the fifth century codex Alexandrinus (A). Eusebius, a friend of Constantine, commented on the variations in the manuscripts available in his day, and hence the copiers of various manuscripts included comments to that effect in their manuscripts (L, Y, f1, 0112). This has given rise to many scholars rejecting the final verses of Mark without consideration of the history of the manuscripts.

Canon

Mark was accepted as an authoritative writing very early, and was referred to or quoted with approval by Papias, Irenaeus, probably at the beginning of the Muratorian Canon, Clement of Alexandria, Tertullian, Origen and Jerome.

Setting

The date of the Gospel is uncertain. Most scholars see it as dating to the period at the outset of the Jewish War (c. AD 66), but more conservative scholars often argue for an earlier dating in the mid-50s (and no later than AD 62). According to tradition, the Gospel was directed

to gentile Christians living in Rome. This view is supported by the perceived need to explain Jewish customs and traditions, as well as the fact that Mark is careful to translate Aramaic words for his audience. The Gospel focuses more on Jesus' mighty deeds than his words. Its purpose was to demonstrate that Jesus was the son of God.

Outline

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 - k. The Use of Parables (4:33-34)
 - l. The Calming of a Storm (4:35-41)
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 - n. Jairus' Daughter and the Woman Who Touched Jesus' Garment (5:21-43)
 - o. The Rejection of Jesus at Nazareth (6:1-6)
4. Reports of Jesus Spread
 - a. The Mission of the Twelve (6:7-13)
 - b. The Death of John the Baptist (6:14-29)
 - c. The Feeding of the Five Thousand (6:30-44)
 - d. Walking on the Water (6:45-52)
 - e. The Healing of the Sick in Gennesaret (6:53-56)
 - f. The Tradition of the Elders (7:1-23)

- g. The Syrophenician Woman's Faith (7:24-30)
- h. A Deaf and Dumb Man Healed (7:31-37)
- i. The Feeding of the Four Thousand (8:1-10)
- j. The Demand for a Sign (8:11-13)
- k. The Leaven of the Pharisees and of Herod (8:14-21)
- 5. Lessons about Suffering
 - a. The Healing of a Blind Man at Bethsaida (8:22-26)
 - b. Peter's Declaration about Jesus (8:27-30)
 - c. Jesus Foretells His Death and Resurrection (8:31-9:1)
- 6. Journey to Jerusalem
 - a. The Transfiguration of Jesus (9:2-13)
 - b. The Healing of a Boy with an Unclean Spirit (9:14-29)
 - c. Jesus Again Foretells His Death and Resurrection (9:30-32)
 - d. Who is the Greatest? (9:33-37)
 - e. He Who is Not against Us is for Us (9:38-41)
 - f. Temptations to Sin (9:42-50)
 - g. Teachings about Divorce (10:1-12)
 - h. Little Children Blessed (10:13-16)
 - i. The Rich Man (10:17-31)
 - j. A Third Time Jesus Foretells His Death and Resurrection (10:32-34)
 - k. The Request of James and John (10:35-45)
 - l. The Healing of Blind Bartimaeus (10:46-52)
- 7. Ministry in Jerusalem
 - a. The Triumphal Entry into Jerusalem (11:1-11)
 - b. The Cursing of the Fig Tree (11:12-14)
 - c. The Cleansing of the Temple (11:15-19)
 - d. The Lesson from the Withered Fig Tree (11:20-26)
 - e. The Authority of Jesus Questioned (11:27-33)
 - f. The Parable of the Vineyard and the Tenants (12:1-12)
 - g. Paying Taxes to Caesar (12:13-17)
 - h. The Question about the Resurrection (12:18-27)
 - i. The Great Commandment (12:28-34)
 - j. The Question about David's Son (12:35-37)
 - k. The Denouncing of the Scribes (12:38-40)
 - l. The Widow's Offering (12:41-44)
 - m. The Destruction of the Temple Foretold (13:1-2)
 - n. The Beginning of Woes (13:3-13)
 - o. The Great Tribulation (13:14-23)
 - p. The Coming of the Son of Man (13:24-27)
 - q. The Lesson of the Fig Tree (13:28-31)
 - r. The Unknown Day and Hour (13:32-36)
- 8. Death and Resurrection
 - a. The Plot to Kill Jesus (14:1-2)
 - b. The Anointing at Bethany (14:3-9)
 - c. Judas' Agreement to Betray Jesus (14:10-11)
 - d. The Passover with the Disciples (14:12-21)

- e. The Institution of the Lord's Supper (14:22-26)
- f. Peter's Denial Foretold (14:27-31)
- g. The Prayer in Gethsemane (14:32-42)
- h. The Betrayal and Arrest of Jesus (14:43-50)
- i. The Young Man Who Fled (14:51-52)
- j. Jesus Before the Council (14:53-65)
- k. Peter's Betrayal of Jesus (14:66-72)
- l. Jesus before Pilate (15:1-5)
- m. Jesus Sentenced to Die (15:6-15)
- n. The Soldiers Mock Jesus (15:16-20)
- o. The Crucifixion of Jesus (15:21-32)
- p. The Death of Jesus (15:33-41)
- q. The Burial of Jesus (15:42-47)
- r. The Resurrection of Jesus (16:1-8)
- s. The Appearance to Mary Magdalene (16:9-11)
- t. The Appearance to Two Disciples (16:12-13)
- u. The Commissioning of the Disciples (16:14-18)
- v. The Ascension of Jesus (16:19-20)

Further Readings

Non-LDS Sources

Mann, C.S. *Mark: A New Translation with Introduction and Commentary*. Anchor Bible. Garden City: New York: Doubleday, 1986.

LDS Sources

Brown, S. Kent. "The Testimony of Mark." Pp. 61-87 in *Studies in Scripture, Vol. 5: The Gospels*. Ed. Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, 1986.

The Gospel According to St. Mark

Chapter 1

The Preaching of John the Baptist (Mt. 3:1-12; Lk. 3:1-9, 15-17; Jn. 1:19-28)

¹ THE¹ beginning of the gospel of Jesus Christ, the Son of God;² ² As it is written³ in the prophets,⁴

**Behold, I send my messenger⁵ before thy face, ⁶
which shall prepare thy way before⁷ thee. ⁸
³ The voice of one crying⁹ in the wilderness, ¹⁰
Prepare ye the way¹¹ of the Lord,
make his paths straight. ¹²**

⁴ John did baptize in the wilderness, and preach¹³ the baptism of repentance¹⁴ for the remission¹⁵ of sins. ⁵ And there went out unto him all the land¹⁶ of Judaea, and they of Jerusalem, and were

¹ The article "the" is not present in GR. The first v. was apparently meant to serve as a kind of title, and articles are often omitted from titles (as in newspaper headlines).

² The words "the Son of God" are missing from a number of early mss.; it is possible that this was a scribal expansion. More likely, however, the words were original and accidentally deleted because they involved a confusing succession of the GR letter *upsilon*.

³ The verb is a perfect: "it stands written."

⁴ Based on textual evidence, it appears that the original reading was "in Isaiah the prophet"; scribes changed this to "in the prophets" because the following vss. quote both Malachi and Isaiah.

⁵ In HEB "my messenger" is מַלְאָכִי *malachi*. Therefore, it is uncertain whether the name of the book, Malachi, was the name of a prophet or is a kind of title, meaning "My Messenger."

⁶ A Hebraism for "before you." The actual Mal. passage had "before *my* face"; the passage has been given a Christian interpretation here.

⁷ "Before" both in time and place.

⁸ Exod. 23:20 and Mal. 3:1.

⁹ In the sense of a herald.

¹⁰ In its original context, it is clear from the parallelism that the voice is not crying in the wilderness, but the way of the Lord is to be prepared in the wilderness. This could be represented in ENG by putting a comma after "crying" and deleting the comma after "wilderness."

¹¹ IE road; the Lord is portrayed here as a king for whom a road is prepared in advance of his coming.

¹² Isa. 40:3.

¹³ OR John the Baptizer was preaching in the desert. Mt. and Lk. prefer the noun "Baptist," but Mk. prefers the substantive participle "the Baptizer."

¹⁴ μετανοίας *metanoias* lit. a change of mind or heart. "Baptism of repentance" is a Semitic construction for a baptism that symbolizes or expresses repentance.

all¹⁷ baptized of¹⁸ him in the river of Jordan,¹⁹ confessing their sins.²⁰ ⁶ And John was clothed²¹ with camel's hair,²² and with a girdle of a skin about his loins;²³ and he did eat locusts and wild honey;²⁴ ⁷ And preached, saying, There cometh one mightier²⁵ than I after me, the latchet²⁶ of whose shoes²⁷ I am not worthy to stoop down and unloose. ⁸ I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.²⁸

The Baptism of Jesus (Mt. 3:13-17; Lk. 3:21-22)

⁹ And it came to pass in those days,²⁹ that Jesus came from Nazareth³⁰ of Galilee, and was baptized of³¹ John in Jordan. ¹⁰ And straightway³² coming up out of the water, he saw the heavens opened,³³ and the Spirit like³⁴ a dove descending upon him: ¹¹ And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.³⁵

The Temptation of Jesus (Mt. 4:1-11; Lk. 4:1-13)

¹⁵ OR forgiveness. The GR ἀφεσις *aphesis* is often used in secular sources of the time to refer to the forgiveness of debts.

¹⁶ By metonymy the land stands for the inhabitants of the land.

¹⁷ A bit of hyperbole. Obviously not every inhabitant of Judea was baptized by John.

¹⁸ OR by.

¹⁹ IE the river Jordan.

²⁰ The participle should probably be interpreted temporally: "after they confessed their sins."

²¹ ἐνδεδυμένος *endedumenos*, from ἐνδύομαι *enduomai*, to be clothed upon. Cf. LDS use of "endowment."

²² IE a garment made of camel's hair.

²³ IE a leather belt around his waist.

²⁴ Common dietary staples in the desert. Locusts are listed as among the ritually clean foods in Lev. 11:22.

²⁵ OR more powerful.

²⁶ IE the strap of a sandal.

²⁷ ὑποδημάτων *hypodēmatōn* lit. something tied under [the feet]. Removing sandals and washing feet were considered menial tasks.

²⁸ The JST reads "but he shall *not only* baptize you with *water*, *but with fire*, and the Holy Ghost." The addition of "fire" is supported by a number of late mss; these words incorporate the parallel accounts in Mt. 3:11 and Lk. 3:16, both of which say "with the Holy Ghost and with fire." The JST here also takes the position that Jesus did perform water baptisms, as suggested by Jn. 3:22 (against Jn. 4:2, which suggests he did not).

²⁹ IE at that time.

³⁰ Joseph and Mary's home, where Jesus grew up.

³¹ OR by.

³² OR immediately upon.

³³ σχιζομένους *schizomenous* lit. split, torn open, divided. Cf. ENG schism.

³⁴ The word "like" indicates that the Spirit descended as a dove would, in some bodily form, not that the Spirit itself was a dove.

³⁵ OR regard with favor.

¹² And immediately the Spirit driveth³⁶ him into the wilderness. ¹³ And he was there in the wilderness forty days,³⁷ tempted of Satan;³⁸ and was with the wild beasts; and the angels ministered unto³⁹ him.

The Beginning of the Galilean Ministry (Mt. 4:12-17; Lk. 4:14-15)

¹⁴ Now after that John was put in prison,⁴⁰ Jesus came into Galilee, preaching the gospel of the kingdom of God, ¹⁵ And saying, The time is fulfilled,⁴¹ and the kingdom of God is at hand:⁴² repent ye, and believe the gospel.

The Calling of Four Fishermen (Mt. 4:18-22; Lk. 5:1-11)

¹⁶ Now as he walked by the sea of Galilee, he saw Simon⁴³ and Andrew⁴⁴ his brother casting a net into the sea: for they were fishers.⁴⁵ ¹⁷ And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.⁴⁶ ¹⁸ And straightway⁴⁷ they forsook⁴⁸ their nets, and followed him.⁴⁹ ¹⁹ And when he had gone a little further thence,⁵⁰ he saw James⁵¹ the son of

³⁶ In classical GR the verb ἐκβάλλω *ekballō* meant "to drive out" (implying the use of force). In the Koine GR of the NT, however, the sense of the word was considerably softened, and could mean "to cause to go/to remove from a position" (without force). The JST appropriately reflects this softer meaning by replacing "driveth" with "took."

³⁷ The number 40 may be symbolic, reminiscent of the experiences of Moses (Exod 34:28), Elijah (1 Kgs 19:8, 15) or David and Goliath (1 Sam 17:16).

³⁸ The JST reads *Satan seeking to tempt him*. This is an acceptable interpretation of the participle πειραζόμενος *peirazomenos*, esp. since the text makes it clear that Satan did not succeed in tempting him. "Satan" derives from HEB for "the adversary."

³⁹ διηκόνουν *diēkonoun* served, took care of. This GR word is the source of ENG deacon.

⁴⁰ OR arrested.

⁴¹ Lit. filled up; IE completed.

⁴² IE near.

⁴³ In HEB/ARAM Shimeon "One that hears." Simon's nickname was Kepha in ARAM (meaning "Rock"), or Petros in GR; IE Peter.

⁴⁴ A GR name, Ἀνδρέας *Andreas*, meaning "Manly." Andrew was Peter's brother.

⁴⁵ Note that they fished by throwing circular casting nets into the water, not by fishing lines.

⁴⁶ There is a word play here between "fishermen" and "fishers of men."

⁴⁷ OR immediately.

⁴⁸ OR abandoned.

⁴⁹ IE as disciples.

⁵⁰ OR from there.

⁵¹ "James" is a developed ENG form of the HEB name יַעֲקֹב *Ya'akob*, which in the OT is directly transliterated into ENG as "Jacob." In the NT the name is transliterated into GR as Ἰάκωβος *Iakōbos*, which becomes *Iacobus* in LAT and then is transformed into *Iacomus* in late LAT. Giacomo and Jaime are parallel developments of this name in other romance languages. Joseph Smith in the King Follett Discourse commented on the unfortunate distance between the OT form "Jacob" and the NT form "James."

Zebedee, and John⁵² his brother, who also were in the ship mending their nets. ²⁰ And straightway he called them: and they left their father Zebedee⁵³ in the ship with the hired servants,⁵⁴ and went after him.

The Man with an Unclean Spirit (Lk. 4:31-37)

²¹ And they went into Capernaum;⁵⁵ and straightway⁵⁶ on the sabbath⁵⁷ day he entered into the synagogue,⁵⁸ and taught. ²² And they were astonished at his doctrine:⁵⁹ for he taught them as one that had authority,⁶⁰ and not as the scribes.⁶¹ ²³ And there was in their synagogue a man with an unclean spirit;⁶² and he cried out, ²⁴ Saying, Let *us* alone; what have we to do with thee,⁶³ thou Jesus of Nazareth? art thou come to destroy us? I⁶⁴ know thee who thou art, the Holy One of God. ²⁵ And Jesus rebuked⁶⁵ him, saying, Hold thy peace,⁶⁶ and come out of him. ²⁶ And when the unclean spirit had torn him,⁶⁸ and cried with a loud voice, he came out of him. ²⁷ And they were all amazed, insomuch that they questioned⁶⁹ among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. ²⁸ And immediately his fame⁷⁰ spread abroad throughout all the region round about⁷¹ Galilee.

The Healing of Many People (Mt. 8:14-17; Lk. 4:38-41)

⁵² HEB יְחִיָּהּ *Yochanan*, "The Lord has been gracious."

⁵³ The name means "Endowment of the Lord."

⁵⁴ μισθοῦν *misthōtōn* hired men, from the GR word for "wages." These were not slaves.

⁵⁵ A major trade and economic center on the northwest shore of the Sea of Galilee.

⁵⁶ OR immediately.

⁵⁷ σάββατον *sabbaton*, representing HEB *shabbat* "rest," the seventh day of the Jewish week, set apart for worship and rest.

⁵⁸ A center for prayer and worship. A synagogue could be established with a minimum of 10 men. Generally, a scriptural text would be read and then someone would comment on it

⁵⁹ OR teaching.

⁶⁰ The scribes cited other religious figures for their authority; Jesus taught directly with no such citations, with the implication that his teaching carried authority in and of itself.

⁶¹ IE experts in religious law.

⁶² IE an evil spirit.

⁶³ τί ἡμῖν καὶ σοί *Ti hēmin kai soi*, lit. "what [is there] between us and you?" This is a HEB idiom meaning "we have nothing to do with one another; leave us alone." The plural may imply multiple demonic spirits, or it may refer to the demon speaking for both himself and the person he is possessing.

⁶⁴ The evil spirit here reverts to the singular.

⁶⁵ ἐπετίμησεν *epetimēsen* lit. set a value on; here "rebuked" (cf. ENG taxed, charged with).

⁶⁶ OR Be quiet! (An imperative passive of a verb that lit. means "to muzzle.")

⁶⁷ Another example of Jesus speaking with authority.

⁶⁸ σπαραξάν αὐτὸν *sparaxan auton* threw him into convulsions.

⁶⁹ IE debated.

⁷⁰ ἀκοή *akoē* report; news of him.

⁷¹ περιχώρον *perichōron* surrounding district, countryside.

²⁹ And forthwith,⁷² when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.³⁰ But Simon's wife's mother⁷³ lay sick of a fever, and anon⁷⁴ they tell him⁷⁵ of her.³¹ And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto⁷⁶ them.³² And at even,⁷⁷ when the sun did set,⁷⁸ they brought unto him all that were diseased, and them that were possessed with devils.⁷⁹³³ And all the city⁸⁰ was gathered together at the door.³⁴ And he healed⁸¹ many that were sick of divers⁸² diseases, and cast out many devils; and suffered not⁸³ the devils to speak, because they knew him.⁸⁴

A Preaching Tour (Lk. 4:42-44)

³⁵ And in the morning, rising up a great while before day,⁸⁵ he went out, and departed into a solitary⁸⁶ place, and there prayed.³⁶ And Simon and they that were with him followed after him.⁸⁷³⁷ And when they had found him, they said unto him, All *men* seek for thee.⁸⁸³⁸ And he said unto them, Let us go into the next towns,⁸⁹ that I may preach there also: for therefore came I forth.⁹⁰³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils.

The Cleansing of a Leper (Mt. 8:1-4; Lk. 5:12-16)

⁴⁰ And there came a leper⁹¹ to him, beseeching him, and kneeling down to⁹² him, and saying unto him, If thou wilt,⁹³ thou canst make me clean.⁴¹ And Jesus, moved with

⁷² OR immediately.

⁷³ πενθερά *penthera* mother-in-law.

⁷⁴ OR at once; without delay.

⁷⁵ IE Jesus, not Simon.

⁷⁶ OR served.

⁷⁷ OR evening.

⁷⁸ IE after sunset.

⁷⁹ δαιμονιζομένους *daimonizomenous* possessed by demons, evil spirits.

⁸⁰ This is both metonymy (the city stands for its inhabitants) and hyperbole (rhetorical exaggeration).

⁸¹ In secular papyri of the time, ἐθεράπευσεν *etherapeusen* is used to refer to medical treatment.

⁸² OR various.

⁸³ OR did not allow.

⁸⁴ The demons knew he was the Messiah and the Son of God, a fact he did not yet wish to disclose to the people.

⁸⁵ IE sunrise.

⁸⁶ OR desolate, deserted.

⁸⁷ Lit. hunted him down, but in a good sense: "sought him out."

⁸⁸ OR everyone is looking for you.

⁸⁹ κωμπούλεις *kōmopoleis* market-towns.

⁹⁰ OR that is what I came to do.

⁹¹ "Leprosy" could refer to any number of skin ailments. A leper was a social outcast unless and until he was pronounced cured by the priests.

compassion,⁹⁴ put forth⁹⁵ *his* hand, and touched him, and saith unto him, I will;⁹⁶ be thou clean.⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.⁴³ And he straitly charged him,⁹⁷ and forthwith⁹⁸ sent him away;⁴⁴ And saith unto him, See thou say nothing to any man:⁹⁹ but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded,¹⁰⁰ for a testimony unto them.¹⁰¹ But he went out, and began to publish¹⁰² *it* much, and to blaze abroad the matter,¹⁰³ insomuch that Jesus could no more openly enter into the city, but was without¹⁰⁴ in desert places: and they came to him from every quarter.¹⁰⁵

Chapter 2

The Healing of a Paralytic (Mt. 9:1-8; Lk. 5:17-26)

¹ AND again he entered into Capernaum¹⁰⁶ after *some* days; and it was noised¹⁰⁷ that he was in the house.¹⁰⁸ ² And straightway¹⁰⁹ many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door:¹¹⁰ and he preached the word unto them.³ And they come unto him, bringing one sick of the palsy,¹¹¹ which was borne of four.¹¹² ⁴ And when they could not come nigh¹¹³ unto him for the press,¹¹⁴ they uncovered the roof¹¹⁵

⁹² γονυπετῶν *gonupetōn*, from γόνυ *gonu* knee + πίπτω *piptō* fall: “fall on one’s knees before.”

⁹³ OR if you are willing.

⁹⁴ The KJV follows σπλαγχνισθεῖς *splangchnistheis* moved to pity in his inward parts. Some mss. read ὀργισθεῖς *orgistheis* moved to indignation; if this reading is correct, the reference would appear to be indignation at the power of Satan. Which text is correct is uncertain.

⁹⁵ OR stretched out.

⁹⁶ OR I am willing.

⁹⁷ OR warned him sternly.

⁹⁸ OR immediately.

⁹⁹ Jesus again wishes to maintain a temporary secrecy about the nature of his calling.

¹⁰⁰ See Lev. 14.

¹⁰¹ It is not entirely clear whether this was to be a positive proof to the priests and the people that the man had complied with the Law or a negative indictment against them for their failure to help him previously.

¹⁰² IE make known, publicize.

¹⁰³ διαφημίζειν *diaphēmizein* to spread the story widely.

¹⁰⁴ IE outside of the city.

¹⁰⁵ OR from everywhere.

¹⁰⁶ A town on the northwest shore of the Sea of Galilee.

¹⁰⁷ IE it was heard; the news became known.

¹⁰⁸ OR at home.

¹⁰⁹ OR immediately.

¹¹⁰ IE not even at the space by the door.

¹¹¹ παραλυτικὸν *paralutikon* paralytic.

¹¹² IE who was carried by four of them.

¹¹³ OR near.

where he was:¹¹⁶ and when they had broken *it* up,¹¹⁷ they let down the bed wherein the sick of the palsy lay.⁵ When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.¹¹⁸ ⁶ But there were certain of the scribes sitting there, and reasoning in their hearts,¹¹⁹ ⁷ Why doth this *man* thus speak blasphemies?¹²⁰ who can forgive sins but God only?⁸ And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?⁹ Whether is it easier¹²¹ to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed,¹²² and walk?¹⁰ But that ye may know¹²³ that the Son of man¹²⁴ hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹ I say unto thee, Arise,¹²⁵ and take up thy bed, and go thy way into thine house.¹² And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.¹²⁶

The Calling of Levi (Mt. 9:9-13; Lk. 5:27-32)

¹³ And he went forth again by the sea side;¹²⁷ and all the multitude resorted¹²⁸ unto him, and he taught them.¹⁴ And as he passed by, he saw Levi¹²⁹ the *son* of Alphaeus¹³⁰ sitting at the receipt of custom,¹³¹ and said unto him, Follow me. And he arose and followed him.¹⁵ And it came to pass, that, as Jesus sat at meat¹³² in his house, many publicans¹³³ and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.¹⁶ And when

¹¹⁴ IE because of the crowd.

¹¹⁵ ἀπεστέγασαν *apestegasan* lit. unroofed. The roof was flat and accessible from an outer stairway. It was probably made of sticks and packed earth.

¹¹⁶ IE above where Jesus was.

¹¹⁷ IE dug through the roof.

¹¹⁸ The divine passive suggests it was God who forgave the sins, Jesus acting on his behalf.

¹¹⁹ OR questioning in their minds.

¹²⁰ βλασφημεῖ *blasphēmei* lit. speak against [God].

¹²¹ OR which is easier.

¹²² IE bedroll, stretcher.

¹²³ One cannot know by simple observation whether another has authority to forgive sins; the healing of the sick can be observed by all.

¹²⁴ The expression "son of man" could either be a reference to a typical human being, or it could refer to the prophesied figure of Dan. 7:13-14, who was regarded as the Messiah, or both meanings could have been implied.

¹²⁵ OR stand up!

¹²⁶ OR anything like it.

¹²⁷ IE at the Sea of Galilee.

¹²⁸ OR came.

¹²⁹ IE Matthew; see Mt. 9:9. It may be that "Levi" is not a proper name and should be understood as "the Levite."

¹³⁰ A GR transliteration of the HEB name Chalphai.

¹³¹ IE tax booth, the place for the payment of taxes on trade (similar to a modern sales tax).

¹³² OR reclined at table; IE ate a meal.

¹³³ τελῶναι *telōnai* tax collector; those who bought (ὀνίωμα *ōniomai* the right to collect taxes (τέλος *telos*). They were despised for frequent extortion and collaboration with the Romans.

the scribes¹³⁴ and Pharisees¹³⁵ saw him eat with publicans¹³⁶ and sinners,¹³⁷ they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?¹³⁸ ¹⁷ When Jesus heard *it*, he saith unto them, They that are whole¹³⁹ have no need of the physician,¹⁴⁰ but they that are sick: I came not to call the righteous, but sinners to repentance.

The Question about Fasting (Mt. 9:14-17; Lk. 5:33-39)

¹⁸ And the disciples of John¹⁴¹ and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast,¹⁴² but thy disciples fast not? ¹⁹ And Jesus said unto them, Can the children of the bridechamber¹⁴³ fast, while the bridegroom is with them?¹⁴⁴ as long as they have the bridegroom with them, they cannot fast. ²⁰ But the days¹⁴⁵ will come, when the bridegroom shall be taken away from them,¹⁴⁶ and then shall they fast in those days. ²¹ No man also seweth a piece of new cloth¹⁴⁷ on an old garment: else¹⁴⁸ the new piece that filled it up taketh away from the old,¹⁴⁹ and the rent¹⁵⁰ is made worse. ²² And no man putteth new wine into old bottles:¹⁵¹ else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:¹⁵² but new wine must be put into new bottles.¹⁵³

¹³⁴ Experts in religious law.

¹³⁵ At this time the Pharisees were the largest religious and political party in Judea. They were the precursors to later rabbinic Judaism. The original text here probably read "scribes of the Pharisees"; IE religious lawyers of the Pharisee party. The word "Pharisee" means "separated"; they sought to separate themselves from Hellenistic influences.

¹³⁶ IE tax collectors, like Matthew.

¹³⁷ ἁμαρτωλῶν *hamartōlōn* in particular has reference to one who was not scrupulous in observance of religious law; the word does not necessarily imply that those eating with Jesus were guilty of great crimes.

¹³⁸ Improper associations at meals could lead to ritual impurity.

¹³⁹ IE healthy.

¹⁴⁰ ἰατρός *iatros* doctor, from ἰάομαι *iaomai* to cure.

¹⁴¹ IE the Baptist.

¹⁴² The only fast required by the Law was done on the Day of Atonement. The allusion here is to the Pharisaic custom of fasting on Mondays and Thursdays.

¹⁴³ An idiom for guests at the wedding feast. While the groom is still there and the feast is in progress, the guests cannot fast; it is only after the groom leaves and the feast is over that fasting would take place.

¹⁴⁴ The GR interrogative particle anticipates the answer "no." IE the guests cannot fast, can they?

¹⁴⁵ A Semitism for "the time."

¹⁴⁶ An allusion to Jesus' death.

¹⁴⁷ IE patch (ἐπίβλημα *epiblēma*) that has not previously been shrunken.

¹⁴⁸ IE otherwise, if he does.

¹⁴⁹ IE the new patch (as it shrinks) tears from the old garment.

¹⁵⁰ OR tear.

¹⁵¹ IE wineskins.

¹⁵² OR lost, ruined.

Plucking Grain on the Sabbath (Mt. 12:1-8; Lk. 6:1-5)

²³ And it came to pass, that he went through the corn¹⁵⁴ fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.¹⁵⁵ ²⁴ And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? ²⁵ And he said unto them, Have ye never read what David did, when he had need,¹⁵⁶ and was an hungred, he, and they that were with him? ²⁶ How he went into the house of God in the days of Abiathar the high priest,¹⁵⁷ and did eat the shewbread,¹⁵⁸ which is not lawful to eat but for the priests, and gave also to them which were with him? ²⁷ And he said unto them, The sabbath was made for¹⁵⁹ man, and not man for the sabbath: ²⁸ Therefore the Son of man is Lord¹⁶⁰ also of the sabbath.

Chapter 3

The Man with a Withered Hand (Mt. 12:9-14; Lk. 6:6-11)

¹ AND he entered again into the synagogue; and there was a man there which had a withered¹⁶¹ hand. ² And they watched¹⁶² him, whether he would heal him on the sabbath day; that they might accuse him.¹⁶³ ³ And he saith unto the man which had the withered hand, Stand forth.¹⁶⁴ ⁴ And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.¹⁶⁵ ⁵ And when he had looked round about on¹⁶⁶

¹⁵³ As the wine ferments, it expands, causing the wineskins to stretch. Old wineskins have already been stretched; if one tries to put new wine in an old wineskin, it has lost its elasticity and will burst. The point being made here is that a new dispensation is beginning; that which was proper and appropriate under the old dispensation may no longer be necessary and may even be incompatible with the new.

¹⁵⁴ OR grain; IE wheat, not maize.

¹⁵⁵ OR pick the heads of grain.

¹⁵⁶ An ingressive aorist: when he found himself in need.

¹⁵⁷ Some mss. omit this reference to Abiathar the high priest, apparently because according to 1 Sam. 21, the high priest at the time of this incident was Ahimelech (Abiathar was Ahimelech's son and successor).

¹⁵⁸ IE the bread of the presence. This sacred bread was 12 loaves prepared weekly and placed on a table in the holy place of the tabernacle/temple. Each sabbath the priest replaced the bread, and the old loaves were eaten by the priests in the holy place. If David could eat of this bread in time of need, so could Jesus and his disciples pick grain on the sabbath.

¹⁵⁹ OR on account of, for the sake of; IE for the benefit of.

¹⁶⁰ In the GR word order Lord comes immediately after "Therefore" for emphasis.

¹⁶¹ ἐξηραμμένον *exērammenēn* lit. dried up; IE shrunk and paralyzed.

¹⁶² In the sense of spying; IE watched closely, kept an eye on.

¹⁶³ The traditional view was that such healing was permitted on the Sabbath only if one's life was endangered.

¹⁶⁴ εἰς τὸ μέσον *eis to meson* in the middle. Synagogues often had benches along the walls and an empty floor space in the middle where men could sit; standing in the middle would allow one to be readily seen by all present.

¹⁶⁵ OR remained silent.

them with anger, being grieved for the hardness¹⁶⁷ of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.¹⁶⁸ ⁶ And the Pharisees went forth,¹⁶⁹ and straightway¹⁷⁰ took counsel¹⁷¹ with the Herodians¹⁷² against him, how they might destroy¹⁷³ him.

A Multitude at the Seaside

⁷ But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,⁸ And from Jerusalem, and from Idumaea,¹⁷⁴ and *from* beyond¹⁷⁵ Jordan; and they about Tyre and Sidon,¹⁷⁶ a great multitude, when they had heard what great things he did, came unto him.⁹ And he spake to his disciples, that a small ship should wait on him¹⁷⁷ because of the multitude, lest they should throng¹⁷⁸ him.¹⁰ For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.¹⁷⁹ ¹¹ And unclean¹⁸⁰ spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.¹² And he straitly charged¹⁸¹ them that they¹⁸² should not make him known.

The Choosing of the Twelve (Mt. 10:1-4; Lk. 6:12-16)

¹³ And he goeth up into a mountain, and calleth *unto him* whom he would:¹⁸³ and they came unto him.¹⁴ And he ordained twelve,¹⁸⁴ that they should be with him, and that he might send them forth to preach,¹⁸⁵ ¹⁵ And to have power to heal sicknesses, and to cast out devils:¹⁶

¹⁶⁶ OR looked around at.

¹⁶⁷ OR obstinacy (impervious to either pity or reasoning).

¹⁶⁸ IE his undiseased hand.

¹⁶⁹ IE left the synagogue.

¹⁷⁰ OR immediately.

¹⁷¹ OR formed a plan.

¹⁷² Friends and supporters of Herod Antipas, and Jewish supporters of the Herodian dynasty generally.

¹⁷³ IE kill.

¹⁷⁴ OR Edom, territory to the south of the Dead Sea from which the Herods came.

¹⁷⁵ OR east of; IE the region known as Peraea.

¹⁷⁶ Tyre and Sidon were on the Mediterranean coast outside Jewish territory; the author shows that news of Jesus was spreading widely.

¹⁷⁷ IE stand by, remain at hand in case it is needed.

¹⁷⁸ OR press upon, crush.

¹⁷⁹ OR diseases.

¹⁸⁰ IE evil.

¹⁸¹ OR sternly warned.

¹⁸² IE the evil spirits.

¹⁸³ OR those whom he wanted.

¹⁸⁴ Some mss. add here "whom he named apostles." The number 12 apparently was symbolic of the Twelve Tribes of Israel.

¹⁸⁵ The present tense connotes repetition.

And Simon he surnamed¹⁸⁶ Peter;¹⁷ And James¹⁸⁷ the *son* of Zebedee, and John the brother of James;¹⁸⁸ and he surnamed them Boanerges,¹⁸⁹ which is, The sons of thunder.^{190 18} And Andrew,¹⁹¹ and Philip,¹⁹² and Bartholomew,¹⁹³ and Matthew,¹⁹⁴ and Thomas,¹⁹⁵ and James the *son* of Alphaeus,¹⁹⁶ and Thaddaeus,¹⁹⁷ and Simon the Canaanite,^{198 19} And Judas Iscariot,¹⁹⁹ which also betrayed him: and they went into an house.

Jesus and Beelzebul (Mt. 12:22-32; Lk. 11:14-23; 12:10)

²⁰ And the multitude cometh together again, so that they could not so much as eat bread.^{200 21} And when his friends heard *of it*,²⁰¹ they went out to lay hold on²⁰² him: for they said, He is beside himself.^{203 22} And the scribes which came down from Jerusalem said, He hath Beelzebub,²⁰⁴ and by the prince of the devils casteth he out devils.²³ And he called them *unto him*, and said unto them in parables,²⁰⁵ How can Satan²⁰⁶ cast out Satan? ²⁴ And if a kingdom be

¹⁸⁶ IE he gave Simon (שִׁמְעוֹן *Shimeon* "one that hears") the new name Peter (GR for "stone," equivalent to the ARAM *Kepha*).

¹⁸⁷ "James" is the ENG form of the name Jacob (HEB יַעֲקֹב *Yaaqob*), which is used to distinguish NT persons with that name from OT persons.

¹⁸⁸ IE also a son of Zebedee.

¹⁸⁹ The form of the word is corrupt. The first part is the HEB בְּנֵי *bene* "sons of". Apparently the second half of the word derives from the Arabic *radjas*, which may have meant "thunder" and passed into common HEB and ARAM usage as well.

¹⁹⁰ βροντῆς *brontēs* is the source for ENG brontosaurus [thunder lizard]. "Sons of thunder" is a Semitic construction for having the quality of thunder.

¹⁹¹ "Andrew" is a GR name (meaning "manly"), but that does not mean that he was GR (the name is attested as a Jewish name in an inscription from 169 BC).

¹⁹² GR for "lover of horses."

¹⁹³ ARAM *Bar Tolmai* son of Ptolemy.

¹⁹⁴ ARAM *Mattay*, short for *Mattatyahu*.

¹⁹⁵ From ARAM *Toma*, meaning "twin"; thus, he is sometimes called "Didymus," which is GR for "twin."

¹⁹⁶ ARAM *Chalphai*, a short form of the rabbinic name Chalaphtha.

¹⁹⁷ ARAM *Taddai*.

¹⁹⁸ GR Καναναῖος *Kananaïos* is a transliteration of *qannaya*, and does not mean "Canaanite," but rather "Zealot." The Zealots were a political party that bitterly resented the domination of Rome and worked to end it.

¹⁹⁹ Probably "man of Kerioth," referring to a village in southern Judah.

²⁰⁰ IE eat a meal.

²⁰¹ Apparently Jesus' family was concerned that he was not taking proper physical care of himself.

²⁰² IE restrain.

²⁰³ IE he is out of his right mind.

²⁰⁴ The correct form of the word is Beelzebul, "Baal the Prince," who was regarded by the Jews of the time as the chief of the demons. Beelzebub is a dysphemism meaning "lord of the flies."

²⁰⁵ παραβολαῖς *parabolais* derives from GR roots meaning essentially "to set side by side" for purposes of comparison or illustration.

divided against itself, that kingdom cannot stand.²⁵ And if a house be divided against itself, that house cannot stand.²⁶ And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.^{207 27} No man can enter into a strong man's house, and spoil his goods,²⁰⁸ except he will first bind²⁰⁹ the strong man; and then he will spoil²¹⁰ his house.^{211 28} Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever²¹² they shall blaspheme:²⁹ But he that shall blaspheme²¹³ against the Holy Ghost hath never forgiveness, but is in danger of²¹⁴ eternal damnation:³⁰ Because they said, He hath an unclean spirit.²¹⁵

The Mother and Brothers of Jesus (Mt. 12:46-50; Lk. 8:19-21)

³¹ There came then his brethren²¹⁶ and his mother, and, standing without,²¹⁷ sent unto him, calling him.³² And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren²¹⁸ without seek for thee.³³ And he answered them, saying, Who is my mother, or my brethren?³⁴ And he looked round about on them which sat about him,²¹⁹ and said, Behold my mother and my brethren!³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Chapter 4

The Parable of the Sower (Mt. 13:1-9; Lk. 8:4-8)

¹ AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea,²²⁰ and the whole multitude was by the sea on the land.² And he taught them many things by parables,²²¹ and said unto them in his

²⁰⁶ Derived from HEB for “the adversary.”

²⁰⁷ These statements drive home that it would be against Satan's own interests to cast out devils.

²⁰⁸ OR steal his property.

²⁰⁹ OR tie up.

²¹⁰ OR plunder.

²¹¹ Satan is compared to a strong man; Jesus would not have power over the lesser demons unless he already had power over Satan himself.

²¹² IE as many as.

²¹³ Lit. speak against.

²¹⁴ ἐνοχος *enochos* lit. is held, involved; here, liable for.

²¹⁵ This v. parenthetically explains why Jesus made this speech.

²¹⁶ Epiphanius in the 4th century AD argued that Mary had been a perpetual virgin. This led to a long Christian tradition to this effect, which saw the brothers of Jesus as sons of Joseph by a former marriage or as cousins. There is, however, no hint in the text that these brothers were other than additional children of Joseph and Mary.

²¹⁷ IE outside.

²¹⁸ A number of mss. add here "and sisters."

²¹⁹ The KJV neglects to translate κύκλῳ *kuklō* “in a circle”; the people were sitting around him in a circle.

²²⁰ IE he preached from a boat just off shore.

²²¹ Stories that teach spiritual truth by means of comparisons with common, everyday experiences.

doctrine,^{222 3} Hearken; Behold, there went out a sower²²³ to sow: ⁴ And it came to pass, as he sowed, some fell by the way side,²²⁴ and the fowls²²⁵ of the air came and devoured it²²⁶ up. ⁵ And some fell on stony ground,²²⁷ where it had not much earth; and immediately it sprang²²⁸ up, because it had no depth of earth: ⁶ But when the sun was up, it was scorched; and because it had no root, it withered away.^{229 7} And some fell among thorns, and the thorns grew up, and choked it,²³⁰ and it yielded no fruit. ⁸ And other fell on good ground, and did yield²³¹ fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.^{232 9} And he said unto them, He that hath ears to hear, let him hear.²³³

The Purpose of the Parables (Mt. 13:10-17; Lk. 8:9-10)

¹⁰ And when he was alone,²³⁴ they that were about him with the twelve asked of him the parable. ¹¹ And he said unto them, Unto you it is given²³⁵ to know the mystery²³⁶ of the kingdom of God: but unto them that are without, all *these* things are done in parables:

¹² **That seeing they may see, and not perceive;
and hearing they may hear, and not understand;²³⁷
lest at any time they should be converted,²³⁸
and *their* sins should be forgiven them.**

The Parable of the Sower Explained (Mt. 13:18-23; Lk. 8:11-15)

²²² OR teaching.

²²³ σπείρων *speirōn* one who casts seeds.

²²⁴ IE on the path. The parable assumes a field through which a well trodden (and thus hard) path runs.

²²⁵ OR birds.

²²⁶ The GR word rendered "some" is singular, resulting in this singular pronoun. The ENG sense requires "them," both here and in the following vv., referring back to the seeds.

²²⁷ πετρῶδες *petrōdēs*; that is, πέτρα *petra* "rock" + εἶδος *eidos* "appearance." The reference is to thin soil covering a rock base, where any growth would only be superficial.

²²⁸ OR grew.

²²⁹ OR dried up.

²³⁰ IE the bad plants crowded out the good ones.

²³¹ ἐδίδου *edidou* lit. gave, describing growth and ripening.

²³² IE times the amount that was sown.

²³³ Parables illuminated concepts to those who were spiritually open minded, but were opaque to the closed minded.

²³⁴ IE away from the crowds. The Twelve and his inner circle were still around him, as suggested by the rest of the v. and the JST.

²³⁵ A divine passive, indicating that this revelation had come from God.

²³⁶ IE prior decisions made by God; the innermost secrets learned by the prophets who had access to the heavenly council (HEB סֹד *sod*).

²³⁷ The participles are concessive: "although they see they do not see; although they hear they do not hear."

²³⁸ OR turned, the main HEB metaphor for repentance.

¹³ And he said unto them, Know ye not this parable?²³⁹ and how then will ye know all parables?²⁴⁰ ¹⁴ The sower soweth the word.²⁴¹ ¹⁵ And these are they by the way side,²⁴² where the word is sown; but when they have heard, Satan²⁴³ cometh immediately, and taketh away the word that was sown in their hearts. ¹⁶ And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; ¹⁷ And have no root in themselves, and so endure but for a time:²⁴⁴ afterward, when affliction or persecution ariseth for the word's sake,²⁴⁵ immediately they are offended.²⁴⁶ ¹⁸ And these are they which are sown among thorns; such as hear the word, ¹⁹ And the cares of this world,²⁴⁷ and the deceitfulness²⁴⁸ of riches, and the lusts of other things²⁴⁹ entering in, choke the word, and it becometh unfruitful. ²⁰ And these are they which are sown on good ground; such as hear the word, and receive²⁵⁰ it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.²⁵¹

A Light under a Bushel (Lk. 8:16-18)

²¹ And he said unto them, Is a candle²⁵² brought to be put under a bushel,²⁵³ or under a bed?²⁵⁴ and not to be set on a candlestick?²⁵⁵ ²² For there is nothing hid,²⁵⁶ which shall not be manifested;²⁵⁷ neither was any thing kept secret, but that it should come abroad.²⁵⁸ ²³ If any man have ears to hear, let him hear.

²³⁹ IE the meaning of this parable.

²⁴⁰ OR any of the parables.

²⁴¹ Here in the sense of the Gospel.

²⁴² OR on the path.

²⁴³ Satan derives from HEB and means "the adversary."

²⁴⁴ πρόσκαιροί *proskairoi* lasting only for a time, and so fleeting.

²⁴⁵ IE on account of the word.

²⁴⁶ σκανδαλίζονται *skandalizontai* lit. "they are caused to stumble"; IE they stumble, fall away. The meaning is that they lose their faith or fall into sin.

²⁴⁷ OR the present age.

²⁴⁸ OR allurement.

²⁴⁹ IE and desires for the rest [lit. the remaining things].

²⁵⁰ IE embrace.

²⁵¹ IE the parable describes the varying responses of people to hearing the message of the kingdom.

²⁵² Probably an oil burning lamp.

²⁵³ μόδιος *modios*, derived from LAT *modius*, a measuring bowl with a capacity of about two gallons.

²⁵⁴ The GR negative interrogative anticipates the answer "no." The GR word used for bed, κλίνη *klinē*, is the source for ENG recline.

²⁵⁵ OR lampstand.

²⁵⁶ GR κρυπτόν *krupton* is the source for ENG cryptic.

²⁵⁷ OR made evident, revealed.

²⁵⁸ IE be brought to light; become clear, apparent.

²⁴ And he said unto them, Take heed²⁵⁹ what ye hear: with what measure ye mete,²⁶⁰ it shall be measured to you:²⁶¹ and unto you that hear shall more be given. ²⁵ For he that hath, to him shall be given: and he that hath not,²⁶² from him shall be taken²⁶³ even that which he hath.

The Parable of the Growing Seed

²⁶ And he said, So is the kingdom of God, as if a man should cast²⁶⁴ seed²⁶⁵ into the ground; ²⁷ And should sleep, and rise night and day,²⁶⁶ and the seed should spring²⁶⁷ and grow up, he knoweth not how. ²⁸ For the earth bringeth forth fruit of herself,²⁶⁸ first the blade, then the ear, after that the full corn in the ear.^{269 29} But when the fruit is brought forth,²⁷⁰ immediately he putteth in the sickle,²⁷¹ because the harvest is come.

The Parable of the Mustard Seed (Mt. 13:31-32; Lk. 13:18-19)

³⁰ And he said, Whereunto²⁷² shall we liken the kingdom of God? or with what comparison shall we compare it?^{273 31} *It is* like a grain of mustard seed,²⁷⁴ which, when it is sown in the earth, is less than all²⁷⁵ the seeds that be in the earth: ³² But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches;²⁷⁶ so that the fowls of the air²⁷⁷ may lodge under the shadow of it.²⁷⁸

²⁵⁹ OR watch, take note.

²⁶⁰ OR measure, deal out.

²⁶¹ The measure you give to others will be the measure God gives to you.

²⁶² In a relative, not an absolute sense. If one really had nothing, there would be nothing to take away.

²⁶³ "shall be given" and "shall be taken" are both divine passives, indicating that God is the one who will so give and take.

²⁶⁴ OR scatter.

²⁶⁵ GR σπόρον *sporon* is the source for ENG spore.

²⁶⁶ Night precedes day in the word order because in the Jewish conception the day begins at sundown.

²⁶⁷ OR sprout.

²⁶⁸ αὐτομάτη *automatē* by itself. This GR word is the source for ENG automatic.

²⁶⁹ OR then the head, after that the full grain on the head. IE the grain spoken of is wheat, not maize.

²⁷⁰ IE when the grain is ripe.

²⁷¹ A Hebraism for sending out the reapers.

²⁷² OR to what.

²⁷³ These expressions mean "to what shall we compare the kingdom of God?"

²⁷⁴ Proverbial for its small size.

²⁷⁵ μικρότερον *mikroteron* lit. smaller than any of. The comparative here may stand for the superlative: the smallest of any of.

²⁷⁶ These plants can grow as high as ten feet.

²⁷⁷ An idiom for wild birds as opposed to domestic fowl.

²⁷⁸ OR nest in its shade.

The Use of Parables (Mt. 13:34-35)

³³ And with many such parables spake he the word unto them, as they were able to hear²⁷⁹ it. ³⁴ But without a parable spake he not unto them: and when they were alone, he expounded²⁸⁰ all things to his disciples.

The Calming of a Storm (Mt. 8:23-27; Lk. 8:22-25)

³⁵ And the same day, when the even²⁸¹ was come, he saith unto them, Let us pass over²⁸² unto the other side.²⁸³ ³⁶ And when they had sent away the multitude, they took him even²⁸⁴ as he was in the ship. And there were also with him other little ships.²⁸⁵ ³⁷ And there arose a great storm of wind,²⁸⁶ and the waves beat into²⁸⁷ the ship, so that it was now full.²⁸⁸ ³⁸ And he was in the hinder part²⁸⁹ of the ship, asleep on a pillow.²⁹⁰ and they awake him, and say unto him, Master,²⁹¹ carest thou not that we perish?²⁹² ³⁹ And he arose, and rebuked²⁹³ the wind, and said unto the sea, Peace, be still.²⁹⁴ And the wind ceased, and there was a great calm. ⁴⁰ And he said unto them, Why are ye so fearful?²⁹⁵ how is it that ye have no faith? ⁴¹ And they feared exceedingly,²⁹⁶ and said one to another, What manner of man is this, that even the wind and the sea²⁹⁷ obey him?

Chapter 5

Healing of the Gerasene Demoniac (Mt. 8:28-34; Lk. 8:26-39)

¹ AND they came over unto the other side of the sea,²⁹⁸ into the country of the Gadarenes.²⁹⁹ ² And when he was come out of the ship, immediately there met him out of the

²⁷⁹ OR understand.

²⁸⁰ OR explained.

²⁸¹ IE evening.

²⁸² OR go across.

²⁸³ IE of the Sea of Galilee.

²⁸⁴ OR just.

²⁸⁵ OR boats.

²⁸⁶ IE a squall.

²⁸⁷ OR break over.

²⁸⁸ IE it was filling; it was nearly swamped.

²⁸⁹ OR stern.

²⁹⁰ OR cushion.

²⁹¹ Lit. teacher.

²⁹² IE they were going down, about to die.

²⁹³ OR commanded.

²⁹⁴ OR keep silent! Calm down!

²⁹⁵ OR cowardly.

²⁹⁶ Lit. a cognate accusative, "they feared a great fear."

²⁹⁷ The wind and sea together stand for the totality of nature.

²⁹⁸ IE of Galilee.

tombs a man with an unclean³⁰⁰ spirit,³ Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:⁴ Because that he had been often bound with fetters³⁰¹ and chains, and the chains had been plucked asunder³⁰² by him, and the fetters broken in pieces: neither could any *man* tame³⁰³ him.⁵ And always, night and day, he was in the mountains, and in the tombs, crying, and cutting³⁰⁴ himself with stones.⁶ But when he saw Jesus afar off, he ran and worshipped him,³⁰⁵ ⁷ And cried with a loud voice, and said, What have I to do with thee,³⁰⁶ Jesus, *thou* Son of the most high God? I adjure³⁰⁷ thee by God, that thou torment³⁰⁸ me not.⁸ For he said³⁰⁹ unto him, Come out of the man, *thou* unclean spirit.⁹ And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion.³¹⁰ for we are many.¹⁰ And he besought him³¹¹ much that he would not send them away out of the country.

¹¹ Now there was there nigh³¹² unto the mountains a great herd of swine³¹³ feeding.¹² And all the devils besought³¹⁴ him, saying, Send us into the swine, that we may enter into them.¹³ And forthwith³¹⁵ Jesus gave them leave.³¹⁶ And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place³¹⁷ into the sea, (they were about two thousand;) and were choked³¹⁸ in the sea.¹⁴ And they that fed the swine³¹⁹ fled, and told *it* in the

²⁹⁹ The textual evidence varies, both here and in Mt. and Lk., among Gadarenes, Gerasenes and Gergesenes. The most important of these cities was Gerasa, more than 30 miles to the southeast of the Sea of Galilee. Gadara, the apparently intended reference in Mt., was only six miles from the Sea. Gergesa was apparently a suggestion of Origen, which was closer still to the Sea. All that is certain is that a Gentile district to the southeast of the Sea was intended.

³⁰⁰ IE evil. As the tombs were ritually unclean, they were thought to be common places for evil demons to dwell.

³⁰¹ IE chains for the feet.

³⁰² OR torn apart.

³⁰³ OR subdue.

³⁰⁴ κατακόπτων *katakoptōn*, hitting, and thus bruising (not cutting) himself (in acts of self-mutilation).

³⁰⁵ OR kneeled before him.

³⁰⁶ τί ἐμοὶ καὶ σοί *ti emoi kai soi*, a Hebraism for "What have I to do with you? What do you want with me?"

³⁰⁷ OR implore.

³⁰⁸ IE examine by torture.

³⁰⁹ IE for Jesus had been saying. V. 8 is a parenthetical aside.

³¹⁰ A Roman legion was approximately 6,000 men. The word is used here to mean "many" or "thousands"; IE many demons possessed the man.

³¹¹ IE the spirit pleaded earnestly with Jesus.

³¹² OR near.

³¹³ OR pigs. Jews would not have kept pigs; the incident indicates that this was a Gentile district.

³¹⁴ IE the spirits begged.

³¹⁵ OR immediately.

³¹⁶ OR permission.

³¹⁷ OR cliff.

³¹⁸ IE drowned.

³¹⁹ IE the herdsmen.

city, and in the country. And they³²⁰ went out to see what it was that was done.¹⁵ And they come to Jesus, and see him that was possessed with the devil,³²¹ and had the legion, sitting, and clothed, and in his right mind: and they were afraid.¹⁶ And they that saw *it* told them how it befell to him that was possessed with the devil,³²² and *also* concerning the swine.¹⁷ And they began to pray³²³ him to depart out of their coasts.^{324 18} And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.^{325 19} Howbeit Jesus suffered³²⁶ him not, but saith unto him, Go home to thy friends, and tell them how³²⁷ great things the Lord hath done for thee, and hath had compassion on thee.^{328 20} And he departed, and began to publish in Decapolis³²⁹ how great things Jesus had done for him: and all *men* did marvel.

Jairus' Daughter and the Woman Who Touched Jesus' Garment (Mt. 9:18-26; Lk. 8:40-56)

²¹ And when Jesus was passed over again by ship unto the other side,³³⁰ much people gathered unto him: and he was nigh³³¹ unto the sea.²² And, behold, there cometh one of the rulers of the synagogue,³³² Jairus by name,³³³ and when he saw him, he fell at his feet,²³ And besought him greatly,³³⁴ saying, My little daughter³³⁵ lieth at the point of death:³³⁶ *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.²⁴ And *Jesus* went with him; and much people followed him, and thronged³³⁷ him.

²⁵ And a certain woman, which had an issue of blood³³⁸ twelve years,²⁶ And had suffered many things of³³⁹ many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,²⁷ When she had heard of Jesus, came in the press behind,³⁴⁰ and touched his

³²⁰ IE the people who heard the report.

³²¹ δαίμονιζόμενον *daimonizomenon* the man possessed with the demon, the demoniac.

³²² IE what had happened to the demoniac.

³²³ OR ask.

³²⁴ IE territory, district.

³²⁵ IE the man wanted to go with Jesus.

³²⁶ OR allowed.

³²⁷ OR what.

³²⁸ Unlike previously, Jesus allows the cured man to tell what he did for him, because this is a Gentile district, and thus there was less potential for misunderstanding his messianic mission.

³²⁹ GR for Ten Towns, a district of Perea east of the Jordan with a mostly Greek population.

³³⁰ IE the west side of the Sea of Galilee.

³³¹ OR near.

³³² ἀρχισυναγώγων *archisunagōgōn* presidents of the synagogue.

³³³ The name Jairus is omitted in a number of Western mss.; it appears to have been original and deleted accidentally. Jairus is HEB *Yair*, "He Who Enlightens."

³³⁴ OR asked him urgently.

³³⁵ θυγάτριον *thugatrion*. The diminutive form is meant as a term of affection (and does not refer to stature).

³³⁶ Lit. is at the end.

³³⁷ OR pressed around, crowded.

³³⁸ IE a hemorrhage, a flow of blood.

³³⁹ IE at the hands of.

³⁴⁰ IE in the crowd from behind.

garment.³⁴¹ ²⁸ For she said,³⁴² If I may touch but his clothes, I shall be whole. ²⁹ And straightway³⁴³ the fountain³⁴⁴ of her blood was dried up; and she felt in *her* body that she was healed of that plague.³⁴⁵ ³⁰ And Jesus, immediately knowing in himself that virtue³⁴⁶ had gone out of him, turned him about in the press,³⁴⁷ and said, Who touched my clothes? ³¹ And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?³⁴⁸ ³² And he looked round about to see her that had done this thing. ³³ But the woman fearing and trembling, knowing what was done in her, came and fell down before him,³⁴⁹ and told him all the truth. ³⁴ And he said unto her, Daughter,³⁵⁰ thy faith hath made thee whole; go in peace,³⁵¹ and be whole of thy plague.³⁵²

³⁵ While he yet spake, there came from the ruler of the synagogue's³⁵³ *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? ³⁶ As soon as Jesus heard³⁵⁴ the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.³⁵⁵ ³⁷ And he suffered³⁵⁶ no man to follow him, save³⁵⁷ Peter, and James, and John the brother of James. ³⁸ And he cometh to the house of the ruler of the synagogue, and seeth the tumult,³⁵⁸ and them that wept and wailed greatly.³⁵⁹ ³⁹ And when he was come in, he saith unto them, Why make ye this ado,³⁶⁰ and weep? the damsel³⁶¹ is not dead, but sleepeth. ⁴⁰ And they laughed him to scorn.³⁶² But when he had put³⁶³ them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹ And he took the damsel by the hand, and said unto her, Talitha cumi;³⁶⁴ which is, being interpreted,

³⁴¹ OR cloak.

³⁴² IE she kept saying (to herself)--to muster her courage.

³⁴³ OR immediately.

³⁴⁴ OR flow; IE the bleeding stopped.

³⁴⁵ OR disease.

³⁴⁶ δύναμις *dunamin* power. ENG virtue derives from LAT *virtus* manliness (from *vir* man).

³⁴⁷ OR crowd.

³⁴⁸ A humorous touch to the story.

³⁴⁹ IE at his feet.

³⁵⁰ GR θυγάτηρ *thugatēr* is the source of ENG daughter.

³⁵¹ A HEB expression.

³⁵² IE healed of the disease.

³⁵³ ἀρχισυναγώγου *archisunagōgou* president of the synagogue.

³⁵⁴ Lit. heard besides; IE overheard.

³⁵⁵ OR keep believing; have confidence!

³⁵⁶ OR allowed.

³⁵⁷ OR except.

³⁵⁸ θόρυβον *thorubon* uproar; noisy confusion.

³⁵⁹ Probably including professional mourners.

³⁶⁰ OR disorder.

³⁶¹ παιδίον *paidion* little child.

³⁶² IE in a mocking way; they ridiculed him.

³⁶³ ἐκβάλων *ekbalōn*. The word implies force; IE he threw them out.

³⁶⁴ These are the ARAM words spoken by Jesus. Various forms of the words have been preserved in different mss. "Talitha" means "little girl," and "cumi" represents the Palestinian

Damsel, I say unto thee, arise.^{365 42} And straightway³⁶⁶ the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.^{367 43} And he charged them straitly³⁶⁸ that no man should know it; and commanded that something should be given her to eat.

Chapter 6

The Rejection of Jesus at Nazareth (Mt. 13:53-58; Lk. 4:16-30)

¹ AND he went out from thence,³⁶⁹ and came into his own country;³⁷⁰ and his disciples follow him. ² And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things?³⁷¹ and what wisdom *is* this which is given unto him, that even such mighty works³⁷² are wrought³⁷³ by his hands? ³ Is not this the carpenter,³⁷⁴ the son of Mary,³⁷⁵ the brother of James, and Joses, and of Juda, and Simon? and are not his sisters³⁷⁶ here with us? And they were offended at him. ⁴ But Jesus said unto them, A prophet is not without honour,³⁷⁷ but³⁷⁸ in his own country, and among his own kin,³⁷⁹ and in his own house.^{380 5} And he could there do no mighty work,³⁸¹ save³⁸² that

ARAM form of the imperative *qumi* "stand up"; the ealiest mss. represent the Mesopotamian form of the imperative, *qum*.

³⁶⁵ OR little girl, get up!

³⁶⁶ OR immediately.

³⁶⁷ The verb and the object noun are related forms; this is called a "cognate accusative."

³⁶⁸ OR strictly ordered them.

³⁶⁹ OR from there.

³⁷⁰ πατρίδα *patrida* lit. fatherland; here the word refers to Jesus' home town, Nazareth, where he grew up, about 20 miles southwest of Capernaum.

³⁷¹ OR from where has this man gotten all of this?.

³⁷² IE works of power, miracles.

³⁷³ OR done, performed.

³⁷⁴ τέκτων *tektōn* one who constructs; builder, carpenter, craftsman (whether working in wood, metal or stone).

³⁷⁵ Some mss. read "Is not this the son of the carpenter" so as to avoid what was apparently meant as a derogatory reference to Jesus' profession. The evidence for this reading is weak; the KJV reflects the correct text.

³⁷⁶ A Christian tradition developed seeing these not as Jesus' brothers and sisters, but as either cousins or children of Joseph's from a previous marriage, so as to protect a belief in the perpetual virginity of Mary. The text gives no hint, however, that these are other than children born to Joseph and Mary after the birth of Jesus.

³⁷⁷ ἄτιμος *atimos* is the word for "honor" with a negating alpha privative. This use of two negatives for a positive is a rhetorical device known as litotes. "Not without honour" is a delicate way of saying "with honour."

³⁷⁸ OR except.

³⁷⁹ συγγενέσιν *sungeneusin* relatives.

³⁸⁰ IE family.

³⁸¹ IE miracle.

³⁸² OR except.

he laid his hands upon a few sick³⁸³ folk, and healed³⁸⁴ *them*.⁶ And he marvelled because of their unbelief.³⁸⁵ And he went round about³⁸⁶ the villages, teaching.

The Mission of the Twelve (Mt. 10:1, 5-15; Lk. 9:1-6)

⁷ And he called *unto him* the twelve, and began to send them forth by two and two;³⁸⁷ and gave them power over unclean³⁸⁸ spirits;⁸ And commanded them that they should take nothing for *their* journey, save a staff³⁸⁹ only; no scrip,³⁹⁰ no bread, no money³⁹¹ in *their* purse.³⁹² ⁹ But *be* shod with sandals;³⁹³ and not put on two coats.³⁹⁴ ¹⁰ And he said unto them, In what place soever³⁹⁵ ye enter into an house, there abide till ye depart from that place.¹¹ And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony³⁹⁶ against them.³⁹⁷ Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah³⁹⁸ in the day of judgment, than for that city.³⁹⁹ ¹² And they went out, and preached that men should repent.⁴⁰⁰ ¹³ And they cast out many devils, and anointed with oil⁴⁰¹ many that were sick, and healed *them*.⁴⁰²

The Death of John the Baptist (Mt. 14:1-12; Lk. 9:7-9)

³⁸³ ἀρρόστοις *arrōstois* derives from the verb ῥώνυμι *rōnumi* “to be strong” with a negating alpha privative; IE unwell.

³⁸⁴ ἐθεράπευσεν *etherapeusen* is the source for ENG therapy.

³⁸⁵ ἀπιστίαν *apistian* is the word for faith with a negating alpha privative.

³⁸⁶ IE in a circuit.

³⁸⁷ δύο δύο *duo duo*. This simple repetition was a colloquial way of expressing the distributive: “two by two.”

³⁸⁸ IE evil.

³⁸⁹ Mt. 10:9-10 and Lk. 9:3 suggest that they should not even take a staff.

³⁹⁰ OR travelling bag (not to be confused with scriptures).

³⁹¹ χαλκόν *chalkon* lit. copper, hence money.

³⁹² OR belt (where money could be kept).

³⁹³ IE and wear sandals.

³⁹⁴ Ἀχιτῶν *chitōn* is not a coat, but a long garment worn under the cloak against the skin.

³⁹⁵ OR wherever.

³⁹⁶ μαρτύριαν *marturian* is the source of ENG martyr.

³⁹⁷ A devout Jew when travelling would shake off the dust of Gentile countries before entering the holy land.

³⁹⁸ Two of the five “cities of the plain” from Genesis, legendary (and thus proverbial) for their wickedness.

³⁹⁹ The second sentence of v. 11 appears to be a scribal addition to the text.

⁴⁰⁰ Lit. change their minds. Cf. Alma 5.

⁴⁰¹ Specifically olive oil.

⁴⁰² Healing by anointing with oil is mentioned in the NT only here and in Lk. 10:34 and James 5:15.

¹⁴ And king Herod⁴⁰³ heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead,⁴⁰⁴ and therefore mighty works do shew forth themselves in him. ¹⁵ Others said, That it is Elias.⁴⁰⁵ And others said, That it is a prophet, or as one of the prophets.⁴⁰⁶ ¹⁶ But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. ¹⁷ For Herod himself had sent forth⁴⁰⁷ and laid hold upon John, and bound him⁴⁰⁸ in prison for Herodias⁴⁰⁹ sake, his brother Philip's⁴¹⁰ wife: for he had married her. ¹⁸ For John had said⁴¹¹ unto Herod, It is not lawful for thee to have thy brother's wife.⁴¹² ¹⁹ Therefore Herodias had a quarrel⁴¹³ against him, and would have killed him; but she could not: ²⁰ For Herod feared⁴¹⁴ John, knowing that he was a just man and an holy,⁴¹⁵ and observed him; and when he heard him, he did many things,⁴¹⁶ and heard him gladly. ²¹ And when a convenient day was come, that Herod on his birthday⁴¹⁷ made a supper to his lords, high captains,⁴¹⁸ and chief *estates*⁴¹⁹ of Galilee; ²² And when the daughter of the said Herodias⁴²⁰ came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel,⁴²¹ Ask of me whatsoever thou wilt,⁴²² and I will give *it* thee. ²³ And he sware⁴²³ unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.⁴²⁴ ²⁴ And she went forth, and

⁴⁰³ Herod Antipas, son of Herod the Great. He was not technically a king, but tetrarch over Galilee and Perea, ruling much like a governor, subject to Roman sovereignty.

⁴⁰⁴ This comment shows Herod's superstitious turn of mind, together with the guilt he felt for having John murdered.

⁴⁰⁵ OR Elijah. The return of Elijah was a common belief.

⁴⁰⁶ A Hebraism for "one like the ancient prophets."

⁴⁰⁷ IE he sent men to arrest John; he had John arrested.

⁴⁰⁸ IE had him chained up.

⁴⁰⁹ Herodias is the feminine form of the name Herod; she was Herod the Great's granddaughter.

⁴¹⁰ Herod Philip was Herod Antipas' half-brother.

⁴¹¹ The imperfect tense of the verb may be iterative; John repeatedly told him.

⁴¹² This non-levirate marriage of one's brother's wife violated Lev. 18:16 and 20:21.

⁴¹³ OR grudge.

⁴¹⁴ Probably in the sense of being in awe of him.

⁴¹⁵ This is called hendiadys (GR for "one through two") and means the same thing as "a just and holy man."

⁴¹⁶ The KJV follows ἐποίησεν *epoiei* he did; other mss read ἠπόρει *ēporei*, which would mean "he was greatly baffled; he was much perplexed."

⁴¹⁷ Jews did not keep birthdays; Herod was thoroughly Hellenized.

⁴¹⁸ χιλιάρχους *chiliarchois* lit. leaders over 1,000 men; the reference is to Roman military tribunes.

⁴¹⁹ OR court officials, military commanders and leading men.

⁴²⁰ The text appears to be corrupted at this point. Other sources give the daughter's name as Salome, Herod's grand-niece. Some mss read "his daughter Herodias," which is not historically correct; others read "the daughter of Herodias herself."

⁴²¹ OR girl.

⁴²² OR whatever you want.

⁴²³ IE with an oath; this is important to understanding v. 26. The making of rash oaths is a common literary theme of the OT.

⁴²⁴ A proverbial expression for great wealth.

said unto her mother, What shall I ask? And she said, The head of John the Baptist.²⁵ And she came in straightway with haste unto the king, and asked, saying, I will⁴²⁵ that thou give me by and by⁴²⁶ in a charger⁴²⁷ the head of John the Baptist.²⁶ And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.²⁷ And immediately the king sent an executioner,⁴²⁸ and commanded his head to be brought: and he⁴²⁹ went and beheaded him⁴³⁰ in the prison,²⁸ And brought his head in a charger,⁴³¹ and gave it to the damsel:⁴³² and the damsel gave it to her mother.²⁹ And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

The Feeding of the Five Thousand (Mt. 14:13-21; Lk. 9:10-17; Jn. 6:1-14)

³⁰ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.⁴³³ ³¹ And he said unto them, Come ye yourselves apart⁴³⁴ into a desert⁴³⁵ place, and rest a while: for there were many coming and going, and they had no leisure⁴³⁶ so much as to eat.³² And they departed into a desert place by ship privately.³³ And the people saw them departing, and many knew him,⁴³⁷ and ran afoot thither out of all cities, and outwent⁴³⁸ them, and came together unto him.³⁴ And Jesus, when he came out, saw much people, and was moved with compassion⁴³⁹ toward them, because they were as sheep not having a shepherd: and he began to teach them many things.³⁵ And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:⁴⁴⁰ ³⁶ Send them away, that they may go into the country⁴⁴¹ round about, and into the villages, and buy themselves bread: for they have nothing to eat.³⁷ He answered and said unto them, Give ye them to eat.⁴⁴² And they say unto him, Shall we go and buy two hundred pennyworth⁴⁴³ of bread, and

⁴²⁵ IE want.

⁴²⁶ IE immediately.

⁴²⁷ OR platter.

⁴²⁸ σπεκουλάτορα *spekoulatōra*, derived from LAT *speculator*, meaning a courier or scout, but in Hellenistic Greek the term acquired the meaning of an executioner.

⁴²⁹ IE the executioner.

⁴³⁰ IE John the Baptist.

⁴³¹ OR platter.

⁴³² OR girl.

⁴³³ The apostles returned to Jesus and reported on their missions.

⁴³⁴ IE privately.

⁴³⁵ The JST suggests "solitary," which gives the correct sense. The focus of the word is not on being a desert, but on the location being isolated.

⁴³⁶ IE leisure time, a good opportunity.

⁴³⁷ The word "him" is not lit. in the GR. The meaning is either that many recognized them (the apostles) or many got to know the location of their destination.

⁴³⁸ OR arrived before.

⁴³⁹ Lit. moved to pity in his inward parts.

⁴⁴⁰ OR it is already very late.

⁴⁴¹ ἀγροὺς *agrou* lit. fields; the meaning here is "hamlets." Cf. ENG agriculture.

⁴⁴² The pronoun with the imperative is emphatic: *you* give them something to eat yourselves!

give them to eat? ³⁸ He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five,⁴⁴⁴ and two fishes.³⁹ And he commanded them to make all sit down⁴⁴⁵ by companies⁴⁴⁶ upon the green grass.^{447 40} And they sat down in ranks,⁴⁴⁸ by hundreds, and by fifties.⁴¹ And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.⁴² And they did all eat, and were filled.^{449 43} And they took up twelve⁴⁵⁰ baskets full of the fragments,⁴⁵¹ and of the fishes.⁴⁴ And they that did eat of the loaves⁴⁵² were about five thousand men.⁴⁵³

Walking on the Water Mt. 14:22-33; Jn. 6:15-21)

⁴⁵ And straightway⁴⁵⁴ he constrained⁴⁵⁵ his disciples to get into the ship, and to go to the other side before⁴⁵⁶ unto Bethsaida,⁴⁵⁷ while he sent away the people.⁴⁶ And when he had sent them away, he departed into a mountain to pray.⁴⁷ And when even⁴⁵⁸ was come, the ship was in the midst⁴⁵⁹ of the sea, and he alone on the land.⁴⁸ And he saw them toiling in rowing,⁴⁶⁰ for the wind was contrary unto⁴⁶¹ them: and about the fourth watch of the night⁴⁶² he cometh unto them, walking upon the sea, and would have passed by them.^{463 49} But when they saw him walking

⁴⁴³ The coin mentioned is the denarius, a silver coin with the image of Tiberius Caesar. 200 denarii would have been the equivalent of about eight months' wages. The question is rhetorical and challenging to Jesus' instruction.

⁴⁴⁴ GR πέντε *pente* can be seen in various ENG words, such as Pentagon or pentagram.

⁴⁴⁵ ἀνακλίνειν *anaklinai* to recline, the common attitude for eating a meal.

⁴⁴⁶ συμπόσια *sumposia*; the term was originally used for banquets or drinking parties featuring conversation; here the word refers to parties of people eating together: "in groups." Cf. ENG symposium.

⁴⁴⁷ Just as "green grass" is alliterative in ENG, so is χλωρὴ χόρτος *chlōrō chortō* in GR. For the word "green," cf. ENG compounds beginning in chloro-.

⁴⁴⁸ IE groups.

⁴⁴⁹ IE sated.

⁴⁵⁰ One for each disciple; perhaps symbolizing the ingathering of Israel (and its 12 tribes).

⁴⁵¹ IE broken pieces of bread.

⁴⁵² Some mss. omit specific reference to the loaves here.

⁴⁵³ IE adult males; the total number would be greater if one adds women and children.

⁴⁵⁴ OR immediately.

⁴⁵⁵ OR made.

⁴⁵⁶ IE ahead of him.

⁴⁵⁷ A town near the mouth of the Jordan river.

⁴⁵⁸ OR evening.

⁴⁵⁹ OR middle.

⁴⁶⁰ IE straining at the oars.

⁴⁶¹ IE against.

⁴⁶² The Romans divided the night, from 6:00 p.m. to 6:00 a.m., into four watches (each a *vigilia*). The fourth watch would have been between 3:00 a.m. and 6:00 a.m.

⁴⁶³ IE he intended (or meant) to pass them.

upon the sea, they supposed it had been a spirit,⁴⁶⁴ and cried out.^{465 50} For they all saw him, and were troubled.⁴⁶⁶ And immediately he talked with them, and saith unto them, Be of good cheer:⁴⁶⁷ it is I; be not afraid. ⁵¹ And he went up unto them into the ship;⁴⁶⁸ and the wind ceased:⁴⁶⁹ and they were sore amazed in themselves beyond measure,⁴⁷⁰ and wondered. ⁵² For they considered not⁴⁷¹ *the miracle*⁴⁷² of the loaves: for their heart was hardened.

The Healing of the Sick in Gennesaret (Mt. 14:34-36)

⁵³ And when they had passed over,⁴⁷³ they came into the land of Gennesaret,⁴⁷⁴ and drew to the shore.^{475 54} And when they were come out of the ship, straightway they knew him,^{476 55} And ran through that whole region round about,⁴⁷⁷ and began to carry about in beds⁴⁷⁸ those that were sick, where they heard he was. ⁵⁶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought⁴⁷⁹ him that they might touch if it were but the border of his garment:⁴⁸⁰ and as many as touched him were made whole.⁴⁸¹

Chapter 7

The Tradition of the Elders (Mt. 15:1-20)

¹ THEN came together unto him the Pharisees, and certain⁴⁸² of the scribes,⁴⁸³ which came from Jerusalem. ² And when they saw some of his disciples eat bread with defiled,⁴⁸⁴ that is to say, with unwashen, hands, they found fault.^{485 3} For the Pharisees, and all the Jews, except

⁴⁶⁴ φάντασμα *phantasma* apparition, ghost.

⁴⁶⁵ IE shouted, screamed.

⁴⁶⁶ The word implies fear; IE they were frightened.

⁴⁶⁷ OR courage! take heart!

⁴⁶⁸ IE he climbed into the boat.

⁴⁶⁹ Lit. grew weary.

⁴⁷⁰ IE completely astonished.

⁴⁷¹ IE had not understood.

⁴⁷² Note that "miracle" is in italics and is not lit. present in the GR text; one might translate "the occasion of the loaves" or "about the loaves."

⁴⁷³ IE the Sea of Galilee.

⁴⁷⁴ Possibly a plain south of Capernaum.

⁴⁷⁵ IE they came into the harbor and dropped anchor.

⁴⁷⁶ IE the people recognized Jesus.

⁴⁷⁷ IE the surrounding district.

⁴⁷⁸ OR mats.

⁴⁷⁹ OR asked.

⁴⁸⁰ IE the edge of his cloak. This may be an allusion to one of the four tassels worn at the corners of a garment in accordance with Num. 15:38.

⁴⁸¹ OR healed.

⁴⁸² OR some.

⁴⁸³ IE experts in religious law.

⁴⁸⁴ κοινᾶς *koinais*, lit. common, thus ceremonially unclean, profane.

⁴⁸⁵ The words "they found fault" are not in the early mss.

they wash⁴⁸⁶ *their* hands oft,⁴⁸⁷ eat not, holding the tradition⁴⁸⁸ of the elders.⁴ And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received⁴⁸⁹ to hold, *as* the washing of cups, and pots,⁴⁹⁰ brassen vessels,⁴⁹¹ and of tables.⁴⁹² ⁵ Then the Pharisees and scribes asked him, Why walk⁴⁹³ not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶ He answered and said unto them, Well hath Esaias⁴⁹⁴ prophesied of you hypocrites,⁴⁹⁵ as it is written,⁴⁹⁶

**This people honoureth me with *their* lips,
but their heart is far from me.**

⁷ **Howbeit in vain⁴⁹⁷ do they worship me,
teaching *for* doctrines the commandments of men.**⁴⁹⁸

⁸ For laying aside⁴⁹⁹ the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.⁵⁰⁰ ⁹ And he said unto them, Full well⁵⁰¹ ye reject the commandment of God, that ye may keep your own tradition.¹⁰ For Moses said, **Honour thy father and thy mother;**⁵⁰² and, **Whoso curseth father or mother, let him die the death.**⁵⁰³ ¹¹ But ye say, If a man shall say to his father or mother, *It is* Corban,⁵⁰⁴ that is to say, a

⁴⁸⁶ βαπτίζονται *baptisōntai* dipping the hands into the water, as opposed to pouring water over the hands. Cf. ENG baptism. The allusions here to washing hands are to specific ritual ablutions and not simply to washing the hands for purposes of hygiene.

⁴⁸⁷ πυγμῇ *pugmē* lit. with a fist. The meaning is uncertain in this context, so some scribes omitted the word, or replaced it with one that made more sense, such as often, thoroughly in a moment, or first. The expression may mean "up to the wrists/elbows," or it may refer to a fistful of water as being the minimum necessary for the rite. The term may refer to holding the hand in a cupping shape; see S.M. Reynolds, "PYGMHI (Mark 7:3) as 'Cupped Hand'," *Journal of Biblical Literature* 85/1 (1966): 87-88.

⁴⁸⁸ παράδωσιν *paradōsin* lit. a handing down, and thus that which is handed down; tradition.

⁴⁸⁹ As a tradition from the elders.

⁴⁹⁰ ξέστῳ *xestōn*, from LAT *sextarius*, a drinking cup of nearly a pint.

⁴⁹¹ OR copper utensils.

⁴⁹² OR dining couches. Vv. 3-4 are a parenthetical comment for the benefit of Gentile readers who would not know about these Jewish customs.

⁴⁹³ Not in the lit. sense of walking, but in the Semitic sense of living, behaving.

⁴⁹⁴ IE Isaiah.

⁴⁹⁵ ὑποκριτῶν *hupokritōn* lit. play actors.

⁴⁹⁶ OR it stands written.

⁴⁹⁷ IE to no purpose.

⁴⁹⁸ Is. 29:13.

⁴⁹⁹ OR leaving, neglecting.

⁵⁰⁰ The words "as the washing of pots and cups: and many other such like things ye do" are not original and were added by a scribe, who derived them from v. 4.

⁵⁰¹ The GR adverb καλῶς *kalōs* is meant to be ironic: "you have a fine way of rejecting."

⁵⁰² Exod. 20:12; Dt. 5:16.

⁵⁰³ Exod. 21:17; Lev. 20:9.

gift, by whatsoever thou mightest be profited by me; *he shall be free*.^{505 12} And ye suffer⁵⁰⁶ him no more to do ought⁵⁰⁷ for his father or his mother; ¹³ Making the word of God of none effect⁵⁰⁸ through your tradition, which ye have delivered: and many such like things do ye.

¹⁴ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: ¹⁵ There is nothing from without⁵⁰⁹ a man, that entering into him can defile⁵¹⁰ him: but the things which come out of him,⁵¹¹ those are they that defile the man. ¹⁶ If any man have ears to hear, let him hear.^{512 17} And when he was entered into the house from the people,⁵¹³ his disciples asked him concerning the parable.^{514 18} And he saith unto them, Are ye so without understanding⁵¹⁵ also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; ¹⁹ Because it entereth not into his heart, but into the belly, and goeth out into the draught,⁵¹⁶ purging all meats?^{517 20} And he said, That which cometh out of the man, that defileth the man. ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications,⁵¹⁸ murders, ²² Thefts, covetousness,⁵¹⁹ wickedness, deceit,⁵²⁰ lasciviousness,⁵²¹ an evil eye,⁵²² blasphemy,⁵²³ pride,⁵²⁴ foolishness: ²³ All these evil things come from within, and defile the man.

The Syrophenician Woman's Faith (Mt. 15:21-28)

⁵⁰⁴ A loanword from HEB *qorban* "offering." According to tradition of the time, a person could declare his property Corban, or dedicated to God, but retain the use of it until some later date or death. Doing this would absolve the person of his responsibility to use the property to assist his aged parents.

⁵⁰⁵ Whatever of mine by which you might otherwise have benefited has been dedicated to God (and thus is not available to you).

⁵⁰⁶ OR allow, permit.

⁵⁰⁷ OR anything.

⁵⁰⁸ ἀκυροῦντες *akuroountes* nullified (as in voiding a contract).

⁵⁰⁹ IE outside.

⁵¹⁰ Ceremonially, in the sense of ritual purity.

⁵¹¹ As described in vv. 21-22.

⁵¹² Some early mss. omit v. 16.

⁵¹³ IE when he had gone into the house away from the crowd.

⁵¹⁴ Here referring to the brief, enigmatic saying Jesus had just uttered.

⁵¹⁵ ἀσύνετοι *asunetoi* [with alpha privative] lacking in understanding, dull-witted.

⁵¹⁶ IE drain, latrine.

⁵¹⁷ A parenthetical comment of the author: "he declared all foods clean."

⁵¹⁸ πορνείαι *porneiai* sexual immorality.

⁵¹⁹ πλεονεξίαι *pleonexiai* derives from the desire to have (ἔχω *echō*) more (πλεῖον *pleion*) and thus refers to grasping greed without regard for others.

⁵²⁰ δόλος *dolos* lit. a bait (and thus deceit).

⁵²¹ OR indecency.

⁵²² ὀφθαλμὸς πονηρός *ophthalmos ponēros*, lit. "an evil eye," refers to envy.

⁵²³ Lit. speaking against someone [often God]; IE slander.

⁵²⁴ ὑπερηφανία *hyperphania* derives from a desire to show (φαίνομαι *phainomai*) oneself above (ὑπέρ *hyper*) others; IE arrogance.

²⁴ And from thence he arose, and went into the borders of Tyre and Sidon,⁵²⁵ and entered into an house, and would have no man know *it*: but he could not be hid.⁵²⁶ ²⁵ For a *certain* woman, whose young daughter had an unclean⁵²⁷ spirit, heard of him, and came and fell at his feet: ²⁶ The woman was a Greek, a Syrophenician⁵²⁸ by nation; and she besought him that he would⁵²⁹ cast forth the devil⁵³⁰ out of her daughter. ²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet⁵³¹ to take the children's bread, and to cast *it* unto the dogs.⁵³² ²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.⁵³³ ²⁹ And he said unto her, For this saying⁵³⁴ go thy way; the devil is gone out of thy daughter. ³⁰ And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.⁵³⁵

A Deaf and Dumb Man Healed

³¹ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.⁵³⁶ ³² And they bring unto him one that was deaf, and had an impediment in his speech;⁵³⁷ and they beseech⁵³⁸ him to put his hand upon him. ³³ And he took him aside from the multitude, and put his fingers into his⁵³⁹ ears, and he spit,⁵⁴⁰ and touched his tongue;⁵⁴¹ ³⁴ And looking up to heaven, he sighed, and saith unto him, Ephphatha,⁵⁴² that is, Be opened. ³⁵ And straightway⁵⁴³ his ears were opened, and the string⁵⁴⁴ of

⁵²⁵ The words "and Sidon" appear not to have been present originally and are an assimilation to Mt. 15:21.

⁵²⁶ OR escape notice.

⁵²⁷ IE evil.

⁵²⁸ The prefix Syro- refers to Syria; Phoenician is the Greek form for one who is a Canaanite. IE the woman was not a Jew but rather a Gentile.

⁵²⁹ OR asked him to.

⁵³⁰ OR a demon.

⁵³¹ OR right, fitting.

⁵³² κυναρίους *kunariois*; the diminutive form softens the word somewhat; rather than wild dogs, the reference is to house dogs. Even with the diminutive, this reference still strikes our ears as harsh. The idea was that the Gospel was to be taken to the Jews first, and then to the Gentiles.

⁵³³ The woman's reply is both bold and clever, even witty.

⁵³⁴ Jesus acknowledges the strength of her response.

⁵³⁵ Presumably cured.

⁵³⁶ IE the Ten Towns, a loose confederation of towns east of the Jordan River.

⁵³⁷ μογιλάλον *mogilalon* speaking with difficulty, hence almost mute.

⁵³⁸ OR asked.

⁵³⁹ IE the man's.

⁵⁴⁰ πτίσας *ptisas*, from πτύω *ptiō* spit. The verb is onomatopoeic; cf. the ENG slang expression "ptooie." Spit was believed to have positive medical properties.

⁵⁴¹ IE with spittle.

⁵⁴² A transliteration of ARAM *ethpatach*, the causative form of *phatach*, "to open."

⁵⁴³ IE immediately.

⁵⁴⁴ δεσμός *desmos* lit. binding or chain; IE ligament or impediment.

his tongue was loosed, and he spake plain.^{545 36} And he charged them that they should tell no man: but the more he charged⁵⁴⁶ them, so much the more a great deal they published⁵⁴⁷ it; ³⁷ And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Chapter 8

The Feeding of the Four Thousand (Mt. 15:32-39)

¹ IN those days the multitude⁵⁴⁸ being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, ² I have compassion⁵⁴⁹ on the multitude, because they have now⁵⁵⁰ been with me three days, and have nothing to eat: ³ And if I send them away fasting⁵⁵¹ to their own houses, they will faint by the way⁵⁵²: for divers⁵⁵³ of them came from far. ⁴ And his disciples answered him, From whence can a man⁵⁵⁴ satisfy these *men* with bread here in the wilderness?⁵⁵⁵ ⁵ And he asked them, How many loaves have ye? And they said, Seven. ⁶ And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks,⁵⁵⁶ and brake, and gave to his disciples to set before⁵⁵⁷ *them*; and they did set *them* before the people. ⁷ And they had a few small fishes: and he blessed,⁵⁵⁸ and commanded to set them also before *them*. ⁸ So they did eat, and were filled: and they took up of the broken *meat*⁵⁵⁹ that was left seven⁵⁶⁰ baskets. ⁹ And they that had eaten were about four thousand:⁵⁶¹ and he sent them away. ¹⁰ And straightway⁵⁶² he entered into a ship with his disciples, and came into the parts of Dalmanutha.⁵⁶³

The Demand for a Sign (Mt. 16:1-4)

⁵⁴⁵ ὀρθῶς *orthōs* properly.

⁵⁴⁶ OR ordered.

⁵⁴⁷ OR proclaimed.

⁵⁴⁸ OR crowd.

⁵⁴⁹ Lit. I am moved to pity in my inward parts.

⁵⁵⁰ IE already.

⁵⁵¹ Not intentionally fasting, but hungry for lack of food.

⁵⁵² OR on the road.

⁵⁵³ OR some.

⁵⁵⁴ IE where can they get bread to.

⁵⁵⁵ ἐρημίας *erēmias* a deserted, isolated place.

⁵⁵⁶ εὐχαριστήσας *eucharistēsas*

⁵⁵⁷ IE serve.

⁵⁵⁸ εὐλογήσας *eulogēsas* is the source for ENG eulogy.

⁵⁵⁹ IE pieces of broken bread.

⁵⁶⁰ There was probably number symbolism involved in the twelve baskets of the feeding of the five thousand and the seven baskets gathered here. Seven conveyed the Semitic connotation of wholeness or perfection.

⁵⁶¹ Mt. specifies four thousand men, which would make the aggregate number much larger.

⁵⁶² OR immediately.

⁵⁶³ Location unknown, but it must have been close to the western shore of the Sea of Galilee. Some mss. read Magdala, the ancestral home of Mary Magdalene.

¹¹ And the Pharisees came forth, and began to question⁵⁶⁴ with him, seeking of him a sign from heaven, tempting him.⁵⁶⁵ ¹² And he sighed deeply⁵⁶⁶ in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.⁵⁶⁷ ¹³ And he left them, and entering into the ship again departed to the other side.⁵⁶⁸

The Leaven of the Pharisees and of Herod (Mt. 16:5-12)

¹⁴ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.¹⁵ And he charged⁵⁶⁹ them, saying, Take heed, beware of the leaven⁵⁷⁰ of the Pharisees, and of the leaven of Herod.⁵⁷¹ ¹⁶ And they reasoned⁵⁷² among themselves, saying, *It is* because we have no bread.¹⁷ And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?⁵⁷³ ¹⁸ Having eyes, see ye not? and having⁵⁷⁴ ears, hear ye not? and do ye not remember?¹⁹ When I brake the five loaves among five thousand, how many baskets full of fragments⁵⁷⁵ took ye up? They say unto him, Twelve.²⁰ And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.²¹ And he said unto them, How is it that ye do not understand?

The Healing of a Blind Man at Bethsaida

²² And he cometh to Bethsaida,⁵⁷⁶ and they bring a blind man unto him, and besought⁵⁷⁷ him to touch him.²³ And he took the blind man by the hand, and led him out of the town; and when he had spit⁵⁷⁸ on his eyes, and put his hands upon him, he asked him if he saw ought.⁵⁷⁹ ²⁴ And he looked up, and said, I see men as trees, walking.⁵⁸⁰ ²⁵ After that he put *his* hands again

⁵⁶⁴ In the sense of argue, dispute.

⁵⁶⁵ OR putting him to the test.

⁵⁶⁶ ἀναστενάζας *anastenaxas* from ἀνα- *ana-* up, from the depths, and στενάζω *stenazō* to groan.

⁵⁶⁷ In the general sense of contemporaries.

⁵⁶⁸ IE of the Sea.

⁵⁶⁹ OR instructed, ordered.

⁵⁷⁰ ζύμη *zumē* yeast, a frequent symbol of corruption in the NT.

⁵⁷¹ Some mss. read "of the Herodians."

⁵⁷² διελογίζοντο *dielogizonto* discussed (cf. ENG dialogue).

⁵⁷³ IE are your minds already closed? The heart was the seat of the intellect in Semitic thought.

⁵⁷⁴ The participles are concessive: "although you have eyes...although you have ears."

⁵⁷⁵ IE broken pieces of bread.

⁵⁷⁶ "House of Fish," a town near Capernaum off the west coast of the Sea of Galilee.

⁵⁷⁷ OR asked.

⁵⁷⁸ In the culture of the time saliva was believed to have healing powers.

⁵⁷⁹ OR anything.

⁵⁸⁰ IE he saw the images of men, but not yet distinctly.

upon his eyes, and made him look up: and he was restored, and saw every man clearly.²⁶ And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.⁵⁸¹

Peter's Declaration about Jesus (Mt. 16:13-20; Lk. 9:18-21)

²⁷ And Jesus went out, and his disciples, into the towns of Caesarea Philippi:⁵⁸² and by⁵⁸³ the way he asked his disciples, saying unto them, Whom do men⁵⁸⁴ say that I am? ²⁸ And they answered, John the Baptist: but some *say*, Elias;⁵⁸⁵ and others, One of the prophets. ²⁹ And he saith unto them, But whom say ye⁵⁸⁶ that I am? And Peter answereth and saith unto him, Thou art the Christ.⁵⁸⁷ ³⁰ And he charged⁵⁸⁸ them that they should tell no man of him.

Jesus Foretells His Death and Resurrection (Mt. 16:21-28; Lk. 9:22-27)

³¹ And he began to teach them, that the Son of man must suffer many things,⁵⁸⁹ and be rejected of the elders, and *of* the chief priests,⁵⁹⁰ and scribes, and be killed, and after three days rise again. ³² And he spake that saying openly. And Peter took him, and began to rebuke⁵⁹¹ him. ³³ But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me,⁵⁹² Satan:⁵⁹³ for thou savourest⁵⁹⁴ not the things that be of God, but the things that be of men. ³⁴ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after⁵⁹⁵ me, let him deny himself,⁵⁹⁶ and take up his cross, and follow me. ³⁵ For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.⁵⁹⁷ ³⁶ For what shall it profit⁵⁹⁸ a man, if he shall gain the

⁵⁸¹ The words "nor tell it to any in the town" appear to be a scribal addition.

⁵⁸² IE the Caesarea (named for Caesar) built by Philip the Tetrarch, 20 miles north of the Sea of Galilee, as distinguished from the Caesarea on the Mediterranean coast. The town was anciently known as Paneas due to its worship of the Greek god Pan.

⁵⁸³ OR on.

⁵⁸⁴ IE people in general.

⁵⁸⁵ IE Elijah.

⁵⁸⁶ The pronoun comes first in the GR word order here and thus is emphatic: "but whom do *you* say that I am?"

⁵⁸⁷ IE the Messiah.

⁵⁸⁸ OR warned.

⁵⁸⁹ In contrast to Jewish messianic expectations of the time.

⁵⁹⁰ The high priest, former high priests and members of the high priestly families.

⁵⁹¹ προσλαβόμενος *proslabomenos* take to oneself or aside in order to speak to (cf. ENG "corner" or "collar"). Apparently, Peter expressed his concern for Jesus' welfare in a condescending fashion, not realizing the importance of what Jesus was about to undergo.

⁵⁹² IE out of my sight.

⁵⁹³ From HEB for the adversary.

⁵⁹⁴ φρονεῖς *phroneis* lit. think; IE set your mind on.

⁵⁹⁵ IE follow as a disciple.

⁵⁹⁶ IE be without regard to his own advantage or convenience.

⁵⁹⁷ The contrast is between actions geared to earthly advantage and those geared to heavenly advantage.

whole world, and lose his own soul? ³⁷ Or what shall a man give in exchange for his soul? ³⁸ Whosoever therefore shall be ashamed of me and of my words in this adulterous⁵⁹⁹ and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Chapter 9

¹ AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death,⁶⁰⁰ till they have seen the kingdom of God come with power.⁶⁰¹

The Transfiguration of Jesus (Mt. 17:1-13; Lk. 9:28-36)

² And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain⁶⁰² apart by themselves:⁶⁰³ and he was transfigured⁶⁰⁴ before them. ³ And his raiment⁶⁰⁵ became shining, exceeding white as snow; so as no fuller on earth can white them.⁶⁰⁶ ⁴ And there appeared unto them Elias⁶⁰⁷ with Moses: and they were talking with Jesus. ⁵ And Peter answered and said to Jesus, Master,⁶⁰⁸ it is good for us to be here: and let us make three tabernacles;⁶⁰⁹ one for thee, and one for Moses, and one for Elias. ⁶ For he wist⁶¹⁰ not what to say; for they were sore⁶¹¹ afraid.⁶¹² ⁷ And there was a cloud⁶¹³ that overshadowed⁶¹⁴ them: and a voice came out of the cloud, saying, This is my beloved Son: hear⁶¹⁵ him.⁶¹⁶ ⁸ And suddenly,

⁵⁹⁸ IE what good does it do.

⁵⁹⁹ OT imagery for spurning God.

⁶⁰⁰ A Semitism; IE die.

⁶⁰¹ The allusion here could be to (1) the Transfiguration, which immediately follows, (2) the resurrection and ascension, (3) the destruction of Jerusalem, or (4) the second coming in glory. It may be that the ultimate meaning of the reference is the second coming, but that the Transfiguration was the earnest or type of that second coming.

⁶⁰² Probably Mt. Hermon, 14 miles north of Caesarea.

⁶⁰³ IE privately.

⁶⁰⁴ μετεμορφώθη *metemorphōthē* he was transformed, his appearance was changed. KJV "transfigured" derives from Vulg. *transfiguratus est*. He was shown in his glory as the son of God. Cf. ENG metamorphosis.

⁶⁰⁵ OR clothing.

⁶⁰⁶ OR more than any launderer in the world could bleach them.

⁶⁰⁷ IE Elijah.

⁶⁰⁸ ῥαββί *rabbi* lit. my lord (derived from HEB).

⁶⁰⁹ σκηνὰς *skēnas* tents, booths for temporary shelter, such as would be erected as part of the Feast of Tabernacles.

⁶¹⁰ OR knew.

⁶¹¹ OR very.

⁶¹² OR terrified.

⁶¹³ Representing the presence of God, as in the OT.

⁶¹⁴ ἐπισπιάζουσα *epispiázousa* cast a shadow upon. This is the same verb used to speak of the Spirit "overshadowing" Mary in the Lucan infancy narrative.

⁶¹⁵ OR give heed to.

when they had looked round about, they saw no man any more, save⁶¹⁷ Jesus only with themselves.

⁹ And as they came down from the mountain, he charged⁶¹⁸ them that they should tell no man what things they had seen, till the Son of man were risen from the dead. ¹⁰ And they kept that saying⁶¹⁹ with themselves, questioning⁶²⁰ one with another what the rising from the dead should mean. ⁶²¹ ¹¹ And they asked him, saying, Why say the scribes that Elias⁶²² must first come? ¹² And he answered and told them, Elias verily cometh first, and restoreth all things;⁶²³ and how it is written of the Son of man, that he must suffer many things, and be set at nought.⁶²⁴ ¹³ But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed,⁶²⁵ as it is written of him.⁶²⁶

The Healing of a Boy with an Unclean Spirit (Mt. 17:14-20; Lk. 9:37-43)

¹⁴ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning⁶²⁷ with them. ¹⁵ And straightway⁶²⁸ all the people, when they beheld⁶²⁹ him, were greatly amazed, and running to *him* saluted⁶³⁰ him. ¹⁶ And he asked the scribes, What question ye⁶³¹ with them? ¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;⁶³² ¹⁸ And wheresoever he taketh him,⁶³³ he teareth him;⁶³⁴ and he foameth,⁶³⁵ and gnasheth with⁶³⁶ his teeth, and pineth away;⁶³⁷ and I spake to thy disciples that they should cast him⁶³⁸ out; and they could not. ¹⁹ He answereth him, and saith, O

⁶¹⁶ Cf. the theophany of Joseph Smith as recounted in JS-H.

⁶¹⁷ OR except.

⁶¹⁸ OR ordered.

⁶¹⁹ τὸν λόγον *ton logon* the instruction.

⁶²⁰ IE speculating.

⁶²¹ The disciples did not fully understand or appreciate what the resurrection would be until it actually happened.

⁶²² IE Elijah.

⁶²³ IE to their original condition. Cf. the LDS slogan "the restoration of all things."

⁶²⁴ IE thought nothing of, despised.

⁶²⁵ OR wanted.

⁶²⁶ According to the Matthean parallel, Jesus was speaking of John the Baptist, who acted in the role of a forerunner.

⁶²⁷ IE arguing.

⁶²⁸ OR immediately.

⁶²⁹ OR saw.

⁶³⁰ OR greeted.

⁶³¹ IE what are you arguing about.

⁶³² IE is possessed by a spirit that makes him mute.

⁶³³ IE the spirit seizes the boy.

⁶³⁴ OR he dashes him down to the ground.

⁶³⁵ IE the boy foams at the mouth.

⁶³⁶ OR grinds.

⁶³⁷ ξηραίνεται *xērainetai* becomes dry or withered; IE becomes rigid.

⁶³⁸ IE the spirit.

faithless generation, how long shall I be with you? how long shall I suffer⁶³⁹ you?⁶⁴⁰ bring him unto me.²⁰ And they brought him unto him: and when he saw him,⁶⁴¹ straightway the spirit tare him,⁶⁴² and he⁶⁴³ fell on the ground, and wallowed foaming.⁶⁴⁴ ²¹ And he⁶⁴⁵ asked his father, How long is it ago since this came unto him? And he said, Of a child.⁶⁴⁶ ²² And oftentimes it⁶⁴⁷ hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on⁶⁴⁸ us, and help us.²³ Jesus said unto him, If thou canst believe,⁶⁴⁹ all things *are* possible to him that believeth.²⁴ And straightway⁶⁵⁰ the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.⁶⁵¹ ²⁵ When Jesus saw that the people came running together, he rebuked the foul⁶⁵² spirit, saying unto him, *Thou dumb*⁶⁵³ and deaf spirit, I charge⁶⁵⁴ thee, come out of him, and enter no more into him.²⁶ And *the spirit* cried,⁶⁵⁵ and rent him sore,⁶⁵⁶ and came out of him: and he⁶⁵⁷ was as one dead; insomuch that many said, He is dead.²⁷ But Jesus took him by the hand, and lifted him up; and he arose.²⁸ And when he⁶⁵⁸ was come into the house, his disciples asked him privately, Why could not we cast him out? ²⁹ And he said unto them, This kind⁶⁵⁹ can come forth⁶⁶⁰ by nothing, but by prayer and fasting.⁶⁶¹

Jesus Again Foretells His Death and Resurrection (Mt. 17:22-23; Lk. 9:43-45)

³⁰ And they departed thence,⁶⁶² and passed through Galilee; and he would not⁶⁶³ that any man should know *it*.³¹ For he taught his disciples, and said unto them, The Son of man is

⁶³⁹ IE put up with.

⁶⁴⁰ The pronouns are plural.

⁶⁴¹ IE the spirit saw Jesus.

⁶⁴² IE the boy.

⁶⁴³ IE the boy.

⁶⁴⁴ IE rolled around foaming at the mouth.

⁶⁴⁵ IE Jesus.

⁶⁴⁶ παιδιόθεν *paidiothen* from childhood.

⁶⁴⁷ IE the spirit.

⁶⁴⁸ Lit. have pity in your inward parts with respect to.

⁶⁴⁹ Jesus here repeats the father's words: "If you can!"

⁶⁵⁰ IE immediately.

⁶⁵¹ ἀπιστία *apistia* lack of faith (with alpha privative).

⁶⁵² ἀκαθάρτω *akathartō* lit. unclean (in a ritual sense); IE evil.

⁶⁵³ IE mute.

⁶⁵⁴ OR order.

⁶⁵⁵ IE shrieked (not wept).

⁶⁵⁶ IE threw him into violent convulsions.

⁶⁵⁷ IE the boy.

⁶⁵⁸ IE Jesus.

⁶⁵⁹ γένος *genos* is the source for LAT (and ENG) *genus*.

⁶⁶⁰ IE out.

⁶⁶¹ Strong textual evidence suggests that "and fasting" may be a later addition by a scribe.

⁶⁶² IE from there.

⁶⁶³ IE Jesus did not want.

delivered⁶⁶⁴ into the hands⁶⁶⁵ of men, and they shall kill him; and after that he is killed, he shall rise the third day. ³² But they understood not that saying, and were afraid to ask him.

Who is the Greatest? (Mt. 18:1-5; Lk. 9:46-48)

³³ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed⁶⁶⁶ among yourselves by the way?⁶⁶⁷ ³⁴ But they held their peace:⁶⁶⁸ for by the way they had disputed among themselves, who *should be* the greatest. ³⁵ And he sat down, and called the twelve, and saith unto them,⁶⁶⁹ If any man desire to be first, *the same* shall be last of all, and servant⁶⁷⁰ of all. ³⁶ And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ³⁷ Whosoever shall receive one of such children in my name,⁶⁷¹ receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.⁶⁷²

He Who is Not against Us is for Us (Lk. 9:49-50)

³⁸ And John answered him, saying, Master,⁶⁷³ we saw one casting out devils in thy name, and he followeth not us: and we forbade⁶⁷⁴ him, because he followeth not us. ³⁹ But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly⁶⁷⁵ speak evil of me. ⁴⁰ For he that is not against us is on our part.⁶⁷⁶ ⁴¹ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Temptations to Sin (Mt. 18:6-9; Lk. 17:1-2)

⁴² And whosoever shall offend⁶⁷⁷ one of *these* little ones that believe in me, it is better for him that a millstone⁶⁷⁸ were hanged about his neck, and he were cast into the sea.⁶⁷⁹ ⁴³ And if thy

⁶⁶⁴ OR handed over.

⁶⁶⁵ A Semitic representation of power.

⁶⁶⁶ OR argued about.

⁶⁶⁷ OR on the road.

⁶⁶⁸ IE kept silent.

⁶⁶⁹ Note that although no one has told him, Jesus nevertheless perceives the nature of the controversy.

⁶⁷⁰ δῆλον *diakonos*, whence we get ENG "deacon."

⁶⁷¹ IE for my sake, out of devotion to me.

⁶⁷² IE the Father.

⁶⁷³ διδάσκαλος *didaskalos* lit. teacher.

⁶⁷⁴ IE tried to stop (reading the GR imperfect as conative).

⁶⁷⁵ OR soon.

⁶⁷⁶ IE for us.

⁶⁷⁷ OR cause to stumble; IE be an occasion to sin to.

⁶⁷⁸ μύλος ὀνικὸς *mulos onikos*, lit. the millstone of an ass (LAT *mola asinaria*). The reference is to a large, flat stone turned by a donkey to grind grain, in contradistinction to a smaller hand operated millstone (χειρόμυλη *cheiromulē*). An especially large stone is meant.

hand offend thee,⁶⁸⁰ cut it off: it is better for thee to enter into life maimed,⁶⁸¹ than having two hands to go into hell,⁶⁸² into the fire that never shall be quenched.⁶⁸³ ⁴⁴ Where their worm dieth not, and the fire is not quenched.⁶⁸⁴ ⁴⁵ And if thy foot offend thee, cut it off: it is better for thee to enter halt⁶⁸⁵ into life, than having two feet to be cast into hell, into the fire that never shall be quenched: ⁴⁶ Where their worm dieth not, and the fire is not quenched.⁶⁸⁶ ⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:⁶⁸⁷ ⁴⁸ Where their worm dieth not,⁶⁸⁸ and the fire is not quenched. ⁴⁹ For every one shall be salted with fire, and every sacrifice shall be salted with salt.⁶⁸⁹ ⁵⁰ Salt is good: but if the salt have lost his saltness,⁶⁹⁰ wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Chapter 10

Teaching about Divorce (Mt. 19:1-17)

¹ AND he⁶⁹¹ arose from thence,⁶⁹² and cometh into the coasts⁶⁹³ of Judaea by the farther⁶⁹⁴ side of Jordan: and the people resort unto⁶⁹⁵ him again; and, as he was wont,⁶⁹⁶ he taught them again. ² And the Pharisees came to him, and asked him, Is it lawful for a man to put away⁶⁹⁷ *his* wife? tempting⁶⁹⁸ him. ³ And he answered and said unto them, What did Moses

⁶⁷⁹ Drowning was a Roman punishment, not known among the Jews.

⁶⁸⁰ IE causes you to sin.

⁶⁸¹ IE disabled.

⁶⁸² γέενα *geena* for HEB *ge-Hinnom* the valley of wailing, where children once were sacrificed to the Canaanite deity Molech, and which in Jesus' day had become a garbage dump where refuse was burned.

⁶⁸³ ἀσβεστον *asbeston* unquenchable [fire]. Cf. ENG asbestos.

⁶⁸⁴ Strong textual evidence suggests this v. was added by copyists from v. 48.

⁶⁸⁵ OR lame.

⁶⁸⁶ Strong textual evidence suggests this v. was added by copyists from v. 48.

⁶⁸⁷ The text should not be read lit. as encouraging self-mutilation.

⁶⁸⁸ The idea is that a never-dying worm will torment such persons in the hereafter.

⁶⁸⁹ TCGNT 102-3 argues that the original text was the first clause only, "for everyone will be salted with fire." Apparently a scribe found in Lev. 2:13 a clue to the meaning of this enigmatic statement, and wrote it in the margin. Some copyists then substituted the marginal gloss for the original text, while others added the gloss to the original text (as reflected in the KJV). In any event the meaning of the saying is obscure (there are at least 20 different interpretations), but the meaning does seem to depend in some sense on the purifying properties of salt and its use in sacrifice.

⁶⁹⁰ IE become insipid, lost its taste.

⁶⁹¹ IE Jesus.

⁶⁹² OR left that place.

⁶⁹³ Lit. boundaries; IE territory.

⁶⁹⁴ Beyond (or east) of the Jordan river.

⁶⁹⁵ OR gather around, flock toward.

⁶⁹⁶ OR accustomed.

⁶⁹⁷ ἀπολῦσαι *apolusai* lit. send away; IE divorce.

command you?^{699 4} And they said, Moses suffered⁷⁰⁰ **to write a bill of divorcement,**⁷⁰¹ **and to put her away.**^{702 5} And Jesus answered and said unto them, For the hardness of your heart⁷⁰³ he wrote you this precept.^{704 6} But from the beginning⁷⁰⁵ of the creation **God**⁷⁰⁶ **made them male and female.**^{707 7} **For this cause shall a man leave his father and mother, and cleave**⁷⁰⁸ **to his wife;**⁸ **And they twain shall be one flesh;**⁷⁰⁹ so then they are no more twain,⁷¹⁰ but one flesh.⁹ What therefore God hath joined together,⁷¹¹ let not man put asunder.^{712 10} And in the house his disciples asked him again of the same *matter*.¹¹ And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.¹² And if a woman shall put away her husband, and be married to another, she committeth adultery.⁷¹³

Little Children Blessed (Mt. 19:13-15; Lk. 18:15-17)

⁶⁹⁸ IE testing, trying.

⁶⁹⁹ Jesus does not address this issue in the context of the rabbinic debates on the subject, as the Pharisees expected, but appeals directly to the Mosaic legislation itself.

⁷⁰⁰ OR allowed.

⁷⁰¹ βιβλίον ἀποστασίου *biblion apostasiou* certificate of dismissal. Cf. the ENG terms "bible" and "apostasy."

⁷⁰² The allusion is to Dt. 24:1. Divorce was allowed under the Mosaic law. The rabbinic schools differed, however, on the acceptable grounds for divorce. The school of Shammai allowed divorce only in cases of unchastity, while the school of Hillel allowed it for even trivial causes, such as burning dinner. As Jesus was now within the jurisdiction of Herod Antipas, the Pharisees apparently were hoping to get Jesus to comment negatively on Herod's own marital arrangements, so that Jesus might suffer the same fate (execution) as John the Baptist had at Herod's hands. Rather than approaching the issue from the perspective of the rabbinic debates over Dt. 24, however, Jesus approaches it from a completely fresh perspective, going back to the purpose for creating male and female in the creation.

⁷⁰³ σκληροκαρδία *sklērokardian* is a combination of σκληρός *sklēros* "hard" and καρδία *kardia* "heart." It refers to an obstinate refusal to respond to God's promptings.

⁷⁰⁴ OR commandment.

⁷⁰⁵ Here Jesus expresses the concept that there was a purer form of law preceding that of Moses.

⁷⁰⁶ The word "God" is not explicitly in the text but is implied.

⁷⁰⁷ Gen. 1:27, 5:2.

⁷⁰⁸ προσκολληθήσεται *proskollēthēsetai* lit. adhere to, join oneself to (cf. ENG idiom "to stick to").

⁷⁰⁹ Gen. 2:24.

⁷¹⁰ OR two ("twain" is the old ENG dual form of "two").

⁷¹¹ συνέζευξεν *sunezeuxen* lit. yoked together; the imagery is of a pair of oxen joined together in the same yoke.

⁷¹² OR separate.

⁷¹³ Mark represents Jesus as prohibiting divorce absolutely, while Mt. represents him as allowing divorce in cases of sexual unfaithfulness. In Jewish law only the husband had the right of divorce, but the woman also had this right under Roman law, and Mark is writing for the Romans.

¹³ And they brought young children⁷¹⁴ to him, that he should touch them: and *his* disciples rebuked those that brought *them*.¹⁴ But when Jesus saw *it*, he was much displeased,⁷¹⁵ and said unto them, Suffer⁷¹⁶ the little children to come unto me, and forbid them not: for of such⁷¹⁷ is the kingdom of God.¹⁵ Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child,⁷¹⁸ he shall not⁷¹⁹ enter therein.¹⁶ And he took them up in his arms,⁷²⁰ put *his* hands upon them, and blessed them.

The Rich Man (Mt. 19:16-30; Lk. 18:18-30)

¹⁷ And when he was gone forth into the way,⁷²¹ there came one running, and kneeled to⁷²² him, and asked him, Good Master, what shall I do that I may inherit⁷²³ eternal life? ¹⁸ And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*¹⁹ Thou knowest the commandments, **Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,**⁷²⁴ **Honour thy father and mother.**⁷²⁵ ²⁰ And he⁷²⁶ answered and said unto him, Master, all these have I observed⁷²⁷ from my youth.⁷²⁸ ²¹ Then Jesus beholding him loved him,⁷²⁹ and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure⁷³⁰ in heaven: and come, take up the cross,

⁷¹⁴ παιδία *paidia* is the plural diminutive form of παῖς *pais* “child.” A παιδίον *paidion* could be anywhere from a baby to about twelve years of age, but Luke tells us these were very small children and infants.

⁷¹⁵ OR indignant.

⁷¹⁶ OR permit, allow.

⁷¹⁷ IE of such a nature.

⁷¹⁸ IE with simple faith.

⁷¹⁹ The negative in GR is very strong and emphatic.

⁷²⁰ ἐναγκαλισάμενος *enankalisamenos* he put his arms around them.

⁷²¹ OR on his way, as he was setting out on his journey.

⁷²² γονυπετήσας *gomupetēsas* fell on his knees before, from γόνυ *gonu* knee and πίπτω *piptō* fall.

⁷²³ κληρονομήσω *klēronomēsō* inherit; lit. the assignment of a lot (IE fate) from κλῆρος *klēros* lot and νέμω *nemō* assign.

⁷²⁴ The verb ἀποστερέω *apostereō* is not directly reflected in the Decalogue. It may be a restatement of the eighth or the tenth commandment. In classical GR the word refers to the refusal to return money or goods entrusted for safekeeping, but in the LXX it refers to keeping back the wages of a hired hand.

⁷²⁵ Exod. 20:12-16, Dt. 5:16-20, 24:14.

⁷²⁶ IE the rich man.

⁷²⁷ ἐφυλαξάμην *ephulaxamēn* lit. be on one’s guard; here, “observe.”

⁷²⁸ Specifically, from age 13, when one became accountable to keep the commandments.

⁷²⁹ OR his heart warmed to him.

⁷³⁰ θησαυρός *thēsauros* is the source for ENG thesaurus, a treasury of words.

and follow me.^{731 22} And he was sad at that saying, and went away grieved: for he had great possessions.⁷³²

²³ And Jesus looked round about, and saith unto his disciples, How hardly⁷³³ shall they that have riches enter into the kingdom of God! ²⁴ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.^{734 26} And they were astonished out of measure,⁷³⁵ saying among themselves, Who then can be saved? ²⁷ And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.²⁸ Then Peter began to say unto him, Lo, we have left all, and have followed thee.²⁹ And Jesus

⁷³¹ Jesus here suggests a particular remedy for the man's covetousness, without necessarily suggesting its indiscriminate application to all persons.

⁷³² IE he was very rich.

⁷³³ OR with what difficulty.

⁷³⁴ There are two common explanations of this v. that are designed to soften its difficulty. The first is that there was a narrow gate in the Jerusalem city wall called "The Eye of the Needle," through which it was difficult for a camel to pass. But there is no evidence that such a gate existed at this time; according to Hugh Nibley, this notion was "invented by an obliging nineteenth-century minister for the comfort of his well-heeled congregation." See CWHN 9:168. If we cannot enlarge the size of the opening, the other logical rationalization is to reduce the size of the object that must pass through it. Some would argue that instead of "camel" Jesus said "rope," since there is an Aramaic word for rope that is similar to HEB גָּמַל *gamal* camel. There is some weak textual evidence to support this argument in GR, where the word for camel (taken from Semitic) is κάμηλος *kamēlos*, and a word that is close in appearance, κάμιλος *kamilos* [otherwise unattested in the NT], means ship's cable. The Armenian and Georgian versions (5th century AD) read "rope," as do a handful of late GR mss. of the Byzantine tradition. This textual evidence appears to be based on speculation by certain Church Fathers on such a possibility (in particular Origen, Cyril of Alexandria and Theophylact). This theory is unlikely. The statement about a camel going through the eye of a needle was probably proverbial. Dummelow quotes similar hyperbolic statements: Rabbi Sheshith to Rabbi Amram: "Perhaps thou art one of those of Pumbeditha, who can make an elephant pass through a needle's eye"; the Greeks: "It is easier to hide five elephants under one's arm"; the Romans: "More easily would a locust bring forth an elephant." The surprised reaction of the disciples in v. 25, who respond "Who then can be saved?" suggests that they recognized this as a hard saying. There are three approaches to understanding the saying as it exists: (1) Jesus really meant it; we must sell all, give to the poor, and follow him. This we might call the "consecration" approach, which is championed by Hugh Nibley. (2) The statement is simply hyperbole (exaggeration for rhetorical effect). That it is only with difficulty (but not impossible) that a rich man will enter the kingdom of heaven is the *real* meaning of the passage. (3) The camel going through the eye of a needle is really meant to describe an impossible process, because God has not yet been factored into that process. This is suggested by Jesus' words in v. 26: "With men it is impossible, but not with God: for with God all things are possible." We might call this the grace interpretation. However we interpret the passage, the easy rationalizations involving a narrow gate or a rope in lieu of a camel are incorrect and are to be avoided.

⁷³⁵ OR exceedingly, beyond measure.

answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, ³⁰ But he shall⁷³⁶ receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;⁷³⁷ and in the world to come eternal life. ³¹ But many *that are* first shall be last; and the last first.

A Third Time Jesus Foretells His Death and Resurrection (Mt. 20:17-19; Lk. 18:31-34)

³² And they were in⁷³⁸ the way going up⁷³⁹ to Jerusalem; and Jesus went before⁷⁴⁰ them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, ³³ *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests,⁷⁴¹ and unto the scribes,⁷⁴² and they shall condemn him to death, and shall deliver him to the Gentiles: ³⁴ And they shall mock him, and shall scourge⁷⁴³ him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The Request of James and John (Mt. 20:20-28)

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. ³⁶ And he said unto them, What would ye that I should do for you? ³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,⁷⁴⁴ in thy glory. ³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?⁷⁴⁵ ³⁹ And they said unto him, We can. ⁷⁴⁶ And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal⁷⁴⁷ shall ye be baptized.⁷⁴⁸ ⁴⁰ But to sit on my right hand and on my left hand⁷⁴⁹ is not mine to give; but *it shall be given to them* for whom it is prepared.⁷⁵⁰ ⁴¹ And when the ten⁷⁵¹ heard *it*, they began to

⁷³⁶ An awkward construction for "who will not."

⁷³⁷ διωγμῶν *diōgmōn* persecutions, from διώκω *diōkō* to pursue. Persecutions are inevitable for those who truly follow Jesus in this life.

⁷³⁸ OR on.

⁷³⁹ Traditionally one always "goes up" to Jerusalem.

⁷⁴⁰ OR in front of, ahead of.

⁷⁴¹ Current and former high priests and members of the high priestly families.

⁷⁴² IE experts in religious law.

⁷⁴³ μαστιγώσουσιν *mastigōsousin* whip (from the noun μάστιξ *mastix* whip).

⁷⁴⁴ IE the places of honor.

⁷⁴⁵ Metaphors for the travails Jesus would shortly experience.

⁷⁴⁶ Not understanding the full depth of what Jesus was alluding to.

⁷⁴⁷ OR with which.

⁷⁴⁸ The allusion is to the persecutions the early Christians would experience.

⁷⁴⁹ εὐωνύμων *euōnumōn* lit. "well named," a euphemism for the left, which was normally considered unlucky (cf. the LAT word for left, *sinister*).

⁷⁵⁰ Jesus gives no indication who these people may be.

⁷⁵¹ IE the others of the Twelve.

be much displeased with⁷⁵² James and John.⁴² But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted⁷⁵³ to rule over the Gentiles exercise lordship over⁷⁵⁴ them; and their great ones⁷⁵⁵ exercise authority upon⁷⁵⁶ them.⁴³ But so shall it not be among you: but whosoever will be great among you, shall be your minister:⁷⁵⁷⁴⁴ And whosoever of you will be the chiefest, shall be servant⁷⁵⁸ of all.⁴⁵ For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom⁷⁵⁹ for many.

The Healing of Blind Bartimaeus (Mt. 20:29-34; Lk. 18:35-43)

⁴⁶ And they came to Jericho:⁷⁶⁰ and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus,⁷⁶¹ sat by the highway side⁷⁶² begging.⁴⁷ And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.⁴⁸ And many charged him⁷⁶³ that he should hold his peace:⁷⁶⁴ but he cried the more a great deal, *Thou* Son of David, have mercy on me.⁴⁹ And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort,⁷⁶⁵ rise; he calleth thee.⁵⁰ And he, casting away his garment, rose, and came to Jesus.⁵¹ And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.⁷⁶⁶⁵² And Jesus said unto him, Go thy way; thy faith hath made thee whole.⁷⁶⁷ And immediately he received his sight, and followed Jesus in the way.⁷⁶⁸

Chapter 11

The Triumphal Entry into Jerusalem (Mt. 21:1-11; Lk. 19:28-40; Jn. 12:12-19)

¹ AND when they came nigh⁷⁶⁹ to Jerusalem, unto Bethphage⁷⁷⁰ and Bethany, at the mount of Olives,⁷⁷¹ he sendeth forth two of his disciples,² And saith unto them, Go your way

⁷⁵² OR indignant at.

⁷⁵³ OR seem, are thought.

⁷⁵⁴ κατακυριεύουσιν *katakurieuousin* lit. lord it over.

⁷⁵⁵ IE rulers.

⁷⁵⁶ Possibly with the connotation "tyrannize."

⁷⁵⁷ διάκονος *diakonos* servant (and source for ENG deacon).

⁷⁵⁸ IE slave.

⁷⁵⁹ IE the payment of a price to purchase a slave's freedom.

⁷⁶⁰ About 15 miles from Jerusalem.

⁷⁶¹ Bartimaeus is ARAM for "son of Timaeus," so the expression here is redundant

⁷⁶² OR at the side of the road.

⁷⁶³ IE spoke sternly to him.

⁷⁶⁴ OR keep quiet.

⁷⁶⁵ OR take heart!

⁷⁶⁶ IE I want to see again.

⁷⁶⁷ OR healed you.

⁷⁶⁸ OR on the road.

⁷⁶⁹ OR near.

into the village over against⁷⁷² you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him,⁷⁷³ and bring *him*.³ And if any man say unto you, Why do ye this? say ye that the Lord hath need of him;⁷⁷⁴ and straightway⁷⁷⁵ he will send him hither.⁷⁷⁶ ⁴ And they went their way, and found the colt tied by the door without⁷⁷⁷ in a place where two ways⁷⁷⁸ met; and they loose⁷⁷⁹ him. ⁵ And certain of them that stood there⁷⁸⁰ said unto them, What do ye,⁷⁸¹ loosing the colt? ⁶ And they said unto them even as Jesus had commanded: and they let them go. ⁷ And they brought the colt to Jesus, and cast their garments⁷⁸² on him,⁷⁸³ and he sat upon him. ⁸ And many spread their garments in the way:⁷⁸⁴ and others cut down branches off the trees, and strawed⁷⁸⁵ *them* in the way. ⁹ And they that went before, and they that followed, cried,⁷⁸⁶ saying,

Hosanna;⁷⁸⁷

Blessed is he that cometh in the name of the Lord:⁷⁸⁸

¹⁰ Blessed *be* the kingdom of our father David,⁷⁸⁹ that cometh in the name of the Lord: Hosanna in the highest.⁷⁹⁰

¹¹ And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon⁷⁹¹ all things, and now the eventide was come,⁷⁹² he went out unto Bethany with the twelve.

⁷⁷⁰ Exact location unknown; east of Jerusalem, near Bethany. The name derives from HEB for House of (Unripe) Figs.

⁷⁷¹ Not a mountain in the western sense, but a ridge running north and south to the east of Jerusalem.

⁷⁷² OR lying before.

⁷⁷³ IE the colt. We would use the impersonal pronoun “it” rather than “him.”

⁷⁷⁴ Important figures were allowed to press animals into service in times of need (a custom called *angaria*).

⁷⁷⁵ OR soon.

⁷⁷⁶ OR send him back here.

⁷⁷⁷ OR outside.

⁷⁷⁸ OR roads. ἀμφόδου *amphodou* may simply refer to a single road with houses on both sides; IE street.

⁷⁷⁹ OR untie.

⁷⁸⁰ IE bystanders.

⁷⁸¹ OR what are you doing?

⁷⁸² IE outer cloaks.

⁷⁸³ IE the colt, not Jesus.

⁷⁸⁴ OR on the road.

⁷⁸⁵ OR spread. This use of branches is the source for the modern Christian observance of Palm Sunday.

⁷⁸⁶ IE cried out; not “wept.”

⁷⁸⁷ Lit. HEB for “save, pray,” but by this time the word was used as a cry of rejoicing or acclamation.

⁷⁸⁸ The quote is from Ps. 118:25-26.

⁷⁸⁹ From whom it was believed the Messiah would descend.

⁷⁹⁰ IE in the highest heaven.

The Cursing of the Fig Tree (Mt. 21:18-19)

¹² And on the morrow,⁷⁹³ when they were come from Bethany, he was hungry: ¹³ And seeing a fig tree afar off⁷⁹⁴ having leaves, he came, if haply⁷⁹⁵ he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.⁷⁹⁶ ¹⁴ And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

The Cleansing of the Temple (Mt. 21:12-17; Lk. 19:45-48; Jn. 2:13-22)

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought⁷⁹⁷ in the temple, and overthrew⁷⁹⁸ the tables of the moneychangers,⁷⁹⁹ and the seats of them that sold doves,⁸⁰⁰ ¹⁶ And would not suffer⁸⁰¹ that any man should carry *any vessel*⁸⁰² through the temple. ¹⁷ And he taught, saying unto them, Is it not written,

My house shall be called of all nations the house of prayer?⁸⁰³
but ye have made it a den⁸⁰⁴ of thieves.⁸⁰⁵

¹⁸ And the scribes and chief priests heard *it*, and sought how they might destroy⁸⁰⁶ him: for they feared him, because all the people was astonished at his doctrine.⁸⁰⁷ ¹⁹ And when even⁸⁰⁸ was come, he went out of the city.

⁷⁹¹ περιβλεψάμενος *periblepsamenos* lit. looked around on: IE surveyed.

⁷⁹² IE as it was already late.

⁷⁹³ IE the next day.

⁷⁹⁴ μακρόθεν *makrothen* in the distance.

⁷⁹⁵ IE perhaps.

⁷⁹⁶ Figs were not in season at this time.

⁷⁹⁷ ἀγοράζοντας *agorazontas* derives from the Agora or marketplace.

⁷⁹⁸ OR overturned, upset.

⁷⁹⁹ In the courts of the Gentiles. These tables are referred to in the Talmud as the "booths of the sons of Annas," who had the moneychanging concession. The temple tax and the purchase of sacrificial animals had to be paid in Jewish money, not Greek or Roman coins (with their idolatrous representations of emperors and the like). The moneychangers took a substantial discount in these transactions.

⁸⁰⁰ OR pigeons, which the poor were allowed to substitute as an offering in the place of a lamb.

⁸⁰¹ OR allow.

⁸⁰² σκεῦος *skeuos* utensil. The reference is to people carting merchandise through the temple courts as though it were a common thoroughfare.

⁸⁰³ Isa. 56:7.

⁸⁰⁴ OR hideout.

⁸⁰⁵ An allusion to Jer. 7:11.

⁸⁰⁶ IE assassinate.

⁸⁰⁷ OR teaching (this word is the nominal form of the verb "taught" at the beginning of v. 17).

⁸⁰⁸ OR evening.

The Lesson from the Withered Fig Tree (Mt. 21:20-22)

²⁰ And in the morning, as they passed by, they saw the fig tree dried up⁸⁰⁹ from the roots.⁸¹⁰ ²¹ And Peter calling to remembrance saith unto him, Master,⁸¹¹ behold, the fig tree which thou cursedst is withered away. ²² And Jesus answering saith unto them, Have faith in God. ²³ For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed,⁸¹² and be thou cast into the sea; and shall not doubt in his heart, but shall believe⁸¹³ that those things which he saith shall come to pass; he shall have whatsoever he saith. ²⁴ Therefore I say unto you, What things soever⁸¹⁴ ye desire, when ye pray,⁸¹⁵ believe that ye receive *them*, and ye shall have *them*. ²⁵ And when ye stand⁸¹⁶ praying, forgive, if ye have ought⁸¹⁷ against any: that your Father also which is in heaven may forgive you your trespasses. ²⁶ But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.⁸¹⁸

The Authority of Jesus Questioned (Mt. 21:23-27; Lk. 20:1-8)

²⁷ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,²⁸ And say unto him, By what authority⁸¹⁹ doest thou these things? and who gave thee this authority to do these things? ²⁹ And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.⁸²⁰ ³⁰ The baptism⁸²¹ of John, was *it* from heaven,⁸²² or of men?⁸²³ answer me. ³¹ And they reasoned⁸²⁴ with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³² But if we shall say, Of men; they feared the people: for all *men* counted⁸²⁵ John, that he was a prophet indeed. ³³ And they answered and

⁸⁰⁹ IE withered.

⁸¹⁰ For the background, see vv. 12-14.

⁸¹¹ ῥαββί *rabbi* from ARAM for "my master."

⁸¹² A passive imperative, as the KJV lit. renders it.

⁸¹³ OR exercise faith.

⁸¹⁴ IE whatever.

⁸¹⁵ προσεύχεσθε καὶ αἰτεῖσθε *proseuchesthe kai aitieshe* lit. pray and ask for, but this is verbal hendiadys (expressing one concept through two words), and means "ask for in prayer."

⁸¹⁶ Standing was a common Jewish attitude when praying.

⁸¹⁷ OR anything.

⁸¹⁸ This v. is not present in the earliest witnesses to the text, and appears to have been added by scribes based on Mt. 6:15.

⁸¹⁹ ἐξουσία *exousia* derives from the verb ἔξεστι *exesti* "it is lawful."

⁸²⁰ Jesus adopts the rabbinic technique of answering a question with a question.

⁸²¹ The ENG word derives from GR βάπτισμα *baptisma* immersion, dipping.

⁸²² A Semitic circumlocution for "from God."

⁸²³ IE merely a human institution.

⁸²⁴ OR argued, debated.

⁸²⁵ OR held, considered.

said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.⁸²⁶

Chapter 12

The Parable of the Vineyard and the Tenants (Mt. 21:33-46; Lk. 20:9-19)

¹ AND he began to speak unto them by parables.⁸²⁷ A *certain* man planted a vineyard,⁸²⁸ and set an hedge⁸²⁹ about *it*, and digged a *place for* the winefat,⁸³⁰ and built a tower,⁸³¹ and let it out to husbandmen,⁸³² and went into a far country. ² And at the season⁸³³ he sent to the husbandmen a servant,⁸³⁴ that he might receive from the husbandmen of the fruit of the vineyard.⁸³⁵ ³ And they caught *him*, and beat him, and sent *him* away empty.⁸³⁶ ⁴ And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head,⁸³⁷ and sent *him* away shamefully handled.⁸³⁸ ⁵ And again he sent another; and him they killed, and many others; beating some, and killing some. ⁶ Having yet therefore one son,⁸³⁹ his wellbeloved,⁸⁴⁰ he sent him also last⁸⁴¹ unto them, saying, They will reverence⁸⁴² my son. ⁷ But those husbandmen⁸⁴³ said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. ⁸ And they took him, and killed *him*, and cast *him*⁸⁴⁴ out of the vineyard. ⁹ What shall therefore the lord of the vineyard do? he will come and destroy⁸⁴⁵ the husbandmen, and will give the vineyard unto others. ¹⁰ And have ye not read this scripture;⁸⁴⁶

⁸²⁶ Note that Jesus does not explicitly answer the question, but it is clear from his response that the correct answer is that his authority comes from heaven (IE God).

⁸²⁷ Lit. things put alongside; IE comparisons, illustrations.

⁸²⁸ Cf. the similar imagery in Isa. 5:1-7 (where the vineyard represents Israel), the Allegory of Zenos in Jacob 5-6, and Rom. 11:11-24.

⁸²⁹ OR a fence.

⁸³⁰ IE winepress (lit. the vat below the winepress).

⁸³¹ IE a watchtower.

⁸³² IE leased it to tenant farmers.

⁸³³ IE the time of harvest.

⁸³⁴ Here a symbolic representation of the prophets.

⁸³⁵ IE his portion of the crop pursuant to the lease agreement.

⁸³⁶ IE empty-handed.

⁸³⁷ ἐκεφαλίωσεν *ekephaliōsen* beat [him] over the head.

⁸³⁸ ἡτίμασαν *ētimasan* shown no respect, insulted.

⁸³⁹ Symbolic of Jesus.

⁸⁴⁰ ἀγαπητός *agapētos* "beloved" may also convey the connotation of "only."

⁸⁴¹ IE last of all, finally.

⁸⁴² The verb lit. means "put to shame," but when used in the passive, as here, it means respect, have regard for.

⁸⁴³ IE tenant farmers.

⁸⁴⁴ IE his corpse.

⁸⁴⁵ An allusion to the judgment.

⁸⁴⁶ γραφήν *graphēn* lit. writing; here passage of scripture.

**The stone which the builders rejected⁸⁴⁷
is become the head of the corner:⁸⁴⁸**

**¹¹ This was the Lord's doing,
and it is marvellous in our eyes?⁸⁴⁹**

¹² And they sought to lay hold⁸⁵⁰ on him, but feared the people: for they knew that he had spoken the parable against them:⁸⁵¹ and they left him, and went their way.

Paying Taxes to Caesar (Mt. 22:15-22; Lk. 20:20-26)

¹³ And they send unto him certain of the Pharisees and of the Herodians,⁸⁵² to catch⁸⁵³ him in *his* words. ¹⁴ And when they were come, they say unto him, Master, we know that thou art true,⁸⁵⁴ and carest for no man:⁸⁵⁵ for thou regardest not the person⁸⁵⁶ of men, but teachest the way of God in truth:⁸⁵⁷ Is it lawful to give tribute⁸⁵⁸ to Caesar,⁸⁵⁹ or not? ¹⁵ Shall we give, or shall we not give? But he, knowing their hypocrisy,⁸⁶⁰ said unto them, Why tempt ye me?⁸⁶¹ bring me a penny,⁸⁶² that I may see *it*. ¹⁶ And they brought *it*. And he saith unto them, Whose *is* this image and superscription?⁸⁶³ And they said unto him, Caesar's. ¹⁷ And Jesus answering said unto them,

⁸⁴⁷ IE after testing.

⁸⁴⁸ IE cornerstone.

⁸⁴⁹ Ps. 118:22-23.

⁸⁵⁰ OR seize, arrest.

⁸⁵¹ They recognized themselves as the tenant farmers in the parable.

⁸⁵² Although not natural allies, they cooperated in their attempts to trip up Jesus. Herodians supported the dynasty of the Herods.

⁸⁵³ OR trap.

⁸⁵⁴ ἀληθής *alēthēs* derives from the name of the mythical River Lethe with a negating alpha privative. The souls of men drink from the river before entering into this world so as to forget their former existence, so truth is an "unforgetting" or remembrance of things previously known. In this context the word means "sincere, frank."

⁸⁵⁵ OR you do not concern yourself about anyone's opinion.

⁸⁵⁶ IE outward circumstances, position.

⁸⁵⁷ They of course did not really believe this; it was a hypocritical set up for their trap.

⁸⁵⁸ κῆνσον *kēnson* the Roman poll tax. Cf. LAT and ENG *census*.

⁸⁵⁹ The Roman emperor was officially considered divine, making this a particularly difficult question.

⁸⁶⁰ If Jesus said yes, he could be dismissed as a Roman sympathizer, an unpopular position at the time. If he said no, he could be taken before authorities for rebellion against Rome.

⁸⁶¹ OR put me to the test.

⁸⁶² IE denarius.

⁸⁶³ The coin would have had an image of Tiberius Caesar (AD 14-37), and the inscription likely would have included his name, as so: ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΥ *TIBERIOU KAISAROU*. The Jews found the use of physical images on coins offensive, as smacking of idolatry.

Render⁸⁶⁴ to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.⁸⁶⁵

The Question about the Resurrection (Mt. 22:23-33; Lk. 20:27-40)

¹⁸ Then come unto him the Sadducees, which say there is no resurrection;⁸⁶⁶ and they asked him, saying, ¹⁹ Master, Moses wrote unto us, **If a man's brother die, and leave *his* wife behind him, and leave no children, that his brother should take his wife, and raise up seed**⁸⁶⁷ **unto his brother.**⁸⁶⁸ ²⁰ Now there were seven brethren: and the first took a wife, and dying left no seed. ²¹ And the second took her, and died, neither left he any seed: and the third likewise. ²² And the seven had her, and left no seed: last of all the woman died also. ²³ In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. ²⁴ And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?⁸⁶⁹ ²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage;⁸⁷⁰ but are as the angels⁸⁷¹ which are in heaven. ²⁶ And as touching the

⁸⁶⁴ OR give back what is due.

⁸⁶⁵ They had asked a question anticipating an either/or response, and Jesus replied with a both/and response.

⁸⁶⁶ Although the Pharisees believed in the resurrection, the Sadducees did not.

⁸⁶⁷ IE father children.

⁸⁶⁸ The allusion is to Dt. 25:5 and the practice of levirate marriage (*levir* is LAT for "brother-in-law"), whereby a woman without a son would marry her deceased husband's brother. This practice both provided for the widow and provided a legal heir for her deceased husband, as the first son born of the union would be deemed the son of the deceased brother.

⁸⁶⁹ Jesus responded on two fronts. First, they did not know the scriptures. This could have reference to their rejection of the Old Testament after the five books of Moses, where information regarding the resurrection could be found. John Tvedtnes has suggested another, intriguing possibility: "... in the Apocrypha... we read of a young woman, Sarah, who had been married to seven husbands (all brothers), each of whom was killed on the wedding night by a demon. But in the story (*Tobit* 6:10-8:9), Sara ultimately marries an eighth husband, Tobias, son of Tobit, who, following instructions from the archangel Raphael, manages to chase the demon away and is therefore not slain. Of special interest is the fact that the archangel (who, according to *Tobit* 3:17, had been sent to arrange the marriage) tells the young man that his wife had been appointed to him "from the beginning" (*Tobit* 6:17). This implies that she had not been sealed to any of her earlier husbands, which would explain why none of them would claim her in the resurrection, as Jesus explained. But if she were sealed to Tobias, the situation changes. Assuming that the Sadducees (whose real issue was one of resurrection, not of eternal marriage) were alluding to this story but left off part of it, this would explain why Jesus told them, 'Ye do err, *not knowing the scriptures*, nor the power of God'" (John Tvedtnes, "A Much-Needed Book That Needs Much," *FARMS Review of Books* 9/1 (1997): 41.)

Second, they did not know the power of God. God was able to sort out what seemed to the Sadducees insuperable details such as these.

⁸⁷⁰ The verbs refer to the act of entering into marriage, and not to the state of being married already, about which the v. does not comment. Jesus seems to be arguing against the rather

dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**^{872 27} He is not the God of the dead, but the God of the living:⁸⁷³ ye therefore do greatly err.

The Great Commandment (Mt. 22:34-40; Lk. 10:25-28)

²⁸ And one of the scribes⁸⁷⁴ came, and having heard⁸⁷⁵ them reasoning together,⁸⁷⁶ and perceiving that he had answered them well, asked him, Which is the first commandment of all? ²⁹ And Jesus answered him, The first of all the commandments *is*, **Hear, O Israel; The Lord our God is one Lord:** ³⁰ **And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:**⁸⁷⁷ this *is* the first commandment. ³¹ And the second *is* like, *namely* this, **Thou shalt love thy neighbour as thyself.**⁸⁷⁸ There is none other commandment greater than these. ³² And the scribe said unto him, Well, Master,⁸⁷⁹ thou hast said the truth: **for there is one God; and there is none other but he:**^{880 33} **And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength,**⁸⁸¹ and **to love his neighbour as himself,**⁸⁸² is more than all whole burnt offerings and sacrifices.^{883 34} And when Jesus saw that he answered discreetly⁸⁸⁴, he said unto him, Thou art not far from the kingdom of God. And no man after that durst⁸⁸⁵ ask him *any question*.

The Question about David's Son (Mt. 22:41-46; Lk. 20:41-44)

³⁵ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ⁸⁸⁶ is the Son of David? ³⁶ For David himself said by the Holy Ghost,

The LORD said to my Lord,

extreme materialism of contemporary views of the resurrection, which saw the afterlife as merely a continuation of our life here.

⁸⁷¹ Sadducees also did not believe in angels.

⁸⁷² Exod. 3:6.

⁸⁷³ The argument is that Abraham, Isaac and Jacob must have still been alive at the time these words were uttered.

⁸⁷⁴ IE experts in religious law.

⁸⁷⁵ OR who had been listening to.

⁸⁷⁶ IE debating, disputing.

⁸⁷⁷ Dt. 6:4-5.

⁸⁷⁸ Lev. 19:18. Jesus had used the second person, whereas this scribe gives the passage in the third person.

⁸⁷⁹ Lit. teacher.

⁸⁸⁰ Dt. 4:35.

⁸⁸¹ Dt. 6:5.

⁸⁸² Lev. 19:18.

⁸⁸³ A sentiment expressed by several OT prophets.

⁸⁸⁴ OR thoughtfully.

⁸⁸⁵ OR dared.

⁸⁸⁶ IE the Messiah.

**Sit thou on my right hand,
till I make thine enemies thy footstool.**⁸⁸⁷

³⁷ David therefore himself calleth him Lord; and whence is he *then* his son?⁸⁸⁸ And the common people heard him gladly.⁸⁸⁹

The Denouncing of the Scribes (Mt. 23:1-36; Lk. 20:45-47)

³⁸ And he said unto them in his doctrine,⁸⁹⁰ Beware of the scribes, which love to go in long clothing,⁸⁹¹ and love salutations⁸⁹² in the marketplaces,⁸⁹³ ³⁹ And the chief seats in the synagogues, and the uppermost⁸⁹⁴ rooms at feasts: ⁴⁰ Which⁸⁹⁵ devour⁸⁹⁶ widows' houses,⁸⁹⁷ and for a pretence⁸⁹⁸ make long prayers: these shall receive greater damnation.⁸⁹⁹

The Widow's Offering (Lk. 21:1-4)

⁴¹ And Jesus sat over against⁹⁰⁰ the treasury,⁹⁰¹ and beheld how the people cast money⁹⁰² into the treasury: and many that were rich cast in much. ⁴² And there came a certain poor widow, and she threw in two mites,⁹⁰³ which make a farthing.⁹⁰⁴ ⁴³ And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: ⁴⁴ For all *they* did cast in of their abundance,⁹⁰⁵ but she of her want did cast in all that she had, *even* all her living.⁹⁰⁶

⁸⁸⁷ Ps. 110:1.

⁸⁸⁸ Understanding the second "Lord" in the passage as a reference to the Messiah; a father would not call his son (or descendant) "Lord."

⁸⁸⁹ OR eagerly.

⁸⁹⁰ OR teaching.

⁸⁹¹ IE walk around in long robes.

⁸⁹² OR greetings.

⁸⁹³ ἀγοραῖς *agorais* were markets, usually in a central square.

⁸⁹⁴ *Chief* seats and *uppermost* rooms mean the most desirable. The GR for "uppermost rooms" is πρωτοκλισίας *prōtoklisis*, lit. first couches (not rooms in the sense of separate chambers of a house, but in the archaic sense of places).

⁸⁹⁵ The antecedent to the relative is the scribes.

⁸⁹⁶ IE consume.

⁸⁹⁷ IE property.

⁸⁹⁸ IE for show.

⁸⁹⁹ OR condemnation.

⁹⁰⁰ OR opposite.

⁹⁰¹ A box for contributions, located in the Court of the Women, to collect freewill offerings.

⁹⁰² χαλκὸν *chalkon* lit. copper, used here for coins or money.

⁹⁰³ λεπτὰ *lepta* (sing. λεπτὸν *lepton*) was the smallest and least valuable (copper) coin in circulation in Palestine. Its value was only 1/128 of a denarius, or one-half of a quadrans.

⁹⁰⁴ Α κοδράντης *kodrantēs* was a Roman copper coin worth 1/64 of a denarius.

⁹⁰⁵ Lit. of that which abounds to them; IE their surplus.

⁹⁰⁶ βίον *bion* lit. physical life; livelihood.

Chapter 13

The Destruction of the Temple Foretold (Mt. 24:1-2; Lk. 21:5-6)

¹ AND as he went out of the temple,⁹⁰⁷ one of his disciples saith unto him, Master, see what manner of stones and what buildings⁹⁰⁸ *are here!* ² And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.⁹⁰⁹

The Beginning of Woes (Mt. 24:3-14; Lk. 21:7-19)

³ And as he sat upon the mount of Olives over against⁹¹⁰ the temple, Peter and James and John and Andrew asked him privately, ⁴ Tell us, when shall these things⁹¹¹ be? and what *shall be* the sign when all these things shall be fulfilled?⁹¹² ⁵ And Jesus answering them began⁹¹³ to say, Take heed⁹¹⁴ lest any *man* deceive⁹¹⁵ you: ⁶ For many shall come in my name,⁹¹⁶ saying, I am *Christ*,⁹¹⁷ and shall deceive many. ⁷ And when ye shall hear of wars⁹¹⁸ and rumours⁹¹⁹ of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. ⁸ For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes⁹²⁰ in divers⁹²¹ places, and there shall be famines and troubles: these *are* the beginnings of sorrows.⁹²² ⁹ But take heed to⁹²³ yourselves: for they⁹²⁴ shall deliver you up to councils;⁹²⁵ and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony⁹²⁶ against them. ¹⁰ And the gospel must first be published⁹²⁷ among all nations. ¹¹ But when they

⁹⁰⁷ IE the temple courts, not the temple proper.

⁹⁰⁸ Referring to the beauty of Herod's temple, which was still under renovation at this time. Tacitus, *History*, 5.8 called it "immensely opulent."

⁹⁰⁹ The temple was in fact destroyed by Titus and his Roman Tenth Legion in AD 70.

⁹¹⁰ OR opposite.

⁹¹¹ The plural seems to have in view more than just the destruction of the temple.

⁹¹² OR accomplished.

⁹¹³ Mark often uses this verb to indicate a transition.

⁹¹⁴ OR be careful!

⁹¹⁵ OR mislead.

⁹¹⁶ IE assuming the title of Messiah.

⁹¹⁷ IE the Messiah.

⁹¹⁸ This could refer either to learning of wars or actually hearing the sounds of battle nearby.

⁹¹⁹ OR reports.

⁹²⁰ σεισμοὶ *seismoi* is the source for ENG seismology.

⁹²¹ OR various.

⁹²² Lit. birthpangs.

⁹²³ OR watch out for.

⁹²⁴ The subject is indefinite; no particular "they" is stated.

⁹²⁵ Local judicial bodies attached to the synagogues.

⁹²⁶ OR witness.

⁹²⁷ IE preached.

shall lead *you*,⁹²⁸ and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.¹² Now the brother shall betray the brother to death, and the father the son; and children shall rise up⁹²⁹ against *their* parents, and shall cause them to be put to death.¹³ And ye shall be hated of all *men* for my name's sake:⁹³⁰ but he that shall endure unto the end, the same shall be saved.

The Great Tribulation (Mt. 24:15-28; Lk. 21:20-24)

¹⁴ But when ye shall see the abomination of desolation,⁹³¹ spoken of by Daniel the prophet, standing where it ought not,⁹³² (let him that readeth⁹³³ understand,) then let them that be in Judaea flee to the mountains:¹⁵ And let him that is on the housetop⁹³⁴ not go down into the house, neither enter *therein*, to take any thing out of his house:¹⁶ And let him that is in the field not turn back again for to take up his garment.⁹³⁵ ¹⁷ But woe to them that are with child,⁹³⁶ and to them that give suck⁹³⁷ in those days! ¹⁸ And pray ye that your flight be not in the winter.¹⁹ For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.²⁰ And except that the Lord had shortened those days, no flesh should be saved: but for the elect's⁹³⁸ sake, whom he hath chosen, he hath shortened the days.²¹ And then if any man shall say to you, Lo, here *is* Christ,⁹³⁹ or, lo, *he is* there; believe *him* not:²² For false Christs and false prophets⁹⁴⁰ shall rise, and shall shew signs and wonders, to seduce,⁹⁴¹ if *it were* possible, even the elect.²³ But take ye heed: behold, I have foretold you all things.⁹⁴²

The Coming of the Son of Man (Mt. 24:20-31; Lk. 21:25-28)

²⁴ But in those days, after that tribulation,⁹⁴³
the sun⁹⁴⁴ shall be darkened,

⁹²⁸ IE lead you away to hand you over to the authorities.

⁹²⁹ OR rebel.

⁹³⁰ IE because of me.

⁹³¹ βδέλυγμα τῆς ἐρημώσεως *bdelugma tēs erēmōseōs* is a technical expression for that which profanes the temple. The allusion is to Dan. 9:27.

⁹³² IE in the temple, desecrating it.

⁹³³ IE the reader.

⁹³⁴ The flat roof was part of the living space of the house.

⁹³⁵ OR get his cloak.

⁹³⁶ Lit. have in the womb; IE pregnant.

⁹³⁷ IE are nursing babies.

⁹³⁸ ἐκλεκτοὺς *eklektous* the chosen ones.

⁹³⁹ OR the Messiah.

⁹⁴⁰ The GR is ψευδόχριστοι καὶ ψευδοπροφῆται *pseudochristoi kai pseudoprophētai*.

⁹⁴¹ OR deceive, mislead.

⁹⁴² OR told you everything ahead of time.

⁹⁴³ OR suffering.

and the moon⁹⁴⁵ shall not give her light,
²⁵ And the stars of heaven shall fall,
and the powers that are in heaven⁹⁴⁶ shall be shaken.⁹⁴⁷

²⁶ And then shall they see **the Son of man coming in the clouds**⁹⁴⁸ with great power and glory.
²⁷ And then shall he send his angels, and shall gather together his elect from the four winds,⁹⁴⁹
from the uttermost part⁹⁵⁰ of the earth to the uttermost part of heaven.⁹⁵¹

The Lesson of the Fig Tree (Mt. 24:32-35; Lk. 21:29-33)

²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: ²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh,⁹⁵² *even* at the doors. ³⁰ Verily I say unto you, that this generation shall not pass,⁹⁵³ till all these things be done. ³¹ Heaven and earth shall pass away: but my words shall not pass away.

The Unknown Day and Hour (Mt. 24:36-44)

³² But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.⁹⁵⁵ ³³ Take ye heed, watch⁹⁵⁶ and pray: for ye know not when the time is. ³⁴ *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants,⁹⁵⁷ and to every man his work, and commanded the porter⁹⁵⁸ to watch. ³⁵ Watch ye therefore: for ye know not when the master of the house cometh, at even,⁹⁵⁹ or at

⁹⁴⁴ ἥλιος *hēlios* is the source of the ENG compound *helio-*, as in heliocentric.

⁹⁴⁵ σελήνη *selēnē* is the source for the name Selena.

⁹⁴⁶ In its original context this expression referred to celestial deities.

⁹⁴⁷ Alludes to Isa. 13:10, LXX 34:4, Joel 2:10.

⁹⁴⁸ Dan. 7:13.

⁹⁴⁹ IE the four quarters of the earth.

⁹⁵⁰ IE extremity.

⁹⁵¹ IE from one end to the other of all creation.

⁹⁵² OR near.

⁹⁵³ OR disappear.

⁹⁵⁴ The earliest Christians expected the Parousia (second coming) to come quickly; the delay of the Parousia is a significant issue for all Christians.

⁹⁵⁵ This v. explains why the confidence of the earliest Christians that the Parousia would come quickly was not warranted.

⁹⁵⁶ ἀγρυπνεῖτε *agrupneite* lit. means sleep [ὑπνος *hupnos*] in the open field [ἀγρός *agros*]; IE be alert.

⁹⁵⁷ OR slaves, which were often given significant authority in running the household or a business.

⁹⁵⁸ OR doorkeeper.

⁹⁵⁹ OR evening.

midnight, or at the cockcrowing,⁹⁶⁰ or in the morning:⁹⁶¹ ³⁶ Lest coming suddenly he find you sleeping.³⁷ And what I say unto you I say unto all, Watch.⁹⁶²

Chapter 14

The Plot to Kill Jesus (Mt. 26:1-5; Lk. 22:1-7; Jn. 11:45-53)

¹ AFTER two days was *the feast of the passover*,⁹⁶³ and of unleavened bread:⁹⁶⁴ and the chief priests and the scribes sought how they might take him by craft,⁹⁶⁵ and put *him* to death.² But they said, Not on the feast *day*, lest there be an uproar⁹⁶⁶ of the people.⁹⁶⁷

The Anointing at Bethany (Mt. 26:6-13; Jn. 12:1-8)

³ And being in Bethany in the house of Simon the leper,⁹⁶⁸ as he sat at meat,⁹⁶⁹ there came a woman having an alabaster box⁹⁷⁰ of ointment of spikenard⁹⁷¹ very precious;⁹⁷² and she brake the box,⁹⁷³ and poured *it* on his head.⁴ And there were some that had indignation within themselves,⁹⁷⁴ and said, Why was this waste of the ointment made? ⁵ For it might have been sold for more than three hundred pence,⁹⁷⁵ and⁹⁷⁶ have been given to the poor. And they murmured against her.⁶ And Jesus said, Let her alone; why trouble ye her? she hath wrought⁹⁷⁷ a good

⁹⁶⁰ ἀλεκτοροφωνίας *alektorophōnias* refers to the crowing of the cock in the early morning.

⁹⁶¹ The four times indicated correspond to the four watches of the night by Roman reckoning.

⁹⁶² γρηγορεῖτε *grēgoreite* be alert, stay awake. This GR verb is the source for the name Gregory.

⁹⁶³ πάσχα *pascha* from HEB *pesach* Passover.

⁹⁶⁴ From 15 to 21 Nisan on the Jewish calendar. Originally this was a separate celebration from Passover, but the two became mingled and the names are often used interchangeably for the entire eight-day celebration.

⁹⁶⁵ δόλω *dolō* deceit, treachery.

⁹⁶⁶ OR riot.

⁹⁶⁷ Due to the popularity of Jesus.

⁹⁶⁸ His leprosy must have healed or he would not have been able to entertain guests. It is a reasonable supposition that Jesus had cured him.

⁹⁶⁹ IE reclined at table for a meal.

⁹⁷⁰ A sealed jar with a long neck. Access to the contents was achieved by breaking the neck of the jar.

⁹⁷¹ From the nard plant of northern India; it would have been very costly.

⁹⁷² The GR is πιστικῆς *pistikēs*; its meaning here is uncertain. It may mean “pure,” or it could be a transliteration for an ARAM word (whence we derive ENG pistachio) referring to a nut base used for perfumes.

⁹⁷³ IE broke the neck of the jar to gain access to its contents.

⁹⁷⁴ IE some were indignant.

⁹⁷⁵ IE denarii. A denarius was a day's wage for a common laborer, so the ointment was worth almost a year's wages.

⁹⁷⁶ One must supply here something like “the proceeds of sale.”

⁹⁷⁷ OR carried out.

work on me.^{978 7} For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.⁸ She hath done what she could: she is come aforehand⁹⁷⁹ to anoint my body to the burying.^{980 9} Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial⁹⁸¹ of her.

Judas' Agreement to Betray Jesus (Mt. 26:14-16; Lk. 22:3-6)

¹⁰ And Judas⁹⁸² Iscariot,⁹⁸³ one of the twelve, went unto the chief priests, to betray him unto them.¹¹ And when they heard *it*, they were glad, and promised to give him money.⁹⁸⁴ And he sought how he might conveniently⁹⁸⁵ betray him.

The Passover with the Disciples (Mt. 26:17-25; Lk. 22:7-14; Jn. 13:21-30)

¹² And the first day of unleavened bread,⁹⁸⁶ when they killed the passover,⁹⁸⁷ his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?^{988 13} And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher⁹⁸⁹ of water: follow him.¹⁴ And wheresoever he shall go in, say ye to the goodman⁹⁹⁰ of the house, The Master⁹⁹¹ saith, Where is the guestchamber,⁹⁹² where I shall eat the passover with my disciples?¹⁵ And he will shew you a large upper⁹⁹³ room furnished *and* prepared: there make ready for us.¹⁶ And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.¹⁷ And in the evening⁹⁹⁴ he cometh with the twelve.¹⁸ And as they sat⁹⁹⁵ and did eat, Jesus said, Verily I say

⁹⁷⁸ OR for me.

⁹⁷⁹ OR beforehand.

⁹⁸⁰ OR for burial. IE she has anointed my body in anticipation of its embalming (preparatory to burial or entombment). Spices such as this were used to prepare the body for burial.

⁹⁸¹ IE in memory.

⁹⁸² The GR form of the name Judah.

⁹⁸³ Possibly meaning "man of Kerioth," a village of Judea.

⁹⁸⁴ ἀργύριον *argurion* lit. silver. In Mt. 26:15 the sum is specified as 30 pieces of silver.

⁹⁸⁵ OR opportunely; in a well timed manner.

⁹⁸⁶ 14 Nisan on the Jewish calendar. The text here conflates the Passover with the Feast of Unleavened Bread, which technically began on 15 Nisan.

⁹⁸⁷ IE sacrificed the paschal lamb.

⁹⁸⁸ Observance of the Passover would require that a number of logistical details be attended to, such as securing a lamb and lodging in or near Jerusalem, which was always crowded at the time of the feast.

⁹⁸⁹ κεράμιον *keramion* earthenware jar (cf. ENG ceramic).

⁹⁹⁰ Lit. master of the house; IE owner.

⁹⁹¹ διδάσκαλος *didaskalos* teacher.

⁹⁹² κατάλυμα *kataluma*, from a verb meaning to unharness, hence lodge; IE guestroom.

⁹⁹³ IE on a floor above the ground floor with reclining couches for eating.

⁹⁹⁴ οψία *opsia* refers to the early evening.

⁹⁹⁵ IE reclined at table.

unto you, One of you which eateth with me shall betray me.¹⁹ And they began to be sorrowful, and to say unto him one by one, *Is it I?*⁹⁹⁶ and another *said, Is it I?*²⁰ And he answered and said unto them, *It is* one of the twelve, that dippeth⁹⁹⁷ with me in the dish.²¹ The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

The Institution of the Lord's Supper (Mt. 26:26-30; Lk. 22:15-20; 1 Cor. 11:23-25)

²² And as they did eat, Jesus took bread, and blessed,⁹⁹⁸ and brake *it*, and gave to them, and said, Take, eat: this is my body.²³ And he took the cup, and when he had given thanks,⁹⁹⁹ he gave *it* to them: and they all drank of it.²⁴ And he said unto them, This is my blood of the new testament,¹⁰⁰⁰ which is shed for many.¹⁰⁰¹ ²⁵ Verily I say unto you, I will drink no more of the fruit of the vine,¹⁰⁰² until that day that I drink it new¹⁰⁰³ in the kingdom of God.²⁶ And when they had sung an hymn,¹⁰⁰⁴ they went out into the mount of Olives.

Peter's Denial Foretold (Mt. 26:31-35; Lk. 22:31-34; Jn. 13:36-38)

²⁷ And Jesus saith unto them, All ye shall be offended¹⁰⁰⁵ because of me this night: for it is written,

**I will smite the shepherd,
and the sheep shall be scattered.**¹⁰⁰⁶

²⁸ But after that I am risen, I will go before¹⁰⁰⁷ you into Galilee.²⁹ But Peter said unto him, Although all shall be offended, yet *will* not I.³⁰ And Jesus saith unto him, Verily I say unto thee, That this day,¹⁰⁰⁸ *even* in this night, before the cock¹⁰⁰⁹ crow¹⁰¹⁰ twice, thou shalt deny me

⁹⁹⁶ The form of the question in GR anticipates the answer "no."

⁹⁹⁷ The allusion is to an action of the Passover Seder in which the participants in the meal dip unleavened bread into a bowl of bitter herbs. Jesus must not have been specifically identifying Judas to the other disciples (who otherwise would have set upon Judas), but at this point merely indicated that it would be someone close to him.

⁹⁹⁸ εὐλογήσας *eulogēsas* is the source for ENG eulogy; the LAT parallel is *bendico*, which is the source for ENG benediction.

⁹⁹⁹ εὐχαριστήσας *eucharistēsas* is the source for ENG Eucharist.

¹⁰⁰⁰ διαθήκης *diathēkēs* is the word for a will; here it means covenant.

¹⁰⁰¹ A Semitic idiom for "all" (since all are indeed many).

¹⁰⁰² IE wine.

¹⁰⁰³ IE unfermented.

¹⁰⁰⁴ ὑμνήσαντες *humnēsantes* praised by singing a hymn. (Note that ENG "hymn" derives from GR.) The allusion is to the Hallel (Ps. 113-118), which were sung as a part of Passover. In particular, Ps. 115-118 were sung after the fourth (or Hallel) cup of wine.

¹⁰⁰⁵ OR caused to stumble. Here, "lose faith," as shown by Peter's denial.

¹⁰⁰⁶ Zech. 13:7.

¹⁰⁰⁷ OR precede.

¹⁰⁰⁸ The Jewish day went from sundown to sundown (not midnight to midnight as in our culture).

thrice.^{1011 37} But he¹⁰¹² spake the more vehemently,¹⁰¹³ If I should die with thee, I will not deny thee in any wise.¹⁰¹⁴ Likewise also said they all.

The Prayer in Gethsemane (Mt. 26:36-46; Lk. 22:39-46)

³² And they came to a place which was named Gethsemane:¹⁰¹⁵ and he saith to his disciples, Sit ye here, while I shall pray.³³ And he taketh with him Peter and James and John, and began to be sore amazed,¹⁰¹⁶ and to be very heavy;^{1017 34} And saith unto them, My soul is exceeding sorrowful unto death: tarry ye¹⁰¹⁸ here, and watch.^{1019 35} And he went forward a little, and fell¹⁰²⁰ on the ground, and prayed that, if it were possible, the hour might pass from him.³⁶ And he said, Abba,¹⁰²¹ Father, all things *are* possible unto thee; take away this cup¹⁰²² from me: nevertheless not what I will, but what thou wilt.³⁷ And he cometh, and findeth them sleeping, and saith unto Peter, Simon,¹⁰²³ sleepest thou? couldest¹⁰²⁴ not thou watch¹⁰²⁵ one hour? ³⁸ Watch ye and pray,¹⁰²⁶ lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.³⁹ And again he went away, and prayed, and spake the same words.⁴⁰ And when he returned, he found them asleep again, (for their eyes were heavy,) ¹⁰²⁷ neither wist¹⁰²⁸ they what to answer him.⁴¹ And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest:¹⁰²⁹ it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.⁴² Rise up, let us go; lo, he that betrayeth me is at hand.¹⁰³⁰

¹⁰⁰⁹ OR rooster.

¹⁰¹⁰ φωνῆσαι *phōnēsai* lit. give voice; contextually, of a rooster, crow.

¹⁰¹¹ OR three times.

¹⁰¹² IE Peter.

¹⁰¹³ Lit. superabundantly; IE with the greatest insistence.

¹⁰¹⁴ OR way.

¹⁰¹⁵ The name comes from HEB *get shemani*, meaning oil press. It was on the Mount of Olives.

¹⁰¹⁶ OR very troubled.

¹⁰¹⁷ OR distressed.

¹⁰¹⁸ OR wait.

¹⁰¹⁹ IE stay awake; be watchful, alert.

¹⁰²⁰ IE threw himself.

¹⁰²¹ ARAM for "father." The popular notion that this was a diminutive form with the intimate connotation of "daddy" in our culture is not correct.

¹⁰²² Often used as a symbol for one's destiny.

¹⁰²³ IE Peter's proper ARAM name, perhaps implying rebuke (as when parents use a child's full name).

¹⁰²⁴ ἰσχυσας *ischusas* lit. be strong, and thus able.

¹⁰²⁵ IE stay awake.

¹⁰²⁶ Jesus derives a general lesson from this specific failing.

¹⁰²⁷ Lit. weighed down.

¹⁰²⁸ OR knew.

¹⁰²⁹ These words could be taken as a question, as a sarcastic observation, as a gentle rebuke, or as an expression of resignation.

¹⁰³⁰ IE coming near.

The Betrayal and Arrest of Jesus (Mt. 26:47-56; Lk. 22:47-53; Jn. 18:3-12)

⁴³ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves,¹⁰³¹ from the chief priests and the scribes and the elders.
⁴⁴ And he that betrayed him had given them a token,¹⁰³² saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.¹⁰³³ ⁴⁵ And as soon as he was come, he goeth straightway to him, and saith, Master,¹⁰³⁴ master; and kissed him.⁴⁶ And they laid their hands on him, and took¹⁰³⁵ him. ⁴⁷ And one of them¹⁰³⁶ that stood by¹⁰³⁷ drew a sword, and smote a servant¹⁰³⁸ of the high priest, and cut off his ear. ⁴⁸ And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? ⁴⁹ I was daily with you in the temple teaching, and ye took me not.¹⁰³⁹ but the scriptures¹⁰⁴⁰ must be fulfilled. ⁵⁰ And they¹⁰⁴¹ all forsook¹⁰⁴² him, and fled.

The Young Man Who Fleed

⁵¹ And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:⁵² And he left the linen cloth, and fled from them naked.¹⁰⁴³

Jesus before the Council (Mt. 26:57-68; Lk. 22:54-55, 63-71; Jn. 18:13-14, 19-24)

⁵³ And they led Jesus away to the high priest: and with him were assembled all the chief priests¹⁰⁴⁴ and the elders and the scribes.¹⁰⁴⁵ ⁵⁴ And Peter followed him afar off,¹⁰⁴⁶ even into the palace¹⁰⁴⁷ of the high priest: and he sat with the servants,¹⁰⁴⁸ and warmed himself at the fire. ⁵⁵

¹⁰³¹ OR wooden clubs.

¹⁰³² OR sign, agreed signal.

¹⁰³³ ἀσφαλῶς *asphalōs* securely.

¹⁰³⁴ ῥαββί *rabbi* ARAM for “my master.”

¹⁰³⁵ IE arrested.

¹⁰³⁶ Identified as Peter in Jn. 18:10.

¹⁰³⁷ IE was a bystander.

¹⁰³⁸ Identified as Malchus in Jn. 18:10.

¹⁰³⁹ The authorities wanted to arrest him in as private a location as possible, to avoid a possible riot.

¹⁰⁴⁰ γραφαί *graphai* lit. writings; here scriptures.

¹⁰⁴¹ IE the disciples.

¹⁰⁴² OR abandoned.

¹⁰⁴³ Some have argued that the young man who fled was none other than Mark himself. The point of the story is obscure.

¹⁰⁴⁴ Former high priests and members of the high priestly families.

¹⁰⁴⁵ IE experts in religious law.

¹⁰⁴⁶ IE at a distance.

¹⁰⁴⁷ Lit. courtyard.

¹⁰⁴⁸ Lit. oarsmen, here used in the sense of guards.

And the chief priests and all the council¹⁰⁴⁹ sought for witness against Jesus to put him to death; and found none.⁵⁶ For many bare false witness¹⁰⁵⁰ against him, but their witness agreed not together.^{1051 57} And there arose certain, and bare false witness against him, saying,⁵⁸ We heard him say, I will destroy this temple that is made with hands,¹⁰⁵² and within three days I will build another made without hands.^{1053 59} But neither so did their witness agree together.⁶⁰ And the high priest stood up in the midst,¹⁰⁵⁴ and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness¹⁰⁵⁵ against thee?^{1056 61} But he held his peace,¹⁰⁵⁷ and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ,¹⁰⁵⁸ the Son of the Blessed?^{1059 62} And Jesus said, I am: and

**ye shall see the Son of man
sitting on the right hand¹⁰⁶⁰ of power,¹⁰⁶¹
and coming in the clouds of heaven.¹⁰⁶²**

⁶³ Then the high priest rent¹⁰⁶³ his clothes, and saith, What need we any further witnesses? ⁶⁴ Ye have heard the blasphemy:¹⁰⁶⁴ what think ye?¹⁰⁶⁵ And they all condemned him to be guilty¹⁰⁶⁶ of death. ⁶⁵ And some began to spit¹⁰⁶⁷ on him, and to cover his face,¹⁰⁶⁸ and to buffet him,¹⁰⁶⁹ and to say unto him, Prophecy: and the servants¹⁰⁷⁰ did strike him with the palms of their hands.

Peter's Denial of Jesus (Mt. 26:69-75; Lk. 22:56-62; Jn. 18:15-18, 25-27)

¹⁰⁴⁹ συνέδριον *sunedrion* Sanhedrin, the Jewish governing body at Jerusalem, consisting of 70 members and a president.

¹⁰⁵⁰ ἑψευδομαρτύρουν *epseudomarturoun* give false evidence.

¹⁰⁵¹ Lit. was not equal; IE it conflicted.

¹⁰⁵² χειροποίητος *cheiropoiētos* lit. made with hands, in the sense of man-made.

¹⁰⁵³ Although Jesus did say something much like this, the witnesses misunderstood his meaning.

¹⁰⁵⁴ OR in the middle (of the assembly).

¹⁰⁵⁵ OR testify.

¹⁰⁵⁶ IE what charges are they bringing against you?

¹⁰⁵⁷ OR remained silent.

¹⁰⁵⁸ OR the Messiah.

¹⁰⁵⁹ IE the Blessed One (meaning God).

¹⁰⁶⁰ Alludes to Ps. 110:1.

¹⁰⁶¹ τῆς δυνάμεως *tēs dunameōs* the Power, the Almighty; a circumlocution for God.

¹⁰⁶² Alludes to Dan. 7:13.

¹⁰⁶³ OR tore.

¹⁰⁶⁴ βλασφημίας *blasphēmias* speech against [God].

¹⁰⁶⁵ Lit. how does it seem to you? IE what is your opinion, verdict?

¹⁰⁶⁶ IE deserving.

¹⁰⁶⁷ ἐμπτύειν *emptuein* from πτύω *ptuō* is onomatopoeic [IE the word derives from the sound one makes when spitting]; cf. ENG ptooy.

¹⁰⁶⁸ IE to blindfold him.

¹⁰⁶⁹ IE to strike him repeatedly with their fists.

¹⁰⁷⁰ IE guards.

⁶⁶ And as Peter was beneath¹⁰⁷¹ in the palace, there cometh one of the maids¹⁰⁷² of the high priest: ⁶⁷ And when she saw Peter warming himself, she looked upon¹⁰⁷³ him, and said, And thou also wast with Jesus of Nazareth. ⁶⁸ But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch;¹⁰⁷⁴ and the cock crew.¹⁰⁷⁵ ⁶⁹ And a maid saw him again, and began to say to them that stood by, This is *one* of them. ⁷⁰ And he denied it again. And a little after, they that stood by¹⁰⁷⁶ said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech¹⁰⁷⁷ agreeth *thereto*. ⁷¹ But he began to curse and to swear,¹⁰⁷⁸ *saying*, I know not this man of whom ye speak. ⁷² And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.¹⁰⁷⁹

Chapter 15

Jesus before Pilate (Mt. 27:1-2, 11-14; Lk. 23:1-5; Jn. 18:28-38)

¹ AND straightway¹⁰⁸⁰ in the morning the chief priests held a consultation¹⁰⁸¹ with the elders and scribes and the whole council,¹⁰⁸² and bound Jesus, and carried *him* away, and delivered¹⁰⁸³ *him* to Pilate.¹⁰⁸⁴ ² And Pilate asked him, Art thou the King of the Jews?¹⁰⁸⁵ And he

¹⁰⁷¹ OR below, downstairs.

¹⁰⁷² IE slave girls.

¹⁰⁷³ The GR conveys the connotation “looked hard at.”

¹⁰⁷⁴ OR forecourt.

¹⁰⁷⁵ Based on textual evidence it is uncertain whether the words “and the cock crew” were originally present in the text at this point.

¹⁰⁷⁶ IE bystanders.

¹⁰⁷⁷ IE they deduced that Peter was a Galilean from his accent and idiomatic usage.

¹⁰⁷⁸ IE with an oath.

¹⁰⁷⁹ The imperfect tense of the verb may be inceptive: “he began to cry.”

¹⁰⁸⁰ IE early.

¹⁰⁸¹ συμβούλιον *sumboulion* council.

¹⁰⁸² IE the Sanhedrin.

¹⁰⁸³ The Romans controlled the death penalty in its conquered territories.

¹⁰⁸⁴ Pilate was the Roman Prefect of Judea from AD 26 to 36. In 1961, archaeologists discovered concrete evidence of his existence in the form of a stone inscription on a building at Caesarea in Palestine, which Pilate had dedicated to the Roman Emperor Tiberius. The LAT inscription reads:

.....S TIBERIEVM
NTIVS PILATVS
 ...ECTVS IVDA.E

Which means (without speculating as to the missing text):

Tiberium [IE a temple or other building dedicated to Tiberius]
 Pontius Pilate
 Prefect of Judea

answering said unto him, Thou sayest *it*.¹⁰⁸⁶ ³ And the chief priests accused him of many things: but he answered nothing.⁴ And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.⁵ But Jesus yet answered nothing;¹⁰⁸⁷ so that Pilate marvelled.¹⁰⁸⁸

Jesus Sentenced to Die (Mt. 27:15-26; Lk. 23:13-25; Jn. 18:39-19:16)

⁶ Now at *that* feast¹⁰⁸⁹ he released unto them one prisoner, whomsoever they desired.¹⁰⁹⁰ ⁷ And there was *one* named Barabbas,¹⁰⁹¹ *which lay bound*¹⁰⁹² with them that had made insurrection with him, who had committed murder in the insurrection.⁸ And the multitude crying aloud¹⁰⁹³ began to desire *him to do* as he had ever¹⁰⁹⁴ done unto them.⁹ But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? ¹⁰ For he knew that the chief priests had delivered him for¹⁰⁹⁵ envy.¹⁰⁹⁶ ¹¹ But the chief priests moved the people,¹⁰⁹⁷ that he should rather release Barabbas unto them.¹² And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? ¹³ And they cried out again, Crucify¹⁰⁹⁸ him.¹⁴ Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly,¹⁰⁹⁹ Crucify him.¹⁵ And *so* Pilate, willing to content¹¹⁰⁰ the people, released Barabbas unto them, and delivered Jesus, when he had scourged¹¹⁰¹ *him*, to be crucified.

The Soldiers Mock Jesus (Mt. 27:27-31; Jn. 19:2-3)

¹⁰⁸⁵ This was the charge of interest to Pilate because of its potential political implications of sedition against Rome.

¹⁰⁸⁶ An indirect affirmation.

¹⁰⁸⁷ IE made no further reply.

¹⁰⁸⁸ OR was amazed.

¹⁰⁸⁹ The GR preposition has a distributive force; IE at each paschal feast.

¹⁰⁹⁰ Apparently a Roman custom of this time and place, although not otherwise attested in Jewish writings.

¹⁰⁹¹ A common name; ARAM for “son of Abba [father].”

¹⁰⁹² IE who was in prison.

¹⁰⁹³ The GR is actually ἀναβὰς *anabas* “going up” [to the palace, which was situated on high ground].

¹⁰⁹⁴ OR usually.

¹⁰⁹⁵ IE because of their.

¹⁰⁹⁶ V. 10 is a parenthetical comment.

¹⁰⁹⁷ IE stirred up the crowd.

¹⁰⁹⁸ Crucifixion was reserved for the worst crimes, such as treason. Cicero (*Against Verres* 2.5.63-66) called it “a cruel and disgusting penalty”; Josephus (*Jewish War* 7.6.4) called it the worst of deaths.

¹⁰⁹⁹ IE louder than ever.

¹¹⁰⁰ IE satisfy.

¹¹⁰¹ A severe whipping with a *flagellum* administered in capital cases. This beating was called the *verberatio* and was intended to weaken the victim. Pilate did not scourge him personally; he had him scourged.

¹⁶ And the soldiers led him away into the hall, called Praetorium;¹¹⁰² and they call together the whole band.¹¹⁰³ ¹⁷ And they clothed him with purple,¹¹⁰⁴ and platted¹¹⁰⁵ a crown of thorns, and put it about his head,¹⁸ And began to salute¹¹⁰⁶ him, Hail, King of the Jews!¹¹⁰⁷ ¹⁹ And they smote¹¹⁰⁸ him on the head with a reed,¹¹⁰⁹ and did spit¹¹¹⁰ upon him, and bowing *their* knees worshipped¹¹¹¹ him. ²⁰ And when they had mocked¹¹¹² him, they took off the purple from him, and put his own clothes on him, and led him out¹¹¹³ to crucify him.

The Crucifixion of Jesus (Mt. 27:32-44; Lk. 23:26-43; Jn. 19:17-27)

²¹ And they compel one Simon a Cyrenian,¹¹¹⁴ who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. ²² And they bring him unto the place Golgotha,¹¹¹⁵ which is, being interpreted, The place of a skull. ²³ And they gave him to drink wine mingled with myrrh:¹¹¹⁷ but he received *it* not. ²⁴ And when they had crucified him, they parted¹¹¹⁸ his garments, casting lots¹¹¹⁹ upon them, what every man should take. ²⁵ And it was the third hour,¹¹²⁰ and they crucified him. ²⁶ And the superscription of his accusation¹¹²¹ was written

¹¹⁰² πραιτώριον *praetōrion* is a loanword from LAT *praetorium*, which originally referred to the praetor's tent in camp. Here it means the Roman governor's official residence.

¹¹⁰³ σπεῖραν *speiran* a cohort—one-tenth of a legion, or 500-600 soldiers if at full strength, although the word could be used for a smaller detachment of soldiers.

¹¹⁰⁴ A military cloak that had the appearance of royal purple, mocking Jesus in light of the charge that he claimed to be a king.

¹¹⁰⁵ OR weaved, braided.

¹¹⁰⁶ OR greet.

¹¹⁰⁷ Patterned after the LAT *Ave, Caesar!* (Hail, Caesar!).

¹¹⁰⁸ The imperfect tense of the verb is iterative: they kept striking him.

¹¹⁰⁹ OR staff.

¹¹¹⁰ ἐνέπτυνον *eneptuon* from πτύω *ptuō* is onomatopoeic [IE the word derives from the sound one makes when spitting]; cf. ENG ptooeey

¹¹¹¹ OR paid (mock) homage to.

¹¹¹² OR made fun of.

¹¹¹³ OR away.

¹¹¹⁴ Cyrene is in north Africa. A bystander was conscripted (under a compulsion called *angaria*) to carry the crossbeam, called the *patibulum* (the upright beam would have been kept permanently affixed at the site of crucifixion), because Jesus was too weak from the beating he had received to do so himself. Nothing more is known of this Simon.

¹¹¹⁵ ARAM for “skull.” Cf. GR κρανίον *kranion* (whence ENG “cranium”) and LAT *calvaria* (whence ENG Calvary).

¹¹¹⁶ Either because it was a rocky outcropping with the appearance of a skull or for the executions performed there.

¹¹¹⁷ This was intended as a sedative to dull his pain and senses.

¹¹¹⁸ IE divided among themselves.

¹¹¹⁹ Possibly knucklebones or some other ancient equivalent of dice.

¹¹²⁰ IE 9:00 a.m.

¹¹²¹ IE giving the charge in his case.

over, THE KING OF THE JEWS.^{1122 27} And with him they crucify two thieves; the one on his right hand, and the other on his left.^{1123 28} And the scripture was fulfilled, which saith, And he was numbered with the transgressors.^{1124 29} And they that passed by railed¹¹²⁵ on him, wagging¹¹²⁶ their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,^{1127 30} Save thyself, and come down from the cross.³¹ Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.³² Let Christ¹¹²⁸ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled¹¹²⁹ him.

The Death of Jesus (Mt. 27:45-56; Lk. 23:44-49; Jn. 19:28-30)

³³ And when the sixth hour¹¹³⁰ was come, there was darkness over the whole land until the ninth hour.^{1131 34} And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** which is, being interpreted, **My God, my God, why hast thou forsaken me?**¹¹³² And some of them that stood by,¹¹³³ when they heard *it*, said, Behold, he calleth Elias.^{1134 36} And one ran and filled a sponge¹¹³⁵ full of vinegar,¹¹³⁶ and put *it* on a reed, and gave¹¹³⁷ him to drink, saying, Let alone;¹¹³⁸ let us see whether Elias will come to take him down.³⁷ And Jesus cried with a loud voice, and gave up the ghost.^{1139 38} And the veil¹¹⁴⁰ of the temple was rent in twain¹¹⁴¹ from the top to the bottom.³⁹ And when the centurion,¹¹⁴² which stood over against¹¹⁴³

¹¹²² IE the charge was that Jesus claimed to be king. His executioners treated the claim as ironic.

¹¹²³ εὐωνύμων *euōnumōn* lit. well named, a euphemism for the (normally unlucky or cursed) left. Cf. the LAT for left, *sinister*.

¹¹²⁴ It is clear from textual evidence that this v. was an early marginal gloss that crept into the text itself.

¹¹²⁵ ἐβλασφήμουν *eblasphēmoun* spoke irreverently of, vilified.

¹¹²⁶ OR shaking.

¹¹²⁷ Reciting the charge made against Jesus.

¹¹²⁸ OR the Messiah.

¹¹²⁹ OR spoke abusively toward; taunted.

¹¹³⁰ IE noon.

¹¹³¹ IE 3:00 p.m.

¹¹³² Ps. 22:1 quoted in ARAM. *Eloi* is El (“God”) with the first person singular pronominal suffix “my”; *lama* means “why?”; and *sabachthani* means “have you forsaken [IE abandoned] me.” Some mss. have *azabthani*, which is the HEB equivalent of the ARAM *sabachthani*.

¹¹³³ IE bystanders.

¹¹³⁴ IE Elijah, apparently mishearing the ARAM for “my God.”

¹¹³⁵ σπόγγον *spongon* is the source for ENG sponge.

¹¹³⁶ Not vinegar, but a cheap wine called *posca* that was there for the soldiers.

¹¹³⁷ The verb is conative: offered it to.

¹¹³⁸ IE leave him alone.

¹¹³⁹ ἐξέπνευσεν *exepneusen* expired, breathed his last; IE died.

¹¹⁴⁰ This was the inner curtain separating the holy place from the holy of holies.

¹¹⁴¹ OR torn in two (“twain” is the old dual form of “two”).

¹¹⁴² κεντυρίων *kenturiōn* a commander of a *centuria*, or 100 men.

¹¹⁴³ OR near, by.

him, saw that he so¹¹⁴⁴ cried out, and gave up the ghost, he said, Truly this man was the Son of God.⁴⁰ There were also women looking on afar off:¹¹⁴⁵ among whom was Mary Magdalene, and Mary the mother of James the less¹¹⁴⁶ and of Joses,¹¹⁴⁷ and Salome;⁴¹ (Who¹¹⁴⁸ also, when he¹¹⁴⁹ was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

The Burial of Jesus (Mt. 27:57-61; Lk. 23:50-56; Jn. 19:38-42)

⁴² And now when the even¹¹⁵⁰ was come, because it was the preparation,¹¹⁵¹ that is, the day before the sabbath,¹¹⁵² ⁴³ Joseph of Arimathaea, an honourable¹¹⁵³ counsellor,¹¹⁵⁴ which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved¹¹⁵⁵ the body of Jesus.⁴⁴ And Pilate marvelled if he were¹¹⁵⁶ already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.¹¹⁵⁷ ⁴⁵ And when he knew *it* of¹¹⁵⁸ the centurion, he gave the body¹¹⁵⁹ to Joseph.⁴⁶ And he¹¹⁶⁰ bought fine linen, and took him down,¹¹⁶¹ and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock,¹¹⁶² and rolled a stone unto the door of the sepulchre.¹¹⁶³ ⁴⁷ And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.¹¹⁶⁴

Chapter 16

The Resurrection of Jesus (Mt. 28:1-8; Lk. 24:1-12; Jn. 20:1-10)

¹¹⁴⁴ IE in such a way.

¹¹⁴⁵ IE from a distance.

¹¹⁴⁶ IE the Little (perhaps in the sense of the Younger), generally identified with the son of Alphaeus (see Mt. 10:3).

¹¹⁴⁷ IE Joseph.

¹¹⁴⁸ The relative is plural and includes all these women.

¹¹⁴⁹ IE Jesus.

¹¹⁵⁰ OR evening.

¹¹⁵¹ παρασκευή *paraskeuē* the day preceding a Sabbath, in which special preparations would be made so as to make it possible to keep the Sabbath.

¹¹⁵² προσάββατον *prosabbaton* the day beginning Thursday at sundown through Friday at sundown, at which time the Sabbath would begin.

¹¹⁵³ εὐσχήμων *euschēmōn* from εὖ *eu* good + σχῆμα *schēma* form; of good position, influential.

¹¹⁵⁴ IE member of the Sanhedrin.

¹¹⁵⁵ OR asked for [a very brave act under the circumstances].

¹¹⁵⁶ OR was surprised that he was.

¹¹⁵⁷ IE dead for some time.

¹¹⁵⁸ IE directly from.

¹¹⁵⁹ IE corpse.

¹¹⁶⁰ IE Joseph.

¹¹⁶¹ IE took down the body [from the cross].

¹¹⁶² πέτρας *petras* bedrock.

¹¹⁶³ μνημεῖον *mnēmeion* tomb.

¹¹⁶⁴ IE the body was placed.

¹ AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices,¹¹⁶⁵ that they might come and anoint him. ² And very early in the morning the first *day* of the week,¹¹⁶⁶ they came unto the sepulchre at the rising of the sun.¹¹⁶⁷ ³ And they said among themselves,¹¹⁶⁸ Who shall roll us away the stone from the door¹¹⁶⁹ of the sepulchre? ⁴ And when they looked, they saw that the stone was rolled away: for it was very great.¹¹⁷⁰ ⁵ And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.¹¹⁷¹ ⁶ And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen;¹¹⁷² he is not here: behold¹¹⁷³ the place where they laid him. ⁷ But go your way, tell his disciples and Peter¹¹⁷⁴ that he goeth before¹¹⁷⁵ you into Galilee: there shall ye see him, as he said unto you. ⁸ And they went out quickly, and fled¹¹⁷⁶ from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*;¹¹⁷⁷ for they were afraid.¹¹⁷⁸

The Appearance to Mary Magdalene (Mt. 28:9-10; Jn. 20:11-18)

⁹ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ¹⁰ And she went and told them that had been

¹¹⁶⁵ Inasmuch as the Jews did not embalm, the spices were to cover the stench of the decomposing body. GR ἀρώματα *arōmata* “spices” is the source for ENG aroma.

¹¹⁶⁶ σαββάτων *sabbatōn* lit. sabbath, here means week, the seventh and last day of the week standing by metonymy for the week as a whole. The first day of the week was Sunday.

¹¹⁶⁷ OR when the sun had risen; IE just after sunrise.

¹¹⁶⁸ IE to each other.

¹¹⁶⁹ OR entrance.

¹¹⁷⁰ IE large.

¹¹⁷¹ OR alarmed.

¹¹⁷² The divine passive suggests that God raised him.

¹¹⁷³ OR look! See!

¹¹⁷⁴ Singled out as chief of the apostles.

¹¹⁷⁵ OR he is going ahead of.

¹¹⁷⁶ ἐφυγον *ephugon*; cf. ENG fugitive.

¹¹⁷⁷ OR and they said nothing to anyone.

¹¹⁷⁸ The text of Mark ends here in a number of important early mss. This was probably the original ending of the Gospel. Some mss. add a short section following v. 8, that reads something as follows: “But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.” Most of these witnesses then continue with the material from vv. 9-20. One ms. gives the longer ending in an even more expanded form. The longer endings probably arose because of the perceived abruptness of the original ending. There are three possible explanations for the original ending: (1) it may have been intentional (this is the most likely); (2) it may have never been finished; or (3) the last leaf may have been lost just before copying (assuming that the original was written on a codex and not a scroll).

with him, as they mourned and wept.¹¹⁷ And they, when they had heard that he was alive, and had been seen of¹¹⁷⁹ her, believed not.¹¹⁸⁰

The Appearance to Two Disciples (Lk. 24:13-35)

¹² After that he appeared in another form¹¹⁸¹ unto two of them, as they walked, and went into the country.¹¹⁸² ¹³ And they went and told *it* unto the residue:¹¹⁸³ neither believed they them.

The Commissioning of the Disciples (Mt. 28:16-20; Lk. 24:36-49; Jn. 20:19-23; Ac. 1:6-8)

¹⁴ Afterward he appeared unto the eleven as they sat at meat,¹¹⁸⁴ and upbraided¹¹⁸⁵ them with their unbelief and hardness of heart,¹¹⁸⁶ because they believed not them which had seen him after he was risen.¹⁵ And he said unto them, Go ye into all the world, and preach the gospel¹¹⁸⁷ to every creature.¹¹⁸⁸ ¹⁶ He that believeth¹¹⁸⁹ and is baptized¹¹⁹⁰ shall be saved; but he that believeth not shall be damned.¹¹⁹¹ ¹⁷ And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;¹¹⁹² ¹⁸ They shall take¹¹⁹³ up serpents;¹¹⁹⁴ and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.¹¹⁹⁵

The Ascension of Jesus (Lk. 24:50-53; Ac. 1:9-11)

¹⁹ So then after the Lord had spoken unto them, he was received¹¹⁹⁶ up into heaven, and sat on the right hand¹¹⁹⁷ of God. ²⁰ And they went forth, and preached every where, the Lord working with *them*, and confirming the word¹¹⁹⁸ with signs¹¹⁹⁹ following. Amen.¹²⁰⁰

¹¹⁷⁹ OR by.

¹¹⁸⁰ ἡπίστησαν *ēpistēsan* is the verb “to have faith” with a negating privative.

¹¹⁸¹ ἕτερα μορφῇ *hetera morphē* a different form (the nature of which is not specified).

¹¹⁸² Cf. Lk. 24:13.

¹¹⁸³ IE rest.

¹¹⁸⁴ At table; IE while they were eating.

¹¹⁸⁵ OR rebuked.

¹¹⁸⁶ σκληροκαρδίαν *sklērokardian* lit. hardness of heart; IE stubbornness, an obstinate refusal to believe God.

¹¹⁸⁷ εὐαγγέλιον *euangelion* lit. the good news [of Jesus Christ].

¹¹⁸⁸ Lit. created being.

¹¹⁸⁹ ὁ πιστεύσας *ho pisteusas* he who exercises faith.

¹¹⁹⁰ βαπτισθεὶς *baptistheis* immersed.

¹¹⁹¹ OR condemned.

¹¹⁹² OR languages.

¹¹⁹³ OR pick.

¹¹⁹⁴ OR snakes.

¹¹⁹⁵ Lit. be well.

¹¹⁹⁶ OR taken.

¹¹⁹⁷ The place of honor.

¹¹⁹⁸ Here meaning the gospel.

¹¹⁹⁹ IE miracles.

¹²⁰⁰ The word “amen” was not original but was added by scribes.