MARK

CHAPTER 1

1. **A beginning of the good news, which is Jesus Christ, God's Son** (or: [The] beginning of the message of ease and wellness which pertains to and has its source in Jesus Christ – Son of God).

2. **In accord with what has been written in Isaiah the prophet** [other MSS: in the prophets]**:**

> **"Look and consider! I, Myself, am periodically sending forth My agent** (messenger) **on a mission – before Your face – who will construct** (build; furnish; equip; put in readiness) **Your road** (Way; path). [Mal. 3:1]

3. **"A voice! One repeatedly crying out** (shouting; exulting; exclaiming; imploring)**: 'Within the midst of the wilderness** (desert; desolate place; abandoned and uninhabited region) **you folks prepare and make ready the road of [the] Lord** (the path whose source is [Yahweh]; the Way whose character is that of, and which pertains to, [the] Owner [= Yahweh])**! Be progressively constructing** (making) **His highway** (thoroughfare) **well-placed and straight.'"**
(or: "A sound! One is continuously crying out within the midst of the desert: ... ") [Isa. 40:3]

4. **John – the one habitually baptizing** (immersing; dipping) **– came into the scene** (came to be) **within the wilderness** (in the uninhabited area of the desert), **repeatedly heralding the proclamation of a baptism** (an immersion) **which [signifies] a change of thinking**
(a change of perception, frame of mind and mode of thought; a change of understanding; = a new attitude involving trust and obedience) **and a turning back [to Yahweh, which leads] into an abandoning and divorcing of failures**
(a sending-away of errors; a letting-go of sins; a release or dismissal of mistakes; a letting-flow-away of situations where the target was missed).

5. **And all the Judean territory** (province; region; country) **– even all the people of Jerusalem – kept on traveling out to him in a steady stream, and were one by one being immersed** (baptized) **by him within the midst of the Jordan River, while they were openly confessing-out their failures** (mistakes; errors; sins).

6. **Now John was by habit being one who had dressed himself in a garment woven of camel's hair with a leather belt** (or: a girdle made of an animal skin) **around his waist and loins, and was habitually eating locusts** (or: grasshoppers) **and wild honey [as his food].**

7. **And he had kept on making a loud public proclamation, as a herald, repeatedly saying, "Behind me the One** (or: the Man) **stronger than me is progressively approaching** (steadily coming) **– of Whom I am not** (do not exist being) **of adequate size or sufficient strength to be competent to, stooping down, loose and unfasten the strap** (thong; lace) **of His sandals.**
8. **"I myself, indeed, immerse** (or: baptized) **you folks within water, yet He, Himself, will immerse and saturate** (or: be baptizing) **you in a set-apart spirit** (or: within [the] Holy Spirit; within a Holy Wind; in a set-apart Breath-effect; in union with a holy attitude)**."**

9. **And within the course of those days it occurred [that] Jesus came from Nazareth, of the Galilee [district], and was immersed into** (baptized in) **the Jordan by John.**
10. **Then immediately, while stepping back up straight from out of the water, He saw** (perceived & became aware of) **the atmosphere and sky** (or: the heavens) **being progressively split and torn apart, so at to be divided, and the Breath-effect** (the Spirit; the Wind) **– as a dove** (or: pigeon) **– progressively descending into Him!** [with other MSS: progressively stepping down and continuously remaining upon Him.]
11. **And a Voice was birthed** (or: a sound occurred) **from out of the midst of the heavens** (or: [torn] atmospheres; or: = the sky and outer space; or = the realms of God's presence; or = the holy places of the realms of spirit)**: "You, Yourself, are** (or: continue being; habitually exist being) **My Son – the Beloved One! I seem at ease and appear well and prosperous in union with and within the midst of You** (or: I delight in You; I think and imagine ease and wellness within You; I am well-pleased and approve in You)**!**

12. **Then immediately** (straightway; directly; without delay) **the Breath-effect** (the Spirit; the Wind) **progressively impels Him forth out into the midst of the wilderness** (the uninhabited, desolate desert),
13. **and He continued being within the midst of the wilderness forty days and was constantly being with the little** (small) **wild animals, being repeatedly** (or: constantly) **examined and put to the proof by [various] attempts in tests, ordeals and trials by** (under [the influence of]) **the adversary** (satan). **And yet agents** (messengers) **had kept on giving attending service and support to** (or: in; or: provision for) **Him.**

14. **Now, after the handing over of John** (or: the [situation for] John to be given out of hand [to be arrested and imprisoned]), **Jesus came** (or: went) **into the Galilee [district], continuously heralding God's good news** (or: the message of goodness, ease and wellness which is God and which pertains to God and has its source in God) **in a loud, public proclamation,**
15. **and constantly saying, "The season and appointed situation has been fulfilled** (has been filled up and now continues full), **and God's kingdom** (the reigning and ruling of God as King; God's activity of exercising sovereignty) **has approached and is now near at hand and is close enough to touch** (= has

arrived and is now accessible)**! You folks be progressively and continuously changing your thinking – change your perceptions, frame of mind, mode of thought and understanding and turn back [toward God]** – **and be progressively believing while constantly placing your trust in the good news** (the message of goodness, ease and wellness).**!"**

16. **And while passing along beside** (= walking alongside) **the Sea of** (or: Lake) **Galilee, He saw and perceived Simon and Andrew the brother of Simon, repeatedly envelope-casting [their] purse net** (a large, circular fishing net) **in the sea, for they were fishers** (those who earned their living by catching fish).
17. **And Jesus said to them, "Hither, you [two] come on behind** (= follow after) **Me, and I will be making you to become fishers of human beings** (of people)**!"**
18. **So at once, abandoning the fishing nets, they followed Him.**

19. **Next stepping forward a little he saw and Jacob** (= James), **the [son] of Zebedee, and John, his brother, and perceived them while [at work] within the boat, putting the nets in order** (i.e., mending, adjusting, cleaning and folding them – making ready for the next use in fishing),
20. **so at once He called them. And abandoning their father, Zebedee, within the boat with the hired men, they went off behind** (= followed after) **Him.**
21. **Next they continued traveling on and entered into Capernaum.**

Then on [one of] the sabbaths, immediately upon entering into the synagogue, He, as was His habit, began teaching.
22. **Now they became increasingly astounded and bewildered so as to be completely amazed – even lost in admiration – at His content and manner of teaching, for He was progressively teaching them as one continuously possessing authority** (holding and having the right) **– and not as the scribes** (scholars; experts in the Law; = ordained theologians).
23. **Also within their synagogue, there was just then a man in union with an unclean spirit** (or: within the midst of an impure mood and a foul attitude), **and he momentarily shouts** (screams; cried out),
24. **in saying, "Ah! What business have you with us** (or: What [is there in common] for us and for you; Why do you meddle with us), **Jesus, [you] Nazarene? You came** (or: Do you come ...?) **to destroy us! I have seen to know** [other MSS: We now know] **you – who you are: God's set-apart one** (or: the Holy One of God; the set-apart one whose source is God; or, as a genitive of apposition: the Holy One who is God)**!"**
25. **And Jesus spoke seriously but respectfully to him, adding a penalty** (or: Jesus respectfully charged it; or: Jesus appraised him and assessed a penalty, assigning a punishment upon him; or: Jesus strongly speaks to him in reproof {censure, reprimand, or strict enjoining}), **in saying, "Be**

muzzled (= Be silent) **and go** (or: come) **forth from out of the midst of him at once!"**
26. **So momentarily convulsing him** (pulling him to and fro), **the unclean spirit** (or: mood; attitude) **– also uttering a great sound** (exclaiming or screaming in a loud voice) **– at once went forth from out of the midst of him.**
27. **Now everyone was startled and amazed** (or: suddenly filled with astonishment; or: = at once swept over with admiration), **so as to keep on inquiring of one another** (discussing [the incident] among themselves), **repeatedly saying, "What is this? Fresh and effective teaching that is new in kind and character, corresponding to authority! He is even proceeding to assign a place upon** (set and arrangement upon) **the unclean spirits, and they are continuing to submissively hear and obey him."**

(or: "This is some new and novel teaching! In accord with authority and right he now gives orders to the impure motives, moods and attitudes – and in submission they proceed to obey him!")

28. **And so His report** (or: the rumor about Him) **went forth at once everywhere** (in all places) **into the whole country around the Galilee [district; region]**.

29. **And so, they went straight out of the synagogue, with Jacob** (James), **into the house** (home) **of Simon and Andrew**.
30. **Now Simon's mother-in-law had been bedridden and was still lying down continuing sick with a burning fever, and they at once began telling Him about her.**
31. **And upon approaching her, He, taking a strong hold on her hand, raised her up, and the fever abandoned** (left) **her, and she began giving attending service to them.**

32. **Now with evening's arriving** (coming to birth), **when the sun set, they began and kept on, in a steady stream, bringing and carrying to Him all those continuing to hold badly** (= having an illness; = possessing a poor quality of life and a worthless condition) **– even those** (or: as well as those) **being habitually affected by demons** [note: a Hellenistic word and concept; = animistic influences] **–**
33. **and the whole city was eventually there, having gathered together right at, and facing, the door.**
34. **So He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed many folks who were continuing to hold badly** (= having a poor condition) **with** (or: in; by) **various kinds of sicknesses and diseases, and He threw** (or: cast; drove) **many demons** [= what was attributed to animistic influences] **from out of the midst, and He kept on refusing the demons** (= influences) **permission to continue speaking, because** (or: in that) **the folks** (or: they) **had come to see, and perceive, Him to be Christ** (or: anointed; [other MSS omit "to be Christ," so read: they had seen and knew Him]).

35. **And early one morning, rising very early while it was still dark, He came forth [outside] and went away into a desolate, out-of-the-way place, and there He began and continued praying** (thinking with a view toward goodness and well-being; = talking to God).
36. **However, Simon and those with him tracked Him down** (hunted Him out)
37. **and found Him, and proceed saying to Him, "Everyone is now trying to find You** (or: They all continue seeking You)**."**
38. **So He is then saying to them, "We should be going somewhere else** (or: Let us continue leading on elsewhere), **into the next adjoining and nearby** (or: neighboring) **unwalled country towns and villages, so that I can herald and publicly proclaim the message there, also, for into this** [mission and purpose] **I am gone forth** (or: I came out)**."**
39. **And He came** (went) **into their synagogues – into [the] whole [region of] the Galilee [area] – constantly heralding** (loudly publicly announcing), **as well as repeatedly throwing out the demons** [Hellenistic concept and term: = animistic influences].

40. **There also is progressively coming toward Him a leper** (one who has some variety of various skin diseases), **repeatedly entreating** (imploring) **Him to come to his side to give him aid and encouragement, and then proceeding to kneel down, is repeatedly saying to Him, "If you may want to – and should continue willing – you continue able and have the power to cleanse and make me clean."**
41. **Now Jesus, being instantly moved with compassion in His inward being** [other MSS: emotionally swelling internally from His natural disposition and movement of soul; or: filled with warm indignation]**, instantly stretching out His hand, touches him, and continues in saying to him, "I continually want to and am habitually willing to! Be at once cleansed and made clean!"**
42. **And immediately the leprosy** (skin disease) **went off and away from him, and he was at once cleansed and made clean.**
43. **And then, inwardly snorting** [possibly = muttering] **at him with powerful emotion, He at once thrust him out from the midst,**
44. **and continues by saying to him, "See [the situation]. You should tell nothing to no one [at all], but rather, begin to withdraw, then continuing to go off, show** (display; exhibit) **yourself to the priest, and bear forward the offering of the things which Moses set forth in order** (arranged and gave forth instruction; directed) **– concerning your cleansing – [directed] into a testimony for and witness to them."**
45. **Yet, going out, the man started** (began) **to repeatedly proclaim and loudly herald a great deal in public and to spread abroad the account, with the result that [it was] no longer possible [for] Him to continue to enter openly into a town, but to the contrary He continued being outside, upon desolate** (uninhabited and unfrequented) **places. And yet, people kept on coming to Him from all sides** (or: all parts; everywhere).

CHAPTER 2

1. **And so, upon entering again into Capernaum after the ensuing days, it was heard** (or: And again entering into Capernaum, after some days it was heard) **that He is currently within [the] house** (or: = at home).
2. **Consequently many folks were gathered together [there], resulting in there being no longer any room, not even [outside] facing the door, and so He began speaking the message** (the Word; the Logos; the thought and idea) **to them.**

3**. [While He was speaking], folks are progressively coming, bringing toward Him a paralytic who, having been picked up, is being carried by four men.**
4. **But not being able to bring [him]** [other MSS: to come near] **to Him, because of the crowd, they removed the surface of the roof where He was, and digging it out, they gradually lowered the matted pallet** (a poor person's bed) **whereon the paralytic was still lying down.**
5. **And Jesus, seeing their trust and faith, proceeds to say to the paralytic, "Child, your failures** (mistakes; errors; mis-shots toward the target; sins) **are now being caused to abandon you**

(are in process of being divorced from you; are progressively being let go off from you; are habitually being forgiven; [other MSS read perfect tense: have been caused to abandon you; have been divorced from you; have been released and let go off from you; have been forgiven for you]).**"**

6. **Now there were some of the scribes** (experts in the Law; = ordained theologians) **continuing to be sitting there, and they progressively reasoned to conclusions, thoroughly and critically dialoguing in their hearts,**
7. **"Why does this fellow continue to speak in this way** (thus; in this manner)**? He continues blaspheming** (speaking slander; speaking insultingly [in regard to God])**! Who is able** (now has power) **to release and send away** (dismiss; forgive) **failures** (sins; errors; mistakes in trying to hit the target), **except One: God?"**

8. **And at once, Jesus, immediately experiencing full knowledge and awareness in His spirit** (or: by the Spirit, which is Him), **that they are continuing to reason and dialogue within themselves in this way** (to this conclusion), **then says to them, "Why are you men continuing to reason critically and to thoroughly dialogue about these things within your hearts?**
9. **"Which is easier labor: to say to the paralytic, 'Your failures** (mistakes; sins; errors; mis-shots) **are now being cause to abandon you**

(are being in process of being divorced from you; are habitually forgiven for you; [other MSS: have been divorced and sent away so as to abandon you and you now exist being forgiven]),**' or, to say, 'Get up** (Progressively raise yourself up) **and at once lift up and carry away your matted pallet, and start continually walking around'?**

10. **"Yet so that you men can see and thus know with understanding that the Son of Man** (or: mankind's adult son; or: the Son who is human; or: = a human being) **continuously holds authority** (or: possesses [the] right) **to repeatedly send away** (to habitually release and dismiss; to constantly forgive) **mistakes** (failures to hit the target; errors; sins) **upon the earth," – He then says to the paralytic,**
11. **"I am saying to you, Get up** (Progressively rise up), **at once lift up and carry away your matted pallet, and then be going away into your house** (home)**."**
12. **And so he was aroused and caused to rise up, and at once, lifting up the matted pallet, he went out – in front of everyone** (all) **– so that everyone** (all) **continued to be beside themselves** (standing out of their places in amazement) **and to continuously give glory to God, repeatedly saying, "We never** (not at any time) **saw anything like this** (or: in this manner)**!"**

13. **And He went out again along** (beside) **the seashore, and crowd after crowd all kept on coming to Him, and in turn He was teaching them** (or: and from all sides, the crowd was progressively flocking to Him, and He kept on progressively teaching them).

14. **Then while passing along, He saw Levi** [probably = Matthew], **the [son] of Alphaeus, as he continued sitting at the custom's station** (tax collector's desk; toll gate; revenue office), **and He is then saying to him, "Follow Me** (or: Start following and continue coming after Me)**!" So, standing up, he [quit his business and] follows** (or: followed) **Him.**

15. **Later, He happened to be lying down** (or: reclining) **in the midst of eating a meal in his** (or: His; [note: may refer either to Levi, or to Jesus]) **house, and many tax collectors** (customs, revenue and tribute officials; or: tax contractors) **and outcasts**
(or: sinners; failures; = those who on account of their way of life were shunned not only by Pharisees, but also by Law-abiding, "respectable folks" of the Jewish culture; also, = bad characters, irreligious and disreputable folks, and those who practiced vice and crime) **were participating in lying back and eating the meal together with Jesus and His disciples** (learners; = pupils of a Rabbi) **– for there were many [such] folks, and they were continuing to follow Him.**

16. **Now the scribes** (professors and theologians of the Law) **of** [the sect of] **the Pharisees, seeing and perceiving that He continues to eat with bad company** (the outcasts: failures and sinners) **and those working for the occupying government** (tax farmers and customs officials who collected money for Rome or Herod), **began saying** (or: repeatedly were saying) **to His disciples, "Does he regularly eat** [or, with other MSS: Why is it that he is now eating] **with the government workers** (tax men) **and riff-raff** (outcasts; sinners; = ceremonially unclean)**?"**

17. **And Jesus, hearing [this], then says to them that, "Those being habitually strong** (= people in good health) **normally have no need of a physician** (healer; doctor), **but rather those continuing to have it badly** (= those who are ill and in a poor condition). **I did not** (or: am not) **come to call just ones** (righteous ones; those living in accord with the Way pointed out; may = people who "think" they have not faults), **but to the contrary, outcasts**

(failures; sinners; those who fail to hit the target and make mistakes; riff-raff and ceremonially unclean folks – even criminals; also = those who did not observe the Law as defined by the scribes)**!"**

18. **Further, the disciples of John as well as the Pharisees are habitually practicing** (or: are in the process of) **fasting** [note: a ritual of abstaining from food from 6:00 a.m. to 6:00 p.m., after which normal food could be eaten]. **So these kept on coming to Him, saying, "Why** (Through what [circumstance]) **are the disciples of John and the disciples of the disciples of the Pharisees habitually** (or: currently) **fasting, yet your disciples are not habitually** (or: currently) **fasting?"**
19. **Consequently, Jesus said to them, "Is it now possible for the sons of the wedding hall** (= the bridegroom's friends and guests) **to be fasting in the [situation] in which** (or: = while) **the bridegroom continues being with them? No, they continue unable to start or to continue fasting** (or: there can be no fasting) **so long as** (or: for whatever time) **they continue having the bridegroom with them!**
20. **"Yet days will be coming when the bridegroom may be taken away from them, and then – in that day – they will fast.**
21. **"No one usually sews a patch of an unshrunk shred of cloth upon an old and worn out cloak** (coat; outer garment). **Yet, if [he does], is not the full [patch]** (that which fills up [the hole]) **progressively lifting up away from it – the new** (fresh) **one from the old one – and a worse split** (or: tear) **is gradually happening?**
22. **"Further, no one normally pours new wine into old and worn out leather bottles** (wineskins). **Yet, if [he does], will not the wine burst and rip the leather bottles** (wineskins), **and the wine be progressively lost – as well as the wineskins** (bottles)**? To the contrary, new wine [is put] into new** (fresh) **wineskins** (leather bottles)**."**

23. **Now on one of the sabbaths it happened for Him to be passing along through some standing fields of grain, and His disciples started to progressively make a path** (or: to gradually make [their] way), **repeatedly picking** (plucking off) **the heads of grain.**
24. **So the Pharisees began saying to Him, "Look** (See; Observe)**! What they are continuing to do is not allowed** (permitted) **on the sabbaths!"**
25. **And so He then says to them, "Did you men never once read what David did when he had need and was hungry – he and those with him?**
26. **"How he entered into the house of God – during the period of Abiathar, the high** (chief) **priest – and he ate some of the Loaves of the Presentation**

(or: of the Preplacement; of the advanced setting; = the Bread of the Presence; [Ex. 25:30, LXX]), **which it is not allowed** (permitted) **to eat – except for the priests – and he also gave [some] to those being there together with him?"**
27. **And He went on to say to them, "The sabbath came into being** (was birthed) **because of and for the sake of humanity** (or: the human; mankind) **– and not humanity** (or: the human; mankind) **because of and for the sake of the sabbath.**
28. **"So then, the Son of Man is also Lord** (or: the son of the Human also continuously exists being master and owner; or: = the human continues being sovereign) **even of the sabbath."**

CHAPTER 3

1. **So once again He entered into a [other MSS: the] synagogue, and there was a man there with a continuing condition of having a hand that had been dried-up and remained being withered and shriveled.**
2. **Now they** [= the Pharisees and Herodians, of vs. 6] **began narrowly watching and, at the side, kept on closely observing Him – [to see] if He will tend, attentively serve, give treatment to, begin therapy with, prescribe ongoing treatment for, or cure and heal him on** (= during) **one of the sabbaths – so that they could accuse and bring charges against** (down on) **Him by a haranguing speech in a public assembly.**

3. **Then He begins saying to the man having the dried-up and withered hand, "Proceed to rise up, into the midst [of us]."**
4. **So he continues saying to them** [either the entire group, or perhaps, the Pharisees], **"On the sabbaths, is it allowed** (permitted) **to do good** (or: to create or make something virtuous; to form inner harmonious perfection; to do an admirable act), **or to do something harmful or worthless** (to make something of bad quality; to do an evil act) **– to heal** (save; restore to health and its original condition; rescue) **a soul** (or: a breathing being), **or to kill?"**
Yet, they kept on being silent (remained quiet).
5. **Then glancing around at them with swelling emotion from His natural disposition** (or: with indignation), **being increasingly grieved and experiencing pain and sorrow with [them] at the petrifying of their [collective] heart** (also: the covering-over of their heart with a hard, thick layer of flesh), **He next says to the man, "Stretch out your hand!" So he stretched [it] out, and his hand was at once restored to its former condition.**
6. **At that, on going out, the Pharisees at once were offering** [other MSS: made, or, did a] **joint-counsel and design with the Herodians** (the supporters and adherents of Herod Antipas) **in reference to and against Him, so that they could** (or: might) **destroy Him.**

7. **Then Jesus, accompanied by His disciples, withdrew back toward a place at the sea** (lake), **and a vast multitude [of people] from the Galilee [district] as well as from the Judean [area], followed after Him.**

8. **– In fact, folks from Jerusalem and from Idumea** (= the Edom of the Old Testament) **and from [the] other side of the Jordan [River]** (= Transjordan, or, Perea/Peraea), **even around Tyre and Sidon** (in the Roman province of Syria): **an immense crowd, constantly and repeatedly hearing how much He continues to be doing, [at one time or another] came to Him –**
9. **So He spoke to His disciples to the effect that a little boat should be continuously engaged** (or: constantly attending; persistently standing by) **for Him because of the crowd, so that they would not continue to press against or restrict Him.**
10. **This was because He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed many people – with the result that as many as had been having scourging diseases** (distressing illnesses) **kept on falling upon Him in trying to just touch Him!**
11. **Even the unclean breath-effects** (spirits) **– whenever they kept on gazing at and contemplating** (continued being a spectator of) **Him – were repeatedly falling toward Him so as to be prostrate to Him, and kept on exclaiming** (calling or crying out in a loud voice), **saying, "You, Yourself, are** (continuously exist being) **God's Son** (or: the Son of God; as a genitive of apposition: the Son who is God)**!"**

> [comment: this action was being taken by people, but Mark identifies these folks with their condition: they were inwardly unclean, but still convicted by His presence and character, which they recognized]

12. **So, many times He was having to speak seriously, but respectfully, to them** (or: charge them under threat of a penalty to be assessed) **so that they would not make Him displayed in the light** (manifest; apparent and conspicuous; clearly seen).

13. **And later, He by habit is progressively walking back up into the mountain** (or: the hill country), **and is proceeding to be calling to Himself** (summoning for Himself) **those whom He, Himself, had been intending (purposing; wanting and desiring), and they came away toward** (to) **Him.**
14. **Then He made [a group of] twelve** (or: He formed twelve) **– those whom He also named "sent-forth ones"**

> (or: named "ones sent off as commissioned agents"; or: designated as emissaries or missionaries; [this phrase not in some MSS, and is omitted from the texts of Griesbach, Bover, Tasker and edition 24 of Nestle-Aland, but included in MSS Aleph, B and others, and in the texts of Panin, W&H, and Nestle-Aland edition # 27]) **– so that they could** (or: would)

constantly be with Him, and to the end that He could send them off with a mission to be repeatedly heralding and publicly proclaiming in loud voices,
15. **and to continuously hold [the] right** (or: have authority from out of Being) [A, C2, D and others add: to habitually tend, attentively serve, give treatment to, begin therapy with, prescribe ongoing treatment for, or cure and heal sicknesses and diseases, and] **to be constantly** (or: repeatedly) **throwing the demons** [Hellenistic concept and term: = animistic influences] **from out of the midst.**

16. **So He made** (formed) **the twelve. And He put upon** (= added on) **Simon [the] name "Peter;"**
17. **and [with] Jacob** (James), **the [son] of Zebedee, and John, the brother of Jacob** (James), **He also put upon** (= added on) **them [the] name "Boanerges" – which is** (= means) **"Sons of Thunder."**
18. **And** [the others included were] **Andrew and Philip and Bartholomew** [may = Nathaniel] **and Matthew and Thomas and Jacob** (James), **the [son] of Alphaeus, and Thaddaeus** [may = Lebbaeus] **and Simon the Cananite** [other MSS read: Cananaean; = the Zealot or the Enthusiast, a political party member]
19. **and Judah** (Judas) **Iscariot, the one who also** [later; eventually] **gave** (or: handed) **Him over.**

20. **And later, they are** [other MSS: He is] **then coming into a house, and once again the crowd progressively flocks** (or: comes) **together, with the result that they were not able even to eat bread** (= they could not even take a meal).
21. **And so those with Him went out to be firm and hold it** (i.e., to control the situation), **for some began saying that it** [i.e., the crowd] **was confused and out of control** (or: it was out of place; it was beside itself).
22. **Further, the scribes** (men learned in the Scriptures; = Jewish theologians) **– those coming down** (descending) **from Jerusalem – had kept on saying that He possesses** (constantly has and holds) **Beelzeboul**

[= an unclean spirit: see vs. 30; other MSS: Beezeboul; Vulgate & Syriac: Beelzebub; in Lu. 11:15 Jews identify this title as the "prince (ruler) of the demons"; Jesus, in vs. 23, understands them to be speaking of their concept of Satan; see comment, Matt. 12:24], **and that in union with the prince** (ruler; chief) **of the demons** [Hellenistic concept and term: = animistic influences] **He is repeatedly throwing** (casting) **out the demons.**

23. **So, calling them to** (toward) **Himself, He began, in parables** (illustrations from things cast or place alongside for comparison), **saying to them, "How is satan continuing able to be constantly throwing out satan** (or: How is an adversary repeatedly having power to continue casting out [that same] adversary [= itself])**?**
24. **"Also, if a kingdom should ever be divided or parted upon itself, that kingdom does not continue able** (constantly has no power) **to stand.**
25. **"And if a house** (= household) **should ever be divided or parted upon itself, that house** (household) **does not continue able** (constantly has now power) **to stand.**
26. **"So if satan rose upon** (or: stands up against) **himself and was divided** (or: is parted), **he continues unable** (constantly has no power) **to stand, but to the contrary, he progressively has an end** (continues to hold termination).
27. **"Furthermore, no one, upon entering into a strong man's house, continues able** (ever has power) **to completely plunder his gear** (or: thoroughly ransack his equipment, vessels, utensils or moveable goods), **unless**

he should first bind the strong man – and then he will be thoroughly plundering his house!

28. **"Assuredly** (Count on it; Amen), **I am now saying to you folks, that all things** (everything) **will be sent away** (caused to depart; divorced; forgiven) **for** (in; in regard to; by) **the sons of mankind** (the men): **the effects and results of the failures** (errors; sins; time times of missing the target) **and the slanders** (the injurious things said; the malicious misrepresentations; the insults; the blasphemies) **– whatsoever** (or: however so many) **they may slander** (blaspheme; defame).
29. **"Yet whoever may speak injuriously** (blaspheme; misrepresent maliciously) **into the Set-apart Breath-effect** (the Holy Spirit) **continues not having a release** (not holding a deliverance or a divorce; not possessing a forgiveness) **– on into the Age. But rather, he continues existing being one caught** (or: held) **within an eonian effect of a mistake**
(or: within a result of having missed the target in the eonian realm; in the midst of an age-lasting result of a sin or of error; in union with an effect of failure with respect to things which pertain to the Age)**"**
30. **– [He said this] because they kept on saying, "He continues possessing** (having; holding) **an unclean spirit** (breath-effect)**."**

31. **Now later, His mother and His brothers are proceeding to come. Then, continuing standing outside [the house, or the gathering], they sent off** (dispatched) **[a message] to Him, continuing to call Him,**
32. **for a crowd had been sitting down in a circle around Him. So one after another are saying to Him, "Look** (Take note), **Your mother and Your brothers** (= siblings) **continue seeking You** (= Your attention) **outside [the house, or the group]."**
33. **So, after considering, He then says to them, "Who is** (exists being) **My mother – and [who are] My brothers?"**
34. **Then, glancing around at the men still sitting in a circle around Him, He proceeds to say, "Look and take note of** (See and consider) **My mother and my brothers** (= siblings)**!**
35**. "Whoever may do** (perform) **the will, intent and purpose of God** (or: should construct what God wants and desires) **– this one is** (exists being) **My brother and sister and mother!"**

CHAPTER 4

1. **Once again He starts to continue teaching, beside the sea** (or: along the lake-side). **And a very great** (most numerous) **crowd is being progressively gathered toward Him, so that He, stepping into a little boat, takes a seat and continues sitting on the sea** (lake; = just off shore) **– and the crowd, facing toward the sea** (lake), **were all upon the land** (= the shore).
2. **Then He was continuing to teach them many things, in parables**

(illustrations by comparison; [note: used for Hebrew *masal* in the LXX, so = a variety of figures of speech: riddle; proverb; ethical maxim; by-word; allegory; fable; enigmatic saying that is meant to stimulate intense thinking]), **and was saying to them in the course of His teaching,**

3. **"You folks listen, and be hearing. Look and take notice** (See and consider). **The one habitually sowing** (The sower) **went out to continue sowing** (scattering seed).

4. **"And it happened, within the midst of the continued sowing, [that] some [seed] actually fell beside the path** (or: alongside the road), **and so the birds came and ate it down** (devoured it).

5. **"Then other [seed] fell upon the rocky place** (or: an area of ground that is like stone; = hardpan; or: a rock shelf) **– or, where it was not having** (or: holding) **much soil – and it at once** (straightway) **sprouted and shot up** (rose and stood up out), **because of the situation of not having a depth of soil.**

6. **"So when the sun rose back up again, it was burned** (scorched), **and because of the situation of not continuing to have a root** (= because it cannot strike root), **it was dried out and cause to wither.**

7. **"Still other [seed] fell into the thorns** (thistles; prickly weeds), **and the thorns ascended** (mounted upward) **and together choked** (overwhelmed and crowded) **it, and so it gave** (yielded) **no fruit.**

8. **"But still other [seeds] fell into the ideal soil – and, progressively ascending and being caused to continually grow and increase, it was continuing to give** (yield) **fruit** (= a crop), **and it kept on bearing into thirty-, in sixty-, even in one hundred-[fold]** [other MSS: it was continuing to bear: one, thirty; one sixty; and one a hundred-{fold}].**"**

9. **Then He continued saying, "The one continually in possession of** (habitually having) **ears to continue hearing, let him continue to listen and be hearing!"**

10. **Now when He came to be in a more private situation** (in accord with ones [who are] alone [though with others]), **those [sticking close] around Him – together with the twelve – began questioning Him on the parables** (illustrations).

11. **So He began saying to them, "The secret** (mystery) **of God's kingdom** (or: of the sovereign reign of God as King) **has been given and so stands as a gift to** (or: for; in) **you folks; yet to** (for; in) **those outside, everything** (all things; the whole) **continues to come to be** (to occur; to happen) **in parables** (illustrations),

12. **"to the end that,**

'continuously looking (observing), **they may continually look** (observe) **and yet can** (may; should) **not see so as to perceive, and constantly** (or: repeatedly) **hearing, they may continually hear, and yet can** (may; should) **not make things flow together so as to comprehend or understand, nor can** (may) **they at some point turn about** (or: turn upon [their path]) **and the results** (effects; or: penalties) **of [their] sins**

and mistakes should be sent away (set aside; divorced; forgiven) **for** (or: in) **them.'"** [Isa. 6:9-10]

13. **He further says to them, "Have you not seen, so as to know and perceive, this parable** (illustration by comparison)**?** (or: You folks have not seen...) **So how will you folks come to personally know** (have intimate and experiential understanding of) **all the parables** (illustrations)**?**

14. **"The one habitually sowing** (The sower) **is continually sowing the Word** (the idea; the thought; the reason; the message).

15. **"Now these beside the path** (road) **are existing** (or: are they [who are]) **where the Word** (thought; idea; message) **is being repeatedly sown, yet whenever they may hear, the adversary** (the opponent; adversarial situation; satan) **is repeatedly coming and habitually takes away the Word** (thought; idea; message) **having been sown into them.**

[comment: the parallel passage in Matt. 13 pictures birds (vs. 4) and the explanation of these as "the worthless person or disadvantageous circumstance" (vs. 19) as that which takes away the seed/Word]

16. **"And likewise these being repeatedly sown upon the rocky place are the ones who – whenever they may hear the Word** (message; thought) **– at once** (straightway) **are continuing to receive it with joy,**

17. **"and yet they are not continuing to have** (possess) **a root within themselves, but rather, continue existing being ones oriented toward the season or the opportune situation** (or: are temporary folks). **Then, at the next situation of pressure** (tribulation; affliction; squeezing) **or persecution occurring** (coming into being; happening) **because of the message** (Word; thought; idea), **they are immediately caused to progressively** (or: to one-by-one) **stumble from the bait or trap stick of the snare.**

18. **"Now there are others [who are] those being repeatedly sown into the thorns. These are those once hearing the Word** (the message; the thought and idea),

19. **"and then the anxieties** (worries; cares; concerns; distractions) **of the age, as well as the deceptive seduction of wealth** (the riches) **and the over-desires** (or: full-rushing passions) **concerning the rest – progressively making their way into [their lives and situations] – together progressively choke the Word** (the thought, idea and message), **and it comes to be increasingly unfruitful.**

20. **"Finally, the ones being sown upon the ideal soil are those who continue listening so as to be constantly hearing the Word** (the thought and idea; the message) **and are habitually accepting it to their sides** (= warmly welcoming it), **they also are progressively producing a crop** (continuously bearing fruit) **– in [volumes or multiples of] thirty, in sixty, and in one hundred."**

21. **And He went on to say to them, "The Lamp is not normally** (or: progressively) **coming so that it can** (may) **be placed** (set) **under the basket for measuring grain** (a peck measure) **or under the bed** (or: couch), **is it? [Is it] not so that it can** (or: may) **be placed** (set) **upon the lampstand?**
22. **"Just so, there is not anything hidden except for the purpose that it should be set in clear light and manifested. Neither did it come to be hidden away except for the end that it should** (or: could) **come into a lighted condition** (or: into a visible place where it is clearly seen and manifest).
23. **"If anyone continues possessing** (or: proceeds in having) **ears to continue hearing, let him continue listening so as to progressively hear!"**

24. **He was further saying to them, "Habitually observe and take note of** (face, look at and regard; pay attention to) **what you folks are habitually listening to and hearing** (or: are presently hearing).
With what measure (or: rule; standard) **you folks habitually measure** (or: In the measure by which you repeatedly measure [people; situations; things] or measure out [to people]), **it will be measured in, or, for you** (or: measured out to you); **in fact, it will be put to you folks – or even added in you – or more** (or: extra) **will be given for you,**
25. **"for it will be given to** (for; in) **him who habitually possesses** (has and holds); **and from him who is not habitually possessing** (having and holding), **even what he normally possesses will also be lifted up and taken away."**

26. **He was further continuing to say, "In this way and manner** (or: Thus) **is God's kingdom** (or: the sovereign reign of God as King)**: [it is] as a person** (man; human) **[who] may cast** (throw) **the seed upon the soil** (the land).
27. **"Then he can repeatedly be successively sleeping and then waking up to arise – night and day – and the seed can be progressively sprouting** (germinating) **and continuing to lengthen** (= to grow); **just how, he has not seen so does not know.**
28. **"Spontaneously** (Furiously, eagerly and with purpose in itself; Automatically and with self-excitement) **the ground** (soil; earth; land) **progressively bears fruit and produces a crop: first a sprout** (or: [the] blade of grass; herbage), **then a stalk head** (ear), **finally a full grain within the stalk head** (ear).
29. **"Now at the time when the fruit may give from its side** (or: whenever the crop may permit or deliver up; = be ripe), **he at once progressively sends forth the sickle, because the harvest has stood at hand and provides itself** (or: the reaping has taken its place at the side; or: the harvest is present and stands ready)**."**

30. **And He went on to say, "How should we compare** (or: In what manner can we be likening) **God's kingdom** (the reign of God as King), **or within what parable** (illustrative comparison) **can** (or: should) **we place it?**
31. **"As to a seed** (kernel; grain) **of a mustard plant, which, whenever it may be sown upon the ground** (soil; earth) **is existing being smaller than all the seeds of those upon the earth** (or: the land).

32. **"But whenever it should be sown, it progressively ascends** (grows up) **and comes to be** (is birthed to be) **greater than all of the herbs and vegetables of the garden** (things grown in a place that has been dug) **and progressively produces** (constructs) **great branches, so that the birds of the heaven** (or: sky; atmosphere) **continue able to from time to time settle down as in a tent** (= to roost or nest) **under its shadow** (or: shade)**."**

33. **So by means of many parables** (illustrative comparisons) **of this kind He continued speaking the message** (the Word; the Logos; the thought and the idea) **to them – according as they continued being able to continue hearing** (or: continued having power to be repeatedly listening).
34. **Now apart from a parable** (illustrative comparison) **He was not in the habit of speaking to them. Yet privately and in accord to a person's own [ability] He was routinely loosening all things upon** (or: habitually releasing all for; so: explaining and interpreting everything to) **His own disciples** (learners; apprentices).

35. **And it coming to be late on that day** (= in the latter part of that day), **He then says to them, "We should pass on through unto the other side** (= the opposite shore)**."**
36. **So, abandoning** (leaving behind) **the crowd, they proceed taking Him along – as He was within the boat, and other boats were there with Him.**
37. **And a very great windstorm, fierce like a hurricane or whirlwind, was progressively birthed** (brought into existence) **and kept on dashing upon and breaking over into the boat, so that the boat is already starting to be filled up.**
38. **Now He was in the stern, continuing fast asleep upon the cushion. So they progressively arouse and awaken Him, and continue saying to Him, "Teacher! Is it not a care or concern to You that we are in the process of being destroyed and are perishing?"**
39. **And being thoroughly awakened, He at once spoke authoritatively yet respectfully to the wind, and said to the sea** (lake), **"Be progressively quiet and continue silent! Be as one having been muzzled, and remain so!" And the wind instantly abated** (ceased its labor and became exhausted), **and a great calm was birthed** (occurred; came to be).
40. **Then He said to them, "Why are you men continuing to be timid and filled with dread in this way? Are you not yet continuing to possess trust** (or: have and hold faith and confidence)**?"**
41. **And they suddenly became afraid – gripped [with] a great fear – and began saying to one another, "Who, really** (or: then), **is this Man, that even the wind and the sea** (lake) **pay attention, obey and continue obedient to Him?"**

CHAPTER 5

1. **And so they came unto the other side of the sea** (lake), **into the territory** (region; district; country; countryside) **of the Gerasenes.**
2. **Then on His coming out of the boat, a man in union with** (or: within the midst of) **an unclean spirit immediately came to confront Him** (or: went out to present himself and to meet Him) **from out of the memorial tombs.**

3. **This man was habitually having a permanent dwelling** (a settled home) **within and among the memorial tombs – and as of yet, no one was continuing able** (was up to then having power) **to bind him: not even with a chain** (or: by handcuffs; in something that was unable to be loosened),
4. **because many time he was to have been bound with fetters and chains, and the chains had been burst-through and torn to pieces by him, and the fetters** (or: shackles) **had come to be rubbed together so as to be shattered and crushed – so no one continued strong [so as] to subdue and tame him.**
5. **So through every night and day he was being among the memorial tombs and within the mountains** (or: hill country), **repeatedly crying out** (screaming; shrieking) **and constantly gashing down on himself with stones.**

6. **So upon catching sight of and perceiving Jesus from a distance** (or: from far away), **he runs** (or: rushed forward) **and does** (or: did) **Him reverence, homage and worship by kissing toward Him, bowing down and prostrating himself.**
7**. Then crying out in a loud voice, he is saying, "What [is there common] for me and for You** (or: What [is there] in me and in You), **Jesus, Son of the Most High God? I continue adjuring You** (I am now solemnly appealing to You as with an oath; or: I proceed to put You under oath) **[to; by] God: may You not distress me or give me pain by examining me or putting me to the test with the touchstone** [the *lapis Lydius* which was applied to metals, especially gold, to test purity or quality]**!"**
8. **– for He had been saying to it, "You** [singular] **come forth from out of the midst of the man, unclean spirit** (or: impure breath-effect)**." –**
9. **And so He was asking him** [i.e., the man: the pronoun is masculine], **"What [is] your name?" And he then says to Him, "My name is Legion, because we are** (we exist being) **many."**
10. **And he kept on entreating Him, asking Him to be a paraclete** (calling Him to his side for aid, assistance and comfort), **many [times], so that He would** (or: should) **not at once send it** [other MSS: them] **away, outside of the country** (region; territory).

11. **Now a great** (large; numerous) **herd of young swine** (pigs; hogs) **continued being there, [moving] toward the hillside** (or: facing toward the mountain; or: on the hill country), **habitually feeding** (being grazed).
12. **So they** [other MSS: all the demons] **entreated Him, repeatedly saying, "Send us into the young swine** (pigs; hogs), **so that we can** (may) **enter into them."**

13. **And Jesus immediately gave permission to them. So coming out, the unclean spirits entered into the young swine, and the herd immediately stampeded** (rushed headlong) **down the steep slope** (bank; cliff; precipice) **into the sea** (or: lake) **– about two thousand [of them] – and they began being choked** (or: were being choked, one after another), **within the sea** (lake).

14. **So those grazing** (feeding) **them fled and reported back** (or: brought away the news) **into the city and into the fields** (farms; countryside). **Then folks came to see what the situation is that had come to be** (or: what it was that had occurred).
15. **And they are progressively** (or: one after another) **coming toward Jesus, and continue intently looking at the "demoniac"** (the one that [had been] constantly affected or tormented by an animistic influence, or "demons") **– the one that had been having** (holding; possessing) **"the legion** [a Roman regiment of 4,000 to 6,000 troops]**" – now continuing sitting clothed and being continuously sensible, orderly and cooperative** (sane and of sound mind). **And they became afraid.**
16. **Then those having seen [it] thoroughly related to them how it happened to the "demoniac," and about the young swine** (hogs).
17. **So they at once began to be repeatedly entreating Him** (calling Him alongside and begging Him) **to go away from their district** (bounded area or region).

18. **And during His stepping into the boat, the "demoniac" kept on entreating Him** (requesting Him to be a paraclete), **at His side, to the end that he might continue being with Him.**
19. **But He did not let him** (or: did not release him from [his area]; did not allow him; or: And He did not abandon him). **Instead** (or: Nevertheless), **He is then saying to him, "Be going away** (or: Progressively lead the way) **into your home** (your house, or, household), **toward those of your area and association, and fully report back to them** (or: thoroughly tell them the news and the story)**: how much the Lord** [= Christ, or, Yahweh; D reads: God] **has done for** (to; in) **you, and that He mercied you** (acted in merciful compassion to you)**."**

20. **So he went away and started** (or: goes off and begins) **to repeatedly herald a public proclamation within the Decapolis** [a league of ten cities] **how much** (or: as many things as) **Jesus did for** (to; in) **him, and everyone continued being amazed** (or: all began expressing wonder and astonishment).

21. **After Jesus' passing through [the sea/lake], within the boat, into [the area] on the other side, a great crowd was gathered together upon Him** (= to Him upon His arrival) **as He was still beside the sea** (lake).
22. **Then** [other MSS add: – take note! –] **one of the presiding** (ruling; = leading) **officials of the synagogue – Jairus by name – is progressively coming, and seeing** (perceiving) **Him, he proceeds to fall toward His feet,**

23. **and is repeatedly entreating Him to be his paraclete** (begs for assistance), **many times, continually saying, "My little daughter is now having [her] last [moments]** (or: continues holding-on in a way that seems final; = is at the point of death**)... Please!** (O that!), **in coming You can** (or: might) **'place the hands' on her, to the end that she can be restored to health** (be saved; be rescued) **and can** (or: will) **live!"**
24. **So Jesus went off** (away) **with him. And [the] great crowd kept on following Him, even repeatedly pressing together on and crowding Him.**

25. **Now a woman, continuously being in [a condition of] a flowing of blood** (being with a hemorrhage) **[for] twelve years**
26. **– even experiencing and suffering many things by** (or: under [the care of]) **many "healers" and physicians, and thus spending so as to use up all the things at her disposal, and yet was by nothing being helped or benefited, but to the contrary, was coming into the worse [condition]** (= had gone from bad to worse) **–**
27. **upon hearing the things about Jesus, she, coming within the midst of the crowd from behind, made contact with** (touched) **His cloak,**
28. **for she kept saying, "If I can just touch even His clothes, I will be restored to health** (be healed; be saved; be rescued [from this condition])**!"**
29. **And instantly the fountain** (or: spring) **of her blood was dried up, and she knew by experience that she had been healed and remained cured from the grievous illness** (or: disorder) **which had been like being scourged with a whip.**

30. **So immediately becoming fully aware of the experience within Himself – the power from out of the midst of Him proceeding forth, Jesus, being turned about within the midst of the crowd, began saying, "Who touched** (made contact with) **My clothes?"**
31. **Then His disciples were saying to Him, "You are now looking at and continue seeing the crowd continuously pressing together on You and crowding You, and You are saying, 'Who touched Me?'"**
32. **Yet He continued looking around to see the woman who was** (or: had been) **doing this.**

33. **Now the woman – being afraid and trembling – having seen and now knowing what had happened to her** (what had occurred in her; what had been birthed for her), **came and fell down toward Him, and told Him the entire truth** (all the reality).
34. **Yet He said to her, "Daughter, your faith and trust has restored you to health** (has saved and healed you; has rescued you [from your condition]). **Be progressively going your way into peace** [= shalom], **and continue being healthy and sound, away from the grievous illness** (or: disorder) **which pertained to you."**

35. **While He is still speaking, there are some men now coming from [the household] of the presiding officer** (ruler) **of the synagogue, proceeding to say [to him], "Your daughter died. Why continue to bother the teacher any further?"**
36. **Yet Jesus, at once hearing yet disregarding** (ignoring) **the message being then spoken, continues saying to the synagogue ruler, "Stop being caused to fear; only continue trusting** (or: progressively believe; repeatedly use faith)**."**
37. **Now He did not allow anyone to follow together with Him, except Peter, Jacob** (James) **and John, the brother of Jacob.**

38. **So they are proceeding to come into the house** (home) **of the synagogue official, and He continues gazing upon** (watching and contemplating) **a confused uproar** (a tumultuous commotion) **– even many folks continuously weeping** (crying; lamenting) **and repeatedly screaming** (wailing loudly; similar to: making war cries).
39. **On entering, He then says to them, "Why are you people being caused to continue with [this] confused uproar** (tumultuous commotion) **and being caused to constantly weep and lament? The child** (or: little girl) **did not die away, but to the contrary, she continues fast asleep."**
40. **And began laughing at Him and kept on ridiculing and scornfully mocking Him. But He, upon putting** (or: casting; throwing; = forcing) **everyone out, proceeds to take along the father and mother of the little girl – and those with Him** (= His companions) **– and continues making His way into where the little girl was reclining** (lying back).
41. **Then, taking a strong grip of the little girl's hand, He proceeds to say to her, "Talitha coumi** (or: koum),**" which is normally being translated and interpreted, "Little girl** (or: Maiden; = Young lady), **I am saying to you, wake up and proceed to arise."**
42. **And at once the little girl arose and stood up, and began walking around – for she was about twelve years old. And immediately they were beside themselves in great ecstasy and amazement – being put out of their normal stance.**
43. **Then He made a determination and fully arranged many things for them, so that no one would know this, and said something should be given to her to eat.**

CHAPTER 6

1. **Then He went out** (left; departed) **from that place and continued going into His fatherland** (His own country or territory), **and His disciples continued following Him.**

2. **When it came to be a sabbath, He began to continue teaching within the synagogue. And the majority of those hearing [Him] and continuing to listen began to be puzzled, then astounded and amazed, [one after another]**

in turn saying, "From where [are] these things in (or: by) **this one? And what wisdom that [is] being given by** (or: in) **this man!** (or: And why [is] this wisdom being given to this fellow?) **– and such powers** (or: abilities) **repeatedly coming into being through** (or: by means of) **his hands!**
3. **"Is not this man the carpenter** (or: craftsman; artisan), **the son of Mary** [*p*45 and others read: the son of the carpenter and of Mary] **and the brother of Jacob** (James) **and Joseph** [other MSS: Joses] **and Judah** (or: Judas) **and Simon? And are not his sisters here** (in this place) **with us?"**
So they began to be increasingly snared in (tripped or caught by the bait stick of the trap, so, caused to stumble in; = took offense at) **Him.**

4. **But Jesus continued, saying to them, "A prophet is not without honor** (or: does not continue being without value or worth), **except within his own country** (or: fatherland) **and among his relatives** (those of common birth and origin) **and even within the midst of his house** (or: home; household)**."**
5. **So He continued being unable** (having no power or ability) **there to do even one ability** (or: make even one power; or: perform [a work] of even one power or ability), **except for a few ailing folks** (sickly ones who had no strength or firmness)**: placing [His] hands upon [them], He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed [them].**
6. **And He kept on finding it remarkable** [other MSS, aor., thus: He marvelled and was astonished) **because of their lack of trust and faith** (or: their unbelief; or: their disloyalty).
So He continued going around the villages, in a circle, continually teaching.

7. **[One day] He proceeded to call the twelve to Himself and began to be sending them off, two by two, and continued giving authority** (or: permission; rights; potentials from out of being with freedom to act) **pertaining to the unclean spirits** (impure breath-effects [= ways of living?]; perhaps: unclean attitudes) **[as He sent them].**
8. **He also passed on instructions and announcements to them, to the end that they should not pick up or carry anything onto the road** (or: for the path) **– except a staff, only; no bread** (= food), **no bag** (sack; pack; food pouch; or: begging-bag), **[putting] no copper money into the belt** (girdle; = take no pocket money).
9. **Still further, having bound sandals under [the soles of their feet], [they were] not to clothe themselves with** (not to wear) **two undergarments** (tunics).
10. **He then continued saying to them, "Wherever you men may enter into a house, continue remaining** (dwelling; abiding) **there [as a guest] until you should be going forth from out of that place** (or: area; = leave that locality).
11. **"But whatever place may not welcome** (receive and embrace) **you folks nor should even listen to you or hear what you folks possess, on progressively journeying from out of that place, shake out** (or: off) **the dust from underneath your feet – into [it being] a witness to them**

(a testimony for them; evidence in them) [see note in Matt. 10:14; A and other MSS add: It is true (Count on it; Amen), I am now saying to you, it will be more endurable (bearable; tolerable) for Sodom or Gomorrah within a day of sifting and decision (a separating in judging) than for that city].**"**

12. **So, going out, they publicly proclaimed the message so that people could change their perception and way of thinking due to the subsequent knowledge, and might turn back [to Yahweh, in trust and obedience].**

13. **And they kept on casting many demons** [Hellenistic concept and term: = animistic influences] **forth from out of the midst, and were repeatedly anointing** (or: rubbing) **many weak and sickly folks with olive oil, and continued tending, attentively serving, giving treatment to, beginning therapy with, prescribing ongoing treatment for, or curing and healing [them].**

14. **Now Herod [Antipas], the king, heard – for His Name came to light and became apparent and recognized** (manifest and evident) **– and folks** [other MSS: he] **kept on saying, "John the Baptist** (or: baptizer) **had been awakened and raised up from out of the midst of dead ones, and through** (or: because of) **this the powers and abilities have been internally working** (operating) **and continue active and effective within Him."**

15. **Yet others kept on saying, "It is Elijah." Still others kept on saying, "He is a prophet, as one of the prophets."**

16. **Yet Herod, upon hearing [it], kept on saying, "This John, whom I, myself, beheaded, was raised up."**

17. **You see, Herod himself, sending [agents] off** (dispatching [men]), **seized and arrested John, and bound him in prison** (within the midst of a jail) **because of Herodias, the wife of Philip, his brother, because [Herod] married her.**

18. **Thus John was repeatedly saying to** (or: in regard to) **Herod, "It is not proper, permissible or lawful** (= it violates custom and Torah) **for you to continue having and holding** (possessing) **your brother's wife."**

19. **Now Herodias was habitually nursing a grudge against him** (or: constantly had it in for him; kept on hemming him in; was repeatedly entangling him) **and was constantly intending** (designing; willing; resolving; purposing; wanting) **to kill him off, and continued powerless and unable,**

20. **for Herod continued fearing** (perhaps: reverencing) **John, having seen and thus knowing him [to be] a fair** (equitable; in accord with the way pointed out; a just) **and set-apart** (holy) **man, so he continued with a consorted effort to watch over and guard him** (keep him safe and sound).
And hearing many things in regard to him (or: often hearing from him), **he became perplexed and continued hesitating, at a loss to decide. And yet, he gladly continued hearing of him** (or: from him; = what he had to say; [or, with A C D & other MSS: And upon hearing him, he continued doing many things and hearing him with pleasure]).

21. **And an opportune** (convenient; strategic) **day was happening** (coming to be), **when Herod, for his birthday celebration, made a formal dinner** (banquet) **for his great men** (= nobles; lords; courtiers; high dignitaries; top-ranking officials), **the military tribunes** (commanders of a thousand men) **and the foremost people** (= leading citizens) **of the Galilee [district].**
22. **And then at the entering of the daughter of this same Herodias, and upon [her] dancing, she charmed and gave pleasure to Herod and to those lying back [at dinner] with him. So now the king said to the young maiden** (girl; young woman), **"Request of me at once whatever you may presently be wanting** (could normally be desiring; should habitually be intending; can continue resolving with design and purpose), **and I will give [it] to you."**
23. **Then he earnestly** (or: vehemently) **swore an oath** (put himself under oath) **– as one touching some sacred object – to her, "Whatever you may ask** (request of) **me, I will give [it] to you – up to half of my kingdom!"**

24. **So, on coming out, she said to her mother, "What should I request** (demand; ask; perhaps = claim) **for myself?" The woman replied, "The head of John, the one constantly baptizing** (immersing)**."**
25. **And so, on entering – with immediate haste toward the king – she made request** (demanded; asked) **for herself, saying, "I am presently desiring** (wanting) **that you here and now should instantly give to me the head of John, the one who baptizes** (immerses), **upon a plank** (board; or: plate; platter)**."**
26. **And the king, becoming engulfed with grief** (sorrow-stricken), **did not want** (desire; purpose) **to displace her** (to upset her; to set her aside; to thwart, reject, refuse or repudiate her; perhaps = disappoint or disregard her) **because of the oaths and those still reclining** (lying back) **[while dining with him].**
(or: And the king becoming greatly pained because of the vows...)

27. **So the king immediately issued the order, sending off a [soldier of his personal] guard** (one who also acted as a sentinel, a spy or an executioner) **to bring his head.**
28. **And going off, he beheaded him within the prison** (or: jail), **then brought his head upon a plank** (board; plate; platter) **and gave it to the maiden** (young woman), **and the young maiden gave it to her mother.**

29. **Then his disciples, upon hearing of it, came, lifted up and carried away his corpse, then placed it within a memorial tomb.**

30. **And those sent off on the mission** (the representatives) **were in turn gathered together to Jesus and reported back to Him everything** (or: all things) **– as many things as they did, and whatever they taught.**
31. **Now because of the many people constantly coming and going, [there was] not yet even a good opportunity or situation to eat. So He then says to them, "You men yourselves, come on, privately, into a place where we**

can be alone (an uninhabited, isolated, desolate place) **and rest up a little** (briefly soothe and refresh yourselves)**."**
32. **And so they went away, in the boat, into an isolated and uninhabited place** (or: a place in the wilderness), **privately.**

33. **But people saw them going away, and many folks learned** (came to know) **of it and ran together there, on foot, from all the towns** (or: cities) **and went ahead, [some arriving] before them.**
34. **Upon getting out [of the boat], Jesus saw a large crowd and was at once moved in His inner being** (intestines and internal organs) **and compassion was extended upon them, because they were** (continued being) **like sheep not having a shepherd, so He at once began** (started) **to continue teaching them many things.**

35. **Now it was happening that much of the day was already passed when His disciples, coming toward Him, began saying, "The place is isolated and desolate, and the hour [is] already late.**
36. **"Release and dismiss them** [i.e., the crowd] **so that, going off** (away) **into the fields** (= small farms) **and villages round about, they can buy something for themselves [and] can eat."**
37. **Now, upon considering, He said to them, "You, yourselves, give them [something] to eat." And so they are then saying to Him, "[Then] going off, we should buy two hundred denarii [worth] of bread** (= 200 day's pay for a laborer), **and we will give [it] to them to eat!"**
38. **But He now says to them, "How many loaves of bread do you folks presently have? Go and see." And so, coming to know** (=when they found out), **they are then saying, "Five, and two fishes."**
39. **So He gave instructions to them, arranging for everyone to recline** (lie back) **upon the green grass, in groups for [eating and] drinking together** (or: mess-party by mess-party; company by company).
40. **And so they fell back** (= laid back or reclined), **plot** (as a bed in a garden) **by plot, by hundreds and by fifties.**

41. **Then receiving and taking the five loaves of bread and the two fishes, He, looking up into the heaven** (or: the sky and atmosphere), **He spoke words of wellness and ease** (or: He blessed) **and broke down the loaves** (or: cakes) **into pieces and began giving [them] to the disciples so that they should place [them] beside** (or: before) **the people. And the two fishes He parted and divided to all** (or: for and among everyone).
42. **So they all ate and were fed** (literally: pastured) **until satisfied** (or: gorged).
43. **Then they** [i.e., the disciples] **picked up [the] fragments** ([left over] results of the breaking the loaves into pieces) **– twelve wicker food baskets filled full – as well as from the fishes.**
44. **Now those then eating the loaves of bread were** (= numbered) **five thousand males** (or: men).

45. **Then without delay** (straightway) **He compelled His disciples to step into the boat and to get under way in proceeding** (going on ahead) **unto the other side** (= the opposite shore), **toward Bethsaida, while He, Himself, continues to release and dismiss the crowd.**
46. **And upon making arrangements and saying good-bye to them, He went off into the mountain** (or: the hill country) **to pray.**
47. **By now it was becoming evening, [and] the boat was still in the middle of the sea** (or: lake) **– yet He continued being alone, upon the land.**
48. **And seeing them being continuously tested** (having the touchstone applied; being distressed; or, as a middle: = exerting themselves) **within the midst of the constant driving [of the storm] and the need to be continuously rowing – for the wind continued being hostile and contrary, blowing in the opposite direction against them – He proceeded to come towards them, at about [the] fourth watch of the night** (between three and six A.M.), **progressively walking along upon the sea** (lake). **Now He had been intending to go past them** (or: to pass them by; to go by alongside of them),
49. **yet those having seen Him continuously walking around upon the sea** (lake) **suppose** (or: thought; presume) **that it is the effect of an apparition** (or: that He is a phantom or a ghost) **and they cry out loud** (or: let out a shriek), **because they all saw Him and were shaken** (troubled; disturbed; unsettled; agitated).
50. **So He immediately speaks** (or: spoke) **with them, and continues saying to them, "Take courage, and continue being bold and confident! I am** (or: I am Being; I am continuous Existence; or: = It is I)**! Stop being afraid** (or: Do not continue to be fearful)**."**
51. **Then He stepped up toward them and climbed into the boat – and the wind at once subsided** (grew weary and abated; suffered exhaustion and flagged). **At this, within and among themselves, they became extremely astounded** [other MSS add: from the extraordinary situation] **and continued, as it were, standing outside themselves in amazement and kept on marveling with admiration.**
52. **You see, they had not put the pieces together on the [situation of] the loaves of bread, so as to understand or grasp the meaning, but to the contrary their heart** (= the core condition of the group) **was continuing being in the condition of having been petrified** (made to be a stony concretion; or: made thick and hardened like calloused skin; or: = [their minds] were closed).

53. **And upon piercing and driving right through [the sea] and passing across onto the land, they came into Genneesaret then were anchored** (or: moored) **nearby** (= near the shore). [note: the Dead Sea scroll Mark fragment 7Q5 omits "onto the land"]
54. **Then after their disembarking from the boat, the people – at once recognizing Him –**
55. **hurried** (ran) **around** (or: about) **that whole area** (district; region) **and started** (began) **to progressively carry about on cots** (mats; pallets) **those**

folks having [it] badly (= having an illness or ailment) **[to] where they had been hearing that He at present is** (= was at that time).

56. **So wherever He kept on going His way and entering into villages, or into cities, or into farming districts, they kept on placing the sick** (weak; infirm; feeble) **folks in the midst of the marketplaces, and they repeatedly called Him to their sides for help so that they could touch [Him] – even if just the ritual fringe of His cloak** (or: robe). **And as many as did touch** [other MSS: were touching] **it** (or: that pertaining to Him; or, as an adverb: in that very place) **were proceeding to be healed** (or: kept on, one by one, being delivered, made whole, saved and restored to their original condition and state of being).

CHAPTER 7

1. **Now [one day] the Pharisees and some of the scribes** (men learned in the Scriptures; Torah-teachers; theologians), **upon coming from Jerusalem, are proceeding in being gathered together, facing toward Him.**
2. **And at seeing** (perceiving; noticing) **that some of His disciples are in the midst of eating the loaves** (bread; = their meal) **with ritually unclean** (defiled or contaminated from common use) **– that is, unwashed – hands, they found fault** (or: complained).
3. **For, you see, the Pharisees and all the Jews** [i.e., those who adhere to the practices of the Jewish culture] **are not in the habit of eating, unless they can** (or: should) **ceremonially wash [their] hands up to the wrist** (or, perhaps: up to the elbow with a fistful of water; [Aleph & other MSS instead read: frequently]) **– continuing to keep a strong hold on the traditions of the elders** (also = the men of former times).
4. **Even when returning from a marketplace, they are not in the habit of eating unless they can** (or: should) **ritually sprinkle or dip** (baptize) **themselves – and there are many other similar things which they accepted and take to their sides to be constantly holding fast: immersions** (baptisms) **of cups and pitchers and copper vessels** (or: bronze utensils), **and of couches** (beds; mats).

5. **So both the Pharisees and the scribes continued with a question to Him: "Why are your disciples not continuing to walk** (= conduct themselves; order their manner of living) **in accord with and corresponding to the tradition of the Elders** (the older men; the men of former times), **but to the contrary they continue to eat the bread** (= the meal) **with ritually unclean** (unwashed; common) **hands?"**

6. **Yet He said to them, "Isaiah beautifully** (aptly; ideally) **prophesies** (or: prophesied) **about** (or: concerning) **you the overly judging and critical folks** (*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make

judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions), **as it has been written: 'This people continues honoring Me with [their] lips, yet their heart is habitually distant** (continues holding [itself] far) **from Me.**

7. **But they habitually venerate Me** (show Me adoration and reverence in worship and pious deeds) **futilely** (uselessly; ineffectually; fruitlessly; in vain), **repeatedly teaching the results of men's directions** (or: the effects of human commands, ordinances and precepts) **for "teaching".'** [Isa. 29:13]

8. **Abandoning** (Sending off; Divorcing; Letting go) **the implanted goal** (impartation of the finished product within; inward directive) **of God, you folks continuously keep a strong hold on the traditions of men."**
[some MSS add: – baptisms (= ceremonial washings) of pots (pitchers, jugs) and cups, and you are constantly doing many other similar things of this sort]

9. **Further, He went on to say to them, "You men keep on beautifully** (adroitly) **setting aside God's implanted goal** (impartation of the finished product within; inward directive) **so that you can keep and maintain your tradition,**

10. **"For instance, Moses said, 'Be habitually honoring and constantly expressing value for your father and your mother,'** [Ex. 20:12] **and, 'Let the one habitually saying something worthless, of bad quality, corrupt, or evil to or about father or mother progressively come to an end by** (or: in) **death** (or: = be put to death).**'** [Ex. 21:17]

11. **"Yet you folks are yourselves constantly saying [that] a person** (a man) **can at any time say to father or mother, 'Whatever of mine by which you might have been helped or benefited [is] Corban** (or: a korban; = an oblation, offering or sacrifice)**' – which is an approach present** (a gift dedicated to God and usable for no other purpose).

12. **"You continue allowing him to no longer do a single thing for father or mother!**

13. **"This is habitually invalidating** (depriving of lordship; making void of authority) **the Word of God** (God's Logos; God's thought and idea; God's message) **by** (or: in) **your tradition which you folks give over** (= handed down) **– and you are constantly doing many such things of this kind."**

14. **So, calling the crowd to Himself again, He began saying to them, "Everyone listen to Me** (or: Here Me – all of you folks –), **and understand** (or: let it flow together so as to get the meaning).

15. **"There is nothing** (not even one thing) **from outside a person** (a human; a man) **which, progressively entering into him, continues having power (**is continuing able) **to make him ritually defiled or unclean** (or: can contaminate him or make him common). **But to the contrary, the things habitually issuing forth from out of the person** (human; man) **– these things are habitually ritually defiling** (contaminating; making common and unclean) **the person** (humanity).

16. **"If anyone continues having ears to hear, let him continue hearing** (or: listening; can = If someone can hear, let him pay attention to and obey what he is hearing)**."**

17. **Now when He entered into a** [other MSS: the] **house, away from the crowd, His disciples began asking** (or: inquiring of) **Him about** (concerning) **the parable** (the comparative illustration).
18. **So He is then saying to them, "Do you men also thus continuing being without understanding** (a flowing together for perception and comprehension)**? Are you folks still continuing to not use your mind and intellect** (to not think or consider) **so as to perceive and comprehend that nothing proceeding to enter into the person** (human; man) **continues having power or ability to ritually defile** (contaminate; make common or unclean) **him,**
19. **because it is not passing on into his heart, but rather, into the stomach and intestines** (the cavity), **then proceeds to pass out into the toilet** (evacuation seat; latrine)**?" – [He is] proceeding in cleansing** (making ritually clean) **all foods!**

20. **Further, He continued saying, "The thing normally issuing forth from out of midst of the person** (human)**: that thing habitually contaminates the person** (makes the person ritually unclean and common),
21. **"for, from inside of the person** (man; human) **– from out of the midst of the heart – the worthless reasonings** (base conversations; dialogues of poor quality; evil thoughts; bad ideas and designs) **constantly issue forth: [for example], prostitutions, acts of sexual immorality or involvements in fornication; thefts; murders;**
22. **"adulteries; situations of wanting more than one's share** (thoughts of greed; feelings of coveting), **bad conditions which bring pain, gushes of misery, anguish or hard labor** (or: acts of wickedness; malicious deeds; evil doings); **bait to catch someone with deceit, treachery, guile or fraud; loose conduct** (indecency); **an evil eye** (= a focus toward malice or mischief); **slander, harmful and abusive speech, or blasphemy; pride, arrogance and haughtiness; acting without thinking** (or: imprudence; unreasonableness; inconsiderateness; lack of purpose; folly).
23. **"All these bad situations and misery-causing things are habitually issuing forth from within, and repeatedly contaminates the person** (continuously makes the human common and ritually unclean)**."**

24. **Now from there** (or: from that place [= that house]), **rising up, He went off** (or: away) **into the regions** (or: territories; districts) **of Tyre and Sidon. Then, upon entering into a house, He was intending that no one was to know it** (i.e., to learn that He was there). **Even so, He continued unable to escape notice or to elude [them].**
25. **On the contrary, at once upon hearing about Him, a woman – whose little daughter continued having an unclean spirit** (or: was still holding in impure breath-effect; was yet having a vicious attitude; was continuing to hold a

disposition which reeked of dirt, refuse and the contents of a grave) **– upon entering, immediately prostrates** (falls forward) **toward His feet.**
26. **Now the woman was a Greek** (or: a Greek-speaking Gentile of the Hellenist culture; = a pagan) **– a Syrophoenician by birth** (= a native of Syro-Phoenicia) **– and she kept on begging Him that He would cast out** (expel) **the demon** (Hellenistic concept and term: = animistic influence) **from out of her daughter.**

27. **Yet Jesus began saying to her, "First allow** (or: Let it flow off first for) **the Children to be fed until satisfied, for it is not appropriate** (ideal; fine; beautiful) **to take the bread of** (or: which belongs to) **the Children and to throw [it] to the little house dogs** (or: pet dogs; puppies)**."**
28. **Now she considered a reply, and then says to Him, "Yes, Lord** (or: Sir; Master), **and yet** [with other MSS: O Lord, even] **the little house dogs underneath the table are normally eating from the crumbs** (morsels; scraps) **of the little boys** (or: young children; young servants)**."**
29. **At that He said to her, "Because of this idea** (thought; word; saying; = that remark), **go! The demon** (= spiritual influence) **has gone forth from out of the midst of your daughter."**
30. **So, going away unto her house, she found the young girl prostrate, having been cast upon the bed** (couch; mat) **– the demon** (= inner malady) **having completely gone out.**

31. **Then, again, coming out from the boundaries** (territories) **of Tyre, He went through [those of] Sidon unto the sea of the Galilee [district], on up to the midst of the regions** (boundaries; territories) **of Decapolis**

[or, with *p*45, A & other MSS: going out from the midst of the regions of Tyre and Sidon, He went into the sea of Galilee {district}, amidst the territories of {the} Decapolis {note: Greek cities}].

32. **Here folks proceeded bringing to Him a man with blunted hearing** (may = deaf) **who also had some speech impediment, and they are continuing to call Him to their side, entreating Him so that He would place [His] hand upon him.**
33. **So, taking him away from the crowd privately, He thrusts His fingers into his ears, and, upon spitting, He touched his tongue [with the spittle]** (or: took hold of his tongue; or: brought [it] in contact with his tongue), **so as to activate it.**
34. **Then, looking up into the sky and atmosphere** (or: the heaven), **He groaned** (or: sighs; or: took a deep breath) **and is then saying to him, "*Ephphatha*** (note: an Aramaic word)**," which is, "Be thoroughly opened up!"**
35. **And his hearing abilities were at once opened up, and the bond** (fetter; thing of the binding) **of his tongue was loosed** (or: destroyed), **and he began speaking normally** (correctly; in a straight and upright way).

36. **And with that He made full arrangements with them, cautioning them to the end that they could** (or: should) **be then telling no one; yet, as much as**

He kept on making these arrangements for them, cautioning them, they themselves much more kept on proclaiming it publicly to a greater degree.
37**. Indeed, they kept on being superexceedingly amazed and astonished beyond all bounds, repeatedly saying, "He has done all things beautifully** (has made everything ideally and finely)**: even the sensory blunted** (or: deaf) **ones He continues making to be habitually hearing, and speechless** (mute) **ones to be constantly speaking!"**

CHAPTER 8

1. **During those days – there again being a large crowd of folks [who] also [were] not at that time having anything they could be eating – upon calling His disciples to Himself, He continues in saying to them,**
2. **"I am again moved in my inner being** (inner organs) **with compassion on the crowd, because they continue remaining already three days with Me, focused toward Me, and they continue having nothing they can be eating.**
3. **"So if I should loose them away** (= send them off) **unto their homes, fasting** (= hungry, having no food), **they will fall apart in the road, being faint and exhausted – and some of them have arrived [here] from far away."**

4. **But then His disciples made a logical reply to Him, "From where will anybody here on [the] wilderness** (uninhabited, deserted, isolated or desert place) **be able to feed and satisfy these folks with loaves of bread?"**
5. **So He went on to ask them, "How many loaves of bread do you men presently have?" And they said, "Seven."**
6. **Then He proceeded in making an announcement to the crowd, instructing [them] to recline** (lean back) **upon the ground. Then taking the seven loaves of bread [while] expressing gratitude for the good gift** (or: the wellness from the ease of grace), **He broke [them] in pieces and began giving [these] to His disciples so that they could proceed in placing [them] alongside [the crowd]. So they served the crowd, placing [the pieces of bread] beside [them].**
7. **They also were in possession of a few small fish. So, upon blessing them with good words, He told [them] to proceed in also placing these beside [the crowd], and to continue serving.**

8. **So they all ate, and fed until satisfied. Then they picked up the surplus of the superabundance of broken pieces – seven hamper-size provision baskets [full]!**
9. **Now those eating were about four thousand men. After that He loosed them away** (dismissed them).
10. **Next, upon stepping into the little boat with His disciples, He immediately went into the parts** (= the vicinity or district) **of Dalmanutha.**

11. **Now at one point the Pharisees came out** [to where He was] **and began to be discussing and arguing with Him, repeatedly seeking to see a sign**

from the heaven (or: from the sky) **at His side** (or: from beside Him**), continuing in examining, trying and testing Him** (or: requiring proof [of His claim]).
12. **Then, sighing again in His spirit** (or: deeply groaning, inwardly by the effect of His breath), **He continues to say, "Why is this generation continually seeking** (constantly trying to find) **a sign? It is true!** (or: So be it; Amen; Verily; Count on it; Truly,) **I am now saying, If a sign** (or: Make it so, I now say, since a sign) **will be given to this generation–!"** [note: = no sign will be given]
13. **And sending them away** (or: leaving them), **upon again stepping into a little boat He went off into [the area of] the other side** (= the opposite shore).

14. **And it happened that they completely forgot, and thus neglected, to take** (or: get) **loaves of bread, and, except for one loaf, they continued having nothing with them within the boat.**
15. **Then He began instructing, and continued to be fully setting things in order for them, saying, "Be continuously looking and observing, so as to be seeing with perception! Be constantly taking note of and look out for so as to beware of the leavening agent** (or: the yeast; = the pervading elements of fermentation and fomentation) **of the Pharisees as well as the leavening agent of Herod** [i.e., = the pervading doctrines and theology of the structured and organized religion, as well as current governmental politics]**."**
16. **So they began reasoning-through** [this saying] **and kept on presenting deliberations to one another, discussing** [the situation] **that they are repeatedly having no loaves of bread** [other MSS: ... that, "we constantly have no bread."].
17. **And, becoming aware** (= noticing it), **He is then saying to them, "Why do you continue reasoning about and discussing [the fact] that you folks are repeatedly having no bread? Are you men not yet in the habit of directing your minds so as to perceive and understand? Are you neither making [sayings, thoughts or events] to continually flow together so that you can understand? Do you continue having your heart which has been turned to stone** (has been hardened or calloused so as to now be settled in a petrified state)**?**
18. **"Constantly having eyes, are you not continuing to observe so as to see? Constantly having ears, are you not continuing to listen so as to hear? And are you men not continuing to remember?**
19. **"When I broke the five loaves of bread into** (or: for the situation of) **the five thousand men, how many wicker hand-baskets full of fragments** (broken pieces) **did you men pick up?" They are then saying to Him, "Twelve."**
20. **"And when [I broke] the seven loaves into the four thousand men, how many provision-hampers filled with fragments did you men pick up?" And they are then saying to Him, "Seven."**
21. **So He continued in saying to them, "Are you not yet allowing [these things] to flow together so that you get the meaning?"**

22. **And so they proceed in coming into Bethsaida. Here people are now progressively bringing a blind man to Him, repeatedly calling Him to his side, continuing to urge and implore Him, that He would touch him.**
23. **So then, taking a hold upon the blind man's hand, He led him forth, outside of the village. Then, upon spitting into his eyes while placing [His] hands on him, He proceeded to ask him, "What, if anything** (or: Whatsoever), **are you now seeing?"**
24. **And looking up, he kept on saying, "I continue looking at the people** (humans; men); **I continue seeing them as trees continually walking around!"**
25. **Next, He again put [His] hands upon his eyes, and he looked throughout and saw thoroughly** (= clearly), **and he was restored to his former state. He even kept on attentively looking at and seeing everything at a distance quite distinctly.**
26. **So He sent him away, unto his house, saying, "Neither should you enter into the village, nor yet may you speak to anyone in the village."**

27. **Next Jesus and His disciples went out into the villages of Caesarea Philippi. And on the way** (in the road) **He began questioning His disciples, saying to them, "Who are the people** (humans; men) **now normally speaking [of] Me to be?"**
28. **Now they said to Him, "[They] are repeatedly saying that [You are] John the baptist. And others [are saying] Elijah, yet others that [You are] one of the prophets."**
29. **And then He continued inquiring of them, "But you, yourselves, whom are you repeatedly saying Me to be?" So Peter, replying from discernment, is then decidedly saying to Him, "You, Yourself, are the Christ** (the Anointed One; the Messiah) **– the Son of God!"**
30. **Then with complete graciousness, He respectfully gave admonition to them to the end that they should be telling no one about Him.**
31. **Next He began to progressively teach them that it is necessary** (it remains binding) **for the Son of the Man** (or: the son of man; the Human Son) **to experience** (or: to be affected by; to suffer) **many things, and, after being put to the test, to be disapproved and rejected under and by the elders** (older men, perhaps signifying members of the Sanhedrin), **the head** (or: chief; ranking) **priests, and the scribes** (Torah-teachers; experts in the Law; theologians), **then to be killed-off – and yet, after three days, to stand back up again** (or: to rise up, again).
32. **Now with boldness, in freedom of speaking as being a citizen, and by plainness of speech He was repeatedly speaking the message** (= this word, or, saying). **Then Peter, drawing Him hospitably aside to himself, began to graciously and respectfully give corrective admonition to Him.**
33. **Now Jesus, being turned about and seeing** (or: looking at; perceiving) **His disciples, graciously and respectfully gave instructive** (or: corrective) **admonition to Peter and says, "Be habitually bringing the things pertaining to the adversary under control behind Me**

(or: Be continually leading under that which is adversarial [to a place] behind Me; or: Be gone, under [My] authority, and continue withdrawing behind Me [= Move out of My way], O [My] opponent {or: satan}), **because you continue not having a frame of mind which is disposed to the things of God, nor are you habitually directing your intellect to the issues which have their source in God, but to the contrary,** [your frame of mind is disposed to and your intellect is applied to] **the things pertaining to humanity** (or: which belong to and have their source in people)**."**

34. **So, calling the crowd – together with His disciples – toward Himself, He said to them, "If anyone continues purposing** (intending; willing) **to come behind** (or: after) **Me, let him once for all completely renounce** (deny; disown; = say "No!" to) **himself and pick up his cross** (or: torture and death stake), **and [thus] let him be continuously** (habitually; progressively) **following** (coming after and accompanying) **Me.**
35. **"For, whosoever may continue purposing** (intending; willing) **to save** (deliver; rescue) **his soul** (or: the soul-life pertaining and having its source in himself; or: the soul which is himself; his inner life) **will destroy and lose it** (or: her). **Yet whoever destroys his soul** (or: soul-life; = the inner life of the false self) **on account of Me and for the sake of the good news** (the message of wellness and goodness) **will deliver** (rescue; save) **it** (or: will restore her to health, wholeness and her original state and condition).
36. **"For what continues benefiting a person** (or: progressively augments or repeatedly brings help or profit to a man) **to gain** (acquire possession of) **the whole world** (ordered system of culture, religion, government or economy; universe) **and to undergo forfeiture of his soul** (or: to receive damage or detriment to his soul-life or the soul which is him)**?**
37. **"For what can** (would; could; should) **a person** (a human) **give as a price paid in exchange for and equivalent to his soul** (or: his soul-life; the soul which is himself)**?"**

CHAPTER 9

38. **"Furthermore, whosoever may be ashamed of or embarrassed because of Me and My messages** (Words; Thoughts; Ideas) **within the midst of this adulterous and erring** (failing; mis-shooting; sinful) **generation, the Son of the Man** (or: the son of mankind; the Human Son) **will also be ashamed of and embarrassed because of him – whenever** (at the time that) **He may come within the midst of His Father's glory** (or: in a manifestation which calls forth praise for His Father) **and with the set-apart agents** (or: holy messengers)**."**
1. **Then He continued saying to them, "Truly** (or: Assuredly; Amen; Verily), **I am now saying to you folks that there are certain ones** (or: some) **of those standing here who under no circumstances can taste** (may test by sipping; = experience; partake) **of death until they can** (should; may) **see God's kingdom** (God's reign as King; the sovereign activity which is God) **being having already come within the midst of power and ability."**

2. **And then, after six days, Jesus proceeds in taking along Peter, Jacob** (James) **and John, and continues leading** (or: bringing) **them up into a high mountain – privately [and] alone** (= by themselves). **And He was transformed in front of them**
3. **– even his garments became continuously glistening** (radiantly shining as an effect of radiating very bright light), **exceedingly white as snow, such as no person on earth who cards, cleans and bleaches woolen clothes is able to thus whiten –**
4. **and Elijah, together with Moses, was seen by them, and they continued being [there], continuing in conversation with Jesus.**

5. **Then, after considering, Peter proceeds in saying to Jesus, "Rabbi, it is a beautiful** (ideal; fine) **[situation for] us to continue being here! So we should construct three tents** (tabernacles)**: one for You, one for Moses, and one for Elijah."**
6. **You see, he had not perceived, so as to see, what considered judgment** (or: decided response) **he should make, for they became so frightened** (or: became terrified; became ones responding out of fear).
7. **And then a cloud formed, progressively overshadowing** (casting shade upon) **them. Next a voice sounded** (came into existence; was birthed) **from out of the midst of the cloud, saying, "This One is** (ongoingly exists being) **My Son, the Beloved One. Be habitually hearing, listening to [and thus, obeying] Him!"**
8. **Then suddenly, upon looking around, no longer did they see anyone, except Jesus, alone with themselves** (or: they no longer saw even one person with themselves, except Jesus, only).

9. **And then during their progressively descending** (climbing down) **from out of the mountain, He expressly gave a distinct explanation to them to the end that they should be relating** (or: leading through the account of the incident) **to no one what they saw – except whenever the Son of the Man** (the Human Son; mankind's son) **should arise** (would stand back up again) **from out of the midst of dead ones.**
10. **So they strongly held the word** ([Christ's] statement concerning not relating the matter) **to themselves, continuing in discussing and questioning together as to what is the [meaning or significance of the words], "to stand back up again** (or: arise again) **from out of the midst of dead ones."**
11. **And so they began to inquire of Him, saying, "[How is it] that the scribes** (= theologians of the Law; scholars) **are continually saying that it is necessary for Elijah to come first?"**
12. **Now He affirmed to them, "Elijah indeed, coming first, progressively moves all men** (or: all things) **away from where they have been placed** (or: put) **down and from what has been firmly established. So how has it been written upon** (= concerning) **the Son of the Man** (mankind's son; the Human Being; = the son of Adam; [= the eschatological Messianic figure]) **that He**

should experience – and even suffer – many things and then be treated as nothing and with utter contempt and disregard?
13. **"But to the contrary, I now say to you men that even Elijah has come, so as to be here, and they do** (or: did) **to him as many things as they continued desiring and purposing – correspondingly as it has been written upon** (= concerning) **him."**

14. **Then coming toward the [other] disciples, they saw a large crowd around them – even scribes** (= theologians of the Law) **repeatedly making inquiries together, aimed toward them** (or: discussing with them; perhaps: arguing with them).
15. **And so, having seen Him, the entire crowd was astonished** (or: surprised [to see Him]; or: overawed; or: completely amazed), **and, progressively running toward [Him], they began to greet, salute and even embrace Him!**

16. **So He asked them** [Concordant Text: the scribes], **"Why do you continue making inquiries together, aimed toward them?** (or: What are you folks discussion with them?)**"**
17. **Then one out of the crowd decidedly answered Him, "Teacher, I brought my son to you. He continues having a speechless spirit** (or: a breath-effect which renders him incapable of speech; or: an attitude which results in his being mute),
18. **"so wheresoever it may seize him or get him down, it repeatedly dashes him** [upon the ground] (or: [inwardly] tears and rips him up), **and he continues frothing and foaming at the mouth, as well as grinding his teeth, and he progressively withers** (either: becomes weak and limp; or: becomes rigid and stiff).
So I spoke to your disciples so that they would cast it out (or: throw if forth from out of the midst; eject it), **and yet they did not have the strength** (or: they are not strong [enough]).**"**

19. **Now He, responding with a considered reply, is then saying to them, "O generation without faith and trust** (or: faithless and unbelieving generation)**! Till when will I continue in being facing toward** (or: being with) **you folks? Till when am I continuing holding back with you** (or: = bearing or putting up with you people)**? Go ahead and bring him to Me."**
20. **So they brought him to Him, and, having seen Him, the spirit** (breath-effect) **at once violently convulses him and, falling on the ground, he began rolling and wallowing** (or, as a passive: continued being rolled) **while continuously frothing at the mouth.**

21. **So He asked his father, "How much time** (or: How long) **is it that something like this has happened to him, and continued being thus for him?"**

22. **And [the father] said, "From childhood on. Further, many times it also throws him into fire or into places of water, so that it might destroy him** (or, possibly: that it can loose-away from him). **But now, if you continue having power and ability [to do] anything, in instant out-flowing of compassion upon us, come quickly to our aid, and help us!"**
23. **So Jesus said to him, "As to your 'if you continue having power and ability,' all things [are] possible to** (for; by; in) **the one habitually trusting** (or: believing)**."**

[or, reading with A & other MSS: "About the 'if': you continue being able (having power) to trust (or: to believe). Everything (or: All) {is} endued with power for the one continuously trusting (or: believing)!"]

24. **The father of the young boy** (the lad), **immediately crying out, with tears was saying, "I continue trusting** (or: I habitually have faith; I am now believing)**! Be now helping in regard to the lack of faith which has its source in me** (or: Continue being my immediate aid in the unbelief, or for lack of trust and confidence)**!"**

25. **Now Jesus, noticing** (or: seeing) **that the crowd is progressively running together upon [their position]** (or: rapidly converging on [them]), **at once spoke seriously but respectfully to the unclean spirit, adding a charge**

(or: Jesus respectfully penalized the unclean breath-effect; or: Jesus appraised the unclean spirit and assessed an injunction upon it; [or, paraphrasing an interpretation: Jesus strongly speaks to the disabling mental, physical and psychological condition in reproof {censure, reprimand, or strict enjoining}]), **saying to it, [that is, to] the speechless and dull spirit, "I, Myself, am now making compete arrangements for you** (or: am presently setting an injunction upon you)**: at once come forth from out of the midst of him, and no longer** (or: no more) **may you at any time enter into him."**
26. **Then, after crying out and throwing him into severe convulsions, it went out, and he became as if dead – so as for it to be said by the majority that he died.**
27. **Yet Jesus, taking a strong hold on his hand, awakens and raises him up, and he stood back up.**

28. **Then, upon His entering into the house, His disciples** (or: students; apprentices) **began asking Him privately, "Why were we, ourselves, unable** (or: having no power) **to throw** (or: cast) **it out?"**
29. **So He said to them, "This kind** (or: sort; species; race; progeny; offspring; family; lineage [note: does this indicate that it was perhaps an inherited condition?]) **is normally in no way able to come** (or: go) **out, except within the midst of prayer** (or: speaking with a view toward goodness, and thoughts that face well-being)**."**

30. **And upon going out from there, they began traveling along through the Galilee [district], but He continued not intending that anyone should come**

to know [of it] (or: but during this time He was wanting no one to come to know about it), **because He was continuing to teach His disciples.**
31. **Then He began saying to them, "The Son of mankind** (The Son of the Man; the human's son) **is in the process of being given over into the hands of humanity** (or: into men's hands), **and they will kill Him off. Then, having been put to death, after three days He will stand back up again** (or: He will raise Himself up, again)**."**
32. **However, they continued not understanding the saying, for they still had no intimate or experiential knowledge of the declaration and continued being afraid to question Him** (or: and kept on fearing to ask Him [about it]).

33. **So they came into Capernaum, and, happening to be within the house, He began inquiring of them, "What had you men been reasoning-through and trying to settle** (or: debating; arguing) **among yourselves on the way** (or: in the road)**?"**
34. **Yet they continued silent, for, on the way they had been discussing with one another [as to] who is being [the] greatest** (= most important).
35. **Then, upon being seated, summoned** (literally: sounded) **the twelve, and then continued, saying to them, "If anyone continues intending** (purposing; willing; wanting) **to be first, he will be last of all – even an attending servant of everyone** (or: all)**!"**

36. **Next, taking a little child, He placed** (or: stands) **it** [Greek is neuter: = a boy or a girl] **in their midst, and, embracing it with His arms, He said to them,**
37. **"Whoever may** (or: should) **hospitably welcome and embracingly receive one of such little children upon** [the basis or authority of] **My Name, participates in welcoming Me with hospitality and continues receiving Me in his embrace. Further, whoever may** (or: should) **continue welcoming and receiving Me in this way is not [simply] giving Me a hospitable welcome and an embraced reception, but further, [he does this to] the One sending Me with a commission** (as a Representative and an Emissary)**."**

38. **John began affirming to Him, "Teacher, we saw a certain man** (or: someone) **casting out** (expelling) **demons** (Hellenistic concept and term: = animistic influences) **in Your name, and we began trying to prevent him** (or: kept on forbidding him), **because he was not making it his habit to be following and accompanying us."**
39. **Yet Jesus said, "Stop forbidding him and trying to prevent him, for there is no one who will be doing a powerful work** (or: performing an act of ability) **upon the [basis and authority of] My Name, and then will be able to quickly speak badly or unworthily of Me.**
40. **"You see, the person who is not down on us or against us is for us** (or: exists being [a shelter] over us).
41. **"In fact, whoever may give you men a cup of water to drink – within** (or: in) **[the] Name, because you are belonging to Christ** (or: because you exist having Christ as your source; or: seeing that you folks are of [the] Christ; or, as

genitive of apposition {definition}: because you exist being that which is Christ), **it is true** (or: count on it; amen), **I am now saying to you men that he can not lose** (or: may not destroy) **his wage** (pay; compensation).
42. **"And yet, whoever may be an entrapment for** (or: give bait so as to entrap; = give cause for stumbling and becoming captured, trapped, held in bondage or enslaved) **one of these little ones – those continuing with faith, who are habitually trusting and believing – it is ideal rather for him if a millstone, such as is turned by an ass, continues lying around his neck and throat, and he had been thrown into the sea!**
43. **"Further, if ever your hand should at some point be entrapping you** (be giving cause for stumbling or becoming captured, trapped, held in bondage or enslaved), **at once cut it off! It is ideal [for] you, yourself, to enter into the Life maimed, than, having the two hands, to go off into the Valley of Hinnom** (or: Gehenna; [note: this is a ravine south of Jerusalem where fires were kept burning to consume the dead bodies of animals, criminals and refuse]) **– into the fire which is not extinguished.**
[note: Nestle-Aland, Westcott & Hort, Tasker, and Panin texts, following the oldest MSS, omit vss. 44 and 46, which are the same as vs. 48]
45. **"And if your foot should begin repeatedly entrapping you in some snare, at once cut it off! It is ideal [for] you, yourself, to enter into the Life lame and crippled, than, having the two feet, to be thrown into the Valley of Hinnom** (Gehenna: the city dump).
47. **"And if your eye should begin repeatedly entrapping you in some snare, throw** (or: cast) **it out! It is ideal [for] you, yourself, to enter into God's kingdom** (reign as King) **one-eyed, than, having two eyes, to be thrown into Hinnom's ravine** (Greek: Gehenna; = the city dump outside Jerusalem),
48. **"'where their maggot** (or: worm) **continues not coming to the end** [of its food], **and the fire continues not being extinguished.'** [Isa. 66:24]
49. **"Indeed, everyone will be salted** (seasoned and preserved) **in** (with; by) **fire!** [some MSS add: – even every sacrifice is to be salted with salt]
50. **"Salt [is] ideal** (fine; beautiful), **yet if the salt should ever become saltless** (or: deprived of saltiness; savorless), **in what way** (or: with what) **will you fit it for seasoning? Be constantly having and holding salt within and among yourselves, and habitually be at peace** (keep peace; make peace; = live in shalom) **in union with one another."**

CHAPTER 10

1. **Then, rising from that place, He proceeds in going into the border areas** (regions, or, districts which were the boundaries) **of Judea, as well as [the] other side of the Jordan [River]**. **And again crowds are progressively traveling together toward Him, so again, as He had been accustomed** (had been in His usual habit), **He went to constantly teaching them.**

2. **At one point, the Pharisees were coming toward [Him] and began questioning Him – being in the habit of repeatedly putting Him to the test, so as to examine Him, or even to tempt Him or to get Him off His guard – whether it is allowed by custom and the Law for an adult male to loose-away** (divorce; dismiss) **a wife.**
3. **So He, giving a considered reply, asked them, "What did (or: does) Moses impart as a goal for you folks** (or: give as the end in mind to you people)**?"**
4. **And they said, "Moses turned it upon [us]** (= gives it to our management, thus permitting [us]) **to write a little scroll of divorce** (of putting off and standing away), **and to loose [her] away** (dismiss [her])**."** [Deut. 24:1, 3]
5. **So now Jesus said to them, "He wrote this implanted goal** (impartation of the finished product within; inward directive) **for** (or: to) **you people with a view to** (or: directed toward) **the dryness and hardness of your hearts,**
6. **"however, from [the] beginning of creation**
    'He made them (or: forms and constructs them) **male, and female.'** [Gen.1:27; 5:2]
7. **'On account of this, a person** (a human; mankind; or: a man) **will completely leave his/her father and mother,'**
8. **'and the two people will be come into an existence of being one flesh,'**[Gen. 2:24]

[note: Westcott & Hort and Panin follow the above reading of vs. 7, with Aleph, B & other MSS. The Concordant Text and Tasker include, while Nestle-Aland, & Griesbach bracket the following addition to vs. 7:

'... and will be joined (glued; welded) together with and focused toward his wife,'] [note: this latter reading suggests being matrilocal]

with the result that they no longer exist being two [people], but rather, one flesh.
9. **"Therefore, what God yokes together, humanity** (a person; mankind; a man) **must not be continually separating** (or: by customary action be putting apart)**."**

10. **Then, [having entered] into the house again** (= when indoors once more), **the disciples kept on asking Him about this.**
11. **So He proceeds saying to them, "Whoever may loose-away** (dismiss; divorce) **his wife and should marry another woman proceeds to commit adultery on her.**
12. **"Also, if she** [i.e., the wife], **upon loosing-away** (divorcing) **her adult male, should marry another man, she proceeds in committing adultery."**
    [comment: thus, it is the same for both husband and wife; in this verse, Jesus points out that the action could be initiated by the wife]

13. **Then people began repeatedly bringing little** (or: young) **children to Him, so that He would** (or: might; could) **touch them – yet the disciples respectfully chided and restricted them** [in emphasis of the value and importance of who He was].

14. **Now, seeing and perceiving [this], Jesus was physically and emotionally feeling pain, showing signs of much grief and displeasure** (or: irritation, indignation or resentment), **so He said to them, "Release and allow the little** (or: young) **children to proceed coming to Me. Stop hindering and preventing** (or: forbidding) **them, for of such ones exists** (or: is) **the kingdom of God** (or: for God's reign as King continues being from a source of, and belongs to, such as these).
15. **"Truly** (or: It is so; Count on it; Amen**), I am now saying to you folks, Whoever may not welcome and receive as in one's arms the kingdom of God** (or: God's reign as King) **as a little or young child, can under no circumstances** (or: may in no [other] way) **enter into it."**
16. **So, at once clasping them in turn within the embrace of His arms, He continued in bring down words of blessing and wellness while repeatedly placing [His] hands upon them.**

17. **Later, during His traveling out into [the] road** (or: a path; or: as He was setting out on His way), **a certain rich man, running toward [Him] and falling on his knees [before] Him, began asking Him, "Good Teacher! What should I do** (or: perform) **to the end that I can** (or, as a future: will) **inherit** (receive and enjoy an allotment of) **eonian life** (life pertaining to and having the qualities of the Age; life into the unseeable and indefinite future; life for and of the ages)**?"**
18. **Yet Jesus said to him, "Why, from reasoning, are you proceeding in terming Me 'good'? No one [is] good except One, God.**
19. **"You have perceived and are thus acquainted with the implanted goals** (impartations of the finished product within; inward directives),

> **'You should not murder; you should not commit adultery; you should not steal; you should not bear false witness** (give false testimony); **you should not cheat or defraud. Be habitually honoring, valuing and respecting your father and mother.'"** [Ex. 20:12-13]

20. **So he affirmed to Him, "Teacher, I observed, guarded and maintained all these from out of my youth** (= since my boyhood)**."**
21. **Now Jesus, looking at him and seeing within him, loves him, and so said to him, "You, yourself, continue behind, and are thus lacking and coming short in, one thing. Withdraw** (or: Go off) **and progressively bring things under control. At once sell as many things as you continue holding** (possessing; having), **then at once give to the poor and destitute folks – and you will hold** (possess; have) **stored up treasure within heaven** (or: in [your] atmosphere)**! After that, come here, and be habitually following with Me,** [other MSS add: picking up the cross]**."**
22. **Yet he, being somber and downcast with gloom upon [hearing] the word** (the message with its thoughts and ideas), **went away being increasingly made sad with pain and distress, for he was being in the position of holding** (having) **many possessions** (the results of many acquisitions of goods and property).

23. **Then, after glancing around, Jesus proceeds, speaking His thoughts to His disciples, "How difficultly and fretfully – as with those being peevishly hard to satisfy or please with regard to food – will those constantly holding** (possessing; having) **the effects of a wealth of money and useful things enter into the kingdom of God** (or: the sphere and realm of God's reign as King; the sovereign influence and activity which is God)**!"**
24. **Now the disciples began being affected by an emotion of astonishment in which awe is mixed with fear, upon [hearing] His words, which expressed His thoughts and reasoning. So Jesus, giving a considered response, continues again by saying to them, "Children, how difficult and fretful [a thing] it is** (or: [the situation or process] continues to be [Texts omit, but other MSS add: {for} those having placed their confidence upon money or the effects of wealth]) **to enter into the kingdom of God**.
25. **"It continues being easier for a camel to pass through the midst of a needle's perforation** (or: eye; hole bored or worn-through) **than for a rich person to enter into the kingdom of God** (God's sovereign reign).
26. **"So they began being exceedingly struck out of their wits, being overwhelmed with bewilderment, saying to Him** [other MSS: to one another], **"So who is able to be saved** (rescued; delivered; made healthy and whole)**?!"**
27. **Upon looking at and within them, Jesus then is saying, "On the side of humanity** (or: with mankind) **[it is] impossible, but on the other hand, not on the side of God** (or: with God), **for all things [are] possible at God's side** (or: everything is able [to happen] with God)**."**

28. **Peter began to speak his thoughts to Him, "Look** (or: Take into consideration), **we, ourselves, at once abandoned everything and have followed You!"**
29. **Jesus affirmed, "It is so** (Amen). **I now say to you men, there is not even one man who leaves** (or: releases; lets flow away) **a house, or brothers, or sisters, or mother, or father, or children, or fields** (or: farms; lands; estates) **on My account, and on account of the good news** (the message of goodness, ease and well-being),
30. **"who could** (or: may; should) **not get** (or: receive) **one hundred times as much now** (at the present time) **– within this appointed season** (or: fitting situation) **– houses and brothers and sisters and mothers and children and fields** (farms; lands; estates), **along with their pursuits** (or: with the effects and results of hurry, rapid motion and pressing after [things]; or: accompanied by persecutions), **then, within the progressively coming age, life pertaining to that age** (or: eonian life; life which has the qualities and character of the Age; life whose source is the Age; life for and of the ages).
31. **"Yet many first ones will be last ones, and the last ones first ones** (or: there are many [who are] first who will be last; and those last [who will be] first)**."**

> [comment: reversals seems to be a common ingredient to the kingdom; the Jews had been "in first place" and the good news came to them first; still, first and last describe a whole – all are included]

32. **Now they had been in the road, on the way progressively walking up into Jerusalem – and Jesus had been steadily leading the way ahead of them – and they began being filled with awe and continued being amazed, yet the folks who were still following along began fearing.**
Then, once again taking the twelve aside, He began to tell them the things [i.e., the events, the situations] **that were progressively being about to be suddenly in step together with Him, and to at once converge on Him,**
33. **"Look here** (or: See this), **and consider. We are progressively walking up into Jerusalem, and then the Son of the Man** (Mankind's Son; the son of humanity; or: = the Human Being) **will be given over to the chief priests and to the scribes** (the theologians who are experts in the Law and the Scriptures). **Then they will condemn and sentence Him to death, and will give Him over to the ethnic multitudes** (the nations; = the pagans; the Gentiles).
34. **"And those folks will ridicule, mock, scoff at and make fun of Him, will spit on Him and even scourge** (severely whip and lash) **Him. Then they will kill [Him]. And yet, after three days He will stand back up, again** (or: will arise again)**."**

35. **Then at one point Jacob** (= James) **and John – the two sons of Zebedee – by habit continue to make their way toward Him, [and] proceed to be laying out their thoughts to Him, saying, "Teacher, we continue wanting** (desiring; willing; intending) **that You would do for us whatever we should request of You."**
36. **So He said to them, "What are you now wanting** (or: repeatedly intending) **for Me to do for you?"**
37. **So they said to Him, "Grant at once to us that – one on Your right and one on Your left – we can** (or: may) **sit within the midst of Your glory** (Your manifestation which calls forth praise)**."**
38. **Yet Jesus said to them, "You have not seen, so are not aware of what you [two] are now requesting. Do you now have power and do you continue able to drink the cup which I, Myself, am now progressively drinking, or, to be immersed in** (or: baptized with) **the immersion** (baptism) **which I, Myself, am now progressively being immersed** (baptized)**?"**
39. **And they said to Him, "We now have power and continue able!"**
Yet Jesus replied to them, "You folks will drink the cup which I, Myself, am now progressively drinking, and you will also be immersed in (or: baptized with) **the immersion** (baptism) **which I, Myself, am now progressively being immersed, unto saturation** (baptized).
40. **"However, the [matter, situation or choice of] to sit down at My right or at My left is not Mine to give, but rather, [it is] for those for whom it has been prepared and made ready."**

41. **Well then, hearing [of the incident], the [other] ten began to be indignant and resentful about Jacob** (James) **and John.**
42. **So Jesus, calling them to Himself, then proceeds laying out His thoughts, saying to them, "You men have seen and are thus aware that**

those of the ethnic multitudes (or: of the nations, who are non-Jews, or Gentiles) **[who] are habitually presuming** (or: are normally seeming, appearing or supposing) **to be constantly ruling, are habitually exercising full ownership of them while habitually bringing the effects of their lordship down on them, and their great ones are continually exercising complete authority while putting them down under their dominion and coercion.**
43. **"Yet it does not exist** (or: it is not) **this way among you folks. To the contrary, whoever may continue intending** (wishing; desiring; wanting; purposing) **to become great** (or; a great or important person) **among you will exist being your attending servant.**
44. **"And whoever may continue intending** (desiring; purposing) **to be first among you folks will exist being a slave of everyone** (or: all).
45. **"You see, even the Son of the Man** (or: For the Son of humanity, also,) **did not come to be given attending service, but to the contrary, to give attending service, and further, to give His soul** (or: soul life) **[as] a ransom payment – for unbinding and release – for, as, in the place of, and thus in behalf of and which corresponds to, many people."**

46. **Next they proceed coming into Jericho. Then, during His continued journeying out, away from Jericho – His disciples and a considerable crowd [being with Him], Bar-Timaeus** (or: Bar-Timai) **– a blind beggar, the son of Timaeus** (Timai) **– was sitting, as was his habit, beside the road.**
47. **And upon hearing that it is Jesus the Nazarene** (i.e., the Jesus from Nazareth), **he started to repeatedly cry out, and to keep on saying, "O Son of David! Jesus! Mercy me** (or: Act in mercy to me)**!"**
48. **Then many began respectfully chiding and strongly admonishing him to the end that he would be silent. Yet he, to a much greater extent rather kept on crying out, "O Son of David! Mercy me** (or: Act in mercy to me)**!"**
49. **Then Jesus, standing [still], said, "You folks call him** (or: summon him)**!" So they proceeded to be calling** (summoning) **the blind man, while saying to him, "Keep on taking courage and continue confident! Be rousing and proceed getting up! He is now calling** (summoning) **you."**
50. **Now, at once throwing off his outer garment** (or: cloak), **he, leaping up, came toward Jesus.**
51. **Then, giving to him a discerning response, Jesus said, "What do you now want** (intend for) **Me to do for you?" So the blind man said to Him, "Rabboni** (= My Master), **[it is] that I can see again** (or: recover my sight)**!"**
52. **So Jesus said to him, "Lead your way under [faith in this thought] and proceed going [home]. Your faith, confidence and trust have restored you to wholeness** (has rescued you [out of blindness]; has saved you)**." And immediately he sees again** (or: recovered his sight), **and he began following Him in the Way** (or: on the road).

CHAPTER 11

1. **Now when they are drawing near unto Jerusalem – [close] unto Bethphage and Bethany, facing toward the Mount of Olives – He is in process of dispatching two of His disciples,**
2. **and says to them, "Be now going into the village down in the place opposite of you [two], and immediately continuing on your way into it, you will find a colt having been tied up** (or: bound; tethered) **upon which not even one human has yet sat** (= which has never been ridden). **Loose it at once, and proceed in bringing it.**
3. **"And if anyone should say to you, 'What is this you are proceeding to do** (or: Why are you men in process of doing this)**?' say, 'The Lord** (The Master; perhaps = Yahweh; or: = the owner) **is presently having need of it, and He** (or: he) **continues to at once send it off back here.'"**

4. **So they went off and found a colt having been tied up** (tethered), **facing a door** (or: gate), **outside on the open street that goes both ways, and they engage in loosing it.**
5. **Then some of those standing there began saying to them, "What are you men doing in loosing the colt?"**
6. **Now they said to them accordingly as Jesus had told them, so they let them depart.**

7. **So they are progressively bringing the colt toward Jesus, then they, one after another, throw their cloaks or outer garments upon it, and He sat upon** (or: mounted) **it.**
8. **Next many folks at once spread their own cloaks and outer garment into the road** (path; way), **yet others began cutting or chopping soft foliage** (leafy twigs and boughs; reeds; field grasses) **from out of the trees, large bushes and fields, and continued spreading [them] into the road.**
9. **Then those progressively leading the way, as well as those continuing in following behind, began crying out and were repeatedly exclaiming,**

> **"Hosanna** [Aramaic word: Please save and deliver us now]**!" "Blessed and praised in having received the good word and message of ease and wellness [is] the One progressively coming in [the] Name of [the] Lord** (or: within [the] Owner's Name; = in union with Yahweh's Name [signifying His authority and character])**!"**

10. **"Blessed and praised in having received the good word and message of ease and wellness [is] the progressively coming kingdom** (or: the continually advancing reign) **of our father David!" "Hosanna** (= O deliver us now) **within the midst of the highest [realms, or places]!"** (or: "O [You] within the heights above, please save us now!") [Ps. 118:25-26]

11. **So Jesus entered into Jerusalem, and then on, into the temple grounds** (or: courts). **And, upon glancing around upon everything** (or: after looking all about), **He went out into Bethany with the twelve, since the hour was already being late** (= evening had come).

12. **Then on the morrow** (or: the next day), **at their coming out, away from Bethany, He became hungry.**
13. **And from afar** (= in the distance) **having seen a fig tree having leaves, He went [to it], assuming He will be finding something in it** (or: on it). **But coming upon it, He found nothing except leaves, for it was not being the season of** (or: fitting situation for) **figs**.

[note: on fig trees, a few first-fruit figs normally come before the tree leafs out, but the main harvest of figs comes later]

14. **Then, after consider and making a decision, He said to it, "It is likely that no one may eat fruit out of** (or: forth from) **you, on into the Age." Now His disciples had been listening, and heard.**

15. **Now they proceeded on into Jerusalem, and, upon entering into the temple courts and grounds, He started to one-by-one throw** (cast; drive) **out those habitually selling, and those regularly buying or doing business as in a marketplace** (= the merchants and their customers) **within the midst of the temple courts and grounds. Then He overturned and upset the tables belonging to the money-changers as well as the seats** (chairs; benches) **of those constantly selling the doves** (or: pigeons).
16. **Further, He was not allowing that anyone should carry merchandise, vessels, furniture or utensils through the midst of the temple courts or grounds** [e.g., to use that area as a short-cut between the shops and their houses].
17. **Next He began teaching, and kept on saying, "Has it not been written, 'My house will be called a house of prayer for all the ethnic multitudes and nations'?** [Isa. 56.7]

"Yet you, yourselves, have made it 'a cave of robbers (or: a den of highwaymen, bandits, pirates and violent ones)**.'"** [Jer. 7:11]

18. **Now the chief priests and the scribes** (experts in the Law; theologians) **heard [about this] and began continuously trying to find how they could** (or: should) **destroy Him, for, you see, they continued fearing Him, because all the crowd** (or: the entire throng) **was continually being struck from, and astounded** (astonished) **at, His teaching.**
19. **And then, when it became late [in the day]** (= evening), **they were proceeding out on their way, outside the city.**

20. **Then, while passing by early [in the morning], then noticed the fig tree being withered, having been dried out from [its] roots.**
21. **And so Peter, remembering** (it being called back up in his mind), **is then saying to Him, "Rabbi** (Teacher), **see the fig tree which You, Yourself, brought a vow down on** (or: prayed down upon; called down a curse on) **has been dried out and is withered!"**
22. **Then, from considering, Jesus is then saying to them, "Be constantly holding God's faith**

(or: Be habitually having trust which has its source in God; or, reading the genitive as in apposition, with the verb as an indicative: You men continue possessing confidence which is God)**!**

23. **"Indeed, I am now saying** (or: I am truly saying now) **that whoever may say to this mountain** (or: in this mountain), **'Be picked up, and be cast** (thrown) **into the midst of the sea,' and may not be undecided or be divided in his discernment or judgment within his heart, but to the contrary, can** (or: may) **continuously trust and believe with confidence that what he is speaking is progressively occurring** (or: birthing itself; coming into existence), **it will exist for him** (or: it will be by him; it will exist in him).

24. **"Because of this** (or: Through this) **I now say to you folks, All things** (Everything) **– as much or many as you are habitually praying and repeatedly requesting – be constantly trusting and believing that you received or obtained [them], and it will exist for you folks** (will be in you men; will be for you folks; will be by you).

25. **"And whenever you are normally standing** (or: repeatedly take a stand), **being folks constantly thinking, speaking or acting with a view toward goodness and well-being** (or: being ones in the habit of praying), **continue habitually letting flow away whatever you folks are continuing to hold down on someone** (or: be repeatedly forgiving {abandoning [it]; sending [it] away} if you still have anything against anyone), **to the end that your Father, also – the One within the midst of the heavens** (or: in union with the atmospheres) **– should let flow away** (may at once forgive and send away) **your trespasses** (your offenses) **in you** (for you)**."**

[note: vs. 26 omitted by Nestle-Aland, Westcott & Hort, Panin, Tasker – following Aleph, B, L, W, Δ & Ψ]

26. [following A, (C, D), Θ & later MSS: **"So if you folks are not habitually forgiving and letting {things} flow away, neither will your Father – the One within the midst of the heavens – forgive and send away your trespasses** (offenses)**."**]

27**. Later, they proceed coming again into Jerusalem. Then, during His progressively walking around within the midst of the temple grounds** (or: courts), **the chief priests, the scribes** (theologians; experts in the Law) **and the elders** (or: older men) **proceed to be coming toward Him,**

28. **and they began saying to Him, "Within what authority are you continuing to do these things and engage in these activities?"**

29. **So Jesus said to them, "I, Myself, will also ask you men one word** (one question from reasoned thought; = one point). **You folks respond to me from your considered deliberation** (or: decided opinion), **and I will say to you within what authority I continue doing these things and engaging in these activities.**

30. **"The immersion [performed] by John** (or: John's baptism): **was it from out of heaven** (or: from [the] atmosphere), **or forth from humans, as a source? Give to me a decided reply** (or: a definite answer)**."**

31. **So they began reasoning with themselves in face to face dialogues, eventually saying, "If we should say, 'From out of heaven** (or: atmosphere),**' he will say 'Why** (Through what reasoning or situation), **then, did you men not trust him** (or: it) **or believe in him** (or: it)**?'**
32. **"But on the other hand, should we say, 'Forth from humans'?" They had been fearing the crowd, for everyone** (all [the] folks) **continued holding John as being real – that he was a prophet** (or: progressively had it that John in reality was a prophet),
33. **and so, giving a considered response, they proceed saying to Jesus, "We have not seen** (have not perceived; have not been aware), **so we do not know."**
Then Jesus proceeds to say to them, "Neither am I, Myself, now laying out My thoughts in saying to you within what authority I continue doing these things and engaging in these activities."

CHAPTER 12

1. **And so He started** (or: begins) **to be speaking to them in parables** (illustrations from things cast or placed alongside for comparison)**:**
"A person (or: man; human) **planted a vineyard, then put** (or: places) **a fence around [it], dug a pit** (or: excavates a trough for a vat; [a place under the winepress where the extracted juice could be collected, or a hole to place a large press-vessel in, to steady it]) **and erected** (or: constructs; builds) **a tower. Next he leased it to tenant-farmers** (or: let it out to cultivators and vineyard keepers) **and traveled abroad**.
2. **"Now in the appropriate season he commissioned a slave and sent him off, as an apostle, to the tenant-farmers** (cultivators and vineyard keepers), **to the end that he could take** (or: receive) **some of the fruits of the vineyard from the tenant-cultivators.**
3. **"But, taking hold of** (or: grabbing and seizing) **him, they scourged** (severely whipped and beat) **[him] and sent [him] off empty** (= empty-handed).
4. **"Now again he commissioned and sent off another slave to them, and they battered that one's head** [other MSS: they pelted with stones] **and they dishonored [him]** [other MSS: they sent {him} off in dishonor].
5. **"Then he commissioned and sent off another one, and that one they killed. And [there were] many other – some of whom [they] were, one after another, scourging** (whipping and beating), **on the one hand, yet others of whom, on the other hand, [they] kept on killing, one after another.**
6. **"He still had one person, and had kept on holding him: his beloved son. He then also commissioned and sent him off last, to them, collecting his thoughts and saying, 'They will turn back on themselves and respect my son.'**
7. **"Yet those tenant-farmers said to themselves and toward each other, 'This one is the heir** (the one receiving the allotment of the inheritance). **Come! Let us** (or: We should) **kill him, and the inheritance will be ours!'**

8. **"So, seizing [him], they at once killed him, then threw him out of [their] midst – outside the vineyard.**
9. **"What will the owner of the vineyard do? He will come, and he will destroy the tenant-farmers! Then he will give the vineyard to other folks."**

10. **"Have you folks not yet read this Scripture? –**
'A rock (or: stone) **which the builders rejected and threw away after examining it, this one comes into being [the] head of [the] corner** [note: could = the keystone, or, the cornerstone].
11. **'This [head] came into existence from beside [the] Lord** [= Yahweh], **and He** (or: it) **is Wonderful** (or: marvelous; remarkable; or: Amazing) **in our eyes'?"** [Ps. 118:22-23]

12. **So they further continued seeking [a way] to take a strong grasp of Him** (= to arrest Him), **for in this experience they knew that He said the parable directing it toward them – and yet they were afraid of the crowd. Then, abandoning Him, they went off.**

13. **Next they commissioned some of the Pharisees and the Herodians** (members of Herod's political party) **and sent them off to Him so that they might catch** (or: trap, as in hunting or fishing) **Him by a word** (or: in a question; with an argument; by some verbal snare; in [His] message).
14. **On arrival, they proceeded to say to Him, "O teacher, we have seen, and thus now know, that you are constantly genuine** (habitually exist being real and true [perhaps here: = truthful]) **and [that] it is not a care or concern for you about anyone, for you are not continually looking into [the] face of humans**
(may here = not looking at men's outward appearance or being unduly influenced by man-made prestige; or: not showing consideration for people; or: not concerned for what response you get from mankind), **but to the contrary, [your eyes are] upon truth. You habitually teach God's way** (the path whose source is God [= the path of life which He directs]; the road of God [= the road He takes]). **[Tell us,] is it lawfully allowed** (permissible in the Torah) **and ethically right to give [the] poll tax to Caesar, or not?**
15. **"Should** (or: May) **we give** (= pay), **or should** (or: may) **we not give?"**

Now He, having seen and perceived, and thus now knowing their close inspection of the Scriptures and attention to details (or: their perverse scholarship and hyper-criticism; their discernment from a low position), **said to them, "Why do you men continue putting Me to the test** (or: continually trying to examine me)**? Bring Me a denarius** (a Roman silver coin) **so that I can see [it]." So they brought it.**
16. **He then says to them, "Whose [is] this image and inscription?" So they said to Him, "Caesar's."**
17. **So Jesus said, "Give back to Caesar what belongs to Caesar** (or: Pay off to Caesar the things that come from Caesar), **and to God what comes from**

and belongs to God." And they began marvelling (being amazed and astounded) **at Him** (or: upon who He is, and His ability in responding).

18. **Now progressively approaching Him are [some] Sadducees – ones who normally say that there is to be no resurrection – and they began asking** (or: questioning) **Him, saying,**
19. **"O teacher, Moses wrote** (or: writes) **to us that,**
    'If anyone's brother should die, and should leave-down-behind a widow (or: wife) **and yet should not leave a child remaining, that his brother should receive the widow and take her as a wife and then should cause a seed** (= offspring; a posterity) **to rise up out [of their union] for** (or: to) **his brother.'** [Deut. 25:5-6]
20. **"There were seven brothers, and the first took a wife and, dying, leaves no seed** (offspring).
21. **"Next the second one took** (or: received) **her, and he died, leaving-down no seed, and the third similarly.**
22. **"So the seven also received** (took; got) **her and yet left behind no seed. Last of them all, the woman also died.**
23. **"In the resurrection, then, whenever they may be rising** (or: standing) **up, of which of them will she be a wife – for the seven had** (or: possessed) **her as a wife?"**

24. **Jesus affirmed to them, "Are you folks not, therefore** (for this reason), **constantly deceived and led astray, having not seen, perceived, thus not knowing or being acquainted with the Scriptures – nor yet God's power** (or: the ability of God)**?**
25. **"For whenever they can be standing up again** (or: should be rising up) **from out of the midst of dead ones, men neither continue marrying** (taking wives), **nor [are women] continuing being given in marriage, but to the contrary, they continue being** (or: constantly exist being), **as it were, agents – within the atmospheres** (or: like messengers in the midst of the heavens)**!**
    [comment: this may be foreshadowing the new arrangement where women are no longer "given" in marriage, but are equal, everyone being God's agents]
26. **"But concerning** (or: about**) the dead ones – that they are continually** (or: constantly; habitually; progressively; repeatedly) **being aroused and raised up – did** (or: do) **you folks not read within the scroll of Moses, at the thornbush, how God spoke to him, saying,**
    'I [am] the God of Abraham, as well as Isaac's God and Jacob's God'? [Ex. 3:6]
27. **"He is not a God of dead ones, but to the contrary, of continuously living ones. You men are continuing much deceived, habitually wandering astray** (= missing the point)**."**

28. **Now while approaching, one of the scribes** (experts in the Law; Torah interpreters; theologians), **hearing their discussing and questioning together**

[and] seeing (perceiving) **that He beautifully gave a discerning answer to them, made inquiry upon Him, "Which and of what sort is [the] foremost** (= most important) **implanted goal** (impartation of the finished product within; inward directive) **of them all?"**

29. **So Jesus gave a decided reply to him, "Foremost** (= Most important) **is, 'Be habitually listening and hearing [and, thus, obeying], O Israel, [the] Lord** [= Yahweh] **[is] our God. [The] Lord** [Yahweh] **is** (continually exists being) **one.** [note: the *Sh'ma*]

30. **'And so, you folks will be loving [the] Lord** [= Yahweh] **your God from out of the midst of your whole heart, and from out of the midst of your whole soul, and from out of the midst of your whole intellect** (throughout the midst of your entire comprehension and full mental ability), **and from out of the midst of your whole strength.'** [Deut. 6:4-5]

31. **"[The] second one [is] the same** [or, with other MSS: And {the} second one [is] like this one],

'You folks will be loving your near-one (or: neighbor; associate) **as he were** (or: like) **yourself.'** [Lev. 19:18]

There is no other investment with authorization (implanted goal; impartation of the finished product within; inward directive) **greater than these!"**

32. **The scribe** (scholar) **said to Him, "Teacher, in truth you spoke beautifully** (= you gave a fine answer), **that He is one and there is no other more than** (or: besides) **Him.**

33. **"And this 'to be constantly loving Him' from a whole heart and from the whole understanding, even out of the whole strength, and then to be habitually loving the near-one** (neighbor; associate) **as he were** (or: like) **oneself – it is excessively more than all of the whole burnt-offerings and sacrifices."**

34. **Then Jesus, seeing and perceiving him, that he responded intelligently from considered discernment, said to him, "You are** (exist being) **not far from God's reign** (the kingdom of God)**."**

And no one any longer continued daring to ask Him a question.

35. **Then, in giving a considered response while continuing in teaching within the temple courts** (or: grounds), **Jesus began to say, "How are the scribes** (scholars; theologians) **normally saying that the Christ** (the Anointed One; = the Messiah) **is David's son** (or: a son of David)**?**

36. **"David, himself** (or: This same David), **within the midst of the Set-apart Breath-effect** (or: in union with the Holy Spirit), **said,**

'The Lord [= Yahweh] **said to my Lord** (Master), **"Continue sitting at My right, until when I should place** (or: put) **Your enemies down under Your feet** [other MSS: {as} a foot-stool for Your feet]**."'** [Ps. 110:1]

37. **"David, himself** (or: This very David), **keeps terming Him 'Lord'** ('Master'); **so from where** (from what source) **is He his son?"**

And the large crowd continued listening to Him with pleasure.

38. **Then within His teaching He went on to say, "Be constantly noting** (looking out for; observing and considering; wary of) **the scribes** (scholars and theologians) **– those continually wanting to be walking around in robes and [desiring] greetings within the marketplaces,**
39. **"as well as front seats** (= places of honor) **in the synagogues, and prominent reclining places at dinners;**
40. **"those habitually eating-down** (devouring; consuming) **the houses of the widows and those constantly making long prayers as a 'front'** (for 'appearances'; as a pretense; for a pretext) **– these will take to themselves, and thus receive, more excessive judgment!"**

41. **Later, sitting down opposite and across from but facing the [temple] treasury, He began watching how the crowd continued throwing** (casting; tossing) **copper coins into the treasury collection box, and [how] many rich folks, one after another, kept on throwing many [coins].**
42. **Now there is coming one woman – a destitute widow. She threw two small, thin copper coins** (leptons; mites) **– which is of very little value** (a quadrans; a farthing; = a value of a fraction of a Roman cent).
43. **So, calling His disciples to Himself, He said to them, "Truly** (Amen), **I now say to you men that this destitute widow threw more than all those continuously throwing [money] into the treasury collection box,**
44. **"for everyone threw from out of their exceeding excess** (or: surplus), **yet she, from out of her poverty** (need; want; deficiency; being behind), **threw [in] all, as much as she had – her entire livelihood** (the whole of what gives her a living)**."**

CHAPTER 13

1. **Later, while progressively making His way out of the temple grounds** (or: courts), **one of His disciples says to Him, "Teacher! See** (or: Look) **what kind of** (may = what magnificent) **stones and what sort of** (may = what wonderful or great) **buildings [these are]!"**
2. **However, upon considering, Jesus said to him, "You continue looking at** (or: Are you still seeing and observing... ?) **these great buildings! Under no circumstances may be left here stone upon stone, which may not by all means be loosed down** (dislodged and torn down)**."**

3. **And then – [having come] into the Mountain of Olives – during His continued sitting with the temple complex in view, Peter, Jacob** (James), **John and Andrew began inquiring of Him, privately**,
4. **"Tell us, when will these things be? And further, what [is/will be] the sign, whenever all these things may be about to be progressively brought together and ended** (or: concluding; or: finished together and brought to their goal – their intended end)**?"**

5. **So Jesus, giving a decided response, began to be saying to them, "Be continuously observing, and see to it [that] no one can lead you men astray** (or: should at some point deceive you).
6. **"Many folks will be coming [depending or basing their authority] upon My Name, repeatedly saying 'I, myself, am'** (or: saying that, I, in contradistinction to others, am he [or: the one]), **and they will be leading many folks astray** (or: will deceive many).
7. **"Yet, whenever you men may hear [the noise of] battles [nearby], as well as reports or rumors of wars [farther off], don't you folks be disturbed or alarmed, for it is necessary for it to happen, but nonetheless, [it is] not yet the end** (the goal; the consummation; the closing act; the finished product).
8. **"For ethnic group** (or: nation) **will be raised** (or: roused) **up upon ethnic group** (or: nation), **and kingdom upon kingdom. There will be earthquakes** (or: shakings) **in one place after another. There will be famines and times of hunger. These things [are] a beginning of 'birth pains'.**
9. **"So as for you men, continue looking to** (or: after) **yourselves, for people will give you over unto sanhedrins** (the ruling councils, or courts, in the Jewish culture of that time), **as well as unto synagogues** (local religious and cultural centers). **[There] you folks will be beaten and severely whipped** (or: lashed). **Also, you will be caused to make a stand upon [the demand] of governors** (rulers) **and kings, in consequence of involvement with Me, [leading] into a witness and testimony to, and evidence for, them.**
10. **"Further, it continues necessary for the good news** (the message of goodness, ease and wellbeing) **to be publicly proclaimed into the midst of all the ethnic multitudes** (unto all the non-Jews and the nations), **first.**
11. **"Then, whenever they may repeatedly bring or progressively lead you folks, while in process of giving you over, do not continue anxious or filled with worry beforehand as to what you men should be speaking. On the contrary, whatever may be given to and in you within that hour, continue speaking this. You see, you folks are not the ones then speaking, but rather, [it is] the Set-apart Breath-effect** (or: Holy Spirit).
12. **"And so, a brother will give over [his] brother, into death, and a father [his] child. Also, children will rise up upon** (or: take a stand against) **parents and will be putting them to death.**
13. **"Furthermore, you will be men constantly hated and repeatedly regarded with ill-will by everyone** (all folks) **– because of My Name. Yet, the one enduring and remaining under [these situations] on into the conclusion [of these things]** (or: unto the attainment of the goal; into the finished state of maturity; into the final act and end) **will be kept safe** (or: rescued; delivered; restored to health and wholeness; saved).

14. **"Now whenever you men may see 'the abomination of the desolation'** (or: the detestable thing which results in a region becoming uninhabited, lonely and like a desert; or: the loathing and abhorrence which pertains a wasted condition; [Dan. 9:27; 11:31; 12:11]) **standing where it is not continuing necessary** (or: where it is not proper; where it must not) **– let the one reading**

continue directing his mind and using his intellect [here] (= figure out what this means) **– then let those within the midst of Judea progressively take flight, and continue fleeing into the mountains** (or: hill country).
15. **"But now for the one upon the housetop: let him not descend** (step down), **neither let him enter to pick up anything from out of his house.**
16. **"And for the one [having gone] into the field, let him not return** (or: turn back) **unto the things [remaining] behind to pick up his cloak** (or: outer garment).
17. **"Yet woe to** (= it will be hard, perhaps even tragic, for) **the pregnant women, as well as, for those still nursing [babies] in the midst of those days!**
18**. "So you men be continuously praying, to the end that your flight** (escape) **may not occur** (happen) **in winter** (or: in the rainy season),
19. **"for those days will be pressure** (constricted squeezing; tribulation; affliction) **– of which sort that such as this has not happened** (occurred), **and may under no circumstances come to be, from [the] beginning of [the] creation which God formed and constructed, until now!** [Joel 2:2; Dan. 12:1]
20. **"And now – except [the] Lord** [= Christ or Yahweh] **cuts short** (maims; curtails; lops off; discounts) **the days – all flesh** (= people) **will not likely be kept safe or rescued. However, because of the chosen ones, whom He, Himself, picked out, He cuts short** (curtails) **the days.**

21. **"Then, at that time, if anyone of you folks should say, 'Look! Here [is] the Christ** (the Anointed One; or: the Anointing)**! Or, See, there [He is]!' – be neither trusting nor believing [them].**
22. **"You see, false 'Christs'** (false anointed ones; counterfeit anointings) **and false prophets will be roused and raised up** (perhaps = come to prominence), **and they will be providing signs and miracles** (wonders; portents), **[aiming] toward the accomplishment of leading-astray** (or: the condition or situation to deceive) **– if [they are] able – the chosen ones.**
23. **"So you men continue looking and keep on taking note** (= be on your guard). **I have foretold everything to you** (or: I have declared all things for you beforehand).

24. **"But further, after that pressure** (tribulation; stress; affliction) **within those days,**
'The sun will be darkened, and the moon will not give her radiance,
25. **'And the stars will be falling, one after another, from out of the heaven** (or, perhaps: the sky), **'And those powers within the heavens** (or: skies) **will be shaken.'** [Isa. 13:10; 34:4; Ezk. 32:7; Joel 2:10; 3:4; 4:15; Hag. 2:6, 21]
26. **"Then, at that time, they will see the Son of the Man** (the son of the human) **progressively coming within the midst of clouds, with much power** (or: ability) **and a manifestation which calls forth praise** (glory). [Dan. 7:13-14]
27. **"Also, at that time, He will commission and send off** (He will cause to function as representatives) **His agents** (with other MSS: the messengers) **and**

He will be completely gathering together (convening; fully leading together; or: assembling-upon) **His chosen ones from out of the four winds – from the extremity of the Land** (or: earth) **to the extent of the extremity of [the] atmosphere** (or: the edge of [the] sky; or: the high point of heaven).

28. **"Now, learn the parable** (or: the illustration) **from the fig tree: whenever its young branch** (or: shoot) **should become tender** (soft and pliable) **and should progressively grow and sprout out the leaves, by experience you normally know that the summer is near.**
29. **"Thus also, whenever you men, yourselves, should see these things progressively occurring** (happening; coming into existence), **you will continue knowing from experience that it** (or: He) **progresses to be near – upon** (or: at) **the gates** (or: doors; entrances)**!**
30. **"Truly I am now saying to you men that this generation may under no circumstances pass on by until which all these things should come to be** (occur; happen; be birthed).
31. **"The heaven and the earth** (or: The sky and the land) **will pass on by, yet My words** (or: thoughts and ideas; messages) **will under no circumstances pass on by.**

32. **"Now about** (concerning) **that day or the hour, no one has seen, nor knows – neither the agents in the midst of [the] atmosphere** (or: messengers within heaven), **nor the Son – except the Father.**
33. **"Continue looking, observing, taking note – and be on your guard! Be constantly awake, watchful and alert! Be habitually thinking, speaking and acting with a view to goodness, ease and wellbeing** (or: continuously praying)**! You see, you men have not seen and are thus unaware of when it is the appointed season** (or: the fitting situation; the *kairos*).

34. **"[It is] like a person** (human; man), **a traveler** (one who journeys away from home and country), **leaving his home and giving the authority to his slaves – to each one his work – and imparts a goal in the gatekeeper** (or: to the doorkeeper; for the person in charge of the entry) **that he should be constantly watchful and alert.**
35. **"Therefore you people continue being watchful and alert, because you have not seen and thus you folks are unaware of when 'the Lord of the House'** (or: the 'Owner of the house') **is proceeding to come – whether [at] evening, or midnight, or [at] the crowing of the rooster, or early in the morning.**
36. **"Coming suddenly and unexpectedly, may He not find you folks continuing** (or: by habit) **fast asleep!**
37. **"Now what I am now saying to you men, I continue saying to everyone** (to all), **'You folks continue being watchful and alert'!"**

CHAPTER 14

1. **Now the** [Feasts, or, festivals, of] **Passover and [of] the Unleavened Bread were two days off** (or: after two day), **and the chief** (or: ranking) **priests and scribes** (scholars and theologians of the Law) **were still seeking** (or: continuing in trying to find) **how they could kill Him off, [after] seizing [Him] in a trap using some kind of bait as a crafty device.**
2. **You see, they kept on saying, "Not within the Feast** (or: festival; may = in the presence of the festival crowd), **lest at any time there will be an uproar of the people** (or: a riot from the people)**."**

3. **And during His being in Bethany at the house of Simon the leper, while His lying down [at a meal] was continuing on, a woman came with** (having and continuing in holding) **an alabaster** [case, or, vase] **of perfumed ointment which was a pure and unadulterated extract from the roots of the spikenard plant** [native to India; may = lavender] **– very expensive. Upon crushing the alabaster [vase; case], she poured [its contents] down upon His head.**
4. **But there were some being increasingly annoyed, to themselves** (or: Now certain folks continued expressing resentment and pained displeasure among themselves) **and kept on saying, "Why** (or: Into what [purpose]) **has this loss and destruction of the perfumed ointment taken place?**
5. **"Because it was being possible for this perfumed ointment to be sold for over three hundred denarii** (more than a year's wages)... **and to be given to the destitute** (poor folks)**!" And so they began, as it were, inwardly snorting** (perhaps: snarling) **and proceeded turning their fury and fretted agitation on her.**
6. **But Jesus said, "You men let her alone and let her flow [with this]** (or: Leave her)**! Why do you continue presenting her with** [verbal] **beatings? She performs a beautiful deed on Me** (or: She works a fine and ideal work within Me).
7. **"You see, you folks always continue having the destitute** (poor folks) **with yourselves, and whenever you may be in the habit of purposing** (wanting; intending) **[it], you continue able to at all times** (or: always) **to do well for** (to) **them. Yet you folks do not continue always having Me.**
8. **"What she possesses, she performs** (or: What she had, she used). **She undertakes, beforehand, to anoint My body with aromatic ointment, [leading] into a preparation of [My] corpse for burial.**
9. **"Now truly I am saying to you folks, Wherever the good news** (the message of ease and wellbeing) **may be publicly proclaimed – [even] into the whole ordered system** (world) **– this also which this woman does** (or: performed) **will be spoken [leading] into a memorial of her** (or: a means of remembering her)**."**

10. **Later, Judah** (Judas) **Iscariot – one of the twelve – went off to the chief** (or: ranking) **priests, to the end that he could** (or: should) **give Him over to them.**

11. **Now the men hearing [this] rejoiced** (were delighted) **and promised to give him silver** (= coins). **So he kept on seeking how he could conveniently give Him over.**

12. **Now on the first day of the [Feast; festival] of Unleavened Bread** (= in the first day for eating "matzah"), **when they were by custom sacrificing the passover [animal], His disciples proceed asking Him, "Where are You now intending** (wanting; willing) **[that] we – upon going off – will make [things] ready and prepare so that You can eat the passover?"**
13. **So He gives two of His disciples a mission and sends them off, and proceeds saying to them, "Be progressively off, under [these instructions], into the city, and a person** (a human; a man) **progressively carrying a small earthenware vessel** (jar; pitcher) **of water will encounter** (or: meet) **you. Follow after him,**
14. **"And wherever he might enter, say to the householder** (master or head of the house; = owner) **that the Teacher now says, 'Where is My guest-room where I can** (or: may) **eat the passover with My disciples?'**
15. **"Then he, himself, will point out and show you [two] a large room upstairs** (or: an upper room) **ready with furnishings spread, and there you make the necessary preparations for us."**
16. **So the disciples went out and came into the city and found [everything] just as He said to them, and they prepared the passover.**

17. **Later, with the arriving of evening, He proceeds coming with the twelve.**
18. **Then, at their continued lying back** (reclining) **and while still eating, Jesus said, "Truly** (or: Count on it), **I am now saying to you men that one [person] from out of you** (or: from your [group]) **– the person presently eating with Me – will be giving Me over** (= handing Me over; turning Me in).**"**
19. **They at once began to be pained, grieved, made sad and distressed, then to be repeatedly saying to Him – one after another – "Surely not I!"** [other MSS: “It is not I, is it, Rabbi?" and another, "Surely not I!"]
20. **Yet, giving a decided reply, He said to them, "[It is] one of the twelve – the person repeatedly dipping [a morsel] into the common bowl with Me**
(or: presently dipping [the bitter herbs; Concordant Text: {his} hand] into the same [literally: the one] deep dish simultaneously with Me [or: after Mine]),
21. **"because, [you see], the Son of the Man** (the son of the human; the Human Being) **is indeed progressively leading the way under** (or: is now going away), **just as** (or: accordingly as) **it has been written about** (or: concerning) **Him, yet [there is] disaster** (woe; calamity; or: Alas!) **to** (for; in) **that person** (human; man) **through whom the Son of the Man is being progressively given over! It was being beautiful in and ideal for HIM – if that person** (human) **had not been given birth** (or: were not born)**!"**

22. **And during their continued eating, Jesus, taking a loaf of bread [and] saying a good word** (or: expressing the goodness, ease and wellbeing of the Word; or: speaking a blessing), **breaks [it] and gives [it] to them, then said, "You men take** (or: grasp) **this. It is My body."** (or: "Get hold of and receive [it]. This is My body.")
23. **Then, taking a cup – while speaking of the goodness and wellbeing of grace, and expressing gratitude [for it] – He gave [it] to them and all the men drank from out of it.**
24. **Then He said to them, "This is the blood – pertaining to My arrangement** (My covenant; or: My will; [with other MSS: This is My blood which is the source of the New Covenant]) **– the [blood] being now progressively poured, scattered and diffused out over many [folks; peoples].**
25. **"Truly, I am now laying out my thoughts and saying to you that no longer, under any circumstances, can I** (may I; would I; should I) **drink from out of the product of the grapevine – until that day, whenever I can drink it** (or: constantly drink it) **new in quality and kind, within God's reign as King** (or: in the midst of the kingdom of God; = the realm of God's activities and way of doing things)**."**

26. **And after singing a hymn** [perhaps = singing the Hallel; or: chanting a psalm], **they went out into the Mountain** (or: Mount) **of Olives.**
27. **Then Jesus is laying out His thoughts and saying to them, "All you men will be ensnared by the bait and caught in the trap, and thus stumble in your walk** [other MSS add: in union with Me, in the midst of this night], **because it has been written,**

> **'I will strike** (smite; hit) **the shepherd, and the sheep will be thoroughly scattered and dispersed throughout.'** [Zech. 13:7]

28. **"But nonetheless, after the [situation/arrangement/accomplishment for] Me to be aroused and raised up, I will go ahead of you folks into Galilee."**

29. **Yet Peter affirms to Him, "Even if everyone [else] will be ensnared and caught or made to stumble, still, nevertheless, I myself [will] not!"**
30. **So Jesus then says to him, "Truly, I am now saying to you that today – in this night, before a rooster** (cock) **crows twice – you, yourself, from a stance of refusal will utterly deny, disown and renounce Me, three times."**
31. **Yet Peter kept on speaking from excessive insistence, "More certainly, rather, if ever it may progress to where it is necessary to die for or with You, under no circumstances will I be utterly denying or renouncing You!" Now everyone began saying similarly, as well.**

32. **They later continued going into a small designated spot** (or: landed property; estate; freehold), **the name of which [is] Gethsemane, and He is then saying to His disciples, "Sit down here while I may be praying** (or: until I can speak [to God] with a view toward having things be well)**."**
33. **Then He proceeded in taking Peter, Jacob** (James) **and John aside** (or: along) **with Him and He began to be increasingly affected from out of a**

stunning sense of extreme awe and terrifying astonishment, and to be progressively depressed and sorely troubled with distress.
34. **And so He then is saying to them, "My soul is encompassed with pain, grief and exceeding sorrow – to the point of death! Remain here and continue alert and watchful."**
35. **Then going forward a little distance, He fell repeatedly upon the ground, and kept on praying with a view toward having things go well – to the end that, if it exists being possible, The Hour might pass away from Him.**
36. **And He went on to say, "Abba** (= Daddy; Dad; Papa) **– O Father – all things [are] possible for** (to; with; in) **You; carry this cup away from Me! But to the contrary** (or: Nevertheless) **not what I, Myself, am now wanting** (or: continue wishing; am repeatedly willing), **but rather and further, what You [are; want; will]!"**

37. **Later He proceeds coming and is then finding them down continuing fast asleep, so He then says to Peter, "Simon, are you continuing down fast asleep? Do you not have strength to continue staying alert and watchful [for] one hour?**
38. **"You men be constantly alert and watchful, and continue praying with a view toward having things go well – to the end that you folks will not come** (or: go) **into a test** (or: a trial; an ordeal). **Indeed, the spirit** (the Breath-effect; or: the attitude) **[is] eager** (rushing ahead with passion), **yet the flesh** (= the estranged human nature; the alienated self; the person who has been molded and dominated by the System) **[is] weak** (without strength and powerless; feeble and infirm).**"**

39. **And then again, going off, He prayed, saying the very same word** (thought; idea; expression).
40. **Then, coming again, He found them down continuing fast asleep, for their eyes continued in being weighed down. And they did not know what reasoned response to give to Him.**
41. **And He repeats His coming, the third [time], and so is saying to them, "Are you men continuing in being down sleeping and resting up [for] the rest** (or: the remainder) **[of the night]? It** [i.e., the morning] **continues holding off** (= it remains distant; perhaps: = the night is dragging on; from commercial usage of the phrase: He now has full payment from [them])... **The hour comes** (or: came). **Look, and consider** (See, and understand), **the Son of the Man** (the human son) **is being progressively given over into the hand of the sinners** (of the ones failing to hit the target; of the folks missing the point; of those failing and making mistakes).
42. **"Now be wakened and aroused, and proceed to get up! We should lead the way, let us go! Look! The man handing Me over has approached and is now near."**

43. **Then, all of a sudden, while He was still speaking, Judah** (Judas) **Iscariot – one of the twelve – is presently coming to be at His side, and with him [there is] a crowd with swords and wooden weapons** [i.e., clubs or staffs], **[sent] from the chief priests, the scribes** (scholars; theologians; professional Torah teachers) **and the elders** [= sent from a committee of the Sanhedrin].
44. **Now the man handing Him over had given to them a prearranged** (or: agreed-upon) **signal, saying, "Whomever I should kiss** (show the outward expression of a greeting as a friend), **He it is. At once seize Him with a strong hold and proceed securely leading [Him] away."**
45. **So upon coming, immediately approaching Him he is saying, "Rabbi!" Then he affectionately kissed** (or: = gave a prolonged kiss to) **Him.**
46. **Now those men thrust their hands upon Him and strongly seized Him.**
47. **However, a certain one of those that had been standing by** (i.e., beside [Him]), **upon drawing [his] sword, struck the slave of the chief priest and cuts away a little [portion of] his ear** [other MSS read: took off his ear].
48. **And yet Jesus, giving a decided response, said to them, "Do you men come out with swords and wooden weapons as upon a bandit** (highwayman; robber; or: a rebel; an insurrectionist) **to arrest and apprehend Me?**
49. **"Day after day I was there facing you folks within the temple courts and grounds, repeatedly teaching – and you did not seize Me. Nevertheless, so that the Scriptures can** (or: may; would) **be fulfilled..."**
50. **And then, abandoning** (deserting) **Him, they** [= His disciples] **all fled.**
51. **Now a certain young man, having thrown** (or: loosely wrapped) **a fine linen sheet around [his] naked body, had been following-on together with Him and they kept on trying to grab a strong hold of him, so as to seize him.**
52. **But he, leaving the fine linen sheet behind to drop down** [or, perhaps: in their hands], **fled naked.**
53. **And they** [i.e., the armed crowd] **led Jesus off toward the chief priest. Then all the chief** (or: ranking) **priests – as well as the elders and the scribes** (scholars) **– one by one proceeded in assembling together.**

54. **Now Peter followed Him at a distance, until [having come] inside as far as [entering] into the uncovered courtyard of the chief priest, so he was continuing on there, sitting down together with the house attendants** (the [chief priest's] subordinates) **and continuing warming himself, facing toward the [fire] light.**
55. **Meanwhile the chief priests and the whole Sanhedrin** (the ruling council) **– looking for evidence against Jesus in order to issue a death sentence [on] Him – kept on trying to find a witness [to bring testimony or evidence] down on** (= against) **Jesus, but they were not finding [any].**
56. **You see, many kept on giving false testimonies** (or: evidence) **down on** (or: against) **Him, and yet the stories** (testimonies) **were not being consistent** (alike; equal; = in agreement).

57. **Further, certain folks, standing up one after another, were telling false stories down on** (or: against) **Him, in turn saying,**
58. **"We, ourselves, heard Him saying, 'I, myself, will loose-down and destroy this hand-made temple sanctuary** (the inner shrine), **and through the midst of** (or: during) **three days I will build** (construct) **another house not made with hands.'"**
59. **And yet neither, in this way, was their testimony** (or: story) **consistent** (= in agreement).

60. **Then, rising up into the midst [of the group] and taking a stand, the chief priest questioned Jesus, going on to say, "Are you continuing to give a definite response to nothing** (or: to not make a decided response to anything)**? What** (or: Why) **are these folks repeatedly testifying down against you?"**
61. **Yet He continued silent and from considered decision did not respond anything.**
Again, the chief priest continued inquiring of Him and proceeds saying to Him, "Are you the Christ (the Anointed One; the Messiah), **the son of the Blessed One?"**
62. **Now Jesus said, "I am** (or: I, Myself, am [He]) [some later MSS, but quoted by Origen, read: You are saying that I am])**! And furthermore, you men will see the Son of the Man** (the human's son; the Human Being) **habitually** (or: continuously) **sitting at** (or: forth from the midst of) **[the] right [hand; section] of the Power, and progressively** (or: repeatedly; as by habit) **coming** (or: going) **with the clouds of the atmosphere** (or: the sky; the heaven)**."** [Dan. 7:13; Ps. 110:1]
63. **But at this the chief priest, ripping and tearing his inner garments** (tunics; clothes), **is then saying, "What need of witness or evidence do we still continue having?**
64. "[other MSS add: Look!] **You men hear** (or: heard) **the blasphemy** (the abusive talk [before God])**! How is it now appearing to you folks** (or: What continues evident to you; = What do you think of this)**?"**
So they all made a decision down on Him (condemned Him) **to be held fast within** (under the control of; thus = liable to or deserving of) **death.**
65. **Then some started to repeatedly spit on Him and then proceeded to put a covering around His face** [so as to blindfold Him]. **Next they continued to repeatedly beat Him with their fists all the while saying to Him, "Prophesy!" And [with] slaps** (or: blows with a rod), **the subordinated** (deputies; court guards) **took Him.**

66. **Now during Peter's being below within the courtyard, one of the servant girls** (or: maids) **of the chief priest is then coming,**
67. **and, seeing Peter continuing to warm himself, while looking straight at him is saying, "You, too, were with Jesus the Nazarene!"**
68. **Yet he denies** (disowned; renounced) **[it], by saying, "I have neither seen nor do I know [Him] – nor do I even understand now what you, yourself, are**

presently saying! (or: I neither know nor understand what you are saying {= meaning}; or: I neither know nor am acquainted with him. What do you mean?)**"**
So he went forth outside into the forecourt (vestibule; entranceway). **And then a rooster** (cock) **crows!**

69. **But then the servant girl** (maid), **seeing him [there], started to go on saying again to those that had been standing by, "This fellow is one from their group** (= one of them)**!"**
70. **Yet he again began denying and continued renouncing [it]. Then, after a little [while; time], those that had been standing by again began saying to Peter, "You really** (certainly; truly) **are one from their group, for you are a Galilean, also** [other MSS add: and your speech is alike]**!"**
71. **Now he started to be repeatedly speaking as though making an offering** (or: cursing; anathematizing) **and to continue swearing with an oath, "I have not seen nor do I know the person** (the man; the human) **of whom you folks continue speaking!"**
72. **And immediately a rooster** (cock) **crowed a second [time], and Peter recalled the saying** (declaration), **just as Jesus said to him, "Before a rooster is to crow twice, you will deny and disown Me three times." Then, casting [his thoughts and attention] upon [this], he began weeping**
(or: on setting [himself] on [the situation] he continued in lamenting, wailing and shedding tears; may = he broke down and cried; or: And then, throwing [himself] upon [the ground], he was crying).

CHAPTER 15

1. **Then as soon as it was dawn** (or: right away, early in the morning,) **the chief** (or: ranking) **priests, upon forming** (convening) **a council** (or: holding and conducting consultation; [other MSS: having prepared {= reached} a decision upon counsel]) **with the elders, the scribes** (scholars; Torah specialists) **and the whole Sanhedrin, [are] binding Jesus. They conducted [Him] away and turned [Him] over to Pilate.**
2. **So Pilate asked Him, "You** [spoken emphatically, perhaps with disbelief] **are the king of the Judeans?" Now He, giving a decided reply, is then saying to him, "You, yourself, are now saying [it]** (or, may = If you say so; or: You [spoken emphatically] are presenting this thought and idea)**."**
3. **Then the chief priests began bringing many charges and accusations against** (or: down on) **Him.**
4. **Yet Pilate continued with questioning Him again, saying, "Are you continuing giving no definite reply about anything? Consider how many charges and accusations they keep on bringing down on** (or: against) **you!"**
5. **But Jesus no longer made a response about anything – so that Pilate continued to be amazed** (filled with wonder, astonishment and marvel).

6. **Now corresponding to [the] festival** (or: feast), **he was customarily releasing to them one prisoner – whomever they had been requesting by petition.**
7. **And now there was the man being commonly called Bar-Abbas** (the father's son) **– being bound with the insurrectionists** (insurgents; rebels) **who had committed murder in the insurrection.**
8. **So, upon coming up, the crowd, shouting, started to be repeatedly requesting in accordance to what he was customarily always doing for them.**

9. **Yet Pilate put a discerning question to them, saying, "Are you folks presently intending** (or: continuing in wanting) **[that] I should release to you** (or: set free for you people) **'the king of the Judeans'?"**
10. **You see, he had begun to be aware and continued recognizing from his personal experience that the chief** (ranking) **priests had turned Him over because of envy and jealousy.**
11. **Now the chief priests stirred up and incited the crowd to the end that he would rather release to them** (or: set free for them) **Bar-Abbas** (son of the father).
12. **Yet Pilate again replied discerningly, continuing in speaking to them, "What, then, do you continue intending** (or: are you presently wanting) **[that] I should do [with; to] the fellow whom you folks continue calling 'the king of the Judeans'?"**
13. **Now those folks again made an outcry** (or: shouted back), **"Put him to death on a torture stake** (Crucify him; Impale him) **at once!"**
14. **But Pilate continued saying to them, "Why, what bad or worthless thing did he do?" Still they exceedingly made outcry, "Put him to death on a torture stake** (Crucify him; Impale him)**!"**
15. **So Pilate, wanting and intending to do that which was sufficient to satisfy the crowd, released to them** (or: set free for them) **Bar-Abbas, and – upon scourging** (severely whipping) **[Him] – turned Jesus over so that He would be put to death on a torture stake** (crucified).

16. **Now the soldiers led Him away inside the courtyard – which is [part of the] Praetorium** (i.e., the governor's headquarters, or palace) **– and proceeded calling together the whole company of troops** (squadron; battalion; detachment).
17. **Then they proceed to clothe Him in a purple garment and, upon braiding** (or: weaving) **a thorny wreath, then proceed to put [it] on Him, around [His head – i.e., crowned Him].**
18. **Next they started to repeatedly salute and greet Him, "Be constantly rejoicing** (or: = Greetings and good day; or: Hail), **O king of the Judeans!"**
19. **They also began striking** (hitting; beating) **His head with a reed staff** (or: cane rod) **and kept on spitting on Him and, repeatedly kneeling, continued doing obeisance** (bowing down; [pretending] worship) **to Him.**

20. **And so, when they had ridiculed** (made fun of; mocked) **Him, they stripped the purple garment from Him and clothed Him with His own outer garments.**
Then they are progressively leading Him out so that they could put Him on an execution stake (crucify Him).
21. **A certain man – Simon of Cyrene, the father of Alexander and Rufus – on his way coming from a field** (or: [the] countryside) **is continuing passing on by, and they proceed to compel his assistance** (to commandeer or conscript [him] into service) **to the end that he should pick up and carry His execution stake** (or: cross).

22. **So they continue bringing Him [until they come] upon the place, Golgotha, which is being normally translated and interpreted, "a place of a skull."**
23. **Then they began trying to give Him wine to drink which had been drugged with myrrh. But He did not take** (or: receive) **[it].**
24. **And so they continued in crucifying Him** (attaching Him to the execution stake). **Next they are proceeding to divide and distribute His outer garments, repeatedly casting a lot on them [to see] who would take what.**
25. **Now it was [the] third hour** [of the day; = 9 A.M.] **when they crucified Him** (attached Him to the execution stake),
26. **and there was the inscription** (epigraph) **of the charge** (accusation) **brought against Him** (= identifying His crime), **having been written upon [the stake, or a placard]: "THE KING of the JUDEANS".**

27. **Furthermore, they continued the process of crucifixion by attaching two robbers on stakes, together with Him – one on the right, and one on left of Him.**
[vs. 28 omitted by WH, Panin, Tasker, Nestle-Aland, Concordant, bracketed by Griesbach, but found in later MSS & included in the Received Text:

> And the Scripture is fulfilled, the one saying, "And He is being thought to be (considered or counted as) belonging with lawless men."]

29. **Meanwhile people, as they continued passing by one their way, began repeatedly speaking abusively** (hurling insults; blaspheming) **to and at Him, continuously shaking** (wagging; tossing) **their heads, and repeatedly saying, "Ha** (or: Aha; Bah; Wa; Ooh)**! The one progressively loosing-down and destroying the inner sanctuary of the temple, and then progressively building [it] within three days!**
30. **"Immediately rescue** (save; deliver) **yourself by at once stepping down from the stake** (cross)**!"**
31. **Likewise, the chief priests with the scribes** (scholars; theologians), **also continuing in ridiculing** (making fun; mocking) **toward one another, kept on saying, "He rescued** (saved, delivered and healed) **other people – himself he is not able** (has no power) **to rescue** (save; deliver)**!"**
32. **"The Christ," "The King of Israel!" "Let him step down now from the stake** (cross) **so that we can see and may believe!"**

Even those having been attached to stakes (crucified) **together with Him had been unjustifiably reproaching Him** (or: charging Him with disgrace).

33. **Then, upon the coming of it being [the] sixth hour** (= noon), **darkness came to be upon the whole land – until [the] ninth hour.**
34. **And at one point during the ninth hour, Jesus shouted in a loud voice, "Eloi! Eloi! Lama** [other MSS: Lema] **sabachthani?"– which is normally being translated and interpreted, "My God! My God! Into what do You leave Me down within?"** (or: Into what did You leave Me down to remain in union with?) [Ps. 22:1]
35. **Then, upon hearing, some of the folks that had been standing nearby began saying, "Look** (or: See; or: Consider)**! He is summoning Elijah!"**
36. **Now someone, running and soaking a sponge with wine vinegar** (or: sour wine that has a sharp taste) **[and] putting it around [the end] of a reed-staff, began trying to cause Him to drink** [Ps. 69:22], **while saying, "Let [him] be! We can see if Elijah is now coming to take him down."**
37. **But Jesus, letting flow a loud sound** (or: a great Voice), **breathes out** (or: expired; blows out [His] spirit; = died).
38. **And then the curtain** (or: veil) **of the inner sanctuary** ([divine] habitation) **of the temple was split** (torn; divided) **into two [pieces] – from above until below** (or: from top to bottom).

39. **Now the centurion** (Roman army officer in charge of 100 foot soldiers) **– who had been standing at the opposite side facing Him – upon seeing that He expired** (i.e., died; breathed out His life breath) **this way, said, "Truly** (or: In reality; Certainly) **this man was God's Son!"**

40. **Now there were also women continuing in looking on from afar, among whom [were] also Miriam** (or: Mary), **the Magdalene** (or: from Magdala), **Mary the mother of Jacob** (or: James) **the younger** (or: the Little) **and of Yosi** (or: Joses), **as well as Salome**
41. **– who had been following with** (accompanying) **Him and continued giving ministering service to Him when He was within the Galilee [district] – and many other women who were walking up together with Him into Jerusalem.**

42. **Now with it already coming to be late in the afternoon** (or: evening time), **since it was being preparation [day] which is before a sabbath,**
43. **Joseph from Arimathea – a prominent and reputable counselor** (or: a member of the Council [the Sanhedrin]) **who showed good form, who himself, also, was habitually focusing and progressively moving toward receiving God's reign as King** (or: was constantly having a welcoming and receptive attitude toward the kingdom of God; was anticipating God's imperial rule) **– demonstrating courage, entered within, [going] to Pilate, and requested the body of Jesus.**

44. **Yet Pilate became amazed and wondered if He had already died. So, summoning the centurion to himself, he made inquiry upon him if He already died off.**
45. **So then, ascertaining [it] from the centurion, he granted** (freely gave) **the corpse to Joseph.**

46. **Then after buying some linen cloth from the marketplace, upon taking Him down he wrapped [Him] in the linen cloth and put Him within a memorial tomb which was one having been quarried from out of a rock-mass, then rolled a stone forward – upon the entrance** (opening; doorway) **of the memorial tomb.**

47. **Now Mary the Magdalene and Mary the [mother] of Yosi** (Joses) **continued watching and were noting where He had been put.**

CHAPTER 16

1. **So with the elapsing** (or: coming to be fully through) **of the sabbath, Mary the Magdalene, Mary the [mother] of Jacob** (James), **and Salome bought spices and oils which come from spices, to the end that, upon coming, they could anoint** (or: besmear) **Him.**
2. **And very early, on one of the sabbaths** (or: in one of the sacred days of rest), **they continued approaching the memorial tomb with the rising of the sun.**
3. And they began saying to each other, "Who will roll the stone away from out of the entrance of the memorial tomb for us?"
4. **Then, upon looking up, they continue gazing, noticing that the stone has been rolled back – for in fact it was tremendously large.**

5. **Next, upon entering into the memorial tomb, they saw a young man** (or: a fresh, new one [or: person?]) **continuing sitting down on [the places, or, furnishings] at the right, being a man having clothed himself with a bright, white, long flowing robe – and they were stunned from amazement.**
6. **Now he is then saying to them, "Stop being alarmed** (or: Don't continue being utterly amazed). **You are still looking for** (trying to find) **Jesus the Nazarene – the Man having been crucified** (attached to an execution stake). **He was aroused and raised up; He is not here. Look at** (or: See and consider) **the place where they put Him.**
7. **"But now, go and lead, under [this message]: say to the disciples – and to Peter – that He is progressively going ahead of you folks into the Galilee [area]. You will see Him there, just as He told you people."**

8. **So coming out, they fled** (= ran away) **from the memorial tomb, for trembling and ecstasy** (a being put out of place and normal standing; a displacement of the mind) **continued holding them and [along the way] they said nothing to anyone, for they continued fearing** (being affected by fear).

[Codices Aleph and B and other witnesses end Mark here; Codices ACD along with later MSS and witnesses contain the following:]

9. **Now arising early in the morning, in the first [part] of [the] sabbath, He [later] appeared first to Mary the Magdalene, beside whom** (or: from the presence of whom) **He had thrown out seven demons** (Hellenistic concept and term: = animistic influences).
10. **That woman, upon going on her way, reported back to those being ones birthed to be with Him – men continuously mourning** (expressing grief) **and repeatedly shedding tears.**

11. **At hearing that He continues living** (or: lives) **and was gazed upon** (observed) **by her, those men were without faith** (distrusted; disbelieved).
12. **Yet after these things, He was displayed in clear light and manifested – in a different form – to two of their group, when they continued walking along, being on their way journeying into [the] country.**
13. **So those men, upon coming away, reported back to the rest, yet they were not trusting** (or: putting faith and belief) **in those men.**

14. **Now later on** (or: subsequently) **He was suddenly manifested in clear light to them – to the eleven, as they were continuing in reclining [at a meal]. Then He challenged their character in regard to their mistrust** (or: reproached their reputation of lacking faith) **and hardness** (or: roughness and dry condition) **of heart, because they did not put faith or trust in those attentively viewing Him as One having been aroused and now raised up from out of the midst of dead ones.**
15. **Then He said to them, "As you are journeying on your way** (or: As you are traveling) **into all the ordered system** (the world of religion, culture and government), **you men make a public proclamation of the good news** (or: herald the good message of ease and wellness) **to the entire creation** (or: in all the founded and civilized area that has been reclaimed from the wild).
16. **"The trusting and believing one – as well as one being immersed** (baptized) **– will be restored to health and wholeness** (be delivered, rescued, made safe, and returned to his original state and condition). **Yet the distrusting person** (the one being without faith; or: the faithless one) **will be separated down** (will have a decision rendered against him; will be condemned).
17. **"Now these signs will be following along beside in** (or: by; with; for) **those trusting and believing: within and in union with My Name, they will be casting out demons** (Hellenistic concept and term: = animistic influencess). **They will be speaking to new languages** (or: with, in and by new tongues).
18. **"Further, they will carry away and remove** (or: lift up) **serpents** [some MSS add: in or with {their} hands], **and if they should ever drink anything deadly it can** (or: may) **under no circumstances harm** (injure; hurt) **them. They will be placing hands upon folks being without strength** (= sick people;

disabled folks; infirm ones), **and they will have [it] ideally** (or: will be possessing [themselves or situations] beautifully).**"**

19. **So then, after [times of] speaking with them, the Lord Jesus is taken back up again** (or: was received again) **into the midst of the atmosphere** (or: sky; heaven), **and sits** (or: sat down; = assumes the throne) **at God's right [side, or, hand].** [Ps. 110:1]

20. **Yet those men, in [their] going forth** (or: upon exiting [the area]), **made public proclamations of the Lord** (or: from the Lord; pertaining to the Lord) **everywhere – He continuously cooperating and working together, and repeatedly establishing** (setting on good footing) **the message** (the Word; the thought; the idea) **through the consistently accompanying signs** (or: by means of the signs which continued attending as sequels).

[written circa A.D. 45-60 – Based on the critical analysis of John A.T. Robinson]