

Though this is the second in our four canonized Gospels, many scholars believe Mark was the first written record of Y<sup>e</sup>shu'a's Gospel. It seems closest to the oldest known manuscript which is called Q (*Quelle* is German for "source.")

Some speculate that the author is, in fact, the νεανίσκος ("young man") in the garden of Gethsemane who evades capture by disrobing on the night Y<sup>e</sup>hudah betrays Y<sup>e</sup>shu'a. (Mark 14: 51-52.) It is widely held as true that this young man is "John Mark," a Jewish man born into a family with Roman citizenship which was not uncommon in those days. Also, it is held that this same John Mark travelled with Sha'ul of Tarsus (whom is more commonly known as "Paul.") Such an individual would have known Hebrew from reading Torah in the synagogue, spoken Aramaic on a daily basis like virtually all of his Jewish contemporaries (Y<sup>e</sup>shu'a included), and his education would have been sufficient for him to write this report in Greek.

Also, Paul lists "Mark, Barnabbas' cousin" as one of his fellow travelers in Colossians 4

Given the use of νεανίσκος to describe him, he would have been old enough to be his father's apprentice, but perhaps not old enough to grow a full beard. In which case, he would have likely been in his mid to late 50's when the earliest copies began circulating around 65 AD/CE. He would have been young enough to still tell the story, but old enough to know he won't live forever.

Alternatively, the Aramaic name for this and the other three Gospels begin with words translated as "on the lips of...."

Given this translation, it implies that the Gospels were dictated or, maybe, written by a second-generation disciple trying to memorize every detail being taught about Y<sup>e</sup>shu'a's life & ministry.

We know that Mark accompanied Peter for some time. Also, we know that Mark entered "Egypt" as he fled Nero's psychotic and narcissistic efforts to destroy Christianity.

-Shane Renaldo Johnson

## Chapter 1

### Y<sup>e</sup>hōhanan who Baptizes makes the paths straight

<sup>1-3</sup>A beginning of the good news of Y<sup>e</sup>shu'a the Anointed One, the Son of God.<sup>A</sup>

Just as it has been written by Y<sup>e</sup>shayahu<sup>B</sup> the prophet:<sup>C</sup>

"Look! I send My messenger<sup>D</sup> before Your face

The one who shall make Your road ready<sup>E</sup>

a voice which cries out for help in the desert,

"You must prepare the Lord's road!

You must make His path right!<sup>F</sup>

<sup>4-6</sup>Y<sup>e</sup>hōhanan<sup>G</sup> the Baptizer appeared in the desert, preaching a baptism of repentance towards forgiveness of sins. And the entire region of Judea and each one from Y<sup>e</sup>rushalayim went out to him, and they were baptized by him in the Jordan River, confessing their sins. And there Y<sup>e</sup>hōhanan was, wearing camel hair and a leather belt around his waist and eating locusts and honey found in the open field.<sup>H</sup>

<sup>7-8</sup>And he preached, saying, "Coming after me is the One who is stronger than me to the point where I am not even worthy to untie the string of His sandals. I baptize you with water, but He shall baptize you with Holy Spirit."

### Y<sup>e</sup>hōhanan baptizes Y<sup>e</sup>shu'a

<sup>9-11</sup>And it happened in those days that Jesus came from Nazareth of the Galilee and He was baptized in the Jordan River by Y<sup>e</sup>hōhanan. And immediately, as He comes up from the water, He saw the Heavens split and the Spirit as a dove descending into Him. And the Voice came out of the Heavens, **"You are My Beloved Son;<sup>I</sup> in You I am well pleased!"**

### The Accuser tempts Y<sup>e</sup>shu'a

<sup>12-13</sup>And immediately, the Spirit drove Him out into the wilderness. And He was in the wilderness 40 days and 40 nights being tempted by the Accuser and He was with the wild beasts and the angels served Him food.

### Y<sup>e</sup>shu'a proclaims the Kingdom is near!

<sup>14-15</sup>But after Y<sup>e</sup>hōhanan's arrest, Y<sup>e</sup>shu'a went into the Galilee, preaching the good news of God and saying, **"The season has been accomplished and God's Kingdom is within reach. Re-evaluate your lifestyle<sup>J</sup> & believe in the good news."**

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<sup>A</sup> 1: 1 Some manuscripts use Koiné Greek which can be translated into contemporary English as "Son of the Lord" or "Son of YHWH."

<sup>B</sup> 1: 2 This Hebrew name is the one we translate as "Isaiah."

<sup>C</sup> 1: 2 Some manuscripts use Koiné Greek which can be translated into contemporary English as "by the prophets"

<sup>D</sup> 1: 2 "ἄγγελόν" [ǎn-gě-lŏn] is the masculine singular accusative form of the Koiné Greek noun which can be translated into contemporary English as "angel" or "messenger." Either is an acceptable translation; but "messenger" is typically used when referring to humans.

<sup>E</sup> 1: 2 Some manuscripts use Koiné Greek which can be translated into contemporary English as "the one who shall make the road ready before You."

<sup>F</sup> 1: 2b-3 references Isaiah 40: 3; this citation is also in Matthew 3: 3

<sup>G</sup> 1: 4 This is one possible transliteration of the Ancient Hebrew name, which is commonly translated into English as "John." My name, Shane, is derived from the Irish form

<sup>H</sup> 1: 6 cf. Exodus 3: 3

<sup>I</sup> 1: 11 The Hebrew for this phrase can also be translated into contemporary English as "You are the Son of David."

<sup>J</sup> 1: 15 The Koiné Greek 2nd person plural present active imperative masculine verb "μετανοείτε" [mě-tǎ-nŏ-ī-tě] is commonly translated as "Repent!" This is an accurate, but overused and poorly understood translation. The root (1<sup>st</sup> person singular present active indicative form of the this verb is "μετανοέω" [mě-tǎ-nŏ-ě-ō] can accurately be translated into contemporary English as "I repent," "I change my mind," "I feel remorse," or even "I am converted." Therefore, viable translations of "μετανοείτε" [mě-tǎ-nŏ-ī-tě] might include: "Change your minds!" or "Reexamine your lives!" or "Turn back from..." and any other such phrase.

### Y<sup>e</sup>shu'a calls four fishermen to become disciples

<sup>16-20</sup> And departing beside the sea of the Galilee, He saw Shimon<sup>A</sup> & Andrew<sup>B</sup> (his brother) casting a fishnet in the sea, for they were fishermen And Jesus said to them, "**Come after Me & I shall make you to become fishers of men.**" And immediately, they leaving their nets, they followed Him. And advancing, a small distance, He saw Ya'akōv<sup>C</sup> son of Z<sup>e</sup>vedaYah and Y<sup>e</sup>hōhanan<sup>D</sup> his brother and them on the boat mending their nets <sup>20</sup>and immediately, He called to them. And they left their father Z<sup>e</sup>vedaYah on the boat with the hired workers go after Him.

### Y<sup>e</sup>shu'a casts out an unclean spirit

<sup>21-22</sup> And they entered into Kapharnahum.<sup>E</sup> And immediately, on Shabbat<sup>F</sup>, as they entered the synagogue, He taught. And they were overwhelmed on His teaching, for He teaches them as having authority and not like the scribes.<sup>G</sup>

<sup>23-28</sup> And immediately, in their synagogue, there was a man with an unclean spirit & he cried out, "Why us & You, Y<sup>e</sup>shu'a the Nazarene? Did You come to destroy us? We know who You are, God's Holy One!" And Y<sup>e</sup>shu'a rebuked them, saying, "**Be muzzled<sup>H</sup> & come out of him!**" And after the unclean spirits threw him into convulsions and cried out in a loud voice, they came out of him. And they were all astounded as to argue among themselves, "Who is this man? A new teacher according to authority!<sup>I</sup> Also, He commanded the unclean spirits, and they obey him!" And He left His fame immediately in all directions into the entire region surrounding the Galilee.

### Y<sup>e</sup>shu'a heals Peter's mother-in-law

<sup>29-31</sup> And immediately as they exited out of the synagogue, they went to Simon and Andrew's house with Ya'akōv & Y<sup>e</sup>hōhanan. But Simon's mother-in-law was lying down, suffering with a fever, and immediately they speak with Him about her. And as He approaches, He raised her up grasping her hand and the fever left her and she served them food.

### Humans healed; demons rebuked

<sup>32-34</sup> At sunset,<sup>J</sup> they brought to Him all those having badly and those who were possessed by demons. And the entire city gathered together at the door. And He healed many who had various severe diseases and He cast out many demons and did not allow the demons to speak because they recognized Him.

### Y<sup>e</sup>shu'a preaches all around the Galilee

<sup>35-38</sup> And getting up very early the next morning, while it was still dark, He departed and went into the abandoned place and there He prayed. And they searched for Him, Simon and the others with him, And they found Him and they say to Him, "Everyone is searching for You!" And He says to them, "**Let's continue in another direction into the neighboring towns & villages, in order that I might preach there also. For this, I came.**"

<sup>39</sup> And He went, preaching in their synagogues all over the Galilee and casting out demons.

### Y<sup>e</sup>shu'a cleanses a leper

<sup>40-45</sup> And a leper comes Him, calling from beside Him [and kneeling down] and saying to Him, "If You desire, You are able to cleanse me." And feeling compassion, He stretched out His arm, He touched him<sup>A</sup> and He says, "**I desire, be cleansed!**"

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<sup>A</sup> 1: 16 This Hebrew name means "he hears" and is derived from the Sh-ma in Deuteronomy 6: 4.

<sup>B</sup> 1: 16 This name means "manly" and is derived from the Koiné Greek ἀνδρός [ān-**drōss**] which means "man (male), husband, grown man, someone."

<sup>C</sup> 1: 19 This is the same Hebrew name as Esau's younger brother who grabbed his heel in Genesis 25. It means "he who grabs the heel" or "deceiver." The commonly known Anglicized version is "James."

<sup>D</sup> 1: 19 This is the same Hebrew name as John the Baptist. It means "The Lord loves/ shows mercy."

<sup>E</sup> 1: 21 or "Capernaum" which means "Nahum's village." cf. <http://en.wikipedia.org/wiki/Capernaum>

<sup>F</sup> 1: 21 or "on the Sabbath" which is Friday night after sunset until just before sunset on Saturday.

<sup>G</sup> 1: 22 Scribes read and recited how prior Rabbis had interpreted the passage of Scripture before ever trying to give any analysis of their own. I imagine that the audience easily and commonly lost interest.

<sup>H</sup> 1: 25 Putting a muzzle on a rambunctious animal provided food for the animal and peace of mind for the humans

<sup>I</sup> 1: 27 Most teachers in that day could only quote their teacher who only quoted his teacher before him. Y<sup>e</sup>shu'a, by contrast, spoke what His Father placed on His heart.

<sup>J</sup> 1: 32 The Koiné Greek is "Ὁψίας δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος,..." [ōps-ē-ās **dě** gě-nō-**měn**-ace, **hō**-tě **ēd**-ū **hō** **hāl**-ē-ōss] which literally means, "Evening but it, when it descends the sun,..." and requires emendation.

And, immediately, the leper departed from Him and he was cleansed. But He sternly warned him, immediately, sent him out, and He says to him, "Say nothing to no one<sup>B</sup> on the mountains; rather take yourself to the temple and offer beside your purification as Mōsheh directed, as a witness to them." But leaving there, he began to proclaim often and widely spread the word; for this reason He was no longer able to enter the city, publicly. Rather, He was out on the abandoned places. And they came to Him from all directions.

## Chapter 2

### Y<sup>e</sup>shu'a forgives and heals a paralytic

<sup>1-12</sup> And as He enters again into Kapharnahum through the abandoned places, it is heard that He is in the house. And many people gathered together so that people could no longer progress to the door, and He says the word to them, and they came, bringing to Him the paralytic, being lifted by four. And being unable to bring to Him through the crowd, they removed the roof where He was and scooping out, they are lowering the bed where the paralytic is caused to lie. And Y<sup>e</sup>shu'a, seeing their faith, He says to the paralytic, "Child, your sins are forgiven." And some of the scribes were there seated and conversed in their hearts, in this manner, one of them says, "He blasphemes! Who is able to forgive sins except God?" And immediately, Y<sup>e</sup>shu'a, perceiving in His Spirit that in this manner, they dialogued among themselves, He says to them, "What are these conversations in your heart? What is easier to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up, lift up your bed, and walk around.'? But....in order that you see that the Son of Man<sup>C</sup> has authority on the earth to forgive sin...." He says to the paralytic, "I say to you, 'Get up, take your bed, and go away to your house.'" And he got up and immediately, taking his bed, he left before everyone so that all are amazed and glorify God saying, "We have never seen this."

### Y<sup>e</sup>shu'a calls a tax collector "disciple"

<sup>13-14</sup> And He again went out beside the lake. And the entire crowd came to Him, and He taught them. And going away He saw Levi<sup>D</sup> son of Alphæus seated at the tax office and He says to him, "Follow Me." And standing up, he followed Him. <sup>15-17</sup> And He came to sit in his house, and many tax collectors and sinners were there sat together with Jesus and His disciples. For they were many and the followed Him. And the P<sup>e</sup>rushiym' scribes, seeing that He dines with sinners and tax collectors, said to His disciples, "He eats with sinners and tax collectors?" And Jesus, hearing, says to them, "The healthy have no need a doctor, but those having it badly. Therefore, I did not come to call the righteous, but the unrighteous."

### Y<sup>e</sup>shu'a answers critics about fasting

<sup>18-22</sup> And Y<sup>e</sup>hōhanan's disciples & the P<sup>e</sup>rushiym' disciples were fasting. And they come and say, "Why must Y<sup>e</sup>hōhanan's disciples & the P<sup>e</sup>rushiym' disciples fast, but Your disciples not fast?" And Jesus said to them, "Is it really possible for the sons of the wedding hall able to fast while the Bridegroom is with them? As much time as they have with the Bridegroom, they are not able to fast. But the days shall come when the Bridegroom shall be taken away from them and then they shall fast in those days. No one sews new patches onto old clothing. Otherwise, the patch stretches the tear and makes it more severe. And no one throws new wine into old wineskins. Otherwise, the wineskins shall tear and the wine shall be destroyed along with the wineskins. Rather, new wine into new wineskins."

### Y<sup>e</sup>shu'a, YHWH ha-Shabbat

<sup>23-26</sup> And He happened, on Shabbat, to go through the grain fields, and His disciples began to pluck of the heads of grain. And the P<sup>e</sup>rushiym said to Him, "Pay attention! Why do they on Shabbat that which is not permitted?" And He says to them, "Have you never read aloud what David did when he had need and he was hungry and those with him? How he entered into God's house when Aviathar<sup>E</sup> was chief priest and ate the bread of presentation, which it is not permissible for them to eat; only the priests, but he gave it to him and those with him?"

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<sup>A</sup> 1: 41 This was unheard of... no one wanted to touch a leper for fear of their disease being contagious!

<sup>B</sup> 1: 44 The Koiné Greek μηδενι μηδεν [mā-dēn-ē mā-dēn] is a double negative which, in most languages aside from English is actually an emphatic negative!

<sup>C</sup> 2: 10 This was a common circumlocution (way of speaking in 3<sup>rd</sup> person) in 1<sup>st</sup> century Palestine.

<sup>D</sup> 2: 14 Levi is also known as "Matthew the tax collector," presumably the Gospel author.

<sup>E</sup> 2: 26 Mark reported the wrong name. 1 Samuel 21:1-9 lists Ahimeleq [whose name means "my brother is king"] as the priest. Compare Matthew 12: 1-8 where Y<sup>e</sup>shu'a mentions this instance, but does not state a name.

<sup>27-28</sup> And He said to them, "Shabbat is through man and not man through Shabbat. For this reason, the Son of Man is LORD even on Shabbat."<sup>A</sup>

### Chapter 3

#### "Stretch out your hands."

<sup>1-6</sup> And He entered again into the synagogue. And there was in that place, a man with withered hands<sup>B</sup> And they were carefully observing Jesus<sup>C</sup>, if on Shabbat, He shall heal the man with withered hands, so that they might bring charges against Him. And He says to the man having withered hands, "Stand in the middle." And He says, "Is it kosher to do good on Shabbat or to do evil, to save a soul or destroy?" But they kept silent. And when He looked at them with indignation, being deeply grieved at the insensibility of their hearts, He says to the man, "Stretch out your hands." And he stretched out and his hand and it is restored. And after the P<sup>e</sup>rushiym went out, immediately, with the Herodians, they were given council against Him as to how they might destroy Him.

#### People gravitate to Y<sup>e</sup>shu'a

<sup>7-8</sup> And Jesus, with His disciples, withdrew towards the lake and a very large crowd from the Galilee followed and from Judea and from Y<sup>e</sup>rushalayim and from Idumea and the other side of the Jordan and beside Tyre & Sidon an immense crowd followed—as much as He did, they came to Him.

<sup>9-12</sup> And He spoke to His disciples in order that they might press on through the crowd in order that they might ready the boat for Him. For He healed many, as many as approach eagerly Him who have sufferings.<sup>D</sup> And the unclean spirits, whenever they were observing Him, they fell down before Him and they continually cried out, saying, "You are the Son of God." And He rebuked many them in order that they might not expose Him.

#### Disciples' mission

<sup>13-15</sup> And He climbed the mountain and summons those whom He wanted<sup>E</sup> to Him, and they came to Him. And He made those twelve and He called apostles so that those who are with Him and He might send them to proclaim and to have authority to cast out the demons.

<sup>16-19</sup> [And He made those twelve,] and He gave Simeon the name Peter<sup>F</sup>, and Ya'akōv the [firstborn son] of Z<sup>e</sup>vedaYah and Y<sup>e</sup>hōhanan the brother of Ya'akōv also He gave the name the βοανηργές,<sup>G</sup> which is "sons of thunder." And Andrew and Philipp and Bartholomew and MattathaYah and Thomas and Ya'akōv the [firstborn son] of Alphæus and Thaddeus and Simon the Zealot and Y<sup>e</sup>hudah from Keriōth, who also handed Him over into custody.

#### Unity or destruction

<sup>20-21</sup> And He goes into the house. And the crowd came together again, for this reason He is not able to eat bread. And those who heard Him came out to arrest Him. For they say that He is out of His mind!

<sup>22</sup> And while the scribes from Y<sup>e</sup>rushalayim climb, they say, "He has Ba'alz<sup>e</sup>voul and that by the power of demons, He casts out the demons."

<sup>A</sup> 2: 23-28 cf. Matthew 12: 1-8

<sup>B</sup> 3: 1 The Koiné Greek, "καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χειρὰ" [**kī ān ē-kī ān**-thrō-pōss ēx-ā-rām-mēn-ān ē-chōn **tān kī-rā**] literally means, "and there was in that place a man withered having the hands." Perhaps, this was what we now call "Carpal Tunnel Syndrome"?

<sup>C</sup> 3: 2 The actual text uses pronouns. I subbed in the nouns to alleviate any possible confusion.

<sup>D</sup> 3: 10 The Koiné Greek "πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας." [**pō-loose gār ē-thēr-ā-pū-sēn, hōst-ē ē-pē-pē-ptīn ā-ū-tō hēn-ā ā-ū-too āp-sōn-tī hōs-oi īch-ōn mās-tē-gās**] literally means "many for He healed, for this reason to approach eagerly to Him so that of Him He might touch as many as they are having lashings." Clearly, this requires emendation.

<sup>E</sup> 3: 13 Koiné Greek verb here is derived from θέλω [**thē-lō**] which means "I want/ I wish/ I desire/ I will/ I like/ I enjoy/ I maintain" according to Warren C. Trenchard's Complete Vocabulary Guide to the Greek New Testament, Revised Edition."

<sup>F</sup> 3: 16 Shimōn is a Hebrew name meaning "one who hears," but "Peter" is derived from a Greek word that depicts "rock," implying that he is stubborn and void of understanding. Even so, Matthew 16: 13-20 shows that this thick headed son of Jonah allowed the Holy Spirit to speak the truth to him.

<sup>G</sup> 3: 17 This is the Greek rendition of an Aramaic nickname. See also [Wikipedia's "Aramaic of Jesus."](https://en.wikipedia.org/wiki/Aramaic_of_Jesus)

<sup>23-27</sup> And as He calls them to Himself in parables, He says to them, "How is the accuser able to cast out the accuser? And if a kingdom is divided against itself, that kingdom is not able to be established. And if a house is divided against itself, then that house is not able to be established. And if the accuser rises on himself and is divided, he is not able to stand—rather he has an end. But no one is able to enter into the house of the strong man to thoroughly plunder his equipment unless he might first bind the strong man and then totally plunder the house.

### Unforgiveable offense

<sup>28-30</sup> Honestly, I tell you that all the sins and blasphemies of the sons of men shall be forgiven as much as they might blaspheme. But if anyone might blaspheme against the Holy Spirit, he has no forgiveness into the ages; instead, he is subject to eternal transgression." Because they said, "He has an unclean spirit."

### Family

<sup>31-35</sup> And His mother and His brothers came and when they stood outside, they sent to Him, summoning Him. And the crowd is seated around Him and they say to Him, "Hey, Your mother and Your brothers [and Your sisters] are outside looking for You. And, in response to this, He says to them, "Who is My mother and [My] siblings?" And looking around at those who surround Him, sitting nearby, He says, "Observe My mother and My siblings. For whoever does God's will, this one is My brother, sister, and mother."<sup>A</sup>

## Chapter 4

### The Parable of the Sower

<sup>1-2</sup> And again, He began to teach beside the lake. And an enormous crowd gathers to Him; for this reason, He stepped onto a boat anchored in the lake,<sup>B</sup> and the entire crowd was on the ground by the lake. And He taught them with many parables and He spoke to them in His teaching.

<sup>3-8</sup> "Listen! Pay attention! The sower goes out to sow. And while he was sowing that which fell on the path, and the birds came and ate it. And other fell on rocky ground where it did not have much earth, and immediately it sprouted through it has no depth of earth. And when the sun rose, it is scorched and it withered because it has no root. And other fell on thorns, and the thorns came up and choke it, and it gave no fruit. And other fell into good ground and it gave fruit, ascending and growing and it bore 30x, 60x, and 100x.

<sup>9</sup> And He said, "The one having ears to hear, let him hear!"

### Why parables?

<sup>10-11</sup> And after the crowd left, the twelve and those with them asked Him to explain the parable.<sup>C</sup> And He said to them, "The mysteries of God's Kingdom have been given to you." <sup>But</sup> to the ones who are outside, it shall be given in parables,<sup>12</sup> in order that seeing, they shall see, and they might not perceive, And hearing, they might hear, and they might not comprehend, Perhaps they might return and it shall be forgiven them.<sup>D</sup>

### The Parable of the Sower Explained

<sup>13-20</sup> And He says to them, "You do not understand this parable; so, how shall you understand all the parables? The one who sows, sows the word. But they are the ones who are beside the path who where the Word is sown and whenever they might hear and the accuser immediately comes and removes the Word that was sown into them. And these are the ones which are sown on the rocky ground who, when they might hear, receive the Word with joy, and not having roots in themselves, but they are only temporary; furthermore, trouble or persecution happens because of the Word immediately they fall. And others are the ones who are sown into the thorns. These are the ones who hear the

<sup>A</sup> 3: 31-35 This story is also listed in Matthew 12: 46-50.

<sup>B</sup> 4: 1 The Koiné Greek "ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ" [hōs-tē ā-ū-tōn īs plō-yōn ěm-bān-tā kă-thace-thī ěn tă thă-lās-sā] literally means, "for this reason He in a boat He stepped in to sit in the lake" and requires emendation.

<sup>C</sup> 4: 10 The Koiné Greek "Καὶ ὅτε ἐγένετο κατὰ μόνας, ἡρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς." [kī hō-tē ě-gē-nē-tō kă-tă mō-nās, ā-rō-tōn au-tōn hoy pē-rē au-tōn soon toys dō-dē-kă tās pā-ră-bō-lās] literally means "and when it happened that against the isolated they asked Him the ones beside Him together with the twelve the parable." This requires a little emendation.

<sup>D</sup> 4: 12 cf. Isaiah 6: 9; Acts 28: 26



Word, and the anxieties of the age and pleasure of the riches and the near the remaining desires entering choking the Word and it becomes unproductive. And those are the ones which are sown on the good earth, the ones who hear and accept the Word and bear fruit; 30x, 60x, and 100x.<sup>A</sup>

### Light Under a Basket

<sup>21-25</sup> And He said to them, "Does the menorah not come in order that to be placed under the basket or under the bed? Is not it to be placed on the lampstand? For, it is not hidden except that it is revealed, and nothing happens in secret except that it might come into the open. If anyone has ears to hear, let him hear!" And He said to them, "Look and listen! In the measure that you measure, it shall be measured to you and given to you. For if someone has, it shall be given to him. And if someone does not have, that which he has shall be taken from him."

### The Parable of the Growing Seed

<sup>26-29</sup> And He said, "In this manner, God's kingdom is as a man who threw the seed on the earth and as he sleeps and rose up, night and day, and the seed might produce and grow because he did not know. By itself the earth bears fruit; first the hay, next the head of grain, next the wheat covered with the heads of grain. But when the fruit is given, immediately He sends out the sickle, because the harvest has approached.

### The Parable of the Mustard Seed

<sup>30-32</sup> And He said, "How might we compare God's Kingdom? Or what parable might we make? As a mustard seed which, when is sown on the earth, smaller than all the seeds of the inhabited earth, and when it is sown, it rises up and becomes largest of all the garden herbs and makes great branches in order that the (birds) of the air might be able to dwell under the its shadow."<sup>B</sup>

### Yeshu'a's Use of Parables

<sup>33-34</sup> And He spoke the Word to them with many such parables as they are powerless to hear. But He did not speak to [the masses] apart from parables, but to His own disciples, He explained everything.<sup>C</sup>

### Wind and Wave Obey Jesus

<sup>35-41</sup> And He says to them in those days as it becomes evening, "Let us cross over into the other side." And after He dismissed the crowd, they receive Him as He was on the boat, and other boats were with Him. And a whirlwind happened, great wind and the waves beat upon into the boat; in order that is already filling the boat. And He was in the stern sleeping on the pillow. And they wake Him and the say to Him, "Teacher! Does not it concern You that we are dying?" And waking Himself up, He rebuked the wind and He spoke to the lake: "Quiet! Have a muzzle!" And the winds rested and there was a great calm. And He said to them, "Why are you timid? Do you not have faith yet?" And they are afraid [with] tremendous fear and they said to one another, "So, who this man He is that even the wind and the lake obey Him?"

## Chapter 5

### A Demon-Possessed Man Healed

<sup>1-13</sup> And they came on the other side of the lake into the region of the Gerasenes. And, immediately, as He comes out of the boat, a man with an unclean spirit opposed Him out of the tombs, he who was having living quarters in the graves

<sup>A</sup> 4: 1-20 This story is also listed in Matthew 13: 1-23.

<sup>B</sup> 4: 30-32 compare this to Matthew 13: 31-32 which I translate to say, "He placed another parable before them, as He says, 'The Kingdom of the Heavens is similar to a mustard seed which, after he had received, a man sowed in his field. On the one hand, this is smaller than any of the seeds, but when it is grown, it is largest of the garden shrubs and it becomes a tree, for the birds of the air to come and to dwell in its branches.'"

<sup>C</sup> 4: 34 The Koiné Greek "κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα" [kāt ē-dē-ăn dē toys ē-d-ē-ōs mǎ-thā-tīs ē-pē-loo-ën pǎn-tǎ] literally means "along/ to/ according to one's own/home/property/individually but the one's own things/homes/properties disciples/ pupils/followers he set free/he explained/he interpreted/ he settled/he resolved all/everything" which requires emendation. This is typically translated something to the effect of, "When He was alone with His disciples, He explained everything to them."

and it is virtually impossible to bind him with chains through the many times in shackles and has shattered and no one is able to subdue him. <sup>5</sup>And, there he was, every night and day in the tombs also in the mountains, crying out and cutting against himself with stones. And seeing Jesus from far away, he ran and lay prostrate before Him and crying out in a loud voice, he says, "Why me and You, Jesus, son of the Most High God? I implore You God<sup>A</sup>, do not torment me!" So, He said to him, "**Impure spirit, come out of the man.**" And He asked him, "What is your name?" And he says to Him, "Legion is my name, because we are many." And he implored Him greatly in order that He might not send them out of the region.

But, there, beside the hills, there was a large herd of swine grazing. And they urged Him, saying, "Send us into the swine, in order that we might enter into them. And He allowed them. And exiting, the impure spirits entered into the swine, and the herd rushed down the steep slope into the lake, as two thousand, and they drowned in the lake.

<sup>14-17</sup> And the ones who tended them fled and reported in the city and in the fields. And they came to see what it is which has happened and they came to Jesus and observe the one who was demon possessed sitting, clothed, and being of sound mind—the one who had the legion—and they were afraid. And the ones who saw described how it happened to the one who was demon possessed and about the swine. And they began to implore Him to come away from the swine.

<sup>18-20</sup> And as He embarks on the boat, the one who was demon possessed implores Him in order that he might be with Him. And He did not allow him; rather, He says, "**Go away into your house to the your people and report to them that which Your LORD has done and told you.**" And he departed and he began to proclaim in the Ten Cities as much as Jesus did, and everyone marveled.

### **A Girl Restored to Life and a Woman Healed**

<sup>21-24</sup> And after Jesus crossed over in the boat again to the other side, a large crowd is gathered together on Him, and they were beside the lake. And He came to the president of the synagogue named Iarios and seeing Him, he fell at His feet and implores Him in many words, "My daughter has finally in order that as You come, laying hands on her and she is delivered and she shall live. And He came away beside him. And a large crowd followed Him and press upon Him.

<sup>25-34</sup> And a woman who is defiled in blood 12 years and much suffering from many physicians and freely spending everything beside it and no one helped rather more than ever into the hand coming, hearing about Jesus, coming in the crowd from behind, she touched His clothing. For she said, "If I might touch if only of the His clothing, [then] I shall be delivered." And immediately the flow of her blood is dried up and she knew in the body that she has been healed from the suffering. And immediately, Jesus understood in Himself the explosive power which came out from Him turns around in the crowd, He said, "**Who touched My clothing?**" And His disciples said to Him, "You see the crowd pressing together and You say, 'Who touched Me?'" And He looked around to see the one who did. But the woman was afraid and trembling, having known that which has happened to her, she came and fell down before Him and told Him the whole truth. And He said to her, "**Daughter, your faith has saved you.**"<sup>B</sup> **Go away in wholeness and know [you are] healthy from your suffering.**"

<sup>35-43</sup> As He still speaks, they came from the leader of the synagogue, saying, "Your daughter faced death. Why do you still trouble the Teacher?" But overhearing the statement which is being said, Jesus says to the synagogue leader, "**Fear not! Only believe!**" And He allowed no one to accompany if not Peter, Ya'akōv, and Y'hōhānan, Ya'akōv's brother. And they came into the synagogue leader's house, and He observes the uproar and the weeping and the great crying out loudly, and as He enters, He says to them, "**Why are you distressed and crying out loudly? The child is not dead, rather sleeps.**" And they were ridiculing Him. But after He threw everyone out, He takes the father and mother of the child with Him and goes into where the child was. And after He grasped the child's hand, He says to her, "**Talitha, koum,**" which is translated, "**Girl, to you, I say, 'Arise.'**" And immediately, the girl rose and she was walking around, for she was twelve years old. And He gave many orders in order that no one might know this, and He said for her to be given [something] to eat.

<sup>A</sup> 5: 7 Did you see that? Even the legion of demons calls Y<sup>e</sup>shu'a God. cf. James 2.

<sup>B</sup> 5:34 "Daughter, your faith has saved you." Thought to consider: Sometimes, faith speaks up on our behalf. Remember, the Greek πίσις [pēs-tēs] is having a goal in mind & pressing towards it. Its root verb, πείθω [pī-thō], means "I convince/persuade/satisfy." In the perfect tense, it means "trust" and in the passive voice, it means "obey."



## Chapter 6

### Rejected in His hometown

<sup>1-6</sup> And He came out from there and came into His hometown; His disciples follow Him. And as it became Shabbat,<sup>A</sup> He began to teach in the synagogue and many who follow are overwhelmed, saying, "From where came these things to this one, and also, what sort of wisdom is given to this one, and such dynamic powers through His hands?" Is He not one of the children, the Son of Miriam; Brother of Ya'akōv, Y<sup>e</sup>hōsétos, Y<sup>e</sup>hudah, and Shimon? And are not His sisters in this place with us? And they fell to sin by Him.<sup>B</sup> And Jesus said to them, "**A prophet is not dishonored if not in his hometown and among his relatives/fellow countrymen and in his house.**" And He was not able to do nothing dynamic there, except He healed a few ills with the laying on of hands. **And He marveled through their lack of faith.\* And He went around the nearby towns and villages teaching.**

### Disciples become apostles

<sup>7-13</sup> And calling the twelve to Himself and He began to send them out two by two and giving them authority [over] impure spirits, and He commanded them in order that in no way they might take on the road unless a stick only, no bread, no knapsack, no copper into the belt, rather sandals which you have, and that you might wear two tunics.<sup>C</sup> And He said to them, "**Since/in so far as/where [wherever] if you enter into the house, remain there until the two of you might go away from there. And whatever location might not welcome you and they might not hear you, go out from there, shake off the dust below your feet as their witness. And coming out, preach that they might change their thinking,**" and threw out many demons and many with illnesses were anointed with olive oil and healed.

### Y<sup>e</sup>hōhanan who Baptizes decapitated

<sup>14-16</sup> And King Hérōd heard, for it happened the name of him, and he said, "Y<sup>e</sup>hōhanan who baptizes has risen from the dead and through this, these dynamic powers work in him. But others said, "It is 'Eliyahu." And others said the prophet as one of the prophets. But, hearing, Hérōd said, "This one is Y<sup>e</sup>hōhanan whom I decapitated."<sup>C</sup>

<sup>17-20</sup> For sending out, Hérōd arrested Y<sup>e</sup>hōhanan and bound him in prison because Hérōdiada, the wife of his brother, Philipp, because he married her.<sup>18</sup> For Y<sup>e</sup>hōhanan said to Hérōd, "It is not kosher for you to have your brother's wife."<sup>19</sup> But Hérōdia was holding a grudge against him and wished to kill him, but was unable.<sup>20</sup> For Hérōd was afraid of Y<sup>e</sup>hōhanan, seeing that he is a righteous and holy man, and he was defending him and hearing him, he was extremely uncertain, and gladly listened to him.

<sup>21-29</sup> And a suitable day came during Hérōd's birthday celebration banquet, he made with his couriers and his high ranking officers and the firsts of the Galilee, and Hérōdiada's daughter, after she approached and after she danced, she pleased Hérōd and those reclining at the table with him. The king said to the girl, "Ask me for anything you might desire and I shall give it to you." And he took a great oath to her, "I shall give to you whatever<sup>D</sup> you might desire until ½ of my kingdom." And after she exited, she said to her mother, "For what shall I ask?" And she said, "The head of Y<sup>e</sup>hōhanan who baptizes!" and, immediately, she entered with haste towards the king, she made her demand, saying, "I desire that, at once, you give me on a platter the head of Y<sup>e</sup>hōhanan who baptizes."<sup>E</sup> And becoming deeply grieved because of his oaths and the one who reclined with him, the king did not want to reject her. And immediately, sending speculators,<sup>F</sup> the king commanded to bring his head. And going away, they decapitated him in the prison and he brought his head on a platter to the girl, and the girl gave it to her mother. And when his disciples heard this, they came and they lifted his body and they placed it in a tomb.

### Meager meal multiplied

<sup>A</sup> 6:2 Hebrew "Shabbat" means "to rest" and it is the number seven, also. Before trying to debate whether or not one should attend services on Saturday or Sunday, bear in mind that most of the world measures time via the Gregorian calendar.

<sup>B</sup> 6: 3 Knowing someone's past or family does not mean that you know everything about them. Before assuming someone's worth based on your limited knowledge, take the time to really get to know them.

<sup>C</sup> 6: 16 Hérōd's fear: "...and what if he's coming back to exact revenge?" cf. Matthew 14: 1-14.

<sup>D</sup> 6: 23 Koiné Greek ὅ τι ἂν [**hō tē ěān**] literally means "that which what if." Clearly, such phrases require emendation.

<sup>E</sup> 6: 25 Is it me... or did she intensify her mother's request a bit?

<sup>F</sup> 6: 27 Though it looks like speculator, Trenchard translates σπεκουλάτορα [spē-koo-lă-tō-ră] as either "courier" or "executioner" because that is how it is commonly translated in other Koiné Greek texts. Is it just me or does this imply that those who speculate are just as guilty as the ones who commit a given act?

<sup>30-31</sup> And the disciples gather together to Jesus and they told Him everything which they did and they taught. And He says to them, "Come, you are away from your home<sup>A</sup> in the abandoned place and you rest yourself a little." For the ones who were coming and others are going home, and they were not ready to eat.

<sup>32-33</sup> And they<sup>B</sup> went away on the boat into the deserted place down from His hometown. And the masses saw them going away and understood and, by land, from every one of the towns ran together to that place and going forward to them.

<sup>34</sup> And going away, He saw the great crowd, and He had pity on them because they were as sheep not having a shepherd, and He began to teach them much.

<sup>35-44</sup> And, now, many hours came, His disciples approaching Him, saying, "The location is a wilderness, and it is late."<sup>C</sup> Dismiss them, in order that they might go away into the nearby farms and villages so that they might purchase themselves something they might eat. But, in response to them, He said, "You give them to eat." And they say to Him, "Departing, might we purchase 200 denari'i of bread that we might give them to eat?" But He says to them, "How much bread do you have? Go! Look!" And after they know, they said, "Five... and two fish." And He commanded them all to recline to eat a party<sup>D</sup> of parties on the green grass. And they recline in groups on the garden plots<sup>E</sup> in groups of 100 and groups of 50.<sup>F</sup> And receiving the five loaves of bread and the two fish, looking up into the Heavens, He blessed and broke the bread in pieces and He was giving in order that they might put before them, and He distributed the two fish. And everyone ate and is filled. And they lifted up twelve baskets of the fish fragments. And those who ate the loaves of bread were 5,000.<sup>G</sup>

### Y<sup>e</sup>shu'a walks on water; Peter almost drowns

<sup>45-52</sup> And, immediately, He strongly urged His disciples to throw into the boat and go before on to the other side towards Beth-saida<sup>H</sup>, until He dismisses the crowd. And saying farewell to them, He departed into the mount to pray. And when evening came, the boat was in the middle of the lake, and He was alone on the land. And seeing them being tormented while advancing,<sup>I</sup> for the wind was hostile to them, around the fourth watch of the night He came to them walking about on the lake. And He was desiring to come to them.<sup>J</sup> But seeing Him on the lake walking about, they thought that He is an apparition,<sup>K</sup> and they cried out senselessly!<sup>L</sup> For everyone saw Him and they were frightened! But, immediately, He spoke with them, and He says to them, "Have courage! I AM! Fear not!" And He came up into the boat,

<sup>A</sup> 6: 31 In the accusative, κατ' [kāt] literally means "along, to, according to" (Trenchard) and ἰδίαν [ē-dē-ān] stems from ἰδιος [ē-dē-ās] which literally means "one's own." From this, we derive the word "idiot" which, by definition, is someone who is blinded their circumstances & situations. So, I want to admonish you: do not be an idiot! Seek God's counsel and prayerfully trust the wisdom & experience those He places in your life!

<sup>B</sup> 6: 32 that is, Y<sup>e</sup>shu'a & His disciples.

<sup>C</sup> 6:35 The Koiné Greek phrase καὶ ἤδη ὥρα πολλή [kī ā-dā hōr-ā pōll-ā] literally means "and already hours many."

<sup>D</sup> 6: 39 This Greek word can also mean "group (eating together)" like a reservation at an restaurant... such as, "Johnson party of two, your table is ready!"

<sup>E</sup> 6: 40 The Koiné Greek πρασιαὶ [prā-sē-ī] is repeated here and <http://www.searchgodsword.org/lex/grk/view.cgi?number=4237> lists the word as a "Hebrew idiom i.e. they reclined in ranks or divisions, so that several ranks formed, as it were separate plots."

<sup>F</sup> 6: 40 The Koiné Greek κατὰ ἑκατὸν καὶ πενήχοντα [kāt-ā ē-kā-tōn kī pēnt-ā-kōnt-ā] literally means "according to the one hundreds and according to the fifties."

<sup>G</sup> 6: 32-44 cf. According to Matthew 14: 13-21

<sup>H</sup> 6: 45 Beth-saida means "House of \_\_\_\_\_"

<sup>I</sup> 6: 48 The Koiné Greek phrase ἐν τῷ ἐλαύνειν [ēn tō ē-lau-nīn] literally means "in the to drive/advance/row" which requires emendation.

<sup>J</sup> 6:48 The Koiné Greek infinitive παρελθεῖν [pār-ēl-thīn] stems from παρέρχομαι [pār-ē-kō-mī] which can also be translated into English as "I go by/pass by/ pass/pass away/neglect/disobey." All of these possible translations imply that He wanted to pass on by & avoid this episode.

<sup>K</sup> 6:49 The Koiné Greek nominative singular neuter noun φάντασμα [fān-tās-mā] is where derive the word "phantom."

<sup>L</sup> 6: 49 The Koiné Greek 3<sup>rd</sup> person plural aorist active indicative verb ἀνέκραζαν [ā-nē-krā-zān] stems from ἀνακράζω [ā-nā-krā-zō]. Separating the prefix emendates the root verb κράζω [krā-zō] which sounds like the English word "crazy" but still only means "I cry out/call out."

and the wind abated, and exceedingly [out of extraordinary] among themselves they were confused, for they did not understand the bread, but their heart has been hardened.<sup>A</sup>

### Many Touch Him and Are Made Well

<sup>53-56</sup> And crossing over to the land, they came into Gennésaret and came into harbor. And coming out to them from the boat, immediately, recognizing Him, they ran around that entire region and they began to carry about those badly having [various illnesses] on the mattresses where they were hearing that He is.<sup>B</sup> And if He was entering into the village or into the city or into the farms, in the marketplaces they were laying those in need and they were urging Him in order that even if they might touch the tzitzit of His talit katan.<sup>C</sup> And however many touched Him, they were healed!

## Chapter 7

### Defilement Comes from Within

<sup>1-5</sup> And the P<sup>e</sup>rushiym are gathered to Him and some of the scribes after they entered Y<sup>e</sup>rushalayim. And seeing some of His disciples eat the loaves of bread with unclean hands for the P<sup>e</sup>rushiym and all the Jews if not fist they might wash the hands, they did not eat that which is the tradition of the elders, and from the marketplace, they do not eat if not completely submerged in water, and rather more it is the one who they received to obtain, washing of the cups and of the pitchers [and of the couches] And the P<sup>e</sup>rushiym and scribes ask Him, "Through whom do Your disciples no walk according to the tradition of the elders, instead they eat bread with dirty hands?"

<sup>6-7</sup> But, He said to them, "Y<sup>e</sup>shayahu prophesied beautifully concerning you hypocrites, as it is written:

This people honor Me with their lips

But their heart is abstained far away<sup>D</sup> from Me.<sup>E</sup>

But, to no end, they worship Me

Teaching instructions and Mitzvot<sup>F</sup> of men.

<sup>8-13</sup> Leaving the Mitzvot of God, you cling to the tradition of the men. And He said to them, "Beautifully, you reject God's mitzvot, in order that your tradition might stand firm. For Mōsheh said, 'Honor your father & your mother,' and 'the one who insults father and mother shall come to an end with death.'<sup>G</sup> But you say, 'If a man says to his father or mother, 'Corban'<sup>H</sup>, this is the gift, whatever might be owed by me.' No longer shall you allow him to do anything for father and mother, voiding God's word in your tradition which you handed down. And you do many things just like this."<sup>I</sup>

<sup>14-15</sup> And once again summoning the crowd, He said to them, "Hear from Me and comprehend! In no way is that which is outside of the man which enters into him able to desecrate him, rather that which comes out of the man is that desecrates the man."<sup>J K</sup>

<sup>A</sup> 6: 52 The perfect passive participle verb πεπωρωμένη [pē-pō-rō-mē-nā] stems from πωρώ [pō-rō-ō] which means "I harden/make dull or blind."

<sup>B</sup> 6: 55 The Koiné Greek phrase "ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν" [ār-xān-tō ēp-ē toys krā-bāt-toys toos kā-kōs ē-kōn-tās pē-rē-fē-rīn hō-poo ā-koo-ōn hō-tē ēs-tēn] literally means "and they began on the pallets those badly having carry about/carry here and there where they were hearing that He is."

<sup>C</sup> 6: 56 This is commonly translated "the hem of His garment" because translators knew little about Jewish culture. Apparently, Jesus was wearing the תלית קטן (transliterated as "talit katan" [tā-lēt kā-tān]) with a תצצית (transliterated as "tzitzit" [tzē-tzēt]) on each of the 4 corners. A "talit katan" is a "little prayer shawl" which can be worn as an outer garment or as an undershirt (but only if the tassels on each corners would hang out from beneath). The tzitzit is an eight-strand tassel having 5 knots about an inch apart, the last of which is about 4 or 5 inches from the end. See also Numbers 15: 38-39, Matthew 9: 20-22.

<sup>D</sup> 7: 6 The Koiné Greek πόρρω [pō-rō] means "far away" or "far" and ἀπέχει [ā-pē-kī] means "he receives in full," "he is enough," "he is distant," or in the passive voice, "he is abstained." The combination of these terms constructs a hyperbole.

<sup>E</sup> 7: 6 This is from Isaiah 29:13

<sup>F</sup> 7: 7 i. e. commandments

<sup>G</sup> 7: 10 to "die with Death" is to be cast into the eternal lake of burning sulfur; cf. Revelation 20: 14-15.

<sup>H</sup> 7: 11 The Koiné Greek is a transliteration of an Ancient Hebrew term meaning "gift" or "offering." cf.

<http://www.christiancourier.com/articles/1086-what-is-the-meaning-of-corban> and <http://en.wikipedia.org/wiki/Korban>

<sup>I</sup> 7: 13 The Koiné Greek παρόμοια [pā-rō-moy-ā] means "similar" and τοιαῦτα [toy-au-tā] means "of such kind."

<sup>J</sup> 7: 14-15 Food can determine one's physical health, but it cannot defile a person. By contrast, corrupt motives and desires manifesting in sinful practices can defile one's spirit.

<sup>K</sup> 7:16 is translated "if anyone has ears to hear, let him hear." However, many manuscripts omit this statement.

<sup>17-23</sup> And when He entered into the house from the crowd, His disciples were asking Him [to explain] the parable. And He says to them, "And, in this manner, you are without understanding? Do not think that anything outside which enters into the man is not able to defile him. Because it does not enter into his heart but in the stomach and exits into the toilet? As He purifies all food."<sup>A</sup> But He said, "That which exits man, that thing defiles the man. For from inside the heart of the men come out evil thoughts,<sup>B</sup> illicit sexual activities, thefts, murders, adulteries, acts of greediness, evils, blasphemies, acts of arrogance,<sup>C</sup> acts of foolishness. All these internal evil things exit and desecrate the man.

### A Gentile Shows Her Faith

<sup>24-30</sup> But after He stood up from there, He departed into the mountains of Tyre. And entering into the house, there, He was desiring for no one to recognize Him, and He is not able to escape notice. Rather, immediately, a woman who heard about Him, whose daughter was having an unclean spirit; approaching, she fell down before His feet. But the woman was a Greek, Syro-Phoenician by birth. And she was asking Him in order that He might cast the demon out of her daughter. And He said to her, "First, allow the children to be satisfied, for it is not good to take the children's bread and throw it to the little dogs." And, in response to this, she says to Him, "Master, even the little dogs under the table they eat from the children's scraps. And He said to her, "Through these words, go away; the demon has exited your daughter." And after she departed into her house, she found the child who had been thrown on the stretcher and the demon has exited.

### Yeshu'a Heals a Deaf-Mute

<sup>31-</sup> And, again, after He departed out of Tyre, He went through Sidon into the Sea of the Galilee between<sup>D</sup> the mountains by the Ten Cities. <sup>32</sup> And they bring to Him one who is unable to hear<sup>E</sup> and speaks with difficulty, and they urged Him in order that He might lay hands on Him. <sup>33</sup> And after taking him aside from the crowd on his own, He threw His finger into his ears and after He spat, He touched his tongue, <sup>34</sup> And after He looked up into the Heavens, He sighed, and says, "Ephphatha," which means "Be opened." <sup>35</sup> And [immediately] his ears are opened, and restraints of his tongue are loosed and he speaks correctly. <sup>36</sup> And He gave them orders that they might say nothing. But as much as He might give orders to them, they proclaimed more than ever, instead.<sup>F</sup> <sup>37</sup> And they were overwhelmed beyond all measure, saying, "He has done all things commendably! Also, He makes the deaf to hear and the mute speak!"

## Chapter 8

### Another meager meal multiplied

<sup>1</sup> In those days, once more, a great multitude is also present who might not have something to eat; calling His disciples to Himself, He says to them. "I feel compassion on the crowd, because it is three days already and they remain with Me and they do not have anything they might eat. <sup>3</sup> And if I set them free to their house, they shall give out on the way. Any some of them have come from far off." And His disciples responded to Him, "From where can You come in this place to satisfy these, bread in an uninhabited region? <sup>5</sup> And He was asking them, "How many loaves do you have?" And they said, "Seven." <sup>6</sup> And He instructed the crowd to recline on the Earth. And receiving the seven loaves, after He gave thanks, He broke bread<sup>G</sup> and He was giving it to His disciples in order that they might place before and put before the crowd.<sup>H</sup> <sup>7</sup> And they have a few fish. And after He blessed them, He said, "Distribute these." <sup>8</sup> And they ate and they were

<sup>A</sup> 7: 19 It seems like Peter missed this subtle note. cf. Acts 10.

<sup>B</sup> 7: 21 The Koiné Greek διαλογισμοί [dē-ā-lōg-ēs-moy] also means, "opinion," "reasoning," "doubt," and "desire."

<sup>C</sup> 7: 22 Let's dissect ὑπερηφανία [hoop-ēr-ā-fān-ē-ā]. ὑπερ [hoop-ēr] is where we derive "hyper." "φανία" [fān-ē-ā] stems from φαίνω which means "I shine." In other words, ὑπερηφανία/ acts of arrogance are "trying too hard to shine."

<sup>D</sup> 7: 31 The Koiné Greek preposition ἀνά [ā-nā] means "upwards, up, each." The Koiné Greek μέσον [mēs-ōn] means "middle; the middle; in the middle of" according to Trenchard. Emendating "up middle" yields "among" or "between." Trenchard also lists these.

<sup>E</sup> 7: 32 Trenchard translates the Koiné Greek κωφός [kō-fōs] as "dull, dumb, mute, deaf," as these are translations used in other various documents, consistently in history.

<sup>F</sup> 7: 36 μᾶλλον [māl-lōn] means "more, more than ever, rather, more surely, instead." περισσότερον [pē-rēs-sō-tēr-ōn] means "greater, more, even more; more, even more." Combining these two epitomizes that they could not keep the Messianic Secret.

<sup>G</sup> 8: 6 <http://www-users.cs.york.ac.uk/~fisher/cgi-bin/gnt?id=02080615#h> traces this back to κλαίω [klā-ō] which Trenchard translates as "I weep, cry; weep for (trans.)" κλάω [klā-ō] "I break (bread)" seemed more reasonable, here.

<sup>H</sup> 8: 6 παρατιθῶσιν [pā-rā-tē-thō-sēn] and παρέθηκαν [pā-rē-thā-kān] both trace back to παρατίθημι [pā-rā-tē-thā-mē] which Trenchard translates as "I place or put before; entrust, demonstrate (mid.)." In *Basics of Biblical Greek, Second Edition*,

satisfied and they lifted up [removed] seven baskets abundance of scraps. <sup>9</sup>And as they were four thousand. And He dismissed them.

<sup>10</sup>And immediately, He boards the boat with His disciples, they came into Dalmanoutha.

### The Pharisees Seek a Sign

<sup>11</sup>And the P<sup>e</sup>rushiym departed and began to discuss with Him, seeking from Him a sign from the Heavens, testing Him. <sup>12</sup>And after His Spirit sighed deeply, He says, "What sort of family seeks a sign? Let it be as I tell you: If the sign shall be given to this generation."

### Beware of the Leaven of the Pharisees and Herod

<sup>13</sup>And after He left them, again, after He boarded, He departed on to the other side.

<sup>14</sup>And they forgot to receive the loaves of bread and if they do not one loaf of bread with them on the boat. <sup>15</sup>And He was giving them orders, saying, "Listen! See from the yeast of the P<sup>e</sup>rushiym and leaven of Hérōd. <sup>16</sup>And they pondered with one another because they have no loaves. <sup>17</sup>And perceiving, He says to them, "Why do you argue because you have no loaves? Do you not yet understand and not comprehend?<sup>A</sup> Do you have the heart<sup>B</sup> of you has been hardened?"

<sup>18</sup>Having eyes, they do not see

And having ears, they do not hear?

And do you not consider, <sup>19</sup>when I broke the five loaves into 5,000; how many filled baskets of the crumbs did you collect<sup>C</sup>?" They say to Him, "Twelve." <sup>20</sup>"When the [I broke] seven into 4,000, how many full hampers of the crumbs did you collect?" And they say [to Him], "Seven." <sup>21</sup>And He said to them, "Do you not yet understand?"

### A Blind Man Healed at Bethsaida

<sup>22</sup>And they came into Bethsaida. And they brought the blind man to Him and implored Him in order that He might touch him. And, after He took hold of the blind man's hand, He brought him out, away from the village, and after He spat in his eyes, after He laid His hands on him, He was asking him, "If you see anything?" <sup>24</sup>And he received sight. I see the mortal that I perceive as trees to be walking around. <sup>25</sup>Then, again, He laid His hands on his eyes, and he saw clearly, and He cured, and he saw everything clearly. <sup>26</sup>And He sent him into his home, saying, "And do not approach anyone in the village."

### Peter Confesses Y<sup>e</sup>shu'a as the Anointed One

<sup>27</sup>And Jesus departed and His disciples into the village of Kæsarea Phillippi. And on the path, He was asking His disciples, He says to them, "Who do men say I am?" <sup>28</sup>And they answered him, saying, "'Y<sup>e</sup>hōhanan who baptizes' and others 'Eliyahū,' and still others 'One of the prophets.'" <sup>29</sup>And He asked them, "But, who do you say that I am?" In response to this, Peter says, "You are the Anointed One." <sup>30</sup>And He warned them in order that they might say nothing about Him.

### Y<sup>e</sup>shu'a predicts His death and resurrection

<sup>31</sup>And He began to teach them that it is necessary that the Son of Man to suffer much and to be rejected by the elders, the chief priests, and scribes and to be put to death and after three days, to rise! <sup>32</sup>And He was speaking the word with boldness!<sup>D</sup> And after Peter took Him aside, he began to reprove Him. <sup>33</sup>But after He is turned around and after He

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William D. Mounce translates it as "I set before" or "I entrust" in the middle voice. I think the reason for repetition was to emphasize how the food seems to be unending.

<sup>A</sup> 8: 17 νοεῖτε [nō-ī-tē] stems from νοέω [nō-ē-ō] which means "I perceive, understand, comprehend, consider, think;" συνίετε [soon-ē-ē-tē] stems from συνίημι which means "I understand, comprehend." Repetition = emphasis.

<sup>B</sup> 8: 17 καρδίαν [kār-dē-ān] or "heart, inner self, mind, interior" is singular, here. This is common in the NT.

<sup>C</sup> 8: 19 (it's also in verse 20) ἵρατε [ā-rā-tē] is the 2<sup>nd</sup> person plural aorist active indicative or αἶρω [ī-rō] which Trenchard translates as "I take, take up, take away, remove, raise; arise (passive voice)." Collect" seems like a logical emendation.

<sup>D</sup> 8: 32 Trenchard translates παρρησία [pār-rās-ē-ā] as "outspokenness, openness, confidence, boldness."



observed His disciples, He warned Peter and He says, "Get out of my face,<sup>A</sup> Accuser, because you set your mind not on the things of God, but those of mortals!<sup>B</sup>"

### Take up your cross and follow Him

<sup>34</sup>And after He summoned the crowd, together with His disciples, He said to them, "If anyone wishes to follow after Me, let him deny himself and let him lift up his cross, and follow Me. <sup>35</sup>For if anyone might desire to save his soul shall ruin it. But, if anyone ruins his soul because of Me, even the good news shall deliver him. <sup>36</sup>What sort of benefit [is it] for man to profit and suffer loss of his soul? <sup>37</sup>For what collateral<sup>C</sup> might a man give<sup>D</sup> for his soul? <sup>38</sup>For if anyone in this adulteress and sinful generation is ashamed of Me and My words, also the Son of Man shall be ashamed of him when He might appear in the glory of His Father with the holy angels!"

## Chapter 9

<sup>1</sup>And He said to them, "Let it be as I say to you that they are the ones here whom have made their stand who might, by no means, taste death until they might experience God's Kingdom has come in authority."

### Y<sup>e</sup>shu'a transfigured on the mount

<sup>2</sup>And after these days, Jesus takes Peter, Ya'akov, and Y<sup>e</sup>hōhanan, and takes them on a high mountain without the other disciples.<sup>E</sup> And He is transformed before them, <sup>3</sup>and His clothing become exceedingly radiant white such as one who bleaches on the earth is not able to make white in this manner. <sup>4</sup>And 'Eliyahū is seen together with Mōsheh and they were talking with Jesus. <sup>5</sup>And, in response to this, Peter says to Jesus, "Rabbi, it is good for us to be here, even that we might make three tabernacles, one for You, one for Mōsheh, and one for 'Eliyahū. <sup>6</sup>For he had not understood what he was answered, for they became terrified. <sup>7</sup>And a cloud came overshadowing them, and a voice came out of the cloud. "This One is My Beloved Son, obey Him!" <sup>8</sup>And suddenly, after they looked around, they no longer saw anyone except Jesus with themselves.

<sup>9</sup>And as they descended from the mountains, He gave them orders them in order that they might describe what they saw to no one, except at the time that the Son of Man might rise from the dead. <sup>10</sup>And they retained the word to themselves as they discuss<sup>F</sup> that He is to rise from the dead.

<sup>11</sup>And they were asking Him, saying: The scribes say, "Is it necessary that 'Eliyahū is to come first?" <sup>12</sup>But He was affirming to them, "Indeed, after 'Eliyahū came first, he reestablishes all things, and how is it written on the Son of Man in order that He might suffer greatly and treated with contempt? <sup>13</sup>Rather, I say to you that even 'Eliyahū has come and they did with him as much as they were wishing, so far as it is written on him."

### A Boy Is Healed

<sup>14</sup>And after they left the mountain, they saw the large crowd around them and scribes arguing with them. <sup>15</sup>And immediately, after they saw all the crowd, they were amazed and, as they run up, they welcome Him. <sup>16</sup>And He asked them, "What did you discuss with them?"<sup>G</sup> <sup>17</sup>And, in response to this, one from the crowd, "Teacher! I brought my son with me to You, having a mute spirit. <sup>18</sup>And where, if it might seize him, it throws him down and he foams at the mouth and grinds his teeth and he is become stiff. And I asked your disciples in order that they might cast it out, and they are

<sup>A</sup> 8: 33 ὑπάγε [hoop-ă-gā] is translated as "Go away!," "Go home!," or "Go!" and ὀπίσω [hop-ē-so] is translated "behind, back; behind, after (impr. prep.)." Emendation is required; this diction seems logical considering these terms and the context, considering Y<sup>e</sup>shu'a exited the side conversation with Peter to face the other disciples.

<sup>B</sup> 8: 33 Whose agenda are you perpetuating?

<sup>C</sup> 8: 37 Trenchard defines ἀντάλλαγμα [ăn-tāl-lăg-mă] as "something given in exchange."

<sup>D</sup> 8: 37 as of 2012-03-24 at 5:58, <http://www-users.cs.york.ac.uk/~fisher/cgi-bin/gnt?id=02083703#h> parses δοῖ [doy] as 3<sup>rd</sup> person singular aorist active subjunctive form of δοκέω [dō-kē-ō]. However, it is actually the 3<sup>rd</sup> person singular aorist active subjunctive form of δίδωμι [dē-dō-mē].

<sup>E</sup> 9: 2 κατ' [kāt] stems from κατά [kāt-ă] which means "down from, against (gen.); along, to, according to (acc.)." ἰδὲ [ē-dē-ăn] stems from ἴδιος [ē-dē-ōs] which means "one's own; home property (subst.); individually (adv.)." μόνους [mō-noose] stems from μόνος [mō-nōs] which means "only, alone, deserted, isolated; only, alone (neut as adv.)." So, this plus context ratifies "without the other disciples" as a logical emendation.

<sup>F</sup> 9: 10 συζητοῦντες [soo-zā-toon-tēs] can mean "as they discuss/dispute/debate/argue" depending on context.

<sup>G</sup> 9: 16 Y<sup>e</sup>shu'a questions the 9 who remained at the foot of the mountain during the Transfiguration.



not able, <sup>19</sup>But, in response to this, He says, "Oh faithless generation, until when shall I be with you? Until when shall I put up with you? Bring him to Me!" <sup>20</sup>And they brought him to Him. And after He saw the spirit, immediately, he threw him into convulsions and after he collapsed, he was rolling himself on the ground, as he foams at the mouth. <sup>21</sup>And He asked his father, "How long has he been like this?" So, he said, "From childhood. <sup>22</sup>And often, it threw him into fire and into water in order that it might destroy him. Rather, if anyone is able, after you felt sympathy on us, please help us!" <sup>23</sup>But Jesus said to him, "That which You are able, all who believe are able." <sup>24</sup>Immediately, after the boy's father cried out, he said, "I believe. Help my unbelief." <sup>25</sup>But Jesus, after He saw that the crowd running together, He rebuked the unclean spirit, as He says to him, "Mute and deaf spirit, I command you, come out of him and enter him not, from now on!" <sup>26</sup>And after he cried out and after he threw him into many convulsions, he departed. And [the boy] became as a dead person; therefore, the masses [began] to say that he died. <sup>27</sup>But Jesus grasped his hand and raised him up, and he stood up.

<sup>28</sup>And after He entered into the house, alone with His disciples; they were asking Him, "Are we unable to cast it out?" <sup>29</sup>And He said to them. "No one is able to disembark this kind if not in prayer."

### Jesus Again Predicts His Death and Resurrection

<sup>30</sup>And from there, after they departed, they were going through the Galilee, and they did not desire that anyone might know. For He taught His disciples and He said to them, "The Son of Man is given up into the hands of the mortals and they shall murder Him and three days after He is dead, He shall rise!" <sup>32</sup>But they were not understanding the matter, and they were afraid to ask Him.

### Who Is the Greatest?

<sup>33</sup>And they went into Kapharnahum. And after He went in the house He asked them, "On the path, why were you arguing?" <sup>34</sup>But they were quiet. For, on the path, they had discussed with one another who was greater. <sup>35</sup>And after He caused them to sit down, He called the twelve and He says to them, "If anyone desires to be first, he shall be least of all and servant of all." <sup>36</sup>And after He took the child, He stood him in the midst of them and as He embraces him, He said to them, "Anyone who might receive one of these children in My name receives Me. And anyone who welcomes Me, doesn't welcome Me, but the One who sent Me."

### Yeshu'a Forbids Sectarianism

<sup>38</sup>Yehōhanan said to Him, "Teacher, we saw someone expelling demons in Your name and we hindered him because he does not follow us." <sup>39</sup>But Yeshu'a said, "Do not hinder him, for no one who makes the miracle on My name is soon able to speak evil of Me. <sup>40</sup>For anyone who is not against us is for us."

<sup>41</sup>For if anyone might give you a cup of water in the Name that you belong to the Anointed One, let it be as I tell you that by no means might he lose his reward!"

### Yeshu'a Warns of Offenses

<sup>42</sup>And anyone who might cause one of these little ones to stumble who put their trust in Me, it is better for him rather if a donkey's millstone is placed around his neck and which has been thrown into the lake. <sup>43</sup>And if your right hand might cause you to stumble, cut it off! It is better for you to enter into life crippled or deformed than depart into Gehenna,<sup>A</sup> into the inextinguishable<sup>B</sup> fire, having two hands -----<sup>C</sup>.

<sup>45</sup>And if your foot might cause you to stumble, cut it off. It is better for you to enter life crippled or deformed lame than, having, two feet, be thrown into Gehenna -----<sup>D</sup>.

<sup>47</sup>And if your eye might cause you to stumble, cast it out. It is better for you to enter into God's Kingdom with one eye than, having two eyes, be thrown into Gehenna. <sup>48</sup>where their worms never die and the fire never extinguishes."

<sup>A</sup> 9:43 In the valley of Hinnom (south of Yerushalayim), trash was burned and, thereby, the land was purified. It seems to be a precursory allegory for Sheol being ignited. cf. Matthew 5: 22

<sup>B</sup> 9: 43 The Koiné Greek word here is ἄσβεστον [ās-bēs-tōn] which is the accusative of ἄσβεστος [ās-bēs-tōss].

<sup>C</sup> 9:44 is omitted from some manuscripts; others include Greek that is translated "where their worms never die and the fire never extinguishes."

<sup>D</sup> 9: 46 is omitted from some manuscripts; others include Greek that is translated "where their worms never die and the fire never extinguishes."

### Tasteless Salt Is Worthless

<sup>49</sup>For all fire shall be salted. <sup>50</sup>Salt is good. But, if the salt might become without salt, how shall you prepare anything? You have salt within yourselves, and you must keep the peace with one another!

## Chapter 10

### Marriage and Divorce

<sup>1</sup>And after He rose, He went from there into the mountains of Judæa and the other side of the Jordan,<sup>A</sup> and, again, crowds flock to Him, and, again, as He is accustomed, He taught them.

<sup>2</sup>And after the P<sup>r</sup>ushiyim approached, they were asking Him if it is proper for a man to divorce his wife, as they are testing Him, <sup>3</sup>But in response to this, He said to them, *"What did Mōsheh command?"* <sup>4</sup>Then, they said, "Mōsheh allowed to write a record<sup>B</sup> of notice of divorce and to divorce." <sup>5</sup>But Y<sup>e</sup>shu'a said, *"Against your stubbornness, he wrote this mitzvah, <sup>6</sup>but from the beginning of creation, He made them male and female. <sup>7</sup>Because of this, a man shall abandon his father and his mother and shall be faithfully devoted to his wife, <sup>8</sup>and the two shall themselves be into one earthly life.<sup>C</sup> For this reason, they are no longer two, rather one person.<sup>D</sup> <sup>9</sup>Therefore, what God yoked together, let man not separate."*

<sup>10</sup>And into the house, again, the disciples were asking concerning it. <sup>11</sup>And He says to them, *"Anyone who might divorce and might marry another commits adultery on her. <sup>12</sup>And after she divorced her husband, if she might marry another, commits adultery."*

### Child-like purity

<sup>13</sup>And they brought children to Him in order that He might take hold of them. But the disciples rebuked them. <sup>14</sup>But after Y<sup>e</sup>shu'a saw, He became indignant and He said to them, *"Allow the children to come to Me, and don't hinder them, for of those such as these is God's Kingdom. <sup>15</sup>Let it be as I tell you: Anyone who does not welcome God's Kingdom as a child.... By no means<sup>E</sup> might he enter into it."* <sup>16</sup>And after He embraced them, He blesses by placing hands on them.

### Y<sup>e</sup>shu'a and the rich young ruler

<sup>17</sup>And as He departs on the road, after he ran up to and after he knelt down, he asked Him, "Good Teacher, what shall I do that I might inherit eternal life?" <sup>18</sup>But Y<sup>e</sup>shu'a said to him, *"Why do you call Me good? No one is good except God.<sup>F</sup> <sup>19</sup>You know all the Mitzvot: that you might not commit adultery, that you might not bear false witness, that you might not defraud, honor your father and your mother."* <sup>20</sup>But he said to Him, "Teacher, I observed all the things from my youth!" <sup>21</sup>And Y<sup>e</sup>shu'a considered him and favored him but said to him, *"You lack one thing! Go, sell as much as you have and give to the evyōn, and you shall have the storehouse in the Heavens... and come and follow Me!"* <sup>22</sup>But after he is shocked at the word, he departed, being grieved, For he was holding great property.

### With God, All Things Are Possible

<sup>23</sup>And after Y<sup>e</sup>shu'a looked around, He says to His disciples, *"How difficult it is for those who have money to enter into God's Kingdom."* <sup>24</sup>And the disciples were amazed on His words. But Y<sup>e</sup>shu'a, again, in response, said, *"Children, how difficult it is to enter God's Kingdom! <sup>25</sup>It is easier for the camel to go through the eye of a needle than for the rich to enter into God's Kingdom."* <sup>26</sup>And, they are even more overwhelmed, as they say among themselves, "So, is anyone able

<sup>A</sup> 10: 1 for the background on "the other side of the Jordan," read Joshua 22.

<sup>B</sup> 10: 4 According to Warren C. Trenchard's Complete Vocabulary Guide to the Greek New Testament, the Koiné Greek noun βιβλος [bēb-loss] can accurately be translated into contemporary English as either "book," "sacred book," or "record." Trenchard's Complete Vocabulary Guide to the Greek New Testament is my primary source for definitions of the Koiné Greek words.

<sup>C</sup> 10: 8 The Koiné Greek noun σὰρξ [sārks] can accurately be translated into contemporary English as either "flesh," "body," "person," "human or mortal nature," or "earthly life."

<sup>D</sup> 10: 8 cf. Genesis 2: 24

<sup>E</sup> 10: 15 The Koiné Greek phrase οὐ μὴ [ooh may] is a double negative which equates to an extreme negative in older languages. See also my note at Mark 1: 44.

<sup>F</sup> 10: 18 Flattery will get you nowhere!

to be delivered?" After He considered them, Y<sup>e</sup>shu'a says to them, "With mortal, you are not able! Rather, not with God; for all things are possible with God!"

<sup>28</sup>Peter began to speak to Him, "Listen! We, we left everything and we followed You." <sup>29</sup>Y<sup>e</sup>shu'a said to him, "Let it be as I tell you, it is no one who left the house, brothers, sisters, mothers, fathers, children, fields eneken for Me and eneken the Gospel if he might not receive 100x—in this age house, brothers, sisters, mothers, fathers, children, and fields with persecutions... and in the coming age, eternal life. <sup>31</sup>But many [who are] first shall be first and the last first."

### Y<sup>e</sup>shu'a predicts His death and resurrection for the 3<sup>rd</sup> time

<sup>32</sup>But He was on the path, as He embarks into Y<sup>e</sup>rushalayim, and Y<sup>e</sup>shu'a was leading them forward, and they were astonished, even as they followed, they were afraid.<sup>A</sup> And again, taking along the twelve, He began to tell them that which is about to happen to Him: <sup>33</sup>"Pay attention, We go into Y<sup>e</sup>rushalayim, and the Son of Man shall be given over to the chief priests and scribes, they shall condemn Him to death and they shall give Him over to the goyim <sup>34</sup>and they shall ridicule Him, spit on Him, flog Him, and put Him to death, and after three days, He shall rise!"

### Greatness Is Serving

<sup>35</sup>And Ya'akōv and Y<sup>e</sup>hōhanan, Z<sup>e</sup>vedaYah's sons, say to Him, "Teacher, we desire in order that... if... we might ask You... that You might do for us." <sup>36</sup>But He said to them, "What do you want Me to do for you?" <sup>37</sup>So, they said to Him, "Grant to us that we might be seated on Your right hand side and on Your left hand side in Your glory. <sup>38</sup>And Y<sup>e</sup>shu'a said to them, "You don't know what you're asking. Are you able to drink the cup from which I must drink and shall you be baptized with which I am baptized?" <sup>39</sup>But they said to Him, "We are able." But, Y<sup>e</sup>shu'a said to them, "The cup which I must drink, you shall drink and the baptism in which I am baptized, you shall be baptized... <sup>40</sup>but to sit at My right hand side and My left hand side... rather, for the ones who have been prepared."

<sup>41</sup>And after they heard, the 10 began to be indignant with Ya'akōv and Y<sup>e</sup>hōhanan. <sup>42</sup>And summoning them to Himself, He said to them, "You must understand that the ones who seem to rule the Goyim rule over them & the important of them tyrannize them. <sup>43</sup>In this manner, now, it is not among you; rather, anyone who might desire to be great shall be servant<sup>B</sup>, <sup>44</sup>and anyone who might desire to be first must be a slave<sup>C</sup> to all. <sup>45</sup>For even the Son of Man did not come to be waited on, but to serve and give His life [as] the ransom in behalf of the many."

### Y<sup>e</sup>shu'a grants sight to Bartimæus

<sup>46</sup>And they came into Jericho. And as He exits from Jericho & His disciples with Him & a large crowd, the son of Timæus, Bartimæus, a blind beggar, is seated beside the path. <sup>47</sup>And after he heard that it is Y<sup>e</sup>shu'a the Nazarene, he began to cry out and to say, "Son of David, Y<sup>e</sup>shu'a, have mercy on me!" <sup>48</sup>And many warned him that he might keep silent. But he cried out much more, Son of David, show kindness to me!" <sup>49</sup>And after He stood, Y<sup>e</sup>shu'a said, "Summon him!" and they invited the blind man, as they say to him, "Take courage, rise! He calls you!" <sup>50</sup>But after he threw off his outer garment as he jumped up, he came toward Y<sup>e</sup>shu'a. <sup>51</sup>And, in response to this, Y<sup>e</sup>shu'a said, "What do you desire that I should do?" And the blind man says to Him, "Rabboni,<sup>D</sup> that I might see again<sup>E</sup>." <sup>52</sup>And Y<sup>e</sup>shu'a said to him, "Go away, your faith has saved you." And immediately, he saw again and he follow Him on the path.

<sup>A</sup> 10: 32 They were afraid they thought that He was about to make His stand against the Roman placed authorities in Jerusalem.

<sup>B</sup> 10: 43 Trenchard equates διάκονος [dē-ā-kō-nōs] to "servant, helper, deacon (masc.); helper, deaconess (fem.)" and the verb form διακονέω [dē-ā-kō-nē-ō] as "I wait at table, serve, care for, help, serve as deacon." (31)

<sup>C</sup> 10: 44 Trenchard equates δοῦλος [doo-loss] to "slave, minister" and the verb form δουλεύω [doo-lū-ō] as "I am a slave, serve, obey." (32)

<sup>D</sup> 10: 51 ῥαββουνί [rāb-boon-ē] is a variation of Hebrew title "Rabbi" which can mean "my Master," much like the Sensei of a student in the martial arts. This title emerged as the title of the Perushiym leaders. They formed the Talmudic commentaries, which are, for all intents and purposes, sermons explaining the ancient texts to their contemporaries. Today, their traditions live on in the various strands of Judaism.

<sup>E</sup> 10: 51 ἀναβλέψω [ā-nā-blēp-sō] is the 1<sup>st</sup> aorist active subjunctive of ἀναβλέπω [ā-nā-blēp-ō] which can mean "I look up, see again, receive sight" (21). No explanation is given about how he lost his sight. Typically, in such a situation, one relies on context for clarity. ἀνέβλεψεν [ā-nē-blēp-sēn] (the 3<sup>rd</sup> person singular aorist active indicative form) is used in 10: 52, but provides no details for whether or not Bartimæus was granted sight or if Y<sup>e</sup>shu'a restored it.

## Chapter 11

### Blessed is the One who appears in the name of the LORD

<sup>1</sup>And when they approach into Y<sup>e</sup>rushalayim into Beth-Phagé and Bethany to the mount of Olives, He sends two of His disciples <sup>2</sup>and He says to them, "Go away into the village before us, and immediately as you enter into it, you shall find the colt which has been tied on which not a single mortal sat. Set it free and bring it. <sup>3</sup>And if anyone might say anything to you, "What are you doing?" say, "His LORD has need," and immediately he shall send him back here." <sup>4</sup>And they departed & they found the colt which has been tied at the door outside on the street & they untie him. <sup>5</sup>And some of those standing there said, "What are you doing, untying the colt?" <sup>6</sup>But they said to them just as Y<sup>e</sup>shu'a told them, and they allowed them. <sup>7</sup>And they bring the colt to Y<sup>e</sup>shu'a & lay their outer garments on him & He sat on him. <sup>8</sup>And the many spread out their outer garments on the path, but others cut down leafy branches from the field. <sup>9</sup>And the ones who go before and the ones who follows cried out:

*Hoshia-na!<sup>A</sup>*

*Blessed is the One who appears in the Name of the LORD!*

*<sup>10</sup>Blessed is the One who appears in the reign of our father David!<sup>B</sup>*

<sup>11</sup>And He entered into Y<sup>e</sup>rushalayim into the temple and after He looked around at everything, it was already of the late hour, He departed into Bethany with the twelve.

### Never shall they ever...

<sup>12</sup>And the next day, after they exited Bethany, He was hungry, <sup>13</sup>And when He saw the fig tree from a distance, having leaves, He came, if perhaps He shall find something on it, and after He came to it, He found nothing on it except leaves; for it was not the season of the figs. <sup>14</sup>And, in response to this, He said to it, "No longer, into the ages, from you, shall anyone eat fruit."

### Y<sup>e</sup>shu'a Cleanses the Temple

<sup>15</sup>And they came into Y<sup>e</sup>rushalayim, And after He entered into the temple, He began to cast out the sellers and the purchasers in the temple, and the tables of the money changers and He overturned the chairs of the sellers of the doves, <sup>16</sup>and it was not tolerated that someone carry property through the temple. <sup>17</sup>And He taught them and He said to them, "Is it not written:

*My house shall be called a house of prayer  
for all people<sup>C</sup>?*

But you have made it the den of the bandits.

<sup>18</sup>And the chief priests and scribes heard and they were investigating, somehow, they might destroy Him. For they were afraid of Him, for the crowd was overwhelmed at His teaching.

<sup>19</sup>And when it became evening, they departed from the city.

### The Withered Fig Tree

<sup>20</sup>And when they go by, early in the morning, they saw the fig tree withered from the roots, <sup>21</sup>And when Peter is reminded, he says to Him, "Rabbi, look! The fig tree which You cursed is withered!" <sup>22</sup>And, in response to this, Y<sup>e</sup>shu'a said to them, "You have faith in God. <sup>23</sup>Let it be as I tell you: anyone who might say to this mountain, 'Be lifted up and be cast into the lake, and might not waver in his heart, rather he might believe that that which he says happens, it shall be for him. Through this, I say to you, 'anything someone prays and asks for, believe that which you shall receive and it shall be for you.

### Forgiveness and Prayer

<sup>25</sup>And when you are steadfast as you pray, forgive whatever you have against anyone,<sup>A</sup> in order that Our Father who is the Heavens might false steps.<sup>B C</sup>

<sup>A</sup> 11: 9 This is a Hebrew phrase meaning "please rescue us!" The Hebrews expected the Anointed One to deliver them from foreign rule. Y<sup>e</sup>shu'a did so, but not in the natural land they anticipated. The Kingdom of God is eternal and internal, not playing favorites to any particular nation. cf. II Chronicles 16: 9

<sup>B</sup> 11: 9b-10 reference Psalm 148: 1 and Job 16: 19

<sup>C</sup> 11: 17 references Isaiah 56: 7

### Y<sup>e</sup>shu'a answers critics, yet again...

<sup>27</sup>And they came again into Y<sup>e</sup>rushalayim. And, in the temple, as He walks about, they came to Him the chief priests, scribes, and elders <sup>28</sup>and they said to Him, "In what kind of authority do You do these things? Or who gave You these abilities in order that You might do these things?" <sup>29</sup>So, Y<sup>e</sup>shu'a said to them, "I shall ask for you for a statement, also you might answer Me and I say to you in what kind of authority I do these things. <sup>30</sup>Y<sup>e</sup>hōḥanan's baptism: is it from the Heavens or from mortals? Answer Me!" <sup>31</sup>And after they considered among themselves, they said, "If we say, 'from the Heavens,' then He shall say, 'Therefore, for what reason do you not trust him?' <sup>32</sup>Rather, if we might say, 'from mortals' ? They were afraid of the crowd, for everyone held that Y<sup>e</sup>hōḥanan he really was a prophet. <sup>33</sup>So, in response to Y<sup>e</sup>shu'a, they said, "We do not know." And Y<sup>e</sup>shu'a said to them, "And I shall not tell you by whose authority I do these things."

## Chapter 12

### The Parable of the Wicked Tenant Farmers

<sup>1</sup>And He began to speak to them in parables. "A man planted the vineyard and he placed the fence around [it] and he dug the wine trough and he built the tower and he leased it out to tenant farmers. <sup>2</sup>And he sent the servant<sup>D</sup> to the tenant farmers in season, in order that he might collect of the fruits of the vineyard from the tenant farmers. <sup>3</sup>And after they received him, they beat him<sup>E</sup> and they sent him away empty handed. <sup>4</sup>And he sent another slave to them. And they struck him on the head and dishonored him. <sup>5</sup>And he sent another. And they killed that one, and many others, which on the one hand were beaten and on the other hand are killed. <sup>6</sup>Still, he has one son whom he loves. Last, he sent him to them as he says, 'My son shall be respected.' <sup>7</sup>But those tenant farmers said among themselves, 'This one is the heir. Come, let us murder him and the inheritance shall be ours.' <sup>8</sup>And after they welcomed him, they murdered him and threw him out of the vineyard. <sup>9</sup>Therefore, what shall the lord of the vineyard do? He shall come and dismiss the tenant farmers & he shall the vineyard to others. <sup>10</sup>And didn't you ever read aloud this Scripture?

The stone which the builders declared useless,

This one shall be the head corner<sup>F</sup>

<sup>11</sup>Beside the LORD became it

And it is wonderful in our eyes."

<sup>12</sup>And they were seeking to arrest Him, and they were afraid of the crowd, for they understood the parable He spoke is about them.

### The Pharisees: Is It Lawful to Pay Taxes to Caesar?

<sup>13</sup>And they sent Him some of the P<sup>e</sup>rushiym and the Herodians in order that they might catch Him with a word. <sup>14</sup>And after they approach, they say to Him, "Teacher, we understand that You are righteous and absolutely nothing is a major concern to You, for You don't look into men's faces, rather You teach on the path of God's truth. Is it kosher to give tax to Kæsar or not? Shall we give or not give?" <sup>15</sup>But after He has seen their hypocrisy, He said to them, "Why do you test Me? Bring Me the denarius that I might see." And they brought. And He says, "Whose is the icon and the inscription?" And they said, "Kæsar." <sup>17</sup>So, Y<sup>e</sup>shu'a said to them, "Give that which is Kæsar 's to Kæsar and give that which is God's to God." And they were amazed at Him.

### The Sadducees: What About the Resurrection?

<sup>18</sup>And the Tzadōkiym came to Him, who claim there is no resurrection<sup>A</sup>, and they ask Him, as they say, "Teacher, Mōsheh wrote to us that if someone who is a brother might die and he might leave a wife and he might not leave

<sup>A</sup> 11: 25 ἀφίετε εἴ τι ἔχετε κατὰ τινος [ä-fē-ē-tē i tē ē-kē-tē kă-tă tē-noss] literally means "forgive if anyone you have against someone." Emendation is required.

<sup>B</sup> 11: 25 παραπτώματα [pă-răp-tō-mă-tă] literally means "false steps, trespasses, transgressions, sins."

<sup>C</sup> 11: 26 is omitted from some manuscripts, but ....

<sup>D</sup> 12: 2 δοῦλον [doo-lōn] means "servant, slave, minister" according to Trenchard. Mounce only uses "slave, servant" as viable translations.

<sup>E</sup> 12: 3 ἔδειραν [ē-dī-răn] can also be translated "after they skinned him" which doesn't seem a bit harsh considering the rest of the sentence.

<sup>F</sup> 12: 10 cf. Psalm 118: 22



children, in order that his brother might receive the wife and he might raise up the descendants of his brother.<sup>B 20</sup> There were seven brothers. And the first took the wife and as he dies, he didn't leave descendants. 21 And the second took her and died not leaving descendants, and the third similar. 22 And the seven didn't leave children. Last of all of them and the wife died. 23 In the resurrection [at the time that they might rise], she shall be the wife of anyone? For all seven had her as wife. 24 Y<sup>e</sup>shu'a said to them, "Are you lead astray through this, you have not understood the Scriptures and God's dynamic power?"<sup>C 25</sup> For when the dead shall rise, they shall neither marry nor shall they give in marriage, instead they shall be as the angels in the Heavens. 26 But concerning the dead that rise, have you not read aloud in the sacred book of Mōsheh, on the thorn bush as God spoke with him, saying, 'I am the God of Av-raham, the God of Yitz-qak, and the God of Ya'akov'? 27 He is not the god of the dead, rather of the living. You are extremely misled.

### The Scribes: Which Is the First Commandment of All?

<sup>28</sup> And after one of the scribes approached, He heard them debating, that they have an excellent question for Him<sup>D</sup>, "Of what kind is first/greatest Mitzvah of all?" 29 Y<sup>e</sup>shu'a answered, "1<sup>st</sup> is Sh-ma, Yisrael, the LORD our God is One,<sup>E 30</sup> and "Love the LORD you God from all your heart, and from all your soul, and from all your understanding, and from all your strength! 31 This is 2<sup>nd</sup>: Love your neighbor as yourself. There is not a greater Mitzvah than these." 32 And one of the scribes said to Him, "Beautifully, Teacher, You spoke on truth on one but not on the other. 33 So, that "Love Him from all the heart and from all the understanding/intelligence and from all the strength and from and that Love your neighbor as yourself is greater than all of the burnt offerings and acts of offering. 34 And Y<sup>e</sup>shu'a, seeing that he spoke thoughtfully in response, He said to him, "You are not far from God's Kingdom." And absolutely no one was courageous to ask any longer<sup>F</sup>.

### Y<sup>e</sup>shu'a: How Can David Call His Descendant LORD?

<sup>35</sup> And, in response to this, Y<sup>e</sup>shu'a spoke to the teachers in the temple, "How do the scribes say that the Anointed One is the Son of David? 36 David said, in the Holy Spirit, 'The LORD said to my Lord, Sit out from My right hand Until if I might place Your enemies Under Your feet.'<sup>G</sup> 37 David calls Him LORD, so from whom is He his Son?" And the large crowd heard Him gladly.

### Beware of the Scribes

<sup>38</sup> And, in the teaching, He said, Look away from the scribes whom desire to walk about in the long robes and greeting in the marketplaces 39 and the best seats in the synagogues and in the honor seats in the banquets, 40 the ones who devour the houses of widows and those who make long prayers with false motive, these shall receive greater judgement.

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<sup>A</sup> 12: 18 οἱ τινες λέγουσιν ἀνάστασιν μὴ εἶναι [hoy-tē-nēs lē-goo-sēn ā-nā-stā-sēn may ī-nī] literally means "who they say the resurrection not to be" which requires emendation. So, if they don't even believe in the resurrection, why are they asking this question?

<sup>B</sup> 12: 18-20 for more information on this practice cf. Deuteronomy 25: 5-10. This is a particularly peculiar practice for us, today. Even in ancient times, it was only employed when brothers lived in the same house. It was not standard practice, especially not now as families have their own houses. See also what happens to Onan in Genesis 38: 1-8 for abusing this duty. Also, compare this to what Y<sup>e</sup>shu'a says about marriage in Matthew 19: 3-12

<sup>C</sup> 12: 24 Y<sup>e</sup>shu'a's response begins with οὐ [ooh] which denotes sarcasm.

<sup>D</sup> 12: 28 ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς [ē-dōn hot-ē kā-lōs ā-pē-krē-thā au-toys] literally means, "seeing that beautifully he is answered with them" which requires emendation.

<sup>E</sup> 12: 29 He is quoting the "Sh'ma" which we now call Deuteronomy 6: 4

<sup>F</sup> 12:34 καὶ οὐδεὶς οὐκέτι αὐτὸν ἐπερωτῆσαι [kī oo-dice oo-kē-tē au-tōn ē-pē-rō-tā-sī] literally means "no one no longer was courageous Him to ask." Emendation required.

<sup>G</sup> 12: 36 He is referencing what we know as Psalm 110: 1



## The Widow's Two Mites

<sup>41</sup>And when He sat opposite of the contribution box, He was perceiving how the crowd throws copper into the contribution box. And many rich ones throw much. <sup>42</sup>And, after she approached, one poor widow threw two leptons (small copper coins,) this is a quadrans.<sup>A</sup> <sup>43</sup>And after He summons His disciples, He says to them, "Let it be as I say to you: this poor widow threw in greater of all who threw into the contribution box. <sup>44</sup>For everyone else threw in from their excess, but she, from her poverty, gave everything as much as she had her entire life savings.<sup>B"</sup>

## Chapter 13

### Y<sup>e</sup>shu'a Predicts the Destruction of the Temple

<sup>1</sup>And after He goes out from the temple, one of His disciples says to Him, "Teacher, look how glorious are these stones and such a great edifice. <sup>2</sup>And Y<sup>e</sup>shu'a said to him, "You see these things, the tremendous building? By no means might a stone be left in a stone in this place which might be absolutely torn down."

### The Signs of the Times and the End of the Age

<sup>3</sup>And after He is sitting on the Mount of Olives opposite the temple, Peter, Ya'akōv, Y<sup>e</sup>hōḥanan, and Andrew were asking Him in an isolated conversation<sup>C</sup>: <sup>4</sup>You must tell when these things shall be, and what is the sign when it might happen all these things might come to an end. <sup>5</sup>But Y<sup>e</sup>shu'a began to speak to them, "See to it that no one might deceive you: <sup>6</sup>Many shall appear on My Name saying, 'Ehyeh-Asher-Ehyeh'<sup>D</sup> and they shall deceive many. <sup>7</sup>But when you hear of wars and accounts of strife, you must not be **ppo**. Rather, the end is not yet! <sup>8</sup>For nation shall be raised up against nation and kingdom against kingdom, there shall be earthquakes and storms; there shall be famines. These things are the beginning of birth pains/suffering.

<sup>9</sup>But you are able to see yourselves. They shall hand you over into custody to the Sanhedrin and to the synagogues you shall be beaten and on the rulers and you shall be made to stand before the kings as My witness to them. <sup>10</sup>And into all the nations first until the good news is proclaimed. <sup>11</sup>And when they might lead you away, after they hand you over into custody, do not worry in advance what you shall say, rather whatever it shall be given to you in that moment that which you shall say. <sup>12</sup>And he shall hand you over into custody brother the brother to death and father the child, and children shall raise up in rebellion on parents and they shall put them to death. <sup>13</sup>And you shall be under those who hate everything about My name.<sup>E</sup> But those who endure to the end shall be delivered.

### The Great Tribulation

<sup>14</sup>But when you see the detestable thing of devastation<sup>F</sup> has been made to stand where not one must not, those who read aloud let him understand, then those in Y<sup>e</sup>hudah might flee into the mountains, <sup>15</sup>but the one on the rooftop must not come down and must not enter into to lift anything out of his house. <sup>16</sup>And the one who is in the field not turn around into the back to lift out his clothes <sup>17</sup>Woe to the ones who are pregnant and the ones who nurse in that day!

<sup>18</sup>But you must pray in order that it might not happen during inclement weather or winter! <sup>19</sup>For those days shall be oppression such as has not happened of such a kind from the beginning of creation which God created until the present and, oh, that it might not happen<sup>G</sup>. <sup>20</sup>And unless the LORD might shorten the days, it is likely that no flesh might be delivered. Rather, through the chosen<sup>H</sup> whom He chose Himself, He might shorten the days.

<sup>21</sup>And, then, if one of you might say, "Behold, the Anointed One is here in this place, look there, do not place your trust in it! <sup>22</sup>For false Anointed Ones and false prophets shall be raised up and they shall give signs and wonders which shall mislead, if they are able, the elect. <sup>23</sup>But, you must be on your guard: I already told you everything!

<sup>A</sup> 12: 42 cf. <http://www.merriam-webster.com/dictionary/quadrans>

<sup>B</sup> 12:44 required much emendation.

<sup>C</sup> cf. my note on 9: 2

<sup>D</sup> cf. Exodus 3: 14

<sup>E</sup> 13: 13

<sup>F</sup> 13: 14 cf. Daniel 12, more specifically verse 11

<sup>G</sup> 13: 19 οὐ μὴ γένηται [oo may gē-nē-tie] literally means "not not he/she/it became/is/is born/happens/came/went/existed"

<sup>H</sup> 13: 20 The Koiné Greek ἐκλεκτός [ĕk-lĕk-toos] which Trenchard translates as "chosen, select, choice, excellent." Mounce translates it as "chosen, elect." I suppose that they define it as such because ἐκ [ĕk] means "out of, from" and λέγω [lē-gō] means "I say, speak, tell, mean, ask, answer, declare, call, [or] name."

### The Coming of the Son of Man

<sup>24</sup>Rather, in those days, after that affliction,  
The sun shall be darkened  
And the moon shall not give her radiance  
<sup>25</sup>and the shall fall from the Heavens  
And the powers of the Heavens shall be incited/shaken<sup>A</sup>

<sup>26</sup>And then they themselves shall see the Son of Man appear on the clouds with great dynamic power and glory. <sup>27</sup>And then He shall send the angels and gather together His chosen from the four winds, from the ends of the earth until the end of the Heavens.

### The Parable of the Fig Tree

<sup>28</sup>But from the fig tree, He taught the parable. At that time, already, her branch became tender and the leaves might be put forth, you know the produce is near summer. <sup>29</sup>Also, in this manner, you might see when these things start happening; you must know that it is on the entrances.

<sup>30</sup>Let it be as I say to you, 'By no means might her generation<sup>B</sup> pass away until all these things happen. <sup>31</sup>The Heavens and the Earth shall pass away, but My Words shall not shall pass away!

### No One Knows the Day or Hour

<sup>32</sup>About these days or the hour, no one knows... Neither the angels in the Heavens, not even the Son, except the Father!

<sup>33</sup>Look! Keep watch! For you do not know when the right time is. <sup>34</sup>As a man who goes on a journey leaves his house and after he gave charge<sup>C</sup> to each one of his servants for his work and he commanded the doorkeeper that he might stay awake. Be watchful, therefore, for you do not know when the master of the house shall appear: maybe late in the day or the middle of the night or just before dawn or early in the morning, <sup>36</sup>not coming suddenly, he might find you sleeping. <sup>37</sup>But I say to you, in all I say, 'keep awake!'

## Chapter 14

### The Plot to Kill Y<sup>e</sup>shu'a

<sup>1</sup>But the Pesach and the Festival of Unleavened Bread was in two days<sup>D</sup> and the chief priests and scribes were trying to obtain how in cunning, after they arrest, they might kill Him. <sup>2</sup>For they said, "Not in the festival, lest it shall be a riot among the people.

### The Anointing at Bethany

<sup>3</sup>And He is in Bethany<sup>E</sup> in Simon the leper's house, reclining and dining, a woman approached who has the alabaster box of myrrh nard of oil, genuine, very expensive and costly. After she broke the alabaster box, she poured it down over His head. <sup>4</sup>But there were some who were indignant within themselves, "Why did she waste the myrrh?" <sup>5</sup>For the myrrh is able to be above 300 denari<sup>F</sup> and given to the poor. And they scolded her. <sup>6</sup>But Y<sup>e</sup>shu'a said, "Forgive her. Why do you give her troubles? She did a good deed by Me. <sup>7</sup>For you always have the poor with you and you are able to do good for them whenever you might desire, but you don't always have Me! <sup>8</sup>That which she had, she did. She anticipated to anoint My body toward preparation for burial. <sup>9</sup>Let it be as I say to you: Wherever the Gospel is preached in the entire world, that which she did shall also be told in her memory!"

### Judas Agrees to Betray Y<sup>e</sup>shu'a

<sup>10</sup>And Y<sup>e</sup>hudah the man from the city, one of the 12, went away to the chief priests, in order that he might hand Him over into custody. <sup>11</sup>But those who heard rejoiced and promised to give him silver. And he investigates how he might hand Him over into custody.

<sup>A</sup> 13: 23 cf. Isaiah 34: 4; Hosea 12: 26

<sup>B</sup> 13: 30 Trenchard lists "family, descent, age, race, clan, generation" as single word translations for γενεά.

<sup>C</sup> 13: 33 Trenchard lists "authority, right, ability, power, official, [and] jurisdiction" as single word translations for ἐξουσία.

<sup>D</sup> 14: 1 literally "But it was the Pesach and the Festival of Unleavened Bread after two days"

<sup>E</sup> 14: 3 Bethany means "my house."

<sup>F</sup> 14: 4 literally, "Into why the waste she the myrrh it has happened?"

### Y<sup>e</sup>shu'a celebrates Pesach ("the Passover") with his disciples

<sup>12</sup>And on the first day of the Festival of Unleavened Bread, when the Pesach was celebrated, his disciples said to Him, Where do You desire, after we go away, we might prepare in order that You might eat the Passover Seder?<sup>A</sup> <sup>13</sup>And He sends two of His disciples and says to them, "Go away, into the city, and a man carrying an earthenware vessel of water shall meet you. Follow him. <sup>14</sup>And wherever he might enter, speak to the master of the house: The Teacher says, 'Where is My guest room where I eat the Passover Seder with My disciples?' <sup>16</sup>And he shall point out to you the large room upstairs which has been made ready. And there you must prepare."

<sup>17</sup>And after it became evening, He came with the 12. <sup>18</sup>And, as they recline at the table and as they eat, Y<sup>e</sup>shu'a said to them, "Let it be as I say to you that one of you who eats with Me shall hand Me over into custody." <sup>19</sup>They began to grieve and to say to Him, one after another: It isn't me, is it? <sup>20</sup>But He said to them, "One of the 12, the one who dips in the dish with Me." <sup>21</sup>Because, on the one hand, the Son of Man goes home just as it is written about Him. On the other hand, woe to that man through whom the Son of Man is given over into custody! It is better for that man if he is not born!

### Y<sup>e</sup>shu'a Institutes the Lord's Supper

<sup>22</sup>And as they eat, taking bread, after He blessed it, He broke it, and gave it to them and said, "Take, this is My body." <sup>23</sup>And after He took the cup, after He gave thanks, He gave it to them and they all drank out of it. <sup>24</sup>And He said, "This is My blood of the last will & testament<sup>B</sup> which is poured out over many. <sup>25</sup>Let it be as I say to you: by no means might I drink any longer out of the produce of the grapevine until I drink it new in God's Kingdom!"

<sup>26</sup>And after they sang a hymn, they went into the Mount of Olives.<sup>C</sup>

### Y<sup>e</sup>shu'a Predicts Peter's Denial

<sup>27</sup>And Y<sup>e</sup>shu'a says, "Everyone who is caused to sin, because it is written:

I shall strike the Shepherd

And the sheep shall be scattered!

<sup>28</sup>Rather, after I am raised up, I shall go before you into the Galilee." <sup>29</sup>But Peter said to Him, "Even if everyone is caused to sin, but not me!" <sup>30</sup>And Y<sup>e</sup>shu'a says to him, "Let it be as I tell you: Today, this night, before the rooster [is ] to crow twice, you shall deny Me three times." <sup>31</sup>But, he, excessively, says, "If he might bind me to die with You, I SHALL NEVER deny You!" But, similarly, everyone also spoke.

### The Prayer in the Garden

<sup>32</sup>And He came into the place which [is] the name Gethsémani and He says to His disciples, "Sit here while I might pray." And He took along Peter, Ya'akōv, and, Y<sup>e</sup>hōhanan with Him and He began to alert and to be distressed <sup>34</sup>and He says to them, "My soul is very grieved until death. Remain here and keep awake! <sup>35</sup>And going forward a small distance, He fell on the ground and He was praying if the hour is able to pass away from Him,<sup>D</sup> <sup>36</sup>And He said, "Abba Father, everything is possible for You! Take away this cup from Me! Rather, not that which I desire.... Rather, that which You [desire]!" <sup>37</sup>And He came and He finds them sleeping, and He says to Peter, "Shimon, are you sleeping? Are you not able to keep awake one hour? <sup>38</sup>Be watchful and pray, in order that you might not come into testing! On the one hand, the Spirit is willing; but on the other hand, the flesh is weak."<sup>E</sup> <sup>39</sup>And, again, going away, He prayed the word He said.<sup>F</sup> <sup>40</sup>And, again, returning, He found them sleeping, for their eyes were heavy, and they had not known that they might be answered by Him. <sup>41</sup>And He came the third time and He says to them, "Do you remain asleep<sup>G</sup> and refreshing

<sup>A</sup> 14: 12 cf. <http://www.jewfaq.org/seder.htm>

<sup>B</sup> 14: 23 διαθήκης is typically translated into English as "covenant" or "testament." Warren C. Trenchard goes a little deeper to state that this is a "last will & testament," which makes perfect sense in this context as Y<sup>e</sup>shu'a knows the impending events and He is preparing His audience—possibly helping them past their denial.

<sup>C</sup> 14 is practically identical to Matthew 26

<sup>D</sup> 14: 35 required emendation because it lists Greek that literally means "if able it is it might pass away from Him the hour." Even, the order of the words seem to depict the inner conflict with which Y<sup>e</sup>shu'a struggled at this moment.

<sup>E</sup> 14: 38 includes μὲν and δὲ which, when combined as such, creates a contrast in the clauses of the containing sentence.

<sup>F</sup> i. e. He repeated His previous prayer

<sup>G</sup> 14: 41 required emendation

yourselves? Receive it in full! The hour came; look, the one who hands the Son of Man over into the hands of those who miss the mark. <sup>42</sup>Be raised that we might go! Pay attention, The one who betrays Me has approached!”

### **Betrayal and Arrest in Gethsémani**

<sup>43</sup>And immediately, while He speaks, Y<sup>e</sup>hudah arrives, one of the 12, and, with him, a crowd with swords and wooden clubs<sup>A</sup> with the chief priests, scribes, and elders. <sup>44</sup>But the one who hands Him over into custody had given the signal to them, as he says, “He is the One whom I might kiss<sup>B</sup>. Arrest Him and lead [Him] away securely.” <sup>45</sup>And after he approached Him, he says, “Rabbi!” and he kissed Him. <sup>46</sup>But they lay their hands upon Him and arrested Him. <sup>47</sup>But one of those who have stood by after he drew the sword for himself and struck the chief priest’s servant and cut off his ear.<sup>C</sup>

<sup>48</sup>And, in response to this, Y<sup>e</sup>shu’a said to them, “As though I am<sup>D</sup> the insurrectionist, you come out with swords and clubs to arrest Me? <sup>49</sup>According to the days, I was with you all in the temple, teaching and you didn’t arrest Me. Rather, in order that the Kethuviym<sup>E</sup> might be fulfilled.

<sup>50</sup>And after they let Him go,<sup>F</sup> everyone fled!

### **A Young Man Flees Naked**

<sup>51</sup>And a young man who had followed Him, having himself put on the linen tunic over without an outer garment, and they laid hold of him. <sup>52</sup>But after he left the linen tunic, he fled naked.

### **Y<sup>e</sup>shu’a before the Sanhedrin**

<sup>53</sup>And they led Y<sup>e</sup>shu’a away to the chief priests, and all of the chief priests, the elders, and the scribes all came together. <sup>54</sup>And Peter followed Him from a distance until an insider in the courtyard of the chief priests and he was seated together with the assistants and those warming themselves with the fire.

<sup>55</sup>And the chief priests and the entire Sanhedrin were seeking the witness against Y<sup>e</sup>shu’a through whose testimony, but they could not find one.<sup>G</sup> <sup>56</sup>For many were false witness against Him, and the consistent witnesses not they were.

<sup>57</sup>And anyone who stood was bearing false witness against Him, saying <sup>58</sup>we heard Him saying, “I shall tear down this temple made by human hands and after three days, I shall build another not made by human hands.” <sup>59</sup>Not even this story was their consistent witness.<sup>H</sup>

<sup>60</sup>But, the chief priest took his stand in the middle of them and he asked Y<sup>e</sup>shu’a, saying, “Might You not respond to anyone who brings these charges against You?” <sup>61</sup>But He kept silent and responded to no one. Again, the chief priest asked Him and he says to Him, “Are You the Anointed One, the Son of the Living One?”

<sup>62</sup>So Y<sup>e</sup>shu’a said, **“I AM, and you shall see the Son of Man on the right hand side seated in authority and appearing with the clouds of the Heavens.”** <sup>63</sup>So, after the chief priest tore his outer garment, he says, “Do we still have need of witnesses? <sup>64</sup>You heard the blasphemy! How does it appear to you? But everyone condemned Him to be presentable of death!

<sup>A</sup> 14: 43 Trenchard translates ξύλον [xoo-lōn, singular of ξύλων which is pronounced xoo-lōn] as “wood, stocks, pole, club, cross, tree.” Mounce translates it as “tree, wood.”

<sup>B</sup> 14: 44 φιλήσω [fi-lā-sō] is 1<sup>st</sup> person aorist active subjunctive of φιλέω [fi-lē-ō] which Trenchard translates as “I love, like, kiss.” Mounce translates it as “I love, like.” This is a different term than προσκυνέω [prōs-koo-nē-ō] which literally means “I kiss towards” and signifies prostrating one’s self in worship. Scholars cannot agree (no surprises) on the origin of kissing. In spite of the fact that it now seems to be the universal sign of affection, some say it was intended to spread germs; some say it was a sign of submission to nobles, royalty, or deities. Someone should do a study on it, in its various historical contexts.

<sup>C</sup> 14: 47 cf. Matthew 26: 51, Luke 22: 50, and John 18: 10. Only John identifies Peter as well as Malchus, the chief priest’s servant. This is one of many differences between John and “the Synoptic Gospels.”

<sup>D</sup> 14: 48 ὥς ἐπὶ literally means “As on”

<sup>E</sup> 14: 49 literally has αἱ γραφαί which mirrors the Hebrew word Mybwtk (Kethuviym [pronounced “kě-too-vēm]). Both mean “that which is written” or “The Writings.”

<sup>F</sup> 14:50 This is not “they let Him go free.” Rather, this is “They stopped roughing Him up and allowed Him to walk on His own volition, seeing that He didn’t resist.”

<sup>G</sup> 14: 55 contains μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἡύρισκον [mar-tur-ē-ān ice tah aũ-tōn, kī ook ā-yoo-rē-skōn] which literally means “the witness into the they might put to death Him, and not they found.” This requires emendation.

<sup>H</sup> 14: 59 says καὶ οὐδε οὕτως ἴση ἢ ἡ μαρτυρία αὐτῶν [kī oo-dē hoo-tōs ē-sā hā mar-too-rē-ā au-tōn] which literally means “and but not in this manner equal/same/consistent it was the witness of them.” This language seems indicative the sporadic and inconsistent testimonies given in these early morning moments.

<sup>65</sup>And some of them began to spit on Him and to cover His face and punch Him with the fist and say to Him, "Continue prophesying! And the assistants<sup>A</sup> removed Him [from the room] with slapping in the face and blows with clubs.

### **Peter Denies Y<sup>e</sup>shu'a and Weeps**

<sup>66</sup>And one of the chief priests' maid servants came to the one called Peter below the courtyard <sup>67</sup>and he saw Peter warming himself, after he looked at him, he says, "And you were with the Natz-rat called Y<sup>e</sup>shu'a. <sup>68</sup>But he denied, saying, "Neither do I know nor do I understand what you are saying. And he went outside into the porch and a rooster crowed.

<sup>69</sup>And, seeing him, the maid servant began again to say to the others who have stood by, "This man is one of them." <sup>70</sup>But, again, he denied. And after a short time, again, someone who stood by said to Peter, "Truly, you are one of them, for you are a Galilean. <sup>71</sup>But he began to bind under a curse and swear, "I don't know this man about whom you speak." <sup>72</sup>And immediately, out of the second rooster crowed. And Peter remembered the word which Y<sup>e</sup>shu'a spoke to him, "Before the rooster crows 2x, you will deny me 3x." And he was crying

## **Chapter 15**

### **Y<sup>e</sup>shu'a Faces Pilate**

<sup>1</sup>And immediately, early in the morning, the chief priests, with the elders and scribes and the rest of the Sanhedrin, make the plan; after they bound Yeshu'a, they led Him away; yes, they handed Him over to Pilate.

<sup>2</sup>And Pilate asked Him, "Are You the King of the Jews?" And, in response to this, He says to him, "You say." <sup>3</sup>And many chief priests were bringing charges against Him. <sup>4</sup>So, again, Pilate asked Him, "Are You not answering in no way?" Look how many charges they bring against You!" <sup>5</sup>But, Y<sup>e</sup>shu'a is no longer respondent, such to amaze Pilate!

### **Beyn Adam or Bar Abba?**

<sup>6-14</sup> But after the festival, he was releasing one of the prisoners to them for which they were asking. But the one called bar Abbas was among the insurrectionists who have made the rebellion. And as the crowd ascended to ask for even as he was doing for them. But Pilate, in response to them, he says, "Do you desire that I shall loose to you 'The King of the Jews?'" For he knew that the chief priests handed Him over into custody because of envy. But the chief priests incited the crowd in order that rather he might release bar Abba to them. But, again, Pilate, in response to this, he said to them, "What, therefore, [do you desire] that I might do [that which you say] with the King of the Jews? But, again, they cried out, "Crucify Him!" But Pilate said to them, "What bad did He do?" But, they cried out even more, "Crucify Him!"

<sup>15</sup> But as Pilate deliberates with the large crowd to make, that he might release to Bar-Abbas to them, and he handed over Yeshu'a, after He is beat with a whip, in order that He might be crucified.

### **The Soldiers Mock Yeshu'a**

<sup>16</sup> But after the soldiers led Him away outside the palace, that which is the imperial guard, and they called together the entire cohort.<sup>B</sup>

<sup>17-20</sup> And they put on Him the purple garment and they placed on, with it, after they plaited the thorny crown. <sup>18</sup> And they began to greet Him, "Chaire,<sup>C</sup> king of the Jews!" And they struck His head with a reed and they spat on Him and after their knees are bent, they worshipped Him. And when they mocked Him, they took off the purple garment and put on His own clothing.

And they led Him out in order that they might crucify Him.

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<sup>A</sup> 14: 65

<sup>B</sup> 15: 16 the Koiné Greek *σπεῖραν* is the accusative form of *σπεῖρα*, which Trenchard translates into English as a "cohort (tenth part of a legion)." <http://www.merriam-webster.com/dictionary/cohort> defines it as "one of 10 divisions of an ancient Roman legion."

<sup>C</sup> 15: 18 *χαῖρε* (pronounced "kī-rě") was a greeting in the Hellenistic times signifying lifting empty hands (no weapons, "the right hand of fellowship"). It is most commonly associated with its first person singular present active indicative form, *χαίρω* ("kī-rō), which Trenchard translates as "I rejoice; am glad; hail, greetings (greeting form.)." (Trenchard 1998, 121).



### The King on a Cross

<sup>21</sup> And they compelled someone passing by—Simon of Cyrene—who came from a field, the father of Alexander and Roufus,<sup>A</sup> in order that he might lift up His cross.

<sup>22-23</sup> And they brought it on the place Golgotha, which is translated “Skull Place.” And they were giving Him wine, which had been treated with myrrh.<sup>B</sup> But He did not receive [it].

<sup>24-26</sup> And they crucified Him and distributed His outer garment by casting lots on it on who might take it. But it was the third hour and they might crucify Him and the inscription on His charge/accusation, it has been written:

“THE KING OF THE JEWS”

<sup>27-28</sup> And they crucified, together with Him, two insurrectionists<sup>C</sup>; one on His right and one on His left.<sup>D</sup>

<sup>29-32</sup> And those who passed by were blaspheming Him, shaking their heads, and saying, “Aha! The One who destroys the temple and rebuilds [it] in three days, let Him save Himself as He descends from the cross.” Similarly, also, the chief priests ridiculed, with [some of the] scribes, they said, “He delivered others, He cannot save Himself. Let the Anointed King of Isra’el now come down from the cross, in order that we might see and we might believe.” And those who are crucified with Him insulted Him.

### Y<sup>e</sup>shu’a Dies on the Cross

<sup>33-37</sup> And in the sixth hour<sup>E</sup>, it happened that a darkness covered the entire earth until the ninth hour.<sup>F</sup> And with the ninth hour, Jesus cried out with a loud voice:

“Elohi, Elohi, lama savachthaniy?”

Which is translated, “My God, My God, why do You abandon Me?” And some of those who stood by heard. “Pay attention, He summons ‘Eliyahu.” But after someone ran, after he filled the sponge with sour wine<sup>G</sup>, I after put it on a reed, he offered Him a drink, saying, “Leave if you see if ‘Eliyahu might bring Him down!” But, Jesus breathed out a great breath!

<sup>38-39</sup> And the temple καταπέτασμα is torn in two from top to bottom. But, the centurion who has stood opposite that as follows he said as He died, “Truly, this Man was the Son of God!”

<sup>40-41</sup> But there were women observing from far away, and one of which is Miriam the Magdalene and [the other is] Miriam, mother of Ya’akov the child, Joses, and Shlomo,<sup>H</sup> which are from the Galil, they were following Him and they were caring for Him and many others who came up together with Him into Yerushalayim.

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<sup>A</sup> 15: 21 Apparently, Simon, Alexander, and Roufus joined “the Way” and their names were well-known/well-respected.

<sup>B</sup> 15: 22 The sweetness of the wine/bitterness of the myrrh would have been the last thing a crucified person would taste before death. Some say that this concoction prevented death, but caused some form of coma. In this, friends could revive the prisoner later.

<sup>C</sup> Jesus’ contemporaries wanted Him to overthrow the Romans and re-establish the kingdom of Israel. Then, they would have heralded Him as the Anointed One. However, since He only installed the spiritual kingdom and not the physical as well, many refused to believe.

<sup>D</sup> Some manuscripts omit what we now call Mark 15: 28. Others include the text: και επληρωθη η γραφη η λεγουσα· και μετα ανομων ελογισθη. One possible translation is as follows, “And it is fulfilled that which is written that which says, ‘Even with the lawless ones, it is calculated.’” Or, in other words, “And this fulfilled the Scripture which says, ‘Even He is counted among the lawless ones.’”

<sup>E</sup> i. e., noon

<sup>F</sup> i. e., 3 PM

<sup>G</sup> 15: 36 This verse uses the Koiné Greek ὄξους (pronounced “ō-xūs”) which we conjugate from ὄξος (pronounced “ō-xōs”). Trenchard translates this word into English as, “sour wine, wine vinegar. (Trenchard 1998, 80)” This word is in the New Testament 5 other places (Trenchard 1998, 80) and it is different from οἶνος (pronounced “oi-noss”) which Trenchard translates as “wine, vineyard.” This noun appears in the New Testament 34 times. (Trenchard 1998, 78) The difference is..... Some scholars suggest that the substance had numbing effects to ease the suffering of crucifixion. This seems to make sense, considering the other by-stander’s reaction Mounce doesn’t include ὄξος in his lexicon and only defines οἶνος as “wine.” (Mounce 2003, 431)

<sup>H</sup> 15: 41 Though this name is typically translated as Salmon like the fish, it is much more likely that this man was named after Melech Shlomo ben David (King Solomon, son of David).



## Y<sup>e</sup>shu'a Buried in Joseph's Tomb

<sup>42-47</sup> And it was already late, because it was a day of preparation,<sup>A</sup> that is the day before Shabbat, comes Joseph of Harimathea,<sup>B</sup> a noble council member, who also was waiting for the Kingdom of God, after he worked up his nerve,<sup>C</sup> came to Pilate and asked for Jesus' body. And Pilate marveled that He has died already<sup>D</sup>, and calling the centurion to himself, he asked for him if He already died. And after he learned from the centurion, he gave the body to Y<sup>e</sup>hoshaph.<sup>E</sup> And after he purchased the linen cloth, after he took Him down, he wrapped [Him in] the linen cloth and he placed Him in the tomb which had been out of stone and he rolled the stone<sup>F</sup> over the door of the tomb. But, Miriam the Migdolite and Miriam the Joses observed where He has been placed.

## Chapter 16

### He Is Risen

<sup>1</sup> And after Shabbat passes, Miriam the Migdolite and Miriam that which is of Ya'akov and Shlomo bought spices/aromatic oils or ointments<sup>G</sup> in order that, after they appeared, they might anoint Him.

<sup>2-4</sup> And very early in the morning, the one of Shabbat, they came to the tomb when the sun rose. And they said to each other, "Who roll away for us the stone out of the door of the tomb?" And after they looked up, they see that the stone has been rolled away, for it was very large!

<sup>5-7</sup> And after they entered into the tomb, they saw the young man sitting on their right<sup>H</sup> which has been thrown beside the long white robe and they were scared out of their minds!<sup>I</sup> But he says to them, "Don't panic! You seek Yeshu'a of Nazareth Who was crucified. He is risen; He is not here! Observe the place where they placed Him. Even so,<sup>J</sup> go away, tell His disciples and Peter that He leads them forward into the Galil. There, you shall see Him, just as He said."

<sup>8</sup> And after they went out, they fled from the tomb, for he was having them trembling and ecstatic. Also, they no longer no more spoke... for they were afraid...<sup>K</sup>

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<sup>A</sup> 15: 42 i. e. for Pesach

<sup>B</sup> 15: 43 Typically, this is incorrectly transliterated as "Arimathea."

<sup>C</sup> 15: 43 The Koiné Greek 2<sup>nd</sup> person singular aorist active participle *τολμήσας* [transliterated "tolmé-sas" and pronounced "toll-mā-sās"] is a variant of *τολμάω* [transliterated "tolmao" and pronounced "toll-mā-ō"] This translates into English as "I dare, bring myself to, presume, am courageous" (Trenchard 1998, 111). Based on this diction, Joseph clearly had his doubts about asking Pilate for the LORD's sarcophagus.

<sup>D</sup> 15: 44 How much blood had He lost that He died so quickly? It must have been quite extreme!

<sup>E</sup> 15: 45 Is it possible that this man was named after "Y<sup>e</sup>hoshaphat" who was king?

<sup>F</sup> 15:46 There is a surprising lack of articles on the comparison of *λίθον* and *πέτρα*. Further linguistic study of "*λίθον*" implies it is a larger rock with many purposes from stoning capital offenders to cover grave doors. By contrast, *πέτρα* has more of a connotation of  See chart on next page.

Greek	Transliteration	Pronunciation	Trenchard's synonyms
λίθον	lithos	lithōs	"stone" (Trenchard 1998, 66)
πέτρα	petra	pēt-ră	"rock, stone, rocky grotto or ground" (Trenchard 1998, 89)

<sup>G</sup> 16: 1 *ἀρώματα*

<sup>H</sup> 16: 5 The Koiné Greek phrase *ἐν τοῖς δεξιαῖς* ("en toys dexi-oice") literally means "on the rights" and requires emendation.

<sup>I</sup> 16: 5 The Koiné Greek 3<sup>rd</sup> person plural aorist middle/passive indicative verb *ἐξεθαμβήθησαν* stems from *ἐκθαμβέω*, which Trenchard translates as "I am amazed, alarmed (pass. in NT)." (Trenchard 1998, 45) This seems as understatement, because it is comprised of *ἐκ* ("from, out of, away from, by of, because of") (Trenchard 1998, 36) and *θαμβέω*, which Trenchard translates as "I am astounded, amazed." (Trenchard 1998, 35) With that said, at the very minimum, *ἐκθαμβέω* is an extreme of "I am astounded, amazed." So, this may require hyperbole.

<sup>J</sup> 16: 7 Though Trenchard translates the Koiné Greek conjunction *ἀλλά* as "but, yet, rather, nevertheless, at least." (Trenchard 1998, 12),

<sup>K</sup> 16: 8b -20 is not on the oldest known manuscript. As such, scholars suppose it was not on the autograph (the original manuscript). Therefore, I am not translating it.