

## The gospel according to Mark

<sup>1:1</sup>*This is an account of the beginning of the gospel of Jesus the Anointed One, the Son of God.* <sup>1:2</sup>Just as it is written in Isaiah the prophet, "Look, I send my messenger before your face who will prepare your way" (Mal 3:3). <sup>1:3</sup>A voice of one crying in the wilderness, "Prepare the way of the Lord. Make his paths straight" (Is 40:3).

<sup>1:4</sup>John came, the one who baptized {immersed} in the wilderness and preached the baptism of repentance for the release from the bondage of sins. <sup>1:5</sup>And all the country of Judea went out to him along with all those of Jerusalem. Confessing their sins, they were baptized by him in the river Jordan.

<sup>1:6</sup>And John was clothed with camel's hair, *had* a leather belt around his waist, and ate locusts and wild honey. <sup>1:7</sup>And he preached saying, "There is one who is coming after me who is more powerful than I, *so much so* that I am not worthy to untie the strap of his sandals. <sup>1:8</sup>I baptized you in water, but he will immerse you in the Holy Spirit."

<sup>1:9</sup>And it happened in those days, that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan river. <sup>1:10</sup>And immediately after coming up out of the water, he saw the heavens parted in two and the Spirit descending upon him in the form of a dove. <sup>1:11</sup>And a voice came out of the heavens *saying*, "You are my Son, the Beloved *One* in whom I delight!"

<sup>1:12</sup>And immediately afterward the Spirit sent him away into the wilderness. <sup>1:13</sup>He was in the wilderness forty days *being* tempted by Satan, where his only company was the wild beasts. But *later*, the angels *came and* ministered to him.

<sup>1:14</sup>Now after John was taken into custody, Jesus came to Galilee preaching the gospel of God <sup>1:15</sup>and saying, "The time is fulfilled and the kingdom of God has come near. Repent and believe in the gospel."

<sup>1:16</sup>And walking along by the sea of Galilee, he saw Simon and his brother Andrew, casting a net into the sea for they were fishermen. <sup>1:17</sup>And Jesus said to them, "Follow me and I will make you into fishers of men." <sup>1:18</sup>And immediately they left the nets and followed him.

<sup>1:19</sup>Then going on a little further, he saw James the son of Zebedee and John his brother, who also were in a boat mending the nets. <sup>1:20</sup>So he called them, and they immediately left their father Zebedee in the boat with the hired servants and followed him.

<sup>1:21</sup>And they came to Capernaum. There, on the Sabbath day, without any hesitation, he entered into the synagogue and taught. <sup>1:22</sup>And they were astonished at his teaching because he taught them as *someone* having authority and not as the scribes [the Jewish legal scholars].

<sup>1:23</sup>And in their synagogue was a man with an unclean spirit who cried out <sup>1:24</sup>exclaiming, "Oh no! What have you come to do to us, Jesus you Nazarene? Have you come to destroy us? I know who you are: the Holy One of God." <sup>1:25</sup>And Jesus rebuked him saying, "Be quiet and come out of him." <sup>1:26</sup>And the unclean spirit, convulsing him and crying with a loud voice, came out of him.

<sup>1:27</sup>So everyone was amazed, so much so that they questioned among themselves saying, "What is happening? Whose new teaching is this? He even commands the unclean spirits with authority and they obey him." <sup>1:28</sup>And the news about him spread everywhere in all the regions around Galilee.

<sup>1:29</sup>And when they had come out of the synagogue, they went directly to the house of Simon and Andrew, along with James and John. <sup>1:30</sup>Now Simon's wife's mother lay sick with a fever and they soon told him about her condition. <sup>1:31</sup>Then he came and took her by the hand and raised her up. The fever left her and she served them. <sup>1:32</sup>Then in the evening, when the sun had set, they brought

to him all who were sick and those who were possessed with demons. <sup>1:33</sup>And the whole city was gathered together at the door. <sup>1:34</sup>And he healed many who were sick with various diseases and cast out many demons but he did not allow the demons to speak because they knew him.

<sup>1:35</sup>In the morning, long before daylight, he rose up, left the house, and went to a deserted place where he prayed. <sup>1:36</sup>Then Simon and those who were with him followed after him. <sup>1:37</sup>When they found him they said to him, "Everyone is looking for you." <sup>1:38</sup>But he replied, "Let us go to the other villages so that I may preach there also, for this is the reason I came forth *from the Father*."

<sup>1:39</sup>And he went into their synagogues throughout all Galilee, preaching and casting out demons. <sup>1:40</sup>And a leper came to him, pleading with him, who kneeling down in front of him said to him, "If you are willing, you can make me clean." <sup>1:41</sup>And being moved with compassion, he stretched out his hand, touched him, and said to him, "I am willing. Be made clean." <sup>1:42</sup>And immediately the leprosy left him and he was made clean. <sup>1:43</sup>Then he sent him away.

<sup>1:44</sup>But first he sternly warned him saying, "But careful not to say anything *about this* to anyone. But go, show yourself to the priest and offer the things which Moses commanded for your cleansing as a testimony to them."

<sup>1:45</sup>But *instead* he left and began to tell everyone about it, spreading the news everywhere, so much so that Jesus could not publicly enter into a city, but was outside in the uninhabited places. Even so, people came to him from all directions.

## CHAPTER 2

<sup>2:1</sup>And when he entered into Capernaum again a few days later, the news soon spread that he was in a certain house. <sup>2:2</sup>Soon, so many people were gathered together that there was no longer room *for them*, not even near the door. And he spoke the word to them.

<sup>2:3</sup>Then some others came to him with someone who was paralyzed, being carried by four men. <sup>2:4</sup>But when they couldn't get near him because of the crowd, they took off

part of the roof where he was. And when they had dismantled it, they lowered down the pallet on which the paralyzed man was lying. <sup>2:5</sup>And Jesus seeing their faith said to the paralyzed man, "Son, your sins are forgiven."

<sup>2:6</sup>But there were some of the scribes [the Jewish legal scholars] sitting there who reasoned in their hearts *thinking*: <sup>2:7</sup>"Why does this man speak blasphemy? Who can forgive sins except God alone?" <sup>2:8</sup>But right away Jesus, perceiving in his spirit that they were thinking this way, said to them, "Why do you question these things in your hearts? <sup>2:9</sup>Which is easier: to say to this one who is paralyzed, 'Your sins are forgiven' or to say, 'Arise, take up your pallet and walk?'

<sup>2:10</sup>"But so that you may know that the Son of man has authority on earth to forgive sins (he said to the paralyzed man), <sup>2:11</sup>I say to you, 'Get up, pick up your pallet, and go to your house.'" <sup>2:12</sup>And he rose up and immediately picked up the pallet and walked out in front of them all. Everyone was amazed and glorified God saying, "We never saw anything like this."

<sup>2:13</sup>And he went out again by the seaside. Then all the multitude came to him and he taught them. <sup>2:14</sup>As he passed by, he saw Levi the *son* of Alphaeus sitting at the tax collection station and he said to him, "Follow me." And standing up he followed him. <sup>2:15</sup>And it happened, when he was sitting down to eat a meal in his house, that many tax collectors and sinners also sat down with Jesus and his disciples because many of such people followed him.

<sup>2:16</sup>Then *some* of the scribes [the Jewish legal scholars] and the Pharisees [the ultra religious leaders], when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why does he eat and drink with tax collectors and sinners?" <sup>2:17</sup>And when Jesus heard it, he said to them, "Those who are well don't need a doctor, but those who are sick. I didn't come to call the righteous but the sinners to repentance."

<sup>2:18</sup>*At that time* John's disciples and the Pharisees were fasting, so some came and said to him, "Why do John's disciples and the disciples of the Pharisees fast but your disci-

ples don't fast?" <sup>2:19</sup>And Jesus said to them, "Can the companions of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. <sup>2:20</sup>But the days will come when the bridegroom will be taken away from them and then, at that time they will fast.

<sup>2:21</sup>"No one sews a piece of unshrunk cloth on an old garment or else when it shrinks, the new pulls away from the old and a worse tear is made. <sup>2:22</sup>And no one puts new wine into old wineskins or else the wine will burst the skins and the wine is wasted along with the skins. But *they put* new wine into fresh wineskins."

<sup>2:23</sup>And it happened that he was walking on the Sabbath day, he passed by the fields of grain. And as they went, his disciples began to pluck the heads *of grain*. <sup>2:24</sup>Then the Pharisees said to him, "Look, why do they do something which is not lawful on the Sabbath day?"

<sup>2:25</sup>And he said to them, "Have you never read what David did when he was in need and hungry, both he and those who were with him? <sup>2:26</sup>He entered into the house of God when Abiathar was high priest and ate the showbread, which it is not lawful to be eaten except by the priests. And he also gave it to those who were with him." <sup>2:27</sup>Then he said to them, "The Sabbath exists for man's benefit and not man for the Sabbath. <sup>2:28</sup>Therefore, the Son of man is lord even over the Sabbath."

### CHAPTER 3

<sup>3:1</sup>And he when he went back to the synagogue again, there was a man there who had a withered hand. <sup>3:2</sup>So they [the ultra religious leaders] watched him carefully to see whether or not he would heal him on the Sabbath day so that they could have something about which to accuse him.

<sup>3:3</sup>So he said to the man who had the withered hand, "Get up and come here in the middle of everyone." <sup>3:4</sup>Then he said to them, "Is it lawful to do good on the Sabbath day or to do harm: to save a life, or to kill?" But they kept quiet.

<sup>3:5</sup>And when he had looked around at all of them with anger, being grieved because of the hardness of their hearts, he said to the man, "Stretch out your hand." And when he stretched it out, his *withered* hand was restored to be like his other one.

<sup>3:6</sup>Then the Pharisees went out and immediately got together with the Herodians [influential Jews linked to Herod the king] to plot against him, *trying to figure out* how they could destroy him.

<sup>3:7</sup>Then Jesus withdrew to the seashore with his disciples. But a large crowd of people from Galilee followed them, *including some* from Judea, <sup>3:8</sup>Jerusalem, Idumaea, and even some from beyond the Jordan and *the region* around Tyre and Sidon – a truly large crowd. These had been hearing *about* the great things which he did and so they came to see him.

<sup>3:9</sup>Then he spoke to his disciples to have a little boat available for him because of the crowd, in case they pressed on him too much. <sup>3:10</sup>This was because since he had healed so many, those who had infirmities crowded near him so that they could touch him. <sup>3:11</sup>And the unclean spirits, whenever they saw him, fell down before him and cried out saying, "You are the Son of God!" <sup>3:12</sup>And he frequently charged them not to reveal who he was.

<sup>3:13</sup>*Later* he went up the mountain and called to him those whom he wanted to come. And they went with him. <sup>3:14</sup>There he appointed twelve *of them* so that they would be with him and so that he could send them out to preach, <sup>3:15</sup>having authority to heal diseases and cast out demons.

<sup>3:16</sup>He then gave Simon a new name: "Peter," <sup>3:17</sup>and James the son of Zebedee, along with his brother John, he gave the new name "Boanerges," which means "Sons of thunder." <sup>3:18</sup>*He also appointed* Andrew, Philip, Bar-Tholomew, Matthew, Thomas, James the *son* of Alphaeus, Thaddaeus, Simon the Cananaean, <sup>3:19</sup>and Judas Iscariot, who is the one who betrayed him.

*Sometime later* he entered into a house. <sup>3:20</sup>And a crowd gathered together again. It became so crowded that they could not even eat. <sup>3:21</sup>When his friends heard about it, they

came to take him away forcibly for they said, "He has lost his mind."

<sup>3:22</sup>The scribes [the Jewish legal scholars] who came down from Jerusalem said, "He is possessed with Beelzebul," and, "He casts out demons by the prince of the demons." <sup>3:23</sup>And so he called them to him and said to them in parables, "How can Satan cast out Satan? <sup>3:24</sup>If a kingdom is divided against itself, that kingdom cannot stand.

<sup>3:25</sup>"If a house is divided against itself, that house will not be able to continue. <sup>3:26</sup>And if Satan has risen up against himself and so is divided, he cannot stand, but is brought to an end. <sup>3:27</sup>But no one can enter into the house of a strong man and steal his goods unless he first binds up the strong man and then he can steal what is in his house.

<sup>3:28</sup>"Look here, I tell you the sons of men can be forgiven all kinds of sins, including slanderous things which they might have spoken. <sup>3:29</sup>But whoever reviles the Holy Spirit [by attributing His work to Satan] will not be forgiven during this age and will be subject to judgment in an age *which is coming*" [the Kingdom age]. <sup>3:30</sup>He said this because they had said, "He has an unclean spirit" [when it was really the Holy Spirit in operation].

<sup>3:31</sup>Then his mother and his brothers came there. And standing outside, they sent for him, calling him *to come to them*. <sup>3:32</sup>The crowd was sitting around him, so they said to him, "Look, your mother and your brothers are outside looking for you."

<sup>3:33</sup>And he answered them and said, "Who are my mother and my brothers?" <sup>3:34</sup>Then looking at those who sat around him, he said, "Look, these are my mother and my brothers! <sup>3:35</sup>For whoever does the will of God, that one is my brother, my sister, and my mother."

## CHAPTER 4

<sup>4:1</sup>Once again he began to teach by the seaside. And a very large crowd gathered to him, so that he entered into a boat and sat in it while all the crowd was beside the sea on the land.

<sup>4:2</sup>And he taught them many things in parables and said to them in his teaching, <sup>4:3</sup>"Listen carefully! Look, the sower went out to sow *his seed*. <sup>4:4</sup>And it happened that as he sowed, some of *the seed* fell on the *hard packed* pathway and the birds came and devoured it. <sup>4:5</sup>Other *seeds* fell on the rocky *ground*, where they did not have much soil. They sprung up very quickly because they had no depth of soil. <sup>4:6</sup>But when the sun rose they were scorched, and because they had no root system, they withered away.

<sup>4:7</sup>"And others fell among the thorns, and the thorns grew up and choked them and they produced no fruit. <sup>4:8</sup>Still others fell into good soil and produced fruit, growing up, increasing, and bearing fruit, some thirty times more, some sixty times more, and some one hundred times more." <sup>4:9</sup>And he said, "He who has hearing ears, let him hear."

<sup>4:10</sup>Later, when he was alone, those who were with him along with the twelve asked him about the parable. <sup>4:11</sup>And he said to them, "It has been granted to you to understand the secrets of the kingdom of God, but to the outsiders, all things are kept secret in parables. <sup>4:12</sup>This is so that even if they see they won't perceive and even if they hear they won't understand so that there is no way for them to turn around and have their sins forgiven them."

<sup>4:13</sup>And he said to them, "Don't you understand this parable? How then are you going to understand all the other parables? <sup>4:14</sup>The sower sows the word. <sup>4:15</sup>And *those represented by the hard packed pathway* are the ones who, when the word is sown and they have heard it, Satan immediately comes and carries off the word which was sown in their hearts.

<sup>4:16</sup>"In a similar way – represented by the word being sown upon the rocky *places* – are those who, when they have heard the word, right away receive it with joy. <sup>4:17</sup>But they have no "root" in themselves. So they continue for a while but when tribulation or persecution arise because of the word, they quickly become offended and fall away.

<sup>4:18</sup>"And others – those that are sown among the thorns – these are those who have heard the word <sup>4:19</sup>but

the preoccupations of the world, the illusion of riches and the carnal desires for other things enter in, choke the word and it becomes unfruitful. <sup>4:20</sup>And those that were sown on the good ground represent those who hear the word, receive it, and bear fruit: thirty times as much, sixty times as much, and one hundred times as much."

<sup>4:21</sup>And he said to them, "Is a lamp brought out to be put under a basket or under the bed *and* not to be put on the lampstand? <sup>4:22</sup>For there is nothing hidden that will not be exposed, neither has *anything* been made secret which will not be revealed. <sup>4:23</sup>If any one has hearing ears, let him hear."

<sup>4:24</sup>And he said to them, "Contemplate carefully what you hear. For in the measure that you receive it, it will be given out to you. And to those who perceive what has been said, even more will be given. <sup>4:25</sup>Further, he who holds securely to what he has *received*, more will be given to him. But he who does not hold on securely to *what he has been given*, even what he has will be taken away."

<sup>4:26</sup>And he said, "The kingdom of God can be compared to a man who sows seed on *prepared* soil. <sup>4:27</sup>While he sleeps and rises up day after day, the seed sprouts and grows although he really doesn't understand how this happens.

<sup>4:28</sup>"In fact, the earth bears fruit by itself [not requiring man's understanding]. First the new leaf appears, then the head of grain, then the mature grain in the head. <sup>4:29</sup>But when the grain is ripe, he immediately sends out the sickle because the time of reaping has come."

<sup>4:30</sup>And he said, "To what can we compare the kingdom of God or what kind of parable can we use to explain it? <sup>4:31</sup>It is like a grain of mustard seed, which, when it is planted in the soil, it is *one* of the smallest seeds that exists upon the earth. <sup>4:32</sup>Yet after it is planted it grows up and becomes larger than all the *other* herbs and puts out large branches so that it is possible for the birds of the heaven to rest under its shade."

<sup>4:33</sup>And using many such parables, he spoke the word to them as they were able to understand it. <sup>4:34</sup>He did not

speaking without using parables, but privately to his own disciples, he explained everything.

<sup>4:35</sup>And on that day, when evening had come, he said to them, "Let's go over to the other side." <sup>4:36</sup>And leaving the multitude, they took him with them, going quickly into the boat. And there were some other small boats with him.

<sup>4:37</sup>But there arose a great wind storm and the waves broke *over the side* and into the boat, so much so that the boat was filling *with water*. <sup>4:38</sup>He himself was in the stern, asleep on the cushion.

And they woke him up and said to him, "Teacher, don't you care that we are about to die?" <sup>4:39</sup>And he awoke, rebuked the wind, and said to the sea, "Be calm! Be still!" Then the wind ceased and there was a great calm. <sup>4:40</sup>And he said to them, "Why are you fearful? Don't you yet have faith?" <sup>4:41</sup>And they were extremely afraid and said to one another, "Who then is this, that even the wind and the sea obey him?"

## CHAPTER 5

<sup>5:1</sup>And they came to the other side of the sea into the country of the Gerasenes. <sup>5:2</sup>And when he had left the boat, just then a man coming out of the graveyard, who had an unclean spirit, encountered him. <sup>5:3</sup>This man lived in the tombs and no one could bind him any more, not even with chains. <sup>5:4</sup>For he had often been bound with leg restraints and chains but the chains had been torn apart by him and the leg restraints broken in pieces. And no one was strong enough to subdue him. <sup>5:5</sup>He was constantly crying out night and day in the tombs and in the mountains, cutting himself with stones.

<sup>5:6</sup>And when he saw Jesus from afar, he came running and knelt down before him. <sup>5:7</sup>And crying out with a loud voice, he said, "What do you have to do with me, Jesus, you Son of the Most High God? I beg you by God, don't torment me!" <sup>5:8</sup>For he said to him, "Come out, you unclean spirit. Leave that man!" <sup>5:9</sup>And he asked him, "What is your name?" And he said to him, "My name is Legion, for we are many." <sup>5:10</sup>And they begged him pro-

fusely that he would not send them away out of that region. <sup>5:11</sup>Now there was a large herd of swine feeding near the mountains. <sup>5:12</sup>And they pleaded with him saying, "Send us into the swine so that we may enter into them." <sup>5:13</sup>And he quickly gave them permission. Then the unclean spirits came out and entered into the swine. And the herd (about two thousand of them) rushed over the precipice into the sea and they were drowned in the sea.

<sup>5:14</sup>Then those who fed them fled and told it in the city and all around the countryside. And *so, many people* came to find out about what had happened. <sup>5:15</sup>When they came to Jesus and saw the man (he who had had the legion), who had been possessed with demons sitting, clothed, and in his right mind, they were amazed. <sup>5:16</sup>And those who had seen it declared to them how it happened to him who had been possessed with demons and about the swine. <sup>5:17</sup>Then they began to beg him to leave their region.

<sup>5:18</sup>As he was entering into the boat, he who had been possessed with demons pleaded with him, wanting to be with him. <sup>5:19</sup>He didn't permit him *to come*, but said to him, "Go to your house and to your friends and tell them the great things the Lord has done for you and *how* he showed mercy to you." <sup>5:20</sup>So he went his way and began to spread the news in Decapolis about how much Jesus had done for him, and everyone was amazed.

<sup>5:21</sup>When Jesus had crossed over again to the other side in the boat, a large crowd gathered to him. And he was beside the sea. <sup>5:22</sup>Then one of the rulers of the synagogue, whose name was Jairus, came to him. When he saw him {Jesus}, he fell down at his feet <sup>5:23</sup>and begged him fervently saying, "My little daughter is at the point of death. *I beg you* to come and lay your hands on her, so that she may be made well and live."

<sup>5:24</sup>As he {Jesus} went with him, a large crowd followed him and they crowded closely around him. <sup>5:25</sup>And a woman, who had a flow of blood for twelve years <sup>5:26</sup>(this woman had suffered through many treatments at the hands of many physicians, had spent all her money, and still had not gotten better but instead grew worse) <sup>5:27</sup>having heard

the things concerning Jesus, came up in the crowd behind him and touched his garment. <sup>5:28</sup>For she said *to herself*, "If I can just touch his garments, I will be cured." <sup>5:29</sup>And immediately the flow of her blood was dried up and she felt in her body that she was healed of her affliction.

<sup>5:30</sup>At that moment Jesus, perceiving that power had gone out from him, turned around in the crowd and said, "Who touched my garments?" <sup>5:31</sup>And his disciples said to him, "Look, the crowd is pressing on you from all sides and you ask, 'Who touched me?'" <sup>5:32</sup>But he continued looking around to see who had done this thing.

<sup>5:33</sup>Then the woman being fearful and *even* trembling, knowing what had been done to her, came and fell down before him and told him the whole truth. <sup>5:34</sup>And he said to her, "Daughter, your faith has saved you. Go in peace and be healed of your affliction."

<sup>5:35</sup>While he was still speaking, some came from the ruler of the synagogue's *house* saying, "Your daughter has died. Why do you bother the Teacher anymore?" <sup>5:36</sup>But Jesus, when he heard what was spoken, said to the ruler of the synagogue, "Don't be afraid, only believe." <sup>5:37</sup>And he allowed no one to come with him except Peter, James, and John the brother of James.

<sup>5:38</sup>And when they had come to the house of the ruler of the synagogue, he saw a tumult and *many* loudly weeping and wailing. <sup>5:39</sup>And when he had come in, he said to them, "Why are you making such a lot of noise and weeping? The child is not dead but asleep." <sup>5:40</sup>And they ridiculed him.

But he, having put them all out, took the father of the child and her mother, along with those who were with him, and went into where the child was lying. <sup>5:41</sup>And taking the child by the hand, he said to her, "Talitha cumi," which is interpreted, "Young woman, I say to you, arise."

<sup>5:42</sup>And immediately the young woman rose up and walked, for she was twelve years old. And they were beside themselves with amazement. <sup>5:43</sup>Then he commanded them not to tell anyone about this. And he asked them to give her something to eat.

## CHAPTER 6

<sup>6:1</sup>Afterwards, he left there and came back to his own region, and his disciples followed him. <sup>6:2</sup>And when the Sabbath came, he began to teach in the synagogue. And many hearing him were astonished saying, "Where did this man get these things?" And, "Whose wisdom has been given to this man so that such mighty works are done by his hands?" <sup>6:3</sup>Isn't this the woodworker, the son of Mary and brother of James, Joses, Judas, and Simon? Aren't his sisters here with us?" And they were offended with him.

<sup>6:4</sup>And Jesus said to them, "A prophet is not without honor except in his hometown among his own relatives and in his own house." <sup>6:5</sup>And he could not do any mighty works *there* except he laid his hands on a few sick people and healed them. <sup>6:6</sup>And he marveled because of their unbelief. And he went around to the neighboring villages teaching.

<sup>6:7</sup>Then he called the twelve to him and began to send them out by two and two. He gave them authority over the unclean spirits. <sup>6:8</sup>And he commanded them to take nothing for *their* journey except a staff, *taking* no bag of provisions, no bread, or any brass coins in their money belt. <sup>6:9</sup>They were to take sandals but not to put on an extra coat.

<sup>6:10</sup>And he said to them, "Whenever you enter into a house, stay there until you leave *that town*. <sup>6:11</sup>And if any place you go does not receive you and the people there refuse to hear you, as you leave that place, shake off the dust that is on the soles of your feet for a testimony *against* them.

<sup>6:12</sup>And having gone out, they preached *the message of* repentance. <sup>6:13</sup>They cast out many demons and anointed many who were sick with oil and they were healed.

<sup>6:14</sup>Soon king Herod heard *about him*, for his name had become known, and he said, "John the Baptizer has risen from the dead and, therefore, these works of power operate in him." <sup>6:15</sup>But others said, "It is Elijah." And others said, "*He is a prophet or like one of the prophets.*"

<sup>6:16</sup>But Herod, when he heard about it, said, "John, whom I beheaded has resurrected." <sup>6:17</sup>For Herod himself had sent and arrested John and bound him in prison for the sake of Herodias, his brother Philip's wife, because he had married her. <sup>6:18</sup>For John had said to Herod, "It is not lawful for you to have your brother's wife."

<sup>6:19</sup>*This is why* Herodias held a grudge against him and wanted to kill him. But she was not able to <sup>6:20</sup>because Herod greatly respected John, knowing that he was a righteous and holy man, and *therefore* kept him safe. And because he had heard many things about him, he was even willing to listen to him.

<sup>6:21</sup>But then a day came when *Herodias had her* opportunity. Herod, on his birthday, made a feast for his nobles, the captains of thousands, and the chief men of Galilee. <sup>6:22</sup>And the daughter of Herodias came in and performed a dance. She pleased Herod and those who sat at the feast with him so much that the king said to the young woman, "Ask me for whatever you want and I will give it you." <sup>6:23</sup>He even swore an oath to her *saying*, "Whatever you ask of me, I will give it you, even if it is half of my kingdom."

<sup>6:24</sup>Then she went out and said to her mother, "What should I ask for?" And she replied, "The head of John the Baptizer." <sup>6:25</sup>So she hurried right back to the king and asked *saying*, "I want you to give me the head of John the Baptizer on a platter right now." <sup>6:26</sup>And the king was exceedingly grieved, but because of his oath and because of those who sat at the feast, he was not disposed to disregard her.

<sup>6:27</sup>And so the king immediately sent a soldier of his guard and commanded *him* to bring his head. So he went and beheaded him in the prison, <sup>6:28</sup>brought his head on a platter, and gave it to the young woman. And the young woman gave it to her mother. <sup>6:29</sup>When his disciples heard *about it*, they came and took his corpse and laid it in a tomb.

<sup>6:30</sup>The ones *whom* Jesus had sent out gathered together to Jesus and they told him about all the things they had done and what they had taught. <sup>6:31</sup>And he said to them, "Come away to an uninhabited place and rest a while." For

there were so many *people* coming and going that they didn't even have enough free time to eat. <sup>6:32</sup>And so they went away in the boat to a desolate place. <sup>6:33</sup>When *the people* saw them going, many recognized him and so they ran there on foot from all the *neighboring* cities to meet him. And *so they had* gathered together to where he was going before he *even* got there.

<sup>6:34</sup>When he arrived there and saw a large crowd, he had compassion on them, because they were like sheep who do not have a shepherd and he began to teach them many things.

<sup>6:35</sup>And since it was already getting late, his disciples came to him and said, "This place is deserted and it is already getting late. <sup>6:36</sup>Send them away so that they can go into the surrounding villages and countryside and buy themselves something to eat." <sup>6:37</sup>But he answered and said to them, "You give them something to eat." And they said to him, "Should we go and buy two hundred denarii worth of bread and give it to them to eat?" <sup>6:38</sup>And he said to them, "How many loaves do you have? Go and find out." And when they found out, they said, "Five, and two fish."

<sup>6:39</sup>So he instructed them all to sit down in groups on the green grass. <sup>6:40</sup>And they sat down in groups of hundreds and of fifties. <sup>6:41</sup>He took the five loaves and the two fish and looking up to heaven, he blessed them. Then he broke the loaves *into pieces* and he gave them to the disciples to set before the crowd. The two fish were also divided among them all. <sup>6:42</sup>And they all ate and were filled. <sup>6:43</sup>*Afterwards* they gathered up twelve basketfuls of the leftover pieces, including the fish. <sup>6:44</sup>And those who ate the loaves were five thousand men.

<sup>6:45</sup>And shortly afterward he urged his disciples to enter into the boat and to go ahead of *him* to the other side to Bethsaida while he himself sent the multitude away. <sup>6:46</sup>After he had dismissed them, he went up into the mountain to pray.

<sup>6:47</sup>When evening had come, the boat was in the middle of the sea and he was alone on the land. <sup>6:48</sup>And he perceived that they were having a hard time rowing because

the wind was against them. About the fourth watch of the night he came toward them, walking on the sea and he would have passed by them. <sup>6:49</sup>But they, when they saw him walking on the sea, supposed that it was an apparition and cried out <sup>6:50</sup>because they all saw him and were upset. But he immediately spoke to them and said, "Be encouraged. I AM *he*. Don't be afraid."

<sup>6:51</sup>And so he came up to them and got into the boat and the wind stopped blowing. And they were beyond greatly astounded and amazed among themselves, <sup>6:52</sup>not yet comprehending about what had happened with the loaves because their hearts were calloused.

<sup>6:53</sup>When they had crossed over, they came to the land of Gennesaret and moored to the shore. <sup>6:54</sup>And when they had gotten out of the boat, immediately *the people* recognized him. <sup>6:55</sup>And so they ran round the whole region and began to carry those who were sick, still on their beds, *to him* wherever they heard that he was.

<sup>6:56</sup>And wherever he went, into villages or into cities or into the country, they laid the sick in the marketplaces and begged him to let them just touch the border of his garment. And as many as touched him were delivered *from their ailments*.

## CHAPTER 7

<sup>7:1</sup>And the Pharisees [the ultra religious leaders] and certain of the scribes [the Jewish legal scholars] who had come from Jerusalem, gathered together against him.

<sup>7:2</sup>They had noticed that some of his disciples ate their bread with "defiled," that is, unwashed, hands and were finding fault *with him* about it. <sup>7:3</sup>(For the Pharisees and all the Jews do not eat unless they first wash their hands diligently, adhering to the tradition of their elders. <sup>7:4</sup>Further, *when they come* from the marketplace, the don't eat unless they bathe themselves first. And there are many other such regulations which they observe concerning the washings of cups, pots, brass vessels, and sleeping furniture.)

<sup>7:5</sup>And so the Pharisees and the scribes asked him, "Why do your disciples not walk according to the tradition

of the elders but eat their bread with 'defiled' hands?"  
 7:6 And he said to them, "Isaiah prophesied very accurately about you hypocrites [those pretending to be something they are not], as it is written: 'This people honors me with their lips, but their heart is far from me. 7:7 Their worship of me is futile, teaching men's rules as *their* doctrine' (Is 29:13).

7:8 "You discard the commandment of God and obsessively hold onto the tradition of men." 7:9 And he said to them, "You set aside the commandment of God so that you may keep your own tradition. 7:10 For example, Moses said, 'Honor your father and your mother' and, 'He who speaks evil of his father or mother should be put to death.'

7:11 "But you say, 'If a man says to his father or his mother, "Whatever assistance I might have been to you is 'Corban,' that is to say, 'Given to God,'" 7:12 he is discharged from doing anything for his father or his mother.' 7:13 *By teaching this*, you invalidate the word of God by your tradition which you have delivered [to the people to keep]. And you do many other similar things also."

7:14 Then he called the multitude to him again and said to them, "All of you listen to me and understand. 7:15 There is nothing from outside of a man which, entering into his *mouth*, can defile him. But the things which come out of a man's *mouth* are the *things* which defile the man. 7:16 If anyone has hearing ears, let him hear."

7:17 And when he had entered into the house away from the multitude, his disciples asked him about this parable. 7:18 And he said to them, "Are you also so lacking in understanding? Don't you see that whatever goes into a man from the outside cannot defile him. 7:19 This is because it doesn't go into his heart but into his stomach, through the bowels, and is eliminated, thus 'cleansing' all foods."

7:20 And he said, "It is that which comes out of a man which defiles the man. 7:21 For from within – out of the heart of men – come: evil thoughts, adultery, sexual relationships outside of marriage, murders, robbery, 7:22 greediness, corruption, deceitfulness, sexual impurity, lack of generosity {Gk, "evil eye"}, slander, arrogance, and unholy living.

<sup>7:23</sup>All these evil things come out from within and defile the man."

<sup>7:24</sup>Having left there, he went to the borders of Tyre and Sidon. And he entered into a house, not wanting anyone to know about it, yet he could not be hidden. <sup>7:25</sup>But very soon a woman who had a little daughter with an unclean spirit, heard about him. So *she* came and prostrated herself at his feet. <sup>7:26</sup>Now the woman was a Greek, a Syrophenician by race. And she pleaded with him to cast out the demon from her daughter.

<sup>7:27</sup>And he said to her, "Let the children first be filled, for it is not right to take the children's bread and throw it to the little dogs." <sup>7:28</sup>But she answered and said to him, "Yes, Lord, but even the small dogs under the table eat from the little morsels which the children *drop*."

<sup>7:29</sup>And he said to her, "Because of this saying, go on your way. The demon has gone out of your daughter." <sup>7:30</sup>And she went back to her house and found the child lying on the bed and the demon had left.

<sup>7:31</sup>Returning from the borders of Tyre, *he* came through Sidon to the sea of Galilee, through the middle of the region of Decapolis. <sup>7:32</sup>And they brought someone who was deaf and had a speech impediment to him and they begged him to lay his hand on him. <sup>7:33</sup>And he took him aside privately, away from the multitude, and put his fingers into his ears. Then he spat and touched his tongue.

<sup>7:34</sup>And looking up to heaven, he groaned and said to him, "Ephphatha," which means, "Be opened." <sup>7:35</sup>And his ears were opened and his tongue was loosed and he spoke clearly. <sup>7:36</sup>And he ordered them to tell no one. But the more he admonished them, the more they told everyone about it.

<sup>7:37</sup>And they were totally astonished saying, "He has done all things well! He even makes the deaf hear and the dumb speak."

## CHAPTER 8

<sup>8:1</sup>In those days, when a large crowd had gathered together and once again they were without anything to eat, he called his disciples to him and said to them, <sup>8:2</sup>"I feel

compassion for the multitude, because they have been with me three days already and have nothing to eat. <sup>8:3</sup>If I send them away hungry to their homes, they might faint on the way and some of them have come from far away."

<sup>8:4</sup>And his disciples answered him, "Where can we find any bread here in this deserted place?" <sup>8:5</sup>And he asked them, "How many loaves do you have?" And they said, "Seven." <sup>8:6</sup>Then he instructed the crowd to sit down on the ground. He took the seven loaves and having given thanks, he broke them in pieces and gave them to his disciples to give to them. So they set them before the multitude. <sup>8:7</sup>They also had a few small fish.

After having blessed them, he told *his disciples* to set these before them also. <sup>8:8</sup>And everyone ate and was satisfied. Afterwards, they gathered up seven baskets of broken pieces that were left over. <sup>8:9</sup>And those *who ate* were about four thousand in number. Then he sent them away.

<sup>8:10</sup>Then he entered directly into the boat with his disciples and came to the coast of Dalmanutha. <sup>8:11</sup>And the Pharisees [the ultra religious leaders] came there and began to debate with him, seeking a sign from heaven from him *and* testing him. <sup>8:12</sup>And he sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." <sup>8:13</sup>And he left them.

And entering into *the boat* again, he departed to go to the other side. <sup>8:14</sup>But they had forgotten to take bread. They didn't have more than one loaf with them in the boat.

<sup>8:15</sup>And he warned them saying, "Look, be perceptive *concerning* the yeast of the Pharisees and the yeast of Herod." <sup>8:16</sup>And they discussed this with one another saying, "*He said that* because we don't have any bread."

<sup>8:17</sup>And Jesus perceiving it said to them, "Why do you discuss your not having bread? Don't you yet perceive, or understand? Are your hearts still calloused? <sup>8:18</sup>Having eyes, you *still* don't see and having ears, you *still* don't hear? Don't you remember <sup>8:19</sup>when I broke the five loaves among the five thousand? How many baskets full of broken pieces did you gather up?" They said to him,

"Twelve." <sup>8:20</sup>"And when *I broke the seven loaves* among the four thousand, how many basketfuls of broken pieces did you gather up?" And they said to him, "Seven." <sup>8:21</sup>And he said to them, "How is it that you still don't understand?"

<sup>8:22</sup>When they came to Bethsaida, *those from that area* brought a blind man to him and begged him to touch him. <sup>8:23</sup>Then he took the blind man by the hand and took him out of the village. And when he had spit on his eyes, and laid his hands on him, he asked him, "Do you see anything?" <sup>8:24</sup>And he looked up and said, "I see men, but they look like walking trees."

<sup>8:25</sup>Then he laid his hands on his eyes again, and he recovered his sight *completely*, being restored to *his former state*, and saw everything clearly. <sup>8:26</sup>And he sent him away to his home saying, "Don't go back into the village and don't tell anyone in the village."

<sup>8:27</sup>And Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, saying to them, "Who do men say that I am?" <sup>8:28</sup>And they told him saying, "John the Baptist, and others, Elijah, and *still* others, one of the prophets." <sup>8:29</sup>Then he asked them, "But who do you say that I am?" Peter answered and said to him, "You are the Anointed One." <sup>8:30</sup>And he ordered them not to tell anyone *this* about him.

<sup>8:31</sup>And he began to teach them that it was necessary for the Son of man to suffer many things, be rejected by the elders, the chief priests and the scribes, be killed, and after three days rise again. <sup>8:32</sup>And he said these things very clearly. So Peter took him aside and began forcefully to try to talk him out of this idea. <sup>8:33</sup>But he, turning around and seeing his disciples, rebuked Peter and said, "Get behind my back Satan, for you do not understand the things of God but are thinking like a man!"

<sup>8:34</sup>And he called the multitude to him along with his disciples and said to them, "If anyone wishes to follow after me, let him reject his own 'self,' pick up his cross and follow me. <sup>8:35</sup>For whoever seeks to preserve his own soul life will have it utterly destroyed and whoever declares that his soul life must be put to death for my sake and the

gospel's will be being saved himself [through transformation].

<sup>8:36</sup>"For how does it benefit anyone to gain the whole world and suffer the loss of his soul life? <sup>8:37</sup>Or what could a man give as a ransom for his soul life? <sup>8:38</sup>Whoever is ashamed of me and of my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels."

## CHAPTER 9

<sup>9:1</sup>And he said to them, "Truly I say to you that some of the ones standing here will not experience death until they see a powerful manifestation of the *coming* kingdom of God." <sup>9:2</sup>Then six days later Jesus took Peter, James and John with him and brought them privately up onto a high mountain, alone. There he was transformed before their eyes. <sup>9:3</sup>His garments became radiant, extremely white, more than any bleaching agent on earth could whiten them.

<sup>9:4</sup>Moses and Elijah also appeared to them. And they were talking with Jesus. <sup>9:5</sup>Peter responded to all this by saying to Jesus, "Rabbi, it is a good thing that we are here. We should make three shrines here: one for you, one for Moses and one for Elijah." <sup>9:6</sup>For he didn't know what he was saying because they were frightened out of their wits. <sup>9:7</sup>Then a cloud came which cast a shadow over them. And a voice came out of the cloud saying, "This is my Son, the Beloved *One*. Hear him!" <sup>9:8</sup>And at that moment, looking round them, they no longer saw anyone except Jesus there with them.

<sup>9:9</sup>And as they were coming down from the mountain, he exhorted them to tell no one about the things they had seen until after the Son of man had been raised up from among the dead. <sup>9:10</sup>So they kept this word, debating among themselves what "being raised up from among the dead" could mean.

<sup>9:11</sup>Then they asked him saying, "How is it that the scribes [the Jewish legal scholars] say that it is necessary

for Elijah to come first" [before the Messiah]? <sup>9:12</sup>So he said to them, "Elijah truly will come first and will restore all things [before the second coming]. But, (just as is it written about the Son of man that he would suffer many things and be treated with contempt) <sup>9:13</sup>I tell you that "Elijah" has already come and they have mistreated him following their own desires, just as it is written concerning him."

<sup>9:14</sup>And having returned to the disciples, they saw a large crowd around them and scribes arguing with them. <sup>9:15</sup>And just then, when the crowd saw him, they were startled and came running to greet him. <sup>9:16</sup>He asked the scribes, "What are you arguing about with them?"

<sup>9:17</sup>And someone in the crowd answered him, "Teacher, I brought my son to you, who has a spirit which causes him to be speechless. <sup>9:18</sup>And whenever it takes him over, it convulses him and he foams at the mouth, grinds his teeth, and curls up in a ball. I spoke to your disciples asking them to cast it out but nothing came of it."

<sup>9:19</sup>And he answered them and said, "Oh unbelieving generation, how long will I be with you? How long must I endure you? Bring him to me." <sup>9:20</sup>And they brought him to him. And when he saw him, immediately the spirit convulsed him and he fell on the ground, rolling around and foaming at the mouth. <sup>9:21</sup>And he asked his father, "How long has it been since this has happened to him?" And he said, "Since he was a child. <sup>9:22</sup>And often it has thrown him into the fire and into the water to destroy him. But if you can do anything, have compassion on us and help us."

<sup>9:23</sup>And Jesus said to him, "It depends on whether or not you are able to believe. All things are possible to him who believes." <sup>9:24</sup>Immediately the father of the child cried out with tears and said, "I believe. Oh Lord, help my unbelief!"

<sup>9:25</sup>And when Jesus saw that a crowd was quickly gathering, he rebuked the unclean spirit, saying to him, "You dumb and deaf spirit, I command you, come out of him and don't enter into him any more!" <sup>9:26</sup>And having cried out and convulsed him severely, he came out. And *the boy* became as if dead, so much so that many said, "He is dead."

<sup>9:27</sup>But Jesus took him by the hand and lifted him up and he got up. <sup>9:28</sup>And when he had come into the house, his disciples asked him privately, why they couldn't cast it out. <sup>9:29</sup>And he said to them, "No one can cast this kind out except through prayer and fasting."\*

<sup>9:30</sup>And they left there and passed through Galilee but he didn't want anyone to know about it <sup>9:31</sup>because he was explaining something to his disciples. He said to them, "The Son of man is going to be delivered up into the hands of men and they will kill him. And after he is killed, the third day he will rise again." <sup>9:32</sup>They didn't understand what he said but were afraid to ask him *to explain it*.

<sup>9:33</sup>When they had come to Capernaum, after he had come into the house, he asked them, "What were you discussing on the way?" <sup>9:34</sup>But they kept quiet because they had been arguing with each other about who was the greatest. <sup>9:35</sup>So he sat down and called the twelve and he said to them, "If any one wants to be first, he must be last of all and the servant of all."

<sup>9:36</sup>And he took a little child and set him in the middle of them. And taking him in his arms, he said to them, <sup>9:37</sup>"Whoever receives one of these little children in my name, receives me and whoever receives me, does not receive me but the One who sent me."

<sup>9:38</sup>John said to him, "Teacher, we saw someone casting out demons in your name and we forbid him because he doesn't accompany us." <sup>9:39</sup>But Jesus said, "Don't forbid him. For there is no one who does a powerful work in my name who *afterwards* will be quick to speak evil of me. <sup>9:40</sup>He who is not against us is for us.

<sup>9:41</sup>"For whoever gives you a cup of water to drink because you are the Anointed One's, truly I say to you, he will in no way lose his reward. <sup>9:42</sup>And whoever causes one of these little ones who trusts in me to stumble, it would be better for him if a huge millstone were hung around his neck and he was thrown into the sea.

\*It is possible that because the demon gained access to this person in early childhood – thus indicating that it was not an act of that person's will which allowed the demon in – the evil spirits hold over that person's life was harder to remove.

<sup>9:43</sup>“If your hand is holding you back, cut it off. It is better for you to enter into *the life of God* crippled rather than having your two hands and go into Gehenna – into the unquenchable fire. <sup>9:45</sup>And if your foot is holding you back, cut it off. It is better for you to enter into *the life of God* lame than to be thrown into Gehenna still having two feet.

<sup>9:47</sup>“And if your eye is holding you back, throw it out. It is better for you to enter into the kingdom of God with one eye, rather than having two eyes and be thrown into fiery Gehenna <sup>9:48</sup>where the maggots don’t die and the fire is never extinguished.

<sup>9:49</sup>“But each individual will be ‘seasoned’ with fire, just as every sacrifice is seasoned with salt. <sup>9:50</sup>Salt is good. But if salt has lost its saltiness, how can you season it? Have wisdom {salt} in yourselves and cultivate peace with one another.”

## CHAPTER 10

<sup>10:1</sup>And he arose from there and came into the regions of Judea and beyond the Jordan. There the crowds came together to him again, and as his habit was, he again taught them.

<sup>10:2</sup>And the Pharisees [the ultra religious leaders] came forward and asked him, as a way of testing him, “Is it lawful for a man to divorce *his wife*?” <sup>10:3</sup>And he answered and said to them, “What did Moses command you?” <sup>10:4</sup>And they said, “Moses allowed them to write a document of divorce and divorce her.”

<sup>10:5</sup>So Jesus explained to them, “It was because of the hardness of man’s heart that he wrote you this rule. <sup>10:6</sup>But from the beginning of the creation, God made them *a couple*, male and female. <sup>10:7</sup>For this reason a man leaves his father and mother, and adheres {to glue or cement, Gk}} to his wife,<sup>10:8</sup>and the two become one flesh so that they are no longer two, but one flesh. <sup>10:9</sup>Therefore, what God has yoked together, let no one separate.”

<sup>10:10</sup>And in the house the disciples asked him again about this matter. <sup>10:11</sup>And he said to them, “Whoever

divorces his wife in order to marry another commits adultery against her. <sup>10:12</sup>And if she, herself divorces her husband in order to marry another, she commits adultery."

<sup>10:13</sup>And some people were bringing little children to him, so that he would touch them. And the disciples rebuked them. <sup>10:14</sup>But when Jesus saw it, he was indignant and said to them, "Allow the little children to come to me and don't forbid them. For the kingdom of God belongs to ones such as these. <sup>10:15</sup>Truly I say to you, unless you receive the kingdom of God as a little child, there is no way for you to enter into it." <sup>10:16</sup>And he took them in his arms and blessed them, laying his hands on them.

<sup>10:17</sup>When he had left there and was going along the way, someone ran up to him, kneeled down before him and asked him, "Good Teacher, what works must I do to receive eternal life?" <sup>10:18</sup>And Jesus said to him, "Why do you call me good? Only One is good, *even* God. <sup>10:19</sup>You know the commandments: Do not kill; Do not commit adultery; Do not steal; Do not testify falsely; Do not defraud; Honor your father and mother."

<sup>10:20</sup>And he said to him, "Teacher, all these things I have observed from my youth." <sup>10:21</sup>And Jesus, looking upon him, loved him and said to him, "You lack one thing: go, sell whatever you have, and give to the poor and you will have treasure in heaven. And come, take up the cross, and follow me." <sup>10:22</sup>But his countenance fell at this saying and he went away distressed, for he had many possessions.

<sup>10:23</sup>And Jesus looked around *him* and said to his disciples, "How difficult it is to persuade those who have wealth to enter into the kingdom of God!" <sup>10:24</sup>And the disciples were astonished at his words. But Jesus, continuing his remarks said to them, "Children, how difficult is for those who trust in wealth to find the kingdom of God attractive and so to enter into it! <sup>10:25</sup>It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

<sup>10:26</sup>And they were really shocked, saying to him, "Then who can be saved?" <sup>10:27</sup>Jesus looking at them said,

“With men it is impossible, but not with God, for all things are possible with God.”

<sup>10:28</sup>Peter began to say to him, “Look, we have left everything and have followed you.” <sup>10:29</sup>Jesus said, “Truly I say to you, there is no one who has left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel’s sake, <sup>10:30</sup>who will not afterwards enjoy in proper proportion\* – *up to* one hundred times more – houses, brethren, sisters, mothers, children, and lands in the middle of persecutions and during the coming age, [the full enjoyment of] *the eternal life of God.*\*\* <sup>10:31</sup>But many who are first will be last, and the last first.”

<sup>10:32</sup>As they were on the way going up to Jerusalem, Jesus was taking the lead *in the journey*. And they were distraught and afraid as they followed *him*. So he took the twelve aside again and began to explain the things that were going to happen to him <sup>10:33</sup>saying, “Look, we are going up to Jerusalem and the Son of man will be delivered into the custody of the chief priests and the scribes. They will condemn him to death and will deliver him to the Gentiles <sup>10:34</sup>who will mock him, beat him with whips, spit on him, and *then* kill him. But after three days he will rise again.”

<sup>10:35</sup>And James and John, the sons of Zebedee came to him saying, “Teacher, we want you to do for us whatever we ask of you.” <sup>10:36</sup>And he said to them, “What do you want me to do for you?” <sup>10:37</sup>And they said to him, “Grant that one of us would sit on your right hand and one on your left hand when you sit *on your throne* in your glory.”

\*Since Jesus just finished warning his disciples about the danger of wealth, it is impossible that he suddenly changed his mind and is predicting great prosperity for them all in this world. Therefore, we must understand the “enjoy in due proportion” as enjoying what others have and have made available to those who do God’s work and not that they will be possessing these things for themselves.

\*\*This verse is a little difficult to understand because seems to indicate that “eternal life” is something which believers receive “in the age to come.” Yet, from other parts of the Bible, it is clear that this is something we receive when we receive Jesus (Jn 3:36, 1 Jn 5:12 and many more), not something which we get later on. The logical explanation must be that, in the resurrection, when we are free from this earthly body, then we will have a full, unrestricted enjoyment of God’s eternal life which we already received through Jesus when we believed.

<sup>10:38</sup>But Jesus said to them, "You don't understand what you are asking. Are you able to drink the cup that I am to drink or be baptized with the baptism with which I am to be baptized?" <sup>10:39</sup>And they said to him, "We are able." Then Jesus said to them, "You truly will drink the cup that I drink and be baptized with the baptism with which I am to be baptized. <sup>10:40</sup>But to sit on my right hand or on *my* left hand is not mine to give, but it is for them for whom it has been prepared."

<sup>10:41</sup>And when the *other* ten heard about it, they became offended with James and John. <sup>10:42</sup>So Jesus called them to him and said to them, "You know that those who are known to rule over the nations dominate them and their leaders exercise authority over them.

<sup>10:43</sup>"But it must never be this way among you! Instead, whoever would become great among you will be your servant <sup>10:44</sup>and whoever desires to be first among you will be the slave of all. <sup>10:45</sup>For even the Son of man did not come to be served but to serve, and to give his life as a ransom for many."

<sup>10:46</sup>They had come to Jericho. And as he was leaving Jericho with his disciples together with a large crowd, Bartimaeus (*meaning* the son of Timaeus), who was a blind man, was sitting by the wayside begging. <sup>10:47</sup>And when he heard that it was Jesus the Nazarene, he began to cry out and say, "Jesus, you son of David, have mercy on me!" <sup>10:48</sup>And many rebuked him, telling him to be quiet. But instead he cried out even more, "O son of David, have mercy on me!"

<sup>10:49</sup>Then Jesus stood still and asked them to call him *to come*. So they called the blind man, saying to him, "Be comforted. Get up for he has called you to come." <sup>10:50</sup>And throwing off his cloak, he sprang up and came to Jesus. <sup>10:51</sup>And Jesus spoke to him and said, "What do you want me to do for you?" And the blind man said to him, "Rabboni, I want to regain my sight." <sup>10:52</sup>And Jesus said to him, "Go your way. Your faith has made you whole." And immediately he received his sight and followed Jesus along the way.

## CHAPTER 11

<sup>11:1</sup>And when they came near to Jerusalem, to Bethphage and Bethany near the mount of Olives, he sent two of his disciples <sup>11:2</sup>and said to them, "Go your way into the village that is across from you, and just as you enter into it, you will find a *donkey's* colt tied, on which no one has ever sat. Untie him and bring him *here*. <sup>11:3</sup>And if anyone asks you, 'Why are you doing this?' say 'The Lord needs him' and immediately he will send him back here."

<sup>11:4</sup>So they went off and found a *donkey's* colt tied near a door at a street crossing and they untied him. <sup>11:5</sup>And some of those who stood nearby said to them, "What are you doing, untying the *donkey's* colt?" <sup>11:6</sup>And they repeated to them what Jesus had said and they let them go.

<sup>11:7</sup>Then they brought the colt to Jesus and threw their cloaks on him and he sat on him. <sup>11:8</sup>And many spread their garments on the road and others spread branches, which they had cut from the trees.

<sup>11:9</sup>And those who went in front together with those who followed, cried out, "Hosanna! Blessed is he who comes in the name of the Lord! <sup>11:10</sup>Blessed *is* the kingdom that comes, *the kingdom* of our father David! Hosanna in the highest!"

<sup>11:11</sup>And he entered into Jerusalem into the temple and when he had looked around at everything, since it was now evening, he went out to Bethany with the twelve.

<sup>11:12</sup>On the next day, when they were leaving Bethany, he became hungry. <sup>11:13</sup>And seeing a fig tree in the distance having leaves, he came to it to see if perhaps he might find anything on it. But when he came to it, he found nothing but leaves because it was not the season for figs. <sup>11:14</sup>And he responded by saying to it, "No one will ever eat fruit from you again." And his disciples heard it.

<sup>11:15</sup>When they had come to Jerusalem, he entered into the temple and began to throw out those who were buying and selling in the temple, and overturned the tables of the money-changers and the chairs of those who sold the

doves. <sup>11:16</sup>And he would not allow anyone to carry any goods through the temple.

<sup>11:17</sup>And he explained and said to them, "Is it not written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of thieves." <sup>11:18</sup>And when the chief priests and the scribes [the Jewish legal scholars] heard it, they looked for some way that they might destroy him, feeling threatened by him because all the multitude was extremely impressed with his teaching.

<sup>11:19</sup>And when evening came he went out of the city. <sup>11:20</sup>As they passed by in the morning, they saw the fig tree was dried up from the roots. <sup>11:21</sup>And Peter, remembering *Jesus' words*, said to him, "Rabbi look, the fig tree which you cursed has withered away."

<sup>11:22</sup>And Jesus responded to them saying: "Have the faith of God. <sup>11:23</sup>Truly I say to you, whoever will say to this mountain, 'Be moved from this place and thrown into the sea,' and does not doubt [the guidance of the Holy Spirit] in his heart but believes that what he says [is what God is saying through him] will come to pass, whatever he says will happen for him. <sup>11:24</sup>Therefore, I say to you, all things for which ask in prayer, believe that you receive them and you will have them.\*

<sup>11:25</sup>"And whenever you *want to* persevere in prayer, if you have anything against anyone, forgive *them* so that your Father who is in the heavens will also discharge your sins. <sup>11:26</sup>But if you do not forgive, neither will your Father who is in the heavens forgive your sins."

<sup>11:27</sup>When they had returned again to Jerusalem, as he was walking in the temple, the chief priests, the scribes and

\*This passage, standing alone without other "balancing" Bible verses, sounds like a kind of "faith magic" recipe where you pick out something you want, believe real hard, and then you get it. Such a thought makes God into a kind of celestial servant, just waiting anxiously for us to work up enough faith to get Him to do something for us. The truth is that it is only when the Spirit of God is leading us to make such pronouncements that these miraculous events actually occur. Our faith must be the faith "of God" as in verse 22. He is the author of any and all true "faith." Another verse which brings an equilibrium to these thoughts is found in 1 John 5:14 which says: "Now this is the confidence that we have in Him, that if we ask anything **according to His will**, He hears us." True faith is never believing "for" or "in" something (such as believing that something we want is going to happen) but in *Someone*. The genuine message of scriptures is not that we should believe in the power of our own faith but in Him who gives us true faith.

the elders there came to him <sup>11:28</sup>and said, "By what authority do you do these things?" And "Who gave you this authority to do these things?"

<sup>11:29</sup>So Jesus said to them, "I too will ask you one question and, if you answer me, I will tell you by what authority I do these things. <sup>11:30</sup>The baptism of John, was it from heaven or from men? Give me an answer." <sup>11:31</sup>And they reasoned among themselves saying, "If we say, 'From heaven,' he will say, 'Why then didn't you believe him?' <sup>11:32</sup>But we can't say, 'From men' *either*." *This was* because they were afraid of the people, for all believed that John was truly a prophet.

<sup>11:33</sup>And so they answered Jesus and said, "We don't know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

## CHAPTER 12

<sup>12:1</sup>And he began to speak to them in parables. "A man planted a vineyard and put a wall around it, dug a pit for the winepress, built a guard tower, and rented it out to some who worked the land. He then travelled to another country.

<sup>12:2</sup>"And at the *harvest* season he sent a slave to the workers so that he might receive his share of the fruits of the vineyard from the workers. <sup>12:3</sup>But they took *the slave* and beat him and sent him away with nothing. <sup>12:4</sup>Again, he sent to them another slave and they wounded him in the head and sent him away in shame. <sup>12:5</sup>And he sent *yet* another and they killed him. Yet *he still sent* many others, *but the workers* beat some and killed others.

<sup>12:6</sup>"But he still had a son, one whom he loved dearly. He finally sent him to them saying, 'They will show respect for my son.' <sup>12:7</sup>But those workers said among themselves, 'This is the heir. Come, let's kill him and the inheritance will be ours.' <sup>12:8</sup>So they took him, killed him and threw *his body* out of the vineyard.

<sup>12:9</sup>"What then will the owner of the vineyard do? He will come and destroy those workers of the land and will put the vineyard in the hands of others. <sup>12:10</sup>Have you not

even read this scripture: 'The stone which the builders rejected was made the capstone of the arch. <sup>12:11</sup>This has been done by the Lord and it is so amazing that we can hardly believe our eyes.'"

<sup>12:12</sup>Then they sought to seize him because they perceived that he had spoken the parable against them, but they were afraid of the crowd. And so leaving him, they went away. <sup>12:13</sup>Then they sent some of the Pharisees [the ultra religious leaders] and the Herodians [influential Jews aligned with Herod] to him, planning to catch him saying something wrong.

<sup>12:14</sup>So when they had come, they said to him, "Teacher, we know that you are truthful and don't show favoritism to anyone, for you don't pay any attention to whom someone might be, but truly teach the way of God. *Therefore*, is it lawful to pay the tax to Caesar or not? <sup>12:15</sup>Should we pay or should we not pay?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius so that I may see it." <sup>12:16</sup>And they brought it. And he said to them, "Whose image and inscription is this?" And they said to him, "Caesar's." <sup>12:17</sup>Then Jesus said to them, "Give back to Caesar the things that are Caesar's and to God the things that are God's." And they were astonished by him.

<sup>12:18</sup>And then the Sadducees [the intellectually religious] (the ones who say that there is no resurrection) came to him and asked him saying, <sup>12:19</sup>"Teacher, Moses wrote to us *teaching that* if a man's brother dies and leaves a wife behind him and has no child, his brother should take his wife and raise up children for his brother.

<sup>12:20</sup>"*Now* there were seven brothers. The first married and died without children. <sup>12:21</sup>So the second took her to be his wife and died, also leaving no children. Then the third did likewise. <sup>12:22</sup>*In the course of time*, all seven had married her but none produced children. Last of all the woman also died. <sup>12:23</sup>In the resurrection whose wife will she be, for all seven of them had her as a wife?"

<sup>12:24</sup>Jesus said to them, "This is the reason you err: you don't know the scriptures or the power of God! <sup>12:25</sup>For

when the dead are resurrected, they neither marry nor are given in marriage but are like the angels in heaven. <sup>12:26</sup>But concerning the dead – that they, in fact, are resurrected – haven't you read in the book of Moses, in the passage about the *burning* bush, how God spoke to him saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' <sup>12:27</sup>He is not the God of the dead but of the living. You are in very serious error."

<sup>12:28</sup>Then one of the scribes came forward, having heard their discussion and realizing that he had answered them well, asked him, "What is the most important commandment?"

<sup>12:29</sup>Jesus answered, "The most important is: 'Hear, O Israel; The Lord our God, the Lord is one.' <sup>12:30</sup>And, 'You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>12:31</sup>The second is this: 'You shall love your neighbor as yourself.' There is no other commandment more important than these."

<sup>12:32</sup>And the scribe said to him, "You have answered well Teacher. You have said the truth that he is one and that there is no other besides him. <sup>12:33</sup>And to love him with all the heart, with all the understanding, with all the strength, and to love your neighbor as yourself means much more than all burnt-offerings and sacrifices."

<sup>12:34</sup>And when Jesus saw that he answered prudently, he said to him, "You are not far from the kingdom of God." And after that, no one dared ask him any more questions.

<sup>12:35</sup>And as Jesus taught in the temple, *he* responded to the challenges of the scribes and Pharisees by saying, "How can the scribes say that the Anointed One is the son of David? <sup>12:36</sup>David himself said in the Holy Spirit: 'The Lord said to my Lord, "Sit on my right hand, until I make your enemies the footstool of your feet"' (Ps 110:1). <sup>12:37</sup>Since David himself called him 'Lord,' how can he be his son?" And the large crowds enjoyed hearing him teach.

<sup>12:38</sup>And in his teaching he said, "Beware of the scribes, who like to wear special clothes *identifying their 'status'* and to be greeted *as someone important* in public places. <sup>12:39</sup>They

*love to have* special seats up front in the synagogues [religious meeting places] and *to be honored with* the best places at feasts.

<sup>12:40</sup>“They cheat widows out of their life savings and look for any excuse to make long prayers *to attract attention to themselves*. These will receive the more severe judgment.”

<sup>12:41</sup>And he sat down across from the collection box and watched how the crowd put money into the collection box. And many who were rich put in a lot. <sup>12:42</sup>Then a poor widow came and she put in two of the smallest brass coins, which total one quadrans.

<sup>12:43</sup>And he called his disciples to him and said to them, “Truly I say to you, this poor widow has put in more than all those who are putting money into the treasury, <sup>12:44</sup>for they all contributed from their excess, but she from her poverty put in all that she had, *even* her entire salary.”

## CHAPTER 13

<sup>13:1</sup>And as he was going out of the temple, one of his disciples said to him, “Teacher, look, at the quality of these stones and this impressive building!” <sup>13:2</sup>And Jesus said to him, “Do you see this great building? There will not be one stone left upon another here which will not be torn down.”

<sup>13:3</sup>And as he sat on the Mount of Olives across from the temple, Peter, James, John, and Andrew asked him privately, <sup>13:4</sup>“Tell us, when will these things occur? And what *is* the sign that all these things are about to happen?”

<sup>13:5</sup>Then Jesus began his discourse by saying, “Be discerning so that no one leads you into error. <sup>13:6</sup>For many will come in my name saying, ‘I am *he*,’ and will deceive many. <sup>13:7</sup>And when you hear of wars and/or rumors of wars, don’t be frightened. It is unavoidable that these things will happen. But they do not signal the end.

<sup>13:8</sup>“For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various places. There will be famines and disturbances. These things are the merely the beginnings of the birth pangs.

13:9“But look out for yourselves. For they will hand you over to the legal authorities. You will be beaten in the synagogues and you will be forced to appear before governors and kings for my sake as a testimony to them. 13:10But the gospel must first be preached to all the nations.

13:11“And when they take you and hand you over *to the authorities for judgment*, don't be anxious ahead of time or meditate about what you will say. But whatever is given you *by God* at that moment, that is what you should speak, for it is not you who will be speaking but the Holy Spirit.

13:12“And brother will deliver up brother to death and the father his child. Children will rise up against parents and cause them to be put to death. 13:13And you will be hated by everyone for my name's sake. But he who remains faithful to the end, that one will be being saved.

13:14“But when you see the false god who causes plundering, about which Daniel the prophet spoke, taking the place which is prohibited (let him who reads understand), then let those who are in Judea flee to the mountains. 13:15And let him who is on the housetop *terrace* not go down into his house in order to take anything out his house. 13:16And let him who is in the field not return back to get his coat.

13:17“But woe to those who are pregnant and to those who are nursing in those days! 13:18And pray that your fleeing to escape does not happen in the winter. 13:19For in those days a tribulation\* will take place, the like of which has never been since the beginning of the creation which God created until now and never will be again.

13:20“And except the Lord had cut those days short, no one would survive. But for the elect's sake whom he chose, he will cut those days short.

13:21“At that time, if anyone says to you, ‘Look, the Anointed One is here,’ or, ‘Look, *he is over there,*’ don't believe it! 13:22For false Anointed Ones and false prophets will arise and will show signs and miracles, in order to lead people astray – even the elect if it were possible. 13:23But be

\*The word “tribulation” does not refer to the judgments which God will pour out upon mankind at the end of this age but to the persecutions which the coming man of sin will promote against both Jews and Christians.

discerning. Look, I have described all these things to you beforehand.

13:24“And in those days after that tribulation, the sun will be darkened and the moon will not shed its light. 13:25The stars of the heaven will be driven from their places which they can’t keep *any longer* when the powers that are in the heavens are overthrown.\*

13:26“And then they will see the Son of man coming in clouds with great power and glory. 13:27Then will he send out angels and they will gather together his chosen ones from the four winds from the most remote parts of the earth to the most remote parts of heaven.

13:28“Now learn the parable from the fig tree: when its branch has become full of sap and its leaves begin to grow, you know that the summer is near. 13:29In the same way you also, when you see these things taking place, know that the time is near, even at the doors. 13:30Truly I say to you, this generation [the one which sees these signs] will not pass away until all these things will take place. 13:31Heaven and earth will pass away, but my words will in no way pass away.

13:32“But with regard to the exact day or hour, no one knows, not even the angels in heaven, neither the Son,\*\* but only the Father. 13:33Be discerning. Stay *spiritually* awake and pray, for you do not know when the time will be.

13:34“*It will be* similar to *when* a man went to live in another country – having left his house and given jurisdiction to his servants and assigned each one his work, and also commanded the door keeper to be vigilant.

13:35“Keep *spiritually* awake therefore, for you don’t know when the ‘master of the house’ is coming, *whether it will be* at evening, or at midnight, or at dawn, or in the morning, 13:36so that if he comes suddenly {without warning} he doesn’t find you sleeping. 13:37And what I say to you, I say to all. Be vigilant!”

\*The arrival of the “male child” in heaven (Rev 12:5-11) precipitates a heavenly war which results in these “powers” being overthrown and expelled from their “places.”

\*\*Some ancient manuscripts do not include the phrase “neither the Son.”

## CHAPTER 14

<sup>14:1</sup>Now *the feast of the passover*, even the *time of the unleavened bread*, was two days away and the chief priests and the scribes looked for a way that they could seize him through treachery and kill him. <sup>14:2</sup>But they said, "Not during the feast, so that it won't cause a riot among the people."

<sup>14:3</sup>And while he was in Bethany in the house of Simon the leper, as he reclined *to eat*, a woman came having an alabaster flask of fragrant liquid spikenard which was extremely expensive. *And she broke the flask and poured the ointment over his head.*

<sup>14:4</sup>But there were some who became inwardly indignant, saying *to one another*, "What was the purpose for this waste of the fragrant ointment? <sup>14:5</sup>For it could have been sold for over three hundred denarii and given to the poor." And they snorted at her in disgust.

<sup>14:6</sup>But Jesus said, "Leave her alone. Why do you trouble her? She has done a good work for me. <sup>14:7</sup>For you always have the poor with you and whenever you want to you can do something good for them. But you will not always have me [physically present]. <sup>14:8</sup>She has done what she could. She has anointed my body beforehand for burial. <sup>14:9</sup>And truly I say to you, wherever the gospel is preached throughout the whole world, that which this woman has done will be spoken of for a memorial to her."

<sup>14:10</sup>Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray him to them. <sup>14:11</sup>And when they heard it, they were delighted and promised to give him money. So he watched for an opportunity to deliver him *to them.*

<sup>14:12</sup>On the first day of unleavened bread, when the passover *lamb* is sacrificed, his disciples said to him, "Where do you want us to go and prepare for you to eat the passover?" <sup>14:13</sup>And he sent two of his disciples and said to them, "Go into the city and there you will encounter a man carrying an urn of water. Follow him. <sup>14:14</sup>And where

he goes in, say to the owner of the house, 'The Teacher asks, where is the eating room, where I may eat the passover with my disciples?' <sup>14:15</sup>And he will show you a large upper room, furnished *and* ready. Prepare *the passover* for us there." <sup>14:16</sup>And the disciples went out, came into the city and found *things* just as he had said to them. And they prepared the passover.

<sup>14:17</sup>When it was evening he came *there* with the twelve. <sup>14:18</sup>And as they reclined and were eating, Jesus said, "Truly I say to you, one of you will betray me – someone who is eating with me." <sup>14:19</sup>They began to grieve and ask him one by one, "Is it I?" <sup>14:20</sup>And he said to them, "*It is* one of *you* twelve, someone who shares food from the dish with me. <sup>14:21</sup>For the Son of man is going away, fulfilling what is written concerning him. But woe to that man through whom the Son of man is betrayed! It would have been better for that man if he had not been born."

<sup>14:22</sup>And as they were eating, he took bread and having blessed it, broke it and gave to them and said, "Take this and eat. This is my body." <sup>14:23</sup>And he took a cup and having given thanks, he gave it to them. And they all drank of it. <sup>14:24</sup>And he said to them, "This is my blood of the new covenant, the blood which is being poured out for many. <sup>14:25</sup>Truly I say to you, I will no longer drink of the fruit of the grapevine until that day when I drink new *wine* in the kingdom of God."

<sup>14:26</sup>And when they had sung a hymn of praise, they went out to the mount of Olives. <sup>14:27</sup>Then Jesus said to them, "All of you will desert me tonight, for it is written, 'I will strike the shepherd and the sheep will be scattered' (Zech 13:7). <sup>14:28</sup>However, after my resurrection, I will go ahead of you into Galilee."

<sup>14:29</sup>But Peter said to him, "Although everyone else might desert you, I will not." <sup>14:30</sup>And Jesus replied to him, "Truly I say to you, that today, *even* this night, before the rooster crows twice, you will deny me three times." <sup>14:31</sup>But he insisted even more saying, "Even if I must die with you, there is no way I will deny you." And the others all said the same thing.

<sup>14:32</sup>When they had come to a place called Gethsemane, he said to his disciples, "Sit here while I go pray." <sup>14:33</sup>And he took with him Peter, James, and John and began to be anguished and distressed in his mind. <sup>14:34</sup>And he said to them, "My soul is deeply grieved, even to death. Wait here and keep watch."

<sup>14:35</sup>Then he went on ahead a little and prostrated himself on the ground and prayed, that if it were possible, this time of *trial* might pass by him. <sup>14:36</sup>And he said, "Abba, Father, all things are possible for you. Remove this cup from me. But don't do what I want. *Instead*, may your will be done." <sup>14:37</sup>And he came back and found them sleeping and said to Peter, "Simon, are you sleeping? Couldn't you keep watch for one hour? <sup>14:38</sup>Be vigilant and pray so that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

<sup>14:39</sup>And he went away again and prayed, saying the same words. <sup>14:40</sup>Once again he came back and found them sleeping, for their eyes were very heavy. And they didn't know how to respond to him. <sup>14:41</sup>And he came back the third time and said to them, "Go ahead, sleep now and rest. It is enough. The time has come. Look, the Son of man is being betrayed into the hands of sinners. <sup>14:42</sup>Arise, let us be going. See, he who betrays me is coming now."

<sup>14:43</sup>And just then, while he was still speaking, Judas, one of the twelve, arrived and with him was a mob *armed* with swords and wooden staves, sent by the chief priests, the scribes, and the elders. <sup>14:44</sup>Now he who betrayed him had agreed on a signal saying, "Whomever I kiss, that is he. Seize him and take him away safely." <sup>14:45</sup>And when he arrived, immediately he came to him and said, "Rabbi, Rabbi" and kissed him.

<sup>14:46</sup>Then they laid hands on him and seized him. <sup>14:47</sup>But one of those who stood nearby drew his sword, struck the servant of the high priest, and cut off his ear. <sup>14:48</sup>And Jesus responded to them saying, "Have you come here as if I were a robber, armed with swords and wooden staves to seize me? <sup>14:49</sup>I was daily with you in the temple teaching and you didn't seize me. But *this is done* so that the

scriptures might be fulfilled.”<sup>14:50</sup> And they all left him and fled.<sup>14:51</sup> And a certain young man followed him, having a linen cloth wrapped around him over *his* naked *body*. Some of the young men tried to grab him<sup>14:52</sup> but he left the linen cloth and fled away naked.

<sup>14:53</sup> And they led Jesus away to the high priest. And there were together with him all the chief priests, the elders, and the scribes.<sup>14:54</sup> And Peter had followed him at a distance, even coming into the courtyard of the high priest where he was sitting with the officers *and* warming himself by the fire.

<sup>14:55</sup> Now the chief priests and the whole council sought witnesses against Jesus in order to put him to death, but found none.<sup>14:56</sup> Although many gave false testimonies against him, their testimonies didn't agree with each other.<sup>14:57</sup> Then some rose up and testified falsely against him saying,<sup>14:58</sup> “We heard him say, ‘I will destroy this temple that is of human construction and in three days I will build another not made with human hands.’”<sup>14:59</sup> But not even their testimonies were consistent with each other.

<sup>14:60</sup> Then the high priest stood up among them and asked Jesus saying, “Won't you answer anything? What about what these witnesses are testifying against you?”<sup>14:61</sup> But he kept silent and made no reply. Again the high priest asked him saying, “Are you the Anointed One, the Son of the Blessed?”<sup>14:62</sup> And Jesus said, “I AM. And you will see the Son of man sitting in the place of honor and authority of the Power and coming with the clouds of heaven.”

<sup>14:63</sup> Then the high priest tore his clothes,\* and said, “Why do we need witnesses now?”<sup>14:64</sup> You have heard the blasphemy *for yourselves*. What do you think?” And they all condemned him to be worthy of death.<sup>14:65</sup> Then some began to spit on him. *And they* blindfolded him, hit him with their fists and said to him, “Prophecy.” And the officers struck him with their hands.

\*Moses' law prohibited the High Priest from tearing his garments (Lev 10:6; 21:10). This “tearing” is reminiscent of when king Saul tore Samuel's robe. Samuel then said, “The Lord has torn the kingdom of Israel from you today and has given it to a neighbor of yours, who is better than you” (1 Sam 4:12). It could be that at this moment, the “kingdom” was torn from the priests and given to the Lord Jesus.

<sup>14:66</sup>And when Peter was downstairs in the courtyard, one of the maids of the high priest came <sup>14:67</sup>and, seeing Peter warming himself, she looked at him and said, "You were also with the Nazarene, Jesus." <sup>14:68</sup>But he denied it saying, "I don't know him or know what you are talking about." And when he went out to the porch, the rooster crowed.

<sup>14:69</sup>And the maid saw him again and began to say to those who stood nearby, "This is *one* of them." <sup>14:70</sup>But he denied it again. And a little while later, yet again some who stood nearby said to Peter, "You certainly must be *one* of them, for you are a Galilean. We can tell by your accent."

<sup>14:71</sup>But he began to curse and to swear *saying*, "I don't know this man you're talking about." <sup>14:72</sup>And just then the rooster crowed a second time. And Peter remembered the word that Jesus had spoken to him, "Before the rooster crows twice, you will deny me three times." And when he remembered it, he wept.

## CHAPTER 15

<sup>15:1</sup>The first thing in the morning, the chief priests together with the elders, scribes, and the whole council held a consultation. *They then* bound Jesus and carried him away, delivering him up to Pilate. <sup>15:2</sup>And Pilate asked him, "Are you the King of the Jews?" And answering he said to him, "You say so."

<sup>15:3</sup>And the chief priests accused him of many things. <sup>15:4</sup>So Pilate again asked him saying, "Won't you give me any answer? Look at how many accusations they make against you!" <sup>15:5</sup>But Jesus no longer made any response, so much so that Pilate marveled.

<sup>15:6</sup>Now because it was a feast day, he customarily released one prisoner to them, whoever they asked of him. <sup>15:7</sup>And there was one called Bar-Abbas {son of Abbas} lying bound with those who had made an insurrection, men who during the insurrection had killed someone. <sup>15:8</sup>And the crowd began yelling, asking *Pilate* to do as he usually did for them. <sup>15:9</sup>And Pilate answered them saying, "Should I release to you the King of the Jews?" <sup>15:10</sup>For he

perceived that it was because of envy that the chief priests had delivered him up.

<sup>15:11</sup>But the chief priests stirred up the crowd, *asking him* to release Bar-Abbas instead. <sup>15:12</sup>And Pilate responded again and said to them, "What then should I do to him whom you call the King of the Jews?" <sup>15:13</sup>And they shouted again, "Crucify him!" <sup>15:14</sup>So Pilate said to them, "Why, what evil has he done?" But they cried out even more loudly, "Crucify him!"

<sup>15:15</sup>And so Pilate, wanting to please the crowd, released Bar-Abbas to them and delivered Jesus, having had him beaten with whips, to be crucified. <sup>15:16</sup>And the soldiers led him away inside the courtyard, which is the Praetorium, and they called together the whole band of *soldiers*. <sup>15:17</sup>There they clothed him with purple and, weaving a crown of thorns, they put it on him. <sup>15:18</sup>Then they began to salute him *saying*, "Hail, King of the Jews!" <sup>15:19</sup>And they struck his head with a reed and spat on him and bowing their knees, "worshipped" him.

<sup>15:20</sup>And when they had mocked him, they took the purple *garment* off of him and put his own clothes back on him. And they led him out to crucify him. <sup>15:21</sup>And they compelled someone passing by, Simon a Cyrenian, (the father of Alexander and Rufus) who was coming in from the field, to go *with them* so that he could carry his cross.

<sup>15:22</sup>Then they brought him to Golgotha, which means, "the place of a skull." <sup>15:23</sup>And they offered him wine mingled with myrrh *to drink*, but he did not take it. <sup>15:24</sup>And having crucified him, they divided his garments among themselves, *gambling with one another* by "casting lots" about which item each one would take.

<sup>15:25</sup>And it was the third hour *of the day* when they crucified him. <sup>15:26</sup>The sign upon which his accusation was written *stated*: "THE KING OF THE JEWS." <sup>15:27</sup>And they crucified two robbers with him: one on his right side and one on his left. <sup>15:28</sup>So the scripture was fulfilled which said, "And he was considered to be among the transgressors." <sup>15:29</sup>And those who passed by reviled him, shaking their heads and saying, "Ha! You who would destroy the temple

and build it in three days, <sup>15:30</sup>save yourself and come down from the cross!”

<sup>15:31</sup>In the same way also the chief priests, mocking *him* among themselves along with the scribes, said, “He saved others but he can’t save himself. <sup>15:32</sup>Let the Anointed One, the King of Israel, come down from the cross now so that we may see and believe.” And even [one of] the *ones* who were crucified with him taunted him also.

<sup>15:33</sup>And when the sixth hour had come, darkness fell over the whole land until the ninth hour. <sup>15:34</sup>And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lama sabachthani?” which is, being interpreted, “My God, my God, why have you abandoned me?”

<sup>15:35</sup>And some of those who stood nearby, when they heard it, said, “Look, he is calling for Elijah.” <sup>15:36</sup>And someone ran and filling a sponge with sour wine, put it on a reed and gave it to him to drink saying, “Hold on a minute. Let’s see whether Elijah comes to take him down.”

<sup>15:37</sup>Then Jesus uttered a loud sound and expired. <sup>15:38</sup>And the veil of the temple was torn in two from the top to the bottom. <sup>15:39</sup>When the centurion who stood near him saw the way in which he cried out and expired, he said, “Truly this man was the Son of God.”

<sup>15:40</sup>There were also women watching from a distance – among whom were both Mary Magdalene and Mary the mother of James the short one and of Joses and Salome – <sup>15:41</sup>who, when he was in Galilee followed him and served him along with many other women who came up with him to Jerusalem.

<sup>15:42</sup>And when evening had come, because it was the day of Preparation (that is the day before the Sabbath) <sup>15:43</sup>Joseph of Arimathaea, – a respected member of the Sanhedrin and someone who was also was looking for the kingdom of God – had the courage to go to see Pilate and ask for the body of Jesus.

<sup>15:44</sup>But Pilate was surprised that he was already dead. So calling the centurion, he asked him whether he had been dead for any length of time. <sup>15:45</sup>Then, having received confirmation from the centurion, he granted the corpse to

Joseph. <sup>15:46</sup>Joseph bought an expensive linen cloth and, after lowering him down *from the cross*, wrapped him in the linen cloth and laid him in a tomb which had been quarried out of a rock. Then he rolled a stone across the door of the tomb. <sup>15:47</sup>Mary Magdalene and Mary the *mother* of Joses saw where he had been laid.

## CHAPTER 16

<sup>16:1</sup>And when the Sabbath had passed, Mary Magdalene and Mary the *mother* of James and Salome, purchased aromatic spices, so that they might anoint his *corpse*. <sup>16:2</sup>And so, very early on the first day of the week, they came to the tomb when the sun was just rising. <sup>16:3</sup>And they were discussing among themselves, "Who will roll the stone away from the door of the tomb for us (because it was extremely heavy)?"

<sup>16:4</sup>Then looking up, they saw that the stone was already rolled back. <sup>16:5</sup>And entering into the tomb, they saw what appeared to be a young man sitting off to the right side, clothed in a brilliant white robe. And they were astonished. <sup>16:6</sup>And he said to them, "Don't be astonished. You are looking for Jesus, the Nazarene, who has been crucified. He has risen! He is not here. Look, here is the place where they laid him! <sup>16:7</sup>But go, tell his disciples and Peter that he is going ahead of you into Galilee. You will see him there as he told you."

<sup>16:8</sup>And being overcome with trembling and amazement, they went out and fled from the tomb. But *at first* they said nothing to anyone because they were afraid.

<sup>16:9</sup>Now after he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>16:10</sup>She went and told those who had been with him, as they were mourning and weeping. <sup>16:11</sup>Yet, when they heard that he was alive and that she had seen him, they disbelieved.

<sup>16:12</sup>After these things he was manifested in another form to two of them as they walked on their way into the country. <sup>16:13</sup>So they went away and told it to the rest. But they did not believe them either. <sup>16:14</sup>Afterward he

appeared to the “eleven” as they were eating and he reproved them for their unbelief and hardness of heart because they did not believe those who had seen him after he had risen.

<sup>16:15</sup>And he said to them, “*As you are* going into all the world, preach the gospel to the whole creation. <sup>16:16</sup>He who is believing and is being baptized [entering into the experience of what baptism signifies] will be being saved, but he who disbelieves will be condemned.

<sup>16:17</sup>“And these signs will accompany those who believe: in my name {in the reality of my presence} they will cast out demons; they will speak new languages; <sup>16:18</sup>they will remove serpents and if they drink any deadly thing, it will not hurt them in any way; they will lay hands on the sick and they will recover.”

<sup>16:19</sup>So then the Lord Jesus, after he had spoken to them, was received up into the heavens and sat down in the place of authority and honor of God. <sup>16:20</sup>And they went forth and preached the Lord everywhere, being accompanied by signs which confirmed the word. Amen.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this [ ]. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses () are part of the original Greek text. Such parentheses are often used in other New Testament translations also.