

Mark

The Ministry of John the Baptist

1:1 The beginning of the gospel¹ of Jesus Christ,² the Son of God.³ 1:2 As it is written in Isaiah the prophet,⁴

¹ **sn** By the time Mark wrote, the word *gospel* had become a technical term referring to the preaching about Jesus Christ and God's saving power accomplished through him for all who believe (cf. Rom 1:16).

² **tn** The genitive in the phrase τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ (*tou euangeliou Iēsou Christou*, "the gospel of Jesus Christ") could be translated as either a subjective genitive ("the gospel which Jesus brings [or proclaims]") or an objective genitive ("the gospel about Jesus Christ"). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, *Biblical Greek*, §§36-39). If so, an interplay between the two concepts is intended: The gospel which Jesus proclaims is in fact the gospel about himself.

³ **tc** **N*** Θ 28 I2211 pc sa^{ms} Or lack υἱοῦ θεοῦ (*huiou theou*, "son of God"), while virtually all the rest of the witnesses have the words (A f¹⁻¹³ 33 ̄̄ also have τοῦ [*tou*] before θεοῦ), so the evidence seems to argue for the authenticity of the words. Most likely, the words were omitted by accident in some witnesses, since the last four words of v. 1, in uncial script, would have looked like this: ΓΥΧΡΥΥΥΥ. With all the successive *upsilons* an accidental deletion is likely. Further, the inclusion of υἱοῦ θεοῦ here finds its complement in 15:39, where the centurion claims that Jesus was υἱὸς θεοῦ (*huios theou*, "son of God"). Even though **N** is in general one of the best NT mss, its testimony is not quite as preeminent in this situation. There are several other instances in which it breaks up chains of genitives ending in ου (cf., e.g., Acts 28:31; Col 2:2; Heb 12:2; Rev 12:14; 15:7; 22:1), showing that there is a significantly higher possibility of accidental scribal omission in a case like this. This christological *inclusio* parallels both Matthew ("Immanuel...God with us" in 1:23/"I am with you" in 28:20) and John ("the Word was God" in 1:1/"My Lord and my God" in 20:28), probably reflecting nascent christological development and articulation.

sn The first verse of Mark's Gospel appears to function as a title: *The beginning of the gospel of Jesus Christ, the Son of God*. It is not certain, however, whether Mark intended it to refer to the entire Gospel, to the ministry of John the Baptist, or through the use of the term *beginning* (ἀρχή, *archē*) to allude to Genesis 1:1 (in the Greek Bible, LXX). The most likely option is that the statement as a whole is an allusion to Genesis 1:1 and that Mark is saying that with the "good news" of the coming of Christ, God is commencing a "new beginning."

⁴ **tc** Instead of "in Isaiah the prophet" the majority of mss read "in the prophets" (A W f¹³ ̄̄ Ir^{ms}). Except for Irenaeus (2nd century), the earliest evidence for this is thus from the 5th (or possibly late 4th) century (W A). The difficulty of Irenaeus is that he wrote in Greek but has been preserved largely in Latin. His Greek remains have "in Isaiah the prophet." Only the later Latin translation has "in the prophets." The KJV reading is thus in harmony with the majority of *late* mss. On the other hand, the witnesses for "in Isaiah the prophet" (either with the article before Isaiah or not) are early and geographically widespread: **N** B D L Δ Θ f¹ 33 565 700 892 1241 2427 *al* sy^p co Ir. This evidence runs deep into the 2nd century, is widespread, and is found in the most important Alexandrian, Western, and Caesarean witnesses. The "Isaiah" reading has a better external pedigree in every way. It has the support of the earliest and best witnesses from all the texttypes that matter. Moreover it is the harder reading, since the quotation in the first part of the verse appears to be from Exod 23:20

"Look, I am sending my messenger ahead of you, who will prepare your way,⁵ 1:3 the voice of one shouting in the wilderness, 'Prepare the way for the Lord, make⁶ his paths straight.'⁷"

1:4 In the wilderness⁸ John the baptizer⁹ began preaching a baptism of repentance for the forgiveness of sins.¹⁰ 1:5 People¹¹ from the whole Judean countryside and all of Jerusalem¹² were going out to him, and he was baptizing them¹³ in the Jordan River as they confessed their sins. 1:6 John wore a garment made of camel's hair with a leather belt around his waist, and he ate locusts and wild honey.¹⁴

and Mal 3:1, with the quotation from Isa 40:3 coming in the next verse. The reading of the later mss seems motivated by a desire to resolve this difficulty.

⁵ **sn** The opening lines of the quotation are from Exod 23:20; Mal 3:1. Here is the forerunner who points the way to the arrival of God's salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.

⁶ **sn** This call to "make his paths straight" in this context is probably an allusion to preparation through repentance.

⁷ **sn** A quotation from Isa 40:3.

⁸ **tn** Or "desert."

⁹ **tn** While Matthew and Luke consistently use the noun βαπτιστής (*baptistēs*, "[the] Baptist") to refer to John, as a kind of a title, Mark prefers the substantival participle ὁ βαπτίζων (*ho baptizōn*, "the one who baptizes, the baptizer") to describe him (only twice does he use the noun [Mark 6:25; 8:28]).

¹⁰ **sn** A *baptism of repentance for the forgiveness of sins* was a call for preparation for the arrival of the Lord's salvation. To participate in this baptism was a recognition of the need for God's forgiveness with a sense that one needed to live differently as a response to it.

¹¹ **tn** **Grk** "And the whole Judean countryside." Mark uses the Greek conjunction καὶ (*kai*) at numerous places in his Gospel to begin sentences and paragraphs. This practice is due to Semitic influence and reflects in many cases the use of the Hebrew *vav* (ו) which is used in OT narrative, much as it is here, to carry the narrative along. Because in contemporary English style it is not acceptable to begin every sentence with "and," καὶ was often left untranslated or rendered as "now," "so," "then," or "but" depending on the context. When left untranslated it has not been noted. When given an alternative translation, this is usually indicated by a note.

¹² **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹³ **tn** **Grk** "they were being baptized by him." The passive construction has been rendered as active in the translation for the sake of English style.

¹⁴ **sn** John's lifestyle was in stark contrast to many of the religious leaders of Jerusalem who lived in relative ease and luxury. While his clothing and diet were indicative of someone who lived in the desert, they also depicted him in his role as God's prophet (cf. Zech 13:4); his appearance is similar to the Prophet Elijah (2 Kgs 1:8). *Locusts and wild honey* were a common diet in desert regions and locusts (dried insects) are listed in Lev 11:22 among the "clean" foods.

1:7 He proclaimed,¹ “One more powerful than I am is coming after me; I am not worthy² to bend down and untie the strap³ of his sandals. 1:8 I baptize you with water, but he will baptize you with the Holy Spirit.”

The Baptism and Temptation of Jesus

1:9 Now⁴ in those days Jesus came from Nazareth⁵ in Galilee and was baptized by John in the Jordan River.⁶ 1:10 And just as Jesus⁷ was coming up out of the water, he saw the heavens⁸ splitting apart and the Spirit descending on him like a dove.⁹ 1:11 And a voice came from heaven: “You are my one dear Son,¹⁰ in you I take great delight.”¹¹ 1:12 The Spirit immediately drove him into the wilderness. 1:13 He was in the wilderness forty days,¹² enduring temptations from Satan. He¹³ was with wild animals, and angels were ministering to his needs.¹⁴

Preaching in Galilee and the Call of the Disciples

1:14 Now after John was imprisoned,¹⁵ Jesus went into Galilee and proclaimed the gospel¹⁶ of God.¹⁷ 1:15 He¹⁸ said, “The time is fulfilled and the kingdom of God¹⁹ is near. Repent and believe the gospel!” 1:16 As he went along the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting a net into the sea (for they were fishermen).²⁰ 1:17 Jesus said to them, “Follow me, and I will turn you into fishers of people.”²¹ 1:18 They left their nets immediately and followed him.²² 1:19 Going on a little farther, he saw James, the son of Zebedee, and John his

¹⁵ tn Or “arrested,” “taken into custody” (see L&N 37.12).

¹⁶ tc Most witnesses, especially later ones (A D W $\overline{\text{M}}$ lat), have τῆς βασιλείας (tēs basileias) between τὸ εὐαγγέλιον (to euangelion) and τοῦ θεοῦ (tou theou): “the gospel of the kingdom of God.” On the one hand, it is perhaps possible that τῆς βασιλείας was omitted to conform the expression to that which is found in the epistles (cf. Rom 1:1; 15:16; 2 Cor 11:7; 1 Thess 2:2, 8, 9; 1 Pet 4:17). On the other hand, this expression, “the gospel of God,” occurs nowhere else in the Gospels, while “the gospel of the kingdom” is a Matthean expression (Matt 4:23; 9:35; 24:14), and “kingdom of God” is pervasive in the synoptic Gospels (occurring over 50 times). Scribes would thus be more prone to add τῆς βασιλείας than to omit it. Further, the external support for the shorter reading (N B L Θ f¹.¹³ 28* 33 565 579 892 2427 sa) is significantly stronger than that for the longer reading. There is little doubt, therefore, that the shorter reading is authentic.

¹⁷ tn The genitive in the phrase τὸ εὐαγγέλιον τοῦ θεοῦ (to euangelion tou theou, “the gospel of God”) could be translated as either a subjective genitive (“the gospel which God brings”) or an objective genitive (“the gospel about God”). Either is grammatically possible. This is possibly an instance of a plenary genitive (see ExSyn 119-21; M. Zerwick, *Biblical Greek*, §§36-39). If so, an interplay between the two concepts is intended: The gospel which God brings is in fact the gospel about himself.

¹⁸ tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁹ sn The *Kingdom of God* is a reference to the sovereign activity of God as he rules over his creation and brings his plans to realization.

²⁰ sn This is a parenthetical comment by the author.

²¹ tn The Greek term ἀνθρώπος (*anthrōpos*) is used here in a generic sense, referring to both men and women, thus “people.”

²² sn The kind of fishing envisioned was net – not line – fishing (cf. v. 16; cf. also BDAG 55 s.v. ἀμφιβέλλω, ἀμφίβλητρον) which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, *Mark* [NICNT], 67). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life.

²³ sn The expression *followed him* pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

¹ tn Grk “proclaimed, saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

² tn Grk “of whom I am not worthy.”

³ sn The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

⁴ tn The term refers to the leather strap or thong used to bind a sandal. This is often viewed as a collective singular and translated as a plural, “the straps of his sandals,” but it may be more emphatic to retain the singular here.

⁵ tn Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

⁶ map For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

⁷ tn “River” is not in the Greek text but is supplied for clarity.

⁸ tn Grk “and immediately coming up out of the water, he saw.” The present participle has been translated temporally, with the subject (Jesus) specified for clarity.

⁹ tn Or “sky.” The Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context. The same word is used in v. 11.

¹⁰ sn The phrase *like a dove* is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.

¹¹ tn Grk “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (*agapētos*) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

¹² tn Or “with you I am well pleased.”

¹³ sn The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:8 or, less likely, Gen 22:12,16. God is marking out Jesus as his chosen one (the meaning of “[in you I take] great delight”), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32-33).

¹⁴ sn The *forty days* may allude to the experience of Moses (Exod 34:28), Elijah (1 Kgs 19:8, 15), or David and Goliath (1 Sam 17:16).

¹⁵ tn Grk “And he.”

¹⁶ tn Grk “were serving him,” “were ministering to him.”

brother in their¹ boat mending nets. **1:20** Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Jesus' Authority

1:21 Then² they went to Capernaum.³ When the Sabbath came,⁴ Jesus⁵ went into the synagogue⁶ and began to teach. **1:22** The people there⁷ were amazed by his teaching, because he taught them like one who had authority,⁸ not like the experts in the law.⁹ **1:23** Just then there was a man in their synagogue with an unclean spirit,¹⁰ and he cried out,¹¹ **1:24** "Leave us alone,¹² Jesus

¹ **tn** Or "a boat." The phrase ἐν τῷ πλοίῳ (*en tō ploīō*) can either refer to a generic boat, some boat (as it seems to do in Matt 4:21); or it can refer to "their" boat, implying possession. Mark assumes a certain preunderstanding on the part of his readers about the first four disciples and hence the translation "their boat" is justified (cf. also v. 20 in which the "hired men" indicates that Zebedee's family owned the boats).

² **tn** Grk "And." Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

³ **sn** Capernaum was a town located on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus' Galilean ministry.

map For location see Map1-D2; Map2-C3; Map3-B2.

⁴ **tn** The Greek word εὐθύς (*euthus*, often translated "immediately" or "right away") has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (SBG 10), 73-77.

⁵ **tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

⁶ **sn** The *synagogue* was a place for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though its origin is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present. (See the Mishnah, *m. Megillah* 3:4; *m. Berakhot* 2.) First came the law, then the prophets, then someone was asked to speak on the texts. Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and its relationship to Old Testament fulfillment.

⁷ **tn** Grk "They."

⁸ **sn** Jesus' teaching impressed the hearers with the directness of its claim; he taught with *authority*. A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one's point. Apparently Jesus addressed the issues in terms of his own understanding.

⁹ **tn** Or "the scribes." The traditional rendering of γραμματεὺς (*grammateus*) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

¹⁰ **sn** *Unclean spirit* refers to an evil spirit.

¹¹ **tn** Grk "he cried out, saying." The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

¹² **tn** Grk "What to us and to you?" This is an idiom meaning, "We have nothing to do with one another," or "Why bother

the Nazarene! Have you come to destroy us? I know who you are – the Holy One¹³ of God!" **1:25** But¹⁴ Jesus rebuked him:¹⁵ "Silence! Come out of him!"¹⁶ **1:26** After throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. **1:27** They were all amazed so that they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him." **1:28** So¹⁷ the news about him spread quickly throughout all the region around Galilee.

Healings at Simon's House

1:29 Now¹⁸ as soon as they left the synagogue,¹⁹ they entered Simon and Andrew's house, with James and John. **1:30** Simon's mother-in-law was lying down, sick with a fever, so²⁰ they spoke to Jesus²¹ at once about her. **1:31** He came and raised her up by gently taking her hand. Then the fever left her and she began to serve²² them. **1:32** When it was evening, after sunset, they brought to him all who were sick and demon-possessed. **1:33** The whole town

us!" The phrase τί ἡμῖν καὶ σοί (*ti hēmin kai soi*) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἐγώ). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say "What to me and to you?" meaning, "What have I done to you that you should do this to me?" (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, "What to me and to you?" meaning, "That is your business, how am I involved?" (2 Kgs 3:13, Hos 14:8). Option (1) implies hostility, while option (2) merely implies disengagement. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: "Leave me alone..." For a very similar expression see Lk 8:28 and (in a different context) John 2:4.

¹³ **sn** The confession of Jesus as *the Holy One* here is significant, coming from an unclean spirit. Jesus, as the Holy One of God, who bears God's Spirit and is the expression of holiness, comes to deal with uncleanness and unholiness.

¹⁴ **tn** Grk "And." Here καί (*kai*) has been translated as "but" to indicate the contrast present in this context.

¹⁵ **tn** Grk "rebuked him, saying." The participle λέγων (*legōn*) is redundant in English and has not been translated.

¹⁶ **sn** The command *Come out of him!* is an example of Jesus' authority (see v. 32). Unlike other exorcists, Jesus did not use magical incantations nor did he invoke anyone else's name.

¹⁷ **tn** Grk "And." Here καί (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

¹⁸ **tn** Grk "And." Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

¹⁹ **sn** See the note on *synagogue* in 1:21.

²⁰ **tn** Grk "And." Here καί (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

²¹ **tn** Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

²² **tn** The imperfect verb is taken ingressively here.

gathered by the door. **1:34** So¹ he healed many who were sick with various diseases and drove out many demons.² But³ he would not permit the demons to speak,⁴ because they knew him.⁵

Praying and Preaching

1:35 Then⁶ Jesus⁷ got up early in the morning when it was still very dark, departed, and went out to a deserted place, and there he spent time in prayer.⁸ **1:36** Simon and his companions searched for him. **1:37** When they found him, they said, “Everyone is looking for you.” **1:38** He replied,⁹ “Let us go elsewhere, into the surrounding villages, so that I can preach there too. For that is what I came out here to do.”¹⁰ **1:39** So¹¹ he went into all of Galilee preaching in their synagogues¹² and casting out demons.

Cleansing a Leper

1:40 Now¹³ a leper¹⁴ came to him and fell to his knees, asking for help. “If¹⁵ you are willing,

1 tn Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

2 sn Note how the author distinguishes healing from exorcism here, implying that the two are not identical.

3 tn Grk “And.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

4 sn Why Jesus would not permit the demons to speak is much discussed. Two possibilities are (1) the mere source of the testimony (demonic) and (2) that the title, with its political implications, may have had elements that Jesus wished to avoid until the full nature of his mission was clarified.

5 tc The mss vary on what is read at the end of v. 34. Some have “they knew him to be the Christ,” with various Greek constructions (*ᾔδεισαν αὐτὸν Χριστὸν εἶναι* [*ēdeisan auton Christon einai*] in B L W Θ *ƒ*¹ 28 33^{vd} 565 2427 *al*; *ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι* [*ēdeisan ton Christon auton einai*] in [N*] C [*ƒ*¹³ 700] 892 1241 [1424] *pc*); codex D has “they knew him and he healed many who were sick with various diseases and drove out many demons,” reproducing exactly the first half of the verse. These first two longer readings are predictable expansions to an enticingly brief statement; the fact that there are significant variations on the word order and presence or absence of *τὸν* argues against their authenticity as well. D’s reading is a palpable error of sight. The reading adopted in the translation is supported by N* A 0130 *℣* lat. This support, though hardly overwhelming in itself, in combination with strong internal evidence, renders the shorter reading fairly certain.

6 tn Grk “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

7 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

8 tn The imperfect *προσηύχeto* (*proseucheto*) implies some duration to the prayer.

9 tn Grk “And he said to them.”

10 tn Grk “Because for this purpose I have come forth.”

11 tn Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

12 sn See the note on *synagogue* in 1:21.

13 tn Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

14 sn The ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).

15 tn This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal

you can make me clean,” he said. **1:41** Moved with compassion,¹⁶ Jesus¹⁷ stretched out his hand and touched¹⁸ him, saying, “I am willing. Be clean!” **1:42** The leprosy left him at once, and he was clean. **1:43** Immediately Jesus¹⁹ sent the man²⁰ away with a very strong warning. **1:44** He told him,²¹ “See that you do not say anything to anyone,²² but go, show yourself to a priest, and bring the offering that Moses commanded²³ for your cleansing, as a testimony to them.”²⁴ **1:45** But as the man²⁵ went out he began to announce it publicly and spread the story widely, so that Jesus²⁶ was no longer able to enter any town openly but stayed outside in remote places.

him or not.

16 tc The reading found in almost the entire NT ms tradition is *σπλαγχνισθεῖς* (*splanchnistheis*, “moved with compassion”). Codex Bezae (D), (1358), and a few Latin mss (a *ƒ*² *r*¹) here read *ὀργισθεῖς* (*orgistheis*, “moved with anger”). It is more difficult to account for a change from “moved with compassion” to “moved with anger” than it is for a copyist to soften “moved with anger” to “moved with compassion,” making the decision quite difficult. B. M. Metzger (*TCGNT* 65) suggests that “moved with anger” could have been prompted by 1:43, “Jesus sent the man away with a very strong warning.” It also could have been prompted by the man’s seeming doubt about Jesus’ desire to heal him (v. 40). As well, it is difficult to explain why scribes would be prone to soften the text here but not in Mark 3:5 or 10:14 (where Jesus is also said to be angry or indignant). Thus, in light of diverse mss supporting “moved with compassion,” and at least a plausible explanation for *ὀργισθεῖς* as arising from the other reading, it is perhaps best to adopt *σπλαγχνισθεῖς* as the original reading. Nevertheless, a decision in this case is not easy. For the best arguments for *ὀργισθεῖς*, however, see M. A. Proctor, “The ‘Western’ Text of Mark 1:41: A Case for the Angry Jesus” (Ph. D. diss., Baylor University, 1999).

17 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

18 sn *Touched*. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, *m. Nega'im* 3.1; 11.1; 12.1; 13.6-12).

19 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

20 tn Grk “him”; the referent (the man who was healed) has been specified in the translation for clarity.

21 tn Grk “And after warning him, he immediately sent him away and told him.”

22 sn The silence ordered by Jesus was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 1:34; 3:12; 5:43; 7:36; 8:26, 30; and 9:9 for other cases where Jesus asks for silence concerning him and his ministry.

23 sn On the phrase *bring the offering that Moses commanded* see Lev 14:1-32.

24 tn Or “as an indictment against them”; or “as proof to the people.” This phrase could be taken as referring to a positive witness to the priests, a negative testimony against them, or as a testimony to the community that the man had indeed been cured. In any case, the testimony shows that Jesus is healing and ministering to those in need.

25 tn Grk “he”; the referent (the man who was healed) has been specified in the translation for clarity.

26 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

Still¹ they kept coming² to him from everywhere.

Healing and Forgiving a Paralytic

2:1 Now³ after some days, when he returned to Capernaum,⁴ the news spread⁵ that he was at home. **2:2** So many gathered that there was no longer any room, not even by⁶ the door, and he preached the word to them. **2:3** Some people⁷ came bringing to him a paralytic, carried by four of them.⁸ **2:4** When they were not able to bring him in because of the crowd, they removed the roof⁹ above Jesus.¹⁰ Then,¹¹ after tearing it out, they lowered the stretcher the paralytic was lying on. **2:5** When Jesus saw their¹² faith, he said to the paralytic, “Son, your sins are forgiven.”¹³ **2:6** Now some of the experts in the law¹⁴ were sitting there, turning these things over in their minds.¹⁵ **2:7** “Why does this man speak this way? He is blaspheming!¹⁶ Who can forgive sins but God alone?” **2:8** Now¹⁷ immediately, when Jesus realized in his spirit that they were contemplating such thoughts,¹⁸ he said to them, “Why are you thinking such things in your

hearts?¹⁹ **2:9** Which is easier,²⁰ to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Stand up, take your stretcher, and walk’? **2:10** But so that you may know²¹ that the Son of Man²² has authority on earth to forgive sins,” – he said to the paralytic²³ – **2:11** “I tell you, stand up, take your stretcher, and go home.”²⁴ **2:12** And immediately the man²⁵ stood up, took his stretcher, and went out in front of them all. They were all amazed and glorified God, saying, “We have never seen anything like this!”

The Call of Levi; Eating with Sinners

2:13 Jesus²⁶ went out again by the sea. The whole crowd came to him, and he taught them. **2:14** As he went along, he saw Levi, the son of Alphaeus, sitting at the tax booth.²⁷ “Follow me,” he said to him. And he got up and followed him. **2:15** As Jesus²⁸ was having a meal²⁹

¹⁹ **tn** Grk “Why are you reasoning these things in your hearts?”

²⁰ **sn** Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

²¹ **sn** Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).

²² **sn** The term *Son of Man*, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.

²³ **sn** Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.

²⁴ **tn** Grk “to your house.”

²⁵ **tn** Grk “he”; the referent (the man who was healed) has been specified in the translation for clarity.

²⁶ **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

²⁷ **tn** While “tax office” is sometimes given as a translation for τελώνιον (*telōnion*, so L&N 57.183), this could give the modern reader a false impression of an indoor office with all its associated furnishings.

sn The *tax booth* was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the purchaser in the form of increased prices (L&N 57.183). It was here that Jesus met Levi (also named Matthew [see Matt 9:9]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.

²⁸ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

²⁹ **tn** Grk “As he reclined at table.”

sn As Jesus was having a meal. 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

¹ **tn** Grk “and”; καί (*kai*) often has a mildly contrastive force, as here.

² **tn** The imperfect verb has been translated iteratively.

³ **tn** Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

⁴ **sn** Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

map For location see Map1-D2; Map2-C3; Map3-B2.

⁵ **tn** Grk “it was heard.”

⁶ **tn** Some translations (e.g., NIV, NLT) take the preposition πρὸς (*pros*), which indicates proximity, to mean “outside the door.” Others render it as “in front of the door” (TEV, CEV), and still others, “around the door” (NAB). There is some ambiguity inherent in the description here.

⁷ **tn** Grk “they”; the referent (some unnamed people) has been specified in the translation for clarity.

⁸ **tn** The redundancy in this verse is characteristic of the author’s rougher style.

⁹ **sn** A house in 1st century Palestine would have had a flat roof with stairs or a ladder going up. This access was often from the outside of the house.

¹⁰ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

¹¹ **tn** Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹² **sn** The plural pronoun *their* makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.

¹³ **sn** The passive voice here is a divine passive (*ExSyn* 437). It is clear that God does the forgiving.

¹⁴ **tn** Or “some of the scribes.” See the note on the phrase “experts in the law” in 1:22.

¹⁵ **tn** Grk “Reasoning within their hearts.”

¹⁶ **sn** *Blaspheming* meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.

¹⁷ **tn** Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the shift from the thoughts of the experts in the law to Jesus’ response.

¹⁸ **tn** Grk “they were thus reasoning within themselves.”

in Levi's⁴ home, many tax collectors² and sinners were eating with Jesus and his disciples, for there were many who followed him. **2:16** When the experts in the law³ and the Pharisees⁴ saw that he was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"⁵ **2:17** When Jesus heard this he said to them, "Those who are healthy don't need a physician, but those who are sick do.⁶ I have not come to call the righteous, but sinners."

The Superiority of the New

2:18 Now⁷ John's⁸ disciples and the Pharisees⁹ were fasting.¹⁰ So¹¹ they came to Jesus¹² and said, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples don't fast?" **2:19** Jesus¹³ said to them, "The wedding guests¹⁴ cannot fast while the bridegroom¹⁵ is with them, can they?"¹⁶ As long as they have

the bridegroom with them they do not fast. **2:20** But the days are coming when the bridegroom will be taken from them,¹⁷ and at that time¹⁸ they will fast. **2:21** No one sews a patch of unshrunk cloth on an old garment; otherwise, the patch pulls away from it, the new from the old, and the tear becomes worse. **2:22** And no one pours new wine into old wineskins;¹⁹ otherwise, the wine will burst the skins, and both the wine and the skins will be destroyed. Instead new wine is poured into new wineskins."²⁰

Lord of the Sabbath

2:23 Jesus²¹ was going through the grain fields on a Sabbath, and his disciples began to pick some heads of wheat²² as they made their way. **2:24** So²³ the Pharisees²⁴ said to him, "Look, why are they doing what is against the law on the Sabbath?" **2:25** He said to them, "Have you never read what David did when he was in need and he and his companions were hungry – **2:26** how he entered the house of God when Abiathar was high priest²⁵ and ate the

¹ tn Grk "his."

² sn The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked.

³ tn Or "the scribes." See the note on the phrase "experts in the law" in 1:22.

⁴ sn Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

⁵ sn The issue here is inappropriate associations. Jews were very careful about personal associations and contact as a matter of ritual cleanliness. Their question borders on an accusation that Jesus is ritually unclean.

⁶ sn Jesus' point is that he associates with *those who are sick* because they have the need and will respond to the offer of help. A person who is *healthy* (or who thinks mistakenly that he is) will not seek treatment.

⁷ tn Grk "And." Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

⁸ sn John refers to John the Baptist.

⁹ sn See the note on Pharisees in 2:16.

¹⁰ sn John's disciples and the Pharisees followed typical practices with regard to fasting and prayer. Many Jews fasted regularly (Lev 16:29-34; 23:26-32; Num 29:7-11). The zealous fasted twice a week on Monday and Thursday.

¹¹ tn Grk "And." Here *καί* (*kai*) has been translated as "So" to indicate that in the narrative this question happened as a result of the fasting of John's disciples and the Pharisees.

¹² tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

¹³ tn Grk "And Jesus."

¹⁴ tn Grk "sons of the wedding hall," an idiom referring to wedding guests, or more specifically, friends of the bridegroom present at the wedding celebration (L&N 11.7).

¹⁵ sn The expression *while the bridegroom is with them* is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; 4 Ezra 2:15, 38).

¹⁶ tn Questions prefaced with *μή* (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "can they?").

¹⁷ sn The statement *the bridegroom will be taken from them* is a veiled allusion by Jesus to his death, which he did not make explicit until the incident at Caesarea Philippi in 8:27ff. (cf. 8:31; 9:31; 10:33).

¹⁸ tn Grk "then on that day."

¹⁹ sn Wineskins were bags made of skin or leather, used for storing wine in NT times. As the new wine fermented and expanded, it would stretch the new wineskins. Putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the wineskins.

²⁰ sn The meaning of the saying *new wine is poured into new skins* is that the presence and teaching of Jesus was something new and signaled the passing of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God.

²¹ tn Grk "He"; the referent (Jesus) has been specified in the translation for clarity.

²² tn Or "heads of grain." While the generic term *στάχυς* (*stachys*) can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to wheat (L&N 3.40; BDAG 941 s.v. 1).

²³ tn Grk "And." Here *καί* (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

²⁴ sn See the note on Pharisees in 2:16.

²⁵ tn A decision about the proper translation of this Greek phrase (*ἐπὶ Ἀβιαθάρ ἀρχιερέως, ἐπὶ Abiathar archiereōs*) is very difficult for a number of reasons. The most natural translation of the phrase is "when Abiathar was high priest," but this is problematic because Abiathar was not the high priest when David entered the temple and ate the sacred bread; Ahimelech is the priest mentioned in 1 Sam 21:1-7. Three main solutions have been suggested to resolve this difficulty. (1) There are alternate readings in various manuscripts, but these are not likely to be original: D W [271] it sy^p and a few others omit ἐπὶ Ἀβιαθάρ ἀρχιερέως, no doubt in conformity to the parallels in Matt 12:4 and Luke 6:4; [A C Θ Π Σ Φ 074 f¹³ and many others] add τοῦ before ἀρχιερέως, giving the meaning "in the days of Abiathar the high priest," suggesting a more general time frame. Neither reading has significant external support and both most likely are motivated by the difficulty of the original reading. (2) Many scholars have hypothesized that one of the three individuals who would have been involved in the transmission of the statement (Jesus who uttered it originally, Mark who wrote it down in the Gospel, or Peter who served as Mark's source) was either wrong about Abiathar or intentionally loose with the biblical data in order to make a point. (3) It is possible that what

sacred bread,¹ which is against the law² for any but the priests to eat, and also gave it to his companions?”³ **2:27** Then⁴ he said to them, “The Sabbath was made for people,⁵ not people for the Sabbath. **2:28** For this reason the Son of Man is lord⁶ even of the Sabbath.”

Healing a Withered Hand

3:1 Then⁷ Jesus⁸ entered the synagogue⁹ again, and a man was there who had a withered¹⁰ hand. **3:2** They watched¹¹ Jesus¹² closely to see if he would heal him on the Sabbath,¹³ so that they could accuse him. **3:3** So he said to the man who had the withered hand, “Stand up among all these people.”¹⁴ **3:4** Then¹⁵ he said to them, “Is it lawful to do good on the Sabbath, or evil, to save a life or destroy it?” But they were silent. **3:5** After looking around¹⁶ at them in anger, grieved by the hardness of their hearts,¹⁷ he said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.¹⁸ **3:6** So¹⁹ the Pharisees²⁰ went out immediately and began plotting with the Herodians,²¹ as to how they could assassinate²² him.

is currently understood to be the most natural reading of the text is in fact not correct. (a) There are very few biblical parallels to this grammatical construction (ἐπι + genitive proper noun, followed by an anarthrous common noun), so it is possible that an extensive search for this construction in nonbiblical literature would prove that the meaning does involve a wide time frame. If this is so, “in the days of Abiathar the high priest” would be a viable option. (b) It is also possible that this phrasing serves as a loose way to cite a scripture passage. There is a parallel to this construction in Mark 12:26: “Have you not read in the book of Moses, in the passage about the bush?” Here the final phrase is simply ἐπι τοῦ βάλτου (*epi tou batou*), but the obvious function of the phrase is to point to a specific passage within the larger section of scripture. Deciding upon a translation here is difficult. The translation above has followed the current consensus on the most natural and probable meaning of the phrase ἐπι Ἀβιαθᾶρ ἀρχιερέως: “when Abiathar was high priest.” It should be recognized, however, that this translation is tentative because the current state of knowledge about the meaning of this grammatical construction is incomplete, and any decision about the meaning of this text is open to future revision.

¹ **tn** Grk “the bread of presentation.”

sn *The sacred bread* refers to the “bread of presentation,” “showbread,” or “bread of the Presence,” twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5-9. Each loaf was made from 3 quarts (3.5 liters; Heb “two tenths of an ephah”) of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). See also Matt 12:1-8, Luke 6:1-5.

² **sn** Jesus’ response to the charge that what his disciples were doing was *against the law* is one of analogy: “If David did it for his troops in a time of need, then so can I with my disciples.” Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.

³ **sn** See 1 Sam 21:1-6.

⁴ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁵ **tn** The Greek term ἄνθρωπος (*anthrōpos*) is used twice in this verse in a generic sense, referring to both men and women, thus “people.”

⁶ **tn** The term “lord” is in emphatic position in the Greek text.

sn A second point in Jesus’ defense of his disciples’ actions was that his authority as *Son of Man* also allowed it, since as Son of Man he was *lord of the Sabbath*.

⁷ **tn** Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁸ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁹ **sn** See the note on *synagogue* in 1:21.

¹⁰ **sn** *Withered* means the man’s hand was shrunken and paralyzed.

¹¹ **sn** The term translated *watched...closely* is emotive, since it carries negative connotations. It means they were watching him out of the corner of their eye or spying on him.

¹² **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

¹³ **sn** The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, *m. Shabbat* 6.3; 12.1; 18.3; 19.2; *m. Yoma* 8.6).

¹⁴ **tn** Grk “Stand up in the middle.”

sn Most likely synagogues were arranged with benches along the walls and open space in the center for seating on the floor.

¹⁵ **tn** Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁶ **tn** The aorist participle περιβλεψάμενος (*periblepsamenos*) has been translated as antecedent (prior) to the action of the main verb. It could also be translated as contemporaneous (“Looking around...he said”).

¹⁷ **tn** This term is a collective singular in the Greek text.

¹⁸ **sn** The passive was *restored* points to healing by God. Now the question becomes: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus’ “labor.” He simply spoke and it was so.

¹⁹ **tn** Grk “And.” Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

²⁰ **sn** See the note on *Pharisees* in 2:16.

²¹ **tn** Grk inserts “against him” after “Herodians.” This is somewhat redundant in English and has not been translated.

sn The *Herodians* are mentioned in the NT only once in Matt (22:16 = Mark 12:13) and twice in Mark (3:6; 12:13; some mss also read “Herodians” instead of “Herod” in Mark 8:15). It is generally assumed that as a group the Herodians were Jewish supporters of the Herodian dynasty (or of Herod Antipas in particular). In every instance they are linked with the Pharisees. This probably reflects agreement regarding political objectives (nationalism as opposed to submission to the yoke of Roman oppression) rather than philosophy or religious beliefs.

²² **tn** Grk “destroy.”

Crowds by the Sea

3:7 Then¹ Jesus went away with his disciples to the sea, and a great multitude from Galilee followed him.² And from Judea, 3:8 Jerusalem,³ Idu-mea, beyond the Jordan River,⁴ and around Tyre⁵ and Sidon⁶ a great multitude came to him when they heard about the things he had done. 3:9 Because of the crowd, he told his disciples to have a small boat ready for him so the crowd⁷ would not press toward him. 3:10 For he had healed many, so that all who were afflicted with diseases pressed toward him in order to touch him. 3:11 And whenever the unclean spirits⁸ saw him, they fell down before him and cried out, “You are the Son of God.” 3:12 But⁹ he sternly ordered them not to make him known.¹⁰

Appointing the Twelve Apostles

3:13 Now¹¹ Jesus went up the mountain¹² and called for those he wanted, and they came to him. 3:14 He¹³ appointed twelve (whom he named apostles¹⁴),¹⁵ so that they would be with

¹ **tn** Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

² **tn** The word “him” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁴ **tn** “River” is not in the Greek text but is supplied for clarity. The region referred to here is sometimes known as Trans-jordan (i.e., “across the Jordan”).

⁵ **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

⁶ **sn** These last two locations, *Tyre and Sidon*, represented an expansion outside of traditional Jewish territory. Jesus’ reputation continued to expand into new regions.

map For location see Map1-A1; JP3-F3; JP4-F3.

⁷ **tn** Grk “they”; the referent (the crowd) has been specified in the translation for clarity.

⁸ **sn** *Unclean spirits* refers to evil spirits.

⁹ **tn** Grk “And.” Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁰ **sn** Jesus did not permit the demons to *make him known* because the time for such disclosure was not yet at hand, and such a revelation would have certainly been misunderstood by the people. In all likelihood, if the people had understood him early on to be the Son of God, or Messiah, they would have reduced his mission to one of political deliverance from Roman oppression (cf. John 6:15). Jesus wanted to avoid, as much as possible, any premature misunderstanding about who he was and what he was doing. However, at the end of his ministry, he did not deny such a title when the high priest asked him (14:61-62).

¹¹ **tn** Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹² **tn** Or “up a mountain” (εἰς τὸ ὄρος, *eis to horos*).

sn The expression *up the mountain* here may be idiomatic or generic, much like the English “he went to the hospital” (cf. 15:29), or even intentionally reminiscent of Exod 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law.

¹³ **tn** Grk “And he.”

¹⁴ **sn** The term *apostles* is rare in the gospels, found only here and Mark 6:30, Matt 10:2, and six more times in Luke (6:13; 9:10; 11:49; 17:5; 22:14; 24:10).

¹⁵ **tc** The phrase “whom he named apostles” is lacking in the majority of mss (A C² [D] L f¹ 33 ℣ latt sy). Several primary

him and he could send them to preach 3:15 and to have authority to cast out demons. 3:16 He appointed twelve:¹⁶ To Simon¹⁷ he gave the name Peter; 3:17 to James and his brother John, the sons of Zebedee,¹⁸ he gave the name Boanerges (that is, “sons of thunder”); 3:18 and Andrew, Philip, Bartholomew,¹⁹ Matthew, Thomas,²⁰ James the son of Alphaeus, Thaddaeus,²¹ Simon the Zealot,²² 3:19 and Judas Iscariot,²³ who betrayed him.²⁴

Alexandrian and Caesarean witnesses (N B [C* W] Θ f¹³ 28 pc co) include the phrase, so the external evidence is strongly in favor of this reading, especially since Alexandrian witnesses tend to witness to the *shorter* reading. It is possible that the Alexandrian witnesses have inserted these words to bring the text in line with Luke 6:13 (TCGNT 69), but against this is the internal evidence of Mark’s style: Mark tends toward gratuitous redundancy. Thus the inclusion of this phrase is supported by both internal and external evidence and should be regarded as more likely original than the omission.

¹⁶ **tc** The phrase “he appointed twelve” is lacking in the majority of manuscripts (A C² D L Θ f¹ 33 2427 ℣ lat sy bo). Some important witnesses include the phrase (N B C* Δ 565 579 pc), but perhaps the best explanation for the omission of the clause in the majority of witnesses is haplography in combination with homoiocartion: The first word of the clause in question is καί (*kai*), and the first word after the clause in question is also καί. And the first two letters of the second word, in each instance, are επ (*ep*). Early scribes most likely jumped accidentally from the first καί to the second, omitting the intervening material. Thus the clause was most likely in the original text. (See 3:14 above for a related textual problem.)

¹⁷ **sn** In the various lists of the twelve, *Simon* (that is, Peter) is always mentioned first (see also Matt 10:1-4; Luke 6:13-16; Acts 1:13) and the first four are always the same, though not in the same order after Peter.

¹⁸ **tn** Grk “to James, the son of Zebedee, and John, the brother of James.”

¹⁹ **sn** *Bartholomew* (meaning “son of Tolmai” in Aramaic) could be another name for Nathanael mentioned in John 1:45.

²⁰ **sn** This is the “doubting Thomas” of John 20:24-29.

²¹ **tc** This disciple is called Λεββαῖον (*Lebbaion*, “Lebbaeus”) in D it; see the discussion of the parallel text in Matt 10:3 where conflation occurs among other witnesses as well.

²² **tn** Grk “the Cananean,” but according to both BDAG 507 s.v. Κααναῖος and L&N 11.88, this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for “enthusiast, zealot” (see Luke 6:15; Acts 1:13), possibly because of an earlier affiliation with the party of the Zealots. He may not have been technically a member of the particular Jewish nationalistic party known as “Zealots” (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the term would refer to his temperament.

²³ **sn** There is some debate about what the name *Iscariot* means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name *Iscariot* have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerioth” (there are at least two villages that had that name). For further discussion see D. L. Bock, *Luke* (BECNT), 1:546; also D. A. Carson, *John*, 304.

²⁴ **tn** Grk “who even betrayed him.”

Jesus and Beelzebul

3:20 Now¹ Jesus² went home, and a crowd gathered so that they were not able to eat. **3:21** When his family³ heard this they went out to restrain him, for they said, “He is out of his mind.” **3:22** The experts in the law⁴ who came down from Jerusalem⁵ said, “He is possessed by Beelzebul,”⁶ and, “By the ruler⁷ of demons he casts out demons.” **3:23** So⁸ he called them and spoke to them in parables:⁹ “How can Satan cast

out Satan? **3:24** If¹⁰ a kingdom is divided against itself, that kingdom will not be able to stand. **3:25** If a house is divided against itself, that house will not be able to stand. **3:26** And if Satan rises against himself and is divided, he is not able to stand and his end has come. **3:27** But no one is able to enter a strong man’s¹¹ house and steal his property unless he first ties up the strong man. Then he can thoroughly plunder his house.¹² **3:28** I tell you the truth,¹³ people will be forgiven for all sins, even all the blasphemies they utter.¹⁴ **3:29** But whoever blasphemes against the Holy Spirit will never be forgiven, but is guilty of an eternal sin”¹⁵ **3:30** (because they said, “He has an unclean spirit”¹⁶).

¹ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

² **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

³ **tc** Western witnesses D W it, instead of reading *οἱ παρ’ αὐτοῦ* (*hoi par’ autou*, here translated “family”), have *περὶ αὐτοῦ οἱ γραμματεῖς καὶ οἱ λοιποὶ* (*peri autou hoi grammateis kai hoi loipoi*, “[when] the scribes and others [heard] about him”). But this reading is obviously motivated, for it removes the embarrassing statement about Jesus’ family’s opinion of him as “out of his mind” and transfers this view to the Lord’s opponents. The fact that virtually all other witnesses have *οἱ παρ’ αὐτοῦ* here, coupled with the strong internal evidence for the shorter reading, shows this Western reading to be secondary.

tn On the meaning “family” for *οἱ παρ’ αὐτοῦ* (*hoi par’ autou*), see BDAG 756-57 s.v. *παρά* A.3.b.β.ζ.

sn The incident involving the religious leaders accusing Jesus of being in league with the devil (3:22-30) is sandwiched between Mark’s mention of Jesus’ family coming to restrain him (the Greek word for *restrain* here is also used to mean *arrest*; see Mark 6:17; 12:12; 14:1, 44, 46, 49, 51) because they thought he was *out of his mind* (3:21). It is probably Mark’s intention in this structure to show that Jesus’ family is to be regarded as not altogether unlike the experts in the law [scribes] in their perception of the true identity of Jesus; they are incorrect in their understanding of him as well. The tone is obviously one of sadness and the emphasis on Jesus’ true family in vv. 31-35 serves to underscore the comparison between his relatives and the scribes on the one hand, and those who truly obey God on the other.

⁴ **tn** Or “The scribes.” See the note on the phrase “experts in the law” in 1:22.

⁵ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁶ **tn** Grk “He has Beelzebul.”

sn *Beelzebul* is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.

⁷ **tn** Or “prince.”

⁸ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

⁹ **sn** Jesus spoke two *parables* to demonstrate the absurdity of the thinking of the religious leaders who maintained that he was in league with Satan and that he actually derived his power from the devil. The first parable (vv. 23-26) teaches that if Jesus cast out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. The second parable (v. 28) about tying up a strong man proves that Jesus does not need to align himself with the devil because Jesus is more powerful. Jesus defeated Satan at his temptation (1:12-13) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan (a position for which they will be held accountable, 3:29-30). For an explanation of what a parable is, see the note on *parables* in 4:2.

Jesus’ True Family

3:31 Then¹⁷ Jesus’¹⁸ mother and his brothers¹⁹ came. Standing²⁰ outside, they sent word to him, to summon him. **3:32** A crowd was sitting around him and they said to him, “Look, your mother and your brothers²¹ are outside looking

¹⁰ **sn** The three conditional statements in vv. 24-26 express the logical result of the assumption that Jesus heals by Satan’s power, expressed by the religious leaders. The point is clear: If the leaders are correct, then Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.

¹¹ **sn** The *strong man* here pictures Satan.

¹² **sn** Some see the imagery here as similar to Eph 4:7-10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.

¹³ **tn** Grk “Truly (*ἀμῆν*, *amen*), I say to you.”

¹⁴ **tn** Grk “all the sins and blasphemies they may speak will be forgiven the sons of men.”

¹⁵ **sn** *Is guilty of an eternal sin*. This passage has troubled many people, who have wondered whether or not they have committed this *eternal sin*. Three things must be kept in mind: (1) the nature of the sin is to ascribe what is the obvious work of the Holy Spirit (e.g., releasing people from Satan’s power) to Satan himself; (2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit’s work, as typified by the religious leaders who opposed Jesus; and (3) a person who is concerned about it has probably never committed this sin, for those who commit it here (i.e., the religious leaders) are not in the least concerned about Jesus’ warning. On this last point see W. W. Wessel, “Mark,” *EBC* 8:645-46.

¹⁶ **sn** *Unclean spirit* refers to an evil spirit.

¹⁷ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁸ **tn** Grk “his”; the referent (Jesus) has been specified in the translation for clarity.

¹⁹ **sn** The issue of whether Jesus had *brothers* (siblings) has had a long history in the church. Epiphanius, in the 4th century, argued that Mary was a perpetual virgin and had no offspring other than Jesus. Others argued that these brothers were really cousins. Nothing in the text suggests any of this. See also John 7:3.

²⁰ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²¹ **tc** † Many mss read “and your sisters” here after “your brothers” (A D Γ 700 pm it). However, the pedigree of several of the mss which lack this phrase is considerable (B C K L W Δ Θ f¹⁻¹³ 28 33 565 892 1241 1424 2542 pm lat sy). It seems likely that this phrase was added by an early Western scribe to harmonize this statement with Jesus’ response in v. 35. NA²⁷ has the words in brackets, indicating some doubt as

for you.” 3:33 He answered them and said, “Who are my mother and my brothers?”¹ 3:34 And looking at those who were sitting around him in a circle, he said, “Here² are my mother and my brothers! 3:35 For whoever does the will of God is³ my brother and sister and mother.”

The Parable of the Sower

4:1 Again he began to teach by the lake. Such a large crowd gathered around him that he got into a boat on the lake and sat there while⁴ the whole crowd was on the shore by the lake. 4:2 He taught them many things in parables,⁵ and in his teaching said to them: 4:3 “Listen! A sower went out to sow.⁶ 4:4 And as he sowed, some seed⁷ fell along the path, and the birds came and devoured it. 4:5 Other seed fell on rocky ground⁸ where it did not have much soil. It sprang up at once because the soil was not deep.⁹ 4:6 When the sun came up it was scorched, and because it did not have sufficient root,¹⁰ it with-

ered. 4:7 Other seed fell among the thorns,¹¹ and they grew up and choked it,¹² and it did not produce grain. 4:8 But¹³ other seed fell on good soil and produced grain, sprouting and growing; some yielded thirty times as much, some sixty, and some a hundred times.” 4:9 And he said, “Whoever has ears to hear had better listen!”¹⁴

The Purpose of Parables

4:10 When he was alone, those around him with the twelve asked him about the parables. 4:11 He said to them, “The secret¹⁵ of the kingdom of God has been given¹⁶ to you. But to those outside, everything is in parables,

4:12 so that *although they look they may look but not see, and although they hear they may hear but not understand, so they may not repent and be forgiven.*”¹⁷

4:13 He said to them, “Don’t you understand this parable? Then¹⁸ how will you understand any parable? 4:14 The sower sows the word. 4:15 These are the ones on the path where the word is sown: Whenever they hear, immediately Satan¹⁹ comes and snatches the word²⁰ that was sown in them. 4:16 These are the ones sown on rocky ground: As soon as they hear the word, they

to their authenticity.

¹ **tn** Grk “Who is my mother and my brothers?” The use of the singular verb ἔστιν (*estin*) here singles out Mary above Jesus’ brothers, giving her special prominence (see ExSyn 401-2). This is slightly unnatural in English since the predicate nominative is plural, though, so a plural verb was used in the translation.

² **tn** Grk “Behold my mother and my brothers.”

³ **tn** The pleonastic pronoun οὗτος (*houtos*, “this one”) which precedes this verb has not been translated.

⁴ **tn** Grk “and all the crowd.” The clause in this phrase, although coordinate in terms of grammar, is logically subordinate to the previous clause.

⁵ **sn** Though parables can contain a variety of figures of speech (cf. 2:19-22; 3:23-25; 4:3-9, 26-32; 7:15-17; 13:28), many times they are simply stories that attempt to teach spiritual truth (which is unknown to the hearers) by using a comparison with something known to the hearers. In general, parables usually advance a single idea, though there may be many parts and characters in a single parable and subordinate ideas may expand the main idea further. The beauty of using the parable as a teaching device is that it draws the listener into the story, elicits an evaluation, and demands a response.

⁶ **sn** A sower went out to sow. The background for this well-known parable, drawn from a typical scene in the Palestinian countryside, is a field through which a well worn path runs. Sowing would occur in late fall or early winter (October to December) in the rainy season, looking for sprouting in April or May and a June harvest. The use of seed as a figure for God’s giving life has OT roots (Isa 55:10-11). The point of the parable of the sower is to illustrate the various responses to the message of the kingdom of God (cf. 4:11).

⁷ **tn** Mark’s version of the parable, like Luke’s (cf. Luke 8:4-8), uses the collective singular to refer to the seed throughout, so singular pronouns have been used consistently throughout this parable in the English translation. However, the parallel account in Matt 13:1-9 begins with plural pronouns in v. 4 but then switches to the collective singular in v. 5 ff.

⁸ **sn** The rocky ground in Palestine would be a limestone base lying right under the soil.

⁹ **tn** Grk “it did not have enough depth of earth.”

¹⁰ **tn** Grk “it did not have root.”

¹¹ **sn** Palestinian weeds like these thorns could grow up to six feet in height and have a major root system.

¹² **sn** That is, crowded out the good plants.

¹³ **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in the final stage of the parable.

¹⁴ **tn** The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:23; Luke 8:8, 14:35).

¹⁵ **tn** Grk “the mystery.”

sn The key term *secret* (μυστήριον, *musterion*) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and message with old promises (Rom 1:1-4; Heb 1:1-2). The traditional translation of this word, “mystery,” is misleading to the modern English reader because it suggests a secret which people have tried to uncover but which they have failed to understand (L&N 28.77).

¹⁶ **tn** This is an example of a “divine passive,” with God understood to be the source of the revelation (see ExSyn 437-38).

¹⁷ **sn** A quotation from Isa 6:9-10. Thus parables both conceal or reveal depending on whether one is open to hearing what they teach.

¹⁸ **tn** Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁹ **sn** Interestingly, the synoptic parallels each use a different word for Satan here: Matt 13:19 has “the evil one,” while Luke 8:12 has “the devil.” This illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

²⁰ **sn** The word of Jesus has the potential to save if it germinates in a person’s heart, something the devil is very much against.

receive it with joy. **4:17** But¹ they have no root in themselves and do not endure.² Then, when trouble or persecution comes because of the word, immediately they fall away. **4:18** Others are the ones sown among thorns: They are those who hear the word, **4:19** but³ worldly cares, the seductiveness of wealth,⁴ and the desire for other things come in and choke the word,⁵ and it produces nothing. **4:20** But⁶ these are the ones sown on good soil: They hear the word and receive it and bear fruit, one thirty times as much, one sixty, and one a hundred.”

The Parable of the Lamp

4:21 He also said to them, “A lamp⁷ isn’t brought to be put under a basket⁸ or under a bed, is it? Isn’t it to be placed on a lampstand? **4:22** For nothing is hidden except to be revealed,⁹ and nothing concealed except to be brought to light. **4:23** If anyone has ears to hear, he had better listen!”¹⁰ **4:24** And he said to them, “Take care about what you hear. The measure you use will be the measure you receive,¹¹ and more will be added to you. **4:25** For whoever has will be given more, but¹² whoever does not have, even what he has will be taken from him.”¹³

The Parable of the Growing Seed

4:26 He also said, “The kingdom of God is like someone who spreads seed on the ground. **4:27** He goes to sleep and gets up, night and day,

and the seed sprouts and grows, though he does not know how. **4:28** By itself the soil produces a crop, first the stalk, then the head, then the full grain in the head. **4:29** And when the grain is ripe, he sends in the sickle¹⁴ because the harvest has come.”¹⁵

The Parable of the Mustard Seed

4:30 He also asked, “To what can we compare the kingdom of God, or what parable can we use to present it? **4:31** It is like a mustard seed¹⁶ that when sown in the ground, even though it is the smallest of all the seeds in the ground – **4:32** when it is sown, it grows up,¹⁷ becomes the greatest of all garden plants, and grows large branches so that the wild birds¹⁸ can nest in its shade.”¹⁹

The Use of Parables

4:33 So²⁰ with many parables like these, he spoke the word to them, as they were able to hear. **4:34** He did not speak to them without a

¹ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

² **tn** Grk “are temporary.”

³ **tn** Grk “and.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁴ **tn** Grk “the deceitfulness of riches.” Cf. BDAG 99 s.v. *ἀπάτη* 1, “the seduction which comes from wealth.”

⁵ **sn** That is, their concern for spiritual things is crowded out by material things.

⁶ **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁷ **sn** The *lamp* is probably an ancient oil burning lamp or perhaps a candlestick. Jesus is comparing revelation to light, particularly the revelation of his ministry.

⁸ **tn** Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).

⁹ **tn** Or “disclosed.”

¹⁰ **tn** The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:9; Luke 8:8, 14:35).

¹¹ **tn** Grk “by [the measure] with which you measure it will be measured to you.”

¹² **tn** Grk “and.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹³ **sn** *What he has will be taken from him.* The meaning is that the one who accepts Jesus’ teaching concerning his person and the kingdom will receive a share in the kingdom now and even more in the future, but for the one who rejects Jesus’ words, the opportunity that that person presently possesses with respect to the kingdom will someday be taken away forever.

¹⁴ **tn** The Greek word *εὐθύς* (*euthus*, often translated “immediately” or “right away”) has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (SBG 10), 73-77.

¹⁵ **sn** *Because the harvest has come.* This parable is found only in Mark (cf. Matt 13:24-30) and presents a complete picture of the coming of God’s kingdom: (1) sowing; (2) growth; (3) harvest. Some understand the parable as a reference to evangelism. While this is certainly involved, it does not seem to be the central idea. In contrast to the parable of the sower which emphasizes the quality of the different soils, this parable emphasizes the power of the seed to cause growth (with the clear implication that the mysterious growth of the kingdom is accomplished by God), apart from human understanding and observation.

¹⁶ **sn** Mustard seeds are known for their tiny size.

¹⁷ **tn** Mark 4:31-32 is fairly awkward in Greek. Literally the sentence reads as follows: “As a mustard seed, which when sown in the earth, being the smallest of all the seeds in the earth, and when it is sown, it grows up...” The structure has been rendered in more idiomatic English, although some of the awkward structure has been retained for rhetorical effect.

¹⁸ **tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word *οὐρανός* (*ouranos*) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. *πετεινόν*).

¹⁹ **sn** The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.

²⁰ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

parable. But privately he explained everything to his own disciples.

Stilling of a Storm

4:35 On that day, when evening came, Jesus¹ said to his disciples, “Let’s go across to the other side of the lake.”² **4:36** So³ after leaving the crowd, they took him along, just as he was, in the boat,⁴ and other boats were with him. **4:37** Now⁵ a great windstorm⁶ developed and the waves were breaking into the boat, so that the boat was nearly swamped. **4:38** But⁷ he was in the stern, sleeping on a cushion. They woke him up and said to him, “Teacher, don’t you care that we are about to die?”⁸ **4:39** So⁸ he got up and rebuked⁹ the wind, and said to the sea,¹⁰ “Be quiet! Calm down!” Then¹¹ the wind stopped, and it was dead calm. **4:40** And he said to them, “Why are you cowardly? Do you still not have faith?”¹² **4:41** They were overwhelmed by fear and said to one another, “Who then is this?¹³ Even the wind and sea obey him!”¹³

1 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

2 tn The phrase “of the lake” is not in the Greek text but is clearly implied; it has been supplied here for clarity.

3 tn Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the response to Jesus’ request.

4 tn It is possible that this prepositional phrase modifies “as he was,” not “they took him along.” The meaning would then be “they took him along in the boat in which he was already sitting” (see 4:1).

5n A boat that held all the disciples would be of significant size.

5 tn Grk “And.” Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

6 tn Or “a squall.”

5n The Sea of Galilee is located in a depression some 700 ft (200 m) below sea level and is surrounded by hills. Frequently a rush of wind and the right mix of temperatures can cause a storm to come suddenly on the lake. Storms on the Sea of Galilee were known for their suddenness and violence.

7 tn Grk “And.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

8 tn Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

9 tn Or “commanded” (often with the implication of a threat, L&N 33.331).

10 sn Who has authority over the seas and winds is discussed in the OT: Ps 104:3; 135:7; 107:23-30. When Jesus rebuked the wind and the sea he was making a statement about who he was.

11 tn Grk “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

12 sn Jesus’ authority over creation raised a question for the disciples about who he was exactly (*Who then is this?*). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

13 sn This section in Mark (4:35-5:43) contains four miracles: (1) the calming of the storm; (2) the exorcism of the demon-possessed man; (3) the giving of life to Jairus’ daughter; (4) the healing of the woman hemorrhaging for twelve years. All these miracles demonstrate Jesus’ right to proclaim the kingdom message and his sovereign authority over forces, directly or indirectly, hostile to the kingdom. The last three may have been brought together to show that Jesus had power over all defilement, since contact with graves, blood, or a corpse was regarded under Jewish law as causing a state of ritual uncleanness.

Healing of a Demoniac

5:1 So¹⁴ they came to the other side of the lake, to the region of the Gerasenes.¹⁵ **5:2** Just as Jesus¹⁶ was getting out of the boat, a man with an unclean spirit¹⁷ came from the tombs and met him.¹⁸ **5:3** He lived among the tombs, and no one could bind him anymore, not even with a chain. **5:4** For his hands and feet had often been bound with chains and shackles,¹⁹ but²⁰ he had torn the chains apart and broken the shackles in pieces. No one was strong enough to subdue him. **5:5** Each night and every day among the tombs and in the mountains, he would cry out and cut himself with stones. **5:6** When he saw Jesus from a distance, he ran and bowed down before him. **5:7** Then²¹ he cried out with a loud voice, “Leave me alone,²² Jesus, Son of the Most High God! I

14 tn Grk “And.” Here *καί* (*kai*) has been translated as “so” to indicate a summary and transition in the narrative.

15 tc The textual tradition here is quite complicated. Most later MSS (A C f¹³ M sy^h) read “Gadarenes,” which is the better reading in Matt 8:28. Other MSS (N² L Δ Θ f¹ 28 33 565 579 700 892 1241 1424 al sy^p bo) have “Gergesenes.” Others (N* B D latt sa) have “Gerasenes,” which is the reading followed in the translation here and in Luke 8:26. The difference between Matthew and Mark (which is parallel to Luke) may well have to do with uses of variant regional terms.

5n The region of the Gerasenes would be in Gentile territory on the (south)eastern side of the Sea of Galilee across from Galilee. Matthew 8:28 records this miracle as occurring “in the region of the Gadarenes.” “Irrespective of how one settles this issue, for the [second and] Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, ‘opposite Galilee’” (J. B. Green, *Luke* [NICNT], 337). The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore – the town that the herdsmen most likely entered after the drowning of the pigs.

16 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

17 sn *Unclean spirit* refers to an evil spirit.

18 tn Grk “met him from the tombs a man with an unclean spirit.” When this is converted to normal English word order (“a man met him from the tombs with an unclean spirit”) it sounds as if “with an unclean spirit” modifies “the tombs.” Likewise, “a man with an unclean spirit from the tombs met him” implies that the unclean spirit came from the tombs, while the Greek text is clear that it is the man who had the unclean spirit who came from the tombs. To make this clear a second verb, “came,” is supplied in English: “came from the tombs and met him.”

19 tn Grk “he had often been bound with chains and shackles.” “Shackles” could also be translated “fetters”; they were chains for the feet.

20 tn Grk “and.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

21 tn Grk “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

22 tn Grk “What to me and to you?” (an idiom). The phrase τί ἐμοὶ καὶ σοὶ (*ti emoi kai soi*) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἐγώ). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive

implore you by God⁴—do not torment me!” 5:8 (For Jesus² had said to him, “Come out of that man, you unclean spirit!”)³ 5:9 Jesus⁴ asked him, “What is your name?” And he said, “My name is Legion,⁵ for we are many.” 5:10 He begged Jesus⁶ repeatedly not to send them out of the region. 5:11 There on the hillside,⁷ a great herd of pigs was feeding. 5:12 And the demonic spirits⁸ begged him, “Send us into the pigs. Let us enter them.” 5:13 Jesus⁹ gave them permission.¹⁰ So¹¹ the unclean spirits came out and went into the pigs. Then the herd rushed down the steep slope into the lake, and about two thousand were drowned in the lake.

5:14 Now¹² the herdsmen ran off and spread the news in the town and countryside, and the people went out to see what had happened. 5:15 They came to Jesus and saw the demon-possessed man sitting there, clothed and in his right mind — the one who had the “Legion” — and they were afraid. 5:16 Those who had seen

what had happened to the demon-possessed man reported it, and they also told about the pigs. 5:17 Then¹³ they asked Jesus¹⁴ to leave their region. 5:18 As he was getting into the boat the man who had been demon-possessed asked if he could go¹⁵ with him. 5:19 But¹⁶ Jesus¹⁷ did not permit him to do so. Instead, he said to him, “Go to your home and to your people and tell them what the Lord has done for you,¹⁸ that he had mercy on you.” 5:20 So¹⁹ he went away and began to proclaim in the Decapolis²⁰ what Jesus had done for him,²¹ and all were amazed.

Restoration and Healing

5:21 When Jesus had crossed again in a boat to the other side, a large crowd gathered around him, and he was by the sea. 5:22 Then²² one of the synagogue rulers,²³ named Jairus,²⁴ came up, and when he saw Jesus,²⁵ he fell at his feet. 5:23 He asked him urgently, “My little daughter is near death. Come and lay your hands on her so

hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone....”*

¹ **sn** Though it seems unusual for a demon to invoke God’s name (“I implore you by God”) in his demands of Jesus, the parallel in Matt 8:29 suggests the reason: “Why have you come to torment us before the time?” There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.

² **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

³ **sn** This is a parenthetical explanation by the author.

⁴ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁵ **sn** The name *Legion* means “thousands,” a word taken from a Latin term for a large group of soldiers. The term not only suggests a multiple possession, but also adds a military feel to the account. This is a true battle.

⁶ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

⁷ **tn** Grk “mountain,” but this might give the English reader the impression of a far higher summit.

⁸ **tn** Grk “they”; the referent (the demonic spirits) has been specified in the translation for clarity.

⁹ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁰ **sn** Many have discussed why Jesus gave them permission, since the animals were destroyed. However, this is another example of a miracle that is a visual lesson. The demons are destructive: They were destroying the man. They destroyed the pigs. They destroy whatever they touch. The point was to take demonic influence seriously, as well as Jesus’ power over it as a picture of the larger battle for human souls. There would be no doubt how the man’s transformation had taken place.

¹¹ **tn** Here *δε* (*de*) has been translated as “so” to indicate a conclusion and transition in the narrative.

¹² **tn** Grk “And.” Here *καί* (*kai*) has been translated as “now” to indicate a transition to the response to the miraculous healing.

¹³ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁴ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

¹⁵ **tn** Grk “be,” that is, “remain.” In this context that would involve accompanying Jesus as he went on his way.

¹⁶ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁷ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁸ **sn** Jesus instructs the man to declare *what the Lord has done* for him, in contrast to the usual instructions (e.g., 1:44; 5:43) to remain silent. Here in Gentile territory Jesus allowed more open discussion of his ministry. D. L. Bock (*Luke* [BECNT], 1:781) suggests that with few Jewish religious representatives present, there would be less danger of misunderstanding Jesus’ ministry as political.

¹⁹ **tn** Grk “And.” Here *καί* (*kai*) has been translated as “So” to indicate the conclusion of the episode in the narrative.

²⁰ **sn** *The Decapolis* refers to a league of towns (originally consisting of ten; the Greek name literally means “ten towns”) whose region (except for Scythopolis) lay across the Jordan River.

²¹ **sn** Note that the man could not separate what God had done from the one through whom God had done it (*what Jesus had done for him*). This man was called to witness to God’s goodness at home.

²² **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²³ **tn** That is, “an official in charge of the synagogue”; *ἀρχισυναγωγος* (*archisynagōgos*) refers to the “president of a synagogue” (so BDAG 139 s.v. and L&N 53.93; cf. Luke 8:41).

sn The *synagogue* was a place for Jewish prayer and worship, with recognized leadership. See also the note on *synagogue* in 1:21.

²⁴ **tc** Codex Bezae (D) and some Itala mss omit the words “named Jairus.” The evidence for the inclusion of the phrase is extremely strong, however. The witnesses in behalf of *ὀνόματι* *Ἰαίρος* (*onomati Iairos*) include $\{\text{P}^{45} \text{ A B C L } \Psi\}$ lat sy co). The best explanation is that the phrase was accidentally dropped during the transmission of one strand of the Western text.

²⁵ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

that she may be healed and live.” 5:24 Jesus⁴ went with him, and a large crowd followed and pressed around him.

5:25 Now² a woman was there who had been suffering from a hemorrhage³ for twelve years.⁴ 5:26 She had endured a great deal under the care of many doctors and had spent all that she had. Yet instead of getting better, she grew worse. 5:27 When she heard about Jesus, she came up behind him in the crowd and touched his cloak,⁵ 5:28 for she kept saying,⁶ “If only I touch his clothes, I will be healed.”⁷ 5:29 At once the bleeding stopped,⁸ and she felt in her body that she was healed of her disease. 5:30 Jesus knew at once that power had gone out from him. He turned around in the crowd and said, “Who touched my clothes?” 5:31 His disciples said to him, “You see the crowd pressing against you and you say, ‘Who touched me?’” 5:32 But⁹ he looked around to see who had done it. 5:33 Then the woman, with fear and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. 5:34 He said to her, “Daughter, your faith has made you well.¹⁰ Go in peace, and be healed of your disease.”

5:35 While he was still speaking, people came from the synagogue ruler’s¹¹ house saying, “Your daughter has died. Why trouble the teacher any longer?” 5:36 But Jesus, paying no attention to what was said, told the synagogue

ruler, “Do not be afraid; just believe.” 5:37 He did not let anyone follow him except Peter, James,¹² and John, the brother of James. 5:38 They came to the house of the synagogue ruler where¹³ he saw noisy confusion and people weeping and wailing loudly.¹⁴ 5:39 When he entered he said to them, “Why are you distressed and weeping? The child is not dead but asleep.” 5:40 And they began making fun of him.¹⁵ But he put them all outside¹⁶ and he took the child’s father and mother and his own companions¹⁷ and went into the room where the child was.¹⁸ 5:41 Then, gently taking the child by the hand, he said to her, “*Talitha koum*,” which means, “Little girl, I say to you, get up.” 5:42 The girl got up at once and began to walk around (she was twelve years old). They were completely astonished at this.¹⁹ 5:43 He strictly ordered that no one should know about this,²⁰ and told them to give her something to eat.

Rejection at Nazareth

6:1 Now²¹ Jesus left that place and came to his hometown,²² and his disciples followed him. 6:2 When the Sabbath came, he began to teach in the synagogue.²³ Many who heard him were astonished, saying, “Where did he get these ideas?²⁴ And what is this wisdom that has been given to him? What are these miracles that are done through his hands? 6:3 Isn’t this the

¹ tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

² tn Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

³ tn Grk “a flow of blood.”

⁴ sn This story of the woman who had been suffering from hemorrhages for twelve years is recounted in the middle of the story about Jairus’ daughter. Mark’s account (as is often the case) is longer and more detailed than the parallel accounts in Matt 9:18-26 and Luke 8:40-56. Mark’s fuller account may be intended to show that the healing of the woman was an anticipation of the healing of the little girl.

⁵ tn Grk “garment,” but here ἱμάτιον (*himation*) denotes the outer garment in particular.

⁶ tn The imperfect verb is here taken iteratively, for the context suggests that the woman was trying to muster up the courage to touch Jesus’ cloak.

⁷ tn Grk “saved.”

sn In this pericope the author uses a term for being healed (Grk “saved”) that would have spiritual significance to his readers. It may be a double entendre (cf. parallel in Matt 9:21 which uses the same term), since elsewhere he uses verbs that simply mean “heal”: If only the reader would “touch” Jesus, he too would be “saved.”

⁸ tn Grk “the flow of her blood dried up.”

sn The woman was most likely suffering from a vaginal hemorrhage, in which case her bleeding would make her ritually unclean.

⁹ tn Grk “And.” Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹⁰ tn Or “has delivered you”; Grk “has saved you.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman’s healing.

¹¹ sn See the note on *synagogue rulers* in 5:22.

¹² tn Grk “and James,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹³ tn Grk “and,” though such paratactic structure is rather awkward in English.

¹⁴ sn This group probably includes outside or even professional mourners, not just family, because a large group seems to be present.

¹⁵ tn Grk “They were laughing at him.” The imperfect verb has been taken ingressively.

¹⁶ tn Or “threw them all outside.” The verb used, ἐκβάλλω (*ekballō*), almost always has the connotation of force in Mark.

¹⁷ tn Grk “those with him.”

¹⁸ tn Grk “into where the child was.”

¹⁹ tn The Greek word εὐθὺς (*euthus*, often translated “immediately” or “right away”) has not been translated here. It sometimes occurs with a weakened, inferential use (BDAG 406 s.v. 2), not contributing significantly to the flow of the narrative. For further discussion, see R. J. Decker, *Temporal Deixis of the Greek Verb in the Gospel of Mark with Reference to Verbal Aspect* (SBG 10), 73-77.

²⁰ sn That no one should know about this. See the note on the phrase who he was in 3:12.

²¹ tn Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

²² sn Jesus’ hometown (where he spent his childhood years) was Nazareth, about 20 miles (30 km) southwest of Capernaum.

²³ sn See the note on *synagogue* in 1:21. Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and the relation of both to OT fulfillment.

²⁴ tn Or “this teaching”; Grk “these things.” The response of the people centers upon the content of Jesus’ teaching, so the phrase “these ideas” was supplied in the text to make this clear.

carpenter, the son¹ of Mary² and brother of James, Joses, Judas, and Simon? And aren't his sisters here with us?" And so they took offense at him. **6:4** Then³ Jesus said to them, "A prophet is not without honor except in his hometown, and among his relatives, and in his own house." **6:5** He was not able to do a miracle there, except to lay his hands on a few sick people and heal them. **6:6** And he was amazed because of their unbelief. Then⁴ he went around among the villages and taught.

Sending Out the Twelve Apostles

6:7 Jesus⁵ called the twelve and began to send them out two by two. He gave them authority over the unclean spirits.⁶ **6:8** He instructed them to take nothing for the journey except a staff⁷ – no bread, no bag,⁸ no money in their belts – **6:9** and to put on sandals but not to wear two tunics.⁹ **6:10** He said to them, "Wherever you enter a house, stay there¹⁰ until you leave the area. **6:11** If a place will not welcome you or listen to you, as you go out from there, shake the

dust off¹¹ your feet as a testimony against them." **6:12** So¹² they went out and preached that all should repent. **6:13** They cast out many demons and anointed many sick people with oil and healed them.

The Death of John the Baptist

6:14 Now¹³ King Herod¹⁴ heard this, for Jesus¹⁵ name had become known. Some¹⁶ were saying, "John the baptizer¹⁷ has been raised from the dead, and because of this, miraculous powers are at work in him." **6:15** Others said, "He is Elijah." Others said, "He is a prophet, like one of the prophets from the past." **6:16** But when Herod heard this, he said, "John, whom I beheaded, has been raised!" **6:17** For Herod himself had sent men, arrested John, and bound him in prison on account of Herodias, his brother Philip's wife, because Herod¹⁸ had married her. **6:18** For John had repeatedly told¹⁹ Herod, "It is not lawful for you to have your brother's wife."²⁰ **6:19** So Herodias nursed a grudge against him and wanted to kill him. But²¹ she could not **6:20** because Herod stood in awe of²² John and protected him, since he knew that John²³ was a righteous and holy man.

¹ **tc** Evidently because of the possible offensiveness of designating Jesus a carpenter, several mss ([Ψ^{45vid}] f¹³ 33^{vid} [565 579] 700 [2542] pc it vg^{msb}) harmonize the words "carpenter, the son" to the parallel passage in Matt 13:55, "the son of the carpenter." Almost all the rest of the mss read "the carpenter, the son." Since the explicit designation of Jesus as a carpenter is the more difficult reading, and is much better attested, it is most likely correct.

² **sn** The reference to Jesus as *the carpenter* is probably derogatory, indicating that they knew Jesus only as a common laborer like themselves. The reference to him as *the son of Mary* (even though Jesus' father was probably dead by this point) appears to be somewhat derogatory, for a man was not regarded as his mother's son in Jewish usage unless an insult was intended (cf. Judg 11:1-2; John 6:42; 8:41; 9:29).

³ **tn** Grk "And." Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁴ **tn** Grk "And." Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁵ **tn** Grk "He"; the referent (Jesus) has been specified in the translation for clarity.

⁶ **sn** The phrase *unclean spirits* refers to evil spirits.

⁷ **sn** Neither Matt 10:9-10 nor Luke 9:3 allow for a staff. It might be that Matthew and Luke mean not taking an extra staff, or that the expression is merely rhetorical for "traveling light," which has been rendered in two slightly different ways.

⁸ **tn** Or "no traveler's bag"; or possibly "no beggar's bag" (L&N 6.145; BDAG 811 s.v. *πηρᾶ*).

⁹ **tn** Or "shirts" (a long garment worn under the cloak next to the skin). The name for this garment (*χιτών*, *chitōn*) presents some difficulty in translation. Most modern readers would not understand what a "tunic" was any more than they would be familiar with a "chiton." On the other hand, attempts to find a modern equivalent are also a problem: "Shirt" conveys the idea of a much shorter garment that covers only the upper body, and "undergarment" (given the styles of modern underwear) is more misleading still. "Tunic" was therefore employed, but with a note to explain its nature.

¹⁰ **sn** Jesus telling his disciples to stay *there* in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

¹¹ **sn** To *shake the dust off* represented shaking off the uncleanness from one's feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection.

¹² **tn** Grk "And." Here *καί* (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

¹³ **tn** Grk "And." Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

¹⁴ **sn** Herod was technically not a king, but a tetrarch, a ruler with rank and authority lower than a king. A tetrarch ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. In the NT, Herod, who ruled over Galilee, is called a king (Matt 14:9; Mark 6:14-29), reflecting popular usage rather than an official title.

¹⁵ **tn** Grk "his"; the referent (Jesus) has been specified in the translation for clarity.

¹⁶ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁷ **tn** While Matthew and Luke consistently use the noun βαπτιστής (*baptistēs*, "the Baptist") to refer to John, as a kind of a title, Mark prefers the substantial participle ὁ βαπτίζων (*ho baptizōn*, "the one who baptizes, the baptizer") to describe him (only twice does he use the noun [Mark 6:25; 8:28]).

¹⁸ **tn** Grk "he"; here it is necessary to specify the referent as "Herod," since the nearest previous antecedent in the translation is Philip.

¹⁹ **tn** The imperfect tense verb is here rendered with an iterative force.

²⁰ **sn** *It is not lawful for you to have your brother's wife.* This was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left marriages to enter into this union.

²¹ **tn** Grk "and." Here *καί* (*kai*) has been translated as "but" to indicate the contrast present in this context.

²² **tn** Grk "was fearing," "was respecting"; the imperfect tense connotes an ongoing fear or respect for John.

²³ **tn** Grk "he"; the referent (John) has been specified in the translation for clarity.

When Herod¹ heard him, he was thoroughly baffled,² and yet³ he liked to listen to John.⁴

6:21 But⁵ a suitable day⁶ came, when Herod gave a banquet on his birthday for his court officials, military commanders, and leaders of Galilee. **6:22** When his daughter Herodias⁷ came in and danced, she pleased Herod and his dinner guests. The king said to the girl, “Ask me for whatever you want and I will give it to you.” **6:23** He swore to her,⁸ “Whatever you ask I will

1 tn Grk “he”; the referent (Herod) has been specified in the translation for clarity.

2 tc In place of ἠπόρει (*ēporēi*, “he was baffled”) the majority of mss (A C D f¹ 33 ̅̅̅ lat sy) have ἐποίησεν (*epoiei*, “he did”; cf. KJV’s “he did many things.”) The best mss (N B L W) ̅̅̅ 2427 co support the reading followed in the translation. The variation may be no more than a simple case of confusion of letters, since the two readings look very much alike. The verb ποιῶ (*poiō*, “I do”) certainly occurs more frequently than ἀπορέω (*aporeō*, “I am at a loss”), so a scribe would be more likely to write a more familiar word. Further, even though the reading ἐποίησεν is the harder reading in terms of the sense, it is virtually nonsensical here, rendering it most likely an unintentional corruption.

tn Or “terribly disturbed,” “rather perplexed.” The verb ἀπορέω (*aporeō*) means “to be in perplexity, with the implication of serious anxiety” (L&N 32.9).

3 tn Grk “and.” Here καί (*kai*) has been translated as “and yet” to indicate the concessive nature of the final clause.

4 tn Grk “him”; the referent (John) has been specified in the translation for clarity.

5 tn Grk “And.” Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

6 tn Grk “a day of opportunity”; cf. BDAG 407 s.v. εὐκαιρος, “in our lit. only pert. to time than is considered a favorable occasion for some event or circumstance, well-timed, suitable.”

7 tc Behind “his daughter Herodias” is a most difficult textual problem. The reading adopted in the translation, τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος (*tēs thugatros autou herodiados*), is supported by N B D L Δ 565 pc; it is also the most difficult reading internally since it describes Herodias as Herod’s daughter. Other readings are less awkward, but they do not have adequate external support. The reading τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος (*tēs thugatros autēs tēs herodiados*, “the daughter of Herodias herself”) is supported by A C (W) ̅̅̅ f¹³ 33 ̅̅̅, but this is also grammatically awkward. The easiest reading, τῆς θυγατρὸς τῆς Ἡρωδιάδος (“the daughter of Herodias”) is supported by f¹ pc, but this reading probably arose from an accidental omission of αὐτῆς in the previous reading. The reading τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος, despite its historical difficulties, is most likely original due to external attestation and the fact that it most likely gave rise to the other readings as scribes sought to correct it.

8 tc † The witnesses here support several different readings: αὐτῆ πολλὰ (*autē polla*, “to her insistently”) is found in D ̅̅̅ 565 700 it; πολλὰ is the reading of ̅̅̅^{5vid} 28; both words are lacking in L pc; and N A B C^{2vid} f¹³ 33 2427 ̅̅̅ lat have just αὐτῆ. The best candidates for authenticity, on external grounds, are αὐτῆ πολλὰ and αὐτῆ. So the issue revolves around whether πολλὰ is part of the text. On the one hand, πολλὰ used adverbially is a distinctive Markanism (10 of the 16 NT instances are found in Mark; of the other Gospels, Matthew alone adds a single example [Matt 9:14]). It could be argued that such an unremarkable term would go unnoticed by the scribes, and consequently would not have been inserted in imitation of Mark’s style observed elsewhere. On the other hand, the largest cluster of instances of an adverbial πολλὰ are in Mark 5-6, with the most recent example coming just three verses earlier (Mark 5:23, 38, 43; 6:20). Scribes may well have imitated the usage so recently and so frequently seen. Further, the best Alexandrian witnesses, as well as good representatives of the Western and Byzantine texts, lack πολλὰ. On the whole, though a decision is difficult, it is

give you, up to half my kingdom.”⁹ **6:24** So¹⁰ she went out and said to her mother, “What should I ask for?” Her mother said,¹¹ “The head of John the baptizer.”¹² **6:25** Immediately she hurried back to the king and made her request.¹³ “I want the head of John the Baptist on a platter immediately.” **6:26** Although it grieved the king deeply,¹⁴ he did not want to reject her request because of his oath and his guests. **6:27** So¹⁵ the king sent an executioner at once to bring John’s¹⁶ head, and he went and beheaded John in prison. **6:28** He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. **6:29** When John’s¹⁷ disciples heard this, they came and took his body and placed it in a tomb.

The Feeding of the Five Thousand

6:30 Then¹⁸ the apostles gathered around Jesus and told him everything they had done and taught. **6:31** He said to them, “Come with me privately to an isolated place and rest a while” (for many were coming and going, and there was no time to eat). **6:32** So they went away by themselves in a boat to some remote place. **6:33** But many saw them leaving and recognized them, and they hurried on foot¹⁹ from all the towns²⁰

probably best to read the text without πολλά. NA²⁷ places the word in brackets, indicating some doubt as to its authenticity.

9 sn The expression *up to half my kingdom* is a proverbial comment meaning “great wealth.”

10 tn Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

11 tn Grk “She said”; the referent (the girl’s mother) has been specified in the translation for clarity.

12 tn While Matthew and Luke consistently use the noun βαπτίστης (*baptistēs*, “the Baptist”) to refer to John, as a kind of a title, Mark employs the substantival participle ὁ βαπτίζων (*ho baptizōn*, “the one who baptizes, the baptizer”) to describe him (though twice he does use the noun [Mark 6:25; 8:28]).

13 tn Grk “she asked, saying.” The participle λέγουσα (*legousa*) is redundant and has not been translated.

14 tn Grk “and being deeply grieved, the king did not want.”

15 tn Grk “And.” Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

16 tn Grk “his”; the referent (John the Baptist) has been specified in the translation for clarity.

17 tn Grk “his”; the referent (John the Baptist) has been specified in the translation for clarity.

18 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

19 tn Grk “ran together on foot.” The idea of συντρέχω (*suntrechō*) is “to come together quickly to form a crowd” (L&N 15.133).

20 tn Or “cities.”

and arrived there ahead of them.¹ **6:34** As Jesus² came ashore³ he saw the large crowd and he had compassion on them, because they were like sheep without a shepherd. So⁴ he taught them many things.

6:35 When it was already late, his disciples came to him and said, “This is an isolated place⁵ and it is already very late. **6:36** Send them away so that they can go into the surrounding countryside and villages and buy something for themselves to eat.” **6:37** But he answered them,⁶ “You⁷ give them something to eat.” And they said, “Should we go and buy bread for two hundred silver coins⁸ and give it to them to eat?” **6:38** He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “Five – and two fish.” **6:39** Then he directed them all to sit down in groups on the green grass. **6:40** So they reclined in groups of hundreds and fifties. **6:41** He took the five loaves and the two fish, and looking up to heaven, he gave thanks and broke the loaves. He⁹ gave them to his¹⁰ disciples to serve the people, and he

divided the two fish among them all. **6:42** They all ate and were satisfied, **6:43** and they picked up the broken pieces and fish that were left over, twelve baskets full. **6:44** Now¹¹ there were five thousand men¹² who ate the bread.¹³

Walking on Water

6:45 Immediately Jesus¹⁴ made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dispersed the crowd. **6:46** After saying good-bye to them, he went to the mountain to pray. **6:47** When evening came, the boat was in the middle of the sea and he was alone on the land. **6:48** He¹⁵ saw them straining at the oars, because the wind was against them. As the night was ending,¹⁶ he came to them walking on the sea,¹⁷ for¹⁸ he wanted to pass by them.¹⁹ **6:49** When they saw him walking on the water²⁰ they thought he was a ghost. They²¹ cried out, **6:50** for they all saw him and were

1 tc The translation here follows the reading προῆλθον (*proēlthon*, “they preceded”), found in **N B** (0187) 892 2427 *pc* lat co. Some *mss* (D 28 33 700 *pc*) read συνῆλθον (*sunēlthon*, “arrived there with them”), while the majority of *mss*, most of them late (P^{54vid} [A f¹³] *℣* sy^l), conflate the two readings (προῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτόν, “they preceded them and came together to him”). The reading adopted here thus has better external credentials than the variants. As well, it is the harder reading internally, being changed “by copyists who thought it unlikely that the crowd on the land could have outstripped the boat” (TCGNT 78).

2 tn *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

3 tn *Grk* “came out [of the boat],” with the reference to the boat understood.

4 tn *Grk* “And.” Here καί (*kai*) has been translated as “So” to indicate this action is the result of Jesus’ compassion on the crowd in the narrative.

5 tn Or “a desert” (meaning a deserted or desolate area with sparse vegetation).

6 tn *Grk* “answering, he said to them.” The participle ἀποκριθεὶς (*apokritheis*) is redundant, but the syntax of the sentence has been changed for clarity.

7 tn Here the pronoun ὑμεῖς (*humeis*) is used, making “you” in the translation emphatic.

8 sn The silver coin referred to here is the denarius. A denarius, inscribed with a picture of Tiberius Caesar, was worth approximately one day’s wage for a laborer. Two hundred denarii was thus approximately equal to eight months’ wages. The disciples did not have the resources in their possession to feed the large crowd, so Jesus’ request is his way of causing them to trust him as part of their growth in discipleship.

9 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

10 tc † Most *mss* (P⁴⁵ A D W Θ f¹³ *℣* lat sy) have αὐτοῦ (*autou*, “his”) after τοῖς μαθηταῖς (*tois mathētais*, “the disciples”), but several excellent witnesses (**N B L Δ** 33 579 892 1241 1424 2427 *pc*) lack the pronoun. This kind of variant is often a predictable expansion of the text; further, that many important *mss* lack the pronoun gives support for the shorter reading. For these reasons, the pronoun is considered to be secondary. NA²⁷ puts αὐτοῦ in brackets, indicating some doubts as to its authenticity.

tn *Grk* “the disciples”; the Greek article has been translated here as a possessive pronoun (*ExSyn* 215).

11 tn Here καί (*kai*) has been translated as “now” to indicate a somewhat parenthetical remark by the author.

12 tn The Greek word here is ἀνῆρ, meaning “adult male” (BDAG 79 s.v. 1). According to Matt 14:21, Jesus fed not only five thousand men, but also an unspecified number of women and children.

13 tc Many good *mss* (P⁴⁵ **N D W Θ** f¹³ 28 565 700 2542 lat sa) lack τοὺς ἄρτους (*tous artous*, lit. “the loaves” [here translated “the bread”]). On the other hand, just as weighty *mss* (A B L 33 2427 *℣*) have the words. Although a decision is not easy, the most satisfactory explanation seems to be that scribes were more prone to delete than to add the words here. They may have been puzzled as to why “the bread” should be mentioned without a corresponding mention of “fish.” Since neither Matt 14:21 or Luke 9:17 explicitly mention the bread, a desire for harmonization may have motivated the copyists as well. On the other hand, D and W are prone to longer, explanatory readings. Since they both lack the words here, it is likely that their archetypes also lacked the words. But given Mark’s pleonastic style, the good witnesses with “the bread,” and a reasonable explanation for the omission, “the bread” is most likely part of the original text of Mark.

14 tn *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

15 tn This verse is one complete sentence in the Greek text, but it has been broken into two sentences in English for clarity.

16 tn *Grk* “about the fourth watch of the night,” between 3 a.m. and 6 a.m.

17 tn Or “on the lake.”

18 tn The καί (*kai*) was translated so as to introduce a subordinate clause, i.e., with the use of “for.” See BDF §442.9.

19 sn The statement *he wanted to pass by them* is somewhat difficult to understand. There are at least two common interpretations: (1) it refers to the perspective of the disciples, that is, from their point of view it seemed that Jesus wanted to pass by them; or (2) it refers to a theophany and uses the language of the Greek Old Testament (LXX) when God “passed by” Moses at Sinai (cf. Exod 33:19, 22). According to the latter alternative, Jesus is “passing by” the disciples during their struggle, in order to assure them of his presence with them. See W. L. Lane, *Mark* (NICNT), 236.

20 tn *Grk* “on the sea,” “on the lake.” The translation “water” has been used here for stylistic reasons (cf. the same phrase in v. 48).

21 tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

terrified. But immediately he spoke to them:⁴ “Have courage! It is I. Do not be afraid.” **6:51** Then he went up with them into the boat, and the wind ceased. They were completely astonished, **6:52** because they did not understand about the loaves, but their hearts were hardened.

Healing the Sick

6:53 After they had crossed over, they came to land at Gennesaret² and anchored there. **6:54** As they got out of the boat, people immediately recognized Jesus.³ **6:55** They ran through that whole region and began to bring the sick on mats to wherever he was rumored to be.⁴ **6:56** And wherever he would go – into villages, towns, or countryside – they would place the sick in the marketplaces, and would ask him if⁵ they could just touch the edge of his cloak, and all who touched it were healed.

Breaking Human Traditions

7:1 Now⁶ the Pharisees⁷ and some of the experts in the law⁸ who came from Jerusalem⁹ gathered around him. **7:2** And they saw that some of Jesus’ disciples ate their bread with unclean hands, that is, unwashed. **7:3** (For the Pharisees and all the Jews do not eat unless they perform a ritual washing,¹⁰ holding fast to the tradition of the elders. **7:4** And when they come from the marketplace, they do not eat unless they wash. They hold fast to many other traditions: the washing of cups, pots, kettles, and dining couches.¹¹)¹²

¹ **tn** Grk “he spoke with them, and said to them.”

² **sn** Gennesaret was a fertile plain south of Capernaum (see also Matt 14:34). This name was also sometimes used for the Sea of Galilee (Luke 5:1).

³ **tn** Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

⁴ **tn** Grk “wherever they heard he was.”

⁵ **tn** Grk “asked that they might touch.”

⁶ **tn** Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

⁷ **sn** See the note on *Pharisees* in 2:16.

⁸ **tn** Or “and some of the scribes.” See the note on the phrase “experts in the law” in 1:22.

⁹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹⁰ **tn** Grk “except they wash the hands with a fist,” a ceremonial washing (though the actual method is uncertain).

¹¹ **tc** Several important witnesses (P⁴⁵vid N B L Δ 28* pc) lack “and dining couches” (καὶ κλινῶν, *kai klinōn*), while the majority of mss (A D W Θ f¹:13 33 ℣ latt) have the reading. Although normally the shorter reading is to be preferred, especially when it is backed by excellent witnesses as in this case, there are some good reasons to consider καὶ κλινῶν as authentic: (1) Although the addition of κλινῶν could be seen as motivated by a general assimilation to the purity regulations in Lev 15 (as some have argued), there are three problems with such a supposition: (a) the word κλίνη (*klinē*) does not occur in the LXX of Lev 15; (b) nowhere in Lev 15 is the *furniture* washed or sprinkled; and (c) the context of Lev 15 is about sexual impurity, while the most recent evidence suggests that κλίνη in Mark 7:4, in keeping with the other terms used here, refers to a dining couch (cf. BDAG 549 s.v. κλίνη 2). Thus, it is difficult to see καὶ κλινῶν as a motivated reading. (2) κλίνη, though a relatively rare term in the NT, is in keeping with Markan usage (cf. Mark 4:21; 7:30). (3) The phrase could have been dropped accidentally, at least in some cases, via homoteleuton. (4) The phrase may have been deliberately expunged by some scribes who thought the imagery of washing a dining couch quite odd.

7:5 The Pharisees and the experts in the law asked him, “Why do your disciples not live according to the tradition of the elders, but eat¹³ with unwashed hands?” **7:6** He said to them, “Isaiah prophesied correctly about you hypocrites, as it is written:

*‘This people honors me with their lips,
but their heart¹⁴ is far from me.*

*7:7 They worship me in vain,
teaching as doctrine the commandments
of men.’¹⁵*

7:8 Having no regard¹⁶ for the command of God, you hold fast to human tradition.¹⁷ **7:9** He also said to them, “You neatly reject the commandment of God in order to set up¹⁸ your tradition. **7:10** For Moses said, *‘Honor your father and your mother,’*¹⁹ and, *‘Whoever insults his father or mother must be put to death.’*²⁰ **7:11** But you say that if anyone tells his father or mother, *‘Whatever help you would have received from me is corban’*²¹ (that is, a gift for God), **7:12** then

The longer reading, in this case, can thus be argued as the harder reading. On balance, even though a decision is difficult (especially because of the weighty external evidence for the shorter reading), it is preferable to retain καὶ κλινῶν in the text.

¹² **sn** Verses 3-4 represent parenthetical remarks by the author, giving background information.

¹³ **tn** Grk “eat bread.”

¹⁴ **tn** The term “heart” is a collective singular in the Greek text.

¹⁵ **sn** A quotation from Isa 29:13.

¹⁶ **tn** Grk “Having left the command.”

¹⁷ **tc** The majority of mss, mostly Byzantine ([A] f¹³ 33 ℣ ™), have at the end of v. 8 material that seems to have come from v. 4 and v. 13: “the washing of pots and cups, and you do many other similar things.” A slight variation on the wording occurs at the very beginning of v. 8 in mostly Western witnesses (D Θ 0131^{vid} 28 565 it). Such floating texts are usually signs of scribal emendations. The fact that the earliest and most reliable mss, as well as other important witnesses (P⁴⁵ N B L W Δ 0274 f¹:2427 co), lacked this material also strongly suggests that the longer reading is secondary.

¹⁸ **tc** The translation here follows the reading στήσητε (*stēsēte*, “set up”) found in D W Θ f¹ 28 565 2542 it sy^{6p} Cyp. The majority of mss here read τηρήσητε (*tērēsēte*; N A L f¹³ 33 ℣ co) or τηρήτε (*tērēte*; B 2427), both translated “keep.” It is hard to know which reading is best: On the one hand, τηρήσητε/τηρήτε has much stronger external support, but στήσητε is a more difficult reading. What makes “keep” suspect is that it appears in two different forms, suggesting independent alterations of a difficult reading. Further, scribes may have been influenced by the preceding “commandment of God” to change the text toward “keep” (TCGNT 81), a common enough expression (cf. Matt 19:17; John 14:15; 1 Tim 6:1; 1 John 5:3; Rev 14:12). Thus, the more difficult reading is “set up.” Also, the more natural opposite of “reject” (ἀθείτε [*atheite*], literally “you set aside”) is “set up.” However, the Western reading may have been influenced by Exod 6:4 or Heb 10:9, but this likelihood seems remote. Thus, “set up” is more likely to be the original wording of Mark here.

¹⁹ **sn** A quotation from Exod 20:12; Deut 5:16.

²⁰ **sn** A quotation from Exod 21:17; Lev 20:9.

²¹ **sn** *Corban* is a Hebrew loanword (transliterated in the Greek text and in most modern English translations) referring to something that has been set aside as a gift to be given to God at some later date, but which is still in the possession of the owner (L&N 53.22). According to contemporary Jewish tradition the person who made this claim was absolved from responsibility to support or assist his parents, a clear violation of the Mosaic law to honor one’s parents (v. 10).

you no longer permit him to do anything for his father or mother. **7:13** Thus you nullify¹ the word of God by your tradition that you have handed down. And you do many things like this.”

7:14 Then² he called the crowd again and said to them, “Listen to me, everyone, and understand. **7:15** There is nothing outside of a person that can defile him by going into him. Rather, it is what comes out of a person that defiles him.”³

7:17 Now⁴ when Jesus⁵ had left the crowd and entered the house, his disciples asked him about the parable. **7:18** He said to them, “Are you so foolish? Don’t you understand that whatever goes into a person from outside cannot defile him? **7:19** For it does not enter his heart but his stomach, and then goes out into the sewer.”⁶ (This means all foods are clean.)⁷ **7:20** He said, “What comes out of a person defiles him. **7:21** For from within, out of the human heart, come evil ideas, sexual immorality, theft, murder, **7:22** adultery, greed, evil, deceit, debauchery, envy, slander, pride, and folly. **7:23** All these evils come from within and defile a person.”

A Syrophoenician Woman’s Faith

7:24 After Jesus⁸ left there, he went to the region of Tyre.⁹ When he went into a house, he

did not want anyone to know, but¹⁰ he was not able to escape notice. **7:25** Instead, a woman whose young daughter had an unclean spirit¹¹ immediately heard about him and came and fell at his feet. **7:26** The woman was a Greek, of Syrophoenician origin. She¹² asked him to cast the demon out of her daughter. **7:27** He said to her, “Let the children be satisfied first, for it is not right to take the children’s bread and to throw it to the dogs.”¹³ **7:28** She answered, “Yes, Lord, but even the dogs under the table eat the children’s crumbs.” **7:29** Then¹⁴ he said to her, “Because you said this, you may go. The demon has left your daughter.” **7:30** She went home and found the child lying on the bed, and the demon gone.

Healing a Deaf Mute

7:31 Then¹⁵ Jesus¹⁶ went out again from the region of Tyre¹⁷ and came through Sidon¹⁸ to the Sea of Galilee in the region of the Decapolis.¹⁹ **7:32** They brought to him a deaf man who had difficulty speaking, and they asked him to place his hands on him. **7:33** After Jesus²⁰ took him aside privately, away from the crowd, he put his

¹ tn Grk “nullifying.” This participle shows the results of the Pharisees’ command.

² tn Grk “And.” Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

³ tc Most later mss add **7:16** “Let anyone with ears to hear, listen.” This verse is included in A D W Θ f¹⁻¹³ 33 39 latt sy, but is lacking in important Alexandrian mss and a few others (N B L Δ* 0274 28 2427). It appears to be a scribal gloss (see 4:9 and 4:23), perhaps introduced as a reiteration of the thought in 7:14, and is almost certainly not an original part of the Greek text of Mark. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

⁴ tn Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

⁵ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁶ tn Or “into the latrine.”

⁷ sn This is a parenthetical note by the author.

⁸ tn Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

⁹ tc Most mss, including early and important witnesses (N A B f¹⁻¹³ 33 2427 33 latt), have here καί Σιδῶνος (*kai Sidōnos*, “and Sidon”). The Western text, as well as several other important mss (D L W Δ Θ 28 565 it), lack the words. Although the external evidence is on the side of inclusion, it is difficult to explain why scribes would omit the mention of Sidon. On the other hand, the parallels in v. 31 and Matt 15:21 would be sufficient motivation for scribes to add Sidon here. Furthermore, every other mention of Tyre in the Gospels is accompanied by Sidon, putting pressure on scribes to conform this text as well. The shorter reading therefore, though without compelling external evidence on its side, is strongly supported by internal evidence, rendering judgment on its authenticity fairly certain.

¹⁰ map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

¹⁰ tn Grk “And.” Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹¹ sn Unclean spirit refers to an evil spirit.

¹² tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹³ tn Or “lap dogs, house dogs,” as opposed to dogs on the street. The diminutive form originally referred to puppies or little dogs, then to house pets. In some Hellenistic uses κυνάριον (*kunarion*) simply means “dog.”

¹⁴ tn The term *dogs* does not refer to wild dogs (scavenging animals roaming around the countryside) in this context, but to small dogs taken in as house pets. It is thus not a derogatory term per se, but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus’ ministry. The woman’s response of faith and her willingness to accept whatever Jesus would offer pleased him to such an extent that he granted her request. This is the only miracle mentioned in Mark that Jesus performed at a distance without ever having seen the afflicted person, or issuing some sort of audible command.

¹⁵ tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁶ tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁷ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁸ map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

¹⁹ map For location see Map1-A1; JP3-F3; JP4-F3.

²⁰ sn The Decapolis refers to a league of towns (originally consisting of ten; the Greek name literally means “ten towns”) whose region (except for Scythopolis) lay across the Jordan River.

²¹ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

fingers in the man's¹ ears, and after spitting, he touched his tongue.² **7:34** Then³ he looked up to heaven and said with a sigh, "*Ephphatha*" (that is, "Be opened").⁴ **7:35** And immediately the man's⁵ ears were opened, his tongue loosened, and he spoke plainly. **7:36** Jesus ordered them not to tell anything. But as much as he ordered them not to do this, they proclaimed it all the more.⁶ **7:37** People were completely astounded and said, "He has done everything well. He even makes the deaf hear and the mute speak."

The Feeding of the Four Thousand

8:1 In those days there was another large crowd with nothing to eat. So⁷ Jesus⁸ called his disciples and said to them, **8:2** "I have compassion on the crowd, because they have already been here with me three days, and they have nothing to eat. **8:3** If I send them home hungry, they will faint on the way, and some of them have come from a great distance." **8:4** His disciples answered him, "Where can someone get enough bread in this desolate place to satisfy these people?" **8:5** He asked them, "How many loaves do you have?" They replied, "Seven." **8:6** Then⁹ he directed the crowd to sit down on the ground. After he took the seven loaves and gave thanks, he broke them and began giving them to the disciples to serve. So¹⁰ they served the crowd. **8:7** They also had a few small fish. After giving thanks for these, he told them to serve these as well. **8:8** Everyone¹¹ ate and was satisfied, and they picked up the broken pieces left over, seven baskets full. **8:9** There were about

four thousand¹² who ate.¹³ Then he dismissed them.¹⁴ **8:10** Immediately he got into a boat with his disciples and went to the district of Dalmanutha.¹⁵

The Demand for a Sign

8:11 Then the Pharisees¹⁶ came and began to argue with Jesus, asking for¹⁷ a sign from heaven¹⁸ to test him. **8:12** Sighing deeply in his spirit he said, "Why does this generation look for a sign? I tell you the truth,¹⁹ no sign will be given to this generation." **8:13** Then²⁰ he left them, got back into the boat, and went to the other side.

The Yeast of the Pharisees and Herod

8:14 Now²¹ they had forgotten to take bread, except for one loaf they had with them in the boat. **8:15** And Jesus²² ordered them,²³ "Watch out! Beware of the yeast of the Pharisees²⁴ and the yeast of Herod!" **8:16** So they began to discuss with one another about having no bread.²⁵ **8:17** When he learned of this,²⁶ Jesus said to them, "Why are you arguing²⁷ about having no bread? Do you still not see or understand? Have your hearts been hardened? **8:18** Though you have eyes, don't you see? And though you have

¹² **sn** The parallel in Matt 15:32-39 notes that the four thousand were only men, a point not made explicit in Mark.

¹³ **tn** The words "who ate" are not in the Greek text but have been supplied for clarity.

¹⁴ **sn** Mark 8:1-10. Many commentators, on the basis of similarities between this account of the feeding of the multitude (8:1-10) and that in 6:30-44, have argued that there is only one event referred to in both passages. While there are similarities in language and in the response of the disciples, there are also noticeable differences, including the different number present on each occasion (i.e., 5,000 in chap. 6 and 4,000 here). In the final analysis, the fact that Jesus refers to two distinct feedings in 8:18-20 settles the issue; this passage represents another very similar incident to that recorded in 6:30-44.

¹⁵ **sn** The exact location of *Dalmanutha* is uncertain, but it is somewhere close to the western shore of the Sea of Galilee.

¹⁶ **sn** See the note on *Pharisees* in 2:16.

¹⁷ **tn** Grk "seeking from him." The participle ζητούντες (*zētountes*) shows the means by which the Pharisees argued with Jesus.

¹⁸ **sn** What exactly this *sign* would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

¹⁹ **tn** Grk "Truly (αμήν, *amēn*), I say to you."

²⁰ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

²¹ **tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

²² **tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

²³ **tn** Grk "was giving them orders, saying." The participle λέγων (*legōn*) is redundant in English and has not been translated.

²⁴ **sn** See the note on *Pharisees* in 2:16.

²⁵ **tn** Grk "And they were discussing with one another that they had no bread."

²⁶ **tn** Or "becoming aware of it."

²⁷ **tn** Or "discussing."

¹ **tn** Grk "his"; the referent (the deaf man) has been specified in the translation for clarity.

² **sn** After spitting, he touched his tongue. It was not uncommon in Judaism of the day to associate curative powers with a person's saliva. The scene as a whole reflects Jesus' willingness to get close to people and have physical contact with them where appropriate. See W. L. Lane, *Mark* (NICNT), 267 n. 78.

³ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁴ **sn** The author's parenthetical note gives the meaning of the Aramaic word *Ephphatha*.

⁵ **tn** Grk "his"; the referent (the man who had been a deaf mute) has been specified in the translation for clarity.

⁶ **tn** Grk "but as much as he ordered them, these rather so much more proclaimed." Greek tends to omit direct objects when they are clear from the context, but these usually need to be supplied for the modern English reader. Here what Jesus ordered has been clarified ("ordered them not to do this"), and the pronoun "it" has been supplied after "proclaimed."

⁷ **tn** Here καί (*kai*) has been translated as "so" to indicate the implied sequence of events within the narrative.

⁸ **tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

⁹ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

¹⁰ **tn** Grk "And." Here καί (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

¹¹ **tn** Grk "They."

ears, can't you hear?⁴ Don't you remember? 8:19 When I broke the five loaves for the five thousand, how many baskets full of pieces did you pick up?" They replied, "Twelve." 8:20 "When I broke the seven loaves for the four thousand, how many baskets full of pieces did you pick up?" They replied,² "Seven." 8:21 Then³ he said to them, "Do you still not understand?"⁴

A Two-stage Healing

8:22 Then⁵ they came to Bethsaida. They brought a blind man to Jesus⁶ and asked him to touch him. 8:23 He took the blind man by the hand and brought him outside of the village. Then⁷ he spit on his eyes, placed his hands on his eyes⁸ and asked, "Do you see anything?" 8:24 Regaining his sight⁹ he said, "I see people, but they look like trees walking." 8:25 Then Jesus¹⁰ placed his hands on the man's¹¹ eyes

again. And he opened his eyes,¹² his sight was restored, and he saw everything clearly. 8:26 Jesus¹³ sent him home, saying, "Do not even go into the village."¹⁴

Peter's Confession

8:27 Then Jesus and his disciples went to the villages of Caesarea Philippi.¹⁵ On the way he asked his disciples,¹⁶ "Who do people say that I am?" 8:28 They said,¹⁷ "John the Baptist, others say Elijah,¹⁸ and still others, one of the prophets." 8:29 He asked them, "But who do you say that I am?" Peter answered him,¹⁹ "You are the Christ."²⁰ 8:30 Then²¹ he warned them not to tell anyone about him.²²

¹² **tn** Or "he looked intently"; or "he stared with eyes wide open" (BDAG 226 s.v. διαβλέπω 1).

¹³ **tn** Grk "He"; the referent (Jesus) has been specified in the translation for clarity.

¹⁴ **tc** Codex Bezae (D) replaces "Do not even go into the village" with "Go to your house, and do not tell anyone, not even in the village." Other mss with some minor variations (Θ f¹³ 28 565 2542 pc) expand on this prohibition to read "Go to your house, and if you go into the village, do not tell anyone." There are several other variants here as well. While these expansions are not part of Mark's original text, they do accurately reflect the sense of Jesus' prohibition.

¹⁵ **map** Fpr location see Map1-C1; Map2-F4.

¹⁶ **tn** Grk "he asked his disciples, saying to them." The phrase λέγων αυτοῖς (*legōn autois*) is redundant in contemporary English and has not been translated.

¹⁷ **tn** Grk "And they said to him, saying." The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

¹⁸ **sn** The appearance of *Elijah* would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.

¹⁹ **tn** Grk "Answering, Peter said to him." This is redundant in contemporary English and has been simplified to "Peter answered him."

²⁰ **tn** Or "the Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

sn The term *christos* (*christos*) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

²¹ **tn** Here καί (*kai*) has been translated as "Then" to indicate the conclusion of the episode.

²² **sn** *Mark 8:27-10:52*. The entire section 8:27-10:52 is built around three passion predictions of Jesus (8:31; 9:31; 10:33). These predictions form the structure of the section, the content for the section (Jesus' suffering, death, and the meaning of genuine discipleship) and the mood of the section (i.e., a somber mood). What is interesting is that after each passion prediction, Mark records both the misunderstanding of the disciples and then Jesus' teaching on the nature of his death and what genuine discipleship is all about: (1) denying oneself (8:34-38); (2) humility and serving (9:33-37); (3) suffering, humble service, and not lording it over people (10:35-45). For further discussion of the structure of the passage, see W. L. Lane, *Mark* (NICNT), 292-94.

¹ **tn** Grk "do you not hear?"

² **tc** † A difficult textual problem is found here, involving three different variants: καὶ λέγουσιν (*kai legousin*) is found in **NC** pc; οἱ δὲ εἶπον (*hoi de eipon*) is the reading of **Ψ**⁴⁵ A D W Θ f¹³ 33 **IT**; and καὶ λέγουσιν αὐτῷ (*kai legousin autō*) is supported by B C L (Δ 579 892) 2427 pc. The first two variants would not be translated differently; the third reading, however, would add "to him" after "they replied." What complicates the issue is that the external evidence is fairly evenly split between the second and third readings, though the first reading is in agreement with the second reading in lacking the dative pronoun. Indeed, another layout of the problem here could treat this as two distinct problems: καὶ λέγουσιν vs. οἱ δὲ εἶπον and αὐτῷ vs. omission of the word. In this second arrangement of the problem, the reading without the pronoun has slightly stronger support (**Ψ**⁴⁵ **NC** A D W Θ f¹³ 33 **IT**). Internally, Mark never elsewhere uses the form εἶπον for the third person plural indicative form of this verb (it is always εἶπαν [*eipani*]). And although only one other time in Mark is the object lacking after λέγουσιν (6:38), it is a similar context (viz., the disciples' response before Jesus feeds the 5000). Very tentatively, the reading that is followed here is καὶ λέγουσιν. NA²⁷ puts αὐτῷ in brackets, indicating some doubt as to its authenticity.

³ **tn** Here καί (*kai*) has been translated as "Then" to indicate the implied sequence in the narrative.

⁴ **sn** *Do you still not understand?* The disciples in Mark's Gospel often misunderstand the miracles of Jesus as well as his teaching. Between Matthew, Mark, and Luke, Mark paints the most revealing portrait of the shortcomings of the Twelve (cf. 6:51-52; 7:17-19; 8:1-10, 14-21, 27-30, 33; 9:5, 10, 33; 10:28, 35-45; 14:19, 29-31, 32-37, 50, 66-72).

⁵ **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁶ **tn** Grk "to him"; the referent (Jesus) has been specified in the translation for clarity.

⁷ **tn** Grk "village, and." Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁸ **tn** Grk "on him," but the word πάλιν in v. 25 implies that Jesus touched the man's eyes at this point.

⁹ **tn** The verb ἀναβλέπω, though normally meaning "look up," when used in conjunction with blindness means "regain sight."

¹⁰ **tn** Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

¹¹ **tn** Grk "his"; the referent (the blind man) has been specified in the translation for clarity.

First Prediction of Jesus' Death and Resurrection

8:31 Then¹ Jesus² began to teach them that the Son of Man must suffer³ many things and be rejected by the elders, chief priests, and experts in the law,⁴ and be killed, and after three days rise again. **8:32** He spoke openly about this. So⁵ Peter took him aside and began to rebuke him. **8:33** But after turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan. You are not setting your mind on God's interests, but on man's."⁶

Following Jesus

8:34 Then⁷ Jesus⁸ called the crowd, along with his disciples, and said to them, "If anyone wants to become my follower,⁹ he must deny¹⁰ himself, take up his cross,¹¹ and follow me. **8:35** For whoever wants to save his life¹² will lose it,¹³ but whoever loses his life for my sake and for the gospel will save it. **8:36** For what benefit is it for a person¹⁴ to gain the whole world, yet¹⁵ forfeit his life? **8:37** What can a person give in exchange for his life? **8:38** For if anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him¹⁶ when he comes in the glory of his Father with the holy angels." **9:1** And he

said to them, "I tell you the truth,¹⁷ there are some standing here who will not¹⁸ experience¹⁹ death before they see the kingdom of God come with power."²⁰

The Transfiguration

9:2 Six days later²¹ Jesus took with him Peter, James, and John and led them alone up a high mountain privately. And he was transfigured before them,²² **9:3** and his clothes became radiantly white, more so than any launderer in the world could bleach them. **9:4** Then Elijah appeared before them along with Moses,²³ and they were talking with Jesus. **9:5** So²⁴ Peter said to Jesus,²⁵ "Rabbi, it is good for us to be here. Let us make three shelters²⁶ – one for you, one for Moses, and one for Elijah." **9:6** (For they were afraid, and he did not know what to say).²⁷

¹⁷ tn Grk "Truly (ἀμήν, *amēn*), I say to you."

¹⁸ tn The Greek negative here (οὐ μή, *ou mē*) is the strongest possible.

¹⁹ tn Grk "will not taste." Here the Greek verb does not mean "sample a small amount" (as a typical English reader might infer from the word "taste"), but "experience something cognitively or emotionally; come to know something" (cf. BDAG 195 s.v. γεύομαι 2).

²⁰ sn Several suggestions have been made as to the referent for the phrase *the kingdom of God come with power*: (1) the transfiguration itself, which immediately follows in the narrative; (2) Jesus' resurrection and ascension; (3) the coming of the Spirit; (4) Jesus' second coming and the establishment of the kingdom. The reference to *after six days* in 9:2 seems to indicate that Mark had the transfiguration in mind insofar as it was a substantial prefiguring of the consummation of the kingdom (although this interpretation is not without its problems). As such, the transfiguration was a tremendous confirmation to the disciples that even though Jesus had just finished speaking of his death (8:31; 9:31; 10:33), he was nonetheless the promised Messiah and things were proceeding according to God's plan.

²¹ tn Grk "And after six days."

²² sn In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation means the righteous will share the glory of God. One recalls the way Moses shared the Lord's glory after his visit to the mountain in Exod 34. So the disciples saw Jesus *transfigured*, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

²³ sn Commentators and scholars discuss why *Moses and Elijah* are present. The most likely explanation is that Moses represents the prophetic office (Acts 3:18-22) and Elijah pictures the presence of the last days (Mal 4:5-6), the prophet of the eschaton (the end times).

²⁴ tn Here καί (*kai*) has been translated as "so" to indicate the implied sequence of events within the narrative.

²⁵ tn Grk "And answering, Peter said to Jesus." The participle ἀποκριθεὶς (*apokritheis*) is redundant and has not been translated.

²⁶ tn Or "dwellings," "booths" (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).

sn Peter apparently wanted to celebrate the feast of Tabernacles or Booths that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making *three shelters* (one for each). It was actually a way of expressing honor to Jesus, but the next few verses make it clear that it was not enough honor.

²⁷ sn This is a parenthetical note by the author.

¹ tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

² tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

³ sn The necessity that the Son of Man *suffer* is the particular point that needed emphasis, since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.

⁴ tn Or "and the scribes." See the note on the phrase "experts in the law" in 1:22.

⁵ tn Here καί (*kai*) has been translated as "so" to indicate Peter's rebuke is in response to Jesus' teaching about the suffering of the Son of Man.

⁶ tn Grk "people's."

⁷ tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁸ tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

⁹ tn Grk "to follow after me."

¹⁰ tn This translation better expresses the force of the Greek third person imperative than the traditional "let him deny," which could be understood as merely permissive.

¹¹ sn To bear the cross means to accept the rejection of the world for turning to Jesus and following him. Discipleship involves a death that is like a crucifixion; see Gal 6:14.

¹² tn Or "soul" (throughout vv. 35-37).

¹³ sn The point of the saying *whoever wants to save his life will lose it* is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.

¹⁴ tn Grk "a man," but ἀνθρώπος (*anthrōpos*) is used in a generic sense here to refer to both men and women.

¹⁵ tn Here καί (*kai*) has been translated as "yet" to indicate the contrast present in this context.

¹⁶ sn How one responds now to Jesus and his teaching is a reflection of how Jesus, as the Son of Man who judges, will respond then in the final judgment.

9:7 Then¹ a cloud² overshadowed them,³ and a voice came from the cloud, “This is my one dear Son.⁴ Listen to him!”⁵ 9:8 Suddenly when they looked around, they saw no one with them any more except Jesus.

9:9 As they were coming down from the mountain, he gave them orders not to tell anyone what they had seen until after the Son of Man had risen from the dead. 9:10 They kept this statement to themselves, discussing what this rising from the dead meant.

9:11 Then⁶ they asked him,⁷ “Why do the experts in the law⁸ say that Elijah must come first?” 9:12 He said to them, “Elijah does indeed come first, and restores all things. And why is it written that the Son of Man must suffer many things and be despised? 9:13 But I tell you that Elijah has certainly come, and they did to him whatever they wanted, just as it is written about him.”

The Disciples' Failure to Heal

9:14 When they came to the disciples, they saw a large crowd around them and experts in the law⁹ arguing with them. 9:15 When the whole crowd saw him, they were amazed and ran¹⁰ at once and greeted him. 9:16 He asked them, “What are you arguing about with them?” 9:17 A member of the crowd said to him, “Teacher, I brought you my son, who is possessed by a spirit that makes him mute. 9:18 Whenever it seizes him, it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to cast it out, but¹¹ they were not able to do so.”¹² 9:19 He

answered them,¹³ “You¹⁴ unbelieving¹⁵ generation! How much longer¹⁶ must I be with you? How much longer must I endure¹⁷ you?¹⁸ Bring him to me.” 9:20 So they brought the boy¹⁹ to him. When the spirit saw him, it immediately threw the boy into a convulsion. He²⁰ fell on the ground and rolled around, foaming at the mouth. 9:21 Jesus²¹ asked his father, “How long has this been happening to him?” And he said, “From childhood. 9:22 It has often thrown him into fire or water to destroy him. But if you are able to do anything, have compassion on us and help us.” 9:23 Then Jesus said to him, “If you are able?”²² All things are possible for the one who believes.” 9:24 Immediately the father of the boy cried out and said, “I believe; help my unbelief!”

9:25 Now when Jesus saw that a crowd was quickly gathering, he rebuked²³ the unclean spirit,²⁴ saying to it, “Mute and deaf spirit, I command you, come out of him and never enter

¹³ **tn** Grk “And answering, he said to them.” The participle ἀποκριθεὶς (*apokritheis*) is redundant, but the phrasing of the sentence was modified slightly to make it clearer in English.

¹⁴ **tn** Grk “O.” The marker of direct address, ὦ (ō), is functionally equivalent to a vocative and is represented in the translation by “you.”

¹⁵ **tn** Or “faithless.”

sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

¹⁶ **tn** Grk “how long.”

¹⁷ **tn** Or “put up with.” See Num 11:12; Isa 46:4.

¹⁸ **sn** The pronouns *you...you* are plural, indicating that Jesus is speaking to a group rather than an individual.

¹⁹ **tn** Grk “him.”

²⁰ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²¹ **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

²² **tc** Most mss (A C³ Ψ 33 ̱) have τὸ εἰ δύνασαι πιστεῦσαι (*to ei dunasai pisteusai*, “if you are able to believe”), instead of τὸ εἰ δύνη (*to ei dunē*, “if you are able”); supported by B C* L N* Δ f¹ 579 892 pc). Others have εἰ δύνη (or δυνάσαι) πιστεῦσαι (“if you are able to believe”; so D K Θ f¹³ 28 565 ab), while still others have τοῦτο εἰ δύνη (*touto ei dunē*, “if you can [do] this”; so [P⁴⁵] W). The reading that best explains the rise of the others is τὸ εἰ δύνη. The neuter article indicates that the Lord is now quoting the boy’s father who, in v. 22, says εἰ τι δύνη (*ei ti dunē*, “if you are able to do anything”). The article is thus used anaphorically (see ExSyn 238). However, scribes could easily have overlooked this idiom and would consequently read τὸ εἰ δύνη as the protasis of a conditional clause of the Lord’s statement. As such, it would almost demand the infinitive πιστεῦσαι, producing the reading τὸ εἰ δύνασαι πιστεῦσαι (“if you are able to believe, all things are possible...”). But the article here seems to be meaningless, prompting other scribes to modify the text still further. Some dropped the nonsensical article, while others turned it into the demonstrative τοῦτο and dropped the infinitive. It is clear that scribes had difficulty with the original wording here, and made adjustments in various directions. What might not be so clear is the exact genealogy of the descent of all the readings. However, τὸ εἰ δύνη is both a hard saying, best explains the rise of the other readings, and is supported by the best witnesses. It thus rightly deserves to be considered authentic.

²³ **tn** Or “commanded” (often with the implication of a threat, L&N 33.331).

²⁴ **sn** *Unclean spirit* refers to an evil spirit.

¹ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

² **sn** This *cloud* is the cloud of God’s presence and the voice is his as well.

³ **tn** Grk “And there came a cloud, surrounding them.”

⁴ **tn** Grk “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (*agapētos*) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

⁵ **sn** The expression *listen to him* comes from Deut 18:15 and makes two points: 1) Jesus is a prophet like Moses, a leader-prophet, and 2) they have much yet to learn from him.

⁶ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁷ **tn** Grk “And they were asking him, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated.

⁸ **tn** Or “Why do the scribes.” See the note on the phrase “experts in the law” in 1:22.

⁹ **tn** Or “and scribes.” See the note on the phrase “experts in the law” in 1:22.

¹⁰ **tn** Grk The participle προστρέχοντες (*prostrechontes*) has been translated as a finite verb to make the sequence of events clear in English.

¹¹ **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

¹² **tn** The words “to do so” are not in the Greek text, but have been supplied for clarity and stylistic reasons.

him again.” 9:26 It shrieked, threw him into terrible convulsions, and came out. The boy⁴ looked so much like a corpse that many said, “He is dead!” 9:27 But Jesus gently took his hand and raised him to his feet, and he stood up.

9:28 Then,² after he went into the house, his disciples asked him privately, “Why couldn’t we cast it out?” 9:29 He told them, “This kind can come out only by prayer.”³

Second Prediction of Jesus’ Death and Resurrection

9:30 They went out from there and passed through Galilee. But⁴ Jesus⁵ did not want anyone to know, 9:31 for he was teaching his disciples and telling them, “The Son of Man will be betrayed into the hands of men.⁶ They⁷ will kill him,⁸ and after three days he will rise.”⁹ 9:32 But they did not understand this statement and were afraid to ask him.

Questions About the Greatest

9:33 Then¹⁰ they came to Capernaum.¹¹ After Jesus¹² was inside the house he asked them, “What were you discussing on the way?” 9:34 But they were silent, for on the way they had

argued with one another about who was the greatest. 9:35 After he sat down, he called the twelve and said to them, “If anyone wants to be first, he must be last of all and servant of all.” 9:36 He took a little child and had him stand among them. Taking him in his arms, he said to them, 9:37 “Whoever welcomes¹³ one of these little children¹⁴ in my name welcomes me, and whoever welcomes me does not welcome me but the one who sent me.”

On Jesus’ Side

9:38 John said to him, “Teacher, we saw someone casting out demons in your name, and we tried to stop him because he was not following us.” 9:39 But Jesus said, “Do not stop him, because no one who does a miracle in my name will be able soon afterward to say anything bad about me. 9:40 For whoever is not against us is for us. 9:41 For I tell you the truth,¹⁵ whoever gives you a cup of water because¹⁶ you bear Christ’s¹⁷ name will never lose his reward.

9:42 “If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a huge millstone¹⁸ tied around his neck and to be thrown into the sea. 9:43 If your hand causes you to sin, cut it off! It is better for you to enter into life crippled than to have¹⁹ two hands and go into hell,²⁰ to the unquenchable fire.²¹ 9:45 If your foot causes you to sin,

¹ **tn** Grk “he”; the referent (the boy) has been specified in the translation for clarity. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

² **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

³ **tc** Most witnesses, even early and excellent ones (ⲓ⁴⁵vid N² A C D L W Θ Ψ f¹⁻¹³ 33 Ⲙ lat co), have “and fasting” (καὶ νηστεία, *kai nēsteia*) after “prayer” here. But this seems to be a motivated reading, due to the early church’s emphasis on fasting (TCGNT 85; cf., e.g., 2 Clem. 16:4; Pol. Phil 7:2; Did. 1:3; 7:4). That the most important witnesses (N* B), as well as a few others (0274 2427 k), lack καὶ νηστεία, when a good reason for the omission is difficult to find, argues strongly for the shorter reading.

⁴ **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

⁵ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁶ **tn** The plural Greek term ἀνθρώπων (*anthrōpōn*) is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV, “into human hands”; CEV, “to people”). However, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), the word “men” has been retained in the translation. There may also be a slight wordplay with “the Son of Man” earlier in the verse.

⁷ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁸ **tn** Grk “They will kill him, and being killed, after...” The redundancy in the statement has been removed in the translation.

⁹ **sn** They will kill him and after three days he will rise. See the note at the end of Mark 8:30 regarding the passion predictions.

¹⁰ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹¹ **map** For location see Map1-D2; Map2-C3; Map3-B2.

¹² **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹³ **tn** This verb, δέχομαι (*dechomai*), is a term of hospitality (L&N 34.53).

¹⁴ **sn** Children were very insignificant in ancient culture, so this child would be the perfect object lesson to counter the disciples’ selfish ambitions.

¹⁵ **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

¹⁶ **tn** Grk “in [the] name that of Christ you are.”

¹⁷ **tn** Or “bear the Messiah’s”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 8:29.

¹⁸ **tn** Grk “the millstone of a donkey.” This refers to a large flat stone turned by a donkey in the process of grinding grain (BDAG 661 s.v. μύλος 2; L&N 7.68-69). The same term is used in the parallel account in Matt 18:6.

sn The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus’ views concerning those who cause others who believe in him to sin.

¹⁹ **tn** Grk “than having.”

²⁰ **sn** The word translated *hell* is “Gehenna” (γέεννα, *geenna*), a Greek transliteration of the Hebrew words *ge hinnom* (“Valley of Hinnom”). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Molech (cf. Jer 7:31; 19:5-6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. 1 En. 27:2, 90:26; 4 Ezra 7:36). This Greek term also occurs in vv. 45, 47.

²¹ **tc** Most later MSS have 9:44 here and 9:46 after v. 45: “where their worm never dies and the fire is never quenched” (identical with v. 48). Verses 44 and 46 are present in A D Θ f¹³ Ⲙ lat sy^h, but lacking in important Alexandrian MSS and several others (N B C L W Δ Ψ 0274 f¹ 28 565 892 2427 pc co). This appears to be a scribal addition from v. 48 and is almost certainly not an original part of the Greek text of Mark. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

cut it off! It is better to enter life lame than to have¹ two feet and be thrown into hell.² **9:47** If your eye causes you to sin, tear it out!³ It is better to enter into the kingdom of God with one eye than to have⁴ two eyes and be thrown into hell, **9:48** where their worm never dies and the fire is never quenched. **9:49** Everyone will be salted with fire.⁵ **9:50** Salt⁶ is good, but if it loses its saltiness,⁷ how can you make it salty again? Have salt in yourselves, and be at peace with each other.”

¹ **tn** Grk “than having.”

² **tc** See **tc** note at the end of v. 43.

³ **tn** Grk “throw it out.”

⁴ **tn** Grk “than having.”

⁵ **tc** The earliest mss (Ⲛ) B L [W] Δ 0274 f¹⁻¹³ 28* 565 700 pc sy⁶ sa) have the reading adopted by the translation. Codex Bezae (D) and several Itala read “Every sacrifice will be salted with salt.” The majority of other mss (A C Θ Ψ [2427] Ⲛ lat sy⁶ h) have both readings, “Everyone will be salted with fire, and every sacrifice will be salted with salt.” An early scribe may have written the LXX text of Lev 2:13 (“Every sacrifice offering of yours shall be salted with salt”) in the margin of his ms. At a later stage, copyists would either replace the text with this marginal note or add the note to the text. The longer reading thus seems to be the result of the conflation of the Alexandrian reading “salted with fire” and the Western reading “salted with salt.” The reading adopted by the text enjoys the best support and explains the other readings in the ms tradition.

sn The statement *everyone will be salted with fire* is difficult to interpret. It may be a reference to (1) unbelievers who enter hell as punishment for rejection of Jesus, indicating that just as salt preserves so they will be preserved in their punishment in hell forever; (2) Christians who experience suffering in this world because of their attachment to Christ; (3) any person who experiences suffering in a way appropriate to their relationship to Jesus. For believers this means the suffering of purification, and for unbelievers it means hell, i.e., eternal torment.

⁶ **sn** Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἄλας a), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceased to follow him.

⁷ **sn** The difficulty of this saying is understanding how salt could lose its saltiness since its chemical properties cannot change. It is thus often assumed that Jesus was referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens: Under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. A saying in the Talmud (*b. Bekhorot* 8b) attributed to R. Joshua ben Chanania (ca. A.D. 90), when asked the question “When salt loses its flavor, how can it be made salty again?” is said to have replied, “By salting it with the afterbirth of a mule.” He was then asked, “Then does the mule (being sterile) bear young?” to which he replied: “Can salt lose its flavor?” The point appears to be both are impossible. The saying, while admittedly late, suggests that culturally the loss of flavor by salt was regarded as an impossibility. Genuine salt can never lose its flavor. In this case the saying by Jesus here may be similar to Matt 19:24, where it is likewise impossible for the camel to go through the eye of a sewing needle.

Divorce

10:1 Then⁸ Jesus⁹ left that place and went to the region of Judea and¹⁰ beyond the Jordan River.¹¹ Again crowds gathered to him, and again, as was his custom, he taught them. **10:2** Then some Pharisees¹² came, and to test

⁸ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁹ **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

¹⁰ **tc** Alexandrian and other witnesses (Ⲛ B C* L Ψ 0274 892 2427 pc co) read καὶ πέραν (*kai peran*, “and beyond”), while Western and Caesarean witnesses (C² D W Δ Θ f¹⁻¹³ 28 565 579 1241 a1) read πέραν (simply “beyond”). It is difficult to decide between the Alexandrian and Western readings here, but since the parallel in Matt 19:1 omits καί the weight is slightly in favor of including it here; scribes may have omitted the word here to harmonize this passage to the Matthean passage. Because of the perceived geographical difficulties found in the earlier readings (omission of the word “and” would make it seem as though Judea is beyond the Jordan), the majority of the witnesses (A Ⲛ) read διὰ τοῦ πέραν (*dia tou peran*, “through the other side”), perhaps trying to indicate the direction of Jesus’ travel.

¹¹ **tn** “River” is not in the Greek text but is supplied for clarity. The region referred to here is sometimes known as Transjordan (i.e., “across the Jordan”).

¹² **tc** The Western text (D it) and a few others have only καί (*kai*) here, rather than καὶ προσελθόντες Φαρισαῖοι (*kai proselthontes Pharisaioi*, here translated as “then some Pharisees came”). The longer reading, a specific identification of the subject, may have been prompted by the parallel in Matt 19:3. The fact that the mss vary in how they express this subject lends credence to this judgment: οἱ δὲ Φαρισαῖοι προσελθόντες (*hoi de Pharisaioi proselthontes*, “now the Pharisees came”) in W Θ 565 2542 pc; καὶ προσελθόντες οἱ Φαρισαῖοι (*kai proselthontes hoi Pharisaioi*, “then the Pharisees came”) in Ⲛ C N (f¹; καὶ προσελθόντες ἐπρωτήσαν αὐτὸν οἱ Φαρισαῖοι) 579 1241 1424 pm; and καὶ προσελθόντες Φαρισαῖοι in A B K L F Δ Ψ f¹³ 28 700 892 2427 pm. Further, the use of an indefinite plural (a general “they”) is a Markan feature, occurring over twenty times. Thus, internally the evidence looks rather strong for the shorter reading, in spite of the minimal external support for it. However, if scribes assimilated this text to Matt 19:3, a more exact parallel might have been expected: Matthew has καὶ προσῆλθον αὐτῷ Φαρισαῖοι (*kai prosēlthon autō Pharisaioi*, “then Pharisees came to him”). Although the verb form needs to be different according to syntactical requirements of the respective sentences, the word order variety, as well as the presence or absence of the article and the alternation between δὲ and καί as the introductory conjunction, all suggest that the variety of readings might not be due to scribal adjustments toward Matthew. At the same time, the article with Φαρισαῖοι is found in both Gospels in many of the same witnesses (Ⲛ Ⲛ in Matt; Ⲛ pm in Mark), and the anarthrous Φαρισαῖοι is likewise parallel in many mss (B L f¹³ 700 892). Another consideration is the possibility that very early in the transmissal history, scribes naturally inserted the most obvious subject (the Pharisees would be the obvious candidates as the ones to test Jesus). This may account for the reading with δὲ, since Mark nowhere else uses this conjunction to introduce the Pharisees into the narrative. As solid as the internal arguments against the longer reading seem to be, the greatest weakness is the witnesses that support it. The Western mss are prone to alter the text by adding, deleting, substituting, or rearranging large amounts of material. There are times when the rationale for this seems inexplicable. In light of the much stronger evidence for “the Pharisees came,” even though it occurs in various permutations, it is probably wisest to retain the words. This judgment, however, is hardly certain.

sn See the note on *Pharisees* in 2:16.

him⁴ they asked, “Is it lawful for a man to divorce his² wife?”³ **10:3** He answered them,⁴ “What did Moses command you?” **10:4** They said, “Moses permitted a man to write a *certificate of dismissal and to divorce* her.”⁵ **10:5** But Jesus said to them, “He wrote this commandment for you because of your hard hearts.⁶ **10:6** But from the beginning *he*⁷ made *them male and female*.⁸ **10:7** For this reason *a man will leave his father and mother*,⁹ **10:8** and

¹ **tn** In Greek this phrase occurs at the end of the sentence. It has been brought forward to conform to English style.

² **tn** The personal pronoun “his” is not in the Greek text, but is certainly implied and has been supplied in the English translation to clarify the sense of the statement (cf. “his wife” in 10:7).

³ **tn** The particle εἰ (*ei*) is often used to introduce both indirect and direct questions. Thus, another possible translation is to take this as an indirect question: “They asked him if it were lawful for a man to divorce his wife.” See BDF §440.3.

sn The question of the Pharisees was anything but sincere; they were asking it to test *him*. Jesus was now in the jurisdiction of Herod Antipas (i.e., Judea and beyond the Jordan) and it is likely that the Pharisees were hoping he might answer the question of divorce in a way similar to John the Baptist and so suffer the same fate as John, i.e., death at the hands of Herod (cf. 6:17-19). Jesus answered the question not on the basis of rabbinic custom and the debate over Deut 24:1, but rather from the account of creation and God’s original design.

⁴ **tn** *Grk* “But answering, he said to them.”

⁵ **tn** *Grk* “to divorce.” The pronoun has been supplied in the translation for clarity.

sn An allusion to Deut 24:1. The Pharisees were all in agreement that the OT permitted a man to write a *certificate of dismissal and divorce* his wife (not vice-versa) and that remarriage was therefore sanctioned. But the two rabbinic schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, *m. Gittin* 9.10).

⁶ **tn** *Grk* “heart” (a collective singular).

⁷ **tc** Most mss have ὁ θεός (*ho theos*, “God”) as the explicit subject of ἐποίησεν (*epoiēsen*, “he made”; A D W Θ Ψ ^{f1-13} ̅̅̅ lat sy), while the most important witnesses, along with a few others, lack ὁ θεός (N B C L Δ 579 2427 co). On the one hand, it is possible that the shorter reading is an assimilation to the wording of the LXX of Gen 1:27b where ὁ θεός is lacking. However, since it is mentioned at the beginning of the verse (Gen 1:27a) with ἐποίησεν scribes may have been motivated to add it in Mark to make the subject clear. Further, confusion could easily arise in this dominical saying, because Moses was the previously mentioned subject (v. 5) and inattentive readers might regard him as the subject of ἐποίησεν in v. 6. Thus, both on internal and external grounds, the most probable wording of the original text here lacked ὁ θεός.

⁸ **sn** A quotation from Gen 1:27; 5:2.

⁹ **tc** † The earliest witnesses, as well as a few other important mss (N B Ψ 892* 2427 sy^s), lack the rest of the quotation from Gen 2:24, “and will be united with his wife.” Most mss ([A C] D [L N] W [Δ] Θ ^{f1-13} [579] ̅̅̅ lat co) have the clause. It could be argued that the shorter reading was an accidental omission, due to this clause and v. 8 both beginning with καὶ (*kai*, “and”). But if that were the case, one might expect to see corrections in N or B. This can be overstated, of course; both mss combine in their errors on several other occasions. However, the nature of the omission here (both its length and the fact that it is from the OT) argues that N and B reflect the original wording. Further, the form of the longer reading is identical with the LXX of Gen 2:24, but different from the quotation in Matt 19:5 (προσκολληθήσεται vs. κολληθήσεται [*proskollēthēsetai* vs. *kollēthēsetai*], πρὸς τὴν γυναῖκα vs. τῇ γυναίκι [*pros tēn gunaika* vs. *tē gunaiki*]). The significance of this is that Matthew’s quotations of the OT are often, if not usually, directly from the Hebrew – except when

the two will become one flesh.¹⁰ So they are no longer two, but one flesh. **10:9** Therefore what God has joined together, let no one separate.”

10:10 In the house once again, the disciples asked him about this. **10:11** So¹¹ he told them, “Whoever divorces his wife and marries another commits adultery against her. **10:12** And if she divorces her husband and marries another, she commits adultery.”¹²

Jesus and Little Children

10:13 Now¹³ people were bringing little children to him for him to touch,¹⁴ but the disciples scolded those who brought them.¹⁵ **10:14** But

he is following Mark’s quotation of the OT. Matthew in fact only departs from Mark’s verbatim quotation of the LXX in 15:4 and 19:19, both texts quoting from Exod 20:12/Deut 5:6 (and in both places the only difference from Mark/LXX is the dropping of σου [*sou*, “your”]). This might suggest that the longer reading here was not part of what the first evangelist had in his copy of Mark. Further, the reading without this line is harder, for the wife is not explicitly mentioned in v. 7; the casual reader could read “the two” of v. 8 as referring to father and mother rather than husband and wife. (And Mark is known for having harder, shorter readings that scribes tried to soften by explanatory expansion: In this chapter alone, cf. the textual problems in v. 6 [the insertion of ὁ θεός]; in v. 13 [the replacement of αὐτοῖς with τοῖς προσφέρουσιν or τοῖς φέρουσιν]; in v. 24 [insertion of ἔστιν τούτῳ πεποιθότας ἐπὶ χρημασιν, πλοῦστον, or τὰ χρήματα ἔχοντες; and perhaps in v. 2 [possible insertion of προσελθόντες Φαρισαῖοι or similar permutations].) Although a decision is difficult, the preferred reading lacks “and will be united with his wife.” NA²⁷ has the longer reading in brackets, indicating doubts as to its authenticity.

¹⁰ **sn** A quotation from Gen 2:24. The “two” refers to husband and wife, not father and mother mentioned in the previous verse. See the **tc** note on “mother” in v. 7 for discussion.

¹¹ **tn** Here καὶ (*kai*) has been translated as “So” to indicate that Jesus’ statement is in response to the disciples’ question (v. 10).

¹² **sn** It was not uncommon in Jesus’ day for a Jewish man to divorce his wife, but it was extremely rare for a wife to initiate such an action against her husband, since among many things it would have probably left her destitute and without financial support. Mark’s inclusion of the statement *And if she divorces her husband and marries another, she commits adultery* (v. 12) reflects more the problem of the predominant Gentile church in Rome to which he was writing. As such it may be an interpretive and parenthetical comment by the author rather than part of the saying by Jesus, which would stop at the end of v. 11. As such it should then be placed in parentheses. Further NT passages that deal with the issue of divorce and remarriage are Matt 5:31-32; 19:1-12; Luke 16:18; 1 Cor 7.

¹³ **tn** Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹⁴ **tn** *Grk* “so that he would touch them.” Here the touch is connected with (or conveys) a blessing (cf. v. 16; also BDAG 126 s.v. ἄπτω 2.c).

¹⁵ **tc** “Those who brought them” (ἐπιτιμών τοῖς προσφέρουσιν, *epetimōn tois prosperousin*) is the reading of most mss (A D W [Θ ^{f1-13}] ̅̅̅ lat sy), but it is probably a motivated reading. Since the subject is not explicit in the earliest and best witnesses as well as several others (N B C L Δ Ψ 579 892 2427), scribes would be prone to add “those who brought them” here to clarify that the children were not the ones being scolded. It could be argued that the masculine pronoun αὐτοῖς (*autois*, “them”) only rarely was used with the neuter antecedent παιδία (*paidia*, “children”), and thus the longer reading was not motivated by scribal clarification. However, such rare usage is found in Mark (cf. 5:41; 9:24-26);

when Jesus saw this, he was indignant and said to them, "Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these."¹ **10:15** I tell you the truth,² whoever does not receive³ the kingdom of God like a child⁴ will never⁵ enter it." **10:16** After he took the children in his arms, he placed his hands on them and blessed them.

The Rich Man

10:17 Now⁶ as Jesus⁷ was starting out on his way, someone ran up to him, fell on his knees, and said, "Good teacher, what must I do to inherit eternal life?"⁸ **10:18** Jesus said to him, "Why do you call me good?⁹ No one is good

except God alone. **10:19** You know the commandments: '*Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.*'"¹⁰ **10:20** The man¹¹ said to him, "Teacher, I have wholeheartedly obeyed¹² all these laws¹³ since my youth."¹⁴ **10:21** As Jesus looked at him, he felt love for him and said, "You lack one thing. Go, sell whatever you have and give the money¹⁵ to the poor, and you will have treasure¹⁶ in heaven. Then come, follow me." **10:22** But at this statement, the man¹⁷ looked sad and went away sorrowful, for he was very rich.¹⁸

10:23 Then¹⁹ Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" **10:24** The disciples were astonished at these words. But again Jesus said to them,²⁰ "Children, how hard it is²¹ to enter the

further, scribes routinely added clarifications when such were not necessary. Thus, both on external and internal grounds, the shorter reading is strongly preferred. Similar motivations are behind the translation here, namely, "those who brought them" has been supplied to ensure that the parents who brought the children are in view, not the children themselves.

1 *tn* Grk "the disciples scolded them."

2 *sn* *The kingdom of God belongs to such as these.* Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

3 *tn* Grk "Truly (ἀμῆν, *amēn*), I say to you."

4 *sn* On receive see John 1:12.

5 *sn* The point of the comparison *receive the kingdom of God like a child* has more to do with a child's trusting spirit and willingness to be dependent and receive from others than any inherent humility the child might possess.

6 *tn* The negation in Greek (οὐ μὴ, *ou mē*) is very strong here.

7 *tn* Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

8 *tn* Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

sn Mark 10:17-31. The following unit, Mark 10:17-31, can be divided up into three related sections: (1) the rich man's question (vv. 17-22); (2) Jesus' teaching on riches and the kingdom of God (vv. 23-27); and (3) Peter's statement and Jesus' answer (vv. 28-31). They are all tied together around the larger theme of the relationship of wealth to the kingdom Jesus had been preaching. The point is that it is impossible to attain to the kingdom by means of riches. The passage as a whole is found in the section 8:27-10:52 in which Mark has been focusing on Jesus' suffering and true discipleship. In vv. 28-31 Jesus does not deny great rewards to those who follow him, both in the present age and in the age to come, but it must be thoroughly understood that suffering will be integral to the mission of the disciples and the church, for in the very next section (10:32-34) Jesus reaffirmed the truth about his coming rejection, suffering, death, and resurrection.

9 *sn* The rich man wanted to know what he must do to inherit eternal life, but Jesus had just finished teaching that eternal life was not earned but simply received (10:15).

10 *sn* Jesus' response, *Why do you call me good?*, was designed to cause the young man to stop and think for a moment about who Jesus really was. The following statement *No one is good except God alone* seems to point the man in the direction of Jesus' essential nature and the demands which logically follow on the man for having said it.

10 *sn* A quotation from Exod 20:12-16; Deut 5:16-20, except for *do not defraud*, which is an allusion to Deut 24:14.

11 *tn* Grk "He"; the referent (the man who asked the question in v. 17) has been specified in the translation for clarity.

12 *tn* Grk "kept." The implication of this verb is that the man has obeyed the commandments without fail throughout his life, so the adverb "wholeheartedly" has been added to the translation to bring out this nuance.

13 *tn* Grk "these things." The referent of the pronoun (the laws mentioned by Jesus) has been specified in the translation for clarity.

sn While the rich man was probably being sincere when he insisted *I have wholeheartedly obeyed all these laws*, he had confined his righteousness to external obedience. The rich man's response to Jesus' command to give away all he had revealed that internally he loved money more than God.

14 *sn* *Since my youth.* Judaism regarded the age of thirteen as the age when a man would have become responsible to live by God's commands.

15 *tn* The words "the money" are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

16 *sn* The call for sacrifice comes with a promise of eternal reward: *You will have treasure in heaven.* Jesus' call is a test to see how responsive the man is to God's direction through him. Will he walk the path God's agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10.

17 *tn* Grk "he"; the referent (the man who asked the question in v. 17) has been specified in the translation for clarity.

18 *tn* Grk "he had many possessions." This term (κτημα, *ktēma*) is often used for land as a possession.

19 *tn* Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

20 *tn* Grk "But answering, Jesus again said to them." The participle ἀποκριθεῖς (*apokritheis*) is redundant and has not been translated.

21 *tc* Most *ms*s (A C D Θ *f*¹⁻¹³ 28 565 2427 *l*^{at} *sa*) have here "for those who trust in riches" (τοὺς πεποιθότας ἐπὶ [τοῖς] χρημασιν, *tous pepoithotas epi [tois] chrēmasin*); W has πλοῦσιον (*plousion*) later in the verse, producing the same general modification on the dominical saying ("how hard it is for the rich to enter..."). But such qualifications on the Lord's otherwise harsh and absolute statements are natural scribal expansions, intended to soften the dictum. Further, the earliest and best witnesses, along with a few others (N B Δ Ψ *sa*), lack any such qualifications. That W lacks the longer expansion and only has πλοῦσιον suggests that its archetype agreed with N B here; its voice should be heard with theirs. Thus, both on external and internal grounds, the shorter reading is preferred.

kingdom of God! **10:25** It is easier for a camel¹ to go through the eye of a needle² than for a rich person to enter the kingdom of God.” **10:26** They were even more astonished and said³ to one another, “Then⁴ who can be saved?”⁵ **10:27** Jesus looked at them and replied, “This is impossible for mere humans,⁶ but not for God; all things are possible for God.”

10:28 Peter began to speak to him, “Look,⁷ we have left everything to follow you!”⁸ **10:29** Jesus said, “I tell you the truth,⁹ there is no one who has left home or brothers or sisters or mother or father or children or fields for my sake and for the sake of the gospel **10:30** who will not receive in this age¹⁰ a hundred times as much – homes, brothers, sisters, mothers, children, fields, all with persecutions¹¹ – and in the age to come, eternal life.¹² **10:31** But many who are first will be last, and the last first.”

Third Prediction of Jesus' Death and Resurrection

10:32 They were on the way, going up to Jerusalem.¹³ Jesus was going ahead of them, and they were amazed, but those who followed were afraid. He took the twelve aside again and began to tell them what was going to happen to him. **10:33** “Look, we are going up to Jerusalem, and

the Son of Man will be handed over to the chief priests and experts in the law.¹⁴ They will condemn him to death and will turn him over to the Gentiles. **10:34** They will mock him, spit on him, flog¹⁵ him severely, and kill him. Yet¹⁶ after three days,¹⁷ he will rise again.”

The Request of James and John

10:35 Then¹⁸ James and John, the sons of Zebedee, came to him and said, “Teacher, we want you to do for us whatever we ask.” **10:36** He said to them, “What do you want me to do for you?” **10:37** They said to him, “Permit one of us to sit at your right hand and the other at your left in your glory.” **10:38** But Jesus said to them, “You don’t know what you are asking! Are you able to drink the cup I drink or be baptized with the baptism I experience?”¹⁹ **10:39** They said to him, “We are able.”²⁰ Then Jesus said to them, “You will drink the cup I drink, and you will be baptized with the baptism I experience, **10:40** but to sit at my right or at my left is not mine to give. It is for those for whom it has been prepared.”²¹

1 tc A few witnesses (*f*¹³ 28 579 *pc*) read κάμιλον (*kamilon*, “rope”) for κάμηλον (*kamēlon*, “camel”), either through accidental misreading of the text or intentionally so as to soften Jesus’ words.

2 sn The referent of the *eye of a needle* is a sewing needle. (The gate in Jerusalem known as “The Needle’s Eye” was built during the middle ages and was not in existence in Jesus’ day.) Jesus was speaking rhetorically to point out that apart from God’s intervention, salvation is impossible (v. 27).

3 tn Grk “But they were even more astonished, saying.” The participle λέγοντες (*legontes*) has been translated here as a finite verb to emphasize the sequence of events: The disciples were astonished, then they spoke.

4 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of thought.

5 sn The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

6 tn The plural Greek term ἀνθρώποις (*anthrōpōis*) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, “people”). Because of the contrast here between mere mortals and God (“impossible for men...all things are possible for God”) the phrase “mere humans” has been used in the translation.

7 sn Peter wants reassurance that the disciples’ response and sacrifice has been noticed.

8 tn Grk “We have left everything and followed you.” Koine Greek often used paratactic structure when hypotactic was implied.

9 tn Grk “Truly (ἀμῆν, *amēn*), I say to you.”

10 tn Grk “this time” (καιρός, *kairos*), but for stylistic reasons this has been translated “this age” here.

11 tn Grk “with persecutions.” The “all” has been supplied to clarify that the prepositional phrase belongs not just to the “fields.”

12 sn Note that Mark (see also Matt 19:29; Luke 10:25, 18:30) portrays *eternal life* as something one receives *in the age to come*, unlike John, who emphasizes the possibility of receiving eternal life in the present (John 5:24).

13 map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

14 tn Or “chief priests and scribes.” See the note on the phrase “experts in the law” in 1:22.

15 tn Traditionally, “scourge him” (the term means to beat severely with a whip, L&N 19.9). BDAG 620 s.v. μαστιγῶν 1.a states, “The ‘verberatio’ is denoted in the passion predictions and explicitly as action by non-Israelites Mt 20:19; Mk 10:34; Lk 18:33”; the verberatio is the beating given to those condemned to death in the Roman judicial system. Here the term μαστιγῶν (*mastigōn*) has been translated “flog...severely” to distinguish it from the term φραγελλῶν (*fragellōn*) used in Matt 27:26; Mark 15:15.

16 tn Here καί (*kai*) has been translated as “yet” to indicate the contrast present in this context.

17 tc Most mss, especially the later ones (A¹ W Θ *f*^{1,13} Ψ sy), have “on the third day” (τῇ τρίτῃ ἡμέρᾳ, *tē tritē hēmera*) instead of “after three days.” But not only does Mark nowhere else speak of the resurrection as occurring on the third day, the idiom he uses is a harder reading (cf. Mark 8:31; 9:31, though in the latter text the later witnesses also have τῇ τρίτῃ ἡμέρᾳ). Further, τῇ τρίτῃ ἡμέρᾳ conforms to the usage that is almost universally used in Matthew and Luke, and is found in the parallels to this text (Matt 20:19; Luke 18:33). Thus, scribes would be doubly motivated to change the wording. The most reliable witnesses, along with several other mss (B C D L Δ Ψ 579 892 2427 it co), have resisted this temptation.

18 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

19 tn Grk “baptism I am baptized with.” This same change has been made in v. 39.

20 sn No more naïve words have ever been spoken as those found here coming from James and John, “We are able.” They said it with such confidence and ease, yet they had little clue as to what they were affirming. In the next sentence Jesus confirms that they will indeed suffer for his name.

21 sn After the first passion prediction in 8:31 Jesus rebuked Peter as having been used by Satan. After the second passion prediction in 9:31 the disciples were concerned about who would be the greatest in the kingdom. After the third passion prediction in 10:33 James and John asked for positions of honor and rulership in the kingdom, revealing their complete misunderstanding of the nature of the kingdom and exposing their inadequacy as true disciples of Jesus. Jesus replied that such positions were for those for whom it has been prepared.

10:41 Now¹ when the other ten² heard this,³ they became angry with James and John. **10:42** Jesus called them and said to them, “You know that those who are recognized as rulers of the Gentiles lord it over them, and those in high positions use their authority over them. **10:43** But it is not this way among you. Instead whoever wants to be great among you must be your servant, **10:44** and whoever wants to be first among you must be the slave⁴ of all. **10:45** For even the Son of Man did not come to be served but to serve, and to give his life as a ransom⁵ for many.”

Healing Blind Bartimaeus

10:46 They came to Jericho.⁶ As Jesus⁷ and his disciples and a large crowd were leaving Jericho, Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road. **10:47** When he heard that it was Jesus the Nazarene, he began to shout,⁸ “Jesus, Son of David,⁹ have mercy¹⁰ on me!” **10:48** Many scolded¹¹ him to get him to be quiet, but he shouted all the more, “Son of David, have mercy on me!” **10:49** Jesus stopped and said, “Call him.” So¹² they called the blind man and said to him, “Have courage! Get up! He is calling you.” **10:50** He threw off his cloak, jumped up, and came to Jesus. **10:51** Then¹³

Jesus said to him,¹⁴ “What do you want me to do for you?” The blind man replied, “Rabbi,¹⁵ let me see again.”¹⁶ **10:52** Jesus said to him, “Go, your faith has healed you.” Immediately he regained¹⁷ his sight and followed him on the road.

The Triumphal Entry

11:1 Now¹⁸ as they approached Jerusalem,¹⁹ near Bethphage²⁰ and Bethany, at the Mount of Olives,²¹ Jesus²² sent two of his disciples **11:2** and said to them, “Go to the village ahead of you.²³ As soon as you enter it, you will find a colt tied there that has never been ridden.²⁴ Untie it and bring it here. **11:3** If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord needs it²⁵ and will send it back here soon.’” **11:4** So²⁶ they went and found a colt tied at a door, outside in the street, and untied it. **11:5** Some people standing there said to them, “What are you doing, untying that colt?” **11:6** They replied as Jesus had told them, and the bystanders²⁷ let them go. **11:7** Then²⁸ they brought the colt to Jesus, threw their cloaks²⁹ on it, and he sat on it.³⁰ **11:8** Many spread their cloaks on the road and others spread branches they had cut in the fields. **11:9** Both those who went ahead and

¹⁴ **tn** *Grk* “And answering, Jesus said to him.” The participle ἀποκριθεὶς is redundant and has not been translated.

¹⁵ **tn** Or “Master”; *Grk* ῥαββουνί (*rabbouni*).

¹⁶ **tn** *Grk* “that I may see [again].” The phrase can be rendered as an imperative of request, “Please, give me sight.” Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to receive back the sight he once had.

¹⁷ **tn** Or “received” (see the note on the phrase “let me see again” in v. 51).

¹⁸ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹⁹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

²⁰ **sn** The exact location of the village of *Bethphage* is not known. Most put it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.

²¹ **sn** “Mountain” in English generally denotes a higher elevation than it often does in reference to places in Palestine. The *Mount of Olives* is really a ridge running north to south about 3 kilometers (1.8 miles) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 30 meters (100 ft) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

²² **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

²³ **tn** *Grk* “the village lying before you” (BDAG 530 s.v. κατέναντι 2.b).

²⁴ **tn** *Grk* “a colt tied there on which no one of men has ever sat.”

²⁵ **sn** The custom called *angaria* allowed the impressment of animals for service to a significant figure.

²⁶ **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

²⁷ **tn** *Grk* “they”; the referent (the people mentioned in v. 5) has been specified in the translation for clarity.

²⁸ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²⁹ **tn** *Grk* “garments”; but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.

³⁰ **sn** See Zech 9:9, a prophecy fulfilled here (cf. Matt 21:5; John 12:15).

¹ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

² **tn** *Grk* “the ten.”

³ **tn** The word “this” is not in the Greek text, but is supplied. Direct objects were often omitted in Greek when clear from the context.

⁴ **tn** Though δούλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for “slave” is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

⁵ **sn** The Greek word for *ransom* (λύτρον, *lutron*) is found here and in Matt 20:28 and refers to the payment of a price in order to purchase the freedom of a slave. The idea of Jesus as the “ransom” is that he paid the price with his own life by standing in humanity’s place as a substitute, enduring the judgment that was deserved for sin.

⁶ **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

⁷ **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

⁸ **tn** *Grk* “to shout and to say.” The infinitive λέγειν (*legein*) is redundant here and has not been translated.

⁹ **sn** Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was *Son of David*. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, *Ant.* 8.2.5 [8.42-49]).

¹⁰ **sn** *Have mercy on me* is a request for healing. It is not owed the man. He simply asks for God’s kind grace.

¹¹ **tn** Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.

¹² **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

¹³ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

those who followed kept shouting, “*Hosanna!*¹ *Blessed is the one who comes in the name of the Lord!*² **11:10** Blessed is the coming kingdom of our father David! Hosanna in the highest!” **11:11** Then³ Jesus⁴ entered Jerusalem and went to the temple. And after looking around at everything, he went out to Bethany with the twelve since it was already late.

Cursing of the Fig Tree

11:12 Now⁵ the next day, as they went out from Bethany, he was hungry. **11:13** After noticing in the distance a fig tree with leaves, he went to see if he could find any fruit⁶ on it. When he came to it he found nothing but leaves, for it was not the season for figs. **11:14** He said to it,⁷ “May no one ever eat fruit from you again.” And his disciples heard it.⁸

Cleansing the Temple

11:15 Then⁹ they came to Jerusalem.¹⁰ Jesus¹¹ entered the temple area¹² and began to

¹ **tn** The expression Ὡσαννά (*hōsanna*, literally in Hebrew, “O Lord, save”) in the quotation from Ps 118:25-26 was probably by this time a familiar liturgical expression of praise, on the order of “Hail to the king,” although both the underlying Aramaic and Hebrew expressions meant “O Lord, save us.” The introductory ὡσαννά is followed by the words of Ps 118:25, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (*eulogēmenos ho erchomenos en onomati kuriou*), although in the Fourth Gospel the author adds for good measure καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ (*kai ho basileus tou Israēl*). In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king. See E. Lohse, *TDNT* 9:682-84.

² **sn** *Hosanna* is an Aramaic expression that literally means, “help, I pray,” or “save, I pray.” By Jesus’ time it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God.

³ **sn** A quotation from Ps 118:25-26.

⁴ **tn** Here καί (*kai*) has been translated as “Then” to indicate the transition from the previous narrative.

⁵ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁶ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

⁷ **tn** Grk “anything.”

⁸ **tn** Grk “And answering, he said to it.” The participle ἀποκριθεὶς (*apokritheis*) is redundant and has not been translated.

⁹ **sn** *Mark 11:12-14*. The incident of the cursing of the fig tree occurs before he enters the temple for a third time (11:27ff) and is questioned at length by the religious leaders (11:27-12:40). It appears that Mark records the incident as a portent of what is going to happen to the leadership in Jerusalem who were supposed to have borne spiritual fruit but have been found by Messiah at his coming to be barren. The fact that the nation as a whole is indicted is made explicit in chapter 13:1-37 where Jesus speaks of Jerusalem’s destruction and his second coming.

¹⁰ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹¹ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹² **tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

¹³ **tn** Grk “the temple.”

sn The merchants (*those who were selling*) would have

drive out those who were selling and buying in the temple courts.¹³ He turned over the tables of the money changers and the chairs of those selling doves, **11:16** and he would not permit anyone to carry merchandise¹⁴ through the temple courts.¹⁵ **11:17** Then he began to teach¹⁶ them and said, “Is it not written: ‘*My house will be called a house of prayer for all nations*’?”¹⁷ But you have turned it into a *den*¹⁸ of robbers!”¹⁹ **11:18** The chief priests and the experts in the law²⁰ heard it and they considered how they could assassinate²¹ him, for they feared him, because the whole crowd was amazed by his teaching. **11:19** When evening came, Jesus and his disciples²² went out of the city.

The Withered Fig Tree

11:20 In the morning as they passed by, they saw the fig tree withered from the roots. **11:21** Peter remembered and said to him, “Rabbi, look! The fig tree you cursed has withered.” **11:22** Jesus said to them, “Have faith in God. **11:23** I tell you the truth,²³ if someone says to this mountain, ‘Be lifted up and thrown into the sea,’ and does not doubt in his heart but believes that

been located in the Court of the Gentiles.

¹³ **tn** Grk “the temple.”

sn Matthew (21:12-17), Mark (here, 11:15-19), and Luke (19:45-46) record this incident of the temple cleansing at the end of Jesus’ ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus’ ministry. See the note on the word *temple courts* in John 2:14 for a discussion of the relationship of these accounts to one another.

¹⁴ **tn** Or “things.” The Greek word σκευός (*skeuos*) can refer to merchandise, property, goods, a vessel, or even generally “things” (but in the sense of some implement or tool). The idea here is almost certainly restricted to merchandise, rather than the more general “things,” although some suggest from the parallel with *m. Berakhot* 9.5 that Jesus was not even allowing sandals, staffs, or coin-purses to be carried through the court. The difficulty with this interpretation, however, is that it is fundamentally an appeal to Jewish oral tradition (something Jesus rarely sided with) as well as being indiscriminate toward all the worshippers.

¹⁵ **tn** Grk “the temple.”

¹⁶ **tn** The imperfect ἐδίδασκεν (*edidasken*) is here taken ingressively.

¹⁷ **sn** A quotation from Isa 56:7.

¹⁸ **tn** Or “a hideout” (see L&N 1.57).

¹⁹ **sn** A quotation from Jer 7:11. The meaning of Jesus’ statement about making the temple courts a *den of robbers* probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these merchants had recently been moved to this location for convenience.

²⁰ **tn** Or “The chief priests and the scribes.” See the note on the phrase “experts in the law” in 1:22.

²¹ **tn** Grk “how they could destroy him.”

²² **tn** Grk “they”; the referents (Jesus and his disciples) have been specified in the translation for clarity. Without such clarification there is room for considerable confusion here, since there are two prior sets of plural referents in the context, “the chief priests and experts in the law” and “the whole crowd” (both in v. 18).

²³ **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

what he says will happen, it will be done for him. **11:24** For this reason I tell you, whatever you pray and ask for, believe that you have received it, and it will be yours. **11:25** Whenever you stand praying, if you have anything against anyone, forgive him, so that your Father in heaven will¹ also forgive you your sins.²

The Authority of Jesus

11:27 They came again to Jerusalem.³ While Jesus⁴ was walking in the temple courts,⁵ the chief priests, the experts in the law,⁶ and the elders came up to him **11:28** and said, “By what authority⁷ are you doing these things? Or who gave you this authority to do these things?” **11:29** Jesus said to them, “I will ask you one question. Answer me and I will tell you by what authority I do these things: **11:30** John’s baptism – was it from heaven or from people?⁸ Answer me.” **11:31** They discussed with one another, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’” **11:32** But if we say, ‘From people – ’” (they feared the crowd, for they all considered John to be truly a prophet). **11:33** So⁹ they answered Jesus,¹⁰ “We don’t know.”¹¹ Then Jesus said to them,

¹ **tn** Although the Greek subjunctive mood, formally required in a subordinate clause introduced by ἵνα (*hina*), is traditionally translated by an English subjunctive (e.g., “may,” so KJV, NAB, NIV, NRSV), changes in the use of the subjunctive in English now result in most readers understanding such a statement as indicating permission (“may” = “has permission to”) or as indicating uncertainty (“may” = “might” or “may or may not”). Thus a number of more recent translations render such instances by an English future tense (“will,” so TEV, CEV, NLT, NASB 1995 update). That approach has been followed here.

² **tc** A number of significant MSS of various texttypes (N B L W Δ Ψ 565 700 892 pc sa) do not include **11:26** “But if you do not forgive, neither will your Father in heaven forgive your sins.” The verse is included in most later MSS (A [C D] E [f¹:13 33] Θ [lat] and is not likely to be original. It is probably an assimilation to Matt 6:15. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

³ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁴ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁵ **tn** Grk “the temple.”

⁶ **tn** Or “the chief priests, the scribes.” See the note on the phrase “experts in the law” in 1:22.

⁷ **tn** On this phrase, see BDAG 844 s.v. *πῶς* 2.a.γ.

⁸ **tn** The plural Greek term ἀνθρώπων (*anthrōpōn*) is probably used here (and in v. 32) in a generic sense, referring to both men and women (cf. NAB, NRSV, “of human origin”; TEV, “from human beings”; NLT, “merely human”).

⁹ **tn** The question is whether John’s ministry was of divine or human origin.

¹⁰ **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

¹¹ **tn** Grk “answering, they said to Jesus.” The participle ἀποκριθέντες (*apokritēntes*) is redundant, but the syntax of the phrase has been modified to conform to English style.

¹² **tn** Very few questions could have so completely revealed the wicked intentions of the religious leaders. Jesus’s question revealed the motivation of the religious leaders and exposed them for what they really were – hypocrites. They indicted themselves when they cited only two options and chose neither of them (“We do not know”). The point of Mark 11:27-33

“Neither will I tell you¹² by what authority¹³ I am doing these things.”

The Parable of the Tenants

12:1 Then¹⁴ he began to speak to them in parables: “A man planted a vineyard.¹⁵ He put a fence around it, dug a pit for its winepress, and built a watchtower. Then¹⁶ he leased it to tenant farmers¹⁷ and went on a journey. **12:2** At harvest time he sent a slave¹⁸ to the tenants to collect from them¹⁹ his portion of the crop.” **12:3** But²⁰ those tenants²¹ seized his slave,²³ beat him²⁴ and sent him away empty-handed.²⁵ **12:4** So²⁶ he sent another slave to them again. This one they struck on the head and treated outrageously. **12:5** He sent another, and that one they killed. This happened to many others, some of whom were beaten, others killed. **12:6** He had one left, his one dear son.²⁷ Finally he sent him to them, saying, ‘They will respect my son.’ **12:7** But those tenants said to one another, ‘This is the heir.

is that no matter what Jesus said in response to their question they were not going to believe it and would in the end use it against him.

¹³ **tn** *Neither will I tell you.* Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.

¹⁴ **tn** On this phrase, see BDAG 844 s.v. *πῶς* 2.a.γ. This is exactly the same phrase as in v. 28.

¹⁵ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁶ **tn** The *vineyard* is a figure for Israel in the OT (Isa 5:1-7). The nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rom 11:11-24.

¹⁷ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁸ **tn** The leasing of land to *tenant farmers* was common in this period.

¹⁹ **tn** See the note on the word “slave” in 10:44.

²⁰ **tn** This slave (along with the others) represent the prophets God sent to the nation, who were mistreated and rejected.

²¹ **tn** Grk “from the tenants,” but this is redundant in English, so the pronoun (“them”) was used in the translation.

²² **tn** Grk “from the fruits of the vineyard.”

²³ **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

²⁴ **tn** Grk “But they”; the referent (the tenants, v. 1) has been specified in the translation for clarity.

²⁵ **tn** Grk “seizing him, they beat and sent away empty-handed.” The referent of the direct object of “seizing” (the slave sent by the owner) has been specified in the translation for clarity. The objects of the verbs “beat” and “sent away” have been supplied in the translation to conform to English style. Greek often omits direct objects when they are clear from the context.

²⁶ **tn** The image of the *tenants* beating up the owner’s slave pictures the nation’s rejection of the prophets and their message.

²⁷ **tn** The slaves being sent *empty-handed* suggests that the vineyard was not producing any fruit – and thus neither was the nation of Israel.

²⁸ **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first slave.

²⁹ **tn** Grk “one beloved son.” See comment at Mark 1:11.

³⁰ **tn** The owner’s decision to send his *one dear son* represents God sending Jesus.

Come, let's kill him and the inheritance will be ours!' 12:8 So¹ they seized him,² killed him, and threw his body³ out of the vineyard.⁴ 12:9 What then will the owner of the vineyard do? He will come and destroy⁵ those tenants and give the vineyard to others.⁶ 12:10 Have you not read this scripture:

'The stone the builders rejected has become the cornerstone.⁷
12:11 *This is from the Lord, and it is marvelous in our eyes.'*⁸

12:12 Now⁹ they wanted to arrest him (but they feared the crowd), because they realized that he told this parable against them. So¹⁰ they left him and went away.¹¹

Paying Taxes to Caesar

12:13 Then¹² they sent some of the Pharisees¹³ and Herodians¹⁴ to trap him with his own words.¹⁵ 12:14 When they came they said to him,

¹ tn Here καί (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

² tn Grk "seizing him." The participle λαβόντες (*labontes*) has been translated as attendant circumstance.

³ tn Grk "him."

⁴ sn Throwing the heir's body out of the vineyard pictures Jesus' death outside of Jerusalem.

⁵ sn The statement that the owner will come and destroy those tenants is a promise of judgment; see Luke 13:34-35; 19:41-44.

⁶ sn The warning that the owner would give the vineyard to others suggests that the care of the promise and the nation's hope would be passed to others. This eventually looks to Gentile inclusion; see Eph 2:11-22.

⁷ tn Or "capstone," "keystone." Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλή γωνίας (*kephalē gōnias*) refers to a cornerstone, not a capstone.

sn *The stone the builders rejected has become the cornerstone.* The use of Ps 118:22-23 and the "stone imagery" as a reference to Christ and his suffering and exaltation is common in the NT (see also Matt 21:42; Luke 20:17; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 in Mark 12:10-11 is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.

⁸ sn A quotation from Ps 118:22-23.

⁹ tn Here καί (*kai*) has been translated as "now" to introduce a somewhat parenthetical remark by the author.

¹⁰ tn Here καί (*kai*) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

¹¹ sn The point of the parable in Mark 12:1-12 is that the leaders of the nation have been rejected by God and the vineyard (v. 9, referring to the nation and its privileged status) will be taken from them and given to others (an allusion to the Gentiles).

¹² tn Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

¹³ sn See the note on Pharisees in 2:16.

¹⁴ sn Pharisees and Herodians made a very interesting alliance. W. W. Wessel ("Mark," EBC 8:733) comments: "The Herodians were as obnoxious to the Pharisees on political grounds as the Sadducees were on theological grounds. Yet the two groups united in their opposition to Jesus. Collaboration in wickedness, as well as goodness, has great power. Their purpose was to trip Jesus up in his words so that he would lose the support of the people, leaving the way open for them to destroy him." See also the note on "Herodians" in Mark 3:6.

¹⁵ tn Grk "trap him in word."

"Teacher, we know that you are truthful and do not court anyone's favor, because you show no partiality¹⁶ but teach the way of God in accordance with the truth.¹⁷ Is it right¹⁸ to pay taxes¹⁹ to Caesar²⁰ or not? Should we pay or shouldn't we?" 12:15 But he saw through their hypocrisy and said²¹ to them, "Why are you testing me? Bring me a denarius²² and let me look at it." 12:16 So²³ they brought one, and he said to them, "Whose image²⁴ is this, and whose inscription?" They replied,²⁵ "Caesar's." 12:17 Then Jesus said to them, "Give to Caesar the things that are Caesar's, and to God the things that are God's."²⁶ And they were utterly amazed at him.

Marriage and the Resurrection

12:18 Sadducees²⁷ (who say there is no resurrection)²⁸ also came to him and asked

¹⁶ tn Grk "and it is not a concern to you about anyone because you do not see the face of men."

¹⁷ sn *Teach the way of God in accordance with the truth.* Very few comments are as deceitful as this one; they did not really believe this at all. The question of the Pharisees and Herodians was specifically designed to trap Jesus.

¹⁸ tn Or "lawful," that is, in accordance with God's divine law. On the syntax of ἔξεστιν (*exestin*) with an infinitive and accusative, see BDF §409.3.

¹⁹ tn According to L&N 57.180 the term κῆνος (*kēnos*) was borrowed from Latin and referred to a poll tax, a tax paid by each adult male to the Roman government.

sn This question concerning taxes was specifically designed to trap Jesus. If he answered yes, then his opponents could publicly discredit him as a sympathizer with Rome. If he answered no, then they could go to the Roman governor and accuse Jesus of rebellion.

²⁰ tn Or "the emperor" ("Caesar" is a title for the Roman emperor).

²¹ tn Grk "Aware of their hypocrisy he said."

²² tn Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (*dēnariion*) has been translated simply as "silver coin" with an explanatory note.

sn A denarius was a silver coin stamped with the image of the emperor and worth approximately one day's wage for a laborer.

²³ tn Here δέ (*de*) has been translated as "so" to indicate their response to Jesus' request for a coin.

²⁴ tn Or "whose likeness."

sn In this passage Jesus points to the image (Grk εἰκών, *eikōn*) of Caesar on the coin. This same Greek word is used in Gen 1:26 (LXX) to state that humanity is made in the "image" of God. Jesus is making a subtle yet powerful contrast: Caesar's image is on the denarius, so he can lay claim to money through taxation, but God's image is on humanity, so he can lay claim to each individual life.

²⁵ tn Grk "they said to him."

²⁶ sn Jesus' answer to give to Caesar the things that are Caesar's, and to God the things that are God's was a both/and, not the questioners' either/or. So he slipped out of their trap.

²⁷ sn The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, *J. W.* 2.8.2 [2.119], 2.8.14 [2.164-166]; *Ant.* 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; *Life* 2 [10-11]). They also did not believe in resurrection or in angels, an important detail in v. 25. See also Matt 3:7, 16:1-12, 22:23-34; Luke 20:27-38; Acts 4:1, 5:17, 23:6-8.

²⁸ sn This remark is best regarded as a parenthetical note by the author.

him.¹ **12:19** “Teacher, Moses wrote for us: ‘*If a man’s brother dies and leaves a wife but no children, that man² must marry³ the widow and father children⁴ for his brother.*’⁵ **12:20** There were seven brothers. The first one married,⁶ and when he died he had no children. **12:21** The second married her and died without any children, and likewise the third. **12:22** None of the seven had children. Finally, the woman died too. **12:23** In the resurrection, when they rise again,⁷ whose wife will she be? For all seven had married her.”⁸ **12:24** Jesus said to them, “Aren’t you deceived⁹ for this reason, because you don’t know the scriptures or the power of God? **12:25** For when they rise from the dead, they neither marry nor are given in marriage, but are like angels¹⁰ in heaven. **12:26** Now as for the dead being raised,¹¹ have you not read in the book of Moses, in the passage about the bush,¹² how God said to him, ‘*I am the God of Abraham, the¹³ God of Isaac, and the God of Jacob*’?¹⁴ **12:27** He is not the God of the dead but of the living.¹⁵ You are badly mistaken!”

¹ **tn** Grk “and asked him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

² **tn** Grk “his brother”; but this would be redundant in English with the same phrase “his brother” at the end of the verse, so most modern translations render this phrase “the man” (so NIV, NRSV).

³ **tn** The use of ἵνα (*hina*) with imperatival force is unusual (BDF §470.1).

⁴ **tn** Grk “raise up seed” (an idiom for fathering children).

⁵ **sn** A quotation from Deut 25:5. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, *m. Yevamot*; Josephus, *Ant.* 4.8.23 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

⁶ **tn** Grk “took a wife” (an idiom for marrying a woman).

⁷ **tc** The words “when they rise again” are missing from several important witnesses (ⲛ B C D L W Δ Ψ 33 579 892 2427 pc c r^a k sy^p co). They are included in A Θ f^{1,13} ℣ lat sy^{a,h}. The strong external pedigree of the shorter reading gives one pause. Nevertheless, the Alexandrian and other mss most likely dropped the words from the text either to conform the wording to the parallel in Matt 22:28 or because “when they rise again” was redundant. But the inclusion of these words is thoroughly compatible with Mark’s usually pleonastic style (see *TCGNT* 93), and therefore most probably authentic to Mark’s Gospel.

⁸ **tn** Grk “For the seven had her as wife.”

⁹ **tn** Or “mistaken” (cf. BDAG 822 s.v. πλανᾶω 2.c.y).

¹⁰ **sn** Angels do not die, nor do they eat according to Jewish tradition (*J. En.* 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21-23).

¹¹ **tn** Grk “Now as for the dead that they are raised.”

¹² **sn** See Exod 3:6. Jesus used a common form of rabbinic citation here to refer to the passage in question.

¹³ **tn** Grk “and the,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹⁴ **sn** A quotation from Exod 3:6.

¹⁵ **sn** He is not God of the dead but of the living. Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.

The Greatest Commandment

12:28 Now¹⁶ one of the experts in the law¹⁷ came and heard them debating. When he saw that Jesus¹⁸ answered them well, he asked him, “Which commandment is the most important of all?” **12:29** Jesus answered, “The most important is: ‘*Listen, Israel, the Lord our God, the Lord is one. 12:30 Love¹⁹ the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.*’²⁰ **12:31** The second is: ‘*Love your neighbor as yourself.*’²¹ **12:32** There is no other commandment greater than these.” **12:33** The expert in the law said to him, “That is true, Teacher; you are right to say that *he is one, and there is no one else besides him.*” **12:33** And *to love him with all your heart, with all your mind, and with all your strength²³ and to love your neighbor as yourself²⁴ is more important than all burnt offerings and sacrifices.*” **12:34** When Jesus saw that he had answered thoughtfully, he said to him, “You are not far from the kingdom of God.” Then no one dared any longer to question him.

The Messiah: David’s Son and Lord

12:35 While Jesus was teaching in the temple courts, he said, “How is it that the experts in the law²⁵ say that the Christ²⁶ is David’s son?²⁷ **12:36** David himself, by the Holy Spirit, said,

¹⁶ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹⁷ **tn** Or “One of the scribes.” See the note on the phrase “experts in the law” in 1:22.

¹⁸ **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁹ **tn** Grk “You will love.” The future indicative is used here with imperatival force (see *ExSyn* 452 and 569).

²⁰ **sn** A quotation from Deut 6:4-5 and Josh 22:5 (LXX). The fourfold reference to different parts of the person says, in effect, that one should love God with all one’s being.

²¹ **sn** A quotation from Lev 19:18.

²² **sn** A quotation from Deut 4:35.

²³ **sn** A quotation from Deut 6:5.

²⁴ **sn** A quotation from Lev 19:18.

²⁵ **tn** Or “that the scribes.” See the note on the phrase “experts in the law” in 1:22.

²⁶ **tn** Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 8:29.

²⁷ **sn** It was a common belief in Judaism that Messiah would be *David’s son* in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

*‘The Lord said to my lord,¹
‘Sit at my right hand,
until I put your enemies under your
feet.’²*

12:37 If David himself calls him ‘Lord,’ how can he be his son?”³ And the large crowd was listening to him with delight.

Warnings About Experts in the Law

12:38 In his teaching Jesus⁴ also said, “Watch out for the experts in the law.⁵ They like walking⁶ around in long robes and elaborate greetings⁷ in the marketplaces, **12:39** and the best seats in the synagogues⁸ and the places of honor at banquets. **12:40** They⁹ devour widows’ property,¹⁰ and as a show make long prayers. These men will receive a more severe punishment.”

The Widow’s Offering

12:41 Then¹¹ he¹² sat down opposite the offering box,¹³ and watched the crowd putting

¹ **sn** *The Lord said to my Lord.* With David being the speaker, this indicates his respect for his descendant (referred to as *my Lord*). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king’s palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.

² **sn** A quotation from Ps 110:1.

³ **tn** *Grk* “David himself calls him ‘Lord.’ So how is he his son?” The conditional nuance, implicit in Greek, has been made explicit in the translation (cf. Matt 22:45).

⁴ **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

⁵ **tn** Or “for the scribes.” See the note on the phrase “experts in the law” in 1:22.

⁶ **tn** In Greek this is the only infinitive in vv. 38-39. It would be awkward in English to join an infinitive to the following noun clauses, so this has been translated as a gerund.

⁷ **sn** There is later Jewish material in the Talmud that spells out such greetings in detail. See H. Windisch, *TDNT* 1:498.

⁸ **sn** See the note on *synagogue* in 1:21.

⁹ **tn** *Grk* “who,” continuing the sentence begun in v. 38.

¹⁰ **tn** *Grk* “houses,” “households”; however, the term can have the force of “property” or “possessions” as well (O. Michel, *TDNT* 5:131; BDAG 695 s.v. οἰκία 1.a).

¹¹ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹² **tc** Most mss, predominantly of the Western and Byzantine texts (A D W Θ ϵ^1 -13 33 2542 \aleph lat), have ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”) as the explicit subject here, while \aleph B L Δ Ψ 892 2427 *pc* lack the name. A natural scribal tendency is to expand the text, especially to add the Lord’s name as the explicit subject of a verb. Scribes much less frequently omitted the Lord’s name (cf. the readings of W Θ 565 1424 in Mark 12:17). The internal and external evidence support one another here in behalf of the shorter reading.

¹³ **tn** On the term γαζοφυλάκιον (*gazophylakion*), often translated “treasury,” see BDAG 186 s.v., which states, “For Mk 12:41, 43; Lk 21:1 the mng. *contribution box* or *receptacle* is attractive. Acc. to Mishnah, Shekalim 6, 5 there were in the temple 13 such receptacles in the form of trumpets. But even in these passages the general sense of ‘treasury’ is prob., for the contributions would go [into] the treasury via the receptacles.” Based upon the extra-biblical evidence (see **sn** following), however, the translation opts to refer to the actual receptacles and not the treasury itself.

coins into it. Many rich people were throwing in large amounts. **12:42** And a poor widow came and put in two small copper coins,¹⁴ worth less than a penny. **12:43** He called his disciples and said to them, “I tell you the truth,¹⁵ this poor widow has put more into the offering box¹⁶ than all the others.¹⁷ **12:44** For they all gave out of their wealth.¹⁸ But she, out of her poverty, put in what she had to live on, everything she had.”¹⁹

The Destruction of the Temple

13:1 Now²⁰ as Jesus²¹ was going out of the temple courts, one of his disciples said to him, “Teacher, look at these tremendous stones and buildings!”²² **13:2** Jesus said to him, “Do you see these great buildings? Not one stone will be left on another.²³ All will be torn down!”²⁴

Signs of the End of the Age

13:3 So²⁵ while he was sitting on the Mount of Olives opposite the temple, Peter, James, John,²⁶ and Andrew asked him privately,

sn *The offering box* probably refers to the receptacles in the temple forecourt by the Court of Women used to collect free-will offerings. These are mentioned by Josephus, *J. W.* 5.5.2 (5.200); 6.5.2 (6.282); *Ant.* 19.6.1 (19.294), and in 1 Macc 14:49 and 2 Macc 3:6, 24, 28, 40 (see also Luke 21:1; John 8:20).

¹⁴ **sn** These *two small copper coins* were lepta (sing. “lepton”), the smallest and least valuable coins in circulation in Palestine, worth one-half of a quadran or 1/128 of a denarius, or about six minutes of an average daily wage. This was next to nothing in value.

¹⁵ **tn** *Grk* “Truly (ἀμήν, *amēn*), I say to you.”

¹⁶ **tn** See the note on the term “offering box” in v. 41.

¹⁷ **sn** *Has put more into the offering box than all the others.* With God, giving is weighed evaluatively, not counted. The widow was praised because she gave sincerely and at some considerable cost to herself.

¹⁸ **tn** *Grk* “out of what abounded to them.”

¹⁹ **sn** The contrast between this passage, 12:41-44, and what has come before in 11:27-12:40 is remarkable. The woman is set in stark contrast to the religious leaders. She was a poor widow, they were rich. She was uneducated in the law, they were well educated in the law. She was a woman, they were men. But whereas they evidenced no faith and actually stole money from God and men (cf. 11:17), she evidenced great faith and gave out of her extreme poverty *everything she had*.

²⁰ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

²¹ **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

²² **sn** The Jerusalem temple was widely admired around the world. See Josephus, *Ant.* 15.11 [15.380-425]; *J. W.* 5.5 [5.184-227] and Tacitus, *History* 5.8, who called it “immensely opulent.” Josephus compared it to a beautiful snowcapped mountain.

²³ **sn** With the statement *not one stone will be left on another* Jesus predicted the total destruction of the temple, something that did occur in A.D. 70.

²⁴ **tn** *Grk* “not one stone will be left here on another which will not be thrown down.”

²⁵ **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

²⁶ **tn** *Grk* “and James and John,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

13:4 “Tell us, when will these things⁴ happen? And what will be the sign that all these things are about to take place?” 13:5 Jesus began to say to them, “Watch out² that no one misleads you. 13:6 Many will come in my name, saying, ‘I am he,’³ and they will mislead many. 13:7 When you hear of wars and rumors of wars, do not be alarmed. These things must happen, but the end is still to come.⁴ 13:8 For nation will rise up in arms⁵ against nation, and kingdom against kingdom. There will be earthquakes in various places, and there will be famines.⁶ These are but the beginning of birth pains.

Persecution of Disciples

13:9 “You must watch out for yourselves. You will be handed over⁷ to councils⁸ and beaten in the synagogues.⁹ You will stand before governors and kings¹⁰ because of me, as a witness to them. 13:10 First the gospel must be preached to all nations. 13:11 When they arrest you and hand you over for trial, do not worry about what to speak. But say whatever is given you at that time,¹¹ for it is not you speaking, but the Holy Spirit. 13:12 Brother will hand over brother to death, and a father his child. Children will rise against¹² parents and have them put to death. 13:13 You will be hated by everyone because of my name.¹³ But the one who endures to the end will be saved.¹⁴

The Abomination of Desolation

13:14 “But when you see *the abomination of desolation*¹⁵ standing where it should not be (let

the reader understand), then those in Judea must flee¹⁶ to the mountains. 13:15 The one on the roof¹⁷ must not come down or go inside to take anything out of his house.¹⁸ 13:16 The one in the field must not turn back to get his cloak. 13:17 Woe to those who are pregnant and to those who are nursing their babies in those days! 13:18 Pray that it may not be in winter. 13:19 For in those days there will be suffering¹⁹ unlike anything that has happened²⁰ from the beginning of the creation that God created until now, or ever will happen. 13:20 And if the Lord had not cut short those days, no one would be saved. But because of the elect, whom he chose, he has cut them²¹ short. 13:21 Then²² if anyone says to you, ‘Look, here is the Christ!’²³ or ‘Look, there he is!’ do not believe him. 13:22 For false messiahs²⁴ and false prophets will appear and perform signs and wonders to deceive, if possible, the elect. 13:23 Be careful! I have told you everything ahead of time.

The Arrival of the Son of Man

13:24 “But in those days, after that suffering,²⁵ *the sun will be darkened and the moon will not give its light; 13:25 the stars will be falling from heaven, and the powers in the heavens will*

¹ sn Both references to *these things* are plural, so more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.

² tn Or “Be on guard.”

³ tn That is, “I am the Messiah.”

⁴ tn Grk “it is not yet the end.”

⁵ tn For the translation “rise up in arms” see L&N 55.2.

⁶ sn See Isa 5:13-14; 13:6-16; Hag 2:6-7; Zech 14:4.

⁷ tn Grk “They will hand you over.” “They” is an indefinite plural, referring to people in general. The parallel in Matt 10:17 makes this explicit.

⁸ sn *Councils* in this context refers to local judicial bodies attached to the Jewish synagogue. This group would be responsible for meting out justice and discipline within the Jewish community.

⁹ sn See the note on *synagogue* in 1:21.

¹⁰ sn These statements look at persecution both from a Jewish context as the mention of *councils* and *synagogues* suggests, and from a Gentile one as the reference to *governors and kings* suggests. Some fulfillment of Jewish persecution can be seen in Acts.

¹¹ tn Grk “in that hour.”

¹² tn Or “will rebel against.”

¹³ sn See 1 Cor 1:25-31.

¹⁴ sn *But the one who endures to the end will be saved.* Jesus was not claiming here that salvation is by works, because he had already taught that it is by grace (cf. 10:15). He was simply arguing that genuine faith evidences itself in persistence through even the worst of trials.

¹⁵ sn The reference to *the abomination of desolation* is an allusion to Dan 9:27. Though some have seen the fulfillment of Daniel’s prophecy in the actions of Antiochus IV (or a representative of his) in 167 B.C., the words of Jesus seem to indicate that Antiochus was not the final fulfillment, but that there

was (from Jesus’ perspective) still another fulfillment yet to come. Some argue that this was realized in A.D. 70, while others claim that it refers specifically to Antichrist and will not be fully realized until the period of the great tribulation at the end of the age (cf. Mark 13:19, 24; Matt 24:21; Rev 3:10).

¹⁶ sn *Fleeing to the mountains* is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:16; Zech 14:5.

¹⁷ sn Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.

¹⁸ sn The nature of the judgment coming upon them will be so quick and devastating that one will not have time to *come down or go inside to take anything out of his house*. It is best just to escape as quickly as possible.

¹⁹ tn Traditionally, “tribulation.”

²⁰ sn *Suffering unlike anything that has happened.* Some refer this event to the destruction of Jerusalem in A.D. 70. While the events of A.D. 70 may reflect somewhat the comments Jesus makes here, the reference to the scope and severity of this judgment strongly suggest that much more is in view. Most likely Jesus is referring to the great end-time judgment on Jerusalem in the great tribulation.

²¹ tn Grk “the days.”

²² tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²³ tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 8:29.

²⁴ tn Or “false christs”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

²⁵ tn Traditionally, “tribulation.”

be shaken.¹ **13:26** Then everyone² will see *the Son of Man arriving in the clouds*³ with great power and glory. **13:27** Then he will send angels and they will gather his elect from the four winds, from the ends of the earth to the ends of heaven.⁴

The Parable of the Fig Tree

13:28 “Learn this parable from the fig tree: Whenever its branch becomes tender and puts out its leaves, you know that summer is near. **13:29** So also you, when you see these things happening, know⁵ that he is near, right at the door. **13:30** I tell you the truth,⁶ this generation⁷ will not pass away until all these things take place. **13:31** Heaven and earth will pass away, but my words will never pass away.⁸

Be Ready!

13:32 “But as for that day or hour no one knows it – neither the angels in heaven, nor the Son⁹ – except the Father. **13:33** Watch out! Stay

alert!¹⁰ For you do not know when the time will come. **13:34** It is like a man going on a journey. He left his house and put his slaves¹¹ in charge, assigning¹² to each his work, and commanded the doorkeeper to stay alert. **13:35** Stay alert, then, because you do not know when the owner of the house will return – whether during evening, at midnight, when the rooster crows, or at dawn – **13:36** or else he might find you asleep when he returns suddenly. **13:37** What I say to you I say to everyone: Stay alert!”

The Plot Against Jesus

14:1 Two days before the Passover and the Feast of Unleavened Bread, the chief priests and the experts in the law¹³ were trying to find a way¹⁴ to arrest Jesus¹⁵ by stealth and kill him. **14:2** For they said, “Not during the feast, so there won’t be a riot among the people.”¹⁶

Jesus’ Anointing

14:3 Now¹⁷ while Jesus¹⁸ was in Bethany at the house of Simon the leper, reclining at the table,¹⁹ a woman came with an alabaster jar²⁰ of costly aromatic oil²¹ from pure nard. After

¹ sn An allusion to Isa 13:10, 34:4 (LXX); Joel 2:10. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take *the powers* as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

² tn Grk “they.”

³ sn An allusion to Dan 7:13. Here is Jesus returning with full judging authority.

⁴ tn Or “of the sky”; the Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context.

⁵ tn The verb γινώσκειτε (*ginōskete*, “know”) can be parsed as either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.

⁶ tn Grk “Truly (ἀμήν, *amēn*), I say to you.”

⁷ sn This is one of the hardest verses in the gospels to interpret. Various views exist for what *generation* means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (*genea*) can have this meaning. Two other options are possible. (2) *Generation* might mean “this type of generation” and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (3) *generation* may refer to “the generation that sees the signs of the end” (v. 26), who will also see the end itself. In other words, once the movement to the return of Christ starts, all the events connected with it happen very quickly, in rapid succession.

⁸ sn The words that Jesus predicts here will never pass away. They are more stable and lasting than creation itself! For this kind of image, see Isa 40:8; 55:10-11.

⁹ sn The phrase *nor the Son* has caused a great deal of theological debate because on the surface it appears to conflict with the concept of Jesus’ deity. The straightforward meaning of the text is that the Son does not know the time of his return. If Jesus were divine, though, wouldn’t he know this information? There are other passages which similarly indicate that Jesus did not know certain things. For example, Luke 2:52 indicates that Jesus grew in wisdom; this has to mean that Jesus did not know everything all the time but learned as he grew. So Mark 13:32 is not alone in implying that Jesus did not know certain things. The best option for understanding Mark 13:32 and similar passages is to hold the two concepts in tension: the Son in his earthly life and ministry had limited knowledge of certain things, yet he was still deity.

¹⁰ tc The vast majority of witnesses (N A C L W Θ Ψ f¹⁻¹³ ℣ lat sy co) have καὶ προσεύχεσθε after ἀγρυπνεῖτε (*agrupneite kai proseuchesthe*, “stay alert and pray”). This may be a motivated reading, influenced by the similar command in Mark 14:38 where προσεύχεσθε is solidly attested, and more generally from the parallel in Luke 21:36 (though δέομαι [*deomai*, “ask”] is used there). As B. M. Metzger notes, it is a predictable variant that scribes would have been likely to produce independently of each other (TCGNT 95). The words are not found in B D 2427 a c (d) k. Although the external evidence for the shorter reading is slender, it probably better accounts for the longer reading than vice versa.

¹¹ tn See the note on the word “slave” in 10:44.

¹² tn Grk “giving.”

¹³ tn Or “the chief priests and the scribes.” See the note on the phrase “experts in the law” in 1:22.

¹⁴ tn Grk “were seeking how.”

¹⁵ tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

¹⁶ sn The suggestion here is that Jesus was too popular to openly arrest him. The verb *were trying* is imperfect. It suggests, in this context, that they were always considering the opportunities.

¹⁷ tn Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹⁸ tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁹ sn 1st century middle eastern meals were not eaten while sitting at a table, but while *reclining* on one’s side on the floor with the head closest to the low table and the feet farthest away.

²⁰ sn A jar made of *alabaster* stone was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.

²¹ tn Μύρον (*muron*) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205). The adjective πιστικῆς (*pistikēs*) is difficult with regard to its exact meaning: some have taken it to derive from πίστις (*pistis*) and relate to the purity of the oil of nard. More probably it is something like a brand name, “pistic nard,” the exact significance of which has not been discovered.

sn Nard or spikenard is a fragrant oil from the root and

breaking open the jar, she poured it on his head. **14:4** But some who were present indignantly said to one another, “Why this waste of expensive⁴ ointment? **14:5** It² could have been sold for more than three hundred silver coins³ and the money⁴ given to the poor!” So⁵ they spoke angrily to her. **14:6** But Jesus said, “Leave her alone. Why are you bothering her? She has done a good service for me. **14:7** For you will always have the poor with you, and you can do good for them whenever you want. But you will not always have me!⁶ **14:8** She did what she could. She anointed my body beforehand for burial. **14:9** I tell you the truth,⁷ wherever the gospel is proclaimed in the whole world, what she has done will also be told in memory of her.”

The Plan to Betray Jesus

14:10 Then⁸ Judas Iscariot, one of the twelve, went to the chief priests to betray Jesus into their hands.⁹ **14:11** When they heard this, they were delighted¹⁰ and promised to give him money.¹¹ So¹² Judas¹³ began looking for an opportunity to betray him.

The Passover

14:12 Now¹⁴ on the first day of the feast of¹⁵ Unleavened Bread, when the Passover lamb is sacrificed,¹⁶ Jesus¹⁷ disciples said to him, “Where do you want us to prepare for you to eat the Passover?”¹⁸ **14:13** He sent two of his disciples and told them, “Go into the city, and a man carrying a jar¹⁹ of water will meet you. Follow him. **14:14** Whenever he enters, tell the owner of the house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?’” **14:15** He will show you a large room upstairs, furnished and ready. Make preparations for us there.” **14:16** So²⁰ the disciples left, went²¹ into the city, and found things just as he had told them,²² and they prepared the Passover.

14:17 Then,²³ when it was evening, he came to the house²⁴ with the twelve. **14:18** While they were at the table²⁵ eating, Jesus said, “I tell you the truth,²⁶ one of you eating with me will betray

spike of the nard plant of northern India. This *aromatic oil*, if made of something like nard, would have been extremely expensive, costing up to a year’s pay for an average laborer.

¹ **tn** The word “expensive” is not in the Greek text but has been included to suggest a connection to the lengthy phrase “costly aromatic oil from pure nard” occurring earlier in v. 3. The author of Mark shortened this long phrase to just one word in Greek when repeated here, and the phrase “expensive ointment” used in the translation is intended as an abbreviated paraphrase.

² **tn** Here γάρ (*gar*) has not been translated.

³ **tn** *Grk* “three hundred denarii.” One denarius was the standard day’s wage, so the value exceeded what a laborer could earn in a year (taking in to account Sabbaths and feast days when no work was done).

⁴ **tn** The words “the money” are not in the Greek text, but are implied (as the proceeds from the sale of the perfumed oil).

⁵ **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

⁶ **tn** In the Greek text of this clause, “me” is in emphatic position (the first word in the clause). To convey some impression of the emphasis, an exclamation point is used in the translation.

⁷ **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

⁸ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁹ **tn** *Grk* “betray him to them”; the referent (Jesus) has been specified in the translation for clarity.

¹⁰ **sn** The leaders were delighted when Judas contacted them about betraying Jesus, because it gave them the opportunity they had been looking for, and they could later claim that Jesus had been betrayed by one of his own disciples.

¹¹ **sn** Matt 26:15 states the amount of money they gave Judas was thirty pieces of silver (see also Matt 27:3-4; Zech 11:12-13).

¹² **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

¹³ **tn** *Grk* “he”; the referent (Judas) has been specified in the translation for clarity.

¹⁴ **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹⁵ **tn** The words “the feast of” are not in the Greek text, but have been supplied for clarity.

¹⁶ **sn** Generally the feast of *Unleavened Bread* would refer to Nisan 15 (Friday), but the following reference to the sacrifice of the Passover lamb indicates that Nisan 14 (Thursday) was what Mark had in mind (Nisan = March 27 to April 25). The celebration of the Feast of Unleavened Bread lasted eight days, beginning with the Passover meal. The celebrations were so close together that at times the names of both were used interchangeably.

¹⁷ **tn** *Grk* “his”; the referent (Jesus) has been specified in the translation for clarity.

¹⁸ **sn** This required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find. The Passover was celebrated each year in commemoration of the Israelites’ deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (*m. Pesahim* 7.13). People ate the meal while reclining (see the note on table in 14:18). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel’s bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, *Backgrounds of Early Christianity*, 523-24.

¹⁹ **sn** Since women usually carried these jars, it would have been no problem for the two disciples (Luke 22:8 states that they were Peter and John) to recognize the man Jesus was referring to.

²⁰ **tn** Here καί (*kai*) has been translated as “so” to indicate the flow within the narrative.

²¹ **tn** *Grk* “and came.”

²² **sn** The author’s note that the disciples found things just as he had told them shows that Jesus’ word could be trusted.

²³ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²⁴ **tn** The prepositional phrase “to the house” is not in the Greek text, but has been supplied for clarity.

²⁵ **tn** *Grk* “while they were reclined at the table.”

²⁶ **sn** 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

²⁷ **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

me.”¹ **14:19** They were distressed, and one by one said to him, “Surely not I?” **14:20** He said to them, “It is one of the twelve, one who dips his hand² with me into the bowl.³ **14:21** For the Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born.”

The Lord's Supper

14:22 While they were eating, he took bread, and after giving thanks he broke it, gave it to them, and said, “Take it. This is my body.” **14:23** And after taking the cup and giving thanks, he gave it to them, and they all drank from it. **14:24** He said to them, “This is my blood, the blood⁴ of the covenant,⁵ that is poured out for many. **14:25** I tell you the truth,⁶ I will no longer drink of the fruit⁷ of the vine until that day when I drink it new in the kingdom of God.” **14:26** After singing a hymn,⁸ they went out to the Mount of Olives.

The Prediction of Peter's Denial

14:27 Then⁹ Jesus said to them, “You will all fall away, for it is written,

*‘I will strike the shepherd,
and the sheep will be scattered.’*¹⁰

¹ **tn** Or “will hand me over”; *Grk* “one of you will betray me, the one who eats with me.”

² **tn** *Grk* “one who dips with me.” The phrase “his hand” has been supplied in the translation for clarity.

³ **sn** *One who dips with me in the bowl.* The point of Jesus’ comment here is not to identify the specific individual per se, but to indicate that it is one who was close to him – somebody whom no one would suspect. His comment serves to heighten the treachery of Judas’ betrayal.

⁴ **tn** *Grk* “this is my blood of the covenant that is poured out for many.” In order to avoid confusion about which is poured out, the translation supplies “blood” twice so that the following phrase clearly modifies “blood,” not “covenant.”

⁵ **tc** Most mss (A f^{1,13} ̅̅̅̅ lat sy) have καινης (*kainēs*, “new”) before διαθηκης (*diathēkēs*, “covenant”), a reading that is almost surely influenced by the parallel passage in Luke 22:20. Further, the construction τῆς καινης διαθηκης (*to tēs kainēs diathēkēs*), in which the resumptive article τῶ (referring back to τῶ αίμα [*to haima*, “the blood”]) is immediately followed by the genitive article, is nowhere else used in Mark except for constructions involving a genitive of relationship (cf. Mark 2:14; 3:17, 18; 16:1). Thus, on both transcriptional and intrinsic grounds, this reading looks to be a later addition (which may have derived from τῆς διαθηκης of D* W 2427). The most reliable mss, along with several others (B C D^e L Θ Ψ 565), lack καινης. This reading is strongly preferred.

sn Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.

⁶ **tn** *Grk* “Truly (ἀμήν, *amēn*), I say to you.”

⁷ **tn** *Grk* “the produce” (“the produce of the vine”) is a figurative expression for wine.

⁸ **sn** *After singing a hymn.* The *Hallel* Psalms (Pss 113-118) were sung during the meal. Psalms 113 and 114 were sung just before the second cup and 115-118 were sung at the end of the meal, after the fourth, or *hallel* cup.

⁹ **tn** Here και (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁰ **sn** A quotation from Zech 13:7.

14:28 But after I am raised, I will go ahead of you into Galilee.” **14:29** Peter said to him, “Even if they all fall away, I will not!” **14:30** Jesus said to him, “I tell you the truth,¹¹ today – this very night – before a rooster crows twice, you will deny me three times.” **14:31** But Peter¹² insisted emphatically,¹³ “Even if I must die with you, I will never deny you.” And all of them said the same thing.

Gethsemane

14:32 Then¹⁴ they went to a place called Gethsemane, and Jesus¹⁵ said to his disciples, “Sit here while I pray.” **14:33** He took Peter, James,¹⁶ and John with him, and became very troubled and distressed. **14:34** He said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay alert.” **14:35** Going a little farther, he threw himself to the ground and prayed that if it were possible the hour would pass from him. **14:36** He said, “Abba,¹⁷ Father, all things are possible for you. Take this cup¹⁸ away from me. Yet not what I will, but what you will.” **14:37** Then¹⁹ he came and found them sleeping, and said to Peter, “Simon, are you sleeping? Couldn’t you stay awake for one hour? **14:38** Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.” **14:39** He went away again and prayed the same thing. **14:40** When he came again he found them sleeping; they could not keep their eyes open.²⁰ And they did not know what to tell him. **14:41** He came a third time and said to them, “Are you still sleeping and resting?²¹ Enough of that!²² The hour has come.

¹¹ **tn** *Grk* “Truly (ἀμήν, *amēn*), I say to you.”

¹² **tn** *Grk* “he”; the referent (Peter) has been specified in the translation for clarity.

¹³ **tn** *Grk* “said emphatically.”

¹⁴ **tn** Here και (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁵ **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

¹⁶ **tn** *Grk* “and James,” but και (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

¹⁷ **tn** The word means “Father” in Aramaic.

¹⁸ **sn** *This cup* alludes to the wrath of God that Jesus would experience (in the form of suffering and death) for us. See Ps 11:6; 75:8-9; Isa 51:17, 19, 22 for this figure.

¹⁹ **tn** Here και (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²⁰ **tn** *Grk* “because their eyes were weighed down,” an idiom for becoming extremely or excessively sleepy (L&N 23.69).

²¹ **tn** Or “Sleep on, and get your rest.” This sentence can be taken either as a question or a sarcastic command.

²² **tc** Codex D (with some support with minor variation from W Θ f¹³ 565 2542 pc it) reads, “Enough of that! It is the end and the hour has come.” Evidently, this addition highlights Jesus’ assertion that what he had predicted about his own death was now coming true (cf. Luke 22:37). Even though the addition highlights the accuracy of Jesus’ prediction, it should not be regarded as part of the text of Mark, since it receives little support from the rest of the witnesses and because D especially is prone to expand the wording of a text.

Look, the Son of Man is betrayed into the hands of sinners. 14:42 Get up, let us go. Look! My betrayer⁴ is approaching!⁷

Betrayal and Arrest

14:43 Right away, while Jesus² was still speaking, Judas, one of the twelve, arrived.³ With him came a crowd armed with swords and clubs, sent by the chief priests and experts in the law⁴ and elders. 14:44 (Now the betrayer⁵ had given them a sign, saying, “The one I kiss is the man. Arrest him and lead him away under guard.”)⁶ 14:45 When Judas⁷ arrived, he went up to Jesus⁸ immediately and said, “Rabbi!” and kissed⁹ him. 14:46 Then they took hold of him¹⁰ and arrested him. 14:47 One of the bystanders drew his sword and struck the high priest’s slave,¹¹ cutting off his ear. 14:48 Jesus said to them, “Have you come with swords and clubs to arrest me like you would an outlaw?¹² 14:49 Day after day I was with you, teaching in the temple courts, yet¹³ you did not arrest me. But this has happened so that¹⁴ the scriptures would be fulfilled.” 14:50 Then¹⁵ all the disciples¹⁶ left him and fled. 14:51 A young man was following him, wearing only a linen cloth. They tried to arrest him, 14:52 but he ran off naked,¹⁷ leaving his linen cloth behind.

¹ tn Grk “the one who betrays me.”

² tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

³ tn Or “approached.” This is a different verb than the one translated “arrived” in Matt 26:47 and below in v. 45, although in this context the meanings probably overlap.

⁴ tn Or “from the chief priests, scribes.” See the note on the phrase “experts in the law” in 1:22.

⁵ tn Grk “the one who betrays him.”

⁶ sn This remark is parenthetical within the narrative and has thus been placed in parentheses.

⁷ tn Grk “he”; the referent (Judas) has been specified in the translation for clarity.

⁸ tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

⁹ sn Judas’ act of betrayal when he kissed Jesus is especially sinister when it is realized that it was common in the culture of the times for a disciple to kiss his master when greeting him.

¹⁰ tn Grk “put their hands on him.”

¹¹ tn See the note on the word “slave” in 10:44.

¹² tn Or “a revolutionary.” This term can refer to one who stirs up rebellion; BDAG 594 s.v. *ληστήρις* 2 has “*revolutionary, insurrectionist*,” citing evidence from Josephus (*J. W.* 2.13.2-3 [2.253-254]). However, this usage generally postdates Jesus’ time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (Luke 10:30).

¹³ tn Grk “and”; *καί* (*kai*) is elastic enough to be used contrastively on occasion, as here.

¹⁴ tn Grk “But so that”; the verb “has happened” is implied.

¹⁵ tn Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁶ tn Grk “they”; the referent (Jesus’ disciples) has been specified in the translation for clarity.

¹⁷ sn The statement *he ran off naked* is probably a reference to Mark himself, traditionally assumed to be the author of this Gospel. Why he was wearing only an outer garment and not the customary tunic as well is not mentioned. W. L. Lane, *Mark* (NICNT), 527-28, says that Mark probably mentioned this episode so as to make it clear that “*all* fled, leaving Jesus alone in the custody of the police.”

Condemned by the Sanhedrin

14:53 Then¹⁸ they led Jesus to the high priest, and all the chief priests and elders and experts in the law¹⁹ came together. 14:54 And Peter had followed him from a distance, up to the high priest’s courtyard. He²⁰ was sitting with the guards²¹ and warming himself by the fire. 14:55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find anything. 14:56 Many gave false testimony against him, but their testimony did not agree. 14:57 Some stood up and gave this false testimony against him.²² 14:58 “We heard him say, ‘I will destroy this temple made with hands and in three days build another not made with hands.’” 14:59 Yet even on this point their testimony did not agree. 14:60 Then²³ the high priest stood up before them²⁴ and asked Jesus, “Have you no answer? What is this that they are testifying against you?” 14:61 But he was silent and did not answer. Again the high priest questioned him,²⁵ “Are you the Christ,²⁶ the Son of the Blessed One?” 14:62 “I am,” said Jesus, “and you will see the *Son of Man sitting at the right hand*²⁷ of the Power²⁸ and *coming with the clouds of heaven*.”²⁹ 14:63 Then the high priest tore his clothes and said, “Why do we still need witnesses? 14:64 You have heard the blasphemy! What is your verdict?”³⁰ They all condemned him as deserving death. 14:65 Then³¹ some be-

¹⁸ tn Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁹ tn Or “and scribes.” See the note on the phrase “experts in the law” in 1:22.

²⁰ tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²¹ sn *The guards* would have been the guards of the chief priests who had accompanied Judas to arrest Jesus.

²² tn Grk “Some standing up gave false testimony against him, saying.”

²³ tn Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²⁴ tn Grk “in the middle.”

²⁵ tn Grk “questioned him and said to him.”

²⁶ tn Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
sn See the note on *Christ* in 8:29.

²⁷ sn An allusion to Ps 110:1. This is a claim that Jesus shares authority with God in heaven. Those present may have thought they were his judges, but, in fact, the reverse was true.

²⁸ sn The expression *the right hand of the Power* is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

²⁹ sn An allusion to Dan 7:13.

³⁰ tn Grk “What do you think?”

³¹ tn Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

gan to spit on him, and to blindfold him, and to strike him with their fists, saying, “Prophecy!” The guards also took him and beat¹ him.

Peter’s Denials

14:66 Now² while Peter was below in the courtyard, one of the high priest’s slave girls³ came by. **14:67** When she saw Peter warming himself, she looked directly at him and said, “You also were with that Nazarene, Jesus.” **14:68** But he denied it:⁴ “I don’t even understand what you’re talking about!”⁵ Then⁶ he went out to the gateway, and a rooster crowed.⁷ **14:69** When the slave girl saw him, she began again to say to the bystanders, “This man is one of them.” **14:70** But he denied it again. A short time later the bystanders again said to Peter, “You must be⁸ one of them, because you are also a Galilean.” **14:71** Then he began to curse, and he swore with an oath, “I do not know this man you are talking about!” **14:72** Immediately a rooster crowed a second time. Then¹⁰ Peter remembered what Jesus had said to him: “Before a rooster crows twice, you will deny me three times.” And he broke down and wept.¹¹

1 tn For the translation of ῥάπισμα (*rhapisma*), see L&N 19.4.

2 tn Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

3 tn The Greek term here is παιδίσκη (*paidiskē*), referring to a slave girl or slave woman.

4 tn Grk “he denied it, saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

5 tn Grk “I do not know or understand what you are saying.” In the translation this is taken as a hendiadys (a figure of speech where two terms express a single meaning, usually for emphatic reasons).

6 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

7 tc Several important witnesses (N B L W Ψ* 579 892 2427 pc) lack the words “and a rooster crowed.” The fact that such good and early Alexandrian witnesses lack these words makes this textual problem difficult to decide, especially because the words receive support from other witnesses, some of which are fairly decent (A C D Θ Ψ^c 067 f^{1,13} 33 [1424] ̱ ̱̱ lat). The omission could have been intentional on the part of some Alexandrian scribes who wished to bring this text in line with the other Gospel accounts that only mention a rooster crowing once (Matt 26:74; Luke 22:60; John 18:27). The insertion could be an attempt to make the fulfillment of Jesus’ prophecy in 14:30 more explicit. Internally, the words “and a rooster crowed” fit Mark’s Gospel here, not only in view of 14:30, “before a rooster crows twice,” but also in view of the mention of “a second time” in 14:71 (a reading which is much more textually secure). Nevertheless, a decision is difficult.

tn A real rooster crowing is probably in view here (rather than the Roman trumpet call known as *gallicinium*), in part due to the fact that Mark mentions the rooster crowing twice. See the discussion at Matt 26:74.

8 tn Grk “Truly you are.”

9 tn This occurrence of the word ἀλέκτωρ (*alektōr*, “rooster”) is anarthrous and consequently may not point back explicitly to the rooster which had crowed previously in v. 68. The reason for the anarthrous construction is most likely to indicate generically that *some* rooster crowed. Further, the translation of ἀλέκτωρ as an indefinite noun retains the subtlety of the Greek in only hinting at the Lord’s prediction v. 30. See also NAB, TEV, NASB.

10 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

11 tn Grk “he wept deeply.”

Jesus Brought Before Pilate

15:1 Early in the morning, after forming a plan, the chief priests with the elders and the experts in the law¹² and the whole Sanhedrin tied Jesus up, led him away, and handed him over to Pilate.¹³ **15:2** So¹⁴ Pilate asked him, “Are you the king¹⁵ of the Jews?” He replied,¹⁶ “You say so.”¹⁷ **15:3** Then¹⁸ the chief priests began to accuse him repeatedly. **15:4** So Pilate asked him again,¹⁹ “Have you nothing to say? See how many charges they are bringing against you!” **15:5** But Jesus made no further reply, so that Pilate was amazed.

Jesus and Barabbas

15:6 During the feast it was customary to release one prisoner to the people,²⁰ whomever they requested. **15:7** A man named Barabbas was imprisoned with rebels who had committed murder during an insurrection. **15:8** Then the crowd came up and began to ask Pilate to release a prisoner for them, as was his custom.²¹ **15:9** So Pilate asked them,²² “Do you want me to release the king of the Jews for you?” **15:10** (For he knew that the chief priests had handed him over because of envy.)²³ **15:11** But the chief priests stirred up the crowd to have him release²⁴ Barabbas instead. **15:12** So Pilate spoke to them

12 tn Or “and the scribes.” See the note on the phrase “experts in the law” in 1:22.

13 sn The Jews most assuredly wanted to put Jesus to death, but they lacked the authority to do so. For this reason they handed him over to Pilate in hopes of securing a death sentence. The Romans kept close control of the death penalty in conquered territories to prevent it being used to execute Roman sympathizers.

14 tn Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action in the narrative.

15 sn “Are you the king of the Jews?” Pilate was interested in this charge because of its political implications of sedition against Rome.

16 tn Grk “answering, he said to him.” The participle ἀποκριθεὶς (*apokritheis*) is redundant, but the syntax of the phrase has been modified for clarity.

17 sn The reply “You say so” is somewhat enigmatic, like Jesus’ earlier reply to the Jewish leadership (mentioned in Matt 26:64 and Luke 22:70).

18 tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

19 tn Grk “Pilate asked him again, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

20 tn Grk “them”; the referent (the people) has been specified in the translation for clarity.

sn The custom of Pilate to release one prisoner to them is unknown outside the gospels in Jewish writings, but it was a Roman custom at the time and thus probably used in Palestine as well (cf. Matt 27:15; John 18:39); see W. W. Wessel, “Mark,” *EBC* 8:773-74.

21 tn Grk “Coming up the crowd began to ask [him to do] as he was doing for them.”

22 tn Grk “Pilate answered them, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

23 sn This is a parenthetical note by the author.

24 tn Grk “to have him release for them.”

again,¹ “Then what do you want me to do² with the one you call king of the Jews?” **15:13** They shouted back, “Crucify³ him!” **15:14** Pilate asked them, “Why? What has he done wrong?” But they shouted more insistently, “Crucify him!” **15:15** Because he wanted to satisfy the crowd, Pilate released Barabbas for them. Then,⁴ after he had Jesus flogged,⁵ he handed him over⁶ to be crucified.

Jesus is Mocked

15:16 So⁷ the soldiers led him into the palace (that is, the governor’s residence)⁸ and called together the whole cohort.⁹ **15:17** They put a

¹ **tn** Grk “answering, Pilate spoke to them again.” The participle ἀποκριθείς (*apokritheis*) is redundant and has not been translated.

² **tc** Instead of “what do you want me to do” several witnesses, including the most important ones (ⲛ B C W Δ Ψ f¹.13 33 892 2427 pc), lack θέλετε (*thelete*, “you want”), turning the question into the more abrupt “what should I do?” Although the witnesses for the longer reading are not as significant (A D Θ 0250 ̅̅̅ latt sy), the reading without θέλετε conforms to Matt 27:22 and thus is suspected of being a scribal emendation. The known scribal tendency to assimilate one synoptic passage to another parallel, coupled with the lack of such assimilation in mss that are otherwise known to do this most frequently (the Western and Byzantine texts), suggests that θέλετε is authentic. Further, Mark’s known style of being generally more verbose and redundant than Matthew’s argues that θέλετε is authentic here. That this is the longer reading, however, and that a good variety of witnesses omit the word, gives one pause. Perhaps the wording without θέλετε would have been perceived as having greater homiletical value, motivating scribes to move in this direction. A decision is difficult, but on the whole internal evidence leads toward regarding θέλετε as authentic.

³ **sn** Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (*Against Verres* 2.5.63-66 §§163-70); Josephus (*J. W.* 7.6.4 [7.203]) called it the worst of deaths.

⁴ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

⁵ **tn** The Greek term φραγελλῶν (*phragelloō*) refers to flogging. BDAG 1064 s.v. states, “flog, scourge, a punishment inflicted on slaves and provincials after a sentence of death had been pronounced on them. So in the case of Jesus before the crucifixion...Mt 27:26; Mk 15:15.”

sn A Roman flogging (traditionally, “scourging”) was an excruciating punishment. The victim was stripped of his clothes and bound to a post with his hands fastened above him (or sometimes he was thrown to the ground). Guards standing on either side of the victim would incessantly beat him with a whip (*flagellum*) made out of leather with pieces of lead and bone inserted into its ends. While the Jews only allowed 39 lashes, the Romans had no such limit; many people who received such a beating died as a result. See C. Schneider, *TDNT*, 4:515-19.

⁶ **tn** Or “delivered him up.”

⁷ **tn** Here δεῖ (*dei*) has been translated as “so” to indicate that the soldiers’ action is in response to Pilate’s condemnation of the prisoner in v. 15.

⁸ **tn** Grk “(that is, the praetorium).”

sn The governor’s residence (Grk “praetorium”) was the Roman governor’s official residence. The one in Jerusalem may have been Herod’s palace in the western part of the city, or the fortress Antonia northwest of the temple area.

⁹ **sn** A Roman cohort was a tenth of a legion, about 500-600 soldiers.

purple cloak¹⁰ on him and after braiding¹¹ a crown of thorns,¹² they put it on him. **15:18** They began to salute him: “Hail, king of the Jews!”¹³ **15:19** Again and again¹⁴ they struck him on the head with a staff¹⁵ and spit on him. Then they knelt down and paid homage to him. **15:20** When they had finished mocking¹⁶ him, they stripped him of the purple cloak and put his own clothes back on him. Then¹⁷ they led him away to crucify him.¹⁸

The Crucifixion

15:21 The soldiers¹⁹ forced²⁰ a passerby to carry his cross,²¹ Simon of Cyrene, who was coming in from the country²² (he was the father of Alexander and Rufus). **15:22** They brought Jesus²³ to a place called Golgotha²⁴ (which is translated, “Place of the Skull”).²⁵ **15:23** They

¹⁰ **sn** The purple cloak probably refers to a military garment which had the color of royal purple, and thus resembled a king’s robe. The soldiers did this to Jesus as a form of mockery in view of the charges that he was a king (cf. 15:2).

¹¹ **tn** Or “weaving.”

¹² **sn** The crown may have been made from palm spines or some other thorny plant common in Israel. In placing the crown of thorns on his head, the soldiers were unwittingly symbolizing God’s curse on humanity (cf. Gen 3:18) being placed on Jesus. Their purpose would have been to mock Jesus’ claim to be a king; the crown of thorns would have represented the “radiant corona” portrayed on the heads of rulers on coins and other artifacts in the 1st century.

¹³ **tn** Or “Long live the King of the Jews!”

sn The statement *Hail, King of the Jews!* is a mockery patterned after the Romans’ cry of *Ave, Caesar* (“Hail, Caesar!”).

¹⁴ **tn** The verb here has been translated as an iterative imperfect.

¹⁵ **tn** Or “a reed.” The Greek term can mean either “staff” or “reed.” See BDAG 502 s.v. κάλαμος 2.

¹⁶ **tn** The aorist tense is taken consummatively here.

¹⁷ **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁸ **sn** See the note on *Crucify* in 15:13.

¹⁹ **tn** Grk “They”; the referent (the soldiers) has been specified in the translation for clarity.

²⁰ **tn** Or “conscripted”; or “pressed into service.”

²¹ **sn** Jesus was beaten severely with a whip before this (the prelude to crucifixion, known to the Romans as *verberatio*, mentioned in Matt 27:26; Mark 15:15; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so *Simon* was conscripted to help (in all probability this was only the crossbeam, called in Latin the *patibulum*, since the upright beam usually remained in the ground at the place of execution). *Cyrene* was located in North Africa where Tripoli is today. Nothing more is known about this Simon.

²² **tn** Or perhaps, “was coming in from his field” outside the city (BDAG 15-16 s.v. ἀγρός 1).

²³ **tn** Grk “him.”

²⁴ **tn** Grk “a place, Golgotha.” This is an Aramaic name; see John 19:17.

²⁵ **sn** The place called *Golgotha* (which is translated “Place of the Skull”). This location is north and just outside of Jerusalem. The hill on which it is located protruded much like a skull, giving the place its name. The Latin word for the Greek term κρανίον (*kranion*) is *calvaria*, from which the English word “Calvary” is derived (cf. Luke 23:33 in the KJV).

offered him wine mixed with myrrh,¹ but he did not take it. **15:24** Then² they crucified³ him and *divided his clothes, throwing dice⁴ for them, to decide what each would take.* **15:25** It was nine o'clock in the morning⁵ when they crucified him. **15:26** The inscription⁶ of the charge against him read, "The king of the Jews." **15:27** And they crucified two outlaws with him, one on his right and one on his left.⁷ **15:29** Those who passed by defamed him, shaking their heads and saying, "Aha! You who can destroy the temple and rebuild it in three days, **15:30** save yourself and come down from the cross!"⁸ **15:31** In the same way even the chief priests – together with the experts in the law⁹ – were mocking him among themselves:¹⁰ "He saved others, but he cannot save himself! **15:32** Let the Christ,¹¹ the king of Israel, come down from the cross now, that we may see and believe!" Those who were crucified with him also spoke abusively to him.¹²

1 sn It is difficult to say for certain who gave Jesus this drink of wine mixed with myrrh (e.g., the executioner, or perhaps women from Jerusalem). In any case, whoever gave it to him most likely did so in order to relieve his pain, but Jesus was unwilling to take it.

2 tn Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

3 sn See the note on *Crucify* in 15:13.

4 tn Grk "by throwing the lot" (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, "throwing dice," was chosen here because of its association with gambling. According to L&N 6.219 a term for "dice" is particularly appropriate.

5 sn An allusion to Ps 22:18.

6 tn Grk "It was the third hour." This time would have been approximate, and could refer to the beginning of the process, some time before Jesus was lifted on the cross.

7 sn Mention of the *inscription* is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners' point of view.

7 tc Most later mss add **15:28** "And the scripture was fulfilled that says, 'He was counted with the lawless ones.'" Verse 28 is included in L Θ 083 0250 ^{f¹⁻¹³} 33 ℣ lat, but is lacking in important Alexandrian and Western mss and some others (A B C D Ψ pc). The addition of the verse with its quotation from Isa 53:12 probably represents a scribal assimilation from Luke 22:37. It was almost certainly not an original part of Mark's Gospel. The present translation follows NA²⁷ in omitting the verse number, a procedure also followed by a number of other modern translations.

8 sn There is rich irony in the statement of those who were passing by, "Save yourself and come down from the cross!" In summary, they wanted Jesus to come down from the cross and save his physical life, but it was indeed his staying on the cross and giving his physical life that led to the fact that they could experience a resurrection from death to life. There is a similar kind of irony in the statement made by the chief priests and experts in the law in 15:31.

9 tn Or "with the scribes." See the note on the phrase "experts in the law" in 1:22. Only "chief priests" is in the nominative case; this sentence structure attempts to capture this emphasis.

10 tn Grk "Mocking him, the chief priests...said among themselves."

11 tn Or "the Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

12 sn See the note on *Christ* in 8:29.

13 sn Mark's wording suggests that both of the criminals spoke abusively to him. If so, one of them quickly changed his

Jesus' Death

15:33 Now¹³ when it was noon,¹⁴ darkness came over the whole land¹⁵ until three in the afternoon.¹⁶ **15:34** Around three o'clock¹⁷ Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"¹⁸ **15:35** When some of the bystanders heard it they said, "Listen, he is calling for Elijah!"¹⁹ **15:36** Then someone ran, filled a sponge with sour wine,²⁰ put it on a stick,²¹ and gave it to him to drink, saying, "Leave him alone! Let's see if Elijah will come to take him down!" **15:37** But Jesus cried out with a loud voice and breathed his last. **15:38** And the temple curtain²² was torn in two, from top to bottom. **15:39** Now when the centurion,²³

attitude toward Jesus (see Luke 23:40-43).

13 tn Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

14 tn Grk "When the sixth hour had come."

15 sn This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15.

16 tn Grk "until the ninth hour."

17 tn The repetition of the phrase "three o'clock" preserves the author's rougher, less elegant style (cf. Matt 27:45-46; Luke 23:44). Although such stylistic matters are frequently handled differently in the translation, because the issue of synoptic literary dependence is involved here, it was considered important to reflect some of the stylistic differences among the synoptics in the translation, so that the English reader can be aware of them.

18 sn A quotation from Ps 22:1.

19 sn Perhaps the crowd thought Jesus was calling for Elijah because the exclamation "my God, my God" (i.e., in Aramaic, *Eloi, Eloi*) sounds like the name Elijah.

20 sn *Sour wine* refers to cheap wine that was called in Latin *posca*, a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion.

21 tn Grk "a reed."

22 tn The referent of this term, *καταπέτασμα* (*katapetasma*), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, *J. W.* 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, *J. W.* 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, *κόλυμμα* (*kalumma*), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.

23 sn A *centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

who stood in front of him, saw how he died,⁴ he said, “Truly this man was God’s Son!” **15:40** There were also women, watching from a distance. Among them were Mary Magdalene, and Mary the mother of James the younger and of Joses,² and Salome. **15:41** When he was in Galilee, they had followed him and given him support.³ Many other women who had come up with him to Jerusalem⁴ were there too.

Jesus’ Burial

15:42 Now⁵ when evening had already come, since it was the day of preparation (that is, the day before the Sabbath),⁶ **15:43** Joseph of Arimathea, a highly regarded member of the council,⁷ who was himself looking forward to⁸ the kingdom of God,⁹ went boldly to Pilate and asked for the body of Jesus.¹⁰ **15:44** Pilate was surprised that he was already dead. He¹¹ called the centurion and asked him if he had been dead for some time. **15:45** When Pilate¹² was informed by the centurion,¹³ he gave the body to Joseph. **15:46** After Joseph¹⁴ bought a linen cloth¹⁵ and took down the body, he wrapped it in the linen and placed it in a tomb cut out of the rock.¹⁶ Then¹⁷ he rolled a stone across the entrance¹⁸ of

the tomb. **15:47** Mary Magdalene and Mary the mother of Joses saw where the body¹⁹ was placed.

The Resurrection

16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices²⁰ so that they might go and anoint him. **16:2** And very early on the first day of the week, at sunrise, they went to the tomb. **16:3** They had been asking each other, “Who will roll away the stone for us from the entrance to the tomb?” **16:4** But²¹ when they looked up, they saw that the stone, which was very large, had been rolled back. **16:5** Then²² as they went into the tomb, they saw a young man dressed in a white robe²³ sitting on the right side; and they were alarmed. **16:6** But he said to them, “Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified.²⁴ He has been raised!²⁵ He is not here. Look, there is the place where they laid him. **16:7** But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you.” **16:8** Then²⁶ they went out and ran from the tomb, for terror and bewilderment had seized them.²⁷ And they said nothing to anyone, because they were afraid.

¹ **tn** *Grk* “the way he breathed his last”; or “the way he expired”; or “that he thus breathed no more.”

² **sn** In Matt 27:56 the name *Joses* is written as *Joseph*.

³ **tn** *Grk* “and ministered to him.”

sn Cf. Luke 8:3.

⁴ **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

⁵ **tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic and introduction of a new character.

⁶ **sn** *The day of preparation* was the day before the Sabbath when everything had to be prepared for it, as no work could be done on the Sabbath.

⁷ **tn** *Grk* “a councillor” (as a member of the Sanhedrin, see L&N 11.85). This indicates that some individuals among the leaders did respond to Jesus.

⁸ **tn** Or “waiting for.”

⁹ **sn** Though some dispute that Joseph of Arimathea was a disciple of Jesus, this remark that he was *looking forward to the kingdom of God* and his actions regarding Jesus’ burial suggest otherwise.

¹⁰ **sn** Asking for the body of Jesus was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Luke 23:51). He did this because he sought to give Jesus an honorable burial.

¹¹ **tn** Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹² **tn** *Grk* “he”; the referent (Pilate) has been specified in the translation for clarity.

¹³ **sn** See the note on the word *centurion* in 15:39.

¹⁴ **tn** *Grk* “he”; the referent (Joseph of Arimathea) has been specified in the translation for clarity.

¹⁵ **tn** The term *σινδών* (*sindōn*) can refer to a linen cloth used either for clothing or for burial.

¹⁶ **tn** That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.25).

¹⁷ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

¹⁸ **tn** Or “to the door,” “against the door.”

¹⁹ **tn** *Grk* “it”; the referent (Jesus’ body) has been specified in the translation for clarity.

²⁰ **tn** On this term see BDAG 140 s.v. *ἄρωμα*. The Jews did not practice embalming, so these materials were used to cover the stench of decay and slow decomposition.

sn Spices were used not to preserve the body, but as an act of love, and to mask the growing stench of a corpse.

²¹ **tn** Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

²² **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²³ **sn** Mark does not explicitly identify the *young man dressed in a white robe* as an angel (though the white robe suggests this), but Matthew does (Matt 28:2).

²⁴ **sn** See the note on *Crucify* in 15:13.

²⁵ **tn** The verb here is passive (*ἠγέρθη*, *agerthē*). This “divine passive” (see ExSyn 437-38) points to the fact that Jesus was raised by God.

²⁶ **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

²⁷ **tn** *Grk* “they began to have trembling and bewilderment.”

The Longer Ending of Mark

¹[[**16:9** Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had driven out seven demons. **16:10** She went out and told those who were with him, while they were mourning and weeping. **16:11** And when they heard that he was alive and had been seen by her, they did not believe.

16:12 After this he appeared in a different form to two of them while they were on their way to the country. **16:13** They went back and told the rest, but they did not believe them. **16:14** Then he appeared to the eleven themselves, while they were eating, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him resurrected.

16:15 He said to them, “Go into all the world and preach the gospel to every creature. **16:16** The one who believes and is baptized will be saved, but the one who does not believe will be condemned. **16:17** These signs will accompany those who believe: In my name they will drive out demons; they will speak in new languages;² **16:18** they will pick up snakes with their hands, and whatever poison they drink will not harm them;³ they will place their hands on the sick and they will be well.” **16:19** After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. **16:20** They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.]]

¹ **tc** The Gospel of Mark ends at this point in some witnesses (ⲛ B 304 sy⁶ sa^{ms} arm^{mss} Eus Eus^{mss} Hier^{mss}), including two of the most respected MSS (ⲛ B). The following shorter ending is found in some MSS: “They reported briefly to those around Peter all that they had been commanded. After these things Jesus himself sent out through them, from the east to the west, the holy and imperishable preaching of eternal salvation. Amen.” This shorter ending is usually included with the longer ending (L Ψ 083 099 0112 579 a); k, however, ends at this point. Most MSS include the longer ending (vv. 9-20) immediately after v. 8 (A C D W [which has a different shorter ending between vv. 14 and 15] Θ f¹³ 33 2427 27̄ lat sy^{-p,h} bo); however, Jerome and Eusebius knew of almost no Greek MSS that had this ending. Several MSS have marginal comments noting that earlier Greek MSS lacked the verses, while others mark the text with asterisks or obeli (symbols that scribes used to indicate that the portion of text being copied was spurious). Internal evidence strongly suggests the secondary nature of both the short and the long endings. Their vocabulary and style are decidedly non-Markan (for further details, see TCGNT 102-6). All of this evidence strongly suggests that as time went on scribes added the longer ending, either for the richness of its material or because of the abruptness of the ending at v. 8. (Indeed, the strange variety of dissimilar endings attests to the probability that early copyists had a copy of Mark that ended at v. 8, and they filled out the text with what seemed to be an appropriate conclusion. All of the witnesses for alternative endings to vv. 9-20 thus indirectly confirm the Gospel as ending at v. 8.) Because of such problems regarding the authenticity of these alternative endings, 16:8 is usually regarded as the last verse of the Gospel of Mark. There are three possible explanations for Mark ending at 16:8: (1)

The author intentionally ended the Gospel here in an open-ended fashion; (2) the Gospel was never finished; or (3) the last leaf of the MS was lost prior to copying. This first explanation is the most likely due to several factors, including (a) the probability that the Gospel was originally written on a scroll rather than a codex (only on a codex would the last leaf get lost prior to copying); (b) the unlikelihood of the MS not being completed; and (c) the literary power of ending the Gospel so abruptly that the readers are now drawn into the story itself. E. Best aptly states, “It is in keeping with other parts of his Gospel that Mark should not give an explicit account of a conclusion where this is already well known to his readers” (*Mark*, 73; note also his discussion of the ending of this Gospel on 132 and elsewhere). The readers must now ask themselves, “What will I do with Jesus? If I do not accept him in his suffering, I will not see him in his glory.”

² **sn** Double brackets have been placed around this passage to indicate that most likely it was not part of the original text of the Gospel of Mark. In spite of this, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.

³ **tn** Grk “tongues,” though the word is used figuratively (perhaps as a metonymy of cause for effect). To “speak in tongues” meant to “speak in a foreign language,” though one that was new to the one speaking it and therefore due to supernatural causes. For a discussion concerning whether such was a human language, heavenly language, or merely ecstatic utterance, see BDAG 201-2 s.v. γλῶσσαι 2, 3; BDAG 399 s.v. ἑτεροῦς 2; L&N 33.2-4; ExSyn 698; C. M. Robeck Jr., “Tongues,” *DPL*, 939-43.

³ **tn** For further comment on the nature of this statement, whether it is a promise or prediction, see ExSyn 403-6.