

CHAPTER VI *THE REJECTION OF JESUS OF NAZARETH*

<Mark 6:1-6a>

1 Jesus left that place and went to His home town, followed by His disciples. 2 On the Sabbath day He taught in the Synagogue. A large crowd was there and when [they heard]¹ Him their reaction was amazement, saying, "How does He get such teaching? What wisdom has been granted Him? How is He able to perform miracles?" 3 [Isn't this the carpenter, the son]² of Mary and the brother of James, Joses, <*The name means "increaser"*> Judas and Simon? Are not His sisters here with us in our community?" So they were shocked because of Him and were resentful. 4 Jesus said to them, "A prophet is respected everywhere except in his home town and among his own relatives. 5 He was unable to do any miracles, the exception being that He placed His hands on a few sick people and healed them. 6 He was amazed at their unbelief.

THE MISSION OF THE TWELVE

<Mark 6:6b-13>

Jesus went around to the nearby villages teaching. 7 He called the twelve to His side and began to send them out in pairs, giving them authority over hurtful spirits (*or, demons*) 8 and gave them orders to take nothing for the trip except a staff, -- no bread, no bag, <*People of that day used to carry their provisions when traveling so they would have 'ceremonially clean' provisions.*> no money in their money belts, 9 but wearing sandals. Also, they were not to take along a second coat.

10 He instructed them, "When you come into a house, stay there until the time has come that you should leave. 11 Where you are not made welcome and not listened to, leave and shake the dust from your feet. This will be a warning that people should turn away from their sins." 12 The disciples went on their way, preaching that people should turn away from their sins. 13 They expelled many hurtful spirits (*or, demons*) and they anointed many sick with oil and these were healed.

THE DEATH OF JOHN THE BAPTIST

<Mark 6:14-29>

14 Herod the King <*i.e. Herod Antipas, Tetrarch of Galilee and Perea, son of Herod the Great.*> heard about Jesus, for His reputation had become known. [Some said]³ that John the Baptizer had been raised from the dead and that was why He was showing such miraculous power. 15 Others maintained He was Elijah. <*The name means "the Lord is God". cf. I Kings 17, 19, 21, II Kings 1, 2.*> Others maintained that He was a prophet like one of the old prophets. 16 When Herod heard about this he said, "John, whom I had beheaded has been raised from the dead." 17 Herod, himself, had sent for and arrested John, putting him in prison because of Herodias <*Herodias is a feminine form of Herod.*> who was his brother Philip's wife, 18 for John had been telling Herod, "It is not lawful for you to have your brother's wife." 19 Herodias held a grudge against John and wanted him killed but she was unable to accomplish it. 20 Herod had regard for John, knowing that he was a just and holy man and protected him, even though he was in prison. <*Cf. Antiquities XVIII. 5 & 119. Herod had married the daughter of Aretas, King of Arabia, but fell in love with Herodias, the wife of his half-brother. They lived together, not having been divorced from their previous spouses.*> He listened to John and [was deeply disturbed]⁴ yet he was glad to hear him. 21 The opportunity

1 {B} Minor variants occur.

2 {A} The word order is transposed in some manuscripts.

3 {B} Minor variants occur.

4 {C} So: Aleph, B, L, Theta, Sahidic & Bohairic Coptic. "he did many things" A, C, D, K, Pi, families 1 & 13, many other

came for Herodias when, on Herod's birthday, he gave a banquet for all his courtiers, commanders and important men of Galilee. ²² The [daughter of Herodias] ⁵ came in and performed a dance which delighted the guests as well as Herod. The king said to the girl, "Ask whatever you want and I will give it to you." ²³ Then he [solemnly (*literally, much*) swore] ⁶ this oath to her. "I promise I will give you anything you want, as much as one half of my kingdom." ²⁴ The girl went out and asked her mother, "What shall I ask?" "Ask for John the Baptizer's head," her mother replied. ²⁵ Immediately she hurried back to the King, making her request and saying, "I want the head of John the Baptizer immediately, placed on a platter." ²⁶ The king was very upset by the request, but because of the oath he had sworn as well as his guests who were at the table, before whom he had made the oath, ²⁷ he immediately sent a soldier of the guard with the order to return with John's head. The soldier went and beheaded John in prison, ²⁸ brought his head on a platter and gave it to the girl who in turn gave it to her mother. ²⁹ When John's disciples heard of the tragic event they came and removed his body and laid it in a tomb.

THE FEEDING OF THE FIVE THOUSAND

<Mark 6:30-44>

³⁰ The apostles returned to Jesus reporting all they had done and taught. ³¹ Then He told them, "Come away by yourselves into a solitary place and rest for a while." This was because so many people were continually coming and going that the disciples could not even eat their meals conveniently, ³² so they started going by boat to a solitary place. ³³ The people saw them leaving, having recognized them. The people emerged from all the towns, running on foot and arrived [ahead of them.] ⁷ ³⁴ When Jesus disembarked from the boat he saw a large crowd and was moved with pity for the people because they were like sheep who had no shepherd, and He taught them many things. ³⁵ When the hour grew late the disciples approached Him and said, ³⁶ "Dismiss them for this is a solitary place. Give them the opportunity to go into the hamlets and villages and buy themselves something to eat." ³⁷ He replied to them, "You must give them something to eat." "Are we to go," they responded, "and spend a year's wages (*literally, 200 denarii*) buying bread to give them food?" ³⁸ Jesus said, "How many loaves do you have? Go and find out." Upon ascertaining, they reported, "Five and two fish." ³⁹ Jesus ordered them [to sit down (*literally, lie down*)] ⁸ on the green grass in groups. ⁴⁰ They sat down in groups of hundreds and fifties. ⁴¹ Jesus took the five loaves and the two fish into his hands and, looking up toward heaven <*The pose for prayer in those days.*> He pronounced a blessing on the food and broke it, gave the pieces to [His disciples] ⁹ to distribute to the people. He also divided the two fish in the same way. ⁴² When they had all eaten and each one was fully satisfied, ⁴³ they collected enough broken pieces of food to fill twelve large baskets full of scraps of bread and fish. ⁴⁴ Those who ate [the bread] ¹⁰ were numbered at five thousand men. <*It is assumed there were also women and children. The Greek word for "basket" is "κοφινος" a large*

minuscules, Old Latin, Sinaitic, Peshitta, Harclean and Palestinian Syriac & Armenian. Omitted by Delta

5 {D} Minor variants occur.

6 {C} So: P45, D, Theta, 565, 700, some Old Latin & Armenian. "he, himself, swore" Aleph, A, B, C in the third corrective hand, K, Delta, Pi, families 1 & 13, many other minuscules, a few Old Latin, Peshitta and Harclean Syriac, Sahidic & Bohairic Coptic. Omitted by L.

7 {B} Numerous minor variants occur.

8 {B} Minor variants occur.

9 {C} So: P45, A, D, K, W, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac & Ethiopic. "the disciples" Aleph, B, L, Delta, 0187, 33, 892, 1241, some Sahidic & Bohairic Coptic & Armenian.

10 {C} So: A, B, K, L, Delta, Pi, many minuscules, Peshitta & Harclean Syriac, Bohairic Coptic & Ethiopic. Omitted by P45, Aleph, D, W, Theta, families 1 & 13, 28, 565, 700, Old Latin, Sahidic Coptic & Armenian.

heavy basket from which we get our word "coffin". This would be a large market basket each Jew would carry so that ceremonial cleanliness might be observed.>

WALKING ON THE WATER

<Mark 6:45-52>

45 Jesus immediately insisted that the disciples board a boat and sail across to Bethsaida, <The name means "place (or, house) of fishing". It was located on the northern shore of the Sea of Galilee.> while He, Himself, wished the crowd farewell 46 and after they had gone away He went up on the hillside to pray. 47 When evening came the boat was [already] ¹¹ half way across the lake while He was alone on the land. 48 He saw that they were having trouble rowing the boat because the wind was blowing against them. He approached them at about three o'clock in the morning, walking on the lake and it appeared that he intended to walk past them. 49 When the disciples saw Him walk on the water they thought He was an apparition and they [screamed in terror] ¹² 50 for they saw Him and were frightened. He spoke to them at once and told them, "Courage! It is I. Do not be fearful." 51 Then He climbed into the boat and the wind died down. The disciples were [dumbfounded beyond understanding] ¹³ 52 for they could not grasp the meaning of the loaves for their minds were too dull to comprehend.

THE HEALING OF THE SICK IN GENNESARET

<Mark 6:53-56>

53 After crossing the lake they docked at Gennesaret. <Apparently a community at the northwest side of the Sea of Galilee. Gennesaret was also the old name for the Sea of Galilee.> 54 When they had disembarked from the ship they were immediately recognized by the people 55 who rushed all around the neighborhood and began to carry the sick on stretchers to wherever they heard Jesus was. 56 Wherever He went, whether in a village, town or hamlet, they had their sick in the marketplace and appealed to Him to grant permission for them to touch even the fringe of His robe. As many as touched him were healed.

CHAPTER VII

THE TRADITION OF THE ELDERS

<Mark 7:1-23>

1 The Pharisees and some of the teachers of the Law (*or scribes*) who had gathered, who had come from Jerusalem, 2 assembled around Jesus. They had noticed that some of Jesus' disciples were eating their food without having [ceremonially washed their hands.] ¹⁴ <The Greek word "πυγμη" literally means "fists".> 3 (The Pharisees and all Jews who hold to the tradition of the elders 4 do not eat without washing their hands, <Cf. *Strack-Billerbeck II, 13.*> and when they return from [the marketplace] ¹⁵ they do not eat unless they have washed (*literally, sprinkled*) <Hence the translation in verse 2 of "ceremonially washed their hands".> their hands. In addition they have many other traditions which they observe, such as cleansing of cups, jugs and bronze

11 {C}So: P45, D, family 1, 28, 1365 & several Old Latin. Omitted by all other manuscripts.

12 {*} Minor variants occur.

13 {C} So: Aleph, B, L, Delta, 38, 892, a few Old Latin, Sinaitic Syriac, Sahidic & Bohairic Coptic. A, D, K, W, X, Theta, Pi, family 13, many other minuscules, Old Latin, Harclean Syriac, Armenian & Ethiopic add "and wondered". Other variants occur.

14 {*} So: A, B, D, K, L, X, Theta, Pi, 0131, families 1 & 13, many other minuscules, Old Latin & Harclean (margin) Syriac. "frequently washed" Aleph, W, three Old Latin, Peshitta & Harclean Syriac & Armenian. Omitted by D & Sahidic Coptic.

15 {A} So: P45, Aleph, A, B, K, L, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "whenever they came from the market they did not eat unless they purified themselves" D & with variants W, 1009, Old Latin & Armenian.

bowls.) <This was not necessarily related to hygiene but rather to ceremony and tradition.> 5 Now, this was the question the Pharisees and teachers of the Law asked Jesus: "Why do your disciples fail to act in conformity with the traditions handed down by the leaders? Is it not true that instead of doing this they eat with unwashed hands?" 6 This was Jesus' response to them: "How well Isaiah described in prophecy about you hypocrites (*or, insincere people, literally, play actors*). These are the words that are written:

"These people [honor]¹⁶ me with their lips
but as far as their hearts are concerned,
they are far from me.
7 [They offer futile worship of me and
the regulations they teach are human traditions
but are taught as if the source is divine.] (*Isaiah 29:13 LXX*)

8 You forsake God's commandment to hold fast to a teaching that is based on mere human traditions."]¹⁷ 9 Then He added these words, "You are pro's at setting God's commandments aside so you can [preserve]¹⁸ your human traditions! 10 What Moses said was, 'Give honor to your father and mother and the one who speaks evil curses against his father and mother, let him be condemned to death,' (*Exodus 20:12; 21:17*) 11 but this is what you say: 'If a man says to his father or mother, whatever I have from which you might benefit is Corban' (which means a gift dedicated to God's service and not to be used for any other purpose) 12 it can, as far as you are concerned, no longer be permitted to be a benefit to father or mother.' <The word Corban "!"βρθ" in Aramaic, means "given to God" which then could signify that it is out of reach.> 13 Thus you have neutralized God's word through your human tradition. This is only one of many things of this kind that you do!"

14 Jesus again called the crowd to Himself and told them, "You listen to me, all of you, and understand. 15 There is nothing that enters a person from the outside that is able to defile that person. What is defiled is what comes out of that person. 16 [Whoever has ears, listen!]"¹⁹ 17 When Jesus had gone away from the crowd, having gone indoors, His disciples inquired of Him about the meaning of this difficult saying. 18 "Don't you realize," He said, "that anything that goes into a person cannot defile that individual 19 because it doesn't enter the heart but rather the stomach and is passed on through the body by the natural process." (By this He was saying that all foods were [clean.]²⁰ 20 He added, "What comes out of a person defiles from within. 21 From the heart emerge malicious thoughts and things like fornication, theft, murder, adultery, 22 greed, slander, arrogance and folly. 23 All these evil things come out of a person and defile!"

THE SYROPHOENICIAN WOMAN'S FAITH

<Mark 7:24-30>

24 Jesus left that place, going from there to the district of Tyre [and Sidon.]²¹ He went to a

16 {B} So: P45, Aleph, A, B, K, L, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "love" D & W.

17 {A} Numerous minor variants occur.

18 {C} So: D, W, Theta, family 1, 28, 565, Old Latin, Sinaitic & Peshitta Syriac & Armenian. "guard" Aleph, A, K, L, X, Delta, Pi, family 13, many other minuscules, Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "watch over" B.

19 {B} Omitted by Aleph, B, L, Delta in the original hand, 28 & some Bohairic Coptic manuscripts. Included by A, D, K, W, X, Delta in the third corrective hand, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Sahidic & most Bohairic Coptic, Armenian & Ethiopic.

20 {A} Minor variants occur.

21 {A} Omitted by D, L, W, Delta, Theta, 28, 565, Old Latin, Sinaitic & Palestinian Syriac. Included by Aleph, A, B, K, X, Pi, families 1 & 13, many other minuscules, several Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

certain house, wishing that no one would know that He was there. ²⁵ This, however, was impossible. He could not remain hidden because of a woman who had a little daughter who had a hurtful spirit (*or, demon*) and when she learned about Jesus she came and threw herself down at His feet. ²⁶ The woman was a Gentile, a Syrophenician *<An inhabitant of Phoenicia.>* by descent. She appealed persistently to Jesus, asking Him to expel the hurtful spirit (*or, demon*) from her daughter. ²⁷ He said to her, "You must first allow the children to eat until they are satisfied. It is not fair to give the bread of the children to the little dogs. *<The word in Greek, "κυναριον" is for a small dog. It could be translated as a "lap dog," I presume. Jesus is not referring to the large dogs "κυων" or "κυνος," namely, the watch dogs or the street curs that roamed the streets eating whatever refuse they could find.>* ²⁸ She replied, "[Lord,] ²² but the little puppies under the table eat the children's scraps." *<Bread was used to wipe one's hands since people ate with their hands.>* ²⁹ His response was, "Because of your answer: Go. The hurtful spirit (*or demon*) has left your daughter." ³⁰ When she arrived at her home she found the child was lying in bed and the hurtful spirit (*or, demon*) was gone.

A DEAF AND DUMB MAN HEALED

<Mark 7:31-37>

³¹ Leaving the district of Tyre, Jesus [went through Sidon] ²³ on the way to the Sea of Galilee and beyond, up to the region of the Decapolis. *<Cf. 5:20>* ³² Some people brought a deaf man to Jesus who was virtually unable to speak. They begged Him to lay His hands on him. ³³ Jesus took him away by himself *<i.e. away from the crowd>* where they could be alone. He placed His fingers into the man's ears, spat, touching the man's tongue with the saliva. ³⁴ Then Jesus looked up to heaven. He sighed, saying, "Ephphatha" *<"htrp " or, properly " ητπηα", an Aramaic word transliterated into Greek as "εφφαθα" or "εφφεθα">* which is translated "Be opened!" ³⁵ [At that moment] ²⁴ his hearing returned and what had impeded his tongue was removed and he was able to speak clearly. ³⁶ Jesus gave strict orders to tell no one but the more He insisted on His orders the more eagerly they broadcast the story. ³⁷ They were completely astonished and declared, "Everything He has done He has done well. Why, -- He is even able to make the deaf hear and [the mute] ²⁵ speak."

CHAPTER VIII

THE FEEDING OF THE FOUR THOUSAND

<Mark 8:1-10>

¹ On another occasion, shortly thereafter, a large crowd had gathered. With nothing to eat, Jesus summoned His disciples to Him and said, ² "I am moved with pity for this crowd. They have been with me for three days and they have had no food. ³ If I should send them to their homes they would be overcome with weakness along the way. Some have come here from a great distance." ⁴ The response of the disciples was, "How would it be possible, in this remote place, for anyone to find food to satisfy all of them?" ⁵ Jesus asked, "How much bread do you have?" "Seven loaves," they replied. ⁶ Jesus ordered the people to sit down and taking the seven loaves into His hands He gave

22 {B} So: P45, D, W, Theta, family 13, some Old Latin, Sinaitic Syriac & Armenian. "Yes Lord" Aleph, A, B, K, L, X, Delta, Pi, family 1, many other minuscules, some Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic.

23 {A} Words are transposed in some manuscripts.

24 {C} So: P45, A, K, W, X, Theta, Pi, 0131, in the second corrective hand, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic. "and" Aleph, B, D, L, Delta, 0131, in the original hand, 33, 892, several Old Latin & Bohairic Coptic.

25 {C} So: A, D, K, X, Theta, Pi, 0131, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac. Omitted by W.

thanks for them. He broke them and gave them to the disciples to distribute to the crowd. ⁷ They also had a few small fish. <The Greek word "ἰχθυδίων" means "small fish" and is used only in this passage of the New Testament. They were about the size of sardines.> and Jesus [blessed these] ²⁶ and told the disciples to distribute them also. ⁸ They ate and all were satisfied. In fact, when the left over pieces were gathered together there were seven baskets full. <The Greek word "σπυρις" signifies a large provision basket or hamper. Cf. Acts 9:25. In the story of the feeding of the five thousand, 6:43, a different word is used for basket which means a large, sturdy market basket.> ⁹ There were about four thousand people present at that time. ¹⁰ Jesus dismissed them and immediately boarded a boat with His disciples, sailing for [the district of Dalmanutha.] ²⁷ <A place of uncertain location, perhaps along the western shore of the Sea of Galilee.>

DEMAND FOR A SIGN

<Mark 8:11-13>

¹¹ Some Pharisees came and began an argument with Jesus. In order to test Him they asked Him to perform a miracle. ¹² Jesus heaved a heavy sigh and responded: "Why is it that this generation is anxious for a sign? I can solemnly assure you of this, that this generation will have no such proof." ¹³ So He left them, [boarding the boat again,] ²⁸ crossing to the other side.

THE LEAVEN OF THE PHARISEES AND OF HEROD

<Mark 8:14-21>

¹⁴ The disciples had forgotten to bring along extra bread. They had only one loaf with them on the boat. ¹⁵ Jesus cautioned them, ["Look out! Be on guard] ²⁹ against the leaven of the Pharisees and that [of Herod.] ³⁰ ¹⁶ They began to discuss having no extra bread. ¹⁷ "Do you not understand? Don't you comprehend yet? Are your minds totally dull? ¹⁸ Or -- is it that you have eyes but do not see and have ears but do not hear? Don't you remember? ¹⁹ When I broke the five loaves for the five thousand how many baskets full of pieces did you gather?" "Twelve," they replied. ²⁰ "And when I broke the seven loaves for the four thousand, how many baskets full of broken pieces did you gather?" "Seven," they answered. <The distinctive words for "basket" are again used here in verses 19 & 20. cf. v. 8.> ²¹ He said, "Do you still not comprehend?"

THE HEALING OF THE BLIND MAN AT BETHSAIDA

<Mark 8:22-26>

²² They went to Bethsaida and at that place some people brought a blind man and appealed to Jesus to touch his eyes. ²³ Jesus took the blind man's hand. He led him outside the village and after putting saliva on his eyes, Jesus laid His hands on him. He then asked, "Can you see anything?" ²⁴ The man's sight was beginning to come back and he said, "I see men walking around but they look like trees." <The man, perhaps could see but not comprehend.> ²⁵ Then Jesus again laid His hands on the man's eyes. Then, when the man opened his eyes, he discovered that his sight was restored and

26 {B} So: Aleph, B, C, L, Delta, Theta, several minuscules, Bohairic Coptic & Ethiopic. The words are transposed by W, 0131, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac & Armenian. Other minor variants occur.

27 {B} So: Aleph, A, B, C, K, L, X, Delta, Pi, 0131 & many minuscules. Some manuscripts say, "mountain", others call the district "Melegada," "Magdala" or "Magedan."

28 {C} Numerous variants occur.

29 {C} So: Aleph, A, B, K, L, W, X, Pi, many minuscules, Harclean Syriac, some Bohairic Coptic. "Look out and be on guard" P45, C, 0131, family 13, several other minuscules, some Old Latin, Sahidic & most Bohairic Coptic. "Be on guard" D, Theta, family 1, Sinaitic Syriac & Armenian. "Look out" Delta & 700.

30 {A} So: Aleph, A, B, C, D, K, L, X, Pi, 0131, many minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic & Ethiopic. "the Herodians" P45, W, Delta, Theta, families 1 & 13, several other minuscules, Sahidic Coptic & Armenian.

he could see everything very clearly. ²⁶ Jesus sent him home with the instruction, [do not even go into the village (*or, Do not tell anyone about this.*)] ³¹

PETER'S DECLARATION ABOUT JESUS

<Mark 8:27-30>

²⁷ Jesus then went with His disciples to the villages of Caesarea Philippi . <*An area at the southern tip of Mt. Hermon in the Anti-Lebanon mountains. The city was constructed by Philip, son of Herod the Great. It was named in honor of Philip's Caesar, Emperor Tiberius.*> Along the way He asked His disciples, "Who do people say I am?" ²⁸ They answered, "Some say John the Baptizer, some that you are Elijah, others that you are one of the prophets." ²⁹ Jesus then asked, "But you, yourselves, who do you say I am?" Peter replied, "You are the Christ (*or, the Anointed One, Messiah*)." ³¹ Then Jesus ordered them not to talk about Him to anyone.

JESUS FORETELLS HIS DEATH AND RESURRECTION

<Mark 8:31-9:1>

³¹ It was at this time that Jesus began to teach them that the Son of Man was destined to suffer greatly, to be renounced by the elders and the Chief Priests and the teachers of the Law (*or, scribes*), to be executed and then to rise up again in three days. ³² He kept telling them quite openly. Peter, taking Jesus aside, began to protest that Jesus should not talk like that. ³³ Jesus swung around and looked at Peter and said, "Get out of my sight, Satan, get right behind me, because the thoughts you hold are not God's but man's!" ³⁴ Then Jesus summoned the crowd along with His disciples and spoke to them in this way: "If anyone has the desire to walk in my steps he must once and for all say 'no' to himself (*or, give up all claims to himself*), take up his cross and follow me. ³⁵ Anyone who desires to save his own life will lose it and anyone who loses his life, [for my sake and that of the Good News,] ³² will save it. ³⁶ After all, what is the advantage that a person reaps, who gains the entire world and forfeits his own life. ³⁷ Or -- what can be exchanged that is of such value as to be exchanged for one's true self. ³⁸ The truth is that if there is anyone in this disloyal and sinful generation who is ashamed of me [and my word,] ³³ I say that the Son of Man will truly be ashamed of him when the time comes that the Son of Man [accompanied by] ³⁴ His holy angels will appear with His Father's glorious majesty." **9** ¹ He added one additional thing: "You can certainly be sure there are, among those who are standing here, some who will not experience death until they have seen the arrival of the Kingdom of God with power."

CHAPTER IX

THE TRANSFIGURATION OF JESUS

<Mark 9:2-13>

² Six days later Jesus took Peter, James and John with Him and led them up a high mountain where they were able to be alone. There, before their very eyes Jesus was transformed (*or, transfigured*). ³ His clothing turned brilliantly white, whiter than any laundry could achieve. ⁴ Then Elijah appeared along with Moses. These two were talking with Jesus. ⁵ As this was going on Peter said, "My teacher (*literally, Rabbi*), how advantageous it is to be here! Let us make three shelters, one for you, one for Moses and one for Elijah." ⁶ (He really didn't know what to say, for the disciples

³¹ {B} Numerous variants occur.

³² {C} Minor variants occur. Omitted by P45 & D.

³³ {A} So: Aleph, A, B, C, D, K, L, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic & Fayyumic Coptic & Armenian. Omitted by P45, W & Sahidic Coptic.

³⁴ {B} So: Aleph, A, B, C, D, K, L, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian "Syriac." "and" W, Sinaitic Syriac, Fayyumic Coptic & Armenian.

were terrified.) 7 Then a cloud appeared enveloping them and a voice came from the cloud, "This is my Son, the beloved one! Listen to Him!" 8 Suddenly when they looked around they no longer saw anyone. No one else was with them, except Jesus.

9 As they were coming down from the mountain Jesus strictly warned them not to divulge to anyone what they had seen, until after the Son of Man should rise from the dead. 10 They did not tell others, but began discussions among themselves about what "to rise from the dead" might mean. 11 They asked Jesus, "Why to the teachers of the Law maintain that Elijah must come first?" 12 His reply was, "Elijah truly comes first to set everything in order. But why does Scripture (*or, the Writings*) say that the Son of Man will have to undergo great suffering and be treated with utter contempt? 13 To respond to you, Elijah has already come and people treated him as they chose, exactly as is written in Scripture (*or, the Writings*)."

THE HEALING OF THE BOY WITH AN UNCLEAN SPIRIT

<Mark 9:14-29>

14 When they came to the other disciples they saw a large crowd surrounding the disciples and that the teachers of the Law were in an argument with them. 15 Immediately the crowd was awed to see Jesus and running to Him, welcomed Him. 16 "What have you been discussing with the disciples?" Jesus asked. 17 "My teacher (*or, Rabbi*)," one of the crowd responded, "I brought my son here to you because he is possessed by a hurtful spirit (*or, demon*) that has caused him to become speechless. 18 Whenever he has a seizure the spirit throws him to the ground, he foams from his mouth, grinds his teeth and he becomes rigid. I had spoken to your disciples, asking them to expel the spirit, but they were unable." 19 Jesus said, "Unbelieving generation that you are! How long must I endure you? Bring him to me." 20 So, they brought the boy to Jesus. The spirit no sooner saw Jesus than it threw the boy into a convulsion and he fell to the ground and rolled over, foaming from his mouth. 21 "How long has he had this affliction?" Jesus asked. The father replied, "Since childhood. 22 Often the spirit has thrown him into the fire and into water to destroy him. But: -- If you are able to do anything, -- take pity on us and help us." 23 Jesus said, ["If you are able"]³⁵ to do anything -- He who has faith can do anything.!" 24 At that the father of [the boy]³⁶ immediately exclaimed, "I have faith! Help me where faith is still lacking in me!" 25 When Jesus saw the crowd running in their direction from all sides, <*Some scholars have felt the crowd was hostile, based on the interpretation of the Greek word "επισυντρεχω".*> He rebuked the hurtful spirit (*or, demon*) with stern authority. "You deaf and mute spirit: I order you to come out of him and never enter into him again!" 26 The spirit shrieked, throwing the boy into violent convulsions and came out of him. The boy looked so much like a corpse that many thought he was dead. 27 Jesus, however, took him by the hand, lifted him up and he stood erect. 28 When Jesus went indoors the disciples asked Him in private, "Why were we powerless to cast the spirit out?" 29 Jesus said, "this kind is only able to be driven out through [prayer]."³⁷

35 {B} So: P45, Aleph in the original & third corrective hands, C in the original hand, B, L, W, Delta, family 1, 892, Armenian & Ethiopic. "If you are able to believe" K, P, family 13, many other minuscules & with a variant, D, Theta, 28, & 565, many Old Latin, Peshitta, Harclean & Palestinian Syriac. Other variants occur.

36 {A} So: P45, Aleph, A in the original hand, B, C in the original hand, L, W, Delta, Pi, 28, 700, 1216, Sinaitic Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "with tears" is added by A in the second corrective hand, C in the third corrective hand, D, K, X, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac & some Bohairic Coptic.

37 {A} So: Aleph in the original hand & B. "and fasting" added by P45, Aleph in the second corrective hand, A, C, D, K, L, W, X, Delta, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic.

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION

<Mark 9:30-32>

30 They left there, going through Galilee. Jesus was anxious that no one would know where He was 31 because He was in the process of teaching His disciples. "The Son of Man," He kept telling them, "will be given over to the power of men. They will execute Him and when He has been put to death He will rise again after three days." 32 They did not understand what He was saying and they were fearful to ask Him what He meant.

WHO IS GREATEST?

<Mark 9:33-37>

33 They came to Capernaum and there, when they were in the house, Jesus asked His disciples, "What were you arguing about while we were walking [along the way?]" 38 34 They said nothing because they had been discussing among themselves about which one was the greatest. 35 Jesus, sitting down, called the twelve near Him and said to them, "Whoever wants to be first must be last of all and the servant of all." 36 Then He took a child to Himself and placed him so that everyone could see him, and placing him in the crook of His arm, He said to them, 37 "Whoever welcomes one of these children and does it for my name's sake, welcomes me and whoever welcomes me welcomes not me alone but Him who has sent me."

HE WHO IS NOT AGAINST US IS FOR US

<Mark 9:38-41>

38 John said to Him, "Teacher, we have seen a man ejecting hurtful spirits (*or, demons*) by using your name. [We tried to stop him because he was not one of our company.]" 39 "Do not try to stop him," Jesus replied, "for no one who performs any miracle in my name will immediately turn and slander me. 40 Be assured that anyone who is not against us is on our side. 41 I assure you that anyone who gives a cup of water to drink [for my name's sake,] 40 <*i.e. because that person belongs to Christ*> that person will certainly not be unrewarded."

TEMPTATION TO SIN

<Mark 9:42-50>

42 "Whoever will be the reason that one of these little ones who [believes in me]⁴¹ should sin it would be better to have a large millstone <*The Greek word "μύλος" is the word for a large upper mill stone that must be turned by a donkey, not a stone that is turned by hand.*> tied around his neck and to be thrown into the sea. 43 Also, if your hand becomes the cause of sin for you, cut it off! It is better to enter eternal life maimed than that you should [go to hell (*literally, Gehenna*), the place of unquenchable fire,] 42 with two hands, [44 where the worms never die and the fire is never quenched.]⁴³ 45 Again, if your foot becomes the cause of sin to you, cut it off. It is better to be lame than to

38 {B} Omitted by A, D, Delta, 1079, 1346, some Old Latin & Sinaitic Syriac.

39 {C} Numerous variants occur.

40 {A} Numerous variants and transpositions of words occur.

41 {C} So: A, B, C in the third corrective hand, K, L, W, X, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Sahidic Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "In me" is omitted by Aleph, C in the original hand, several Old Latin & some Bohairic Coptic manuscripts. "is able to believe" D.

42 {A} So: Aleph in the original and second corrective hands, A, B, C, K, X, Theta, Pi, some minuscules, Harclean Syriac, Bohairic Coptic & Armenian. "go to Gehenna, and be together in a place of unquenchable fire" D & some Old Latin. "In Gehenna" Aleph in the first corrective hand, L, Delta, Psi, 700, 892, Peshitta Syriac & Ethiopic. Other variants occur.

43 {A} Not in the original text. A scribe no doubt, anticipating what was coming, inserted it here instead of waiting for verse 48. Other copies were made from the manuscript which included this error. This apparently was done rather late in the hand copying of manuscripts. The same is true for verse 46.

be thrown into hell with two feet. ⁴⁶ ⁴⁷ If your eye becomes a source of sin for you, remove it. It is better for you to enter the Kingdom of God with just one eye than that you should be thrown into hell (*literally, Gehenna*) with two eyes, ⁴⁸ where the devouring worm does not die and [the fire is not quenched.] ⁴⁹ Everyone will be salted with fire (*Leviticus 2:13*) ⁵⁰ Salt is beneficial but when salt loses its saltiness, how can it again be made salty? Have salt in yourselves and live together in peace."

CHAPTER X **TEACHING ABOUT DIVORCE**

<Mark 10:1-12>

¹ Jesus left that place and went to the region of Judea and [the region] ⁴⁶ on the other side of the Jordan. Crowds once again flocked to him and He taught them as was His custom. ² [A group of Pharisees] ⁴⁷ came to Him and attempted to entrap Him with the question: "Is a man allowed to divorce his wife?" ³ Jesus responded to the question, "What did Moses command you to do?" ⁶ Their response was, "Moses permitted a man to write a divorce certificate and send her away." ⁵ "It is because of your hard-heartedness that Moses wrote this ruling. <*Deuteronomy 24:1*> ⁶ From the very beginning of the world [God] ⁴⁸ made humanity, male and female, ⁷ and it is because of this that a man will leave his father and mother [and become united with his wife] ⁴⁹ ⁸ and the two will become as one single body. ⁹ No one should separate what God has joined together." ¹⁰ When they were in the house the disciples again asked Him about this matter. ¹¹ Jesus answered that whoever divorces his wife and marries someone else commits adultery against her (*or, with reference to her*) ¹² and if she divorces her husband and marries another she also commits adultery.

LITTLE CHILDREN BLESSED

<Mark 10:13-16>

¹³ People <*The word is masculine.*> brought children into the presence of Jesus that He might touch them with His hands. His disciples warned those who were trying to do this. ¹⁴ When Jesus noticed this He became indignant ⁵⁰ and spoke thus to them: "Let the children come to me. Do not try to prevent them, for to such belongs the Kingdom of God. ¹⁵ Remember, whoever does not accept the Kingdom of God in the way in which a child would accept it, will never be able to enter it." ¹⁶ Then He took the children into His arms, placed His hands on each one of them and blessed them.

THE RICH MAN

<Mark 10:17-31>

¹⁷ Just as Jesus was beginning to go out of the house a man ran up, kneeling before Him and asked, "Good Teacher, what must I do so that I can secure everlasting life for myself?" ¹⁸ Jesus

44 Cf. note 43.

45 {A} So: A, C, K, Theta, Pi, Psi many minuscules, Peshitta & Harelean Syriac, some Bohairic Coptic & Ethiopic. Some manuscripts add "and every sacrifice will be salted with salt" Aleph, B L, W, Delta, & families 1 & 13, with variants.

46 {C} Minor variants occur.

47 {C} So: A, B, K, L, Delta, Pi, Psi, family 13, many other minuscules & Harelean Syriac. "a group of the Pharisees" Aleph, C, X, family 1 & many other minuscules. Other minor variants occur.

48 {B} Omitted by Aleph, D, C, L, Delta, 1241, Sahidic, Bohairic & Fayyumic Coptic. Included by A, K, X, Theta, Pi, Psi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harelean Syriac & Armenian. With a variant, D, W, some Old Latin & Ethiopic.

49 {C} So: D, K, W, X, Theta, Pi, family 13, 28, 565, Sinaitic & Harelean (margin) Syriac & Armenian. In variant form Aleph, A, B, C, D, K, L, X, Delta, Pi, Psi, many minuscules, Old Latin, Peshitta & Harelean Syriac, Sahidic & Bohairic Coptic & Ethiopic.

50 {C} So: Aleph, A, B, C, K, L, X, Delta, Pi, Psi, many minuscules, Old Latin, Peshitta & Harelean Syriac & Bohairic Coptic & Ethiopic. "and admonished them" is inserted by W, Theta, families 1 & 13, 28, 565, Sinaitic Syriac & Armenian.