

ments. Do not murder, do not commit adultery, do not steal, do not give false testimony, [do not cheat anyone.]<sup>1</sup> give honor to your father and mother."<sup>20</sup> "Teacher," the young man said, "I have obeyed all these commandments ever since my youth."<sup>21</sup> Jesus looked lovingly at him and said, "There is only one thing you lack. Go and sell all you possess and give the proceeds to the poor. Then real treasure will be yours for you will have treasure in heaven. Having done this, come and follow me."<sup>22</sup> With this suggestion the man's face was filled with deep gloom and he went away sadly, because he had much wealth.

<sup>23</sup> Jesus looked around at His disciples and said to them, "The rich people will enter the Kingdom of God with difficulty."<sup>24</sup> The disciples were amazed at these words of Jesus. Jesus went on to say, "My children, how difficult it is [when one relies on wealth]<sup>2</sup> to enter the Kingdom of God.<sup>25</sup> It is easier for a camel to slip through a needle's eye than it is for a rich man to gain entry into the Kingdom of God." *<Rhetorical hyperbole to point out the extreme difficulty.>*<sup>26</sup> The disciples were even more astonished at this and spoke [among themselves]<sup>3</sup> "Then who is able to gain salvation?"<sup>27</sup> Jesus, looking at His disciples, said, "Such things are not possible by human means but with God, this is different since with God everything is possible."<sup>28</sup> Then Peter spoke up and said, "Now, look, we have left everything and have followed you!"<sup>29</sup> "Yes" was Jesus' reply, "and I assure you that there is no one who has given up his house or his brothers or sisters or his mother or his father or his children or his field, who, having done this for my sake, and for that of the Good News,<sup>30</sup> will not be repaid one hundred times over, now, in this life: receiving houses, brothers, sisters, mother, children, fields, yes and suffer persecution also, and in the future world everlasting life will be bestowed on him.<sup>31</sup> Many who now are first -- will be last, and the last will be first."

### ***THE THIRD TIME JESUS FORETELLS HIS DEATH AND RESURRECTION***

<Mark 10:32-34>

<sup>32</sup> They were on the road, going to Jerusalem, Jesus leading, and as His disciples followed they were alarmed. They went with Jesus but they were apprehensive. Once more Jesus took them aside and spoke to them about what was going to happen to Him.<sup>33</sup> "We are going up to Jerusalem and the Son of Man will be handed over to the Chief Priests and to the teachers of the Law. They will pronounce the death sentence on Him and they will hand Him over to the Gentiles.<sup>34</sup> They will ridicule Him, spit on Him, flog Him and kill Him and [after three days]<sup>4</sup> He will again rise."

### ***THE REQUEST OF JAMES AND JOHN***

<Mark 10:35-45>

<sup>35</sup> James and John, the two sons of Zebedee, came to Jesus. "Teacher," they said, "We wish you would grant us something we desire."<sup>36</sup> "What do you desire of me?" Jesus asked.<sup>37</sup> "They replied, "When you are seated on your throne in your glorious Kingdom we want permission to sit with you, one of us at your right, the other at your left."<sup>38</sup> "You do not understand what you are asking," was Jesus' reply. "Can you really drink of the cup from which I must drink? Can you really

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1 {C} So: Aleph, A, B in the second corrective hand, C, D, X, Theta, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. Omitted by B in the original hand, K, W, Delta, Pi, Psi, families 1 & 13, many other minuscules, Sinaitic Syriac & Armenian.

2 {C} Omitted by Aleph, B, Delta, Psi, & Sahidic Coptic. Included by A, C, D, K, X, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic, & Armenian.

3 {B} Minor variants occur.

4 {A} So: Aleph, B, C, D, L, Delta, Psi, 892, many Old Latin, Sahidic & Bohairic Coptic. "the third day" A in the third corrective hand, K, W, X, Theta, Pi, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic.

undergo the baptism I am undergoing?"<sup>39</sup> They replied, "We are able." Jesus said to them, "The cup that I will drink you will also drink and the baptism with which I am to be baptized you will also experience."<sup>40</sup> [However, with respect to designating seats for you at my right and left, it is not for me to grant. It will be granted those for whom they have been destined by God.]<sup>5</sup><sup>41</sup> When the ten disciples heard about it they began to be filled with indignation against James and John.<sup>42</sup> Jesus called them all together and said, "You know how those who are supposed to rule over the Gentiles lord it over them and their leaders act in a tyrannical way."<sup>43</sup> This [is not]<sup>6</sup> the way it is to be among you. If anyone wants to be great, that one must be everyone's servant<sup>44</sup> and if anyone wants to be first he must be everyone's slave.<sup>45</sup> The Son of Man did not come to be served but to serve, offering up His own life as a ransom for many."

### ***THE HEALING OF BLIND BARTIMAEUS***

<Mark 10:46-52>

<sup>46</sup> They came to Jericho. <*The name means "place of fragrance". It was located in the Jordan valley, east of Jerusalem.*> As He was leaving Jericho with His disciples, along with a large crowd of followers, Bartimaeus, the Son of Timaeus, <*Bar means "son". Timaeus means "highly prized".*> a blind beggar [was sitting along the road.]<sup>7</sup><sup>47</sup> When he heard that it was Jesus of [Nazareth]<sup>8</sup> he began to cry out and exclaim, "Jesus! Son of David, take pity on (*or, be merciful toward*) me!"<sup>48</sup> Many who were there spoke sharply to him, ordering him to be quiet but he kept on shouting louder, "Son of David, take pity on (*or, be merciful to*) me!"<sup>49</sup> Jesus stopped and said, "Call him to my side." So, they called the blind man, saying, "Take heart, get up, He is calling you!"<sup>50</sup> Throwing off his coat he leaped to his feet and went to Jesus.<sup>51</sup> "What do you want me to do for you?" was Jesus' question. His response was, "Make me see again, my Master."<sup>52</sup> Jesus told him, "Be on your way. Your faith has cured you!" and at once he recovered his sight and followed Jesus along the road.

## **CHAPTER XI**

### ***THE TRIUMPHAL ENTRY INTO JERUSALEM***

<Mark 11:1-11>

<sup>1</sup> When they were approaching Jerusalem, coming to Bethphage and Bethany, at the Mount of the Olive Trees, <*Bethphage means "house of unripe figs". Bethany means "house of poverty". Both villages were east of Jerusalem and very close to the Mount of the Olive Trees which is just east of the temple area of Jerusalem.*> Jesus sent off two of His disciples,<sup>2</sup> saying, "Go into the village that lies ahead of you, and just as you enter you will find a colt that is tied at the doorway of a house. No one has ever ridden it. Untie it and bring it here."<sup>3</sup> If anyone asks you 'Why are you doing that?' respond, 'The Lord needs it, and [will soon send it back to you].'<sup>9</sup><sup>4</sup> They went away and found the colt tied by the doorway, outside on the street and untied it.<sup>5</sup> Those who stood there said to the disciples, "What are you intending to do by untying the colt?"<sup>6</sup> They responded with the words of Jesus and were permitted to go.<sup>7</sup> They brought the colt to Jesus, threw their coats on the back of the colt and He sat on it.<sup>8</sup> Many spread their coats on the road. Others spread leafy branches which they had cut from the fields.<sup>9</sup> Those who went ahead and those who followed called out, "Hosanna. <*The word means "save now".*> Blessings on the one who comes in the name of the Lord.<sup>10</sup>

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5 {A} Minor variants occur.

6 {A} Manuscripts differ. "Is not" or "should not be".

7 {C} Minor variants, mainly in transposition, occur.

8 {A} Spellings differ in the manuscripts.

9 {B} Numerous variants, mainly in transposition, occur.

Blessings on the coming Kingdom of our father, David. Hosanna in the highest." <sup>11</sup> He went to into the city of Jerusalem and entered the temple and, having looked around at everything, since it was already late, He returned to Bethany with the twelve.

### ***THE CURSING OF THE FIG TREE***

<Mark 11:12-14>

<sup>12</sup> The next day, when they went to Bethany, He was hungry <sup>13</sup> and He saw a leafy fig tree in the distance. When He came near it He found only leaves for it was not fig season. <*The season for ripe figs began about the first of June.*> <sup>14</sup> He said to the tree, "May no one ever eat your fruit again." The disciples heard Him say this.

### ***THE CLEANSING OF THE TEMPLE***

<Mark 11:15-19>

<sup>15</sup> They came to Jerusalem. He went into the temple and began to drive out the merchants who brought and sold in the temple area. He upset the tables of the moneychangers and the benches of those who sold doves. <sup>16</sup> He would not permit anyone to carry anything through the temple, using it as a short cut. <sup>17</sup> He taught and said, "Don't the Writings (*or Scriptures*) say 'My house will be a house of prayer for people of all nations' but you have turned it into a cave (*or, den*) of thieves." (*Isaiah 56:7, Jeremiah 7:11*) <sup>18</sup> When the Chief Priests and the teachers of the Law learned of this they plotted to discover a way of getting rid of Him but they were afraid of Him because the entire crowd was spellbound by His teaching. <sup>19</sup> When evening came [they went out of the city.] <sup>10</sup>

### ***THE LESSON OF THE WITHERED FIG TREE***

<Mark 11:20-26>

<sup>20</sup> In the morning, as they passed by they saw the fig tree that by now had withered completely. <sup>21</sup> Peter recalled this and said to Jesus, "Master, look, the fig tree you had cursed is withered." <sup>22</sup> Jesus said, ["If you have] <sup>11</sup> faith in God, <sup>23</sup> I tell you, for a fact, if anyone should say to this hill, 'Get up and throw yourself into <*the Mediterranean*> sea,' your order will be obeyed, if you do not doubt, but believe, what is said will take place. <sup>24</sup> Therefore I tell you, whatever you pray about, believe and [it will have happen as you ask.] <sup>12</sup> <sup>25</sup> Whenever you stand and pray you must not hold a grudge against anyone and your heavenly Father will also forgive your sins. [However, if you do not forgive, neither will your Heavenly Father forgive your sins." ] <sup>13</sup>

### ***THE AUTHORITY OF JESUS QUESTIONED***

<Mark 11:27-33>

<sup>27</sup> Again they came to Jerusalem and as Jesus was walking through the temple the Chief Priests and teachers of the Law along with the Elders came to Him. <sup>28</sup> They said to Him, "Where do you get the authority to act like this <*i.e. driving out the merchants in the temple, etc.*>?" <sup>29</sup> Jesus said to them, "I will ask you a question. You give me an answer and in return I will tell you where I

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10 {C} Numerous variants, mainly in transposing of word order, occur. Some manuscripts say "He" instead of "they".

11 {B} So: Aleph, D, Theta, family 13, several other minuscules, some Old Latin, Sinaitic Syriac & Armenian. "Have" A, B, C, K, L, W, X, Delta, Pi, Psi, family 1, many other minuscules, some Old Latin, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic.

12 {A} So: Aleph, B, C, L, W, Delta, Psi, 892, some Sahidic & Bohairic Coptic. "you receive" A, K, X, Pi, family 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, some Sahidic Coptic & Armenian. "you will take hold of" D, Theta, family 1, 565, 700, Old Latin & some Sahidic & Bohairic Coptic.

13 {A} Omitted by Aleph, A, B, L, W, Delta, Psi, 565, 700, 892, 1216, Sinaitic & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Included by K, X, Theta, Pi, many minuscules, Old Latin, Peshitta & Harclean Syriac & Ethiopic. Numerous variants occur.

get my authority. <sup>30</sup> Was the baptism of John administered from heaven or from a human source? Reply!" <sup>31</sup> This started an argument among them. "If [we say] <sup>14</sup> 'from heaven' He will say, 'Why did you not believe him?' <sup>32</sup> If we say, 'From a human source'---." They were afraid of the people for these [felt] <sup>15</sup> that John was truly a prophet. <sup>33</sup> "We are not sure," they replied. Jesus' response was, "Nor will I inform you where I get the authority for my actions."

## **CHAPTER XII** **THE PARABLE OF THE VINEYARD AND THE TENANTS**

<Mark 12:1-12>

<sup>1</sup> Jesus began to speak to them in parables. "A man planted a vineyard. He built a wall around it, dug out a wine press and built a watchtower. Then he rented it out to some vintners and went far away. <sup>2</sup> When the vintage season arrived he sent a servant to the tenants to collect his share of the vintage. <sup>3</sup> They, however, took hold of him and beat him and sent him away empty-handed. <sup>4</sup> Then he sent another servant and they wounded his head, treating him badly. <sup>5</sup> So, he sent another and they killed him. He sent many others. Some were beaten, some were killed. <sup>6</sup> Now he had only one left, his only son whom he loved. Finally he said, 'They will surely respect my son.'. <sup>7</sup> But the tenants said to each other, "This one is the heir. Come on, let's kill him and then the property will be ours!" <sup>8</sup> So they seized him, killed him, and threw his body out of the vineyard. <sup>9</sup> What will be the reaction of the owner of the vineyard? He will come and kill the tenants and give the vineyard to others. <sup>10</sup> Haven't you ever read this which is written?

'The stone which the builders rejected,  
this same stone has become the important cornerstone.

<sup>11</sup> This was from the Lord, and it is amazing to behold.'" (*Psalm 118:22,23 LXX*)

<sup>12</sup> Because of this they tried to seize Him for they understood that the parable was aimed at them. They were afraid of the people, so they left Him and departed.

### **PAYING TAXES TO CAESAR**

<Mark 12:13-17>

<sup>13</sup> Later they sent a number of Pharisees and followers of the Herodian party to trap Him. *<The Herodians were influential Jews who supported the dynasty of Herod and centered their hopes in Antipas. They opposed all agitation of the people regarding the Messiah. They were pro-Hellenistic, though they were not a religious sect, nor were they an organized political party.>*

<sup>14</sup> They arrived and said, "Teacher, you are honest, and we are aware that you are not influenced by others, no matter who they might be. You teach honestly about how God wants us to live. Should we, or should we not, pay taxes to the Roman Emperor (*or, to Caesar*)?" <sup>15</sup> Jesus was aware of the air of hypocrisy and said, "Why are you trying to trap me? Bring me a coin and let me look at it." (*literally, a denarius, a silver coin, equal to about a day's wages.*) <sup>16</sup> They brought the coin. He said, "Whose head is this? Whose inscription?" "Caesar's," they responded. <sup>17</sup> Then Jesus replied, "Give to Caesar the things that belong to Caesar and to God the things that belong to God." They were astonished!

### **THE QUESTION ABOUT THE RESURRECTION**

<Mark 12:18-27>

<sup>18</sup> Then some of the Sadducees, a party that did not believe in the resurrection, *<The name*

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<sup>14</sup> {C} Different words for "to say" are used in the manuscripts.

<sup>15</sup> {B} Several words: "to sense" and "to know" are used in the manuscripts.

might imply that they were the followers of Zadok, the High Priest in Solomon's time, or from the Hebrew word for "righteous" *zedek* as "the righteous ones". They were educated and wealthy though few in number. While not a sect, a political party, or a philosophy, they embraced something of all three.> came to Him and posed a question. <sup>19</sup> "Teacher, Moses taught us that if a man's brother dies, leaving a widow but no child, then the man should marry the woman and raise children for his brother. (*Deuteronomy 15:5f.*) <sup>20</sup> Now: there were seven brothers. The first one married and then died, leaving no children. <sup>21</sup> The same was true for the second, the third <sup>22</sup> and for that matter, all seven died and still there were no children. Last of all the woman herself died. <sup>23</sup> [At the time of the resurrection, when they all come back to life again,] <sup>16</sup> whose wife will she be for she had been married to all seven." <sup>24</sup> Jesus replied, "You are in error for this reason: You do not know the Writings (*or, the Scriptures*) or the power of God. <sup>25</sup> When people rise from the dead, men and women do not marry, neither are they given in marriage, but are like the angels of heaven. <sup>26</sup> Now: about this matter of the resurrection -- haven't you ever read in the book of Moses (*Exodus 3:2-6*) in the story of the burning bush, about how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?' <sup>27</sup> God is not the God of the dead but of living persons. That is your mistake!"

### **THE GREAT COMMANDMENT**

<Mark 12:28-34>

<sup>28</sup> One of the teachers of the Law came up to Him. He had been listening to these discussions and became aware of the ability with which Jesus had answered. He asked, "Which commandment is the first of all the commandments?" <sup>29</sup> Jesus answered, "The first one is 'Hear O Israel! The Lord your God, the Lord is one. <sup>30</sup> Love the Lord your God with all your heart and with all your soul and with all your mind, and with all your strength'. (*Deuteronomy 6:4*) <sup>31</sup> The second is this: 'Love your neighbor as you love yourself.' (*Leviticus 19:18*) No other commandment is greater than these." <sup>32</sup> The teacher of the Law replied, "Right, Teacher! You are correct in saying that God is one and there is no one other than He. <sup>33</sup> To love him with your entire heart, your entire understanding, your entire strength and to love your neighbor as you love yourself -- all that is more important than burned offerings or sacrifices." <sup>34</sup> When Jesus noticed how sensibly he answered He told him, "You are not far from the Kingdom of God." After this no one asked Him any additional questions.

### **THE QUESTION ABOUT DAVID'S SON**

<Mark 12:35-37>

<sup>35</sup> While Jesus was teaching in the temple He said, "How can the teachers of the Law claim that Christ is David's son, <sup>36</sup> since David himself, as one who was inspired by the Holy Spirit said, 'The Lord said to my Lord, sit at my right hand until I make all your enemies be [under your feet.] <sup>17</sup> (*Psalms 110:1 LXX*) <sup>37</sup> David, himself, calls Him 'Lord'. How can He then also be called David's son?" A large crowd gladly listened to Him.

### **THE DENOUNCING OF THE SCRIBES**

<Mark 12:38-40>

<sup>38</sup> As Jesus taught, He said, "Be careful of the teachers of the Law who enjoy walking around with long robes so they can be reverently greeted in the market places <sup>39</sup> and have the front seats in

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<sup>16</sup> {D} Numerous variants occur. Some omit "when they all come back to life again" as do D, W, 892, several Old Latin, Peshitta Syriac & Coptic. Other minor variants occur.

<sup>17</sup> {C} So: B, D, W, Psi, 28, Sinaitic Syriac, Sahidic & Bohairic Coptic. "footstool" Aleph, A, K, L, X, Delta, Theta, Pi, 092 in the second corrective hand, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic.

the Synagogues and the important seats at feasts. <sup>40</sup> These are the people who devour [widow's] <sup>18</sup> property and hide what they do by long prayers. They are increasing their punishment."

### ***THE WIDOW'S OFFERING***

<Mark 12:41-44>

<sup>41</sup> Jesus seated Himself [opposite] <sup>19</sup> the treasury and watched the crowd put money into the treasury. Many wealthy people gave large amounts. <sup>42</sup> A poor widow came and put in two copper coins each of which amounted to one one-hundred-twenty-eighth (*1/128*) of a day's wages. <sup>43</sup> Jesus called His disciples to Himself and told them, "The real fact is that this poor widow has given more than everyone else. <sup>44</sup> These other people gave what they could easily afford to give, but she has given everything she had to live on."

### **CHAPTER XIII**

### ***THE DESTRUCTION OF THE TEMPLE FORETOLD***

<Mark 13:1-2>

<sup>1</sup> As Jesus was leaving the temple, one of His disciples said to Him, "Look, Teacher, see the fine quality of these stones and buildings!" <sup>2</sup> Jesus said, "You see these great buildings? [Not a single stone will be left standing on another.] <sup>20</sup> It will be utterly destroyed."

### ***THE BEGINNING OF WOES***

<Mark 13:3-13>

<sup>3</sup> Jesus sat on the Mount of the Olive Trees, opposite the temple, when Peter, James, John and Andrew came to Him, privately, asking, <sup>4</sup> "Will you tell us when these events will happen and what the sign is when all these things will be accomplished?" <sup>5</sup> Jesus began to speak to them in this way, "Look out that no one misleads you. <sup>6</sup> Many will come using my name and claiming 'I am He' and will deceive many. <sup>7</sup> However, when you hear about wars and rumors of war be certain not to panic. These things happen but that doesn't mean it is the end. <sup>8</sup> One nation will revolt against another and one kingdom against another. There will be earthquakes in place after place as well as [famine.]" <sup>21</sup> These are the first pains leading to the birth of the new age. <sup>9</sup> Look out for yourselves. They will hand you over to the councils, and you will be flogged in the Synagogues. You will have to appear before governors and rulers for my sake. This will be the occasion when you will be able to show them your belief. <sup>10</sup> First of all it is necessary that the Good News be proclaimed (*or, preached*) to all nations. <sup>11</sup> When you are brought to trial and are handed over to the authorities do not worry before hand about what you are going to say. When the time comes speak what is given you to say. The words you speak will not be yours. They will come from the Holy Spirit. <sup>12</sup> Brother will betray brother that he might be given over to death. <sup>13</sup> The father will betray his child. Children will attack parents to have them put to death. As for yourselves, everyone will hate you because of me. Every person who holds out to the end will be saved."

### ***THE GREAT TRIBULATION***

<Mark 13:14-23>

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18 {A} So: Aleph, A, B, K, L, X, Delta, Theta, Pi, Psi, family 1, many other minuscules, several Old Latin, Sinaitic, Peshitta & Harelean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "widows and orphans" D, W, family 13, 28, 565, some Old Latin & Palestinian Syriac.

19 {A} Different words for "opposite" are used. Other variants in word order occur.

20 {B} Variants, mainly in transposition, occur.

21 {B} So: Aleph in the second corrective hand, B, L, Psi and in a variant form, D, some Sahidic & Bohairic Coptic. "famines and disturbances" W, Theta & in a variant form, A, K, X, Delta, Pi, families 1 & 13, many other minuscules, Peshitta & Harelean Syriac. Other variants occur.

14 "When you see the detestable thing standing in the place where it should not be: (Take note, reader, understand what this means!) Then those who are in Judea must flee to the mountains. 15 A person who is on a house top must not even come down to gather his possessions. 16 Anyone who is working in the field must not return to pick up his coat. 17 Too bad for those who are pregnant or nursing a child. 18 Pray that it will not happen in winter time. 19 These days will bring so much affliction, more than there has been from creation up to the present, and more than will take place in the future. 20 If the Lord had not reduced the number of days no creature of flesh and blood would survive. It is because of the elect that He has chosen to cut the time short. 21 If anyone says to you, 'Look, Christ is here', or 'look over there', do not believe them. 22 False messiahs and false prophets will appear, [showing (*literally*, "will give") ] <sup>22</sup> signs and wonders for the purpose of deceiving God's chosen people to lead them astray. 23 Be on your guard! I have given you a warning about everything."

### ***THE COMING OF THE SON OF MAN***

<Mark 13:24-27>

24 "In those days, after all that suffering, the sun will become dark and the moon will not give any light. 25 The stars will be falling from the sky and the heavenly host will be shaken. 26 Then the Son of Man will be seen, coming in the clouds with great power and majesty. 27 It will be then that He will send out the angels in every direction to gather His chosen ones from the limits of the earth to the limits of the heavens."

### ***THE LESSON OF THE FIG TREE***

<Mark 13:28-31>

28 "Let the fig tree become a lesson (*literally*, a *parable*) for you. When the branches become tender and leaves sprout you realize that summer is near. 29 In the same way, when you see these events taking place, you know that He is approaching, He is at the door. 30 I tell you for a fact, all these things will happen within the lifetime of this generation. 31 Heaven and earth will cease to be but my sayings (*or*, *words*) will not cease to be."

### ***THE UNKNOWN DAY AND HOUR***

<Mark 13:32-37>

32 "Nobody knows when that exact day or hour might come: neither the angels of heaven, nor the Son. Only the Father knows. 33 Be on guard. [Be awake,] <sup>23</sup> for you do not know when that appointed hour comes. 34 It will be like a man who goes on a trip and has authorized his servants, assigned them their tasks with a doorkeeper to keep watch. 35 Watch then, because you do not have any idea when the master of the house will come. It could be in the evening, or midnight, before dawn, or at sunrise. 36 Should he come suddenly he could find you sleeping. 37 I am telling you, all of you, Watch!"

## **CHAPTER XIV**

### ***THE PLOT TO KILL JESUS***

<Mark 14:1-2>

1 Two days prior to the Passover feast and the Feast of the Unleavened Bread the Chief Priests and the teachers of the Law were seeking a means to secretly arrest Jesus and put Him to

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22 {B} So: Aleph, A, B, C, L, W, X, Delta, Pi, Psi, 0235, family 1, many other minuscules, Old Latin, Sinaitic, Peshitta & Hareclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "make" D, K, Theta, family 13, 28, 565 & Ethiopic.

23 {D} So: B, D, several Old Latin & Fayyumic Coptic. "Be awake and pray" Aleph, A, C, K, L, W, X, Delta, Pi, Psi, family 1, many other minuscules, many Old Latin, Sinaitic, Peshitta & Hareclean Syriac, Bohairic Coptic & Armenian and with slight variants, Theta, family 13, 28, 565, Sahidic Coptic & Ethiopic.

death,<sup>2</sup> for they said, "We must not cause mob violence by doing it during the feast."

### ***THE ANOINTING AT BETHANY***

<Mark 14:3-9>

<sup>3</sup> Jesus was in Simon the leper's house in Bethany. While He was reclining for the meal, a woman came in with an alabaster jar filled with very expensive spikenard perfume. <*The oil was extracted from the root of the nard, a plant native to India.*> She broke the jar open and poured the contents on his head. <sup>4</sup> [Now, there were some who were indignant and remarked to one another,]<sup>24</sup> "What a waste of perfume! <sup>5</sup> It could have been sold for a price equal to a year's wages (*literally, three hundred denarii*) and the proceeds could have been given to the poor." They scolded her severely. <sup>6</sup> Jesus said to them, "Let her alone. Why embarrass her? She has treated me nobly. <sup>7</sup> You always have the poor with you. You can do something for them at that time, but you will not always have me. <sup>8</sup> She has done what was in her power, anointing my body in advance of my burial. <sup>9</sup> I tell you, wherever the Good News will be preached, over the entire world, what she has done will be told in her memory."

### ***JUDAS' AGREEMENT TO BETRAY JESUS***

<Mark 14:10-11>

<sup>10</sup> Then Judas [Iscariot,]<sup>25</sup> one of the twelve disciples, went to the Chief Priests with the intention of betraying Him to them. <sup>11</sup> When these learned of this they were overjoyed and promised to give him money (*literally, silver*). So Judas began to look for a time when he could conveniently betray Jesus.

### ***THE PASSOVER WITH THE DISCIPLES***

<Mark 14:12-21>

<sup>12</sup> On the first day of the Festival of Unleavened Bread, on the day when, customarily the lambs were killed for the Passover meal, His disciples asked Him, "Where do you want us to go that we can prepare to eat the Passover meal together?" <sup>13</sup> He sent out two of His disciples with these instructions: "Go into the city. You will meet a man who is carrying a pitcher of water. Follow him <sup>14</sup> to the house into which he enters and tell the owner of the house, 'The teacher says, Where is the guest room where I can eat the Passover with my disciples.'" <sup>15</sup> Then he, himself, will show you a large upstairs room all prepared with cushions. There prepare the meal for us." <sup>16</sup> His disciples left and coming into the city they found everything to be as He had said. They prepared the Passover <sup>17</sup> and as evening came He arrived with the twelve disciples. <sup>18</sup> While they were reclining at the table and eating, Jesus said, "I tell you this, for a certainty, one of you who is eating with me will betray me." <sup>19</sup> The disciples were all distressed and one of them after another said, "It surely won't be me." <sup>20</sup> Jesus answered, "It will be one of the twelve, one who is dipping his hand [into the dish]<sup>26</sup> with me. <sup>21</sup> The Son of Man will die in the manner that has been foretold about Him in the Writings. Woe to that man by whom the Son of Man will be betrayed. It would have been better for that man if he had never been born."

### ***THE INSTITUTION OF THE LORD'S SUPPER***

<Mark 14:22-26>

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<sup>24</sup> {C} Numerous minor variants occur.

<sup>25</sup> {B} So: Aleph in the original hand, B & C in the original hand. "the Iscariot" Aleph in the third corrective hand, L, Theta, Psi, 565, 892 & with a variant in spelling, A, C in the second corrective hand, K, W, X, Delta, Pi, families 1 & 13, Sahidic & Bohairic Coptic. "Scariot" D & some Old Latin. Other variants in spelling occur.

<sup>26</sup> {B} So: Aleph, A, C in the second corrective hand, D, K, L, P, W, X, Delta, Pi, Psi, families 1 & 13, many other minuscules, Sahidic & Bohairic Coptic. "into the same dish" B, C in the original hand, Theta & 565. Other variants occur.

22 While they were eating Jesus took bread and having spoken a blessing He broke it into pieces, handed it to them and said, "Take it. This is my body." 23 Then He took hold of the cup, giving thanks to God and gave it to them and they all drank from it. 24 He said to them, "This is my blood [of the covenant] 27 poured out for many. 25 I assure you, [I will no longer drink] 28 of the produce of the vine until the day comes when I will drink it as something new in the Kingdom of God." 26 They went to the Mount of the Olive Trees after they had sung a hymn.

### **PETER'S DENIAL FORETOLD**

<Mark 14:27-31>

27 Jesus told them, "All of you will feel scandalized (*or, offended*), for it is written, 'God will strike the Shepherd and the sheep will be widely scattered.' (*Zechariah 13:7*) 28 After my resurrection I will make my way to Galilee ahead of you." 29 Peter said to Him, "Even if everyone else should take offense and fall away, I will never do that!" 30 Jesus said, "Remember! I can solemnly assure you that [today] 29 --- before this night is over --- [before the rooster crows twice,] 30 you will have disowned me three times." 31 Peter became even more insistent. "I will never disown you, even if I must die." All the disciples also spoke in a similar manner.

### **PRAYER IN GETHSEMANE**

<Mark 14:32-42>

32 They came to a place which was called Gethsemene <*The name means "oil press".*> and Jesus told His disciples, "Be seated here while I pray." 33 He took Peter, James and John with Him. He began to feel bewildered and in anguish 34 and He said to them, "My soul is stricken with grief that gives the feeling that I am dying. Remain here in this place and stay awake!" 35 He went a bit farther and threw Himself on the ground and prayed that if it would be possible He would not have to go through with the time of suffering. 36 "Abba, (*Aramaic for "Father".*> Father." He prayed, "With you all things are possible. Remove the cup from me, but, do not do what I want but what you want." 37 Then He came back and found them asleep and said to Peter, "Simon, are you asleep? Were you not even able to remain awake one hour? 38 All of you -- Be watchful and pray for you will no doubt have to face the ordeal of temptation. The spirit is willing enough. It is the flesh that makes us weak." 39 Then He went away again and prayed saying [the same words He had prayed before.] 31 40 When He returned He found them asleep for they were unable to keep their eyes open. They did not know what sort of excuse to give Jesus. 41 Again He returned, it being the third time, and said, "Are you still sleeping and resting? [Enough of this!] 32 <*The Greek word "απεχω" usually is used for "paid in full" when receipting bills or "the account is closed".*> The time is at hand when the Son of Man is to be delivered into the hands of men who are given over to sin. 42 Rise

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27 {B} So: Aleph, B, C, D in the second corrective hand, L, Theta, Psi, 565, some Sahidic & Bohairic Coptic. "the new covenant" A, K, P, Delta, Pi, families 1 & 13, many other minuscules & several Old Latin. In a variant form X, 1242, 1344, Old Latin, Sinaitic, Peshitta & Harclean Syriac, most Sahidic Coptic, Armenian & Ethiopic.

28 {C} So: A, B, K, X, Delta, Pi, Psi, families 1 & 13, many other minuscules, some Old Latin, Sinaitic, Peshitta & Harclean Syriac & Sahidic Coptic. "I will not drink" D. Other variants occur.

29 {B} So: Aleph, A, B, C, K, L, W, X, Delta, Pi, Psi, 0112, family 1, many other minuscules, some Old Latin, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. Omitted by D, Theta, family 13, 565, 700, some Old Latin & Armenian.

30 {C} So: A, B, K, L, X, Delta, Pi, Psi, 0112, family 1, many other minuscules, several Old Latin, Sinaitic, Peshitta & Harclean Syriac. Other variants occur. "twice" is omitted by Aleph, C in the original hand, D, W, a number of Old Latin, Armenian & Ethiopic.

31 {A} Omitted by D

32 {B} Several variants occur.

up! Let's go! He is coming who will betray me into the hands of sinners."

### ***THE BETRAYAL AND ARREST OF JESUS***

<Mark 14:43-50>

<sup>43</sup> While Jesus was still talking, Judas, one of the twelve, arrived, accompanied by a mob armed with swords and clubs (*or, daggers and cudgels*). These had been sent by the Chief Priests and teachers of the Law. <sup>44</sup> The betrayer had given a signal to the mob, "The man I kiss is the one. Seize Him and take Him away safely." <sup>45</sup> As soon as Judas arrived he approached Jesus and said, "My teacher" and kissed Him affectionately. <sup>46</sup> So Jesus was arrested and they held Him prisoner. <sup>47</sup> One of those who was standing close by drew a sword, struck at the High Priest's servant (*or, slave*) and cut off his ear. <sup>48</sup> Jesus' response was, "Have you come out for me as if you were going to capture a robber, with swords and clubs (*or, daggers and cudgels*)? <sup>49</sup> I was in your midst daily, teaching in the temple, and you did not seize me. But, the Writings must be fulfilled." <sup>50</sup> And they all left Him and fled.

### ***THE YOUNG MAN WHO FLED***

<Mark 14:51-52>

<sup>51</sup> However, a certain young man, who had only a linen cloth wrapped around him had followed Jesus. When they tried to seize him[he ran away naked,] <sup>33</sup> <sup>52</sup> leaving the linen cloth behind.

### ***JESUS BEFORE THE COUNCIL***

Mark 14:53-65>

<sup>53</sup> They brought Jesus before the High Priest and all the Chief Priests who gathered at the High Priest's house, along with the Elders and teachers of the Law. <sup>54</sup> Peter followed at some distance until he was inside the courtyard of the High Priest. There he seated himself with the guards to get warmed by the fire. <sup>55</sup> The Chief Priests and the entire council were looking for some testimony against Jesus so that they might justify His being put to death, but they were unable to find any. <sup>56</sup> Many witnesses lied about Jesus and as a result the evidence did not agree. <sup>57</sup> Then some men got up and began to testify falsely, saying, <sup>58</sup> "We heard Him say, 'I will break down this temple made with human hands, and in three days I will build another one not made with human hands'." <sup>59</sup> Even these, however, were unable to have their testimony agree. <sup>60</sup> The High Priest rose in front of everyone and questioned Him. "Are you not responding at all to what these witnesses are testifying against you?" <sup>61</sup> The High Priest questioned Him again, asking, "Are you God's Anointed One (*or, the Christ, Messiah*), the Son of the Blessed One?" <sup>62</sup> "I am," responded Jesus, "and from now on you will see the Son of Man seated on the right side of the Almighty and coming in the clouds of heaven." (*Daniel 7:13*) <sup>63</sup> Then the High Priest tore his robes and said, "We do not need anymore witnesses! <sup>64</sup> You have heard His blasphemous words! What is your verdict?" They all condemned Him as one who deserved death. <sup>65</sup> Some also began to spit at Him and to blindfold Him and hit Him with their fists and to shout at Him, ["Pretend you are a prophet!"] <sup>34</sup> The guards also slapped Him.

### ***PETER'S DENIAL OF JESUS***

<Mark 14:66-72>

<sup>66</sup> Peter was still in the courtyard as one of the High Priest's servant girls came by. <sup>67</sup> When she saw Peter there, warming himself, she looked at him closely and said, "You were also with Jesus, the man from Nazareth." <sup>68</sup> Peter, however, denied it and said, "I do not know what you are talking

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<sup>33</sup> {C} Variants, mainly in transposition of word order, occur.

<sup>34</sup> {C} Variants occur, such as, "Christ, prophecy!" or "Prophecy now!" etc.

about. I do not understand what you are saying." Then he went out on the porch <*i.e.a passageway leading to the gate*> <sup>69</sup> and just then [the rooster crowed.] <sup>35</sup> Then a servant girl noticed him again and said to the bystanders, "This fellow is one of their number." <sup>70</sup> Again he denied it. After a while

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35 {D} So: A, C, D, K, Delta, Pi, 067, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic. Omitted by Aleph, B, L, W, Psi, 892, Sinaitic Syriac & Bohairic Coptic.

36 So: A, C, D, K, Delta, Pi, 067, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Aramaic & Ethiopian. Omitted by Aleph, B, L, W, Psi, 892, Sinaitic Syriac & Bohairic Coptic.

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

38 Numerous variants occur in an attempt to clarify the text.