



a Coptic icon of St. Mark

THE GOSPEL OF SAINT MARK

Introduction

Chronology

PARALLEL TEXT

Further Reading and Links

© www.tclt.org.uk 2005

INTRODUCTION

This is the first part of a projected translation of all four Gospels in the New Testament, and is the first translation on the site to be the result of sustained collaboration with another colleague. Clifford Cope took his degrees in Classics and Theology, and Tim Chilcott his degrees in English Literature. Together, this combination of subject expertise might seem a close to ideal basis upon which to create a new version of St Mark's Gospel in contemporary English. Clifford Cope has considered the Greek original, and has drawn upon knowledge of the theological as well as the linguistic and stylistic issues raised by Mark's account. Tim Chilcott has drawn upon knowledge of earlier translations of Mark into English, as well as the nature of contemporary English. Both have weighed the claims of the original and of the translation, in a dialogue that has lasted many years. The process of that dialogue is worth examining in a little detail: from the distinctive features of Mark's original Greek, through the problems of translation that are raised by his language, to the tentative answers presented in this version.

The Original: Mark's Greek

The gospel of Mark is generally agreed to be the oldest of the four gospels, and is a major source for the later gospels of Matthew and Luke. Yet although these two writers tend to deploy a more polished and sophisticated kind of Greek, it would be wrong to think of Mark's version as simply a kind of 'first draft', a crude and rudimentary narrative of the events in Jesus' life. Even aside from its power as biblical witness, it has its own imaginative and stylistic distinctiveness.

Mark's Greek embraces several special characteristics. He makes frequent use, to take one example, of the so-called historical present, a use of the present tense that gives his narrative a sense of movement, vividness, and actuality. After Jesus had been baptised, the Spirit '*drives*' [ἐκβάλλει] him into the wilderness (1.12). In the Garden of Gethsemane, 'while he was still speaking, Judas, one of the twelve, *appears*' [παράγινεται] with a crowd...' (14.43). Whereas English would more

INTRODUCTION

naturally use the past tenses 'drove' and 'appeared', Mark's use of the historical present here gives a sense of directness and immediacy to the actions. They are not safely contained within the past, but flow into the reality of present time. Then again, Mark often employs an uncomplicated sentence structure, with a frequent use of simple connectives to join clauses together. When Jesus goes to heal Simon Peter's mother-in-law, the style is notably terse and compressed. Literally translated, the episode reads:

And they tell him about her at once. And going to her, Jesus,
having taken her by the hand, raised her to her feet; and the fever
left her and she saw to their needs. (1. 31-2)

The effect is one of brisk, even rushed, reporting of the essentials of the scene, in a manner that is both economical and urgent.

Certain aspects of Mark's style, to be sure, are more apparent in the Greek and more difficult to illustrate in English: his fondness for using the verb *to be* with a participle, for example, or his predilection for double negative expressions. But there is one particular feature that is as notable in English as in Greek: the frequent use he makes of the word *εὐθύς*. Normally translated as 'at once', 'straightway' or 'immediately', the word appears no fewer than 42 times in what is a relatively short Gospel. There can be no doubt that, when it is used with fullest force, the word underscores the pace, even urgency, of Mark's narrative. Yet recent researches have also argued that the term may not always connote an emphatic adverb of time, but a much weaker connective, more appropriately translated as 'then' or 'now'. The impact of breathless, on-going haste is thereby lessened.

The realisation that individual words in Mark's lexicon may embrace different levels of force or stress, depending on the context, has important implications for the nuances and shadings in the episodes he describes. For example, when people bring children to Jesus for him to touch them, a common translation of the disciples' response is that they 'rebuked' [ἐπετίμησαν] them (10.13). But although Mark uses the word with that force elsewhere, here the connotations may be much closer to 'tell not to' or 'tried to discourage', without any implication of censure. Elsewhere, the effects of such nuances are more weighty, actually influencing the meaning of an entire sentence. Mark's use of the so-called 'impersonal plural' (using 'they' to refer to vague, indefinite groupings or to people in general, where English might prefer a passive construction) can produce two very different effects. When, at the beginning of chapter 2, it is said

that ‘many gathered (leaving no room outside) and they come bringing a paralysed man’, there is no difficulty in realising that the ‘they’ bringing the invalid cannot be identical with the crowd around the door. But when Jesus’ family come looking for him ‘to take charge of him; for they said he was out of his mind’ (3.21), it makes a great deal of difference whether the ‘they’ is construed as referring back to his family, or as an impersonal plural (people said/it was said he was out of his mind).

This recognition that Mark’s Greek contains nuance and implication and ambiguity, as well as straightforward event, colours also one’s perception of the pace and drive of his narrative. That speed undoubtedly exists, but it is sometimes counterpointed by a number of slower, more measured episodes, which seem to have been carefully constructed, and where descriptive, even reflective, elements are important. In the encounter with the Gadarene demoniac (5.2 ff.), for instance, there is a sustained effort to give a vivid impression of the man’s condition and of the unnaturalness of his behaviour. Similarly, in the story of Jairus’ daughter (5.21 ff.), the main narrative contains within itself a quite separate episode about a woman with haemorrhages, whose physical and psychological suffering is evoked with sympathy and in detail. At moments like these, the inner world of human response becomes as significant as the prevailing outer world of action and event.

Translating Mark into modern English: the problems

Given these stylistic qualities in Mark’s original Greek, the major question arises of how best to translate this kind of language into contemporary English. There are at least two significant, general issues that any such translation has to confront:

i) biblical translation has long expressed a tension between what has more recently been characterised as ‘formal equivalence’ and ‘dynamic equivalence’. ‘Formal equivalence’ (sometimes also called ‘literal equivalence’) is the attempt to translate word-for-word from the original, as clearly and as accurately as possible. ‘Dynamic equivalence’ is the attempt to translate phrase-for-phrase or meaning-for-meaning from the original, so that its idioms and resonances are re-enacted in a contemporary context. Few translations, of course, express such styles absolutely, and many contain a mixture of both in varying proportions. But the differences between them are very evident. Consider, for instance, the parable of the sower (4.3-9) in these two versions:

- 3 ‘Listen *to this!* Behold, the sower went out to sow;
- 4 as he was sowing, some seed fell beside the road, and the birds came and ate it up.
- 5 Other seed fell on the rocky ground where it did not have much soil, and immediately it sprang up because it had no depth of soil.
- 6 And after the sun had arisen, it was scorched; and because it had no root, it withered away.
- 7 Other *seed* fell among the thorns, and the thorns came up and choked it, and it yielded no crop.
- 8 Other *seeds* fell into the good soil, and as they grew and increased, they yielded a crop and produced thirty, sixty, and a hundredfold.
- 9 And He was saying, ‘He who has ears to hear, let him hear.’

‘Listen. What do you make of this? A farmer planted seed. As he scattered the seed, some of it fell on the road and birds ate it. Some fell in the gravel; it sprouted quickly but didn’t put down roots, so when the sun came up it withered just as quickly. Some fell in the weeds; as it came up, it was strangled among the weeds and nothing came of it. Some fell on good earth and came up with a flourish, producing a harvest exceeding his wildest dreams.

Are you listening to this?
Really listening?’

Despite the fact that the first translation supplies words not in the original Greek (indicated by italics), and also presents its material in a verse form, it is clearly a far more literal rendering of Mark’s Greek than the second. The first version – from the New American Standard Bible – even goes so far as to retain Mark’s imperfect tense in *ἔλεγεν* (‘he was saying’), despite the fact that ‘he said’ would be a more natural English construction. The second version – from The Message – has no compunction about substituting a casual, informal, everyday idiom for literal accuracy (‘Listen. What do you make of this?’, ‘Are you listening to this? Really listening?’).

ii) in addition to this debate between literal and idiomatic rendering, any translation of Mark has to confront a momentous historical and imaginative fact: that in 1611, a version of the entire Bible was produced (the King James *or* Authorised Version), the stylistic power of which is probably equalled only by the plays of Shakespeare. Whereas earlier translations of other monumental literary works (Homer, Virgil, Dante, Cervantes) are often soon superseded, as a new generation detects quaintness or archaism in versions from the past, the Authorised Version

of 1611 seems to stand immutable, the unchallenged yardstick against which every later translation is to be measured. Whether in endorsement of its sonorities and rhythms, or in reaction against them, every translation has to contend with its monumental stature. Few, if any, versions seem yet to have surpassed it.

Translating Mark into modern English: the tentative solutions

Given this context, what we have tried to achieve in this translation is a version of Mark in a contemporary English that is accurate, clear, and imaginatively persuasive, and that is also sensitive to the rhythms and intonations of the human voice. The text, in other words, is addressed to speakers and hearers, as well as to readers; and the sound patterns of the English, as well as the denotations and connotations of words, have been constantly tested and judged. In the very earliest stages of drafting, an interlinear version of Mark's gospel was produced, with a word-for-word equivalence provided for every term in the Greek. Then slowly, that version was reworked, in draft after draft, into an English that was contemporary without being over-idiomatic, euphonous without sound marginalizing meaning, and clear without misleading over-simplification. The drafts were read out aloud, as well as viewed on the page, the ultimate goal being an English that was simple, and enduring. The penultimate draft was then scrutinised by an outside observer, Rev. Peter Cobb, to whom we are very grateful indeed for perceptive and incisive comment, and final amendments made.

In addition to the general features of the translation noted above, there are a number of specific details that are worth highlighting:

- i) however towering the 1611 Authorised Version may be, its use of second person singular pronouns (thou, thee, thine) and verbs (art, hast, hadst) is now archaic, even in reference to the Deity. In Mark's original Greek, besides, there is no pronominal distinction between addressing God and addressing a human being; and pronouns referring to God are not distinguished by upper or lower cases (as in He, Him, Thou). Lower case 'you', 'he', and 'him', therefore, are used throughout this translation, in keeping with its aim of a rendering into contemporary English. The one capitalisation that has been retained is 'God', since the upper case here marks a concept clearly different from the lower case 'god'.

- ii) the words that Mark repeats pose particular problems that have been answered in two different ways. Where it would be confusing *not* to repeat the translated word, it has been consistently used. For example, once the phrase 'scholars of the law' had been painstakingly chosen for *γραμματεῖς*, it seemed misleading to present another term elsewhere ('doctors of law', or 'teachers of the law') for the same group of people. But where repetition created unnecessary tautology or redundancy, as with certain passages where *καί* ('and') introduces every clause or sentence, other terms ('then', 'now', 'afterwards') have been substituted. Always, the larger context has determined the approach that has been adopted.

- iii) terminology that is male-biased (for example, the use of 'he' or 'him' when the whole of humanity is being referred to) has been universalised, either by recasting the phrase in question into a plural 'they' and 'them', or by recasting it in a passive voice (thus, 'it was said', rather than 'men said'). Where gender is significant and non-discriminatory, however, it has naturally been retained.

- iv) in keeping with contemporary formats, Mark's narrative has been rendered as a sequence of prose paragraphs, rather than as separate, numbered 'verses'. Presented as short verses, with a new line for each verse, every aspect of his account can seem to become equalised in significance, and to blur any discrimination between the more important and less important details. But paragraphing highlights the overall structure and unity of each episode, and integrates individual details into a larger, more complete picture.

Conclusion

This discussion of both general and specific questions will, it is hoped, give some sense of the aims, issues and provisional solutions offered in this translation of Mark's gospel. And the notion of provisionality needs to be emphasised. No translator of Mark can fail to be aware of the long list of previous writers who have attempted to reconcile a language that was living to him with a language that is living to them. Such a tradition of translation, indeed, constantly highlights evolutions rather than

INTRODUCTION

conclusions, stages in a development rather than finishing lines. In that spirit, this new text is not a finality, but a contribution to a continuing process, begun two thousand years ago, that is likely to reach far into the future.

Tim Chilcott
Clifford Cope

January 2005

CHRONOLOGY

The chronology below is divided into two parts: the dating and authorship of the original gospel, followed by a list of the major translations of Mark's gospel into English. These translations are almost always part of a larger text: either of the New Testament, or of the entire Bible.

dating and authorship

Although earlier datings have been suggested, the most widely accepted period for the composition of Mark's gospel is between *circa* 65 A.D. and *circa* 75 A.D. Within this broad decade, though, there continues to be a substantial debate whether it might have been composed before the Fall of Jerusalem and the destruction of the temple in 70 A.D., or afterwards.

The question of Mark's identity is even more uncertain. A Mark is described by the second century bishop Papias as having been a follower and 'interpreter' of Peter. According to Papias, Mark 'wrote down accurately, but not in order, all that he remembered of the Lord's sayings and doings.' But there is no scholarly agreement whether this Mark wrote during Peter's lifetime, or after his death in 64 A.D. And the uncertainty is compounded by further doubts about whether Papias' Mark is indeed the same 'John, also called Mark' referred to in Acts, and referred to as 'Mark' in the letters to Timothy, Philemon and Colossians. Additionally, the fact that Mark was one of the commonest names in the early New Testament period serves only to heighten the ambiguities. Although an approximate date for the composition of the Gospel can be roughly established, the identity and biography of its author are far more elusive.

major translations of Mark into English

[597-1382] [metrical paraphrases, glosses, and translations of fragments from Old Latin and from the Latin Vulgate that had been produced by St. Jerome, 382-405].

CHRONOLOGY

- 1382-97 **The Wycliffe Bible**, in first and second versions. This is the first translation ever of the entire Bible into English. Translated from the Latin Vulgate.
- 1526-35 **The Tyndale and Coverdale Bible**. William Tyndale and Miles Coverdale produce the first printed translation of the New Testament, and then of the entire Bible.
- 1537 **Matthew's Bible**, a version heavily indebted to Tyndale and Coverdale.
- 1539 **Taverner's Bible**, a revision of the Matthew Bible.
- 1539-41 **The Great Bible**, a revision of the Matthew Bible by Miles Coverdale.
- 1560 **The Geneva Bible**, the first Bible to be printed in Roman type, to use verse divisions, and to use italic type for any word in the translation that had no corresponding term in the original Hebrew and Greek. This is the Bible used by Shakespeare and, later, Bunyan.
- 1568 **The Bishops' Bible**, a revision of the Great Bible. It follows the Geneva Bible in dividing the text into verses. A 2nd. edition in 1572 extensively revises the rendering of the New Testament.
- 1582-1609 **The Rheims-Douai Version**, prepared for the Roman Catholic faith, though markedly inferior in style to other versions, with a heavy reliance on Latinisms.
- 1611 **King James Authorised Version**, the monumental version that nonetheless derives much from earlier translators, especially Tyndale and Coverdale. At least a third of the New Testament follows Tyndale's exact wording. The first edition runs to some 20,000 copies.
- 1881-5 **English Revised Version**. In terms of accuracy, an improvement upon the King James Version, but less effective in terms of literary style.
- 1901 **American Standard Version**, a variant of the Revised Version.

CHRONOLOGY

- 1946-52 **Revised Standard Version**, the first English version to be officially authorised for use by all the major Christian churches: Protestant, Roman Catholic, Orthodox and Anglican. The New Revised Standard Version is published in 1990.
- 1961-70 **New English Bible**. Stylistically problematic, though revised in 1989 to regain some of the euphonies of the 1611 King James Version.
- 1966 **The Jerusalem Bible**, revised as The New Jerusalem Bible in 1985. The first translation by Roman Catholic scholars from the original languages.
- 1979-82 **New King James Bible**. The work of some 130 scholars and theologians, though eliciting different responses in terms of its textual reliability and stylistic power.
- 1989 **Revised English Bible**, an updating of the New English Bible of 1961.

Mc 1

Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]. 2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφήτῃ, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 4 ἐγένετο Ἰωάννης ὁ Βαπτίζων ἐν τῇ ἐρήμῳ κηρῦσσαν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· 8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ. 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περισσεῖον καταβαῖνον εἰς αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. 14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρῦσσαν τὸ εὐαγγέλιον τοῦ θεοῦ· 15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. 16 Καὶ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα, 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθῶν ἀπῆλθον ὀπίσω αὐτοῦ. 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. καὶ εὐθὺς τοῖς σάββασι [εἰσελθὼν] εἰς τὴν συναγωγὴν ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνὴ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο;

Mark i

The beginning of the gospel of Jesus Christ, the Son of God.

It was written in Isaiah the prophet: 'I send my messenger on ahead of you. He will prepare your way. A voice cries out in the wilderness: "Prepare a way for the Lord. Make his paths straight".' And so it was that John the Baptist appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people flocked to him from the whole countryside of Judea and the city of Jerusalem, and were baptised by him in the river Jordan, confessing their sins.

John wore clothing made of camel's hair, with a leather belt around his waist, and fed on locusts and wild honey. As he preached he proclaimed: 'After me will come one mightier than me. I am not fit to stoop down and loosen the straps of his sandals. I have baptised you with water; but he will baptise you with the Holy Spirit.'

It was at that time that Jesus came from Nazareth in Galilee, and was baptised by John in the Jordan. As he came up out of the water, he saw the heavens split suddenly apart and the Spirit, like a dove, come down upon him. And there came a voice from heaven: 'You are my beloved son. In you I take delight.'

Then immediately, the Spirit drove Jesus out into the wilderness. And there he remained for forty days, tempted by Satan. Wild animals were all around him, but the angels cared for him.

After John had been arrested, Jesus came into Galilee, proclaiming the gospel of God with these words, 'The time is come. The kingdom of God is drawn near. Repent and believe in the gospel.'

As he walked by the lake of Galilee, he saw Simon and Andrew, his brother, casting their nets into the lake, for they were fishermen. And Jesus said to them, 'Come follow me, and I will make you fishers of men.' And at once they abandoned their nets, and followed him.

And when he had gone a little further, he saw James, the son of Zebedee, and his brother John, who were also in their boat mending their nets. Straitway he called them, and they left their father Zebedee in the boat with the hired men, and followed after him.

They came to Capernaum, and on the sabbath he went straight to the synagogue and began to teach. And they were astounded at his teaching, for unlike the scholars of the law, he taught with the voice of personal authority. Now there was in the synagogue a man possessed by an unclean spirit; and he cried out, 'What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are - the Holy One of God.' Jesus rebuked him and said, 'Be silent. Come out of him.' And when the unclean spirit had wracked the man with convulsions, it cried out with a loud voice, and came out of him. And they were all astounded and began to ask each other, 'What is this? A new kind of teaching? It has power. He even commands

διδαχή καινή κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. 28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περιχώρον τῆς Γαλιλαίας. 29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξεληθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς καὶ ἀφήκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. 32 Ὁψίας δὲ γενομένης, ὅτε ἔδν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν. 35 Καὶ πρῶτ' ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκει προσηύχετο. 36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε. 38 καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχόμενας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω εἰς τοῦτο γὰρ ἐξῆλθον. 39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι. 41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ, Θέλω, καθαρῶσθητι· 42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ ἐμβρισησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἶπῃς, ἀλλὰ ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 45 ὁ δὲ ἐξεληθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

unclean spirits, and they obey.' And his fame spread rapidly, throughout the whole of Galilee.

Leaving the synagogue, they went straight to the house of Simon and Andrew, taking with them James and John. The mother-in-law of Simon lay sick with a fever. As soon as he was told about her, he went to her, took her hand, and raised her to her feet. The fever left her, and she saw to their needs.

The evening had come; and when the sun had set, they brought to him all who were ill or possessed by demons; and the whole town was there, gathered at the door. And he healed many who were sick with various diseases. He drove out many demons and would not let them speak, because they knew who he was.

Very early next morning, before it was day, he got up and went out, far off to a lonely place, where he prayed. But Simon and those with him searched him out, and found him and said, 'They are all looking for you.' And he said to them, 'Let us go on to the country towns about, so I can preach there too. That is why I have come.' And he preached in synagogues throughout the whole of Galilee, and cast out demons.

And there came up to him a leper, who knelt down and begged him, 'If you will do it, you can make me clean.' And Jesus, moved with compassion, stretched out his hand and touched him, and said to him, 'I will. Be clean again.' Immediately, the leprosy left him, and he was clean. Jesus sent him on his way and sternly warned him, 'See that you say nothing to anyone. Go, show yourself to the priest, and make the offering that Moses laid down, as proof of your cleansing.' But the man went out and made the whole story known, spreading it abroad till Jesus could no longer show himself in any town, but had to stay outside in lonely places. Yet still, they came to him from everywhere.

Mc 2

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθηήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ: τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; 8 καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει; 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ, 11 Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. 12 καὶ ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν. 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. 14 καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθημένον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ γίνεται κατακαεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ. 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων, ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει; 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν· 20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. 21 οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴ, αἰρεῖ τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς – εἰ δὲ μὴ, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοὶ – ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς. 23

Mark ii

After some days, he came back to Capernaum; and the word spread that he was at home. Such a crowd gathered that there was no longer room, not even around the door. As he was preaching the word to them, a man was brought who was paralysed. Four men were carrying him, but they could not bring him near because of the crowd. So they opened up the roof above where Jesus was; and when they had broken through, they let down the stretcher on which the paralysed man lay. When Jesus saw their faith, he said to the paralysed man, 'My son, your sins are forgiven.'

But there were some scholars of the law seated there, thinking to themselves, 'Why does this man speak in this way? This is blasphemy. Who can forgive sins but God alone?' Jesus was instantly aware of what was in their minds, and said to them, 'Why do you think these things in your hearts? Which is easier: to say to this paralysed man "Your sins are forgiven", or to say "Stand up, take your bed, and walk"? But so that you may know that the Son of Man has the power to forgive sins on earth' – and he turned to the paralysed man – 'I say to you, stand up, take your stretcher, and go back to your home.' He got up, and taking his stretcher, went out in front of them all. They were astounded and gave glory to God. 'Never,' they said, 'have we seen such things.'

And again he went away to the shore of the lake; and all the crowd came to him, and he taught them. As he passed by, he saw Levi the son of Alphaeus at his seat in the custom-house. He said to him, 'Follow me.' And Levi stood up and followed him.

As Jesus sat at dinner in Alphaeus' house, many tax-gatherers and outcasts happened also to be sitting with him and his disciples; there were many who followed him. When some scholars of the law who were Pharisees saw that he was eating with outcasts, they said to his disciples, 'Why does he eat with tax-gatherers and outcasts?' Jesus heard it and said to them, 'It is not the healthy that have need of the doctor, but those who are sick. I did not come to summon the righteous, but those who do wrong.'

Once, when John's disciples and the Pharisees were keeping a fast, some people came and said to him, 'Why is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?' And Jesus said to them, 'How can the guests of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the time will come when the bridegroom will be taken from them. On that day they will fast. Nobody sews a piece of new cloth upon an old garment, or the patch pulls away from it, the new from the old, and the tear becomes worse. And nobody puts new wine into old wine-skins, or the wine bursts

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σποριμῶν, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοὺ ποιεῖν τίλλοντες τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; 25 καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπέいなσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· 28 ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

the skins, and both the wine and the skins are lost. New wine goes into fresh skins.'

One sabbath, it happened he was walking through the cornfields, and his disciples, as they made a path, began plucking the ears of corn. The Pharisees said to him, 'Look. Why are they doing something not permitted on the sabbath?' And he said to them, 'Did you never read what David did, when he and those with him had need and were hungry? How he went into the house of God, when Abiathar was high priest, and ate the sacred bread that only the priests were permitted to eat, and gave it also to those who were with him?' And he said to them, 'The sabbath was made for mankind, not mankind for the sabbath. Thus the Son of man is lord even of the sabbath.'

Mc 3

Καὶ εἰσηλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββαϊν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι, Ἔγειρε εἰς τὸ μέσον. 4 καὶ λέγει αὐτοῖς, Ἐξεστὶν τοῖς σάββαϊν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σώσαι ἢ ἀποκτείνειν; οἱ δὲ ἐσιώπων. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθύς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. 7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. 9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ ἔθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάλιστα. 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. 12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἠθέλην αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ ἐποίησεν δώδεκα, ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι 15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· 16 καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον, 17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς· 18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον 19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν. 20 Καὶ ἔρχεται εἰς οἶκον καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες οἱ πατρ' αὐτοῦ ἐξηλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ ὅτι ἐξέστη. 22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; 24 καὶ ἐὰν βασιλεῖα ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεῖα ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύνησεται ἢ οἰκία ἐκείνη σταθῆναι. 26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι ἄλλα τέλος ἔχει. 27 ἄλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Mark iii

On another occasion he went to the synagogue. And a man was there who had a withered hand. Jesus was being watched closely, to see whether he would heal him on the sabbath, so that they might have a reason to accuse him. He said to the man with the withered hand, 'Come, stand out here'. And he asked them, 'Is it permitted on the sabbath to do good or to do evil, to save life or to kill?' And they were silent. Looking round at them with anger and sorrow for their hardness of heart, he said to the man, 'Stretch out your hand.' And he stretched it out, and his hand was made perfect again. But the Pharisees, as they went away, at once began plotting against him with the supporters of Herod, to see how they might destroy him.

But Jesus with his disciples withdrew to the lake. And a huge crowd from Galilee followed him. From Judea and Jerusalem, from Idumaea and beyond Jordan, from around Tyre and Sidon, a vast crowd came to him, hearing how many things he did. Because of the crowd, he told his disciples to have a small boat follow him closely, lest he should be crushed. For he had healed many, and all those with diseases came crowding upon him in order to touch him. The unclean spirits, too, when they saw him, fell down before him and cried out aloud, 'You are the Son of God'. But he strongly warned them not to reveal who he was.

And he went up into the hills and called those he wanted; and they went and joined him. He appointed twelve to be with him, whom he would send out to preach, with authority to cast out devils. The twelve he appointed were Simon, to whom he gave the name Peter; then James, the son of Zebedee, and John the brother of James, whom he named Boanerges, Sons of Thunder; and Andrew and Philip and Bartholomew and Matthew and Thomas and James, the son of Alphaeus, and Thaddaeus and Simon, the Cananaean, and Judas Iscariot, the one who betrayed him.

He went back to the house; and again such a crowd gathered, they could not so much as eat. When his family and friends heard of this, they went to take charge of him, for it was being said that he was out of his mind. The scholars of the law who had come down from Jerusalem were also saying, 'He is possessed by Beelzebub, and casts out devils through the prince of devils.' So he called them to come forward, and spoke to them in parables: 'How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a house is divided against itself, that house can never stand. If Satan should rebel against himself and be divided, he cannot stand and comes to his end. But no one can break into a strong man's house and steal his property, unless he first ties the strong man up. Then he can ransack his house. Truly I tell you, all sins will be forgiven the sons of men, and all their blasphemies, however many they utter.

28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. 30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει. 31 Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. 33 καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; 34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 35 ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

But whoever blasphemes against the Holy Spirit can never be forgiven. He is guilty of a sin that lasts for ever.' This he said because it had been claimed, 'An unclean spirit possesses him.'

Then his mother and his brothers came and, remaining outside, sent in a message asking him to come out. A crowd was sitting round him, when they said to him, 'Look, your mother and your brothers are outside asking for you.' He answered them and said, 'Who is my mother, who my brothers?' And looking round at those who sat about him in a circle, he said, 'See, here are my mother and my brothers. Whoever does the will of God is my brother, my sister, and my mother.'

Mc 4

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπειρῶν σπείρει. 4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερον ἔν τριάκοντα καὶ ἔν ἐξήκοντα καὶ ἔν ἑκατόν. 9 καὶ ἔλεγεν, Ὅς ἔχει ὦτα ἀκούειν ἀκουέτω. 10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ αὐτοῖς. 13 Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε; 14 ὁ σπειρῶν τὸν λόγον σπείρει. 15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. 16 καὶ οὗτοι εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ αἵωνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἔν τριάκοντα καὶ ἔν ἐξήκοντα καὶ ἔν ἑκατόν. 21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; 22 οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. 23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. 24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς 27 καὶ καθεύδῃ καὶ ἐγειρῆται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς

Mark iv

And again he began to teach by the lakeside. And the crowd that gathered round him was so great he had to get into a boat and remain there, out upon the lake. The whole crowd stood on the shore facing the water. And he taught them many things in parables.

As he taught, he said, 'Listen. A sower went out to sow. And it happened that, as he sowed, some seed fell along the roadside; and the birds came and ate it up. Some fell on stony ground, where there was little soil; and it sprang up quickly because it had no depth of earth. But when the sun came up, it was scorched; and because it had no root, it withered away. And some fell among thistles, and the thistles grew and choked it, and it yielded no crop. But some of the seeds fell on good soil, where they grew and grew, and bore fruit thirtyfold, and sixtyfold, even a hundredfold.' And he said, 'If you have ears to hear, then hear.'

When he was alone, the twelve and those around asked him about the parables. He said to them, 'To you has been given the secret of the kingdom of God. To those outside, everything comes by way of parables. They may look and look but not perceive; they may hear and hear but not understand; lest they should turn to God and be forgiven.'

And he said to them, 'So do you not understand this parable? How then are you to understand all other parables? The sower sows the word. The people by the roadside where the word is sown, no sooner have they heard it than Satan comes and carries off the word that has been sown in them. Likewise with those for whom the seed is sown on stony ground. They hear the word, and straightway take it to themselves with joy. But it takes no root in them and lasts but for a little while. And then when hardship or persecution comes because of the word, at once they fall away. Others find the seed is sown among thistles. They hear the word, but the cares of the world, the glamour of wealth, and lust for all kinds of things, enter in and choke the word, making it barren. And then there are those for whom the seed has been sown on good soil, who hear the word and embrace it; and they bear fruit thirty and sixty and a hundredfold.'

He said to them, 'Would you bring in a lamp and hide it under a bucket or under the bed? It would surely be put on the lamp stand. For nothing is hidden that shall not be revealed, and nothing concealed that shall not be made known. If you have ears to hear, then hear.' And he said, 'Pay heed to what you hear. The measure you give is the measure you will receive, with more besides. Whoever has will be given more; whoever does not have will lose even that which he has.'

And he said, 'The kingdom of God is like this. A man scatters seed on the earth. He sleeps by night and wakes by day, and the seed sprouts and grows - he does not know how. The earth bears fruit of

οὐκ οἶδεν αὐτός. 28 αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. 30 Καὶ ἔλεγεν, Πῶς ὁμοιωσόμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; 31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύνατο ἀκούειν. 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίῳις μαθηταῖς ἐπέλευν πάντα. 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον. 38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θάλασσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

itself, first the blade, then the ear, then the full-grown corn in the ear. But as soon as the crop is ripe, he sends out his men with sickles, for the time of harvest has come.' And he said, 'To what shall we liken the kingdom of God? In what parable can we describe it? It is like a seed of mustard, which is smaller than all the seeds in the earth when it is sown. But once it is sown, it springs up and grows taller than any herb, and shoots out branches so great that the birds of the sky can nest in its shade.'

In many such parables, he spoke the word to them, in so far as they could comprehend it. He never spoke to them except in parables. But in private to his disciples, he explained everything.

The same day, when evening had come, he said to them, 'Let us cross over to the other side.' So they left the crowd and took him with them, as he sat in the boat, with other boats round about. But then a great storm of wind rose up, and the waves broke over the boat until it was all but swamped. He lay in the stern asleep on the leather cushion. They roused him and cried, 'Master, we're sinking! Don't you care?' He awoke, and rebuked the wind, and said to the water, 'Silence. Be still.' And the wind fell, and there was a great calm. And he said to them, 'Why are you such cowards? How is it that you have no faith?' They were awestruck, and said to each other, 'Who is this man, that even the wind and the waters obey him?'

Mc 5

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. 2 καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῦναι, 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισιν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθῆναι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· 5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ, 7 καὶ κράζας φωνῇ μεγάλη λέγει, Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; ὀρκίζω σε τὸν θεόν, μή με βασανίσῃς. 8 ἔλεγεν γὰρ αὐτῷ, Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 καὶ ἐπηρώτα αὐτόν, Τί ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. 10 καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· 12 καὶ παρεκάλει αὐτὸν λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. 13 καὶ ἐπέτρεψεν αὐτοῖς καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, ὡς δισχιλιοί, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. 14 καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός. 15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαίμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαίμονιζομένῳ καὶ περὶ τῶν χοίρων. 17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὄριων αὐτῶν. 18 καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαίμονισθεὶς ἵνα μετ' αὐτοῦ ἦ. 19 καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ Κύριός σοι πεποίηκεν καὶ ἡλέησέν σε. 20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες θαυμάζον. 21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. 22 καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαίρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ· 23 καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῇ ἵνα σωθῆ καὶ ζήσῃ. 24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν. 25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη· 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφελθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ· 28 ἔλεγεν γὰρ ὅτι Ἐὰν ἄψωμαι κἂν τῶν ἱματίων

Mark v

And they came to the other side of the lake, to the country of the Gerasenes. As he stepped from the boat, there came towards him from out of the tombs a man possessed by an unclean spirit. He had made his home in the tombs. He could not be bound any more, not even with chains. He had been bound many times with fetters and chains, and had shattered the chains and broken the fetters in pieces; and no one had strength enough to subdue him. And incessantly, night and day, in the tombs and on the mountain-sides, he was screaming and cutting himself with stones.

But when he saw Jesus afar off, he ran and fell on his knees before him, and cried out in a loud voice, 'What do you want with me, Jesus, son of the most high God? In God's name, do not torture me.' For Jesus had been saying to him, 'Come out, unclean spirit, out of this man.' And Jesus asked him, 'What is your name?' And he said, 'My name is Legion; we are so many.' And he begged and implored him not to send them away, out of the country.

Now there was on the mountain-side a large herd of pigs feeding. The spirits pleaded with him and said, 'Send us among the pigs and let us go into them.' He consented. And the unclean spirits came out and went into the pigs; and the herd, of about two thousand, rushed headlong down the cliff and into the lake, and were drowned there, in the water. Those feeding them fled and spread the news in the city and the countryside; and the people came to see what it was that had happened. They approached Jesus, and saw the madman who had been possessed by the Legion, seated, and clothed, and in his right mind. And they were afraid. And those who had seen it described how it had all happened, to the madman and the herd of pigs. And they began to implore Jesus to leave their country.

As he was stepping aboard the boat, the man who had been possessed begged to go with him. But Jesus would not let him, and said, 'Go home to your people and tell them what great things the Lord in his mercy has done for you.' And he went away and began spreading the news in the Ten Towns of all that Jesus had done for him; and they were all amazed.

As soon as Jesus had crossed back in the boat to the other side, a great crowd gathered round him as he stood by the lake. And a prominent member of the synagogue, whose name was Jairus, came up; and seeing Jesus, he fell at his feet and pleaded with him again and again, 'My little daughter is going to die. I beg you, come and lay your hands upon her, that her life may be saved.' And Jesus went with him.

A great crowd followed and pressed against him. And among them was a certain woman who for twelve years had suffered from

αὐτοῦ σωθῆσομαι. 29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. 30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἤψατο τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο; 32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πάσαν τὴν ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. 35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν Διδάσκαλον; 36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. 37 καὶ οὐκ ἀφήκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον· 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα κουμ, ὃ ἔστιν μεθερμηνεύμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε. 42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἑτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. 43 καὶ διεστέλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

haemorrhages. She had endured a host of treatments at the hands of many doctors and had spent everything she had. But she had not been helped. Rather, she had become worse. Because she had heard tell of Jesus, she made her way through the crowd and came up behind him, and touched his cloak. For she said to herself, 'If I could touch just his clothes, I should be cured.'

Immediately, the source of her bleeding dried up, and she could feel within her body that she was healed of the affliction. Knowing at once that his power had been drawn upon, Jesus turned round in the crowd and said, 'Who touched my clothes?' His disciples said to him, 'Can't you see the crowd thronging round you? Yet you ask "Who touched me?"' But Jesus continued to look about to find who had touched him. She was trembling with fear because she knew what had happened to her, and she came forward and fell at his feet and told him the whole truth. He said to her, 'My daughter, your faith has healed you. Now go in peace. You are free from your affliction.'

Whilst he was still speaking, a message came from Jairus' house, 'Your daughter is dead. Why trouble the master any more?' But Jesus overheard what they were saying, and said to Jairus, 'Do not be afraid. Only have faith.' And he would let no-one go with him but Peter, James, and John, the brother of James.

They came to Jairus's house, and Jesus found a turmoil, with people crying and wailing out aloud. He went in and said to them, 'Why do you make this commotion? Why do you weep like this? The child is not dead, but asleep.' They laughed in his face. He turned them all out, and took with him the child's father and mother and his disciples to the room where she lay. Taking hold of her hand, he said to her 'Talitha Koum', which means 'Little girl, get up now.' At once, the girl got up and began to walk about - she was twelve years old. And they were lost in utter amazement.

But Jesus instructed them particularly that no-one should know of what had happened, and he said that she should be given something to eat.

Mc 6

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν. 6 καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κόμας κύκλω διδάσκων. 7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων. 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν ἄρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, 9 ἀλλὰ ὑποδεδεμένους σανδάλια καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. 11 καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῳσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. 12 Καὶ ἐξεληθόντες ἐκήρυξαν ἵνα μετανοῶσιν, 13 καὶ δαυμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειπον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ Βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 15 ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. 21 Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι. 23 καὶ ὤμοσεν αὐτῇ, Ὅτι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίους τῆς βασιλείας μου. 24 καὶ ἐξελοῦσα

Mark vi

And he went away from there and returned to his home town, accompanied by his disciples. And when the Sabbath came, he began to teach in the synagogue. The many who heard him were astounded and said, 'Where does this man get such things from? What sort of wisdom is it that he's been given? How can these powerful miracles have happened through his hands? Isn't he the carpenter, the son of Mary, and brother of James and Joseph, and Judas and Simon? And aren't his sisters here with us too?' And they were offended at him. And Jesus said to them, 'A prophet is not without honour, except in his own country, amongst his own people, and in his own house.' He could work no miracle there, save for laying his hands on a few sickly people and healing them. He was astonished by their unbelief.

He went to teach in the villages round about. And he summoned the twelve and began to send them out two by two, giving them power over unclean spirits. He instructed them to take nothing for the road but a staff: no bread, no pack, no money in their belt, but simply wearing sandals, without a second cloak. And he said to them, 'Wherever you are received in a house, stay there until you leave those parts. But whatever place does not welcome you or want to hear you, shake the dust off your feet as you leave, as a testimony.' And they went out and preached so that all might repent. They drove out many devils, and anointed many sick people with oil, and healed them.

Now King Herod came to hear of him, for his name had become widely known. Some said that John the Baptist had been raised from the dead, and that therefore mighty powers were at work in him. Some said, 'He is Elijah'; and others, 'He is a prophet like one of the old prophets'. But Herod, when he heard of it, said, 'It is John, whom I beheaded. He is raised from the dead.'

For Herod himself had sent and arrested John, and put him in prison, because of Herodias, his brother Philip's wife whom he had married. John had said to Herod, 'It is not lawful that you should have your brother's wife'. And so Herodias held a grudge against him and would have killed him, yet she could not. For Herod was in awe of John, knowing him to be a just and holy man. So he protected him. He liked to listen to him, although he was often perplexed by what he heard.

But an opportune day came when Herod gave a banquet on his birthday for his nobles, commanders, and leading men of Galilee. Herodias's own daughter came in, and performed a dance, and so delighted Herod and his guests that the king said to the girl, 'Ask me for whatever you want, and I will give it you.' And he swore to her, 'Whatever you ask me for, I will give you, up to half my kingdom.' She went out and said to her mother, 'What shall I ask for?' And she said, 'The head of John the Baptist.' Immediately, she ran back to the king,

εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. 25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσασα λέγουσα, Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 26 καὶ περιύλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν· 27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτήν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτήν τῇ μητρὶ αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦσαν τὸ πῶμα αὐτοῦ καὶ ἔθιγαν αὐτὸ ἐν μνημίῳ. 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαιροῦν. 32 καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. 34 καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. 35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κῆλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας. 39 καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40 καὶ ἀνέπεσαν πρᾶσιαι πρᾶσιαι κατὰ ἑκατὸν καὶ κατὰ πενήκοντα. 41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες. 45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν· 50

and said, 'I want you to give me this instant, on a dish, the head of John the Baptist.' The king became greatly distressed; but because of his oath and his guests, he could not refuse her. So he at once sent a guard and ordered him to bring John's head. The guard went and beheaded him in the prison, and brought his head on a dish and gave it to the girl; and she gave it to her mother. And when his disciples heard of it, they came and took his body away, and laid it in a tomb.

The apostles rejoined Jesus now, and told him all the things they had done, and all the things they had taught. And he said to them, 'Each of you come now to somewhere secluded, and rest for a while.' For there were so many coming and going, they had no time to even eat. So they went off by themselves in a boat to an isolated place. But many saw them going and recognised them, and ran from all the towns to the spot, and arrived before them. As he got out of the boat, Jesus saw a great crowd, and he was moved with compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. And when the day was far spent, his disciples came to him and said, 'This is a lonely place; already it is late. Send them away, so they can go to the farms and villages round about, and buy themselves something to eat.' But he answered them and said, 'Give them something to eat yourselves.' And they said to him, 'Are we to go and buy two hundred pennyworth of bread, and give them it to eat?' He said to them, 'How many loaves do you have? Go and see.' They found out and said, 'Five, and two fish.' And he instructed them to make all the people sit down in groups on the green grass. And they sat down in groups of fifty and a hundred. Then he took the five loaves and the two fish and, looking up to heaven, said a blessing, broke the loaves, and began to give them to the disciples to distribute. He divided the two fish among them as well. They all ate and were completely filled. Twelve basketfuls of scraps were gathered up, together with what was left of the fish. Those who had eaten the loaves numbered five thousand.

Immediately after, he made his disciples get into the boat and go ahead of him to Bethsaida on the other side, while he sent the crowd away. After taking his leave of them, he went into the hills to pray. And when it grew late, the boat was far out on the lake, and he was alone on the land. About the fourth watch of the night, seeing they were labouring at their oars, for the wind was against them, he came to them, walking upon the waters. He would have passed them by; but they saw him walking upon the lake, and thought it was a ghost, and cried out. For they all saw him and were terrified. But at once he spoke to them and said, 'Take heart. It is me. Don't be afraid.' And he got into the boat with them, and the wind dropped. They were utterly astounded, for they had not understood about the loaves, and their minds were numbed.

πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη. 53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρετ καὶ προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν 55 περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

They made the crossing, and came to land at Gennesaret, where they moored. When they came ashore, people immediately recognised him, and scoured the whole countryside, bringing the sick on stretchers to wherever they heard he was. Everywhere he went, to villages, towns, or the countryside, they laid the sick out in the open, and begged him that they might touch just the fringe of his cloak. Each one who touched him was healed.

Mc 7

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἔλθόντες ἀπὸ Ἱερουσολύμων 2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους 3 – οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων. 5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· 7 μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. 9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε. 10 Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 11 ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, ὃ ἐστὶν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς, 12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, 13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδόκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε. 15 οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον. 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. 18 καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; – καθαρίζων πάντα τὰ βρώματα. 20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· 21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον. 24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· 25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον

Mark vii

Then the Pharisees and some scholars of the law who had come from Jerusalem gathered around him. They had seen some of his disciples eating bread with defiled – that is to say, unwashed – hands. For the Pharisees and all the Jews do not eat without washing their hands, obeying an age-old tradition. If they have been in the market-place, they do not eat until they have cleansed themselves; and many other things have been handed down for them to follow, such as the cleaning of cups and jugs and vessels of bronze. So the Pharisees and scholars inquired of him: ‘Why do your disciples not follow our ancestors’ tradition, but eat bread with defiled hands?’ He answered, ‘Isaiah was right about you hypocrites when he prophesied: “These people honour me with their lips; but their heart is far from me. In vain do they worship me, for they teach as doctrines the commandments of men.” You have cast aside the commandment of God, to follow the tradition of men.’

And he said to them, ‘You disregard entirely the commandment of God so that you may protect the tradition of men. Moses said, “Honour your father and your mother”, and “Whoever curses his father or mother, let him be put to death”. But you hold that if a man says to his father or mother, “Whatever support from me you might have received is Corban” (meaning, a gift set apart for God), you free him from the responsibility of doing anything for his father or mother. Through the tradition that you have handed down, you thereby nullify God’s word. And there are many things like this that you do.’

At another time, he called the people to him and said, ‘Hear me, all of you, and understand this. Nothing that enters a man from outside can defile him. Rather, it is the things that come out of him that defile him.’ But when he had left the people and gone indoors, his disciples began asking him about the parable. He said to them, ‘So do you also fail to understand? Do you not see that nothing entering a man from outside can defile him, because it does not enter his heart, but his stomach, and is then excreted?’ In this way, he declared all foods clean. And he said, ‘It is what comes out of a man that pollutes him. For from inside, out of the heart of men, come evil thoughts, acts of fornication and theft, murder and adultery, all kinds of greed, and all manner of wickedness; deceit, indecency, envy, slander, arrogance, and folly. All these evils come from inside, and pollute a man.’

Then he set out and went away into the region of Tyre. He did not want anyone to know the house he entered, but he could not go unnoticed. Almost immediately, a woman whose daughter was possessed by an unclean spirit heard about him, came in, and fell down at his feet. The woman was Greek, a Syro-Phoenician by birth. She begged him to drive the demon from her daughter. But he said to her, ‘Let the children first be filled. It is not right to take the

ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιγίων τῶν παιδίων. 29 καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεληλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. 30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. 31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὄτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ, Εφφαθα, ὅ ἐστιν, Διανοίχθητι. 35 καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθέως ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

children's bread and throw it to the dogs.' She answered, 'Yes, Lord, but the dogs under the table eat the children's crumbs.' He said to her, 'For that reply, you may now go on your way. The demon has come out of your daughter.' When she returned home, she found her child lying on her bed. But the demon had left her.

Leaving the district of Tyre, he returned by way of Sidon to the Lake of Galilee through the region of the Ten Towns. And they brought to him a man who was deaf and barely able to speak, and begged Jesus to lay his hand upon him. He took the man aside, well away from the crowd, and thrust his fingers into his ears. He spat, and touched his tongue. Then, looking up to heaven, he groaned aloud, and said to him, 'Ephphatha', which means 'Be opened'. At once, his ears were opened, his fettered tongue was loosed, and he could speak plainly. Jesus ordered them to tell no-one; but the more he constrained them, the more they proclaimed it. They were astounded beyond measure, and said, 'All that he does is good. He even makes the deaf to hear, and the dumb to speak.'

Mc 8

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς, 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευσι εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. 4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ. 6 καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. 8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. 10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, περιάζοντες αὐτόν. 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. 14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρατε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι Ἄρτους οὐκ ἔχομεν. 17 καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὅσα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ, Δώδεκα. 20 Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν, Ἑπτὰ. 21 καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε; 22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρονσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; 24 καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διεβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εισέλθης. 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν

Mark viii

There was another time in those days when a huge crowd had gathered. Since there had been no food to eat, Jesus called his disciples and said to them: 'I am moved to pity for this crowd. They have been with me now three days, and have had nothing to eat. If I send them home hungry, they will faint on the road; and some of them are from far away.' The disciples replied, 'How can anyone feed all these people here in the wilderness?' He asked them, 'How many loaves do you have?' And they said, 'Seven'. He ordered the people to sit down on the ground, and took the seven loaves, gave thanks, broke them and gave them to his disciples to distribute. And they served them to the people. They also had a few small fish, which he blessed; and he told them to serve these as well. They all ate till they were satisfied, and seven basketfuls of scraps were left for them to gather up. The crowd numbered about four thousand. Then he sent them home, got at once into the boat with his disciples, and went into the district of Dalmanutha.

Then the Pharisees came and began to seek an argument with him. As a test, they asked him for a sign from heaven. He sighed deep within himself and said, 'Why does this generation seek a sign? Truly I tell you, there will be no sign given to this generation.' And he left them, embarked again, and crossed over to the other side.

Now they had forgotten to take bread, and had no more than one loaf with them in the boat. And he instructed them, 'Listen to me. Beware of the leaven of the Pharisees, and the leaven of Herod.' They began arguing with each other, 'Why do we have no bread?'. Aware of this, he asked them, 'Why do you talk about having no bread? Do you not yet see nor understand? Have your minds become dulled? You have eyes: can you not see? You have ears: can you not hear? When I broke the five loaves among the five thousand, have you forgotten how many baskets of scraps you filled?' They said to him, 'Twelve'. 'And when the seven loaves among the four thousand, how many baskets did you fill?' They said, 'Seven'. He said, 'And do you still not understand?'

They came to Bethsaida, and a blind man was brought to him. People begged Jesus to touch him. He took the blind man's hand and led him out of the village. He spat upon his eyes, placed his hands upon him, and asked him if there was anything he saw. The man looked up and said, 'I can see people - I mean, I can see things like trees walking about.' Again, Jesus put his hands upon the man's eyes. He opened them wide; his sight was restored, and he could focus clearly on everything. Then Jesus sent him home, saying, 'Do not venture into the village.'

βαπτιστήν, καὶ ἄλλοι, Ἡλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. 29 καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. 30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. 31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. 32 καὶ παρορησία τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

Jesus set out with his disciples to the villages of Caesarea Philippi. On the way he asked them, 'Who do people say that I am?' They answered, 'Some say John the Baptist, others Elijah, others one of the prophets.' He asked them, 'But you - who do you say that I am?' Peter answered, 'You are the Christ.' But he warned them to tell no one about him, and began to teach them that the Son of Man would have to suffer many things; to be rejected by the elders, chief priests, and scholars of the law; to be put to death, and after three days to rise again. He spoke about it plainly. Yet Peter took him to one side and began to remonstrate with him. But Jesus turned to face his disciples, and rebuked Peter, 'Get behind me, Satan. Your mind is on human things, not on the things of God.'

Then he called the people to him, together with his disciples, and said to them, 'Whoever wants to come with me must leave self behind, take up his cross, and follow me. Whoever wants to save his life will lose it. Whoever loses his life for my sake and for the Gospel will save it. What will it profit a man to gain the whole world and lose his soul? What could he give in exchange for his soul? Whoever is ashamed of me and my words in this immoral and godless age, the Son of Man will be ashamed of him, when he comes in the glory of his Father with the holy angels.'

Mc 9

Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἑστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους, καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεί, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν. 6 οὐ γὰρ ἤδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν. 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστειλάτο αὐτοῖς ἵνα μηδενὶ ἂ εἶδον διηγῶσινται, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. 11 καὶ ἐπρωτῶν αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; 12 ὁ δὲ ἔφη αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῆ; 13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν. 14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. 15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. 16 καὶ ἐπρωτῶσεν αὐτούς, Τί συζητεῖτε πρὸς αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον. 18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. 19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὡ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. 20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν, καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ ἐπρωτῶσεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν, Ἐκ παιδίσθεν. 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἶ δύνη – πάντα δυνατὰ τῷ πιστεύοντι. 24 εὐθὺς κράξας ὁ πατήρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. 25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ

Mark ix

And he said to them, 'Truly I tell you: there are some standing here who will not taste death before they see the kingdom of God already come in power.'

After six days, Jesus took aside Peter and James and John, and led them alone up into a high mountain. And in their presence, he was transfigured. His clothes became dazzling, with a whiteness no fuller on earth could have equalled. They saw Elijah appear, together with Moses, talking with Jesus. Suddenly, Peter spoke, 'Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah.' He did not know how to respond, they were so terrified. And a cloud came and cast its shadow over them, and out of the cloud came a voice, 'This is my beloved Son, hear him.' Then suddenly, when they looked around, they saw no-one any more, but Jesus alone with them.

As they came down from the mountain, he ordered them to tell no-one what they had seen, until the Son of man had risen from the dead. Among themselves, they seized upon the words, inquiring what this rising from the dead could mean. They asked him, 'Why do our scholars say Elijah must come first?' He answered, 'Elijah does come first and restores everything. So how then has it come to be written that the Son of man must suffer many things and be treated with contempt? I tell you that Elijah has already come, and they have done to him as they wished, as it has been written.'

As they returned, they saw a large crowd surrounding the disciples, and scholars of the law arguing with them. Immediately they saw Jesus, the whole crowd was overwhelmed, and ran forward to welcome him. He asked them, 'What are you arguing about?' A man in the crowd answered, 'Master, I have brought my son to you. A spirit has made him dumb. Whenever it possesses him, it throws him to the ground. He begins to foam at the mouth and grind his teeth; and he goes quite rigid. I asked your disciples to cast it out, but they were not strong enough.' Jesus answered, 'How little faith this generation has. How long shall I be with you? How long must I endure you? Bring him to me.' So they brought the boy to him. As soon as the spirit saw Jesus, it threw the boy into convulsions. He fell down on the ground and writhed about, his mouth foaming. Jesus asked his father, 'How long has this been happening to him?' 'From childhood,' he replied. 'It has often thrown him into flames and into water, and tried to take his life. But if it's possible, take pity on us and help us.' Jesus said to him, 'If it's possible? All things are possible to one who believes.' At once the father of the boy let out an anguished cry, 'I do believe. Only help my unbelief.' Then Jesus saw that the crowd was fast pressing in upon them, and charged the unclean spirit, 'Deaf and

ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. 28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἔξελθεῖν εἰ μὴ ἐν προσευχῇ. 30 Κακῆθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ. 31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. 32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι. 33 Καὶ ἦλθον εἰς Καφαρναοῦμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦς, Τί ἐν τῇ ὁδῷ διελογίζεσθε; 34 οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. 35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. 36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, 37 Ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστειλαντά με. 38 Ἔφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. 39 ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαι με. 40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. 41 Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἔστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλὸν ἔστιν αὐτῷ μᾶλλον εἰ περὶκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. 43 Καὶ ἂν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἔστιν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. 45 καὶ ἂν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἔστιν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. 47 καὶ ἂν ὁ ὀφθαλμὸς σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἔστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, 48 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 49 πᾶς γὰρ πυρὶ ἁλισθήσεται. 50 Καλὸν τὸ ἅλας ἂν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

dumb spirit, I am now commanding you. Come out of him and never enter him again.' The spirit cried aloud, racked the boy with convulsions, and came out of him. He became like a corpse. Indeed, many said, 'He is dead.' But Jesus took him by the hand, raised him to his feet, and he stood up.

After Jesus had gone inside, his disciples asked him in private, 'Why could we not cast it out?' He said to them, 'Nothing can make this kind come out but prayer.'

Leaving that place, they travelled on through Galilee. Jesus did not want it to be known, because he was teaching his disciples and telling them, 'The Son of Man will be delivered into the hands of men, and they will kill him. Three days after he has been killed, he will rise again.' But they did not understand his words, and were afraid to ask.

And they came to Capernaum. Once they were home, he asked them, 'What were you debating on the road?' They stayed silent because, on the way, they had been arguing about who among them was greatest. He sat down, called the twelve around him, and said, 'If anyone wishes to be first, he must be last of all and the servant of all.' And he took a little child and had him stand among them. Taking the child in his arms, he said to them, 'Whoever welcomes one of these children in my name welcomes me. And whoever welcomes me, welcomes not only me, but also the one who sent me.'

John said to him, 'Master, we saw someone exorcising demons in your name. We tried to stop him. He wasn't one of us'. Jesus said, 'Don't stop him. No-one who does a great work in my name will then be able to speak ill of me. Whoever is not against us is for us. Whoever gives you a cup of water to drink because you follow Christ, I tell you truly that he will never go unrewarded. And whoever corrupts one of these little ones who believe in me, it would be better that a millstone be hung around his neck, and he were thrown into the sea. If your hand is diseased, cut it off. It is better to enter into life maimed, than to keep both your hands and go to hell and unquenchable fire. If your foot is diseased, cut it off. It is better to enter into life crippled, than to keep both your feet and be thrown into hell. If your eye is diseased, tear it out. It is better to enter the kingdom of God with only one eye, than to keep both your eyes and be thrown into hell, where the devouring worm never dies and the fire is not quenched. Everyone will be salted with fire. Salt is good. But if the salt becomes saltless, how can you make it taste of salt again? Keep the salt inside you safe, and be at peace with one another.'

Mc 10

Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. 2 καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς; 4 οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. 6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θήλυ ἐποίησεν αὐτούς. 7 ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, 8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ. 9 ὁ οὖν ὁ Θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. 11 καὶ λέγει αὐτοῖς, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν, 12 καὶ ἐὰν αὕτη ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται. 13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά. 17 Καὶ ἐμπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ Θεός. 19 τὰς ἐντολάς οἶδας· Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσης, Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δός τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. 22 ὁ δὲ στενγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. 24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι; 27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ Θεῷ, πάντα γὰρ δυνατὰ παρὰ τῷ Θεῷ. 28 Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἴδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι. 29 ἔφη ὁ

Mark x

Leaving those parts, he came to the regions of Judea and Transjordan. Once more, crowds gathered round him and, as was his custom, he again began to teach them. Pharisees came up and asked him, as a test, 'Is it lawful for a man to divorce his wife?' He answered, 'What did Moses command you?' They said, 'Moses allowed a man to divorce his wife by a bill of divorce.' Jesus replied, 'He gave you this particular rule because of your hard-heartedness. But from the beginning of creation, God made them male and female. For this reason, a man will leave his father and his mother and be joined with his wife. The two of them will be one flesh. No longer will they be two people but a single flesh. What therefore God has joined together, man must not separate.'

When they had gone back indoors, the disciples asked him about the matter. He said to them, 'Whoever divorces his wife and marries another commits adultery against her. And if she divorces her husband and marries another, she too commits adultery.'

People brought children to him, so that he might touch them. The disciples tried to discourage them, but when Jesus saw this, he was indignant, and said, 'Let the children come to me. Do not prevent them. The kingdom of God belongs to such as these. Truly I tell you, whoever does not accept the kingdom of God like a child will never enter it.' And he took them in his arms, and laid his hands upon them, and gave them his blessing.

As Jesus went on his way a man ran up to him and fell on his knees in front of him. 'Good master,' he asked, 'what must I do to gain everlasting life?' 'Why do you call me good?' Jesus said to him. 'No-one is good, only God alone. You know the commandments. Do not murder. Do not commit adultery. Do not steal. Do not commit perjury. Do not defraud. Honour your father and mother.' And the man answered, 'Master, I have kept all these from boyhood.' Jesus looked at him steadily, and his heart went out to him. But he said, 'One thing you lack. Go, and sell all that you have and give it to the poor, and you shall have treasure in heaven. Then come and follow me.' But when he heard these words, the young man grieved and went away in sorrow, for he was a man of great wealth.

Jesus looked at his disciples and said, 'How hard it will be for those who are rich to enter the kingdom of God.' They were amazed by these words, but Jesus again said to them, 'My children, how great is the struggle to enter the kingdom of God. It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' They were even more astounded and said to each other, 'Who then can be saved?' Looking at them intently, Jesus answered, 'For men it is impossible, but not for God. With God all things are possible.' Peter then said to him, 'See, we have given up

Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἔνεκεν ἐμοῦ καὶ ἔνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι. 32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν, 33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. 35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. 36 ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ με ποιήσω ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, 40 τὸ δὲ καθῆσαι ἐκ δεξιῶν μου ἢ ἐξ ἐυωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασταί. 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, 44 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος· 45 καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 46 Καὶ ἔρχονται εἰς Ἱεριχὼ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. 47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηθὸς ἐστὶν ἤρξατο κράζειν καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε. 50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. 51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιῆσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνι, ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

everything and have followed you.' Jesus answered, 'I tell you this truly: anyone who has given up home or land, brothers or sisters, mother, father or children, for my sake and the sake of the Gospel, will in this time receive houses and lands, brothers and sisters, mothers and fathers and children a hundred times over. In this time too, he will be persecuted. But in the time to come, he will have everlasting life. Many who are first shall be last, and the last first.'

They were on the road going up to Jerusalem, Jesus leading the way. The disciples were filled with awe, and those following him were afraid. He took the twelve aside again, and began to tell them the things that were destined to happen to him. 'See, we go up to Jerusalem; and the Son of Man will be given up to the chief priests and the scholars of the law. They will condemn him to death, and will hand him over to the gentiles, who will mock him. They will spit on him and flog him; and they will kill him. But after three days, he will rise from the dead.'

And James and John, the two sons of Zebedee, came up to him and said, 'Master, there is something we wish to ask of you. Would you do it for us?' And he said to them, 'What is it you want me to do?' They answered, 'Grant us that, in your glory, one of us sits at your right hand and one at your left.' But Jesus said to them, 'You do not know what you ask. Can you drink from the cup that I drink from? Be baptised with the baptism that I am baptised with?' 'We can', they answered. Jesus said, 'The cup that I drink you shall drink, and you shall be baptised with the baptism with which I am baptised. But the seats at my right hand or my left are not for me to give. They will be given to those for whom they have been prepared.'

When the other ten heard this, they became indignant with James and John. But Jesus called them to him, and said, 'You know that those considered as rulers among the Gentiles lord it over them, and their great men exercise arbitrary power. But that will not be the way for you. Whoever wishes to be great among you must be your servant. Whoever wishes to be first must be the slave of all. For the Son of Man did not come to be served but to serve, and to give up his life as a ransom for many.'

They came to Jericho, and as he was leaving the town with his disciples and a great crowd, the son of Timaeus, blind Bartimaeus, sat by the roadside, begging. Hearing that it was Jesus of Nazareth, he began to cry out, 'Jesus, Son of David, have pity on me!' Many warned him to hold his tongue, but he shouted out even more, 'Son of David, have pity on me.' Jesus stopped and said, 'Call him'. And they called the blind man and said to him, 'Take heart. Stand up. He is calling you.' He threw off his cloak, sprang up, and came to Jesus. Jesus said to him, 'What is it that you want me to do for you?' The blind man answered, 'Master, I want to see again.' And Jesus said to him, 'Go on your way. Your faith has made you well.' At once he could see again, and followed Jesus on the road.

Mc 11

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, Ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ ἀπῆλθον καὶ εὔρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. 5 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς καὶ ἀφῆκαν αὐτούς. 7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· 10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἦδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα. 12 Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπεινάσεν. 13 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰς αὐτήν, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. 14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι, καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. 15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα, καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψεν, 16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκίᾳ αὐτοῦ. 19 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. 20 Καὶ παραπορευόμενοι πρωῶ εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ραββί, ἶδε ἡ συκὴ ἦν κατηράσω ἐξηραναί. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Εἰ ἔχετε πίστιν Θεοῦ, 23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχησθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. 25 καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν. 27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα, καὶ ἐν τῷ ἱερῷ

Mark xi

When they drew close to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, he sent two of his disciples ahead with instructions. 'Make your way to the village opposite. Just as you enter it, you will find a colt tethered up that no-one has ever ridden. Untie it and bring it here. And if anyone asks you, "Why are you doing that?," tell them, "The Master needs it, and will send it back here at once."' They went their way, and found the colt tied by a door outside on the street. As they untied it, some bystanders started asking them, 'What are you doing, untying that colt?' They answered as Jesus had told them, and were allowed to take it. They brought the colt to Jesus and threw their cloaks over it, and Jesus sat upon it. Then many people spread their cloaks out on the road, and others branches they had cut down in the fields. Those in front and those that followed cried out, 'Hosanna! Blessed be the one who comes in the name of the Lord! Blessed be the coming kingdom of our father David! Hosanna in the highest heavens!'

He entered Jerusalem. He went inside the temple and surveyed everything that was there. But it was already late, so he went back to Bethany with the twelve.

Next day, after they had left Bethany, he felt a pang of hunger. At a distance, he noticed a fig-tree in leaf, and went to see if by chance he might find something on it. But when he came there, he found nothing but leaves; it was not yet the season for figs. He said to the tree, 'Let no one eat your fruit for evermore.' And the disciples heard what he said.

They came back to Jerusalem. As he went into the temple precincts, he began to drive out those who were buying and selling there. He overturned the tables of the money-changers and the stalls of the dove-sellers, and would not allow anyone to carry goods through the courtyard. He made a pronouncement, 'Does our Scripture not say, "My house shall be called a house of prayer for all nations"? But you have made it a robbers' den.' And the chief priests and scholars heard of this, and sought how they might kill him. They feared him, for the whole crowd was carried away by his teaching. But evening had come, and Jesus and his disciples went out of the city.

Early next morning, as they passed by, they saw that the fig-tree had withered from its roots. Remembering, Peter said to him, 'Master, look. The fig-tree which you cursed has withered away.' Jesus answered and said, 'Have faith in God. Truly I tell you, whoever might say to this mountain, "Be lifted up and hurled into the sea" and has no inner doubts, but believes that what he says will come to pass, will find it so. And so I say to you, all that you ask for in prayer, believe you have received it. It will be yours. And while you stand

περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς; 29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 30 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι. 31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ εἴπωμεν, Ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

praying, if you have a grievance against anyone, forgive him, that your Father in heaven may forgive the wrongs you have done.'

They came once more to Jerusalem. And as he was walking in the temple, the chief priests and scholars and elders came up to him and said, 'By what authority do you do these things? Who gave you the authority to act like this?' Jesus said to them, 'I will also ask of you a question. Answer it, and I will tell you by what authority I act. John's baptism: was it from God, or from men? Answer me.' They started debating among themselves, 'If we say from God, he'll say, "Why then did you not believe him?" And yet to say, "From men...." ?'. They were fearful of the people, for all held that John was indeed a prophet. So they answered, 'We do not know.' And Jesus said to them, 'Then neither will I tell you by what authority I act.'

Mc 12

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήμιον καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κακείνον ἐκεφαλίωσαν καὶ ἠτίμασαν. 5 καὶ ἄλλον ἀπέστειλεν, κακείνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ ἀποκτείνοντες. 6 ἔτι ἓνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. 9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; 12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον. 13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἱερουσαλιμαίων ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. 14 καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν; 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. 16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ, Καίσαρος. 17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ. 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπρωτῶν αὐτὸν λέγοντες, 19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ δέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα· 21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 ἔφη αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ

Mark xii

He went on to speak to them in parables. 'A man planted a vineyard and put a fence around it. He dug out a winepress and built a watch-tower. Then he let it out to tenant farmers and went on a distant journey. When it was due season, he sent a servant to the tenants, to collect from them his share of the vineyard's fruits. But they took him, and thrashed him, and sent him back empty-handed. Again, he sent another servant to them, and him also they beat about the head and treated shamefully. He sent another, and him they killed; and then many others, some of them beaten and others killed. He then had only one man left to send, his dearly beloved son. He sent him last of all, saying "They will respect my son." But those very tenants said to each other, "This is the heir. Come, let us kill him, and the inheritance will be ours." They seized him and killed him and threw his body out of the vineyard. What will the vineyard owner do? He will come and put the tenants to death, and give the vineyard to others.'

'Haven't you ever read this passage from scripture, "The stone that the builders rejected has become the chief corner-stone. This is the Lord's doing, and is wondrous to our eyes"?'

Then they began to seek a way to arrest him, for they knew he had told the parable against them. But because they feared the people, they left him alone, and went away.

A number of Pharisees and of Herod's supporters were sent to trap him with a question. They came up and said, 'Master, we know that you're a truthful man, and bow to no-one else's opinion. You pay no regard to men's ways, but teach with truth the way of God. Is it lawful to pay the poll-tax to Caesar, or not? Should we pay it, or not?' But he knew their deviousness, and said to them, 'Why are you trying to trap me? Bring me a silver coin to look at.' They brought one. He said to them, 'Whose image is this, and whose inscription?' 'Caesar's,' they said. Jesus said to them, 'give back to Caesar what is Caesar's, what is God's to God.' And they were dumbfounded at his reply.

Then Sadducees, who say there is no resurrection, approached him and asked, 'Master, Moses laid down a law for us that, if someone's brother dies and leaves behind a wife but no child, his brother must take the wife and raise up offspring for his brother's sake. Now there were seven brothers. The first took a wife but, at his death, left no offspring. Then the second married her, but he too died without offspring. So did the third. All seven married her, but left no issue. And finally the woman died. At the resurrection, when they come back to life, whose wife will she be, since all seven took her as their wife?' Jesus said to them, 'Is it not exactly for this reason that you are wrong? You know neither the scriptures nor the power of God. When men and women rise from the dead, they do not marry nor are they given in marriage. They are like the angels that are in heaven. As for

ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ Βάτου πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ; 27 οὐκ ἔστιν Θεὸς νεκρῶν ἀλλὰ ζώντων πολὺ πλανᾶσθε. 28 Καὶ προσελθὼν εἰς τὴν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν, Ἄκουε, Ἰσραήλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστίν, 30 καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. 31 δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μεῖζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. 32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, Διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. 34 καὶ ὁ Ἰησοῦς ἰδὼν [αὐτόν] ὅτι νουεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἐστίν; 36 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. 37 αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστίν υἱός; καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις 40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσότερον κρίμα. 41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον. 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

the resurrection of the dead, have you not read in the Book of Moses how from the burning bush God spoke to him and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob"? He is God not of the dead but of the living. You are greatly mistaken.'

Then there came forward one of the scholars who had been listening to their debate. He realised how well Jesus had answered them, and asked him, 'Which is the first commandment of all?' Jesus answered, 'The first is, "Israel, hear me. The Lord our God is the one Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." The second is this: "Love your neighbour as yourself." There is no other commandment greater than these.' The scholar said to him, 'Master, you have spoken truly. He is One, and there is none other than him. And to love him with all your heart, and all your understanding, and all your strength, and to love your neighbour as yourself, is worth far more than any burnt offering or sacrifice.' When Jesus saw how thoughtfully he had answered, he said to him, 'You are not far away from the kingdom of God.' And no one any longer dared question him.

As he continued to teach in the temple, he asked, 'How can the scholars of the law say that the Messiah is a son of David? Inspired by the Holy Spirit, David himself said, "The Lord God said to my Lord, "Sit at my right hand until I drive your enemies beneath your feet".' David himself calls him his Lord. How then can he also be his son?'

There was a great crowd and they listened eagerly. As he taught them, he said, 'Beware of the scholars of the law, who love to parade in flowing robes, and receive respectful greetings in the market-place, and privileged seats in the synagogue, and places of honour at feasts. They devour the property of widows, while praying at length for the sake of appearances; and they will receive the severest punishment.'

He was sitting opposite the temple treasury, and watching people as they put money into the collection chest. Many of the rich were giving large sums. Then one poor widow came and dropped in two tiny copper coins, worth a penny. Calling his disciples to him, he said, 'Truly I tell you, this poor widow has given more than all the others. They gave from what they had in abundance. She, in her poverty, gave all that she had, the whole of her livelihood.'

Mc 13

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ. 3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, 4 εἰπόν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα. 5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ; 6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος. 8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ ἀρχὴ ὠδίνων ταῦτα. 9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. 10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. 11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἔαν δοθῆ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον. 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 15 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἢν ἔκτισεν Θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. 21 καὶ τότε ἔαν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε· 22 ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς. 23 ὑμεῖς δὲ βλέπετε· προεἰρηκα ὑμῖν πάντα. 24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ

Mark xiii

As he was coming out of the temple, one of his disciples said to him, 'Master, look! what massive stones! what marvellous buildings!' Jesus said to him, 'You see these great buildings? Not one single stone will be left upon another, and not be thrown to the ground.'

And as he was sitting on the Mount of Olives facing the temple, Peter, James, John, and Andrew asked him in private, 'Tell us. When will these things be? What will be the sign that all these things are about to be fulfilled?' Jesus began, 'Take care that no-one misleads you. Many will come in my name and say "I am the one"; and they will deceive many.' And when you hear of war or rumours of war, do not be alarmed. It must happen; but the end is not yet. Nation will fight against nation, and kingdom against kingdom. There will be earthquakes in country after country. There will be famines too. Such things will be the birth-pangs of the new age.'

'Be on your guard. They will hand you over to the courts. You will be flogged in the synagogues. You will be made to appear before kings and governors for my sake, as a witness. But before the end, the Gospel must first be preached to all nations. So when you are arrested and taken away, do not be anxious about what you will say. When the time comes, say whatever is given you to say. It is not you who are speaking, but the Holy Spirit. Brother will betray brother to death, and the father his child. Children will turn against parents and send them to their death. You will be hated by all because of my name. But whoever endures to the end will be saved.'

'And when you see the abomination that brings desolation standing where it should not be, (the reader will understand), then those in Judaea must flee to the hills. If a man is on the roof, he must not go down inside to fetch anything from the house. If a man is in the fields, he must not turn back to fetch his cloak. What sorrow for those women who are with child, or who feed from the breast at that time. Pray that this may not come about in winter. For these days will bring distress, the like of which has never been before since the beginning of the world that God created, and will never be again. If the Lord had not shortened those days, no living thing could have been saved. But for the sake of the elect, whom he had chosen, he shortened the days.'

'So if anyone says to you at that time, "Look, here is the Christ", or "Look, there he is", do not believe it. False Christs and false prophets will rise, and produce signs and wonders to mislead, if possible, even the chosen. But be on your guard. I have forewarned you of everything.'

'In those days, after the distress, the sun will be darkened and the moon will not give off her light. The stars will fall down from heaven, and the powers in the heavens will be shaken. And then they will see

τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ. 28 Ἀπὸ δὲ τῆς συνκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος ἐστίν. 29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατήρ. 33 βλέπετε ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. 34 ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. 35 γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψε ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, 36 μὴ ἐλθὼν ἐξαίφνης εὖρη ὑμᾶς καθεύδοντας. 37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

the Son of Man coming in the clouds with great power and glory. He will send out his angels and gather his chosen from the four winds, from the ends of the earth, to the far ends of heaven.'

'Learn a lesson from the fig-tree. When its branches are soft and breaking into leaf, you know that summer is near. So in the same way, when you see these things happening, be sure that He is near, at the very door. Truly I tell you, this present generation will not pass away, until all these things happen. Heaven and earth will pass away. My words will never pass away. Yet no-one knows about the day or hour, neither the angels in heaven, nor even the Son; only the Father.'

'Watch, be alert. You do not know when the moment will come. It is like a man away on a journey. He has left his house, and charged his servants to do their work, and ordered the doorkeeper to be watchful. So be watchful. You do not know when the master of the house will come, in the evening or at midnight, at cock-crow or early morning. If he comes unexpectedly, he must not find you asleep. What I say to you, I say to all: keep watch.'

Mc 14

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ. 3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς. 4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοῦς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 ὁ ἔσχεν ἐποίησεν· προέλαβεν μυρίαί τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. 9 ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. 10 Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηί πῶς αὐτὸν εὐκαιρῶς παραδοῖ. 12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα ἔθουον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν εἰσέλθῃ εἰπάτε τῷ οἰκοδεσπότη ὅτι Ὁ Διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατὰλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ αὐτὸς ὑμῖν δεῖξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἠτοίμασαν τὸ πάσχα. 17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἷς, Μήτηρ ἐγώ; 20 ὁ δὲ εἶπεν αὐτοῖς, Εἰς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρῦβλιον. 21 ὅτι ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλόγησας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. 23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίνω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Mark xiv

It was two days before Passover and the Feast of Unleavened Bread; and the chief priests and scholars of the law were seeking how they might arrest him by stealth, and put him to death. For some had argued that this could not happen during the festival, or there might be rioting by the people.

Jesus was in Bethany, in the house of Simon the leper. As he sat eating, a woman came in with an alabaster bottle of very costly ointment, pure oil of nard. She broke the bottle and poured the oil upon his head. Some of those present said indignantly to each other, 'Why waste this ointment? It could have been sold for over thirty pounds, and the money given to the poor.' And they turned upon her in outrage. But Jesus said, 'Let her be. Why do you make trouble for her? She has done a lovely thing for me. You have the poor among you always, and whenever you wish you can help them. But me you will not have always. What she was able to, she did. She anointed in advance my body for burial. Truly I say to you: wherever the gospel is preached throughout the world, what she has done will be spoken of in memory of her.'

Then Judas Iscariot, one of the twelve, went away to the chief priests to betray him. When they heard, they rejoiced and promised to give him money. And he began to plan when best to betray him.

On the first day of Unleavened Bread, when the Passover lambs were being sacrificed, his disciples said to him, 'Where do you want us to go to prepare your Passover supper?' So he sent two of his disciples off, saying to them, 'Make your way into the city, and a man will meet you carrying a jar of water. Follow him; and whatever house he enters, tell the owner of the house, "The Master says, "Where is the guest-room for me to eat the Passover with my disciples?" And he will show you a large room upstairs, set out in readiness. Make preparations for us there.' The disciples went off, and when they came into the city, they found everything as he had told them. And they prepared for the Passover.

In the evening, he came with the twelve. As they sat eating, Jesus said, 'Truly I tell you, one of you will betray me, one now eating with me.' They became distressed and began asking him one after another, 'Surely not me?' He said to them, 'One of the twelve, one dipping his bread in the same bowl as me. The Son of Man goes the way appointed for him in scripture. But woe to the man by whom the Son of Man is betrayed. It would be better for that man had he never been born.'

As they were eating, he took bread, and having blessed it, he broke it and gave it to them, saying, 'Take; this is my body.' He took a cup, and when he had given thanks, he gave it to them; and they all drank from it. And he said, 'This is my blood, the blood of the covenant, which is poured forth for many. Truly I tell you, I shall never drink

26 Καὶ ὑμνήσαντες ἐξήλθον εἰς τὸ Ὅρος τῶν Ἐλαιῶν. 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται· 28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον. 32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. 33 καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδιμονεῖν, 34 καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. 35 καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατὸν ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ ἔλεγεν, Ἀββα ὁ Πατὴρ, πάντα δυνατά σοι παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. 37 καὶ ἔρχεται καὶ εὗρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. 41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει ἤλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν. 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδῶκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, Ὃν ἂν φιλήσω αὐτός ἐστιν κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν. 46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. 47 εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. 48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 51 Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν. 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως

from the fruit of the vine again, until that day when I drink it new in the kingdom of God.'

After singing a hymn, they went out to the Mount of Olives. And Jesus said to them, 'You will all deny your faith in me, for it is written, "I will strike the shepherd down and the sheep will be scattered." But after I am risen, I shall go on before you into Galilee.' But Peter said to him, 'Even if they all deny their faith, I will not.' And Jesus said to him, 'Truly I tell you, this very night, before the cock crows twice, it is you who will disown me three times.' But Peter insisted ever more strongly, 'Even if I must die with you, I will never disown you.' And all of them said the same.

They came to a place called Gethsemane, and he said to his disciples, 'Sit here while I pray.' He took with him Peter and James and John. He began to be distraught and troubled, and said to them, 'My soul is broken with sorrow to the point of death. Stay here and keep watch.' He went on a little, fell on his knees, and prayed that, if it were possible, the hour might pass from him. He cried out, 'Abba, Father, all things are possible for you. Take this cup away from me. Yet not as I will, but as you will.' And he came back and found them sleeping. He said to Peter, 'Simon, are you asleep? Could you not keep watch for one hour? Keep watch and pray, so that you are not enticed into sin. The spirit is willing, but the flesh is weak.' He went away a second time and said the same prayer. He came back and again found them sleeping, for their eyes were heavy, and they did not know what answer to give him. He came back a third time and said to them, 'Sleep on now and take your rest. It is done. The hour has come. The Son of Man is betrayed into the hands of sinners. Get up, let us go. Look, my betrayer is here.'

Suddenly, while he was still speaking, Judas, one of the twelve, approached, and with him a crowd armed with swords and clubs, sent by the chief priests, scholars, and elders. His betrayer had given them a signal, 'The one I go and greet is the man. Seize him and take him safely away.' Reaching the place, he went straight up to him and said, 'Master'. And he kissed him. Then they seized him and held him fast. But one of those standing by pulled out his sword, and struck at the High Priest's servant, and cut off his ear. Then Jesus spoke, 'Have you come out with clubs and swords to arrest me as if I were a thief? Every day I was among you as I taught in the temple; yet you did not arrest me. But let the scriptures be fulfilled.' Then the disciples all deserted him, and fled.

A young man was following, wearing only a linen cloth over his body. They tried to seize him; but he slipped out of the cloth, and ran away naked.

Then they brought Jesus before the High Priest, where all the chief priests, elders and scholars of the law had assembled. And Peter

ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ ἠύρισκον· 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες 58 ὅτι Ἰησοῦς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω· 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνη οὐδέν; τί οὐτοί σου καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλόγητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρειάν ἔχομεν μαρτύρων; 64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον. 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 68 ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. 69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ. 71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

followed him from a distance right into the High Priest's courtyard. He sat with the guards and warmed himself by the fire.

The chief priests and the whole Sanhedrin sought evidence against Jesus to put him to death, but could find none. Many testified falsely against him, but their testimonies did not agree. Some stood up and gave false evidence against him: 'We heard him say, "I will destroy this temple, made with human hands; and in three days, I will build another, not made with human hands."' But not even on this point did their evidence agree.

Then the High Priest stood up in the midst of them and asked Jesus, 'Have you no answer to the charges that these men bring?' But he stayed silent, and did not reply. Again, the High Priest asked him, 'Are you the Christ, the Son of the Blessed?' And Jesus said, 'I am. And you will see the Son of Man seated at the right hand of God and coming among the clouds of heaven.' Then the High Priest tore his robes and said, 'Need we call further witnesses? You have heard the blasphemy. How do you find?' And they all found him guilty, to be put to death. Covering his head, some began spitting on him, and striking him with their fists. 'Give us a prophecy,' they cried. And the High Priest's men set about him with blows.

Peter was still below in the courtyard. One of the High Priest's female servants came by and saw him warming himself. She looked at him intently and said, 'You were with this Jesus, the man from Nazareth, as well.' But he denied it, 'I know nothing. I don't understand what you mean.' Then he went out into the forecourt.

The woman saw him there, and again began saying to those around, 'This man is one of them.' Yet he denied it still. After a little while, those standing by said to Peter, 'You're one of them, surely. You're from Galilee.' But he started to swear, 'I'm damned if I know the man you're talking about.' The cock crew a second time. And Peter remembered how Jesus had said to him, 'Before the cock crows twice, you will deny me three times.' And he wept uncontrollably.

Mc 15

Καὶ εὐθὺς προὐ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ. 2 καὶ ἐπηρώτα αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις. 3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. 5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. 6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἓνα δέσμιον ὃν παρητοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβᾶς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν Βασιλέα τῶν Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; 13 οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. 14 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περιοσῶς ἔκραξαν, Σταύρωσον αὐτόν. 15 ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγγελώσας ἵνα σταυρωθῇ. 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ἧ ἔστιν Πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. 17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. 18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, Βασιλεῦ τῶν Ἰουδαίων. 19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτόν, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. 20 καὶ ὅτε ἐνέπαιξαν αὐτόν, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσουσιν αὐτόν. 21 Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἔστιν μεθερμηνευόμενον Κρανίου τόπος. 23 καὶ ἐδίδουν αὐτῷ ἐσμυρνιασμένον οἶνον, ὃς δὲ οὐκ ἔλαβεν. 24 καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ Βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστᾶς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, 30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ Χριστὸς ὁ Βασιλεὺς

Mark xv

As soon as it was morning, the chief priests arranged a meeting with the elders, the scholars of the law, and all the Sanhedrin. When they had bound Jesus, they led him away and gave him up to Pilate. Pilate asked him, 'Are you the king of the Jews?' Jesus answered, 'The words are yours.' And the chief priests began to accuse him of many things. Again Pilate questioned him, 'Will you not answer? See how much they accuse you of.' Yet still Jesus did not answer. And Pilate began to marvel.

During the feast of the passover, it was Pilate's custom to release to the people one prisoner of their own choosing. Now a man known as Barabbas was at that time in prison, together with the insurgents who had all committed murder during the uprising. The crowd gathered round Pilate and began to clamour for him to follow his usual custom. But he realised that the chief priests had handed Jesus over out of malice, and replied, 'Do you want me to release to you the King of the Jews?' But the chief priests urged on the crowd to have him release Barabbas instead. Once more, Pilate answered them and said: 'What then shall I do with the man you call King of the Jews?' They cried out again: 'Crucify him!' Pilate said, 'But what evil has he done?' They screamed back: 'Crucify him!' So Pilate, wanting only to satisfy the mob, released Barabbas to them; and when he had had Jesus flogged, he handed him over to be crucified.

The soldiers took him away into the hall called Praetorium and summoned the whole battalion. They dressed him up in a purple robe and, having plaited a crown of thorns, put it on his head. They began to salute him with the words 'All hail, King of the Jews'. And they beat him about the head with a cane, and spat at him. And kneeling down, they did him homage.

When they had finished taunting him, they took off the purple robe and put his own clothes on him. And they led him out to be crucified.

They forced a passer-by who was coming in from the countryside, Simon of Cyrene, the father of Alexander and Rufus, to take up his cross. The soldiers escorted Jesus to the place called Golgotha, which means the Place of the Skull, and there they offered him wine spiced with myrrh. But he would not drink it. And they crucified him, and divided up his clothes, drawing lots to decide who should take which garment. It was the third hour of the day when they crucified him.

Above him had been written the words of the charge against him, The King of the Jews. With him they crucified two robbers also, one on his right hand, the other on his left. Those passing by jeered at him, wagging their heads. 'Weren't you going to destroy the temple and build it again in three days? Save yourself. Come down from that cross.' The chief priests too mocked him with the scholars of the

Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν. 33 Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἑνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ἐλωι ελωι λεμα σαβαχθάνι; ὃ ἐστὶν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με; 35 καὶ τινες τῶν παρεστῶτων ἀκούσαντες ἔλεγον, Ἴδε Ἡλίαν φωνεῖ. 36 δραμῶν δέ τις καὶ γεμίσας σπόγγον ὄξους περιθῆεις καλάμῳ ἐπότιζεν αὐτόν, λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος Υἱὸς Θεοῦ ἦν. 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη, 41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα. 42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὃ ἐστὶν προσάββατον, 43 ἐλθὼν Ἰωσήφ ὁ ἀπὸ Ἀρριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν· 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδώρησατο τὸ πτώμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεόρουν ποῦ τέθειται.

law, and said, 'He saved others. But he cannot save himself. Let this Christ the King of Israel come down from the cross now, so that we may see and believe.' And those crucified with him taunted him also.

At mid-day, darkness fell over the whole land till the ninth hour. Then Jesus cried out, 'Eli, Eli, lama sabathani', which means 'My God, my God, why have you abandoned me?' Some of the onlookers heard him and said, 'Look, he calls up to Elijah.' A man ran and soaked a sponge in vinegar. Fastening it on a reed, he offered it him to drink, and said, 'Let's see if Elijah comes to take him down.'

And Jesus, crying out with a great voice, gave up his life. And the curtain of the temple was torn in two from top to bottom. And when the centurion who stood facing him saw how he died, he said, 'Truly this man was the son of God.'

And there was a group of women watching from afar. Among them were Mary Magdalene and Salome and Mary, the mother of James the younger and Joseph. When Jesus had been in Galilee, they had followed and served him. And there were many other women also who had come up with him to Jerusalem. It had already grown late, and since it was the day of preparation, the day before the sabbath, Joseph of Arimathaea, a respected member of the council who was himself also awaiting the kingdom of God, dared to go in to Pilate and ask for the body of Jesus. Pilate was amazed he had already died, and he asked the centurion whether Jesus had been dead long. When told by the centurion that this was so, he gave Joseph leave to take the body.

Joseph took Jesus down from the cross and wrapped him in a linen sheet that he had bought. He laid him in a tomb that had been cut in the rock, and rolled a stone over the entrance. And Mary Magdalene and Mary the mother of Joseph were watching, and saw where he was laid.

Mc 16

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλωμὴ ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρῶτὴ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατειλαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκλύσται ὁ λίθος, ἦν γὰρ μέγας σφόδρα. 5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ. 9 [Ἀναστὰς δὲ πρῶτὴ πρώτη σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἐπτὰ δαιμόνια. 10 ἐκεῖνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρῳ μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοις ἐπίστευσαν. 14 Ὅστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγραμμένον οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, 18 ὄφεις ἀροῦσιν, κἂν θανάσιμον τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. 19 Ὁ μὲν οὖν Κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ. 20 ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.]

Mark xvi

When the Sabbath had passed, Mary Magdalene, Mary the mother of James, and Salome, bought fragrant spices so that they might go and anoint him; and very early on the first day of the week, just after sunrise, they went to the tomb. They wondered to each other, 'Who will roll away for us the stone at the entrance to the tomb?' When they looked up, they saw that the stone, huge though it was, had already been rolled away. Going inside the tomb, they saw, sitting on the right side, a young man wearing a white robe; and they were dumbfounded. He said to them, 'Do not be startled. You seek Jesus of Nazareth, who was crucified. He is risen; he is not here. Look, there is the place where they laid him. But go and tell his disciples and Peter, "He goes on before you into Galilee. There you will see him, as he told you."' They went out and fled from the tomb, besides themselves with terror. They said nothing to anyone, so afraid were they.

[After his resurrection early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom he had driven out seven demons. She went and told those who had been with him, as they grieved and wept. When they heard that he was alive and had been seen by her, they did not believe it.

Later he appeared in a different form to two of them, as they were walking and making their way into the countryside. They also went back and told the others. But they were not believed.

Afterwards, he appeared to the Eleven themselves as they were sitting at table. He reproached them for their disbelief and stubbornness, because they had not believed those who had seen him raised from the dead. And he said to them, 'Go forth to all the world, and proclaim the gospel to all creation. Those who believe it and are baptised will be saved. Those who do not believe will be condemned. Great signs will follow those who believe. In my name, they will cast out demons. They will speak in new tongues. They will pick up snakes, and if they drink anything deadly, it will not harm them. They will lay hands on the sick, and they will be well.'

After he had spoken to them, the Lord Jesus was taken up into heaven and sat at the right hand of God. And they went forth and proclaimed the gospel everywhere. The Lord worked with them and confirmed their words by the signs that followed.]

FURTHER READING AND LINKS

TEXTS

Greek

For readers who are interested in exploring Mark's original Greek text, the best editions are the Nestle-Aland *Novum Testamentum Graece*, 27th. edition, 8th. impression, 2001; and the United Bible Societies' *Greek New Testament*, 4th. edition, 1993.

A major resource for elucidating questions raised by Mark's language is *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, rev. and ed. Frederick William Danker, 3rd. ed., University of Chicago Press, 2000.

Greek-English

Two interlinear editions which place Mark's Greek against an absolutely literal rendering of each word into English are Alfred Marshall, *The NIV Interlinear Greek-English New Testament*, Regency Reference Library, 1976; and Robert K. Brown and Philip W. Comfort, *The New Greek-English Interlinear New Testament*, Tyndale House Publishers, 1990.

English

The principal translations consulted in the preparation of this version are: *King James Authorised Version*, 1611; *Revised Standard Version*, 1946-52; E.V. Rieu, *The Four Gospels*, 1952; J.B. Phillips, *The New Testament*, 1958; *New English Bible*, 1961-70; *Jerusalem Bible*, 1966, rev. 1985; Richmond Lattimore, *The Four Gospels and the Revelation*, 1982; *Revised English Bible*, 1989.

A valuable resource that places eight English translations beside each other on *verso* and *recto* pages (King James Version, New American Standard Bible, New Century Version, Contemporary English Version,

FURTHER READING AND LINKS

New International Version, New Living Translation, New King James Version, The Message) is John R. Kohlenberger III, *The Contemporary Parallel New Testament*, Oxford University Press, 1997.

CRITICISM AND COMMENTARY

General biblical translation issues

Almost all versions of the New Testament offer some commentary upon the aims of their translations and the difficulties confronted, often in prefaces or introductions. For two general surveys of issues, see Stanley Porter and Richard Hess (eds.), *Translating the Bible, Problems and Prospects*, Sheffield Academic Press, 1999; and Timothy Wilt (ed.), *Bible Translation*, St Jerome Publishing, 2002.

For three recent studies that place English Bible translations within a historical context, see Benson Bobrick, *The Making of the English Bible*, Weidenfeld & Nicolson, 2001; David Daniell, *The Bible in English: its History and Influence*, Yale University Press, 2003; and Adam Nicolson, *Power and Glory: Jacobean England and the Making of the King James Bible*, HarperCollins, 2003.

Specifically concerned with St. Mark's Gospel

Two important commentaries on Mark's Gospel, which often offer detailed analysis of 'difficult' words or phrases are D.E. Nineham, *Saint Mark*, Penguin Books, 1963 (Pelican Gospel Commentaries); and Morna D. Hooker, *The Gospel according to Saint Mark*, A & C Black, 1981, rept. Continuum Books, 2003. In addition, there is a valuable collection of articles exploring Mark's language by C.H. Turner, in *The Language and Style of the Gospel of Mark*, ed. J.K. Elliott, E.J. Brill, 1993.

INTERNET LINKS

The amount of material on the internet relevant to a translation of Mark is vast. Simply clicking on the phrase 'The Gospel of St. Mark' in Google, for instance, currently [2005] yields over 5,500 hits, and 'St. Mark's

FURTHER READING AND LINKS

Gospel' some 4,500. Among the sites that have proved particularly helpful are:

- C.W. Conrad *The Gospel of Mark* (<http://www.ioa.com/~cwconrad/Mark/>), a new translation with an extensive textual commentary.
- Mark Goodacre *NT Gateway* (<http://www.ntgateway.com/Mark/>), a rich and very comprehensive site, covering many aspects of New Testament study, as well as providing links to further sites.
- Calvin D. Linton *The NIV: the Making of a Contemporary Translation*, ch.1 (<http://www.ibs.org/niv/>), a telling account of translation issues encountered in the drafting of the New International Version.
- Andrew Moore *English Versions of the Bible* (<http://www.eriding.net/amoore/bible/englishbible.htm>), a valuable and lucid account of the history of the English Bible, together with exploration of translation issues, and comparisons between different versions.
- Jenee Woodard *The Text this Week* (<http://www.textweek.com/mkjnacts/mark.htm>), another comprehensive list of resources for St. Mark's Gospel, including books, articles and reviews.
- *Kata Markon* (the Gospel of Mark Discussion List), at <http://lists.ibiblio.org/mailman/listinfo/gmark>, is a moderated academic e-list devoted to the scholarly discussion of issues raised by Mark's Gospel.