

Mark

1:1 The beginning of the good news of Jesus the Messiah, the Son of God.¹ **1:2** Just as it has been written in Isaiah the prophet,

Behold, I am sending My messenger before your face,
Who will prepare your way <Malachi 3:1>;²
1:3 A voice crying out in the desert,
“Prepare the way of Yahweh,
Make straight His paths <Isaiah 40:3>,”³

1:4 John came along, baptizing in the desert and announcing a baptism of repentance for the forgiveness of sins.⁴ **1:5** And the whole of the Judean countryside and all the people of Jerusalem were going out to him. And they were being baptized by him in the Jordan River as they acknowledged their sins.⁵ **1:6** John was clothed with camel’s hair and a leather belt around his waist, and he ate locusts and wild honey.⁶ **1:7** And he was preaching, saying,

After me is coming one who is stronger than I, and I am not worthy to bend down and loose the straps of his sandals.⁷ **1:8** I baptized you with water, but he will baptize you with the Holy Spirit.⁸

1:9 In those days Jesus came from Nazareth of Galilee, and he was baptized in the Jordan by John.⁹ **1:10** Immediately after coming up out of the water, he saw the heavens split and the Spirit descending on him like a dove.¹⁰ **1:11** Then, a voice came out of heaven,

You are My Son whom I love. In you I am well pleased.¹¹

1:12 Immediately the Spirit impelled him to go out into the desert.¹² **1:13** And he was tested by Satan in the desert for forty days. He was also with the wild animals, and the angels were serving him.¹³ **1:14** Now, after John was taken into custody, Jesus came into Galilee, proclaiming the good news of God¹⁴ **1:15** and saying,

The season has been fulfilled, and the Kingdom of God is near. Repent and believe in the good news.¹⁵

1:16 And as he was going along by the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, because they were fishermen.¹⁶ **1:17** And Jesus said to them,

Follow me, and I will make you fishers of men.¹⁷

1:18 And immediately they left their nets and followed him.¹⁸ **1:19** Going a little further, he saw James, the son of Zebedee, and John his brother, and they were in their boat mending nets.¹⁹ **1:20** Immediately he called them, and leaving their father Zebedee in the boat with the hired laborers, they followed him.²⁰

1:21 And they went into Capernaum, and immediately he entered into the synagogue and was teaching.²¹ **1:22** They were amazed at his teaching, because he was teaching them

as one having authority and not as the scribes.²² **1:23** Just then there was a man in their synagogue with an unclean spirit, and he cried out,²³ **1:24** saying,

What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.²⁴

1:25 And Jesus rebuked him, saying,

Be silent, and come out of him.²⁵

1:26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.²⁶ **1:27** And they were all amazed so that they debated among themselves, saying,

What is this, a new teaching with authority? He commands the unclean spirits, and they obey him.²⁷

1:28 And immediately the news about him went out everywhere into the whole surrounding region of Galilee.²⁸ **1:29** Also, right after leaving the synagogue, they came into the house of Simon and Andrew with James and John.²⁹ **1:30** Now Simon's mother-in-law was lying down sick with a fever. And they spoke to Jesus about her right away.³⁰ **1:31** So he came to her and raised her up, grasping her hand, and the fever left her. And she served them.³¹

1:32 When evening came, after the sun had set, they were bringing to him all those who were ill and demon-possessed.³² **1:33** And the whole city had gathered at the door.³³ **1:34** And he healed many who were ill with various diseases and cast out many demons. But he was not permitting the demons to speak, because they knew who he was.³⁴ **1:35** Then early in the morning, while it was still dark, he went out and away to a secluded place, and he was praying there.³⁵ **1:36** And Simon and those with him searched for him.³⁶ **1:37** They found him and said to him,

Everyone is looking for you.³⁷

1:38 And he said to them,

Let us go somewhere else to the towns nearby, so that I may preach there. For this is why I came.³⁸

1:39 And he went into their synagogues throughout all Galilee, preaching and casting out demons.³⁹ **1:40** And a leper came to him, begging him and falling on his knees and saying to him,

If you desire, you can make me clean.⁴⁰

1:41 Moved with compassion, he stretched out his hand and touched him, saying,

I desire. Be cleansed.⁴¹

1:42 And immediately the leprosy left him, and he was cleansed.⁴² **1:43** And sternly warning him, he sent him away,⁴³ **1:44** saying to him,

See that you say nothing to anyone. But go, show yourself to the priest, and offer for your cleansing what Moses commanded as a witness to them.⁴⁴

1:45 But he went out and began to proclaim it even more and to spread around the news, so that he was no longer able to enter a city publicly but stayed out in unpopulated areas. And they were coming to him everywhere.⁴⁵

2:1 When he came back to Capernaum several days afterward, it was heard that he was in the house.⁴⁶ **2:2** And many were gathered together so that there was no longer room, not even near the door, and he was speaking the message (τὸν λόγον) to them.⁴⁷ **2:3** And they came bringing a paralytic to him, carried by four men.⁴⁸ **2:4** Being unable to present him to him because of the crowd, they removed the roof where he was, and having broken it up, they let down the pallet on which the paralytic was lying.⁴⁹ **2:5** And Jesus, seeing their belief, said to the paralytic,

Child, your sins are forgiven.⁵⁰

2:6 But some of the scribes were sitting there and reasoning in their hearts,⁵¹

2:7 Why is he speaking in this manner? He is blaspheming. Who can forgive sins except God alone.⁵²

2:8 And immediately Jesus recognized in his spirit that they were reasoning in this manner within themselves and said to them,

Why are you deliberating about these things in your hearts?⁵³ **2:9** Which is easier, to say to the paralytic, “Your sins are forgiven,” or to say, “Get up, pick up your pallet, and walk?”⁵⁴ **2:10** But so that you may know that the Son of Man has the authority to forgive sins on earth,

He said to the paralytic,⁵⁵

2:11 I say to you, get up, pick up your pallet, and go home.⁵⁶

2:12 And he got up and immediately took up his pallet and went out in the sight of everyone, so that they were all amazed and glorifying God, saying,

We have never seen anything like this.⁵⁷

2:13 And he went out again by the sea, and the whole crowd was following him, and he was teaching them.⁵⁸ **2:14** As he passed by, he saw Levi of Alphaeus, sitting in the tax booth. And he said to him,

Follow me.

And he got up and followed him.⁵⁹ **2:15** And it happened that he was reclining at the table in his house, and many tax collectors and sinners were eating with Jesus and his disciples. For there were many of them, and they were following him.⁶⁰ **2:16** When the scribes of the Pharisees saw that he was eating with the sinners and tax collectors, they began saying to his disciples,

Why is he eating and drinking with tax collectors and sinners?⁶¹

2:17 When Jesus heard them, he said to them,

Those who are healthy have no need for a doctor. I did not come to call the righteous but the sinners.⁶²

2:18 Now the disciples of John and the Pharisees were fasting. And they came and said to him,

Why do John's disciples and the Pharisees' disciples fast, but your disciples do not fast?⁶³

2:19 And Jesus said to them,

The bridegroom's attendants cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast.⁶⁴ **2:20** But the days will come when the bridegroom is taken away from them, and then they will fast in that day.⁶⁵

2:21 No one sews a piece of unshrunk cloth on an old garment. Otherwise, the fullness pulls away from it, the new from the old, and a worse tear results.⁶⁶ **2:22** And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins, and the wine is destroyed, and the skins also. But one must put new wine into new wineskins.⁶⁷

2:23 And it happened that he was passing through grainfields on the Sabbath, and the disciples began making their way along while picking the heads of grain.⁶⁸ **2:24** And the Pharisees were saying to him,

Look, why are they doing what is not lawful on the Sabbaths?⁶⁹

2:25 And he said to them,

Have you never read what David did when he was in need and he and his companions became hungry,⁷⁰ **2:26** how he entered into the house of God in the time of Abiathar the high priest, and he ate the showbread, which is not lawful for anyone to eat except the priests? And he also gave it to those who were with him.⁷¹

2:27 Plus he said to them,

The Sabbath did not come into existence because of man. And man did not come into existence because of the Sabbath.⁷² **2:28** Therefore, the Son of Man is Lord even of the Sabbath.⁷³

3:1 And he entered again into the synagogue, and a man was there who had a withered hand.⁷⁴ **3:2** And they were watching him to see if he would heal him on the Sabbath so that they could accuse him.⁷⁵ **3:3** And he said to the man with the withered hand,

Get up and stand in our midst.⁷⁶

3:4 And he said to them,

Is it lawful to do good or to do harm on the Sabbaths, to save a life or to kill?

But they kept silent.⁷⁷ **3:5** After looking around at them with anger, grieved at their stubbornness of heart, he said to the man,

Stretch out your hand.

So he stretched it out, and his hand was restored.⁷⁸ **3:6** And the Pharisees went out and immediately began conspiring with the Herodians against him as to how they could destroy him.⁷⁹

3:7 Then Jesus withdrew to the sea with his disciples, and a great multitude followed him from Galilee. And from Judea,⁸⁰ **3:8** from Jerusalem, from Idumea, and from beyond the Jordan and the vicinity of Tyre and Sidon, a great number of people heard of all that he was doing and came to him.⁸¹ **3:9** And he told his disciples that a small boat should stand ready for him because of the crowd, so that they not crush him.⁸² **3:10** For he had healed many people, with the result that all those who had illnesses pressed around him in order to touch him.⁸³ **3:11** And whenever unclean spirits saw him, they would fall down before him and cry out, saying,

You are the Son of God.⁸⁴

3:12 And he earnestly warned them not to make known who he was.⁸⁵

3:13 And he went up on the mountain and summoned those whom he wanted, and they came to him.⁸⁶ **3:14** And he appointed twelve [whom he named apostles], so that they would be with him and he would send them out to preach⁸⁷ **3:15** and to have authority to heal the sick and to cast out demons.⁸⁸ **3:16** And he appointed the twelve—Simon, to whom he gave the name Peter, **3:17** and James the son of Zebedee, and John the brother of James, and he gave to them the name Boanerges, which means “Sons of Thunder,”⁸⁹ **3:18** and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Zealot,⁹⁰ **3:19** and Judas Iscariot, who betrayed him.⁹¹ **3:20** And he came to the house, and the crowd gathered again to such an extent that they could not eat a meal.⁹² **3:21** And when his relatives heard, they went out to seize him, for they were saying,

He has lost his senses.⁹³

3:22 Now the scribes who came down from Jerusalem were saying,

He is possessed by Beelzebul,

and,

He casts out demons by the ruler of the demons.⁹⁴

3:23 And calling them to himself, he spoke to them in parables,

How can Satan cast out Satan?⁹⁵ **3:24** And if a kingdom is divided against itself, that kingdom cannot stand.⁹⁶ **3:25** And if a house is divided against itself, that house will not be able to stand.⁹⁷ **3:26** And if Satan has risen up against himself and is divided, he cannot stand but is

finished.⁹⁸ **3:27** But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.⁹⁹

3:28 Truly I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter.¹⁰⁰ **3:29** But whoever blasphemes against the Holy Spirit has no forgiveness into the age, but he is guilty of eternal sin—¹⁰¹

3:30 because they were saying,

He has an unclean spirit.¹⁰²

3:31 And his mother and his brothers arrived, and standing outside they sent word to him and called him.¹⁰³ **3:32** And a crowd was sitting around him, and they said to him,

Behold, your mother and brothers are outside seeking you.¹⁰⁴

3:33 And he answered them and said,

Who are my mother and my brothers?¹⁰⁵

3:34 And looking about at those who were sitting in a circle around him, he said,

Behold, my mother and my brothers.¹⁰⁶ **3:35** For whoever does what God wants, he is my brother and sister and mother.¹⁰⁷

4:1 He began to teach again by the sea. And such a very large crowd gathered to him that he got into a boat in the sea and sat down. And the whole crowd was by the sea on the land.¹⁰⁸ **4:2** And he was teaching them many things in parables, and he was saying to them in his teaching,¹⁰⁹

4:3 Listen. Behold, the sower went out to sow.¹¹⁰ **4:4** As he was sowing, some seed fell beside the road, and the birds came and ate it.¹¹¹ **4:5** Other seed fell on rocky ground where it did not have much soil, and immediately it sprang up because it had no depth of soil.¹¹² **4:6** And when the sun had risen, it was scorched, and because it had no root, it withered.¹¹³ **4:7** And other seed fell among the thorns. And the thorns came up and choked it, and it yielded no fruit.¹¹⁴ **4:8** And others fell into good soil, and as they grew up and increased, they yielded a crop and produced, one thirtyfold, one sixtyfold, and one a hundredfold.¹¹⁵

4:9 And he was saying,

He who has ears to hear, let him hear.¹¹⁶

4:10 And it happened when he was alone that those who were with him, along with the twelve, were asking him about the parables.¹¹⁷ **4:11** And he was saying to them,

To you has been given the mystery of the Kingdom of God, but everything comes in parables to those who are outside,¹¹⁸ **4:12** so that while seeing, they may see and not perceive, and while hearing, they may hear and not understand, lest they return and their sins be forgiven them <Isaiah 6:9>.¹¹⁹

4:13 And he said to them,

Do you not understand this parable? And how will you understand all the parables?¹²⁰

4:14 The sower sows the message.¹²¹ **4:15** These are the ones who are beside the road where the message is sown, and when they hear it, immediately Satan comes and takes away the message which has been sown in them.¹²² **4:16** And these are the ones sown on the rocky places, who, when they hear the message, immediately receive it with joy.¹²³ **4:17** And they have no root in themselves, but they are temporary. Then, when tribulation or persecution arises because of the message, they immediately become offended.¹²⁴ **4:18** And others are the ones sown among the thorns. These are the ones who have heard the message,¹²⁵ **4:19** and the worries of the age, the deceitfulness of wealth, and the strong desires for other things enter in and choke the message, and it becomes unfruitful.¹²⁶ **4:20** And those are the ones who are sown on good ground, who hear the message, and they bear fruit, one thirtyfold, one sixtyfold, and one a hundredfold.¹²⁷

4:21 And he was saying to them,

A lamp is not brought to be put under a basket, is it, nor under a bed? Is it not brought to be put on a lampstand?¹²⁸ **4:22** For there is nothing hidden except that it will be revealed, and there is nothing secret but that it will come to be known.¹²⁹ **4:23** If anyone has ears to hear, let him hear.¹³⁰

4:24 And he was saying to them,

Take care what you hear. By your standard of measure it will be measured to you, and more will be given to you who hear.¹³¹ **4:25** For whoever has, it will be given him, and whoever does not have, even what he has will be taken away from him.¹³²

4:26 And he was saying,

The Kingdom of God is like a man who casts seed upon the soil,¹³³ **4:27** and he goes to bed and gets up night after night and day after day. And the seed sprouts and grows—how, he does not know.¹³⁴ **4:28** The soil produces crops automatically, first the blade, then the head of grain, then the full grain in the head of grain.¹³⁵ **4:29** And when the crop has delivered, immediately he puts in the sickle, because the harvest has arrived.¹³⁶

4:30 And he was saying,

To what shall we liken the Kingdom of God, or by what parable shall we present it?¹³⁷ **4:31** It is like a mustard seed, which, when sown upon the soil, while it is smaller than all other seeds on the soil,¹³⁸ **4:32** yet when it is sown, it grows up and becomes larger than all the garden plants and forms large branches, so that the birds of the air nest under its shade <Ezekiel 17:23>.¹³⁹

4:33 And with many such parables he was speaking the message (τὸν λόγον) to them, so far as they were able to hear.¹⁴⁰ **4:34** And he did not speak to them without a parable, but he was explaining everything privately to his disciples.¹⁴¹

4:35 On that day, when evening had come, he said to them,

Let us go over to the other side.¹⁴²

4:36 And leaving the crowd, they took him as he was in the boat, and other boats were with him.¹⁴³ **4:37** And there arose a fierce gale of wind, and the waves were breaking over the boat so that the boat was already filling up.¹⁴⁴ **4:38** And he was in the stern, asleep on a cushion, and they woke him up and said to him,

Teacher, do you not care that we are perishing?¹⁴⁵

4:39 And he got up and rebuked the wind and said to the sea,

Hush. Be still.

And the wind ceased, and it became perfectly calm.¹⁴⁶ **4:40** And he said to them,

Why are you afraid? Do you do not have belief?¹⁴⁷

4:41 And they became very much afraid and were saying to one another,

Who then is this, that even the wind and the sea obey him?¹⁴⁸

5:1 They came to the other side of the sea, into the country of the Gerasenes.¹⁴⁹ **5:2** When he got out of the boat, immediately a man from the tombs with an unclean spirit met him,¹⁵⁰ **5:3** who had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain,¹⁵¹ **5:4** because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken to pieces, and no one was strong enough to subdue him.¹⁵² **5:5** Constantly, night and day, he was screaming among the tombs and in the mountains, and cutting himself to pieces with stones.¹⁵³ **5:6** And seeing Jesus from a distance, he ran and bowed down before him,¹⁵⁴ **5:7** and shouting with a loud voice, he said,

What business do we have with each other, Jesus, Son of the Most High God? I implore you by God, do not torment me.¹⁵⁵

5:8 For he was saying to him,

Come out of the man, you unclean spirit!¹⁵⁶

5:9 And he was asking him,

What is your name?

And he said to him,

My name is Legion, because we are many.¹⁵⁷

5:10 And he urged him greatly not to send them out of the region.¹⁵⁸ **5:11** Now there was a large herd of pigs feeding there on the mountain,¹⁵⁹ **5:12** and they urged him, saying,

Send us into the pigs so that we may enter them.¹⁶⁰

5:13 And Jesus gave them permission. And coming out, the unclean spirits entered the pigs, and the herd rushed down the steep bank into the sea, about two thousand, and they were drowned in the sea.¹⁶¹ 5:14 And the herdsmen fled them and reported it in the city and in the country. And they came to see what it was that had happened.¹⁶² 5:15 So they came to Jesus and saw the man who had been demon-possessed sitting down, clothed, and in his right mind, the one who had the legion, and they became frightened.¹⁶³ 5:16 And those who had seen explained to them how it had happened to the demon-possessed man and about the pigs.¹⁶⁴ 5:17 And they began to urge him to leave their region.¹⁶⁵

5:18 As he was getting into the boat, the man who had been demon-possessed was urging him that he might accompany him.¹⁶⁶ 5:19 But he did not let him. Instead, he said to him,

Go home to your people, and report to them what great things the Lord has done for you, and how He showed mercy to you.¹⁶⁷

5:20 And he went away and began to preach in Decapolis what great things Jesus had done for him, and everyone was amazed.¹⁶⁸

5:21 When Jesus had crossed over again in the boat to the other side, a large crowd gathered around him, and he was by the sea.¹⁶⁹ 5:22 And one of the leaders of the synagogue named Jairus came up, and seeing him, he fell at his feet.¹⁷⁰ 5:23 And he urged him greatly, saying,

My daughter is dying. Come and lay your hands on her, so that she may be healed and live.¹⁷¹

5:24 So he left with him. And the large crowd followed him and were pressing on him.¹⁷² 5:25 And a woman who had had a hemorrhage for twelve years¹⁷³ 5:26 and had suffered much under many doctors, and had spent all that she had and was not helped at all, but rather had grown worse,¹⁷⁴ 5:27 after hearing about Jesus, she came up in the crowd behind him and touched his garment.¹⁷⁵ 5:28 For she said to herself,

If I just touch his garments, I will be healed.¹⁷⁶

5:29 And immediately the flow of her blood was dried up, and she knew of her body that she was healed of her illness.¹⁷⁷ 5:30 And immediately Jesus knew in himself that power had gone forth from him, and he turned in the crowd and said,

Who touched my garments?¹⁷⁸

5:31 And his disciples said to him,

See the crowd pressing in on you, and you say, "Who touched me?"¹⁷⁹

5:32 And he looked around to see the one who had done this.¹⁸⁰ 5:33 But the woman, fearing and trembling, having known what had happened to her, came and fell down before him and told him the whole truth.¹⁸¹ 5:34 And he said to her,

Daughter, your belief has healed you. Go in peace, and be healed from your illness.¹⁸²

5:35 While he was still speaking, they came from the synagogue leader's house, saying,

Your daughter has died. Why trouble the teacher any more?¹⁸³

5:36 But Jesus, overhearing the message they were speaking, said to the synagogue leader,

Do not be afraid. Only believe.¹⁸⁴

5:37 And he permitted no one to accompany him except Peter, James, and John, the brother of James.¹⁸⁵ **5:38** They came to the synagogue leader's house, and he saw a commotion, people loudly weeping and wailing.¹⁸⁶ **5:39** And entering in, he said to them,

Why are you making a commotion and weeping? The child has not died but is asleep.¹⁸⁷

5:40 And they were laughing at him. But after putting them all out, he took along the child's father and mother and those who were with him, and he entered where the child was.¹⁸⁸ **5:41** Taking the child's hand, he said to her,

Talitha qum,

which translated means,

Little girl, I say to you, "Get up."¹⁸⁹

5:42 Immediately the little girl got up and began to walk, for she was twelve years old. And immediately they were completely astounded.¹⁹⁰ **5:43** And he gave them strict orders that no one should know about this, and he said that something should be given her to eat.¹⁹¹

6:1 He went out from there and came to his hometown, and his disciples followed him.¹⁹²

6:2 When the Sabbath came, he began teaching in the synagogue, and the many listeners were amazed, saying,

Where did this man get these things, and what is this wisdom given to him and such miracles performed through his hands?¹⁹³ **6:3** Is this not the carpenter, the son of Mary and brother of James, Joses, Judas, and Simon? And are not his sisters with us?

And they were offended by him.¹⁹⁴ **6:4** And Jesus said to them,

A prophet is not without honor except in his hometown, among his relatives, and in his house.¹⁹⁵

6:5 And he was unable to do any miracle there, except he laid hands on a few sick people and healed them.¹⁹⁶ **6:6** He marveled at their unbelief and was going around the villages teaching.¹⁹⁷ **6:7** Then he summoned the twelve and began sending them out in pairs. And he gave them authority over unclean spirits.¹⁹⁸ **6:8** He also instructed them to take nothing for their journey except a staff—no bread, no bag, no money in their belt.¹⁹⁹

6:9 But they were to put on sandals, and,

You should not wear two tunics.²⁰⁰

6:10 Plus, he said to them,

When you enter a house, stay there until you depart from there.²⁰¹ **6:11** Any place which does not receive you nor listen to you, as you go out from there, shake the dust off the soles of your feet for a witness against them. [Truly I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city].²⁰²

6:12 And they went out to proclaim that people should repent.²⁰³ **6:13** In addition, they were casting out many demons and anointing with oil many sick people and healing them.²⁰⁴

6:14 And King Herod heard, for his name had become well-known. And they were saying,

John the Baptist has risen from the dead. That is why these miraculous powers are at work in him.²⁰⁵

6:15 But others were saying,

He is Elijah.

And others were saying,

He is a prophet like one of the prophets.²⁰⁶

6:16 But when Herod heard, he said,

John, whom I beheaded, has risen.²⁰⁷

6:17 For Herod himself had sent and had John arrested, and he bound him in prison on account of Herodias, the wife of Philip, his brother, because he had married her.²⁰⁸ **6:18** For John had been saying to Herod,

It is not lawful for you to have your brother's wife.²⁰⁹

6:19 And Herodias had a grudge against him and wished to kill him, but she was unable.²¹⁰ **6:20** For Herod was afraid of John, knowing that he was a righteous and holy man, and he preserved his life. And when he listened to him, he was very perplexed, but he used to enjoy listening to him.²¹¹

6:21 An opportune day arrived when Herod on his birthday gave a banquet for his nobles, his military commanders, and for the leading men of Galilee.²¹² **6:22** And when Herodias' daughter came in and danced, she pleased Herod and his dinner guests. And the king said to the girl,

Ask me for whatever you want, and I will give it to you.²¹³

6:23 And he swore to her,

Whatever you ask, I will give you, up to half my kingdom.²¹⁴

6:24 And she went out and said to her mother,

What should I ask for?

And she said,

The head of John the Baptist.²¹⁵

6:25 And immediately she entered with haste to the king and asked, saying,

I want you to give me at once the head of John the Baptist on a platter.²¹⁶

6:26 Even though the king was very sorry, on account of his oaths and dinner guests, he did not want to refuse her.²¹⁷ 6:27 So immediately the king sent an executioner and commanded him to bring his head. And he went and beheaded him in the prison.²¹⁸ 6:28 And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.²¹⁹ 6:29 When his disciples heard, they came and took away his corpse and laid it in a tomb.²²⁰

6:30 And the apostles gathered together with Jesus, and they reported to him everything which they had done and taught.²²¹ 6:31 And he said to them,

Come away by yourselves to a secluded place and rest a while.

For there were many people coming and going, and they did not have any opportunity to eat.²²²

6:32 So they went away to a secluded place by themselves.²²³ 6:33 Many people saw them going away and recognized them, and they ran together from all the cities and got there ahead of them.²²⁴ 6:34 When he got out of the boat, he saw a large crowd and felt compassion for them, because they were like sheep without a shepherd <Numbers 27:17>. And he began teaching them many things.²²⁵

6:35 When it had become quite late, his disciples came to him and said,

This place is secluded, and it is already quite late.²²⁶ 6:36 Send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat.²²⁷

6:37 But he responded them,

You give them something to eat!

And they said to him,

Shall we go and spend two hundred denarii on food and give them something to eat?²²⁸

6:38 And he said to them,

How many loaves of bread do you have? Go look.

And when they found out, they said,

Five, and two fish.²²⁹

6:39 And he commanded them all to sit down by groups on the green grass.²³⁰ **6:40** So they sat down in groups of hundreds and fifties.²³¹ **6:41** And he took the five loaves and two fish, and looking up toward heaven, he blessed them and broke the loaves and was giving them to his disciples to set before them. And he distributed the two fish to all of them.²³² **6:42** They all ate and were satisfied,²³³ **6:43** and they picked up twelve full baskets of the fragments and of the fish.²³⁴ **6:44** There were five thousand men who ate the loaves.²³⁵

6:45 Immediately Jesus made his disciples get into the boat and go ahead of him to the other side to Bethsaida, while he himself was sending the crowd away.²³⁶ **6:46** And after saying good-bye to them, he went away to the mountain to pray.²³⁷ **6:47** When it was evening, the boat was in the middle of the sea, and he was alone on the land.²³⁸ **6:48** And seeing them straining at the oars because the wind was against them, around the fourth watch of the night he came to them walking on the sea, and he was wanting to pass by them.²³⁹ **6:49** But when they saw him walking on the sea, they supposed that it was a ghost, and they cried out,²⁴⁰ **6:50** for they all saw him and were terrified. And immediately he spoke with them and said to them,

Take courage. It is I (ἐγώ εἰμι). Do not be afraid.²⁴¹

6:51 Then he got into the boat with them, and the wind stopped, and they were beyond astonished.²⁴² **6:52** For they had not gained any understanding from the loaves, but their heart was hardened.²⁴³

6:53 When they had crossed over, they came to the land at Gennesaret, and they moored.²⁴⁴ **6:54** And when they got out of the boat, immediately the people recognized him,²⁴⁵ **6:55** and they ran about that whole country and began to carry here and there on their pallets those who were sick to the place where they heard he was.²⁴⁶ **6:56** Wherever he entered villages, or cities, or the countryside, they were laying the sick in the market places and urging him that they might just touch the fringe of his garment, and as many as touched it were being healed.²⁴⁷

7:1 The Pharisees and some of the scribes gathered around him when they came from Jerusalem²⁴⁸ **7:2** and saw some of his disciples eating bread with impure hands, that is unwashed.²⁴⁹ **7:3** For the Pharisees and all the Jews do not eat unless they vigorously wash their hands, thus adhering strongly to the traditions of the elders.²⁵⁰ **7:4** And when they come from the market place, they do not eat unless they baptize themselves. And there are many other things which they have received in order to adhere strongly to them, for example, washing cups and pitchers and copper vessels [and couches].²⁵¹ **7:5** So the Pharisees and scribes asked him,

Why do your disciples not live according to the tradition of the elders, but they eat their bread with impure hands?²⁵²

7:6 And he said to them,

Rightly did Isaiah prophesy of you hypocrites, just as it is written, “This people honors Me with their lips, but their heart is far, far away from Me.”²⁵³ **7:7** In vain do they worship Me, teaching as true teachings the commandments of man <Isaiah 29:13>.”²⁵⁴

7:8 By neglecting the commandment of God, you hold on to the tradition of men.²⁵⁵

7:9 And he was saying to them,

You rebel well against the commandment of God in order that you cause your tradition to stand.²⁵⁶ **7:10** For Moses said, “Honor your father and your mother <Exodus 20:12; Deuteronomy 5:16>,” and, “Let him who speaks evil of father and mother be put to death <Exodus 21:17; Leviticus 20:9>.”²⁵⁷

7:11 But you say, “If a man says to his father or mother, *qorban* (קֹרְבָן, δῶρον, Leviticus 1:2, etc.), i.e., ‘it is a gift, whatever I have that may be of benefit to you,’²⁵⁸ **7:12** you no longer allow him to do anything for his father or mother,²⁵⁹ **7:13** which invalidates the message of God (τὸν λόγον τοῦ θεοῦ) by means of your tradition which you have handed down. And you do many things such as this.²⁶⁰

7:14 And calling the crowd to him again, he was saying to them,

Listen to me, all of you, and understand²⁶¹ **7:15** that there is nothing outside a man which is able to defile him if it goes into him. But it is the things which proceed out a man that defile the man.²⁶² **7:16** If someone has ears to hear, let him hear.²⁶³

7:17 And when he left the crowd and entered into the house, his disciples questioned him about the parable.²⁶⁴ **7:18** And he said to them,

Are you similarly lacking in understanding? Do you not understand that everything which goes into the man from outside is not able to defile him,²⁶⁵ **7:19** because it does not go into his heart, but into his stomach, and then goes out into the latrine (thus declaring all foods to be clean).²⁶⁶

7:20 And he was saying,

That which proceeds out of the man, it is that which defiles the man.²⁶⁷ **7:21** For from within, out of the heart of men, come evil thoughts, fornications, thefts, murders,²⁶⁸ **7:22** adulteries, greed, evil, deceit, sensuality, envy, abusive speech, pride, and foolishness.²⁶⁹ **7:23** All these evil things proceed from within and defile the man.²⁷⁰

7:24 And getting up, he went away into the coastal region of Tyre. And when he entered a house, he wanted no one to know. Yet, he was unable to hide.²⁷¹ **7:25** And after hearing about him, a woman, whose daughter had an unclean spirit, immediately came and fell at his feet.²⁷² **7:26** Now the woman was a Greek/Gentile, of the Syrophenician race, and she was asking him to cast the demon out from her daughter.²⁷³ **7:27** And he was saying to her,

Let the children be fed first, for it is not good to take the children’s bread and throw it to the dogs.²⁷⁴

7:28 But she answered and said to him,

Yes, Lord, but even the little dogs under the table eat from the children's small crumbs.²⁷⁵

7:29 And he said to her,

Because of this statement, go. The demon has left your daughter.²⁷⁶

7:30 And going back to her house, she found the child lying on the couch and the demon having left.²⁷⁷ **7:31** And going out again from the region of Tyre, he came through Sidon to the Sea of Galilee, in the middle of the region of Decapolis.²⁷⁸ **7:32** And they brought to him one who was deaf and had a speech impediment, and they urged him to lay his hand on him.²⁷⁹ **7:33** So he took him aside from the crowd by himself and put his fingers into his ears, and after spitting he touched his tongue.²⁸⁰ **7:34** Then, looking up to heaven, he groaned and said to him,

Ephphatha, that is, Be opened.²⁸¹

7:35 And immediately his ears were opened, and the impediment of his tongue was removed, and he began to speak plainly.²⁸² **7:36** And he ordered them not to tell anyone, but the more he ordered them, the more widely they continued to proclaim it.²⁸³ **7:37** And they were completely amazed, saying,

He has done all things well. He makes even the deaf to hear and the mute to speak.²⁸⁴

8:1 In those days there was again a large crowd, and they had nothing to eat. He called to his disciples and said to them,²⁸⁵

8:2 I feel compassion for the crowd, because they have remained with me now for three days and have nothing to eat.²⁸⁶ **8:3** If I send them away hungry to their homes, they will faint on the way. And some of them have come from a great distance.²⁸⁷

8:4 And his disciples answered him,

Where will anyone be able here to fill them with bread in the desert?²⁸⁸

8:5 And he asked them,

How many loaves do you have?

And they said,

Seven.²⁸⁹

8:6 And he commanded the crowd to sit down on the ground. And taking the seven loaves, he gave thanks and broke them, and he was giving them to his disciples to serve. And they served them to the crowd.²⁹⁰ **8:7** They also had a few small fish, and after blessing them, he told them to serve these as well.²⁹¹ **8:8** And they ate and were satisfied, and they picked up seven baskets full of the fragments.²⁹² **8:9** There were about four thousand people, and he sent them away.²⁹³ **8:10** And immediately he entered the boat with his disciples and came to the district of Dalmanutha.²⁹⁴ **8:11** And the Pharisees came

out and began to argue with him, seeking from him a sign from heaven in order to test him.²⁹⁵ **8:12** Sighing deeply in his spirit, he said,

Why does this generation keep seeking a sign? Truly I say to you, if a sign shall be given to this generation...²⁹⁶

8:13 And leaving them, he embarked again and went to the other side.²⁹⁷ **8:14** But they had forgotten to take bread, and they had no more than one loaf with them in the boat.²⁹⁸ **8:15** And he was giving orders to them, saying,

Watch out! Beware of the leaven of the Pharisees and of Herod.²⁹⁹

8:16 And they were discussing with one another the fact that they had no bread.³⁰⁰ **8:17** And Jesus, aware of this, said to them,

Why are you discussing the fact that you have no bread? Do you not yet get it and understand? Do you have a hardened heart?³⁰¹ **8:18** Having eyes, do you not see? And having ears, do you not hear <Jeremiah 5:21>? And do you not remember³⁰² **8:19** when I broke the five loaves for the five thousand, how many baskets full of fragments you picked up?

They said to him,

Twelve.³⁰³

8:20 When I broke the seven loaves for the four thousand, how many baskets full of fragments you picked up?

And they said to him,

Seven.³⁰⁴

8:21 And he was saying to them,

Do you not yet understand?³⁰⁵

8:22 Then they came to Bethsaida, and they brought a blind man to him and were urging him to touch him.³⁰⁶ **8:23** Taking the blind man by the hand, he brought him out of the village. And after spitting on his eyes and laying his hands on him, he asked him,

Do you see anything?³⁰⁷

8:24 And he looked up and said,

I see men, but I perceive them like trees walking around.³⁰⁸

8:25 Then again he laid his hands on his eyes, and he saw clearly and was restored. And he was gazing at everything clearly.³⁰⁹ **8:26** And he sent him to his house, saying,

Do not even enter the village.³¹⁰

8:27 Then Jesus went out, along with his disciples, to the villages of Caesarea Philippi, and on the way he asked his disciples, saying to them,

Who do people say that I am?³¹¹

8:28 They told him, saying,

John the Baptist, and others say Elijah, while others say one of the prophets.³¹²

8:29 And he asked them,

But who do you say that I am?

Peter answered and said to him,

You are the Messiah.³¹³

8:30 And he strictly admonished them to tell no one about him.³¹⁴ **8:31** And he began to teach them that it was necessary for the Son of Man to suffer many things and be rejected by the elders, chief priests, and scribes, and be killed, and after three days rise from the dead.³¹⁵ **8:32** And he was stating the matter (τὸν λόγον) plainly. And Peter took him aside and began to rebuke him.³¹⁶ **8:33** But turning and seeing his disciples, he rebuked Peter and said,

Get behind me, Satan, for you are not setting your mind on the things of God, but on the things of man.³¹⁷

8:34 And calling the crowd to himself with his disciples, he said to them,

If someone desires to follow after me, let him deny himself, take up his cross, and follow me.³¹⁸ **8:35** For whoever desires to save his existence will lose it, but whoever loses his existence for my sake and the gospel's will save it.³¹⁹ **8:36** For what does it benefit a man to gain the whole world and give up his existence?³²⁰ **8:37** For what can a man give in exchange for his existence?³²¹ **8:38** For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.³²²

9:1 And he was saying to them,

Truly I say to you, that there are some standing here who will not experience death until they see the Kingdom of God after it has come in power.³²³

9:2 Six days later, Jesus took with him Peter, James, and John and brought them up on a high mountain by themselves. And he was transfigured before them.³²⁴ **9:3** His garments became exceedingly bright white, as no launderer on earth can whiten them.³²⁵ **9:4** And Elijah appeared to them along with Moses, and they were talking with Jesus.³²⁶ **9:5** And Peter responded and said to Jesus,

Rabbi, it is good for us to be here. Let us make three tents, one for you, one for Moses, and one for Elijah.³²⁷

9:6 For he did not know how to respond, because they became terrified.³²⁸ 9:7 Then a cloud formed, overshadowing them, and a voice came out of the cloud,

This is My Son whom I love. Listen to him.³²⁹

9:8 Suddenly they looked around and no longer saw anyone but Jesus alone with them.³³⁰ 9:9 As they were coming down from the mountain, he commanded them not to relate to anyone what they had seen until the Son of Man had risen from the dead.³³¹

9:10 And they seized upon that statement, discussing with one another what rising from the dead meant.³³² 9:11 They were asking him, saying,

The scribes say that Elijah must come first.³³³

9:12 And he said to them,

Elijah does come first and restore all things. But how is it written of the Son of Man that he will suffer many things and be treated with contempt?³³⁴ 9:13 However, I say to you that Elijah has indeed come, and they did to him whatever they desired, just as it is written of him.³³⁵

9:14 When they came to the disciples, they saw a large crowd around them, and the scribes were arguing with them.³³⁶ 9:15 And immediately when the whole crowd saw him, they were amazed and were running up to him to greet him.³³⁷ 9:16 So he asked them,

What are you arguing about with them?³³⁸

9:17 And one of the crowd answered him,

Teacher, I brought my son to you, having a spirit which makes him mute.³³⁹ 9:18 And whenever it seizes him, it bursts out of him, and he foams at the mouth, grinds his teeth, and he stiffens up. I told your disciples to cast him out, but they were unable.³⁴⁰

9:19 And he answered and said to them,

O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me.³⁴¹

9:20 So they brought him to him, and when he saw him, immediately the spirit threw him into convulsions, and falling down on the ground, he was rolling around and foaming at the mouth.³⁴² 9:21 And he asked his father,

How long has this been happening to him?

And he said,

From childhood.³⁴³ 9:22 It has often thrown him into the fire and into the water to destroy him. But if you are able, help us and have compassion on us.³⁴⁴

9:23 And Jesus said to him,

“If you are able?” All things are possible to him who believes.³⁴⁵

9:24 Immediately the boy's father cried out and said,

I do believe. Help me in my unbelief.³⁴⁶

9:25 When Jesus saw that the crowd was gathering rapidly, he rebuked the unclean spirit, saying to it,

You mute and deaf spirit, I command you, come out of him and do not enter him again.³⁴⁷

9:26 After crying out and throwing him into terrible convulsions, he came out. And he became like a corpse so that many of them said that he was dead.³⁴⁸ 9:27 And Jesus took him by the hand and raised him up, and he got up.³⁴⁹ 9:28 And when he came into the house, his disciples were asking him privately,

Why were we not able to cast it out?³⁵⁰

9:29 And he said to them,

This kind cannot be cast out by anything but prayer.³⁵¹

9:30 From there they went out and were going through Galilee, and he did not want anyone to know.³⁵² 9:31 For he was teaching his disciples and saying to them,

The Son of Man is to be betrayed into the hands of men, and they will kill him. And when he has been killed, he will rise after three days.³⁵³

9:32 But they did not understand this statement, and they were afraid to ask him.³⁵⁴ 9:33 Then they came to Capernaum, and when he was in the house, he was asking them,

What were you discussing on the way?³⁵⁵

9:34 But they kept silent, for on the way they had discussed with one another who was the greatest.³⁵⁶ 9:35 And sitting down, he called the twelve and said to them,

If anyone wants to be first, he shall be last of all and servant of all.³⁵⁷

9:36 Taking a child, he set him in their midst, and taking him in his arms, he said to them,³⁵⁸

9:37 Whoever receives one such child in my name, receives me, and whoever receives me does not receive me, but the One who sent me.³⁵⁹

9:38 John said to him,

Teacher, we saw someone casting out demons in your name, and we tried to prevent him, because he was not following us.³⁶⁰

9:39 But Jesus said,

Do not hinder him, for there is no one who will perform a miracle in my name and be able to speak evil of me quickly.³⁶¹ **9:40** For he who is not against us is for us.³⁶² **9:41** For whoever gives you a cup of water in my name because you belong to the Messiah, truly I say to you that he will not lose his wage.³⁶³

9:42 And whoever causes one of these little ones who believes to stumble, it would be better for him if, with a heavy millstone around his neck, he had been cast into the sea.³⁶⁴ **9:43** If your hand causes you to stumble, cut it off. It is better for you to enter crippled into life, than, having two hands, to depart into Gehenna, into the unquenchable fire,³⁶⁵ **9:44** where their worm does not die and the fire is not quenched.³⁶⁶

9:45 If your foot causes you to stumble, cut it off, for it is better for you to enter lame into life, than, having two feet, to be cast into Gehenna,³⁶⁷ **9:46** where their worm does not die and the fire is not quenched.³⁶⁸

9:47 If your eye causes you to stumble, throw it out. It is better for you to enter with one eye into the Kingdom of God, than, having two eyes, to be cast into Gehenna,³⁶⁹ **9:48** where their worm does not die and the fire is not quenched.³⁷⁰ **9:49** For everyone will be salted with fire.³⁷¹ **9:50** Salt is good, but if the salt loses its saltiness, with what will you season? Have salt in yourselves, and be at peace with one another.³⁷²

10:1 Getting up, he went from there to the region of Judea and the other side of the Jordan, and crowds gathered to him again. And as he had been accustomed, he began teaching them again.³⁷³ **10:2** Testing him, Pharisees approached him and were questioning him whether it is lawful for a man to divorce his wife.³⁷⁴ **10:3** He answered and said to them,

What did Moses command you?³⁷⁵

10:4 They said,

Moses permitted the writing of a certificate of divorce and sending her away <Deuteronomy 24:1,3>.³⁷⁶

10:5 But Jesus said to them,

He wrote this commandment for you with your hardness of heart in mind.³⁷⁷ **10:6** But from the beginning of the creation, He made them male and female <Genesis 1:27; 5:2>.³⁷⁸ **10:7** For this reason a man shall leave his father and mother, and he shall be united to his wife <Genesis 2:24>.³⁷⁹ **10:8** And the two shall become one flesh <Genesis 2:24>, so that they are no longer two but one flesh.³⁸⁰ **10:9** What therefore God has joined together, let no man separate.³⁸¹

10:10 In the house, the disciples were questioning him again about this.³⁸² **10:11** And he said to them,

Whoever divorces his wife and marries another woman commits adultery against her.³⁸³ **10:12** And if she divorces her husband and marries another man, she is committing adultery.³⁸⁴

10:13 And they were bringing children to him so that he could touch them. But the disciples rebuked them. **10:14** When Jesus saw this, he became angry and said to them,

Permit the children to come to me. Do not hinder them, for the Kingdom of God belongs to such as these.³⁸⁵ **10:15** Truly I say to you, whoever does not receive the Kingdom of God like a child will not enter it.³⁸⁶

10:16 And he took them in his arms and was blessing them, laying his hands on them.³⁸⁷

10:17 As he was coming out to go on his way, a man ran up to him and knelt before him, and he asked him,

Good Teacher, what shall I do to inherit eternal life?³⁸⁸

10:18 And Jesus said to him,

Why do you call me good? No one is good except God.³⁸⁹ **10:19** You know the commandments, Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother <Exodus 20:12-16; Deuteronomy 5:16-20>.³⁹⁰

10:20 And he said to him,

Teacher, I have guarded these things from my youth.³⁹¹

10:21 Looking at him, Jesus loved him and said to him,

One thing you lack. Go, sell all you possess and give it to the poor, and you will have treasure in heaven. And come, follow me [and take up your cross].³⁹²

10:22 But at this statement he was saddened, and he went away grieving, for he was one who owned many possessions. **10:23** And Jesus, looking around, said to his disciples,

How difficult it will be for those who have wealth to enter into the Kingdom of God.³⁹³

10:24 The disciples were amazed at his words, but Jesus responded again and said to them,

Children, how difficult it is to enter into the Kingdom of God.³⁹⁴ **10:25** It is easier for a camel to go through the eye of a needle than for a wealthy man to enter into the Kingdom of God.³⁹⁵

10:26 And they were even more astonished and said to him,

Then who can be saved?³⁹⁶

10:27 Gazing into their faces, Jesus said to them,

With people it is impossible, but not with God. For all things are possible with God.³⁹⁷

10:28 Peter began to say to him,

Behold, we have left everything and followed you.³⁹⁸

10:29 Jesus said,

Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms for my sake and for the sake of the good news,³⁹⁹ 10:30 but that he will receive a hundred times now in the present time houses and brothers and sisters and mothers and children and farms, along with persecutions, and in the age which is coming, eternal life.⁴⁰⁰ 10:31 But many who are first will be last, and the last first.⁴⁰¹

10:32 They were on the road walking up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who were following were fearful. And again Jesus took the twelve aside and began to tell them what was about to happen to him,⁴⁰²

10:33 Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death and hand him over to the Gentiles.⁴⁰³ 10:34 And they will mock him and spit on him and beat him with a whip and kill him. And after three days he will rise.⁴⁰⁴

10:35 James and John, the sons of Zebedee, approached him and said to him,

Teacher, we want you to do for us whatever we ask of you.⁴⁰⁵

10:36 And he said to them,

What do you want me to do for you?⁴⁰⁶

10:37 They said to him,

Grant that we may sit, one on your right and one of your left, in your glory.⁴⁰⁷

10:38 But Jesus said to them,

You do not understand what you are asking. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?⁴⁰⁸

10:39 And they said to him,

We are able.

Then Jesus said to them,

The cup that I drink you will drink, and you will be baptized with the baptism with which I am baptized.⁴⁰⁹ 10:40 But to sit on my right or on my left is not mine to give, but it is for those for whom it has been prepared.⁴¹⁰

10:41 Hearing this, the twelve began to get angry with James and John.⁴¹¹ 10:42 And calling them to himself, Jesus said to them,

You know that those who are recognized as rulers of the Gentiles lord it over them, and their great men exercise authority over them.⁴¹² 10:43 But it is not this way with you. Instead, whoever wants to become great among you will be your servant,⁴¹³ 10:44 and whoever wants to be first among you will be everyone's slave.⁴¹⁴ 10:45 For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many.⁴¹⁵

10:46 And they came to Jericho. And as he was leaving Jericho with his disciples and a large crowd, a blind beggar, the son of Timaeus, Bartimaeus, was sitting by the road.⁴¹⁶

10:47 When he heard that it was Jesus the Nazarene, he began to cry out and say,

Son of David, Jesus, have mercy on me.⁴¹⁷

10:48 And many were rebuking him that he would be quiet, but he kept crying out all the more,

Son of David, have mercy on me.⁴¹⁸

10:49 And Jesus stopped and said,

Call him here.

So they called the blind man, saying to him,

Take courage. Stand up. He is calling for you.⁴¹⁹

10:50 And throwing aside his cloak, he jumped up and came to Jesus.⁴²⁰ **10:51** And answering him, Jesus said,

What do you want me to do for you?

And the blind man said to him,

Rabboni, that I may see.⁴²¹

10:52 And Jesus said to him,

Go, your belief has made you well.

Immediately he regained his sight and began following him on his way.⁴²²

11:1 As they approached Jerusalem at Bethphage and Bethany, near the Mt. of Olives, he sent two of his disciples⁴²³ **11:2** and said to them,

Go into the village opposite you, and immediately as you enter it, you will find a colt tied up, on which no one has ever sat. Untie it and bring it here.⁴²⁴ **11:3** If someone says to you, “Why are you doing this?” you say, “The Lord has need of it,” and immediately he will send it back here.⁴²⁵

11:4 They went and found the colt tied to a door outside in the street, and they untied it.⁴²⁶ **11:5** And some of those standing there were saying to them,

What are you doing, untying the colt?⁴²⁷

11:6 So they spoke to them just as Jesus said, and they let them go.⁴²⁸ **11:7** And they brought the colt to Jesus and put their cloaks on it, and he sat on it.⁴²⁹ **11:8** And many spread their cloaks on the road, and others spread leafy branches which they had cut

from the fields.⁴³⁰ **11:9** Those who went in front and those who were following were shouting,

Hosanna! Blessed is he who comes in the name of the Lord.⁴³¹ **11:10** Blessed is the coming kingdom of our father David. Hosanna in the highest!⁴³²

11:11 And Jesus entered Jerusalem, into the temple, and looking around at everyone, for it was already evening, he left for Bethany with the twelve.⁴³³ **11:12** On the next day, after leaving Bethany, he became hungry.⁴³⁴ **11:13** Seeing from afar a fig tree with leaves on it, he went to see if perhaps he might find anything on it. But when he came to it, he found nothing but leaves, for it was not the season for figs.⁴³⁵ **11:14** He responded and said to it,

May no one ever eat fruit from you into the age.

And his disciples were listening.⁴³⁶ **11:15** Then they came to Jerusalem. And he entered into the temple and began to drive out those who were buying and selling in the temple, and he overturned the tables of the moneychangers and the seats of those who were selling doves.⁴³⁷ **11:16** And he was not permitting anyone to carry objects through the temple.⁴³⁸ **11:17** And he was teaching and saying to them,

Has it not been written, “My house shall be called a house of prayer for all the nations <Isaiah 56:7>.” But you have made it a “robber’s den <Jeremiah 7:11>.”⁴³⁹

11:18 The chief priests and the scribes heard this and began seeking how to destroy him. For they were afraid of him, because the whole crowd was amazed at his teaching.⁴⁴⁰ **11:19** And when evening came, they would go out of the city.⁴⁴¹ **11:20** As they were passing by in the morning, they saw the fig tree withered from the roots.⁴⁴² **11:21** And being reminded, Peter said to him,

Rabbi, look, the fig tree which you cursed has withered.⁴⁴³

11:22 And Jesus answered and said to them,

Have belief in God.⁴⁴⁴ **11:23** Truly I say to you, whoever says to this mountain, “Be taken up and thrown into the sea,” and does not doubt in his heart, but believes that what he says is going to happen, it will be such for him.⁴⁴⁵ **11:24** Therefore, I say to you, all things for which you pray and ask, believe that you receive them, and they will be such for you.⁴⁴⁶ **11:25** Whenever you stand and are praying, forgive if you have anything against someone, so that your Father in heaven will also forgive you your transgressions.⁴⁴⁷ **11:26** [But if you do not forgive, your Father in heaven will not forgive your transgressions.]⁴⁴⁸

11:27 And they came again to Jerusalem. As he was walking in the temple, the chief priests, scribes, and elders came to him,⁴⁴⁹ **11:28** and they were saying to him,

By what authority are you doing these things, or who gave you the authority to do these things?⁴⁵⁰

11:29 And Jesus said to them,

Let me ask you one question (λόγον), and you answer me, and then I will tell you by what authority I do these things.⁴⁵¹ **11:30** Was John's baptism from heaven or from men? Answer me.⁴⁵²

11:31 They were reasoning among themselves, saying,

If we say, "From heaven," then he will say, "Then why did you not believe him?"⁴⁵³ **11:32**
But if we say, "From men?"—

They were afraid of the crowd, for everyone considered John to be a real prophet.⁴⁵⁴

11:33 Answering Jesus, they said,

We do not know.

So Jesus said to them,

Nor will I tell you by what authority I do these things.⁴⁵⁵

12:1 And he began to speak to them in parables,

A man planted a vineyard, and he put a wall around it, and he dug a winepress and built a tower, and he rented it out to tenant-farmers and went on a journey.⁴⁵⁶ **12:2** When it was time, he sent a slave to the tenant-farmers in order to collect from the fruit of the vineyard from the tenant-farmers.⁴⁵⁷ **12:3** But they took him, beat him, and sent him away empty-handed.⁴⁵⁸ **12:4** Again, he sent to them another slave, and they beat him over the head and treated him dishonorably.⁴⁵⁹ **12:5** And he sent another. And they killed him, and many others, beating some and killing the others.⁴⁶⁰ **12:6** He still had one more to send, a beloved son. He sent him last to them, saying, "They will respect my son."⁴⁶¹ **12:7** But the tenant-farmers said to one another, "This is the heir. Come, let us kill him, and the inheritance will be ours."⁴⁶² **12:8** And they took him and killed him and threw him out of the vineyard.⁴⁶³

12:9 Therefore, what will the owner of the vineyard do? He will come and destroy the tenant-farmers, and he will give the vineyard to others.⁴⁶⁴ **12:10** Have you not read this scripture, "The stone which the builders rejected, this became the chief cornerstone."⁴⁶⁵ **12:11** This came about from the Lord, and it is marvelous in our eyes <Psalm 118:22,23>.⁴⁶⁶

12:12 And they were seeking to seize him, but they were afraid of the crowd, for they understood that he spoke the parable against them. So they left him and went away.⁴⁶⁷

12:13 Then they sent some Pharisees and Herodians to him in order to trap him in a statement.⁴⁶⁸ **12:14** They came and said to him,

Teacher, we know that you are truthful and are not concerned about getting anyone's approval, because you are not partial but teach the way of God in truth. Is it lawful to pay the poll-tax to Caesar or not? Shall we pay it or not?⁴⁶⁹

12:15 But knowing their hypocrisy, he said to them,

Why are you testing me? Bring me a denarius to look at.⁴⁷⁰

12:16 They brought one, and he said to them,

Whose likeness and inscription is this?

And they said to him,

Caesar's.⁴⁷¹

12:17 And Jesus said to them,

Render to Caesar the things that are Caesar's, and to God the things that are God's.

And they were amazed at him.⁴⁷²

12:18 Sadducees, who say there is no resurrection, came to him, and they were questioning him, saying,⁴⁷³

12:19 Teacher, Moses wrote for us, "If a man's brother dies and leaves behind a wife and leaves no child, his brother should take the wife and raise up children for his brother <Deuteronomy 25:5>."⁴⁷⁴ **12:20** There were seven brothers. The first took a wife and died, leaving no children.⁴⁷⁵ **12:21** Then the second one took her and died, leaving behind no children. And the third likewise.⁴⁷⁶ **12:22** And the seven left no children. Last of all, the woman also died.⁴⁷⁷ **12:23** In the resurrection, when they rise, which one's wife will she be, for the seven had her as a wife?⁴⁷⁸

12:24 Jesus said to them,

Because of this you are mistaken, because you do not understand the scriptures or the power of God.⁴⁷⁹ **12:25** For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.⁴⁸⁰ **12:26** And concerning the dead, that they are raised, have you not read in the book of Moses, in the passage of the burning bush, how God says to him, "I am the God of Abraham, the God of Isaac, and the God of Jacob <Exodus 3:6>?"⁴⁸¹ **12:27** He is not the God of the dead, but of the living. You are greatly mistaken.⁴⁸²

12:28 One of the scribes came and heard them arguing, and recognizing that he answered them well, he asked him,

What is the foremost commandment of all?⁴⁸³

12:29 Jesus answered,

The foremost is, "Hear, O Israel, the Lord our God is one Lord."⁴⁸⁴ **12:30** And you shall love the Lord your God with all your heart, with all your self, and with all your mind, and with all your strength <Deuteronomy 6:4,5>."⁴⁸⁵ **12:31** And the second is this, "You shall love your neighbor as yourself <Leviticus 19:18>." There is no other commandment greater than these.⁴⁸⁶

12:32 And the scribe said to him,

Right, Teacher, you have spoken the truth that He is One, and there is no other besides Him,⁴⁸⁷ **12:33** and to love Him with all the heart, with all the understanding, and with all the strength, and to love one's neighbor is much more than burnt offerings and sacrifices.⁴⁸⁸

12:34 When Jesus saw that he had answered wisely, he said to him,

You are not far from the Kingdom of God.

After that, no one dared to ask him any more questions.⁴⁸⁹ **12:35** Then Jesus responded and was saying as he taught in the temple,

How is it that the scribes say that the Messiah is the Son of David?⁴⁹⁰ **12:36** David himself said in the Holy Spirit, “The Lord said to my Lord, ‘Sit at my right hand until I make your enemies a footstool under your feet <Psalm 110:1>.’”⁴⁹¹ **12:37** David himself calls him “Lord.” So how is he his son?

And the large crowd was enjoying listening to him.⁴⁹² **12:38** And in his teaching, he was saying,

Beware of the scribes, who like to walk around in long robes, and like respectful greetings in the market places,⁴⁹³ **12:39** the chief seats in the synagogues, and the places of honor at banquets,⁴⁹⁴ **12:40** who devour widow’s houses, and for appearance’s sake offer long prayers. They will receive greater condemnation.⁴⁹⁵

12:41 And he sat down opposite the treasury and was observing how the crowd was putting money in the treasury. And many wealthy people were putting in large sums.⁴⁹⁶

12:42 A poor widow came and put in two small copper coins, which amount to a cent.⁴⁹⁷

12:43 And calling his disciples to him, he said to them,

Truly I say to you that this poor widow put in more than all those who made donations to the treasury.⁴⁹⁸ **12:44** For they all put in out of their abundance, but she out of her need put in all that she had, her whole livelihood.⁴⁹⁹

13:1 As he was going out of the temple, one of his disciples said to him,

Teacher, look, what wonderful stones and wonderful buildings!⁵⁰⁰

13:2 And Jesus said to him,

Do you see these great buildings? Not one stone will be left upon another stone which will not be torn down.⁵⁰¹

13:3 As he was sitting on the Mt. of Olives opposite the temple, Peter, James, John, and Andrew were questioning him privately,⁵⁰²

13:4 Tell us, when will these things take place, and what will be the sign when all these things are about to be fulfilled?⁵⁰³

13:5 And Jesus began to say to them,

See that no one deceives you.⁵⁰⁴ **13:6** Many will come in my name, saying, “I am he,” and they will deceive many.⁵⁰⁵ **13:7** When you hear of wars and rumors of wars, do not be frightened. It is necessary that they occur, but that is not yet the end.⁵⁰⁶ **13:8** For nation will arise against nation and kingdom against kingdom, and there will be earthquakes in various places. There will also be famines. These are the beginning of birth-pangs.⁵⁰⁷

13:9 But watch yourselves. They will deliver you to the courts, and you will be beaten in the synagogues, and you will stand before governors and kings for my sake as a witness to them.⁵⁰⁸ **13:10** And first the gospel must be proclaimed to all the nations.⁵⁰⁹ **13:11** When they lead you and hand you over, do not worry ahead of time what you will say, but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit.⁵¹⁰ **13:12** Brother will betray brother to death, and a father his children. And children will turn against their parents and put them to death.⁵¹¹ **13:13** And you will be hated by all on account of my name, but the one who endures to the end will be saved.⁵¹²

13:14 When you see the abomination of desolation <Daniel 9:27; 11:31; 12:11> standing where it must not be (let the reader understand), then those who are in Judea must flee to the mountains.⁵¹³ **13:15** Let not the one who is on the housetop go down or go in to get anything out of his house.⁵¹⁴ **13:16** And the one who is in the field must not turn back to get his cloak.⁵¹⁵ **13:17** And woe to those who are pregnant and who are nursing in those days.⁵¹⁶ **13:18** And pray that it not happen in winter,⁵¹⁷ **13:19** for those days will be a time of tribulation such as has not occurred from the beginning of the creation which God created until now, and never will.⁵¹⁸ **13:20** Unless the Lord had shortened those days, no flesh would be saved, but on account of the elect whom He has chosen, He shortened those days.⁵¹⁹

13:21 And then, if anyone says to you, “Behold, here is the Messiah,” or, “Behold, there he is,” do not believe him.⁵²⁰ **13:22** For false messiahs and false prophets will arise, and they will give signs and wonders in order to deceive, if possible, those who are chosen.⁵²¹ **13:23** So watch out. I have told you everything in advance.⁵²²

13:24 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light <Isaiah 13:10; Ezekiel 32:7; Joel 2:10,31;3:15>.⁵²³ **13:25** And the stars will be falling from heaven <Isaiah 34:4>, and the powers in the heavens will be shaken.⁵²⁴ **13:26** Then you will see the Son of Man coming on the clouds with great power and glory <Daniel 7:13>.⁵²⁵ **13:27** And then he will send for the angels, and he will gather those who are chosen from the four winds, from the farthest end of the earth to the farthest end of heaven.⁵²⁶

13:28 Now learn the parable from the fig tree. When its branch has already become tender and puts forth its leaves, you know that summer is near.⁵²⁷ **13:29** In the same manner, when you see these things happening, you know that he is near, at the gates.⁵²⁸ **13:30** Truly I say to you, that this race will not pass away until all these things take place.⁵²⁹ **13:31** Heaven and earth will pass away, but my words will not pass away.⁵³⁰ **13:32** And of that day and hour no one knows, not the angels in heaven, nor the Son, but only the Father.⁵³¹

13:33 Watch out. Stay on the alert, because you do not know when that season will occur.⁵³² **13:34** It is like a man on a journey leaving his house and giving his slaves authority, to each one his work, and he commands the doorkeeper to stay alert.⁵³³ **13:35** Therefore, be on the alert, for you do not know when the Lord of the house is coming, whether in the evening, or midnight, or when the rooster crows, or in the morning,⁵³⁴ **13:36** lest he come suddenly and find you asleep.⁵³⁵ **13:37** What I say to you, I say to all, “Stay alert.”⁵³⁶

14:1 Now the Passover and Unleavened Bread were two days away. And the chief priests and scribes were seeking how to seize him by stealth and kill him.⁵³⁷ **14:2** For they were saying, “Not during the feast, lest there be a riot of the people.”⁵³⁸

14:3 While he was in Bethany, in the house of Simon the leper and reclining at table, a woman came who had an alabaster jar of very costly perfume of pure oil of nard. She

broke the jar and poured it over his head.⁵³⁹ 14:4 But some were angry and saying to one another,

Why has this perfume been wasted?⁵⁴⁰ 14:5 For this perfume might have been sold for over three hundred denarii and given to the poor.

And they were rebuking her.⁵⁴¹ 14:6 But Jesus said,

Leave her alone. Why are you causing her trouble? She has done a good deed for me.⁵⁴² 14:7 For you always have the poor with you, and whenever you want, you can do good to them, but you do not always have me.⁵⁴³ 14:8 She has done what she could. She has poured oil on my body ahead of time for the burial.⁵⁴⁴ 14:9 Truly I say to you, wherever the gospel is proclaimed in the whole world, what this woman has done will also be spoken of in memory of her.⁵⁴⁵

14:10 Then Judas Iscariot, one of the twelve, went off to the chief priests to betray him to them.⁵⁴⁶ 14:11 And they were glad when they heard, and they promised to give him money. And he was seeking how to betray him conveniently.⁵⁴⁷ 14:12 On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, his disciples said to him,

Where do you want us to go and prepare for you to eat the Passover?⁵⁴⁸

14:13 And he sent two of his disciples and said to them,

Go into the city, and a man will meet you carrying a jar of water. Follow him,⁵⁴⁹ 14:14 and wherever he enters, say to the owner of the house, “The Teacher says, ‘Where is my guest room, where I may eat the Passover with my disciples?’”⁵⁵⁰ 14:15 And he will show you a large upstairs room furnished and ready. Prepare for us there.⁵⁵¹

14:16 So the disciples went out and came to the city, and they found it just as he had told them. And they prepared the Passover.⁵⁵² 14:17 When it was evening, he came with the twelve.⁵⁵³ 14:18 As they were reclining at table and eating, Jesus said,

Truly I say to you, one of you who is eating with me will betray me.⁵⁵⁴

14:19 They began to be grieved and to say to him, one by one, “Surely not I?”⁵⁵⁵ 14:20 And he said to them,

It is one of the twelve, he who dips with me in the bowl.⁵⁵⁶ 14:21 For the Son of Man is going away just as it has been written about him, but woe to that man by whom the Son of Man is betrayed. It would be good for that man if he had not been born.⁵⁵⁷

14:22 While they were eating, he took some bread, and after blessing it, he broke it and gave it to them, and said,

Take. [Eat.] This is my body.⁵⁵⁸

14:23 And when he had taken a cup and given thanks, he gave it to them, and they all drank from it.⁵⁵⁹ 14:24 And he said to them,

This is my blood of the covenant, which is being poured out for many.⁵⁶⁰ 14:25 Truly I say to you, that I will never drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.⁵⁶¹

14:26 After singing a hymn, they went out to the Mt. of Olives.⁵⁶² 14:27 And Jesus said to them,

You will all fall away, because it is written, "I will strike down the shepherd, and the sheep will be scattered <Zechariah 13:7>."⁵⁶³ 14:28 But after I have been raised, I will go before you to Galilee.⁵⁶⁴

14:29 But Peter said to him,

Even if all fall away, I will not.⁵⁶⁵

14:30 And Jesus said to him,

Truly I say to you, that this very night you will deny me three times before a rooster crows twice.⁵⁶⁶

14:31 But he kept saying emphatically,

Even if I die with you, I will not deny you.

And they were all saying the same thing.⁵⁶⁷ 14:32 And they came to the place named Gethsemane, and he said to his disciples,

Sit here until I have prayed.⁵⁶⁸

14:33 And he took with him Peter, James, and John, and he began to be very distressed and troubled.⁵⁶⁹ 14:34 And he said to them,

My soul is deeply grieved to the point of death. Remain here and stay alert.⁵⁷⁰

14:35 He went a little beyond them and fell to the ground, and he was praying that if it were possible, the hour would pass him by.⁵⁷¹ 14:36 And he was saying,

Abba! Father! All things are possible for You. Remove this cup from me. But not what I want, but what You want.⁵⁷²

14:37 And he came and found them sleeping. And he said to Peter,

Simon, are you sleeping? Are you not strong enough to stay alert for one hour?⁵⁷³ 14:38 Stay alert and pray that you may not come into temptation. On the one hand, the Spirit is eager, but the flesh is weak.⁵⁷⁴

14:39 Again he went away and prayed, making the same statement.⁵⁷⁵ 14:40 And again he came and found them sleeping, for their eyes were very heavy. And they did not know what to answer him.⁵⁷⁶ 14:41 And he came a third time and said to them,

Are you still sleeping and resting? It is enough. The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners.⁵⁷⁷ **14:42** Get up. Let us go. Behold, the one who is betraying me is near.⁵⁷⁸

14:43 And immediately while he was still speaking, Judas, one of the twelve, came up, and a crowd with swords and clubs from the chief priests, scribes, and elders were with him.⁵⁷⁹ **14:44** And he who was betraying him had given them a signal, saying,

Whomever I kiss, he is the one. Seize him, and lead him away under guard.⁵⁸⁰

14:45 After coming, Judas immediately came to him and said, "Rabbi," and kissed him.⁵⁸¹

14:46 And they laid hands on him and seized him.⁵⁸² **14:47** And one of those who was standing there drew his sword and struck the high priest's slave and cut off his ear.⁵⁸³

14:48 And Jesus responded and said to them,

Have you come out with swords and clubs to arrest me, as you would for an insurrectionist?⁵⁸⁴ **14:49** Every day I was with you in the temple teaching, and you did not seize me. But this has happened so that the scriptures will be fulfilled.⁵⁸⁵

14:50 And they all left him and fled.⁵⁸⁶ **14:51** And a certain young man was following him, wearing only a linen sheet over his naked body, and they seized him.⁵⁸⁷ **14:52** But he pulled free from the linen sheet and fled naked.⁵⁸⁸ **14:53** And they led Jesus away to the high priest, and all the chief priests, elders and scribes had gathered together.⁵⁸⁹ **14:54** And Peter followed him from a distance into the courtyard of the high priest, and he was sitting with the assistants and warming himself by the light of the fire.⁵⁹⁰ **14:55** Now the chief priests and the whole Sandedrin were seeking testimony against Jesus in order to put him to death, and they were not finding any.⁵⁹¹ **14:56** For many were giving false testimony against him, but their testimony was not consistent.⁵⁹² **14:57** And some stood up and were giving false testimony, saying,⁵⁹³

14:58 We heard him say, "I will destroy this temple made with hands, and in three days I will build another made without hands."⁵⁹⁴

14:59 And not even in this respect was their testimony consistent.⁵⁹⁵ **14:60** And the high priest stood up in their midst and questioned Jesus, saying,

Do you not answer? What is it that these men are testifying against you?⁵⁹⁶

14:61 But he remained silent and did not answer. Again the high priest questioned him and said to him,

Are you the Messiah, the Son of the Blessed One?⁵⁹⁷

14:62 And Jesus said,

I am (ἐγώ εἰμι), and you will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven <Psalm 110:1; Daniel 7:13>.⁵⁹⁸

14:63 Tearing his clothes, the high priest said,

What further need do we have of witnesses?⁵⁹⁹ 14:64 You have heard the blasphemy. How does it seem to you?

And they all condemned him to be guilty of death.⁶⁰⁰ 14:65 And some began to spit on him, to cover his face, and to beat him with their fists. And they said to him, "Prophecy." And the assistants received him with slaps.⁶⁰¹ 14:66 While Peter was below in the courtyard, one of the servant-girls of the high priest came,⁶⁰² 14:67 and seeing Peter warming himself, she gazed at his face and said,

You also were with the Nazarene Jesus.⁶⁰³

14:68 But he denied it, saying,

I neither know nor understand what you are talking about.

And he went out into the front courtyard. [And the rooster crowed.]⁶⁰⁴ 14:69 And the servant-girl saw him again and began to say to the bystanders,

This is one of them.⁶⁰⁵

14:70 But he denied it again. And after a little while, the bystanders again were saying to Peter,

Surely you are one of them, for you are a Galilean too.⁶⁰⁶

14:71 But he began to curse and swear,

I do not know this man you are talking about.⁶⁰⁷

14:72 Immediately a rooster crowed a second time, and Peter remembered the statement Jesus said to him,

Before a rooster crows twice, you will deny me three times.

And thinking of this, he began to weep.⁶⁰⁸ 15:1 Early in the morning, the chief priests with the elders, scribes, and the whole Sanhedrin immediately held a consultation, and binding Jesus, they led him away and delivered him to Pilate.⁶⁰⁹ 15:2 And Pilate questioned him,

Are you the king of the Jews?

And he answered him,

You are saying it.⁶¹⁰

15:3 And the chief priests were forcefully accusing him. [But he said nothing.]⁶¹¹ 15:4 So Pilate again questioned him,

Do you not answer? See how many charges they bring against you.⁶¹²

15:5 But Jesus made no further answer, so that Pilate was amazed.⁶¹³ 15:6 Now at the feast he used to release for them one prisoner whom they requested.⁶¹⁴ 15:7 The man Barabbas had been imprisoned with the insurrectionists who had committed murder in the insurrection.⁶¹⁵ 15:8 And the crowd went up and began asking for him to do just as he was accustomed to do for them.⁶¹⁶ 15:9 And Pilate answered them, saying,

Do you want me to release for you the king of the Jews?⁶¹⁷

15:10 For he was aware that the chief priests had handed him over out of envy.⁶¹⁸ 15:11 But the chief priests stirred up the crowd that he would release Barabbas for them instead.⁶¹⁹ 15:12 Responding again, Pilate said to them,

Then what shall I do with him whom you call the king of the Jews?⁶²⁰

15:13 But again they cried out,

Crucify him!⁶²¹

15:14 But Pilate said to them,

Why? What evil has he done?

But they shouted all the more,

Crucify him!⁶²²

15:15 And wanting to make the crowd happy, Pilate released Barabbas for them. And after having Jesus beaten with a whip, he handed him over to be crucified.⁶²³ 15:16 So the soldiers led him away into the courtyard, that is, the Praetorium, and they called together the whole military unit.⁶²⁴ 15:17 And they dressed him in purple, and after twisting a crown of thorns, they put it on him.⁶²⁵ 15:18 And they began to acclaim him,

Hail! King of the Jews!⁶²⁶

15:19 And they were beating him on the head with a staff, and they were spitting on him and kneeling and bowing before him.⁶²⁷ 15:20 And after they had mocked him, they took the purple robe off him and put his own garments on him. And they led him away to crucify him.⁶²⁸ 15:21 And they compelled a certain passer-by coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to carry his cross.⁶²⁹ 15:22 Then they brought him to the place Golgotha, which means Place of the Skull.⁶³⁰ 15:23 And they were giving him wine mixed with myrrh, but he did not take it.⁶³¹ 15:24 Then they crucified him and divided up his garments, casting lots for them <Psalm 22:18> to see who would take what.⁶³² 15:25 It was the third hour when they crucified him.⁶³³ 15:26 And the inscription of his charge had been written, "King of the Jews."⁶³⁴ 15:27 They also crucified two insurrectionists with him, one on his right and one on his left.⁶³⁵ [15:28 And the scripture was fulfilled which says, "And he was numbered with transgressors <Isaiah 53:12>."] ⁶³⁶ 15:29 Those who were passing by were verbally abusing him, wagging their heads and saying,

You who are going to destroy the temple and rebuild it in three days,⁶³⁷ 15:30 save yourself and come down from the cross.⁶³⁸

15:31 In the same way, the chief priests were mocking him among themselves along with the scribes and saying,

He saved others. He cannot save himself.⁶³⁹ **15:32** Let the Messiah, the king of Israel, now come down from the cross, so that we may see and believe.

And those who were crucified with him were also reproaching him.⁶⁴⁰ **15:33** When the sixth hour came, darkness fell over the whole land until the ninth hour.⁶⁴¹ **15:34** And at the ninth hour, Jesus cried out with a loud voice,

Eloi, Eloi, lama sabachthani? which means, My God, my God, why have you abandoned me?⁶⁴²

15:35 When some of the bystanders heard him, they were saying,

Behold, he is calling for Elijah.⁶⁴³

15:36 And someone ran and filled a sponge with sour wine, put it on a staff, and gave him a drink, saying,

Hold on. Let us see if Elijah comes to take him down.⁶⁴⁴

15:37 And Jesus let out a loud cry and died.⁶⁴⁵ **15:38** And the curtain of the temple was torn in two from top to bottom.⁶⁴⁶ **15:39** When the centurion, who was standing right in front of him, saw the manner in which he died, he said,

Truly this man was the Son of God.⁶⁴⁷

15:40 There were also some women observing from a distance, among whom were Mary Magdalene, and Mary, the mother of James the Less, Joses, and Salome.⁶⁴⁸ **15:41** When he was in Galilee, they used to follow him and serve him. And there were many other women who came up with him to Jerusalem.⁶⁴⁹ **15:42** When evening had already come, because it was the preparation day, that is, the day before the Sabbath,⁶⁵⁰ **15:43** Joseph of Arimathea came, a respected leader, who himself was also waiting for the Kingdom of God. And he gathered up the courage and went in before Pilate and asked for the body of Jesus.⁶⁵¹ **15:44** But Pilate wondered if he was already dead, and summoning the centurion, he asked him if he had died a while ago.⁶⁵² **15:45** And finding this out from the centurion, he granted the body to Joseph.⁶⁵³ **15:46** Joseph bought a linen cloth, took him down, wrapped him in the linen cloth and laid him in a tomb which had been hewn out in the rock. And he rolled a stone against the entrance of the tomb.⁶⁵⁴ **15:47** And Mary Magdalene and Mary, the mother of Joses, were observing where he was laid.⁶⁵⁵

16:1 When the Sabbath was over, Mary Magdalene and Mary, the mother of James and Salome, bought spices so that they could go and anoint him.⁶⁵⁶ **16:2** And very early on the first day of the week, they came to the tomb when the sun had risen.⁶⁵⁷ **16:3** And they were saying to one another,

Who will roll away for us the stone from the entrance to the tomb?⁶⁵⁸

16:4 Looking up, they saw that the stone had been rolled away, for it was extremely large.⁶⁵⁹ **16:5** Entering the tomb, they saw a young man sitting at the right, wearing a white robe, and they were alarmed.⁶⁶⁰ **16:6** And he said to them,

Do not be alarmed. You are seeking Jesus the Nazarene who was crucified. He has been raised from the dead and is not here. See the place where they laid him.⁶⁶¹ **16:7** But go, tell his disciples and Peter, “He is going ahead of you to Galilee. There you will see him, just as he told you.”⁶⁶²

16:8 And they went out and fled from the tomb, for trembling and astonishment had gripped them. And they said nothing to anyone, for they were afraid. [Now they promptly reported all these instructions to those with Peter. And after that, Jesus himself sent forth from the east to the west through them the sacred and incorruptible proclamation of eternal salvation. Amen.]⁶⁶³

16:9 [Now, after he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.⁶⁶⁴ **16:10** She went and reported to those who had been with him, while they were mourning and weeping.⁶⁶⁵ **16:11** When they heard that he was alive and had been seen by her, they did not believe it.⁶⁶⁶ **16:12** After that, he was manifested in a different form to two of them while they were walking along to the countryside.⁶⁶⁷ **16:13** And they went away and reported it to the rest of them. But they did not believe them either.⁶⁶⁸

16:14 Later, he was manifested to the twelve themselves as they were reclining at table, and he reproached them for their unbelief and hardness of heart, because they had not believed those who had seen him after he had been raised from the dead.⁶⁶⁹ **16:15** And he said to them,

Go into all the world and proclaim the gospel to all creation.⁶⁷⁰ **16:16** The one who believes and is baptized will be saved, but he who does not believe will be condemned.⁶⁷¹ **16:17** These signs will follow closely for those who believe. In my name they will cast out demons, they will speak with new languages,⁶⁷² **16:18** they will pick up snakes in their hands, and if they drink any deadly poison, it will not harm them. They will lay hands on the sick, and they will get well.⁶⁷³

16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.⁶⁷⁴ **16:20** And they went out and preached everywhere while the Lord worked with them and confirmed the message through signs which followed.]⁶⁷⁵

¹ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ] – Mark starts his gospel account of Jesus by calling what he is going to say in the next verses “the beginning of the good news of Jesus the Messiah, the Son of God.” Therefore, he considers the beginning of the good news to be the story of John the Baptist, who is identified from Malachi 3:1 and Isaiah 40:3 as the messenger and prophet of God who precedes the Messiah and prepares the way for him. The title “Son of God” comes from the Davidic Covenant of 2 Samuel 7 where God identifies Solomon, David’s immediate son, as the first Son of God in the line of kings of Israel which will culminate in Jesus as the eternal king of the Kingdom of God.

² Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ ἰδοὺ ἄποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου – Mark says that these quotes from the OT are from Isaiah as a shorthand way of claiming that they have divine authority and are being fulfilled by John the Baptist.

Cf. Malachi 3:1, Behold, I am going to send My messenger, and he will clear the way before Me (יְהוָה אֱלֹהֵינוּ יִשְׁלַח מַלְאָכָיו לְפָנָי וְיַצְרֵם הַדֶּשֶׁת וְיִבְנֶה בְּתוֹכָם יְהוָה וְיִשְׁכֵּן בְּתוֹכָם וְיִהְיֶה יִשְׂרָאֵל לְיְהוָה וְיִהְיֶה יְהוָה לְיִשְׂרָאֵל) (ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου). And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the Lord of hosts.

From my notes on Malachi 3:1 – In Matthew 11:10 and Luke 7:27, Jesus quotes this verse and identifies John the Baptist as this messenger of God. Therefore, the Lord is Jesus (cf. Psalm 11:10, “Yahweh said to my Lord, sit at My right hand until I make your enemies a footstool for your feet.”), who enters his temple, meaning that he comes to the temple of God as the very icon of God on earth (cf. 2 Corinthians 4:4; Colossians 1:15). However, the rest of the statements about Jesus point more to his second coming than to his first coming. He will destroy his enemies, set up his kingdom on the land of Israel where he will sit on his throne in Jerusalem, and direct either the rebuilding of the temple or the proper offering of sacrifices by the Levitical priests in a rebuilt temple

Cf. Exodus 23:20, Behold, I am going to send an angel before you (וְאֶנְגְלִי לְפָנֶיךָ יֵלֵךְ וְיָצִיאְךָ מִן־מִצְרָיִם וְיָבִיאְךָ אֶל־הָאָרֶץ הַזֹּאת) (Καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου) to guard you along the way and to bring you into the place which I have prepared.

³ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, – cf. Isaiah 40:3, A voice is calling, “Clear the way for the Lord in the wilderness (וְהָיָה קוֹלִי קוֹלֵךְ וְיָצִיאְךָ מִן־מִצְרָיִם וְיָבִיאְךָ אֶל־הָאָרֶץ הַזֹּאת) (φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου); make smooth in the desert a highway for our God (וְיָצִיאְךָ מִן־מִצְרָיִם וְיָבִיאְךָ אֶל־הָאָרֶץ הַזֹּאת) (εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν).” Even though Isaiah is referring to Yahweh, the transcendent Creator, these statements apply equally as well to Jesus as the icon of God in the creation and Yahweh’s proxy as the Son of God and king of Israel according to the Davidic Covenant (cf. 2 Samuel 7, Psalm 2 & 8).

⁴ ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων 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 ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν –

⁶ καὶ ἦν ὁ Ἰωάννης ἐνδευμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον –

⁷ Καὶ ἐκήρυσσεν λέγων * ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι 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 Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου –

¹⁰ καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον ἐκ τῶν οὐρανῶν –

¹¹ καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς 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 * κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ –

¹⁵ καὶ λέγων ὅτι ἑπεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ –

¹⁶ Καὶ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος

¹⁷ ἀμφιβάλοντας ἐν τῇ θαλάσῃ ἦσαν γὰρ ἀλιεῖς –

¹⁸ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων –

¹⁹ καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ –

²⁰ Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα –

²¹ καὶ εὐθὺς ἐκάλεσεν αὐτούς, καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ –

- ²¹ Καὶ εἰσπορεύονται εἰς Ῥαφαφαρούμ· καὶ εὐθὺς τοῖς σάββασι·ν 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 ἠεὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνέκραζεν· –
²⁴ λέγων· Ὁ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ· –
²⁵ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς· Ῥέγων· φημώθητι καὶ ἔξελεθε· ἐξ αὐτοῦ· – On a very practical level, the more the news spreads that he is the Messiah, the greater the hostility of those who will see him as a rival to be destroyed, i.e., the Jewish leadership who will envy anyone who even appears to be stealing any of the people's loyalty and attention towards them. This is how insecure they are and why this theme shows up so often in all the gospels. Jesus does neither want nor needs any more help than his own statements and miracles are providing for turning the Jewish leadership against him with the end result being his crucifixion and death as their attempt to rid themselves of this pest who is robbing attention from the people which they believe only they deserve.
²⁶ καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ Ῥωνήσαν φωνὴ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ· –
²⁷ καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν Ῥρὸς ἑαυτοῦς· λέγοντας· Ῥτί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι·ν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ· –
²⁸ καὶ ἐξῆλθεν Ῥ ἡ ἀκοὴ αὐτοῦ· εὐθὺς πανταχοῦ·ν εἰς ὅλην τὴν περίχωρον 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 Ῥ ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· Ὁ καὶ ἀφήκεν αὐτὴν ὁ πυρετός· Ὁ, καὶ διηκόνει αὐτοῖς· –
³² Ὁφίας δὲ γενομένης, ὅτε Ῥ ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας· Ὁ καὶ τοὺς δαιμονιζομένους· –
³³ καὶ Ῥ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν· –
³⁴ καὶ ἐθεράπευσεν Ῥ πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· * καὶ Ῥ δαιμόνια πολλὰ ἐξέβαλεν· καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι Ῥ δεισαν Ῥ αὐτόν· –
³⁵ Καὶ πρῶτ' ἐννευχα λίαν ἀναστάς· ἐξῆλθεν καὶ ἀπῆλθεν· εἰς ἔρημον τόπον κάκεῖ προσήυχετο· –
³⁶ καὶ Ῥ κατεδίωξεν αὐτόν· Ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· –
³⁷ καὶ Ῥ εὗρον αὐτόν· Ῥ καὶ λέγουσιν· αὐτῷ ὅτι πάντες Ῥ ζητοῦσίν σε· –
³⁸ καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς Ῥ ἐχομένας κωμοπόλεις· Ῥνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ Ῥ ἐξῆλθον· –
³⁹ Καὶ Ῥ ἦλθεν κηρύσσων· εἰς τὰς συναγωγὰς· αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν· Ῥ καὶ τὰ δαιμόνια ἐκβάλλων· –
⁴⁰ Καὶ ἔρχεται πρὸς αὐτόν λεπρός παρακαλῶν αὐτόν· [καὶ γονυπετῶν] καὶ Ῥ λέγων αὐτῷ ὅτι ἐάν θέλης δύνασαι με καθαρίσαι· –
⁴¹ καὶ Ῥ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα· αὐτοῦ Ῥ ἦψατο· καὶ λέγει Ῥ αὐτῷ· θέλω, καθαρίσθητι· –
⁴² καὶ Ὁ εὐθὺς Ῥ ἀπῆλθεν ἀπ' αὐτοῦ Ῥ ἡ λέπρα, Ῥ καὶ Ῥ ἐκαθαρίσθη· –
⁴³ καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν· –
⁴⁴ καὶ λέγει αὐτῷ Ῥ ἄρα μηδὲν Ῥ μηδὲν εἶπης, ἀλλὰ Ῥ ὑπαγε σεαυτὸν δεῖξον τῷ Ῥ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου Ῥ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς· –
⁴⁵ ὁ δὲ ἐξεληθὼν Ῥ ἤρξατο κηρύσσειν Ῥ πολλὰ καὶ διαφημίζει τὸν λόγον, ὥστε μηκέτι αὐτόν δύνασθαι Ῥ φανερῶς εἰς πόλιν εἰσελθεῖν·, ἀλλ' Ῥ ἔξω ἐπ' ἐρήμοις τόποις Ῥ ἦν καὶ Ῥ ἤρχοντο πρὸς αὐτόν πάντοθεν· –
⁴⁶ Καὶ εἰσελθὼν πάλιν εἰς Ῥαφαφαρούμ δι' Ῥ ἡμερῶν Ῥ ἠκούσθη ὅτι Ῥ ἐν οἴκῳ Ῥ ἐστίν· –
⁴⁷ καὶ Ὁ συνήθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον· –
⁴⁸ καὶ Ῥ ἔρχονται φέροντες πρὸς αὐτόν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων· –
⁴⁹ καὶ μὴ δυνάμενοι Ῥ προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου Ῥ ἦν Ὁ, καὶ ἐξορύξαντες χαλῶσι τὸν κρᾶβαττον Ῥ ὅπου ὁ παραλυτικὸς κατέκειτο· –
⁵⁰ καὶ Ῥ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, Ῥ ἀφίενται σου αἱ Ῥ ἁμαρτίαι· –
⁵¹ Ῥ ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθηήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· –
⁵² Ῥ τί οὗτος οὕτως λαλεῖ Ῥ; βλασφημεῖ· τίς δύναται Ῥ ἀφίεναι Ῥ ἁμαρτίας εἰ μὴ εἰς ὁ θεός· –
⁵³ καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὐτως Ὁ διαλογίζονται ἐν Ῥ αὐτοῖς λέγει Ῥ αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις Ῥ μῶν· –
⁵⁴ τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ῥ ἀφίενται σου αἱ Ῥ ἁμαρτίαι, Ῥ ἢ εἰπεῖν· Ῥ ἔγειρε Ῥ καὶ Ῥ ἄρον τὸν κρᾶβαττον σου· καὶ Ῥ περιπάτει· –
⁵⁵ Ῥ ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν Ῥ ἔχει ὁ υἱὸς τοῦ ἀνθρώπου Ῥ ἀφίεναι Ῥ ἁμαρτίας ἐπὶ τῆς γῆς· – λέγει τῷ παραλυτικῷ· –
⁵⁶ σοὶ λέγω, Ῥ ἔγειρε Ῥ ἄρον τὸν κρᾶβαττον σου καὶ Ῥ ὑπάγε εἰς τὸν οἶκόν σου· –
⁵⁷ καὶ Ῥ ἠγέρθη καὶ εὐθὺς Ῥ ἄρας τὸν κρᾶβαττον ἐξῆλθεν Ῥ ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεόν Ῥ λέγοντας ὅτι Ῥ οὕτως οὐδέποτε· εἶδομεν· –
⁵⁸ Καὶ ἐξῆλθεν πάλιν Ῥ παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος Ῥ ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς· –
⁵⁹ Καὶ παράγων εἶδεν Ῥ λευὸν τὸν τοῦ Ῥ Ἀλφαίου καθημένον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ Ῥ ἀναστάς Ῥ ἠκολούθησεν αὐτῷ· –
⁶⁰ Καὶ γίνεται κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, Ῥ καὶ πολλοὶ τελῶναι καὶ Ῥ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· Ῥ ἦσαν γὰρ πολλοὶ· καὶ Ῥ ἠκολούθουν Ῥ αὐτῷ· –

- ⁶¹ καὶ οἱ γραμματεῖς τῶν Φαρισαίων ᾤδόντες ὅτι ἐσθίει^α μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν^β ἔλεγον τοῖς μαθηταῖς αὐτοῦ ᾧ μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει –
- ⁶² καὶ ἀκούσας ὁ Ἰησοῦς λέγει ὁ αὐτοῖς Ὁ[ὅτι] οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἤλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλοὺς –
- ⁶³ 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 –
- ⁶⁴ 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 –
- ⁶⁵ ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ –
- ⁶⁶ Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χειρὸν σχίσμα γίνεται –
- ⁶⁷ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς^γ καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί^δ· ἀλλ' οἶνον νέον εἰς ἀσκοὺς καινοὺς^ε –
- ⁶⁸ Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορευέσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοῦ ποιεῖν τίλλοντες^ς τοὺς στάχυνας –
- ⁶⁹ καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν –
- ⁷⁰ καὶ λέγει αὐτοῖς οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ –
- ⁷¹ ὡς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως^ς καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν –
- ⁷² Καὶ ἔλεγον αὐτοῖς τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον –
- ⁷³ ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου – Being a disciple of Jesus the Messiah trumps obedience to the Mosaic Covenant, even for a Jew. This is why the story of David and his companions is so important, because following the Messiah is ultimately only about loving people in the midst of their human needs, whether physical, emotional, psychological, or indeed spiritual (and eternal).
- ⁷⁴ Καὶ εἰσηλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα –
- ⁷⁵ καὶ παρετήρουν αὐτὸν εἰς τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ –
- ⁷⁶ καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε εἰς τὸ μέσον –
- ⁷⁷ καὶ λέγει αὐτοῖς ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων – This level of OCD with respect to rituals to the extent that people cannot appreciate a miracle by the very God whom they claim to worship, a miracle that heals a crippled man and provides him with a quality of life far beyond what he has yet experienced is almost unbelievable—if it were not for Paul's explanation of moral depravity in Romans 1 in the context of God's being the Author of this story which features His justice and mercy in the light of the His divinely caused depth of human evil in this world for His glory (cf. Romans 9).
- ⁷⁸ καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πτωρόσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα^ς, καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ – The verb περιβλέπω = look around and observe one's surroundings is used 6x in Mark. Cf. 3:34; 5:32; 9:8; 10:23; 11:11.
- ⁷⁹ Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν – Again, the OCD towards ritual and results in wanting to kill a man for a miracle of God performed through him is almost unbelievable. There must be some envy here, too, that is feeding this need to eliminate a “rival” in life in the midst of these people's deep, deep insecurity.
- ⁸⁰ Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας –
- ⁸¹ καὶ ἀπὸ Ἱεροσολύμων^ς καὶ ἀπὸ τῆς Ἰδουμαίας^ς καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα ἔπληθος πολὺ ἀκούοντες ὅσα ἐποίησε ἦλθον πρὸς αὐτόν –
- ⁸² Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν –
- ⁸³ πολλοὺς γὰρ θεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἀψωνται ὅσοι εἶχον μάλιστα –
- ⁸⁴ καὶ τὰ πνεύματα ὅσα ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ * καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ –
- ⁸⁵ καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερόν^ς ποιήσωσιν –
- ⁸⁶ Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν –
- ⁸⁷ Καὶ ἐποίησεν δώδεκα [οὓς καὶ ἀποστόλους ὠνόμασεν] ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρῦσαι – cf. Hebrews 3:2
- ⁸⁸ καὶ ἔχειν ἐξουσίαν [θεραπεύειν τὰς νόσους, καὶ] ἐκβάλλειν τὰ δαιμόνια –
- ⁸⁹ [Καὶ ἐποίησεν τοὺς δώδεκα.] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον –
- ⁹⁰ καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον –
- ⁹¹ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν –
- ⁹² Καὶ ἔρχεται εἰς οἶκον καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν –
- ⁹³ καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν ἔλεγον γὰρ ὅτι ἐξέστη – cf 3:31ff.

- ⁹⁴ Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Ἐβελζεβοὺλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια –
- ⁹⁵ Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν –
- ⁹⁶ καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη –
- ⁹⁷ καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῆναι –
- ⁹⁸ καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται ἵσθῆναι ἀλλὰ τέλος ἔχει –
- ⁹⁹ ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκευῆ αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει –
- ¹⁰⁰ Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν –
- ¹⁰¹ ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν ἕως τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰώνιου ἁμαρτήματος – I do not think that this sin is anything other than denying what God is doing in the world according to His eternal plans and purposes, i.e., featuring His justice and mercy towards sinful human beings through the life, death, resurrection, ascension, return, and ruling of Jesus the Messiah and revealing these purposes through Jesus' being an integral part of them. So, as Matthew 12:31ff. and Luke 12:10ff. indicate, a person may wrestle for a while whether or not Jesus is the Messiah and then eventually by God's grace come to the correct conclusion and belief that Jesus is who he says he is, but if a person remains stubbornly opposed to all that God is doing, even through Jesus, then he will encounter only God's wrath and condemnation. There will be no mercy.
EBC on Luke 12:10, One may reject Christ and later, by God's grace, accept him; but there is no remedy for absolute and complete denial of the one holy God—Father, Son, and Holy Spirit [me – and God's eternal plans and purposes that fill out all of human history].
- ¹⁰² ὅτι ἔλεγον πνεῦμα ἀκάθαρτον ἔχει –
- ¹⁰³ Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω ἵσθῆκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν –
- ¹⁰⁴ καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε –
- ¹⁰⁵ καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου –
- ¹⁰⁶ καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου –
- ¹⁰⁷ ὃς ὁ γὰρ ἂν ποιῆσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν –
- ¹⁰⁸ Καὶ ἄλιν 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 –
- ¹⁰⁹ καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ –
- ¹¹⁰ Ἀκούετε, ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείρειν –
- ¹¹¹ καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό –
- ¹¹² καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς –
- ¹¹³ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἔκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη –
- ¹¹⁴ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν –
- ¹¹⁵ καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερον ἕν τριάκοντα καὶ ἕν ἐξήκοντα καὶ ἕν ἑκατόν –
- ¹¹⁶ καὶ ἔλεγεν ὃς ἔχει ὄρα ἀκούειν ἀκουέτω –
- ¹¹⁷ Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα ἡ τὰς παραβολὰς –
- ¹¹⁸ καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς ὅτι πάντα γίνονται –
- ¹¹⁹ ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς [τὰ ἁμαρτήματα] –
- ¹²⁰ Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε –
- ¹²¹ ὁ σπείρων τὸν λόγον σπείρει –
- ¹²² οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς –
- ¹²³ καὶ οὗτοι εἰσιν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν ὁ αὐτόν –
- ¹²⁴ καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται –
- ¹²⁵ καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι ὅτι οὗτοι εἰσιν οἱ τὸν λόγον ἀκούσαντες –
- ¹²⁶ καὶ αἱ μέρμηρα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμενα συμπίνουσιν τὸν λόγον καὶ ἄκαρπος γίνεται –
- ¹²⁷ καὶ ἐκεῖνοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἕν τριάκοντα καὶ ἕν ἐξήκοντα καὶ ἕν ἑκατόν –
- ¹²⁸ Καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ –

- ¹²⁹ οὐ γὰρ ἔστιν ὁ κρυπτόν ἐάν μὴ ἴνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἴνα ἔλθῃ εἰς φανερόν –
- ¹³⁰ εἴ τις ἔχει ὄρα ἀκούειν ἀκουέτω –
- ¹³¹ Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρον μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν [τοῖς ἀκούουσιν] –
- ¹³² ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ –
- ¹³³ Καὶ ἔλεγεν οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος· βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς –
- ¹³⁴ καὶ καθυδῆ καὶ ἐγειρήται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς οὐκ οἶδεν αὐτός –
- ¹³⁵ ἡ αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον ἔπειτα στάχυν ἔπειτα ἡ πλήρη[ς] σίτον ἐν τῷ στάχυϊ –
- ¹³⁶ ὅταν δὲ παραδοῖ ὁ ἄρτος, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός –
- ¹³⁷ Καὶ ἔλεγεν πῶς ὁμοιωσόμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν –
- ¹³⁸ ὡς ἡ κόκκη σινάπεως, ὅς ὅταν σπαρῆ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς –
- ¹³⁹ καὶ ὅταν σπαρῆ, ἀναβαίνει καὶ γίνεται ἡ μείζων πάντων τῶν λαχάνων· καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκίαν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν –
- ¹⁴⁰ Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύνατο ἀκούειν –
- ¹⁴¹ χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλεγε πάντα –
- ¹⁴² Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁψίας γενομένης· διέλθωμεν εἰς τὸ πέραν –
- ¹⁴³ καὶ ἄφεντες τὸν ὄχλον· παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ· –
- ¹⁴⁴ καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἡδη γαμίζεσθαι τὸ πλοῖον –
- ¹⁴⁵ καὶ ὁ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθυδῶν. καὶ ἐγειροῦσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα –
- ¹⁴⁶ καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη –
- ¹⁴⁷ καὶ εἶπεν αὐτοῖς· τί ἰδουί ἐστε; οὐπω ἔχετε πίστιν –
- ¹⁴⁸ καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ· –
- ¹⁴⁹ Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν –
- ¹⁵⁰ καὶ ἐξεληντος αὐτοῦ ἐκ τοῦ πλοίου ὁ εὐθὺς ὑπήντησεν αὐτῷ ἕκ τῶν μνημείων ἄνθρωπος· ἐν πνεύματι ἀκαθάρτῳ –
- ¹⁵¹ ὅς τὴν κατοικίαν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δεῖσαι –
- ¹⁵² διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσειν δεδεσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι· ὅ, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι –
- ¹⁵³ καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις –
- ¹⁵⁴ Καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ –
- ¹⁵⁵ καὶ κράζας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς –
- ¹⁵⁶ ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου –
- ¹⁵⁷ καὶ ἐπηρώτα αὐτὸν τί ὄνομά σοι; καὶ λέγει αὐτῷ· Ἰησὺ ὄνομά μοι ὅτι πολλοὶ ἐσμεν –
- ¹⁵⁸ καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας –
- ¹⁵⁹ ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη –
- ¹⁶⁰ καὶ παρεκάλει αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν –
- ¹⁶¹ καὶ ἐπέτρεψεν αὐτοῖς, καὶ ἐξεληντὰ τὰ πνεύματα τὰ ἀκάθαρτα εἰσηλθόντες εἰς τοὺς χοίρους, καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπίνοντο ἐν τῇ θαλάσῃ –
- ¹⁶² Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός –
- ¹⁶³ καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν –
- ¹⁶⁴ καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων –
- ¹⁶⁵ καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν –
- ¹⁶⁶ Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ἦ –
- ¹⁶⁷ καὶ οὐκ ἄφηκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε –
- ¹⁶⁸ καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες θαύμαζον –
- ¹⁶⁹ Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] ἄλλοις εἰς τὸ πέραν συνήθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν –
- ¹⁷⁰ Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶν, ὀνόματι Ἰαῖρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ –
- ¹⁷¹ καὶ παρακαλεῖ αὐτόν· πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆς ἵνα σωθῆ καὶ ζήσῃ –
- ¹⁷² καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν –
- ¹⁷³ Καὶ γυνὴ ἑστὴ ἐν ῥύσει αἵματος δώδεκα ἔτη –

- ¹⁷⁴ καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ 'παρ' αὐτῆς' πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἔλθοῦσα –
- ¹⁷⁵ ἀκούσασα Ἦ περι τοῦ Ἰησοῦ, ἔλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ –
- ¹⁷⁶ ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι κἄν τῶν ἱματίων αὐτοῦ σωθῆσομαι –
- ¹⁷⁷ καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μᾶστιγος –
- ¹⁷⁸ καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθούσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν τίς μου ἤψατο τῶν ἱματίων –
- ¹⁷⁹ καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· τίς μου ἤψατο –
- ¹⁸⁰ καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν –
- ¹⁸¹ ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα Ἦ, εἰδυῖα ὁ γέγονεν Ἦ αὐτῆ, ἤλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πάσαν τὴν ἄληθειαν –
- ¹⁸² ὁ δὲ εἶπεν αὐτῆ· Ἦθυγάτηρ, ἡ πίστις σου σέσωκέν σε ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μᾶστιγός σου –
- ¹⁸³ Ἦτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγῶγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν τί ἔτι σκύλλεις τὸν διδάσκαλον –
- ¹⁸⁴ ὁ δὲ Ἰησοῦς Ἦ παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγῶγῳ· μὴ φοβοῦ, μόνον πιστεue –
- ¹⁸⁵ καὶ οὐκ ἀφήκεν Ἦ οὐδένα μετ' αὐτοῦ συνακολουθησῆσαι εἰ μὴ Ἦ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου –
- ¹⁸⁶ καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγῶγου, καὶ θεωρεῖ θόρυβον Ἦ καὶ κλαίοντας καὶ ἀλαλάζοντας Ἦ πολλά –
- ¹⁸⁷ καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ Ἦ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει –
- ¹⁸⁸ καὶ κατεγέλων αὐτοῦ, Ἦ αὐτὸς δὲ Ἦ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον –
- ¹⁸⁹ καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῆ· Ἦ ταλιθα κουμ', ὁ ἔστιν μεθερμηνευόμενον τὸ κοράσιον, σοὶ λέγω, ἔγειρε –
- ¹⁹⁰ καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει Ἦ γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν Ἦ [εὐθὺς] ἐκστάσει μεγάλῃ –
- ¹⁹¹ καὶ διστείλατο αὐτοῖς Ἦ πολλά Ἦνα μῆδεις γνοῖ τούτο, καὶ εἶπεν δοθῆναι αὐτῆ φαγεῖν –
- ¹⁹² Καὶ ἐξῆλθεν Ἦ ἐκείθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ –
- ¹⁹³ καὶ γενομένου σαββάτου Ἦ ἤρξατο Ἦ διδάσκειν ἐν τῇ συναγωγῇ, καὶ Ἦ πολλοὶ ἀκούοντες Ἦ ἐξεπλήσσοντο λέγοντες· πόθεν τοῦτο ταῦτα, καὶ τίς ἡ σοφία Ἦ δοθεῖσα Ἦ τούτῳ, Ἦ καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι Ἦ –
- ¹⁹⁴ οὐχ οὗτός ἔστιν ὁ Ἦ τέκτων, ὁ υἱὸς τῆς Μαρίας Ἦ καὶ ἀδελφός Ἦ Ἰακώβου Ἦ καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὡς πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ –
- ¹⁹⁵ καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης Ἦ τιμος εἰ μὴ ἐν τῇ Ἦ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ –
- ¹⁹⁶ καὶ οὐκ ἐδύνατο Ἦ ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν –
- ¹⁹⁷ καὶ Ἦ θαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κόμας κύκλῳ διδασκῶν –
- ¹⁹⁸ Καὶ Ἦ προσκαλεῖται τοὺς δώδεκα καὶ Ἦ ἤρξατο αὐτοὺς ἀποστέλλειν δύο Ἦ δύο καὶ ἐδίδου αὐτοῖς Ἦ ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων –
- ¹⁹⁹ καὶ παρήγγειλεν αὐτοῖς Ἦνα μὴδὲν Ἦ αἴρῳσιν εἰς ὁδὸν εἰ μὴ Ἦ ῥάβδον μόνον, μὴ Ἦ ἄρτον, μὴ Ἦ πήραν, μὴ εἰς τὴν ζώνην χαλκόν –
- ²⁰⁰ ἀλλ' Ἦ ὑποδεδεμένους σανδάλια, καὶ μὴ Ἦ ἐνδύσηθε δύο χιτῶνας –
- ²⁰¹ καὶ ἔλεγεν αὐτοῖς Ἦ ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε Ἦ ὡς Ἦ ἐξέλθητε ἐκεῖθεν –
- ²⁰² καὶ Ἦ ὅς Ἦ ἂν τόπος μὴ δέξηται Ἦ ὑμᾶς μὴδὲ ἀκούσωσιν Ἦ ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν Ἦ ὑμῶν εἰς μαρτύριον αὐτοῖς [ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις Ἦ Γομόρροις ἐν Ἦμέρᾳ κρίσεως, Ἦ τῇ πόλει ἐκεῖνῃ] –
- ²⁰³ Καὶ ἐξεληθόντες Ἦ ἐκήρυξαν Ἦνα Ἦ μετανοῶσιν –
- ²⁰⁴ καὶ δαιμόνια πολλὰ Ἦ ἐξέβαλλον, καὶ Ἦ λειφον Ἦ ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον –
- ²⁰⁵ Καὶ Ἦ ἤκουσεν ὁ βασιλεὺς Ἦ Ἡρώδης, φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ Ἦ ἔλεγον ὅτι Ἦ Ἰωάννης ὁ Ἦ βαπτίζων Ἦ ἐγγήγερται ἐκ νεκρῶν καὶ διὰ τούτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ –
- ²⁰⁶ Ἦ ἄλλοι δὲ ἔλεγον ὅτι Ἦ Ἡλίας ἔστιν Ἦ ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἰς τῶν προφητῶν –
- ²⁰⁷ ἀκούσας δὲ ὁ Ἦ Ἡρώδης Ἦ ἔλεγεν Ἦ ὃν ἐγὼ ἀπεκεφάλισα Ἦ Ἰωάννην, οὗτος Ἦ ἡγέρθη –
- ²⁰⁸ Αὐτὸς γὰρ ὁ Ἦ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἦ Ἰωάννην καὶ Ἦ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἦ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν –
- ²⁰⁹ ἔλεγεν γὰρ ὁ Ἦ Ἰωάννης τῷ Ἦ Ἡρώδῃ ὅτι οὐκ ἔξιστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου –
- ²¹⁰ ἡ δὲ Ἦ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ Ἦ ἠθέληεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ Ἦ ἔδύνατο –
- ²¹¹ ὁ γὰρ Ἦ Ἡρώδης ἐφοβείτο τὸν Ἦ Ἰωάννην, εἰδὼς αὐτὸν Ἦ ἄνδρα δίκαιον καὶ Ἦ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ Ἦ ἠπόρει, καὶ Ἦ δέως αὐτοῦ Ἦ ἤκουεν –
- ²¹² Καὶ γενομένης Ἦ ἡμέρας εὐκαίρου ὅτε Ἦ Ἡρώδης Ἦ τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν Ἦ αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας –
- ²¹³ καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἦ Ἡρωδιάδος καὶ ὀρχησαμένης Ἦ ἤρρεσεν τῷ Ἦ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ Ἦ κορασίῳ αἰτήσόν με ὅ ἐὰν θέλῃς, καὶ δώσω σοι –
- ²¹⁴ καὶ ὡμοσεν Ἦ αὐτῇ [πολλά] Ἦ ὅ τι Ἦ ἐὰν Ἦ με αἰτήσῃς δώσω σοι Ἦ ὡς Ἦ ἡμίσεις τῆς βασιλείας μου –

- ²⁵⁵ ἀφέντες ἡ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων –
²⁵⁶ καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ἱστήσητε –
²⁵⁷ Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω –
²⁵⁸ ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· κορβᾶν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς –
²⁵⁹ ὁὐκ ἐτί ἀφίετε· αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ –
²⁶⁰ ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἡ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε –
²⁶¹ Καὶ προσκαλεσάμενος ἄλλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε –
²⁶² οὐδὲν ἐστὶν ἕξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστὶν τὰ κοινῶντα τὸν ἄνθρωπον –
²⁶³ ΜΤ only – εἰ τις ἔχει ὄτα ἀκούειν ἀκουέτω –
²⁶⁴ Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπῆρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολὴν –
²⁶⁵ καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; ὁὐ νοεῖτε ὅτι πᾶν τὸ ἕξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι –
²⁶⁶ ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἄφωδρον ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα –
²⁶⁷ ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον –
²⁶⁸ ἕσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, ἴσχυρις, κλοπαί, φόνοι –
²⁶⁹ μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη –
²⁷⁰ πάντα ταῦτα τὰ πονηρὰ ἕσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον –
²⁷¹ Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου ἡ Ἰερουσαλὴμ. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἠθέληεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν –
²⁷² ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς εἶχεν τὸ θυγάτριον αὐτῆς ἡ πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ –
²⁷³ ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφαινικίσσα τῷ γένει καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς –
²⁷⁴ καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ ἐστὶν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν –
²⁷⁵ ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων –
²⁷⁶ καὶ εἶπεν αὐτῇ διὰ τοῦτον τὸν λόγον ὑπαγε, ἐξελλήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον –
²⁷⁷ καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός –
²⁷⁸ Καὶ ἄλλιν ἐξελεθὼν ἐκ τῶν ὁρίων Τύρου ἠλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνά μέσον τῶν ὁρίων Δεκαπόλεως –
²⁷⁹ Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιῶλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα –
²⁸⁰ καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὄτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ –
²⁸¹ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἔστρέψεν καὶ λέγει αὐτῷ· εφραθα, ὃ ἐστὶν διανοίχθητι –
²⁸² καὶ ἠεὐθέας ἠνοήθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς –
²⁸³ καὶ διεστείλατο αὐτοῖς ἵνα μηδὲν λέγωσιν ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον –
²⁸⁴ καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἁλῶντες ἁλῶντες λαλεῖν –
²⁸⁵ Ἐν ἐκείναις ταῖς ἡμέραις ἄλλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς –
²⁸⁶ σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἡδὴ ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν –
²⁸⁷ καὶ ἐὰν ἀπολύσω αὐτοὺς νήσετε εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν –
²⁸⁸ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τούτους δυνήσεται τις ὄδῳ χορτάσαι ἄρτων ἐπ' ἐρημίας –
²⁸⁹ καὶ ἠρώτα αὐτοῦ· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτὰ –
²⁹⁰ καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκάν τῷ ὄχλῳ –
²⁹¹ καὶ εἶχον ἰχθύδια ὀλίγα καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι –
²⁹² καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας –
²⁹³ ἦσαν δὲ ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς –
²⁹⁴ Καὶ εὐθὺς ἐμβὰς εἰς πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά –
²⁹⁵ Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἠρξάντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν –
²⁹⁶ καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον –

- ²⁹⁷ καὶ ἀφείδον αὐτοὺς ἑαυτῶν ἐμβάδων ἀπῆλθεν εἰς τὸ πέραν –
²⁹⁸ Καὶ ἐπελάθοντο λαβεῖν ἄρτους ἑαυτῶν ἐν τῷ πλοίῳ –
²⁹⁹ καὶ διεστέλλετο αὐτοῖς λέγων ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου –
³⁰⁰ καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν –
³⁰¹ καὶ γνοὺς [ὁ Ἰησοῦς] λέγει αὐτοῖς τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε –
³⁰² ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὅσα ἔχοντες οὐκ ἀκούετε καὶ οὐ μνημονεύετε –
³⁰³ ὅτε τοὺς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχιλίους ἑξήκοντα, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν αὐτῷ δώδεκα –
³⁰⁴ ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν [αὐτῷ] ἑπτὰ –
³⁰⁵ καὶ ἔλεγεν αὐτοῖς οὐπω συνίετε –
³⁰⁶ Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται –
³⁰⁷ καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κόμης καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεῖς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν εἰ τι βλέπεις –
³⁰⁸ καὶ ἀναβλέψας ἔλεγεν βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας –
³⁰⁹ εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεπεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν ἑταυροῦ ἅπαντα –
³¹⁰ καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων ἡμεῖς εἰς τὴν κόμην εἰσέλθης –
³¹¹ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι –
³¹² οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι δὲ εἰς τῶν προφητῶν –
³¹³ καὶ αὐτὸς ἐπηρώτα αὐτούς ἡμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ σὺ εἶ ὁ χριστός –
³¹⁴ καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ –
³¹⁵ 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 –
³¹⁶ καὶ παρρησίᾳ τὸν λόγον ἐλάλει * καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ –
³¹⁷ ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν τῷ Πέτρῳ καὶ λέγει ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων –
³¹⁸ Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι –
³¹⁹ ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σῶσει αὐτήν –
³²⁰ τί γὰρ ὄφελει ἄνθρωπον κερδεῖν τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ –
³²¹ τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ –
³²² ὃς γὰρ ἐὰν ἐπαισχυνηθῆ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνησεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων –
³²³ Καὶ ἔλεγεν αὐτοῖς ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει – A negative statement to the effect that unbelievers will rise in the 2nd resurrection of Revelation 20 at the end of the millennial kingdom and receive God's condemnation and destruction.
³²⁴ 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 –
³²⁵ καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι –
³²⁶ καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεί καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ –
³²⁷ 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 –
³²⁸ οὐ γὰρ ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ ἐγένοντο –
³²⁹ καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ –
³³⁰ καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν –
³³¹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστειλάτο αὐτοῖς ἵνα μηδενὶ ἂν εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ –
³³² καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι –
³³³ Καὶ ἐπηρώτων αὐτὸν λέγοντες ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον –
³³⁴ ὁ δὲ εἶπεν αὐτοῖς Ἡλίας ὁ μὲν ἔλθων πρῶτον ἀποκαθιστάνει πάντα καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῆ –
³³⁵ ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθελον, καθὼς γέγραπται ἐπ' αὐτόν –
³³⁶ Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολλὸν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς –
³³⁷ καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν –
³³⁸ καὶ ἐπηρώτησεν αὐτούς τί συζητεῖτε πρὸς αὐτούς –
³³⁹ Καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλλαν –

- ³⁴⁰ καὶ ὅπου ὁ ἐὰν αὐτὸν καταλάβῃ ρήσσει ὁ αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν –
- ³⁴¹ ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει ὁ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με –
- ³⁴² καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς ἔσυνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων –
- ³⁴³ καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν ἐκ παιδιόθεν –
- ³⁴⁴ καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἶ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς –
- ³⁴⁵ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ ἄρα εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι –
- ³⁴⁶ ἔϑυθς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν πιστεύω· βοήθει μου τῇ ἀπιστίᾳ –
- ³⁴⁷ ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι ἡ ἀκαθάρτων λέγων αὐτῷ τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἐξελεθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν –
- ³⁴⁸ καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν –
- ³⁴⁹ ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη –
- ³⁵⁰ Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό –
- ³⁵¹ καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθῆναι εἰ μὴ ἐν προσευχῇ –
- ³⁵² Κάκειθεν ἐξεληθόντες ἔπαρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ –
- ³⁵³ ἐδίδασκεν γάρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς ἑξ ἡμερᾶς ἀναστήσεται –
- ³⁵⁴ οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτήσαι –
- ³⁵⁵ Καὶ ἦλθον εἰς Καφαρναοὺμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοῦ· τί ἐν τῇ ὁδῷ διελογίζεσθε –
- ³⁵⁶ οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων –
- ³⁵⁷ καὶ καθίσας ἐφώνησεν τοὺς δώδεκα· καὶ λέγει αὐτοῖς· εἶ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος –
- ³⁵⁸ καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς –
- ³⁵⁹ ὅς ἂν ἐν τῶν τοιούτων παιδιῶν δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὅς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστειλάντά με –
- ³⁶⁰ Ἐφ' αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια· καὶ ἐκωλοῦμεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν –
- ³⁶¹ ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με –
- ³⁶² ὅς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστὶν –
- ³⁶³ Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι [μου] ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ –
- ³⁶⁴ Καὶ ὅς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περικείται μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν –
- ³⁶⁵ Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελεθῆναι εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον –
- ³⁶⁶ ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται –
- ³⁶⁷ Καὶ ἐὰν ὁ πούς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελεθῆναι εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν –
- ³⁶⁸ ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται –
- ³⁶⁹ Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶν μονόφθαλμον εἰσελεθῆναι εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν –
- ³⁷⁰ ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται –
- ³⁷¹ Πᾶς γὰρ πυρὶ ἀλισθῆσεται –
- ³⁷² καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις –
- ³⁷³ Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτοῦς –
- ³⁷⁴ Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν –
- ³⁷⁵ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς –
- ³⁷⁶ οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι –
- ³⁷⁷ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην –
- ³⁷⁸ ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς –
- ³⁷⁹ ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ –
- ³⁸⁰ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ –

- 381 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω –
382 Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν –
383 καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ’ αὐτήν –
384 καὶ ἂν ἡ αὐτὴ ἁπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται –
385 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ ἔειπεν αὐτοῖς· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ –
386 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν –
387 καὶ ἐναγκαλισάμενος αὐτὰ ἑκατελόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά –
388 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν ἑπροσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω –
389 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός –
390 τὰς ἐντολάς οἶδας· ἡ μὴ φονεύσης, ἡ μὴ μοιχεύσης, ἡ μὴ κλέψῃς, ἡ μὴ ψευδομαρτυρήσης, ἡ μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα –
391 ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου –
392 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 ἀκολουθεῖ μοι [ἄρα τὸν σταυρόν] –
393 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται –
394 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν ἑἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν –
395 ἑυκόλοτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ἱραφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν –
396 οἱ δὲ περισσῶς ἐξεπλήσσαντο λέγοντες· πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι –
397 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ –
398 Ἦρξάτο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολούθηκαμέν σοι –
399 ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου –
400 ἂν μὴ λάβῃ ἑκατονταπλασίονα ἢ 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 –
401 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι –
402 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο, καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν –
403 ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινούσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν –
404 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται –
405 Καὶ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὡς ἂν αἰτήσωμεν σε ποιήσης ἡμῖν –
406 ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιήσω ὑμῖν –
407 οἱ δὲ εἶπαν αὐτῷ· δός ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου –
408 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἶδατε τί αἰτεῖσθε, δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι –
409 οἱ δὲ εἶπαν· αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε –
410 τὸ δὲ καθίσει ἐκ δεξιῶν μου ἢ ἐξ ἐυώνυμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἠτοίμασται –
411 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου –
412 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν καταξουσιάζουσιν αὐτῶν –
413 οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν, ἀλλ’ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος –
414 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος –
415 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν –
416 Καὶ ἔρχονται εἰς Ἱεριχὼν. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼν καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαίου, τυφλὸς ἑπορευόμενος, ἐκάθητο παρὰ τὴν ὁδόν –
417 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με –
418 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ ὁ δὲ πολλῶν μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με –
419 καὶ στὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, ἔγειρε, φωνεῖ σε –
420 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν –

- 421 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνι, ἵνα ἀναβλέψω –
422 ‘καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει· αὐτῷ ἐν τῇ ὁδῷ –
423 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγή καὶ Βηθανίαν· πρὸς τὸ ὄρος ῥτῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ –
424 καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ’ ὄν ‘οὐδεὶς οὕπω ἀνθρώπων’· ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε –
425 καὶ ἄν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἶπατε· ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν· ὧδε –
426 καὶ ἀπῆλθον καὶ εὖρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν –
427 καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον –
428 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφήκαν αὐτούς –
429 Καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια· αὐτῶν, καὶ ἑκάθισεν ἐπ’ αὐτόν –
430 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας· κόψαντες ἐκ τῶν ἀγρῶν –
431 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὥσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου –
432 εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ· ὥσαννά ἐν τοῖς ὑψίστοις –
433 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα, ὁψίας ἤδη οὔσης· τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα –
434 Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέειπεν –
435 καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἤλθεν, εἰ ἄρα τι εὐρήσει· ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων –
436 Καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι, καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ –
437 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. * Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστρεφάσας κατέστρεψεν –
438 καὶ οὐκ ᾔφεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ –
439 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται ὅτι ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν –
440 Καὶ ἤκουσαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκίᾳ αὐτοῦ –
441 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως –
442 καὶ παραπορευόμενοι πρῶτ’ εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν –
443 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται –
444 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ –
445 ἀμὴν· λέγω ὑμῖν ὅτι ὅς 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 –
446 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν –
447 Καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἰ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν –
448 ΜΤ – εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν –
449 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα, καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτόν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι –
450 καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς –
451 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ –
452 τὸ βάπτισμα ῥτῶν Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι –
453 Καὶ διελογίζοντο πρὸς αὐτοὺς λέγοντες· ἔάν εἴπωμεν ἐξ οὐρανοῦ, ἐρεῖ διὰ τί ὁ[οὖν] οὐκ ἐπιστεύσατε αὐτῷ –
454 ἀλλ’ εἴπωμεν ἐξ ἀνθρώπων; – ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν –
455 Καὶ ἀποκρίθentes ῥτῶν Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν, καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ –
456 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἄμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὄρυξεν ὑπολήνιον καὶ ὀκκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν –
457 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος –
458 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν –
459 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κάκεινον ἔκεφαλῶσαν καὶ ἠτίμασαν –
460 καὶ ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτείνοντες –

- 461 ῥῆτι ἕνα 'εἶχεν υἱὸν' ἀγαπητόν τ· ἀπέστειλεν ἑαυτὸν ἕσχατον πρὸς αὐτούς· λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου –
- 462 ἐκεῖνοι δὲ οἱ γεωργοὶ 'πρὸς ἑαυτοὺς εἶπαν ὅτι· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία –
- 463 καὶ λαβόντες ἑπέκτειναν αὐτόν· καὶ ἐξέβαλον ἑαυτὸν ἔξω τοῦ ἀμπελῶνος –
- 464 τί ῥ[οῦν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις –
- 465 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας –
- 466 *παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν –*
- 467 Καὶ ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἐγνώσαν γὰρ ὅτι πρὸς αὐτούς τὴν παραβολὴν εἶπεν. Ἐκαὶ ἀφέντες αὐτὸν ἀπῆλθον –
- 468 Καὶ ἀποστέλλουσιν ἑπρὸς αὐτόν· τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ –
- 469 Ἐκαὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν 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; Ἰδῶμεν ἢ μὴ δῶμεν; –
- 470 Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε τ· φέρετέ μοι δηνάριον ἵνα ἴδω –
- 471 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνας ἢ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος –
- 472 Ὁ δὲ Ἰησοῦς εἶπεν· Ὁ αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ –
- 473 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες –
- 474 διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ 'μὴ ἀφῆ τέκνον', ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα τ· καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ – EBC commentary for Deuteronomy 25:5, "The social structure based on family and tribal divisions and relationships and the ownership of property by tribes and families were of prime importance in the Mosaic economy. Consequently, levirate marriage, an ancient custom in the Near East, under which a brother (or nearest relative by marriage) takes a childless brother's widow into his home to raise up a descendant, was of considerable importance relative to the continuity of the family and the distribution of landed property."
- Levirate comes from the Latin levir = brother-in-law.
- 475 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα –
- 476 καὶ ὁ δεῦτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν 'μὴ καταλίπων' σπέρμα· καὶ ὁ τρίτος ὡσαύτως –
- 477 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. Ἐσχατον πάντων· ἑκαὶ ἡ γυνὴ ἀπέθανεν· –
- 478 ἐν τῇ ἀναστάσει ὁ[ῦταν ἀναστῶσιν]· τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα –
- 479 Ἐφῆ αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ –
- 480 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὕτε γαμοῦσιν οὕτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς –
- 481 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραάμ καὶ ὁ[ῦ] θεὸς Ἰσαὰκ καὶ ὁ[ῦ] θεὸς Ἰακώβ –
- 482 οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ τ· ζώντων τ· πολὺ πλανᾶσθε –
- 483 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, Ἰδὼν ὅτι καλῶς ἑπέκρινεν αὐτοῖς· ἐπηρώτησεν αὐτόν· ποία ἔστιν ἐντολὴ πρώτη πάντων –
- 484 ἑπέκρινεν ὁ Ἰησοῦς· ὅτι πρώτη ἔστιν· ἄκουε, Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἔστιν –
- 485 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης ὀ[ῦ]της καρδίας σου καὶ ἐξ ὅλης ὀ[ῦ]της ψυχῆς σου καὶ ἐξ ὅλης ὀ[ῦ]της διανοίας σου· καὶ ἐξ ὅλης τῆς ἰσχύος σου –
- 486 δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν –
- 487 Ἐκαὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἔστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ –
- 488 καὶ τὸ ἀγαπᾶν αὐτόν ἐξ ὅλης ὀ[ῦ]της καρδίας καὶ ἐξ ὅλης τῆς ἑστέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσώτερον ἔστιν πάντων τῶν ὀλοκαυτωμάτων καὶ τ· θυσιῶν –
- 489 καὶ ὁ Ἰησοῦς ἰδὼν ὅτι νουνεχῶς ἑπέκρινεν εἶπεν αὐτῷ· οὐ μακρὰν ὀ[ῦ]ει ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι –
- 490 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἔστιν· –
- 491 αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ εἶπεν τ· κύριος τῷ κυρίῳ μου ἑκάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω [ὑποπόδιον] τῶν ποδῶν σου –
- 492 αὐτὸς τ· Δαυὶδ λέγει αὐτὸν κύριον, καὶ πῶθεν αὐτοῦ ἔστιν υἱός; Καὶ ὁ[ῦ] πολλὸς ὄχλος ἤκουεν αὐτοῦ ἡδέως –
- 493 Ἐκαὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων τῶν θελώντων ἐν στολαῖς περιπατεῖν καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς –
- 494 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις –
- 495 οἱ ἑκατεσθίοντες τὰς οἰκίας τῶν χρητῶν τ· καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσώτερον κρίμα –

- ⁵³⁷ Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν –
- ⁵³⁸ ἔλεγον γάρ· ἢ ἐν τῇ ἑορτῇ, ἢ μήποτε ἔσται θόρυβος τοῦ λαοῦ –
- ⁵³⁹ Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου ἰσκαριώτου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς –
- ⁵⁴⁰ ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς αὐτούς· εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν –
- ⁵⁴¹ ἠδύνατο γὰρ τοῦτο τὸ μύρον πρᾶξαι ἐπάνω ἰσκαριώτων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ –
- ⁵⁴² Ὁ δὲ Ἰησοῦς εἶπεν ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε· καλὸν ἔργον ἠργάσατο ἐν ἐμοί –
- ⁵⁴³ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε –
- ⁵⁴⁴ ὃ ἔσχεν ἔποίησεν προέλαβεν μυρίσαι τὸ σῶμά μου· εἰς τὸν ἐνταφιασμόν –
- ⁵⁴⁵ ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς –
- ⁵⁴⁶ Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοί· αὐτοῖς –
- ⁵⁴⁷ οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηί πῶς αὐτὸν εὐκαιρῶς παραδοί –
- ⁵⁴⁸ Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα –
- ⁵⁴⁹ καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ –
- ⁵⁵⁰ καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω –
- ⁵⁵¹ καὶ αὐτοὺς ὑμῖν δείξει ἀνάγειον μέγα ἐστρωμένον ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν –
- ⁵⁵² καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα –
- ⁵⁵³ Καὶ ὁμίας γενομένης ἔρχεται μετὰ τῶν δώδεκα –
- ⁵⁵⁴ καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὃ ἐσθίω μετ' ἐμοῦ –
- ⁵⁵⁵ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς· μήτι ἐγώ –
- ⁵⁵⁶ ὃ δὲ εἶπεν αὐτοῖς· εἰς τῶν δώδεκα, ὃ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον –
- ⁵⁵⁷ ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος –
- ⁵⁵⁸ Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· ὀλάβετε [φάγετε], τοῦτο ἐστὶν τὸ σῶμά μου –
- ⁵⁵⁹ καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες –
- ⁵⁶⁰ καὶ εἶπεν αὐτοῖς· τοῦτο ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν –
- ⁵⁶¹ ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πῖνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ –
- ⁵⁶² Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν –
- ⁵⁶³ καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται πατάξω τὸν ποιμένα καὶ τὰ πρόβατα διασκορπισθήσονται –
- ⁵⁶⁴ ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν –
- ⁵⁶⁵ ὃ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ –
- ⁵⁶⁶ καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ –
- ⁵⁶⁷ ὃ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως ὁδὲ καὶ πάντες ἔλεγον –
- ⁵⁶⁸ Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξομαι –
- ⁵⁶⁹ καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν –
- ⁵⁷⁰ καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ νυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε –
- ⁵⁷¹ καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσήυχετο· ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα –
- ⁵⁷² καὶ ἔλεγον αββα ὁ πατήρ, πάντα δυνατὰ σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ –
- ⁵⁷³ καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι –
- ⁵⁷⁴ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής –
- ⁵⁷⁵ Καὶ πάλιν ἀπελθὼν προσήυχετο· τὸν αὐτὸν λόγον εἰπὼν –

- ⁵⁷⁶ καὶ ἄλλοι ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ –
- ⁵⁷⁷ Καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθέυθετε ὅτι λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει ἡλθεν ἡ ὥρα, ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν –
- ⁵⁷⁸ ἐγείρεσθε ἄγωμεν ἰδοὺ ὁ παραδιδούς με ἤγγικεν –
- ⁵⁷⁹ Καὶ εὐθὺς ἐπὶ αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰουδᾶς ὅτι εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ ὁσίων γραμματέων καὶ ὁσίων πρεσβυτέρων –
- ⁵⁸⁰ δεδῶκε δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς –
- ⁵⁸¹ καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει ὁ ῥαββί, καὶ κατεφίλησεν αὐτόν –
- ⁵⁸² οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν –
- ⁵⁸³ εἰς δὲ [τις] τῶν παρεστηκότων σπασάμενος ὁ τὴν μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ῥάβδιον –
- ⁵⁸⁴ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με –
- ⁵⁸⁵ καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἔκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαὶ –
- ⁵⁸⁶ Καὶ ἀφέντες αὐτὸν ἔφυγον πάντες· –
- ⁵⁸⁷ καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδῶνα ἐπὶ γυμνοῦ, ἡ καὶ κρατοῦσιν αὐτόν· –
- ⁵⁸⁸ ὁ δὲ καταλιπὼν τὴν σινδῶνα γυμνὸς ἔφυγεν –
- ⁵⁸⁹ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς –
- ⁵⁹⁰ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς· –
- ⁵⁹¹ Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ οὐκ ἠύρισκον –
- ⁵⁹² πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν –
- ⁵⁹³ καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες –
- ⁵⁹⁴ ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἄχειροποίητον οἰκοδομήσω· –
- ⁵⁹⁵ καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν –
- ⁵⁹⁶ Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων ὅτι οὐκ ἀποκρίνη οὐδὲν· τί οὗτοί σου καταμαρτυροῦσιν –
- ⁵⁹⁷ ὁ δὲ ἐσίωπα καὶ οὐκ ἀπεκρίνατο οὐδέν· ἄλλοι δὲ ἀρχιερεῖς ἐπηρώτα αὐτόν· καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ –
- ⁵⁹⁸ ὁ δὲ Ἰησοῦς εἶπεν ὅτι ἐγὼ εἰμι, καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ –
- ⁵⁹⁹ ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει· τί εἰς τὴν χρεῖαν ἔχομεν μαρτύρων –
- ⁶⁰⁰ ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτόν ἕνοχον εἶναι θανάτου· –
- ⁶⁰¹ Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον· καὶ κολαφίζειν αὐτόν καὶ λέγειν αὐτῷ· προφῆτευσον, καὶ οἱ ὑπηρέται· ῥαπίσμασιν αὐτόν ἔλαβον –
- ⁶⁰² Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως –
- ⁶⁰³ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ –
- ⁶⁰⁴ ὁ δὲ ἠρνήσατο λέγων οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις· καὶ ἐξήλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν]· –
- ⁶⁰⁵ καὶ ἡ παιδίσκη ἰδοῦσα αὐτόν ἤρξατο πάλιν λέγειν τοῖς παρεστώσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν –
- ⁶⁰⁶ ὁ δὲ πάλιν ἠρνεῖτο· Καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον αὐτῷ Πέτρω· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· –
- ⁶⁰⁷ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε –
- ⁶⁰⁸ καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· Καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν· –
- ⁶⁰⁹ Καὶ εὐθὺς ἔπειτα συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ ὁσίων γραμματέων καὶ ὅλον τὸ συνέδριον, ἔδσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ –
- ⁶¹⁰ Καὶ ἐπηρώτησεν αὐτόν ὁ Πιλάτος· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις –
- ⁶¹¹ καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά· [ΜΤ αὐτὸς δὲ οὐδὲν ἀπεκρίνατο] –
- ⁶¹² ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτόν· λέγων οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν –
- ⁶¹³ ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον –
- ⁶¹⁴ Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρητούντο· –
- ⁶¹⁵ ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιασῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν –
- ⁶¹⁶ καὶ ἄναβᾶς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς· –
- ⁶¹⁷ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων –
- ⁶¹⁸ ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδῶκεισαν αὐτόν οἱ ἀρχιερεῖς –
- ⁶¹⁹ οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς –

- 620 ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν ὀθέλετε ποιήσω ἰδὼν λέγετε τὸν βασιλέα τῶν Ἰουδαίων –
- 621 οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν –
- 622 ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ ἔπερισσως ἔκραξαν· σταύρωσον αὐτόν –
- 623 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, ἃ καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ –
- 624 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἕσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν –
- 625 καὶ ἐνδιδύσκουσιν αὐτὸν ἑπορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον –
- 626 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε, βασιλεῦ τῶν Ἰουδαίων –
- 627 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυσαν αὐτῷ ἃ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ –
- 628 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν ἑπορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν –
- 629 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπὸ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ –
- 630 Καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύομενον Κρανίου Τόπος –
- 631 καὶ ἐδίδουν αὐτῷ ἑσμυρισμένον οἶνον ἃ ὅς δὲ οὐκ ἔλαβεν –
- 632 Καὶ ἑσταυροῦσιν αὐτόν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλήρον ἐπὶ αὐτὰ ἃ τίς τί ἄρῃ –
- 633 ἣν δὲ ὥρα ἑτρίτη ἃ καὶ ἑσταύρωσαν αὐτόν –
- 634 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη ὁ βασιλεὺς τῶν Ἰουδαίων –
- 635 Καὶ σὺν αὐτῷ ἑσταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν ἃ καὶ ἓνα ἐκ ἐκωνομίων αὐτοῦ –
- 636 ΜΤ – καὶ ἐπληρώθη ἡ γραφή ἢ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη –
- 637 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις –
- 638 σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ –
- 639 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαιζόντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον ἄλλους ἕωσεν, ἑαυτὸν οὐ δύναται σῶσαι –
- 640 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν ἃ. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν –
- 641 Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης –
- 642 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ ἔλωι ἔλωι ἢ λέμα ὃ ἐστὶν μεθερμηνεύομενον ὁ θεὸς ὁμοῦ ἢ ὁ θεὸς μου, εἰς τί ἢ ἐγκατέλιπές με –
- 643 καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον ἢ ἴδε Ἡλίαν φωνεῖ –
- 644 δραμῶν δὲ τις ἢ καὶ γεμίσας σπὸ γόνον ὄξους περιθεὶς καλάμῳ ἢ ἐπότιζεν αὐτόν λέγων· ἢ ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν –
- 645 ὁ δὲ Ἰησοῦς ἀφείξ φωνὴν μεγάλην ἐξέπνευσεν –
- 646 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἃ ἀπὸ ἄνωθεν ἕως κάτω –
- 647 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἕξ ἐναντίας αὐτοῦ ἢ ὅτι οὕτως ἐξέπνευσεν εἶπεν ἢ ἄληθως οὗτος ὁ ἄνθρωπος ἢ υἱὸς θεοῦ ἦν –
- 648 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἢ Μαγδαληνὴ καὶ Μαρία ἢ Ἰακώβου τοῦ μικροῦ καὶ ἢ Ἰωσήτος μήτηρ καὶ Σαλώμη –
- 649 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἢ κολούθουν αὐτῷ ἢ καὶ δικνόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἰεροσόλυμα –
- 650 Καὶ ἦδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ ὃ ἐστὶν ἢ προσάββατον –
- 651 ἐλθὼν Ἰωσήφ ὁ ἀπὸ ἢ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσηλθεὶν πρὸς ὁ τὸν Πιλάτον καὶ ἢ ἤτησατο τὸ ἢ σῶμα τοῦ Ἰησοῦ –
- 652 ὁ δὲ Πιλάτος ἢ ἐθαύμασεν εἰ ἢ ἦδη τέθηκεν καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπρωτότησεν αὐτόν ἢ εἰ πάλαι ἢ ἀπέθανεν –
- 653 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ ἢ πτώμα τῷ ἢ Ἰωσήφ –
- 654 Καὶ ἀγοράσας σινδῶνα ἢ καθελὼν αὐτόν ἐνείλησεν τῇ σινδόνι καὶ ἢ ἔθηκεν αὐτόν ἐν ἢ μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου –
- 655 ἢ δὲ ἢ Μαρία ἢ Μαγδαληνὴ καὶ ἢ Μαρία ἢ ἢ Ἰωσήτος ἢ θεώρουσαν ποῦ τέθειται –
- 656 Καὶ ἢ διαγενομένου τοῦ σαββάτου ἢ Μαρία ἢ Μαγδαληνὴ καὶ Μαρία ἢ ἢ [τοῦ] ἢ Ἰακώβου καὶ Σαλώμη ἢ ἢ ἡγόρασαν ἀρώματα ἢ ἢ ἐλθοῦσαι ἀλείψωσιν αὐτόν –
- 657 καὶ λίαν προῖ τῇ μῆτρί τῶν σαββάτων ἢ ἔρχονται ἐπὶ τὸ ἢ μνημεῖον ἢ ἀνατεῖλαντος τοῦ ἢ ἡλίου –
- 658 καὶ ἢ ἔλεγον πρὸς ἑαυτὰς τίς ἢ ἀποκυλίσει ἢ μὴν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου –
- 659 καὶ ἢ ἀναβλέψασαι θεωροῦσιν ὅτι ἢ ἀποκεκύλισται ὁ λίθος ἢ ἦν γὰρ μέγας σφόδρα –
- 660 Καὶ ἢ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιῶις περιβεβλημένον στολὴν λευκὴν, καὶ ἢ ἐξεθαμβήθησαν –
- 661 ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβείσθε· ἢ Ἰησοῦν ζητεῖτε ἢ τὸν Ναζαρητῶν ἢ τὸν ἢ ἑσταυρωμένον ἢ ἡγέρθη, οὐκ ἔστιν ὃδε· ἢ ἴδε ὁ τόπος ὃπου ἢ ἔθηκαν αὐτόν –

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- ⁶⁶² ἀλλ' ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι ἑπορεύεται ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ ἑαυτὸν ὄψεσθε, καθὼς ἔειπεν ὑμῖν –
- ⁶⁶³ Καὶ ἐξεληθούσαι· ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς ἑτρόμος καὶ ἑκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν ἑφοβούντο γάρ· [Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξηγγείλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἑ ἀπὸ ἑἀνατολῆς ὁ καὶ ἑἀχρι δὺσεως ἑξαπέστειλεν διὰ αὐτῶν τὸ ἑιερόν καὶ ἑἀφθαρτόν κήρυγμα τῆς αἰωνίου σωτηρίας. ὁ ἀμήν.] –
- ⁶⁶⁴ MT – ἑΑναστάς δὲ ἑπροῖ πρώτη σαββάτου ἑἐφάνη πρῶτον ἑΜαρία τῇ Μαγδαληνῇ, ἑπαρ' ἧς ἑκβεβλήκει ἑπτὰ δαιμόνια –
- ⁶⁶⁵ ἐκεῖνη πορευθεῖσα ἀπήγγειλεν ἑτοῖς μετ' αὐτοῦ ἑγενομένοις πενθοῦσιν ἑκαὶ κλαίουσιν –
- ⁶⁶⁶ κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἑθεάθη ὑπ' αὐτῆς ἑἠπίστησαν –
- ⁶⁶⁷ Μετὰ δὲ ταῦτα δὺσιν ἑξ αὐτῶν περιπατοῦσιν ἑφανερῶθη ἑἐτέρᾳ μορφῇ πορευομένοις εἰς ἑἀγρόν –
- ⁶⁶⁸ κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν –
- ⁶⁶⁹ ἑἑστερον ὁ δὲ ἀνακειμένοις ὁ αὐτοῖς τοῖς ἑνδεκα ἑφανερῶθη καὶ ὠνειδίσειεν τὴν ἑἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἑἑγγερμένον ἑοὐκ ἐπίστευσαν –
- ⁶⁷⁰ καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἑἀπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει –
- ⁶⁷¹ ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἑἀπιστήσας ἑκατακριθήσεται –
- ⁶⁷² σημεῖα δὲ τοῖς πιστεύουσιν ἑταῦτα παρακολουθήσει· ἑἐν τῷ ὀνόματί μου δαιμόνια ἑἐκβαλοῦσιν, ἑγλώσσαις λαλήσουσιν καιναῖς –
- ⁶⁷³ ἑ[καὶ ἑἐν ταῖς χερσίν] ἑὄφεις ἑἀροῦσιν καὶ ἑθανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἑἐπὶ ἑἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἑἕξουσιν –
- ⁶⁷⁴ Ὁ μὲν ὁ οὖν κύριος ἑἸησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἑἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἑἐκάθισεν ἑἐκ δεξιῶν τοῦ θεοῦ –
- ⁶⁷⁵ ἐκεῖνοι δὲ ἑἐξεληθόντες ἑἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἑἐπακολουθούντων σημείων –