GOOD-MESSAGE ACCORDING TO MARCUS

CHAPTER 1

The beginning of the good-message of Jesus *the*[1] Anointed-One, a son of a god.[2]
2 Exactly-as[3] it has been written in °Isaiah the prophet:[4]

> Behold, I[5] am commissioning my messenger before your face,
> who will furnish your way in-front-of you.[6]

(Malachi 3:1)

3   A voice of *one* crying in the desert:
> *All of* you*, make-ready the way of *the* Lord,
> be making his paths straight.
> Every ravine will be filled,
> and every mountain and hill will be lowered.
> And all the crooked *paths* will be *made* into a straight *path*,
> and the rough *path* into a plain.
> And the glory of *the* Lord will be seen,
> and every flesh will see for itself the salvation of God,
> because *the* Lord uttered.
> A voice *is* saying, "Cry *out*."
> And I spoke, "What will I cry?"
> "That every flesh *is* grass,
> and every glory of it as a flower of grass.
> The grass was dried-out, and the flower fell-away,
> But the word of *the* Lord is remaining into the age."[7]

(Isaiah 40:3)

4 Johanan came, immersing[8] in the desert and preaching an immersion of a change-of-mind into a forgiveness of sins. **5** And all the Judean country and all the Jerusalemites were going-out to him, and they were being immersed by him in the Jordan River *while* confessing-forth their sins. **6** And[9] this[10] Johanan was having dressed himself with camel's hair and a skin belt around his loin,[11] and *was* eating locusts and honey of-the-field.

7 And he was preaching, saying, "Coming behind me is the *man who is* stronger than I,[12] of whom I, after I *have* stooped *down*,[13] am not adequate to release the thong of his shoes.[14] **8** Indeed[15] I immersed *all of* you* with[16] water, but he will immerse you* with[17] a holy spirit."

9 And[18] it came-to-be in those days, *that* Jesus came from Nazareth of °Galil*ee*, and he was immersed into the Jordan by Johanan. **10** And straightaway,[19] *while* he *was* ascending out of[20] the water, he saw the heavens being split,[21] and the spirit descending and remaining[22] into[23] him as[24] a dove. **11** And a voice came out of the heavens, "**You** are my son, the beloved *one*; in you[25] I became-well-pleased."

12 And straightaway, the spirit, the holy *spirit*,[26] threw° him out into the desert. **13** And he was there[27] in the desert for 40 days, being tried by the Adversary; and he was with the beasts, and the[28] messengers were ministering to him.

14 But after the *event* in which °Johanan was delivered *up*, °Jesus came into °Galil*ee*, preaching the good-message of the kingdom[29] of God, **15** and[30] saying that, "The season has been filled, and the kingdom of God has drawn-near. *All of* you*, be changing-your*-mind and be putting-faith in the good-message."

16 And[31] *while* he *was* passing-by[32] alongside the sea of °Galil*ee*, he saw Simon, and Andreas, the brother of Simon,[33] throwing-a-net[34] in the sea; for they were fishers. **17** And °Jesus[35] spoke to them, "Come behind me! And I will make you* become fishers of humans." **18** And straightaway, after they left[36] the nets,[37] they followed him.

19 And after he advanced a little *farther* from there,[38] he saw Jacob the *son* of °Zabdi, and Johanan his brother. And they *were* in the boat fully-fitting the nets. **20** And straightaway, he called them. And they, after they left[39] their father Zabdi in the boat with the hired *men*, went-off behind him.[40]

21 And they went-in° into Kefar-Nahum. And straightaway, on[41] the sabbaths, after he entered into the congregation, he was teaching them.[42] **22** And they were astonished on-the-basis-of his teaching. For he was teaching them as *one* having authority and not as the scribes.

23 And straightaway,[43] in their[44] congregation was a human in an unclean spirit; and he screamed,[45] **24** saying, "Ah![46] What *is there between* us and you, Jesus *the* Nazarene? Did you come to cause us to-lose *our existence*? I have come-to-know who you are: the holy *one* of God."

25 And °Jesus[47] rebuked him, saying, "Be muzzled, and come-out of him, *O* unclean spirit."[48]

26 And the spirit, the unclean *spirit*, after it convulsed him and after it voiced a great voice, came-out of him. **27** And **all**[49] were astounded, so-as to be discussing-together[50] with themselves,[51] saying, "What is this? A new teaching with authority. He is even[52] commanding the spirits, the unclean *spirit*s, and they are obeying him." **28** And[53] the report[54] of him straightaway[55] came-out everywhere[56] into all[57] the surrounding-country of °Galil*ee*.

29 And straightaway, after they came-out of the congregation, they[58] came into the house of Simon and of Andreas, with Jacob and Johanan. **30** But the mother-in-law of Simon was being laid-down *in bed* having-a-fever. And straightaway, they said° *something* to him about her. **31** And after he came to *her*, he arose *her*, after he grabbed *her by* the hand;[59] and the fever left[60] her, and she was ministering to them.

32 But after *it* became late, when the sun sank, they were bringing to him all the *one*s *who were* suffering[61] evilly and the *one*s *who were* being demonized. **33** And the whole city was already[62] congregated on *one-spot* near the door. **34** And he treated many *who were* suffering[63] evilly with various sicknesses; and he threw-out many demons and was not permitting[64] the demons to be uttering *anything*, because they had come-to-know him.

35 And in-the-morning, during-the-extreme-night, after he stood-up, he came-out and went-off into a deserted place; he was praying-to *God* there. **36** And Simon[65] and the *one*s with him tracked him down.[66] **37** And they found him, and

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[1] [1:1] NU, M, TR, Gk(ABSVW$) / Gk(X5073) actually add "the"
[2] [1:1] Eirenaios, Origenes, Epiphanios, Gk(S1,X5073) / *NU*, Vul?, Gk(BVW,S2) add "a son of a god" / M, TR, Vul?, Gk(A$) "a son of God" / one "the son of the Lord" / others omit "Jesus"
[3] [1:2] NU, Gk(SV) / M, TR, Vul(?), Gk(ABW$,X5073) "(2) As"
[4] [1:2] NU, Vul?, Gk(SV) (lit. "in the Isaiah the prophet") / Vul?, Gk(B,X5073), Eirenaios, Origenes, Epiphanios "in Isaiah the prophet" / M, TR, Gk(AW$), Eirenaios(Lat) "in the prophets"
[5] [1:2] NU, Gk(BV,X5073), Origenes, Eusebios / M, TR, Gk(ASW$) "**I**" (emphatic)
[6] [1:2] NU, Vul, Gk(BSVW) / M, TR, Gk(A$) add
[7] [1:3] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) add
[8] [1:4] M, TR, Vul, Gk(ABW$) / *NU*, Gk(SV) "Johanan, the *one who is* immersing, came"
[9] [1:6] NU, Vul, Gk(SV) / M, TR, Gk(ABW$) "But"
[10] [1:6] NU, M, Gk(SV$) (lit. "And °Johanan") / TR, Gk(ABW) "And Johanan"
[11] [1:6] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "hair…loin"
[12] [1:7] NU, M, TR, Vul, Gk(BSVW$) / Gk(A) "is my strong *man*"
[13] [1:7] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "after I *have* stooped *down*"
[14] [1:7] NU, M, TR, Vul, Gk(ABSV,S2,X5345) / Gk(W) "of his shoe" / Gk(S1) "of the shoes"
[15] [1:8] NU, Gk(SV) / M, TR, Gk(ABW$) add / Vul instead add "Therefore" / Gk(B) places "Indeed…water, but" before "Coming behind"
[16] [1:8] NU, Vul, Gk(SV,X5345), Origen / M, TR, Gk(ABW$) "in"
[17] [1:8] Vul, Gk(V,X5345) / NU, M, TR, Gk(ABSW$), Origen "in" / Gk(S1) also omit "you*"
[18] [1:9] NU, M, TR, Vul, Gk(ABS$,X5345?) / Gk(W,X5345?) "But" / Gk(V) omit
[19] [1:10] NU, Gk(SV) / M, TR, Gk(AW$) uses an alternate spelling of this word throughout most of Mark / Gk(B) omit it here
[20] [1:10] NU, Gk(BSVW) ("out of") / M, TR, Gk(A$) "from"
[21] [1:10] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) "opened-up"
[22] [1:10] NU, M, TR, Gk(ABVS) / Vul, Gk(SW) add
[23] [1:10] NU, Gk(BV) / M, TR, Vul, Gk(ASW$) "on"
[24] [1:10] NU, Vul, Gk(ABSV) / M, TR, Gk(W$) "as-if" (as in Matt3:16)
[25] [1:11] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "whom"
[26] [1:12] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[27] [1:13] NU, Vul, Gk(ABSV) / M, TR, Gk(W$) add
[28] [1:13] NU, M, TR, Gk(BSVW$) / Gk(A) omit "the"
[29] [1:14] NU, Gk(SV) / M, TR, Gk(ABW$) add
[30] [1:15] NU, M, TR, Gk(VW$) / Gk(AB,S2) omit "and" / Gk(S1) omit "and saying"
[31] [1:16] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "But"
[32] [1:16] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "was walking-around"
[33] [1:16] NU, Gk(SV) / TR, Vul, Gk(BW) "of him" / M, Gk($) "of him, of the Simon" / Gk(A) "of the Simon"
[34] [1:16] NU, Gk(SV) / M, TR, Gk($) "throwing a casting-net" / Gk(AW) "throwing-a-net a casting-net" / Gk(B) "throwing-a-net the nets" / Vul ambiguous
[35] [1:17] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) "Jesus" / Gk(X5345) "he"
[36] literally "dismissed"
[37] [1:18] NU, Vul, Gk(ESVW,X5345?) / M, TR, Gk(A$,X5345?) "the nets of theirs" / Gk(B) "all *things*" / Gk(700) "the linen *things*"
[38] [1:19] NU, Vul, Gk(BVW) / M, TR, Gk(AES$) add / Gk(S1) also omit "a little *farther*"
[39] literally "dismissed"
[40] [1:20] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) ", followed him"
[41] [1:21] NU, M, TR, Vul, Gk(ABSVW$) / Gk(E) add "in"
[42] [1:21] NU, M, TR, Vul, Gk(ABVW$) [Vul, Gk(B) add "them"] // Gk(E) "straightaway, he was teaching in the sabbaths into the congregation" / Gk(S) "straightaway, *on* the sabbaths, he taught [S2 "he was teaching"] into the congregation"
[43] [1:23] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) omit "straightaway"
[44] [1:23] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the"
[45] literally "shouted-up"
[46] [1:24] NU, Gk(BVW,S1) / M, TR, Gk(AE$,S2) add
[47] [1:25] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "he"
[48] [1:25] NU, M, TR, Gk(AESV$) / Gk(BW) "of the human, O unclean spirit" / Vul "of the human"
[49] [1:27] NU, Gk(SV) / M, TR, Gk(ABEW$) "all" (milder form)
[50] literally "seeking-together"
[51] [1:27] NU, Gk(ABEW$) / TR, Gk(SV) "them" // Gk(SV) also omit the actual word "with" (it is implied)
[52] [1:27] NU, Vul(?) / M, TR "? What is this teaching, this new *teaching*, that with authority he is even" / Gk(B) "What *is* that teaching, this new *one*, the authority, that he is even"
[53] [1:28] NU, M, TR, Gk(BESVW) / M, TR, Gk(A$) "But"
[54] literally "hearing"
[55] [1:28] NU, M, TR, Vul, Gk(ABEV$,S2) / Gk(W,S1) omit "straightaway"
[56] [1:28] NU, Gk(VW) / Gk(S2) "every-place-*every*-where" / M, TR, Vul, Gk(AB$,S1) omit
[57] literally "whole"
[58] [1:29] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "(29) But after he came-out…, he"
[59] [1:31] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) "grabbed the hand of her"
[60] literally "dismissed"
[61] literally "having/holding"
[62] literally "was having been"
[63] literally "having/holding"
[64] literally "dismissing"
[65] [1:36] NU, Gk(BSVW) / M, TR, Gk(AE$) "°Simon"
[66] literally "pursued-down him"

they[1] said° to him, that, "Everyone is seeking you."

38 And he said° to them, "May we be going elsewhere[2] into the *place*s having village-cities for themselves,[3] in order that I might also preach there. For I came-out[4] for[5] this *reason*."

39 And he came into the whole *of* Galil*ee*, preaching into[6] their congregations and throwing-out the demons. **40** And a leprous *man* came° to him, exhorting[7] him and falling-on-*his*-knees <u>to him</u>[8] and saying to him,[9] that, "If-at-any-time you might be wanting *to do so*, you are being-able[10] to cleanse me."

41 And after he[11] was moved-with-compassion,[12] after he stretched-out his hand, he touched *him*[13] and he said° to him, "I am wanting *to*. Be cleansed." **42** And <u>after he spoke,</u>[14] straightaway the leprosy went-off from him, and he was cleansed.

43 And after he snorted-at him, he threw him out straightaway, **44** and he said° to him, "Be seeing *that* you may speak nothing to no-one. Instead, be going-away; show yourself to the priest; and, about your cleansing: offer[15] what Moses ordered for[16] a testimony to them." *(Leviticus 14:4~14)*

45 But the *man*, after he came-out, began to be preaching much and to be widely-declaring the account, so-that *Jesus* was no-longer[17] being-able[18] to manifestly enter into a city. Instead, he was outside at deserted places. And they were coming to him from-all-directions.

CHAPTER 2

And after he entered again into Kefar-Nahum after *some* days, it was heard that "He is in[19] a house." **2** And <u>straightaway,</u>[20] many were congregated, so-that *there was* no-more room,[21] not-even *at* the *place* near the door; and he was uttering the account to them. **3** And <u>behold</u> they[22] came°, bringing a paralyzed *man* to him,[23] *who was* being lifted by four *men*. **4** And *while* they *were* not-being-able to bring *him* to[24] him due to the crowd, they unroofed the roof where he was; and, after they excavated *it* out, they lowered° the mattress on where[25] the paralyzed *man* was being laid-down.

5 And[26] after °Jesus saw their faith, he said° to the paralyzed *man*, "Child, your sins are being forgiven."

6 But some of the scribes were there, sitting themselves and thoroughly-rationalizing in their hearts, **7** "Why is this *man* uttering in-this-manner? He is reviling.[27] Who is being-able[28] to be forgiving sins except one: God?"

8 And straightaway, after °Jesus recognized in his spirit that they were° thoroughly-rationalizing in this manner among[29] themselves, he said°[30] to them, "Why are you* thoroughly-rationalizing these *things* in your* hearts? **9** Which is easier to speak to the paralyzed *man*, 'Your sins are being forgiven,' or to speak, 'Be arising,[31] and lift your mattress, and be walking-around'?[32] **10** But in order that you* might have come-to-know that the son of man[33] has an authority to be forgiving sins on the earth…"[34] He said° to the paralyzed *man*, **11** "I say to you: be arising,[35] <u>and</u>[36] lift your mattress, and be going-away into your house."

12 And he was arisen. And after he straightaway[37] lifted the mattress, he came-out in front of all *of them*, so-as to be amazing all *of them*. And they were glorifying God, saying, that "But-not-at-any-time did we see *anything* like this."

13 And he came-out again alongside the sea. And all the crowd was coming to him, and he was teaching them. **14** And *while* he *was* passing-by, he saw Levi the *son* of °Halfai sitting himself at the tax-office. And he said° to him, "Be following me." And he, after he stood-up, followed him.

15 And *the* time came-to-be° for him to be laying himself down[38] in his house, and many tax-collectors and sinners were reclining themselves with °Jesus and his learners; for they were many, and they were following him.

16 And after the scribes of[39] the Pharisees saw *that* he was° eating[40] with the sinners and tax-collectors,[41] they were saying to his learners, "Why is[42] he[43] eating <u>and drinking</u>[44] with the tax-collectors and sinners?"[45]

17 And after °Jesus heard *this*, he said° to them that,[46] "The *one*s who are-strong do not have a need of a healer, *but* instead the *one*s who *are* suffering[47] evilly. I did not come to call righteous *one*s, *but* instead sinners <u>into a change-of-mind</u>."[48]

18 And the learners of Johanan and <u>the *one*s of</u>[49] the Pharisees *were* fasting. And they came° and they said° to him, "Why is it *that* the learners of Johanan and the learners of[50] the Pharisees are fasting, but **your** learners are not fasting?"

19 And °Jesus spoke to them, "*While* the bridegroom is with them, the sons of the bridal-chamber are not being-able to be fasting, are they? As-much time as they have the bridegroom with them, they are not being-able to be fasting. **20** But days will come whenever the bridegroom might be lifted-away from them, and then they will fast in that day.[51]

21 "<u>And</u>[52] No-one is stitching-on a patch of a rag which is untreated-by-the-fuller on an old robe. But if not, he is pulling[53] *away* the fullness from it, the new *from* the old,[54] and a worse tear is made.[55] **22** And no-one is throwing young wine into old skin-bottles *but* <u>instead into new *one*s</u>.[56] But if not, the wine <u>the young wine</u>[57] will rip[58] the skin-bottles and the wine is being caused-to-be-lost and *so are* the skin-bottles.[59] Instead, young wine *is* thrown[60] into new skin-bottles."

23 And it came-to-be for him to be going-past through the sown-fields during[61] the sabbaths. And his learners began to be making a way, *while* plucking the heads-of-grain. **24** And the Pharisees were saying to him, "See! Why are they doing what is not allowable *during*[62] the sabbaths?"

25 And he <u>himself</u> said°[63] to them, "But did you* not-at-any-time read-aloud what David did when he had need and he hungered, he and the *other*s with him? **26** How he entered into the house of God at-the-time of Abiathar, a[64] chief-priest, and ate the *loave*s *of* bread of the preposition,[65] which it is not allowable to eat, except for[66] the priests, and he also gave *it* to the *one*s who were along with him? *(1 Samuel 21:1~7 & Leviticus 24:5~9)*

27 And he was saying to them,[67] "The sabbath came-to-be due to the human, and[68] not the human due to the sabbath, **28** so-that the son of man[69] is a lord even of the sabbath."

1 [1:37] NU, Gk(SV) / M, TR, Gk(AE$) "And after they found him, they" / Vul, Gk(B) "And when they found him, they" / Gk(W) "They"

2 [1:38] NU, Gk(SV,E1) / M, TR, Gk(ABW$,E2) omit "elsewhere"

3 [1:38] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "into the nearby villages and into the cities"

4 [1:38] NU, Gk(ESV) / M, TR, Gk(AB$) "I have come-out" / Vul, Gk(W) "I have come"

5 literally "into"

6 [1:39] NU, Gk(AESVW) / M, TR, Gk($) "in"

7 [1:40] NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "asking"

8 [1:40] NU, Vul, Gk(S) / M, TR, Gk(AE$) add "to him" / Gk(BVW) omit "and falling…him"

9 [1:40] NU, M, TR, Gk(AES,S2) / Gk(BW) omit "to him" after "saying" / Vul, Gk(V,S1) omit "and" before "saying"

10 may also be translated "being enabled"

11 [1:41] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) "But…Jesus"

12 [1:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "was angered"

13 [1:41] NU, Gk(SV) (lit. "the hand of him, he touched *him*") / M, TR, Gk(AEW$) "the hand, he touched him" / Vul, Gk(B) "the hand of him, he touched him"

14 [1:42] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) add

15 literally "bring-to"

16 literally "into"

17 literally "no-more"

18 may also be translated "being enabled"

19 [2:1] NU, Gk(BSVW) / M, TR, Gk(AE$) "into"

20 [2:2] NU, Gk(SV) / M, TR, Gk(ABE$) add

21 literally "so-as to be being no-more room"

22 [2:3] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "And behold, men"

23 [2:3] NU, Vul, Gk(SV) / M, TR, Gk(ABE$) "coming to him, bringing a paralyzed *man*" / Gk(W), one OL "coming to him, carrying a paralyzed *man* in a pallet." It also omits "*who was*…four *mn*e"

24 [2:4] NU, Vul, Gk(SV,B?) / M, TR, Gk(AE$) "able to *come*-near to" / Gk(W) "able to come to"

25 [2:4] NU, Gk(SV) / M, TR, Gk(AE$) "on which" / Gk(B) "where was" / Gk(W) "into whom"

26 [2:5] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "But"

27 [2:7] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) "uttering revilements in this manner?"

28 may also be translated "being enabled"

29 literally "in"

30 [2:8] NU, Vul, Gk(SVW) / M, TR, Gk(ABE$) "he spoke"

31 [2:9] NU, Gk(ABESVW) / M, TR, Gk($) "Arise yourself" / Gk(V) "Be being arisen"

32 [2:9] NU, M, TR, Gk(AEV$) / Gk(S) "…and be going-away." / Gk(W) omit "and pick-up your pallet" / Gk(B) "paralyzed *man*, 'Be arising, pick-up your pallet, and be going-away into your house' or to speak, 'Your sins are being forgiven.'"

33 literally "of the human"

34 [2:10] NU, Gk(V) / M, TR, Gk(A) "to be forgiving on the earth sins…" / Vul, Gk(BES) "on the earth to be forgiving sins" / Gk(SW) "to be forgiving sins"

35 [2:11] NU, Gk(ABESV) / M, TR ", arise yourself" / Gk(W) also omit "I say to you"

36 [2:11] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) add

37 [2:12] NU, Gk(SV,E1) / M, TR, Vul, Gk(AB$,E2) "And straightaway he was awakened. And after he" / Gk(W) "And after he was arisen, and after he"

38 [2:15] NU, Gk(SV) (or "to be being laid-down") / M, TR, Gk(AE$) "And it came-to-be in the *act* for him to be laying himself down" (or "to be being laid-down") / Gk(B) "And *the time* came-to-be for them to be laying themselves down" (or "to be being laid-down") / Gk(W) "And *the time* came-to-be for them to be reclining (lit. "laying-up") themselves" (or "to be being-reclined/laid-up")

39 [2:16] NU, Gk(SVW) / M, TR, Vul, Gk(BE$) "and"

40 [2:16] NU, Gk(V) / Gk(S) "saw him *while he was* eating with (s & t) / M, TR, Gk(E$) "saw him *while he was* eating with (s & t)" / Gk(A) "saw him with the (s & t) *while he was* eating" / Gk(B) "saw that he was eating with the (s & t); and" / Gk(W) omit "saw…they"

41 [2:16] NU, Vul, Gk(BV) / M, TR, Gk(AES$) "with the tax-collectors and sinners"

42 [2:16] NU, Gk(V) ("Why is" lit. "That") / M, TR, Vul, Gk(AES$) "Why *is it* that" / Gk(BSW) "Due to what *reason*"

43 [2:16] NU, M, TR, Gk(ABVW$) ('he') / Vul, Gk(ES) "your teacher"

44 [2:16] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) add (see Luke 5:30)

45 [2:16] NU, M, TR, Vul, Gk(AESWV$) / Gk(V) "the tax-collectors and the sinners" / Gk(B) "the sinners and the tax-collectors"

46 [2:17] M, TR, Vul, Gk(ABESW$) / *NU*, Gk(V) add

47 literally "having/holding"

48 [2:17] NU, Gk(ABSVW) / M, TR, Gk(E$) add (see Luke 5:32)

49 [2:18] NU, Vul, Gk(AESV) / M, TR, Gk(B$) add "the *one*s of" / Gk(W) add "the learners of"

50 [2:18] NU, Gk(SV,E1) / M, TR, Vul, Gk(B$,E2) "and the *one*s of" / Gk(W) "and the" / Gk(A) omit "and…Pharisees"

51 [2:20] NU, Gk(ABESVW) / M, TR, Gk($) "in those days"

52 [2:21] NU, Gk(AESVW$) / M, TR add "And" / Gk(B) add "But"

53 literally "lifting"

54 [2:21] NU, Gk(ASVW) (S "a fullness" / V "from itself") / M, TR, Gk(E$) "not, its fullness, the new *fullness*, is pulling-away the new *from* the old" / Gk(B) "not, he is pulling-away the fullness, the new *fullness* from the old"

55 literally "coming-to-be"

56 [2:22] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add

57 [2:22] NU, Vul, Gk(BSV,E1?) / M, TR, Gk(A$,E2) "the wine, the young *wine*" / Gk(W) "it"

58 [2:22] NU, Vul, Gk(BESV) / Gk(W) "will rip itself through" / M, TR, Gk(A$) "is ripping"

59 [2:22] NU, Gk(V) / M, TR, Vul, Gk(AESW$) "wine is being poured-out, and the skin-bottles will be-lost" / Gk(B) "wine and the skin-bottles will be-lost"

60 [2:22] NU, M, TR, Vul, Gk(AES$) "Instead young wine must-be-thrown into new skin-bottles" / Gk(W) "Instead they throw young wine into new skin-bottles." / Gk(B) omit

61 literally "in"

62 [2:24] NU, Gk(ABESVW) / M, TR, Gk($) "in"

63 [2:25] NU, Gk(ESVW) / M, TR, Gk(A$) "And he himself was saying" / Gk(B) "And he answered *them* and spoke"

64 [2:26] NU, M, Gk(SV) / TR, Gk(AE$) "the" / Gk(BW) omit "at…priest"

65 [2:26] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "proposition"

66 [2:26] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) "to/with/by-means-of"

67 [2:27] NU, M, TR, Gk(AESV$) / Gk(BW) "? But I say to you* (W + "that")"

68 [2:27] NU, Vul, Gk(ABESV) / M, TR, Gk(A,E2) omit "and" / Gk(W) "The sabbath was created due to the human" and omit "and…sabbath" / Gk(B) omit "The sabbath…that"

69 literally "of the human"

CHAPTER 3

And he entered again into the congregation. And a human was there having the hand *which* has been withered.[1] **2** And they were closely-observing him *to see* if he would treat him on[2] the sabbaths, in order that they might accuse him.

3 And he said° to the human, the *one* having the withered hand,[3] "Be arising[4] into the middle[5] *of us*." **4** And he said° to them, "Is it allowable to do good[6] on[7] the sabbaths or to-do-evil? To save a soul or to kill?"

But they were being quiet. **5** And after he looked-around at them with anger, being grieved at the petrifying of their heart, he said° to the human, "Stretch-out the hand."[8]

And he stretched *it* out, and his hand was restored <u>healthy as the other</u>.[9] **6** And after the Pharisees came-out, they straightaway, *along* with the Hérōdians, were making a council against him how they might cause him to lose *his life*.

7 And °Jesus, *along* with his learners, retired to[10] the sea. And a vast multitude[11] from °Galil*ee* followed *him*,[12] and *also* from Judah, **8** and from Jerusalem, and from °Edom,[13] and <u>the *ones*</u>[14] on-*the*-other-side of the Jordan, and <u>the *ones*</u>[15] around Zor and <u>the *one*</u>s around[16] Zidon—a vast multitude, hearing as-much-as[17] he was doing, came to him.

9 And he spoke to his learners, in order that a small-boat might be standing-by[18] for him due to the crowd, in order that they[19] might not be putting him under tribulation. **10** For he treated many, so-as for as-many-as were having scourges[20] to be falling-upon him, in order that they might touch him.

11 And the spirits, the unclean *spirit*s,[21] whenever they were perceiving him, were falling-before him[22] and they were shouting,[23] *while* they[24] *were* saying, that "**You** are the son of God!" **12** And he was rebuking them much,[25] in order that they might not make[26] him manifest <u>because they had come-to-know him to be the Anointed-One</u>.[27]

13 And he ascended° into the mountain, and he called° to himself *those* whom he himself was wanting; and they went-off[28] to him. **14** And he made twelve, <u>whom he also named emissaries</u>,[29] in order that they might be with him, and in order that he might be commissioning them to be preaching <u>the good-message</u>[30] **15** and to be having[31] an authority <u>to be treating the sicknesses and</u>[32] to be throwing-out the demons <u>and, *while* they *were*</u> going-around, to be preaching the good-message.[33] **16** <u>And he made the twelve:</u>[34]

And[35] he put-on °Simon *the* name Petros *(which means 'Rock').*

17 And Jacob the *son* of[36] °Zabdi, and Johanan the brother of that Jacob;[37] and he put-on them[38] *the* names[39] 'Ben-Regesh', which is 'sons of thunder'.

18 But these were:

Simon.[40]
And Andreas.
And Philippos.
And Bar-Tolmai.
And Maththai.[41]
And Toma.
And Jacob the *son* of Halfai.
And Taddai.[42]
And Simon the Kananean[43] *(which in Hebraic means 'the zealot').*

19 And Judah of-Kerioth, who also delivered him *up*.

20 And he came°[44] into a house. And the[45] crowd came-together° again, so-as for them[46] to not even be being-able to eat bread. **21** And after the *ones* from his *own people* heard *of this*, they[47] came-out to grab him. For they were saying, that he lost his mind.[48]

22 And the scribes, the *ones*[49] who descended from Jerusalem, were saying, that "He has Baal-Zebul," and that,[50] "He is throwing-out the demons in *the power* of the chief of the demons."

23 And after he <u>himself</u>[51] called them to himself, he[52] was saying to them[53] in parables, "How is an adversary being-able[54] to be throwing-out an adversary? **24** And if-at-any-time a kingdom might be divided against itself, that kingdom is not being-able to be made-to-stand. **25** And if-at-any-time a house might be divided against itself, that house[55] will not be being-able[56] to be made-to-stand. **26** And if[57] the Adversary stood-up against himself and[58] was divided,[59] he[60] is not being-able to stand;[61] instead he[62] is having an end. **27** Instead,[63] no-one is being-able to, after he *has* entered into the house of the strong *man*, to thoroughly-snatch his utensils,[64] if-at-any-time he might not first bind the strong *man*; and then he will thoroughly-snatch *everything in* the house.

28 "Truly I say to *all of* you*, that all the sinful-actions and the[65] revilements, as-much-as they, if-at-any-time, might[66] revile, will be forgiven to the sons of the humans. **29** But whoever[67] might revile into[68] the spirit, the holy *spirit*, is not having forgiveness into the age;[69] instead, he is *held* liable of a perpetual sinful-action."[70] **30** Because they were saying, "He has an unclean spirit."[71]

31 And[72] his mother and his brothers[73] came.° And *while* they *were* standing[74] outside, they commissioned *someone* to him, calling[75] him. **32** And a crowd was sitting themselves around him;[76] and they said° to him,[77] "Behold, your mother and your brothers <u>and your sisters</u>[78] are <u>standing</u>[79] outside seeking you."

33 And he answered them *and* said°,[80] "Who are my mother and[81] my

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[1] literally "dried"
[2] [5:3] NU, M, TR, Vul, Gk(ESVW$) (lit. "in") / Gk(AB) actually has "in"
[3] [3:3] NU, Vul, Gk(ESVW) (lit. "having the dry hand") / M, TR, Gk(AB$) "having the hand having been dried-out"
[4] [3:3] NU, Gk(ABESVW) / M, TR, Gk($) "Arise yourself"
[5] literally "midst"
[6] [3:4] NU, Gk(BSW) / M, TR, Gk(AEV$) "to-do-good"
[7] literally "in"
[8] [3:5] NU, Gk(V) / Vul, M, TR, Gk(ABESW) "the hand of you"
[9] [3:5] NU, Vul, Gk(AESVW) / M, TR, Gk$) add (from Matt12:13?) / Gk(B) instead add "straightaway"
[10] [3:7] NU, M, TR, Vul, Gk(AESVW) / Gk(B$) "into"
[11] [3:7] NU, M, TR, Gk(AESVW$) / Gk(B) "crowd"
[12] [3:7] *NU*, Gk(V) sing. / Gk(A$) sing. & add "him" / Vul sing. & add "him" & omit "and *also* from" / Gk(ES) plural / M, TR plural & add "him" / Gk(BW) omit "followed and *also* from"
[13] [3:8] NU, M, TR, Gk(ABEV$,S2) / Gk(W,S1) omit "and from Edom"
[14] [3:8] NU, M, TR, Gk(ASVW$) / Gk(B) add
[15] [3:8] NU, Gk(ESVW) / M, TR, Gk(AB$) add
[16] [3:8] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[17] [3:8] NU, M, TR, Gk(ASVW$) / Vul, Gk(BE) "hearing *the things* which" // Gk(W) also omit "came to him"
[18] literally "persevering-near"
[19] [3:9] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "many"
[20] literally "whips"
[21] [3:11] NU, M, TR, Gk(AESVW$) (W "But" for "And") / Gk(B) "And unclean spirits"
[22] [3:11] NU, Vul, Gk(BESV) / M, TR, Gk(A$) "whenever it was perceiving him, was falling-before him" / Gk(W) "whenever they saw him, were falling-before him"
[23] [3:11] NU, Vul, Gk(ABESVW$) / M, TR, Gk($) "and it was shouting"
[24] [3:11] NU, Gk(BW,S1,S3) masculine / M, TR, Gk(AEVS,S2) neuter
[25] [3:12] NU, M, TR, Gk(ABESV$) / Vul, Gk(W) omit "much"
[26] [3:12] NU, M, TR, Gk(AES$,V1) / Vul?, Gk(BW,V2) "not be making"
[27] [3:12] NU, M, TR, Vul, Gk(ABSVW$) / Gk(E) add
[28] [3:13] NU, M, TR, Gk(AESVW$) (lit. "they came-off") / Vul, Gk(B) "they came"
[29] [3:14] M, TR, Vul, Gk(B$,E2) / *NU*, Gk(SVW,E1) add (Luke 6:13 includes)
[30] [3:14] NU, M, TR, Vul, Gk(AES$) / Gk(BW) add
[31] [3:15] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) "and he gave to them"
[32] [3:15] Gk(SV,E1) / M, TR, Vul, Gk(ABW$,E2) add
[33] [3:15] NU, M, TR, Gk(AESV$) / Gk(W) add
[34] [3:16] NU, M, TR, Vul, Gk(ABW$,E2) / *NU*, Gk(SV,E1) add
[35] [3:16] NU, M, TR, Vul, Gk(ABESVW$) / two add "First Simon" before "And" (probably copied from Matt10:2) / Gk(BW) also omit "°"
[36] [3:17] NU, M, TR, Gk(AESV$) / Gk(B) "And the Jacob of"
[37] [3:17] NU, M, TR, Vul?, Gk(SW$,B2) (lit. "the brother of °Jacob") / Gk(A) "the brother of him of Jacob" / Gk(B1) "the brother of him" / Vul?, Gk(E) "the brother of Jacob") / Gk(W) replaces "And…names" with "But he commonly called them" // Gk(B) also add "°" before "Johanan"
[38] [3:17] NU, M, TR, Gk(AESVW$) / Gk(B) "themselves"
[39] [3:17] *NU*, M, TR, Gk(AES) / Gk(BV$) "name"
[40] [3:18] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[41] [3:18] NU, Gk(B,V1) / M, TR, Vul, Gk(AES$,V2) "Matthai" / Gk(W) "Maththeos"
[42] [3:18] NU, M, TR, Vul, Gk(ASV$) / Gk(B), many OL "Lebbai" / Gk(W) omit // Gk(E) omit "the *son* of Halfai and Taddai" / Origenes also notes the variant as present in Gk(B)
[43] [3:18] NU, M, TR, Gk(A$) "Kananite"
[44] [3:20] NU, Gk(VW,S1) / M, TR, Vul, Gk(AES,S2) "they *were* coming" / Gk(B) "they *were* entering"
[45] [3:20] *NU*, Gk(AV,B2,S2) / M, TR, Gk(EW$,B1,S1) "a"
[46] [3:20] NU, M, TR, Vul, Gk(AESVW$) / Vul?, Gk(B) omit "for them"
[47] [3:21] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "And when *those* around him heard, the scribes and the rest *of them*" / Gk(W) "And after *those* around him, the scribes and the rest *of them*, they"
[48] [3:21] NU, M, TR, Vul?, Gk(AESV) usually translated elsewhere "amazed" (but lit. "he out-stood") / Gk(B) "that he amazed them" / Gk(W) "that they attached themselves to him"
[49] [3:22] NU, M, TR, Gk(ABESV$) / Gk(W) omit "the *ones*"
[50] [3:22] NU, M, TR, Vul, Gk(AESV$) / Gk(W) omit "and that"
[51] [3:23] NU, M, TR, Vul, Gk(ABESVW) / Gk($) add
[52] [3:23] NU, M, TR, Gk(AESV$) / Gk(B) "the Lord Jesus"
[53] [3:23] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "was saying" / Gk(W) "spoke to them"
[54] may also be translated "being enabled"
[55] [3:25] NU, M, TR, Gk(ABESV$) ("that house") / Gk(W) "it"
[56] [3:25] NU, Vul, Gk(ESV) / M, TR, Gk(ABW$) "is not being-able" or "is not being enabled"
[57] [3:26] NU, M, TR, Gk(AESV$) / Gk(BW) "if-at-any-time"
[58] [3:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Adversary is throwing-out an adversary," he"
[59] [3:26] NU, Gk(SVW) (S1 omit "and") / M, TR, Gk(ABE$) "and has been divided" (B omit "and")
[60] [3:26] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) ", his kingdom"
[61] [3:26] NU, Vul?, Gk(ESV) / M, TR, Gk(ABW$) "to be made-to-stand"
[62] [3:26] NU, M, TR, Vul, Gk(AESV$) ('he') / Gk(BW) "his kingdom"
[63] [3:27] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) omit "Instead"
[64] [3:27] NU, Vul, Gk(ESV) / M, TR, Gk(ABW$) "into his house, to thoroughly-snatch the utensils of the strong *man*" (BW omit "his")
[65] [3:28] NU, M, TR, Gk(AESVW$) / Gk(B$) omit "the"
[66] [3:28] NU, Vul?, Gk(EV) / M, TR, Vul?, Gk(ABS$) "as-much-as *they* would" / Gk(W) omit "as-…revile"
[67] [3:28] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "But whichever someone"
[68] [3:28] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "into"
[69] [3:29] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "into the age"
[70] [3:29] NU, Vul, Gk(SV) / M, TR, Gk(AE$) "judgment" / Gk(BW) "sin"
[71] [3:30] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "saying *for him* to be having an unclean spirit" / Gk(W) "saying for him to be having an unclean spirit" / Gk(E) "saying he having an unclean spirit for him"
[72] [3:31] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "Therefore"
[73] [3:31] NU, Vul, Gk(BESVW) / M, TR, Gk($) "and the brothers and his mother" / Gk(A) "and his brothers and his mother"
[74] [3:31] NU, Vul?, Gk(EV) / M, TR, Gk(ABW$) "and having stood" / Gk(S) "and after they stood"
[75] [3:31] NU, Gk(ESVW) / Vul, M, TR, Gk(B$) "voicing" / Gk(A) "seeking"
[76] [3:32] NU, M, TR, Vul?, Gk(AEVW$,S2) / Gk(B,S1) "And he was sitting himself toward the (S1 "a") crowd"
[77] [3:32] NU, M, TR, Vul, Gk(ABESVW) / M, TR, Gk(A$) "; but they spoke to him"
[78] [3:32] TR, Vul, Gk(ESVW) / NU, M, Gk(AB$) add
[79] [3:32] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[80] [3:33] NU, Gk(SV) (lit. "And after he was forced to answer them, he says") / Gk(E) "And after he was forced to answer, he says to them" / M, TR, Gk(AB$) "And he answer them, saying" / Gk(W) "But who answered and spoke to them"
[81] [3:33] NU, Vul, Gk(ESVW) / M, TR, Gk(AB$) "or"

3

brothers?"[1] **34** And[2] after he looked-around *at* the *ones*[3] *who were* sitting themselves in a circle around him, he said°,[4] "See, my mother and my brothers! **35** For[5] whoever might do the will of God, this is a brother and a sister and a mother of mine."[6]

CHAPTER 4

And again, he began to be teaching alongside the sea. And a most-vast crowd[7] was° congregated[8] to him, so-as for him, after he stepped-in into a[9] boat, to be sitting himself in the sea; and all the crowd was[10] near the sea[11] on the earth.[12] **2** And he was teaching them much in parables;[13] and he was saying to them in his teaching:[14]

3 "Be hearing. Behold, the sower came-out to sow.[15] **4** And it came-to-be[16] in the *process* to be sowing: Indeed, *there was some* which fell alongside the way, and the flying-*creature*s of the heaven[17] came and ate it down. **5** And[18] other *seed* fell on the rocky *place*,[19] *and* whereat[20] it was not having much earth, and straightaway it sprang-up[21] due to the *fact* that it *was* not having a depth of the earth;[22] **6** and[23] when[24] the[25] sun rose-up, it was[26] harmed-by-heat; and due to the *fact* that *it was* not having a root, it was[27] dried *out*. **7** And other *seed* fell into the thorns; and the thorns ascended and they *crowed*-together-*and*-choked it, and it did not give fruit. **8** And others[28] fell into the earth, the beautiful *earth*; and it was giving fruit, *while* they *were* ascending and being grown;[29] and it was[30] bearing: one[31] thirty, and one sixty and one a hundred." **9** And he was saying to them,[32] "Anyone who is[33] having ears to be hearing, let him be hearing and the *one* having-insight to be having-insight."[34]

10 And[35] when he came-to-be during[36] *his* alone *time*s, the *one*s *who were* around him, along with the twelve,[37] were asking[38] him *about* the parables.[39] **11** And he was saying[40] to them, "The mystery of the kingdom of God has been given to you*;[41] but to those outside, all the[42] *thing*s are coming-to-be[43] in parables, **12** in order that, *while* they *are* looking, they might be looking and[44] might not see; and *while* they *are* hearing, they might be hearing and[45] might not be gaining-insight, lest-perhaps they might turn-around and they might be[46] forgiven." *(Isaiah 6:9~10)*

13 And he said° to them, "Have you* not come-to-know this parable? And how will you* know all the parables? **14** The sower is sowing the account. **15** But these are the *one*s alongside the way on where the account is being sown. And whenever they might hear, straightaway the Adversary is coming and is lifting *away* the account, the *account which* has been sown into them.[47]

16 "And these are the *one*s *who* likewise[48] *are* being sown on the rocky *place*s: who,[49] whenever they might hear the account, they straightaway[50] are taking it with joy. **17** And they are not having a root in themselves, instead they are temporary. Next, after a tribulation or[51] a *harmful* pursuit came-to-be due to the account, straightaway they are being[52] impeded. **18** "And others are[53] the *one*s *who are* being sown into the thorns: these are the *one*s *who* heard[54] the account; **19** and the worries of the age,[55] and the delusion of the rich*es*, and the desires about the remaining *things*[56] are, *while* going-into *them*, *crowding*-together-*and*-choking the account, and it becomes unfruitful.

20 "And those[57] are the *one*s *who* were sown on the earth, the beautiful *earth*: whichever *one*s are hearing the account, and are accepting *it*, and are bearing-fruit: one[58] thirty, and one sixty, and one a hundred."

21 And he was saying to them, *that*[59] "Surely the lamp is not coming[60] in order that it might be put under the modius *basket* or under the couch, is *it*? And Is it not surely[61] *coming* in order that it might be put[62] on the lampstand? **22** "For it is not hidden, if-at-some-time *in the future* it might not[63] be manifested; nor did *anything* become hidden-from *others*, *but* instead in order that it might come into a manifest *state*.[64] **23** If someone is having ears to be hearing, let him be hearing."

24 And he was saying to them, "Be looking *at* what[65] you* are hearing. In what measure you* are measuring, it will be measured to you* and it will be added to you* the *ones who are* hearing.[66] **25** For *whoever* has,[67] *more* will be given[68] to him. And who*ever* does not have, even what he has will be lifted from him."

26 And he was saying, "This-is-how the kingdom of God is: As a human who might[69] throw the[70] sowing-seed on the earth, **27** and might be lying-fast-asleep and might be being arisen night and day, and the sowing-seed might be budding[71] and might be lengthening, in-a-way-that[72] he himself has not come-to-know. **28** For[73] The earth is bearing-fruit spontaneously, first a *blade of* grass, next a head-of-grain,[74] next a[75] full grain in the head-of-grain. **29** But[76] whenever the fruit might be delivered, straightaway[77] he is commissioning the sickle, because the reaping has come."[78]

30 And he was saying to them,[79] "How[80] may we liken the kingdom of God, or in what parable may we put it?[81] **31** *It is* as[82] *with*[83] a kernel of mustard, which, whenever[84] it might be sown on the earth, it is smaller *than* all the seeds, the *one*s[85] on the earth. **32** And whenever it might be sown, it ascends and[86] it becomes greater *than* all the vegetables and it makes great branches, so-as *to make-room* for the flying-*creature*s of the heaven to be being-able[87] to be nesting[88] under its shadow."

33 And he was uttering the account to them[89] with many[1] such parables,

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[1] [3:33] NU, M, TR, Vul, Gk(AESW$) ("the brothers of mine") / Gk(BV) "the brothers"
[2] [3:34] NU, M, TR, Vul, Gk(ABESV$) omit "And"
[3] [3:34] NU, M, TR, Gk(AESV$) / Gk(W) "the learners"
[4] [3:34] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "a circle, he spoke" / Gk(W) "circle, he says"
[5] [3:35] NU, M, TR, Gk(ESV) / Gk(W) "And" / Gk(V) omit
[6] [3:35] NU, Gk(ABSVW) / M, TR, Vul, Gk(E$) "a brother of mine and a sister of mine and a mother"
[7] [4:1] NU, Gk(ESVW) / M, TR, Vul, Gk(A$) "a vast crowd" / Gk(B) "the vast people"
[8] [4:1] NU, Gk(ESV) (sing) / M, TR, Gk(BW$) "was congregated" (sing) / Gk(A) "was congregated" (plural)
[9] [4:1] NU, Gk(ES$,V1) / M, TR, Gk(ABW,V2) "the"
[10] [4:1] NU, Gk(ESV) plural / M, TR, Vul, Gk(ABW) singular
[11] [4:1] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "was on-*the*-other-side of the sea" / Gk(W) "was in the shore"
[12] [4:1] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "on the earth"
[13] [4:2] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "them in many parables"
[14] [4:2] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "and he was" & "to them in his teaching"
[15] [4:3] NU, Vul, Gk(VW,S1) / M, TR, Gk(AE$,S2) "the sower of the *act* to sow came-out" / Gk(B) "the sower came-out"
[16] [4:4] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "it came-to-be" / Gk(W) omit "it…sowing"
[17] [4:4] NU, M, Vul, Gk(ESVW$) / TR, Gk(B) add
[18] [4:5] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "But"
[19] [4:5] NU, M, TR, Vul, Gk(AEV$,S2) / Gk(BW,S1) "rocky *place*s"
[20] [4:5] NU, M, TR, Vul, Gk(AES$) / Gk(V) "and whereat" Gk(BW) ", and because"
[21] [4:5] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "it rose-up"
[22] [4:5] NU, M, TR, Vul, Gk(AES$) / Gk(V) "of the earth" / Gk(B) "for the earth" / Gk(W) omit "due to…earth"
[23] [4:6] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "but"
[24] [4:6] NU, M, TR, Gk(BESV) / Gk(AW$) "after"
[25] [4:6] NU, Gk(BESV) / M, TR, Gk(AW$) "a"
[26] [4:6] NU, M, TR, Vul, Gk(AESV$) / Gk(BV) ", they were"
[27] [4:6] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) ", they were"
[28] [4:8] NU, Gk(EVW,S1,S3) / M, TR, Vul, Gk(AB$,S2) "And another"
[29] [4:8] NU, Gk(SV) / M, TR, Vul, Gk(E$) "*while it was* ascending and being grown" / Gk(ABW) "*while* they *were* ascending and it *was* being grown"
[30] [4:8] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "is"
[31] [4:8] "one" may also be translated "in" each time NU, M, TR, Vul, Gk(ABW$,E2) / Gk(SVE1) "into" each time / Gk(V) "into" first time and "one/in" for second and third time
[32] [4:9] NU, M, Vul, Gk(ABESVW$) / TR add
[33] [4:9] NU, Gk(BV,S1) / M, TR, Gk(AEW$,S2) "The *one who* is"
[34] [4:9] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[35] [4:10] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "But"
[36] [4:10] literally "by/throughout"
[37] [4:10] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "*time*s, his learners"
[38] [4:10] NU, Gk(AESV) / M, TR, Vul, Gk($) ", asked" / Gk(B) ", were inquiring-of" / Gk(W) ", inquired-of"
[39] [4:10] NU, Vul, Gk(ESV) / M, TR, Gk(A$) "him *about* the parable" / Gk(BW) "him, 'What is this parable?'"
[40] [4:11] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "he says"
[41] [4:11] NU, Vul, Gk(ASVW) / M, TR, Gk(B$,E2) "It has been given to you* to know the mystery of the kingdom of God" / Gk(E1) corrupt
[42] [4:11] NU, M, TR, Gk(AEV$) / Gk(BSW) omit "the"
[43] [4:11] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "are being said"
[44] [4:12] NU, M, TR, Vul, Gk(AESV$,B2) / Gk(B1) "might hear and" / Gk(W) omit
[45] [4:12] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "might be hearing"
[46] [4:12] NU, Gk(ESVW) / M, TR, Vul, Gk($) "and their sinful-actions might be" / Gk(A) "and their sinful-actions will be" / Gk(B2) "and I will forgive their sinful-actions" / Gk(B1) "and he will be forgiven sinful-actions" (error)
[47] [4:15] NU, Gk(VW) / M, TR, Vul, Gk(AB$) "into their hearts" / Gk(ES) "in them"
[48] [4:16] NU, Gk(BW) / M, TR, Vul, Gk(AESV$) add
[49] [4:16] NU, M, TR, Gk(ABES,V2) / Gk(W) ": whichever *one*s" / Gk(V1) omit
[50] [4:16] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "straightaway"
[51] [4:17] NU, M, TR, Vul, Gk(AESV$) / Vul, Gk(BW) "and"
[52] [4:17] NU, M, TR, Vul, Gk(AESV$,W2) / Gk(B) "they will be" / Gk(W1) "he is being"
[53] [4:18] NU, Vul, Gk(BSV,E1) / M, TR, Gk(A$,E2) "And these are" / Gk(W) "But"
[54] [4:18] NU, Gk(BSV,E1) / TR, Vul "these are the *one*s *who are* hearing" / M, Gk(AW$) "the *one*s *who are* hearing" / Gk(E2) "the *one*s *who* heard"
[55] [4:19] NU, Vul, Gk(ESV) / M, TR, Gk(A$) "of this age" / Gk(BW) "of the lifetime"
[56] [4:19] NU, M, TR, Vul, Gk(AESV$) ("and the delusion…things") / Gk(B) "and delusions of the world" / Gk(W) "and delusions of the rich*es*"
[57] [4:20] NU, Gk(ESV) / M, TR, Vul, Gk(AB$) "And these" / Gk(W) "But these"
[58] [4:20] "one" may also be translated "in" in each case / NU, M, TR, Gk(ABESV$) / Gk(V) omit all three
[59] [4:20] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[60] [4:21] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "not being kindled" / Gk(W) "not being burned"
[61] [4:21] NU, M, TR, Gk(AESVW$) / Gk(B) "And *is it* not surely"
[62] [4:21] NU, Gk(BESVW) / M, TR, Gk(A$) "be laid-on"
[63] [4:22] NU, Gk(V) (lit. "For it is not hidden, if-at-any-time it might not") / M, TR, Gk($) "For something is not hidden, which if-at-any-time it might not" / Vul, Gk(AES) "For something is not hidden if-at-any-time it might not" / Gk(B) "For it is not hidden, instead in order that it might" / Gk(W) "For nothing is hidden, instead in order that it might be"
[64] [4:22] NU, M, TR, Vul, Gk(ABESW$) / Gk(V) "that it might be manifested"
[65] [4:22] NU, M, TR, Gk(AESVW$) / Gk(B) "*at the things*"
[66] [4:24] NU, Vul, Gk(ESV) / M, TR, Gk(A$) add / Gk(BW) omit "and it will be added….hearing"
[67] [4:25] NU, Vul, Gk(ESVW) / M, TR, Gk(AB$) "whoever might be having"
[68] [4:25] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "be added-to"
[69] [4:26] NU, Gk(BESVW) / M, TR, Vul?, Gk(A$) "as if-at-any-time a human might"
[70] [4:26] NU, M, TR, Gk(AESV$) / Gk(BW) "a"
[71] [4:27] NU, Gk(BVW,E1) / M, TR, Gk(ASS,E2) has a different form of this word with the same meaning
[72] [4:27] literally "as"
[73] [4:28] NU, Gk(AESV) / M, TR, Vul, Gk(W$) add "For" / Gk(B) add "Because"
[74] [4:28] NU, M, TR, Vul, Gk(AEVW,S2) / Gk(B) "next heads-of-grain" // Gk(S1) omit
[75] [4:28] NU, M, TR, Gk(AESV$) / Gk(BW) "the"
[76] [4:29] NU, M, TR, Gk(ABESV$) / Gk(W) omit
[77] [4:29] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "straightaway"
[78] literally "has been caused to stand by/beside"
[79] [4:30] NU, M, TR, Vul, Gk(ABEVW$,S1) / Gk(S2) add
[80] [4:30] NU, Gk(ESVW) / M, TR, Gk(AB$) "To what"
[81] [4:30] NU, Gk(SVW,E1) / M, TR, Vul, Gk(AB$,E2) "in what-kind of parable might we make-a-parable for it"
[82] [4:30] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "It is like"
[83] [4:30] NU, TR, Gk(BSV) / M, Vul, Gk(AEW$) omit "with"
[84] [4:31] NU, M, TR, Vul, Gk(AVW,B2,S2,E2) ("which, whenever") / Gk(B1) "that *when*ever" / Gk(S1) "whenever" / Gk(E1) "as whenever" / Gk(W) corrupt
[85] [4:31] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "seeds which are" // Gk(E) also omit "on the earth"
[86] [4:32] NU, M, TR, Vul, Gk(AESV$) / Gk(W) (32) "It is growing and" / Gk(B) "(32) And"
[87] may also be translated "being enabled"
[88] literally "to be setting-down-a-tent"
[89] [4:33] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to them"

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exactly-as they were being-able[2] to be hearing. **34** But he was not uttering to them apart-from a parable. But *when he was* by himself, he was deciphering all *things*[3] to his-own learners.[4]

35 And during that day, after *it* became late, he said° to them, "Let us[5] come-through into the other-side."

36 And after he dismissed[6] the crowd,[7] they took° him alongside with them in the boat *exactly* as he was, and <u>simultaneously</u>[8] <u>many</u> other boats[9] were with him. **37** And a great tempest of a wind came-to-be°,[10] and the surges were throwing *water* on[11] into the boat, so-as *to cause* the boat[12] to be being already packed *with water*. **38** But he himself was in the stern, lying-fast-asleep on the[13] pillow. And they arose° him, and they said° to him, "Teacher, do you not care that we are going-to-be-lost?"

39 And after he was completely-arisen, he rebuked the wind and he spoke to the sea,[14] "Be being quiet! <u>And</u> Be being muzzled already!"[15] And the wind abated, and *there* became a great placidity. **40** And he spoke to them, "Why are *all of* you* terrified <u>in-this-manner</u>?[16] Are you* not-yet having faith?"[17]

41 And they were filled-with-fear with a great fear, and they were saying to one-another, "Who, as-a-result, is this, that even the wind and the sea are obeying[18] him?"[19]

CHAPTER 5

And they came into the other-side of the sea,[20] into the country of the Gerasaeans.[21] **2** And after he himself came-out[22] out of the boat, straightaway[23] a human out of the memorial-sites in an unclean spirit went-to-meet[24] him, **3** who was having his habitation in the memorials.[25] And no-one was being-able[26] to bind him any-longer[27] not-even[28] with a chain,[29] **4** due to the *fact that* he had many-times been bound with fetters and chains, and the chains had been pulled-asunder by him and the fetters had been crushed, and[30] no-one[31] was strong *enough* to curb[32] him. **5** And through*out* every night[33] and day, in the memorials[34] and in the mountains,[35] he *was* shouting and *was* cutting himself up[36] with stones.

6 And[37] after he saw °Jesus from[38] a distance, he ran and bowed-down-to him;[39] **7** and after he shouted in a great voice, he said°,[40] "What *is there between* **me** and you, Jesus, son of God the Highest-One?[41] I adjure you by God, may you not torture me." **8** For he[42] was saying to him, "You[43] spirit, you unclean *spirit*, come-forth out of the human."

9 And he was inquiring-of[44] him, "What *is*[45] your name?"

And he said° to him,[46] "My name *is*[47] Legion, because we are many." **10** And

he[48] was exhorting him much, in order that he might not commission them[49] *to go* outside the country. **11** But there was a great herd of pigs *which was* being[50] tended near the mountain.[51] **12** And they[52] exhorted him, saying, "Send us into the pigs, in order that we might enter[53] into them."

13 And <u>straightaway</u>[54] he[55] permitted them.[56] And after the spirits, the unclean *spirit*s, came-out, they entered into the pigs; and the herd rushed down the cliff into the sea (but *there were*[57] about two-thousand *of them*), and they were being choked in the sea.

14 And[58] the *one*s tending them[59] fled, and they brought-a-message into the city and into the fields. And they came[60] to see what the *event* was° *which* had[61] come-to-be. **15** And they came° to °Jesus. And they perceived° him,[62] the *man who was* being demonized, *now* sitting himself, <u>and</u>[63] having been robed and being-sound-minded, the *very man* having had the Legion;[64] and they were filled-with-fear. **16** And[65] the *one*s who saw *it* narrated to them: how it happened[66] to him,[67] the *man who was* being demonized, and about the pigs. **17** And they began to be exhorting him to go-off[68] from their borders.

18 And *while* he *was* stepping-in[69] into the boat, the *man who* was demonized, was exhorting[70] him, in order that he might be with him.

19 And he[71] did not let him; instead, he said°[72] to him, "Be going-away into your house, to **your** *people*,[73] and bring-a-message[74] to them, as-much-as the Lord has done[75] for you and *that he*[76] had-mercy *on* you."

20 And he went-off and began to be preaching in the <u>whole</u>[77] Dekapolis as-much-as[78] °Jesus did for him. And all *of* them were marveling.

21 And after °Jesus crossed-to-the-other-side in the boat[79] again into the other-side, a vast crowd was congregated onto[80] him, and he was[81] alongside the sea.

22 And <u>behold</u>,[82] one[83] of the chief-congregators, Jair by name, came°. And after he saw him, he fell° near[84] his feet. **23** And he exhorted° him much, saying, that[85] "My little-daughter is at her last.[86] *Please come*, in order that after you come, you may put your hands on her,[87] in order that[88] she might be saved and might[89] live."

24 And he came-away[90] with him. And a vast crowd was following him, and they were pressing-together *around* him. **25** And *there was* a <u>certain</u>[91] woman *who was*[92] in a flowing of blood for twelve years. **26** And after she[93] suffered many *things* by many healers, and after she spent everything which she *had*[94] and after she was profited nothing *but* instead came rather into the worse *condition*,[95] **27** she, after she heard about °Jesus, *and* after she came in the crowd from-behind, touched[96] his robe.[1] **28** For she was saying[2] that, "If-at-any-time I might touch, if-

[1] [4:33] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "many"
[2] may also be translated "being enabled"
[3] [4:34] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "interpreting them" (i.e. "the parables")
[4] [4:34] NU, Gk(ESV$) / M, TR, Vul, Gk(ABW$) "to his learners"
[5] literally "May we"
[6] [4:36] NU, M, TR, Gk(AESV$)/Gk(BW) "And *he was* dismissing (crowd) and" / Vul "And *while he was* dismissing (crowd)"
[7] [4:36] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "them"
[8] [4:36] NU, Gk(SV,E1) ("and") / M, TR, Gk(ABS,E2) "but even" / Gk(W) "and simultaneously"
[9] [4:36] NU, Vul?, Gk(AESV, B2) (neuter) / Gk(W,B1) "many other boats" (feminine) / M, TR, Gk($) "small-boats" (neuter)
[10] [4:37] NU, M, TR, Gk(AESVW$) / Gk(B) "wind came-to-be"
[11] [4:37] NU, M, TR, Gk(AESVW$) / Gk(B) "throwing *water*"
[12] [4:37] NU, Vul, Gk(BE,S2) / M, TR, Gk(AWS$) *cause* it" / Gk(S1) omit "so-that…*water*"
[13] [4:38] NU, M, TR, Gk(AESV$) / Gk(BW) "a"
[14] [4:39] NU, M, TR, Gk(AESV$) / Gk(BW) "wind and the sea, and he spoke"
[15] [4:39] lit. "Be having been muzzled" NU, M, TR, Gk(AESV$) / Gk(BW) "And be muzzled!" / Vul "Be being muted"
[16] [4:40] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) add
[17] [4:40] NU, Vul, Gk(BSVW) / M, TR, Gk(AES$) "How are you* not having faith?"
[18] [4:41] NU, Gk(ESV) is singular / M, TR, Vul, Gk(ABW$) is plural
[19] [4:41] NU, M, TR, Gk(AESVW$) / Gk(B) omit "him" // Gk(BW) also reverse "wind" & "sea"
[20] [5:1] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "of the sea"
[21] [5:1] NU, Vul, Gk(BV,S1) / M, TR, Gk(AE$) "Gaderenes" / Gk(W,S2) "Gergesenes" (all are Dekapolis cities)
[22] [5:2] NU, Gk(ESV) / M, TR, Vul, Gk(A$) "he came-out to him" / Gk(BW) "they themselves came-out"
[23] [5:2] NU, M, TR, Gk(ABES$) / Gk(VW) omit "straightaway"
[24] [5:2] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "spirit met"
[25] [5:3] NU, M, Gk(AESV$) / TR, Gk(BW) "memorial-sites"
[26] [5:3] NU, M, Gk(ABV$,E1,S1) / TR, Gk(E2,S2) may be "no-one was being-able" or "no-one was enabled" / Gk(W) "they were not being-able"
[27] [5:3] NU, Gk(BSVW,E1) / M, TR, Gk(A$,E2) omit "any-longer"
[28] [5:3] NU, Gk(BESVW) / M, TR, Gk(A$) "neither"
[29] [5:3] NU, Gk(VW,E1) / M, TR, Vul, Gk(ABS$,E2) "with chains"
[30] [5:4] NU, M, TR, Vul, Gk(AESV$) (lit. "due to the *fact* for him to have been bound many-times with fetters and chains, and for the chains to have been pulled-asunder by him and for the fetters to have been crushed, and") / Gk(B) "because many-times for him, having been bound with fetters and chains in which they bond *him*, to have pulled *them* asunder and for the fetters to have been crushed, and" / Gk(W) "due to the *fact* for him to have many-times been bound with even fetters and chains, but for the chains and the fetters to have been crushed, but"
[31] [5:4] NU, M, TR, Gk(AESV$) masculine / Gk(BW) feminine (referring to "fetters"?)
[32] [5:4] NU, M, TR, Vul, Gk(BVW$,S2) / Gk(A) "to bind" / Gk(S1) omit
[33] [5:5] NU, M, TR, Gk(AESV$) / Gk(BW) "(5) But night"
[34] [5:4] NU, M, TR, Gk(AESV$) / Gk(BW) "memorial-sites"
[35] [5:5] NU, Vul, Gk(ESV$) / M, TR, Gk(BW) reverses "memorials/memorial-sites" & "mountains"
[36] literally "down"
[37] [5:6] NU, Gk(ESV) / M, TR, Vul, Gk(AW$) "But"
[38] [5:6] NU, M, TR, Gk(BESV$) / Gk(AW) omit "from"
[39] [5:6] NU, M, TR, Gk(BSW$) is dative / Vul, Gk(AEV) is accusative
[40] [5:7] NU, Vul, Gk(AESV$) / M, TR, Gk(B$) "he spoke"
[41] [5:7] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "the Living-One"
[42] [5:8] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Jesus"
[43] literally "the" (also next occurrence)
[44] [5:9] NU, M, TR, Gk(BESVW$) / Gk(A) "he inquired-of"
[45] [5:9] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) actually add "is"
[46] [5:9] NU, Vul, Gk(AESVW) / M, TR, Gk($) "And he answered, saying" / Gk(B) "And he answered"
[47] [5:9] NU, M, TR, Gk(AESV$) / Vul, Gk(B) actually add "is"
[48] [5:10] NU, M, TR, Vul, Gk(BESVW) / Gk(A$) "they"
[49] [5:10] NU, Gk(EV) "them" (neuter) / M, TR, Gk(ABS$) "them" (masculine) / Gk(W) "him"
[50] [5:11] NU, M, TR, Vul, Gk(BEVW$,S1) / Gk(A,S2) "pigs *which were* being"
[51] [5:11] NU, M, Vul, Gk(ABEVW$,S2) / TR "mountains" / Gk(S1) omit
[52] [5:12] NU, Gk(ESVW) / M, TR, Gk(A$) "And all the demons" / Vul "But *the* spirits" / Gk(B) "And the demons"
[53] [5:12] NU, M, TR, Gk(AESV$) / Gk(B) "might come-away"
[54] [5:13] NU, Gk(ESVW) / M, TR, Gk(A$) "they"
[55] [5:13] NU, Vul, Gk(ESVW) / M, TR, Gk(A$) "the Jesus" / Gk(B) "Lord Jesus"
[56] [5:13] NU, M, TR, Gk(AESVW$) (lit. "to them") / Gk(B) "for them"
[57] [5:13] NU, Vul, Gk(BSV,E1) / M, TR, Gk(A$,E2) add
[58] [5:14] NU, Gk(AESVW) / M, TR, Vul, Gk(B$) "And"
[59] [5:14] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "tending the pigs"
[60] [5:14] NU, Gk(AV,S2) / M, TR, Vul, Gk(BEW$,S1) "came-out"
[61] literally "the *event* is *which* has"
[62] [5:15] NU, M, TR, Gk(AESVW$) / Gk(B) add
[63] [5:15] NU, Vul, Gk(BSVW$) / M, TR, Gk(AES$) add / Gk(W) omit "and having been robed and"
[64] [5:15] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) omit "the *very*…Legion"
[65] [5:16] NU, M, TR, Vul, Gk(AESVW) / M, Gk(B$) "But"
[66] literally "become / came-to-be"
[67] [5:16] NU, M, TR, Gk(AESVW$) / Gk(B) add
[68] [5:17] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "And they were exhorting him in order that he might go-off"
[69] [5:18] NU, Vul?, Gk(ABESVW) / M, TR, Gk($) "And after he stepped-in"
[70] [5:18] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "demonized, began to be exhorting"
[71] [5:19] NU, Vul, Gk(AESVW) / M, TR, Gk(B$) "But Jesus"
[72] [5:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "spoke"
[73] literally "to the *ones* yours"
[74] [5:19] NU, M, TR, Gk(AESV$) / Gk(BW) "and send-a-message"
[75] [5:19] NU, M, Gk(AESVW$) / TR "Lord did" / Gk(BW) "God did"
[76] [5:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[77] [5:19] NU, M, TR, Vul, Gk(ABSVW$,E2) / Gk(E1) add
[78] [5:19] NU, M, TR, Vul, Gk(ABSVW$,E2) "as-much-as") / Gk(E1) *the things* which"
[79] [5:21] *NU*, M, TR, Vul, Gk(AESW$,V2) / Gk(V1) "into a boat") / Gk(B) omit
[80] [5:21] NU, M, TR, Gk(AESVW$) / Gk(B) "to/toward"
[81] [5:21] NU, M, TR, Vul, Gk(ABESVW$) / Gk(B) omit "and he was"
[82] [5:22] NU, Vul, Gk(BSV) / M, TR, Gk(AEW$) add
[83] [5:22] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) "a certain *one*"
[84] [5:22] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "congregation *was* coming, and he fell-before" / Gk(W) "congregation, whose name *was* Jair, *was* coming; and after he saw him, he *was* falling-before"
[85] [5:23] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "(23) exhorting him and saying"
[86] literally "is having at last"
[87] [5:23] NU, M, TR, Gk(AESV$) / Vul?, Gk(B) ". Come; touch her with (lit. "out of") your hands"
[88] [5:23] NU, Gk(BESVW) / M, TR, Gk(A$) "so-that"
[89] [5:23] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "will"
[90] [5:24] NU, M, TR, Gk(AESV$) / Gk(B) "went-away"
[91] [5:25] NU, Gk(AESV) / M, TR, Vul?, Gk(B$) add
[92] literally "is"
[93] [5:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "(26) After the *woman*"
[94] [5:26] NU, M, Vul, Gk(AESV$) (lit. "the all *things* from her") / TR, Gk(BW) "the all *things* from herself"
[95] [5:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "instead rather unto the worse *condition*"
[96] [5:27] NU, M, TR, Vul, Gk(AESV$,B2) / Gk(B1) "behind and she touched" / Gk(W) omit "after she came"

at-any-time-even[3] his robes,[4] I will be saved." **29** And straightaway the spring of her blood was dried, and she knew in the body, that she had been[5] healed from the scourge.[6]

30 And straightaway, °Jesus, after he recognized in himself *that* the power out of him came-out, and[7] after he was turned-around in the crowd, was saying,[8] "Who touched my robes?"

31 And his learners were saying[9] to him, "You are looking *at* the crowd pressing-together *around* you, and you are saying, 'Who touched me?'?"

32 And he was looking-around to see the *woman who* did this.[10] **33** But the woman, after she was filled-with-fear and *while* she *was* trembling[11] (and[12] having come-to-know what had happened[13] to[14] her), came and fell-before[15] him. And she spoke to him all the truth.

34 But he spoke to her,[16] "Daughter, your faith has saved you. Be going-away into peace, and be healthy from your scourge."[17]

35 *While* he *was* still uttering, they came° from the chief-congregator, saying to him[18] that "Your daughter died-off. Why are you still bothering the teacher?"

36 But °Jesus straightaway,[19] after he refused-to-hear the account[20] *which was* being uttered,[21] said° to the chief-congregator, "Do not be filling yourself with-fear, only be having-faith."

37 And he did not let anyone[22] follow-along[23] with[24] him, except only °Petros,[25] and Jacob, and Johanan[26] the brother of Jacob.[27] **38** And they[28] came° into the house[29] of the chief-congregator. And he perceived°[30] a turmoil and *person*s[31] weeping and clanging much. **39** And after he entered, he said° to them, "Why are you* being turmoiled and why are you*[32] weeping? The little-girl did not die-off, instead she is lying-fast-asleep."

40 And they[33] were ridiculing him, having-come-to-know that she died-off.[34] But he himself,[35] after he threw *them* all[36] out outside, took-alongside° the father of the little-girl and the mother[37] and the *men* being[38] with him, and he went-into° *the place* where[39] the little-girl was reclining.[40] **41** And after he grabbed the hand of the little-girl, he said° to her, "Rabbi Talitha koum."[41] (Which is being translated, "You[42] little-maiden, I say to you, be arising.")[43]

42 And straightaway the little-maiden stood-up, and she was walking-around. For[44] she was twelve years *old*. And they were all straightaway[45] amazed with a great ecstasy. **43** And he enjoined them many *times*,[46] in order that no-one might know *about* this. And he spoke *for something* to be given to her to eat.

CHAPTER 6
And he came-out from-there, and he came°[47] into his fatherland; and his learners

followed° him. **2** And after a sabbath came-to-be,[48] he began to be teaching in the congregation, and the[49] many *who were* hearing *him* were being astonished on-the-basis-of his teaching,[50] saying, "From where *did* this *man get* these *things*? And what *is* the wisdom, the *wisdom which* was given to this *man*,[51] and the powers[52] such *as these which are* coming-to-be through his hands? **3** Is this not the son of[53] the artificer, the son of °Miriam and[54] a[55] brother of Jacob and Joseph[56] and Judah and Simon? And are not his sisters surely[57] here with us?" And they were being impeded because of[58] him.

4 And[59] °Jesus was saying to them, that "A prophet is not dishonorable, except in his own fatherland[60] and in his kinsmen[61] and in his house."

5 And he was not being-able[62] to make any power there, except, after he put his hands on a few ill *persons*, to treat *them*. **6** And he was marveling due to their lack-of-faith.[63] And he was leading-around the villages in a circle *while* he *was* teaching.

7 And he called° to himself the twelve, and he began to be commissioning them two by two, and he was giving[64] to them an authority over the spirits, the unclean *spirit*s. **8** And he transmitted-a-message to them, in order that they might be carrying[65] nothing *with them* on[66] *their* way, except only a stick; no[67] bread, no pouch,[68] no bronze into the belt, **9** instead, *merely* having tied small-sandals on themselves, and "May you* not dress yourselves with two tunics."

10 And he was saying to them,[69] "Wheresoever[70] you* might enter into a house,[71] be remaining there till *when*ever you* might come-out from there. **11** And whichever place might[72] not receive you* nor hear you*: *While* you* *are* going-out from there, shake-out the dirt, the *dirt* underneath[73] your* feet, for a testimony to them. Truly, I say to *all* of you: It will be more-tolerable for Sodom or Gomorrah in a day of a judgment than for that city."[74]

12 And after they came-out, they preached[75] in order that *their* hearers might be having[76] a change-of-mind. **13** And they were throwing-out many demons, and they were oiling many ill *person*s with olive-oil and they were[77] treating them.

14 And Hérōdés the king heard *about this* (for his name became manifest), and he was saying,[78] that "Johanan, the *one who is* immersing, has been[79] arisen out of dead *humans*; and due to this, the powers are operating in him."

15 But[80] others were saying, that "It is Elijah."
But others were saying, that "*It is*[81] a prophet or[82] like one of the prophets."

16 But after °Hérōdés[83] heard *about it*, he was saying,[84] that[85] "*This is* Johanan, whom **I** beheaded; this *man* was arisen[86] out of dead *humans*."[87]

17 For[88] °Hérōdés[89] himself, after he commissioned *some men*, grabbed °Johanan and bound him and threw *him* in a guardhouse[90] due to Hérōdias the

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[1] [5:27] NU, M, TR, Vul, Gk(ABESV$) ("his robe") / Gk(W) "him"
[2] [5:28] NU, M, TR, Vul, Gk(AESVW$) ("For…saying") / Gk(B) "saying in herself"
[3] [5:28] NU, Gk(ES,V2) / M, TR, Vul, Gk(ABW,V1) "If-at-any-time I might touch even"
[4] [5:28] NU, M, TR, Vul, Gk(AEVW$) (lit. "the robe of him") / Gk(B) "the robe of himself" / Gk(S) "the robe of him"
[5] [5:29] lit. "she has been" NU, M, TR, Gk(ABESV$) / Gk(W) "she was"
[6] literally "whip"
[7] [5:30] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "Jesus, after he recognized, and after the power came-out from him, and"
[8] [5:30] NU, M, TR, Vul, Gk(AESV$) ("was saying") / Gk(BW) "spoke"
[9] [5:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "(31) But his learners say"
[10] [5:32] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) "to see the *one who* did this" / Gk(W) "for the *woman* having done this" / Vul "to see who had done this"
[11] [5:33] NU, M, TR, Vul, Gk(ABESVW$) / Gk(B) "fear, and-for-this-reason *she* was *trembling at what* she had stealthily done"
[12] [5:33] NU, M, TR, Gk(ABEVW$,S2) / Gk(S1) add
[13] literally "what has come-to-be"
[14] [5:33] NU, Gk(BESV) / M, TR, Gk(AW$) "on"
[15] [5:33] NU, M, TR, Vul, Gk(ABSV$) / Gk(E) "and bowed-down-to"
[16] [5:34] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "him" (error)
[17] literally "whip"
[18] [5:35] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[19] [5:36] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) add
[20] [5:36] NU, Gk(VW,S1,S3) / M, TR, Vul, Gk(A$,S2) "heard the account" / Gk(B) "heard this account"
[21] [5:36] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "which was being uttered"
[22] [5:37] NU, M, TR, Gk(AESVW$) / Gk(B) "let not-even one"
[23] [5:37] NU, M, TR, Gk(ESV$) / Vul?, Gk(A) "follow" / Gk(BW) "closely-follow"
[24] [5:37] NU, Gk(ESV) / M, TR, Gk(ABW) omit an untranslatable "with" here
[25] [5:37] NU, Gk(ESV) / M, TR, Gk(ABW) "Petros" / Gk(W) add "only"
[26] [5:37] NU, M, TR, Gk(AESVW$) / Gk(B) "°Johanan"
[27] [5:37] NU, M, TR, Gk(AESVW$) / Gk(B) "of him"
[28] [5:38] NU, Vul, Gk(ABESV) / M, TR, Gk(W$) "he"
[29] [5:38] NU, M, TR, Gk(AESVW$) is masculine / Gk(B) is feminine
[30] [5:38] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "he was perceiving"
[31] [5:38] NU, M, TR, Vul, Gk(AESVW) / Gk(B) "turmoil of *persons*" / Gk($) "turmoil, *persons*"
[32] [5:39] NU, M, TR, Gk(AESVW$) / Gk(B) add
[33] [5:40] NU, M, TR, Gk(AESVW$) / Gk(B) "(40) But the *persons*"
[34] [5:40] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[35] [5:40] NU, Gk(BESV) / M, TR, Gk(AW$) "But the *man*"
[36] [5:40] NU, M, Vul?, Gk(AESVW$) / TR "threw *them* **all**" (strengthened form) / Gk(B) "threw the crowds" & add "outside"
[37] [5:40] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "the father and the mother of the little-girl" / Gk(W) "the father and the mother"
[38] [5:40] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) add
[39] [5:40] NU, M, TR, Gk(ABESVW$) / Gk(A) "which"
[40] [5:40] NU, M, TR, Gk(BSV) / M, TR, Vul, Gk(AEW$) add
[41] [5:41] NU, Gk(ES) / Gk(V) "Talietha koum" / M, TR, Gk($) "Talitha koumi" / Gk(A) "Talitha koumei" / Vul "Talitha cumi" / Gk(B) "Rabbi Thabita koumi" / Gk(W) "Tabitha"
[42] literally "The"
[43] [5:41] NU, Gk(BESVW) / M, TR, Gk($) "to you, arise yourself" / Gk(A) as NU, or may be translated "You, be arising"
[44] [5:42] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "But"
[45] [5:42] TR, Vul, Gk(ABW$) / *NU*, Gk(SV) add "straightaway" / Gk(B) add "all"
[46] [5:43] NU, M, TR, Gk(AESVW$) ("many *times*") / Vul "vehemently" Gk(B) omit
[47] [6:1] NU, Gk(ESV) / M, TR, Vul?, Gk(A$) "and came" / Gk(B) "and came-down" ?? / Gk(W) omit "from…coming"
[48] [6:2] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And *on* a sabbath day"
[49] [6:2] NU, M, TR, Gk(ABESV$) / Gk(V) add
[50] [6:2] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) add
[51] [6:2] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "to him"
[52] [6:2] NU, Vul?, Gk(SV)/M, Vul?, Gk(AEW$) "and powers" / TR ", that even powers" / Gk(B,E1) "in order that even powers"
[53] [6:3] NU, M, TR, Vul, Syr, Gk(S) / few Gk, Origenes, Arab, Eth add (from Matt13:55?)
[54] [6:3] NU, Gk(BESV) / M, TR, Gk(AW$) "but" / Vul omit
[55] [6:3] NU, M, TR, Gk(AEVW$) / Gk(BS) "the"
[56] [6:3] Hebrew equivalent, Vul, Gk(S) / NU, TR, Gk(ABEVW$) "Joses" (which is a Greek form of "Joseph")
[57] [6:3] NU, M, TR, Gk(AESVW$) / Gk(B) add
[58] literally ("because of") "in"
[59] [6:4] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "But"
[60] [6:4] NU, M, TR, Vul, Gk(BEVW$) ("the fatherland of his") / Gk(A,S2) "the own fatherland of his" / Gk(S1) "the fatherland of himself"
[61] [6:4] NU, Vul, Gk(V,E1) (lit. "and the kinsmen of his") / M, TR, Gk(ABW$,E2,S2) "and the kinsmen" / Gk(S1) omit
[62] [6:5] NU, Gk(AEW,V1) / M, TR, Gk(BS$,V2) as NU or "not enabled"
[63] [6:6] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "their faith"
[64] [6:7] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And after he called to himself the twelve, he commissioned each of *the* twelve, after he gave" // Gk(S1) omit "And he transmitted-a-message to them" (in v.8)
[65] literally "lifting"
[66] literally "into"
[67] [6:8] NU, M, TR, Gk(AESVW$) / Gk(B) "neither/nor" instead of "no" (all instances in verse)
[68] [6:8] NU, Gk(ESV$) / M, TR, Vul, Gk(ABW) "; no pouch, no bread"
[69] [6:10] NU, M, TR, Vul, Gk(AESVW$) / Gk(W) omit "to them"
[70] [6:10] NU, M, TR, Vul, Gk(ESV$) / Gk(ABW) "Wherever"
[71] [6:10] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "into a house"
[72] [6:11] NU, Gk(SVW) / M, TR "And as-many-as might" / Vul "And whoever will" / Gk(AB$,E2)"And as-many-as if-any-any-time might" / Gk(E1) "And whichever *place* might"
[73] [6:11] NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "out the dirt of"
[74] [6:11] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) add [likely copied from Matt10:15]
[75] [6:12] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "they were preaching"
[76] [6:12] NU, Vul, Gk(BVW) / M, TR, Gk(AES$) "might have"
[77] [6:13] NU, M, TR, Gk(AESVW$) / Gk(B) "and they, after they were oiling…oil, were"
[78] [6:14] NU, M, TR, Vul, Gk(AES$) / Gk(VW), four Latin "and they were saying" / Gk(B) "and they said"
[79] [6:14] Gk(BSV) ('has been') / M, TR, Gk(AEW$) "was"
[80] [6:15] NU, Vul, Gk(ABESVW$) / M, TR, Gk($) omit "But"
[81] [6:15] Gk(BSVW,E1) / M, TR, Vul, Gk(A$,E2) actually add "It is"
[82] [6:15] NU, M, TR, Vul, Gk(AESVW$) / TR add "or" / Gk(B) omit "a prophet or like" / Gk(S) omit "were saying"
[83] [6:16] NU, TR, Vul, Gk(ASVW$) / M, Gk(BE) "Hérōdés"
[84] [6:16] NU, Vul / M, TR, Gk(ABW$) "he spoke"
[85] [6:16] NU, M, TR, Vul, Gk(AEW$) add
[86] [6:16] NU, Vul, Gk(VW,S3) / Gk(B) "*This is* he whom **I** beheaded; this *man* was arisen" / M, TR, Gk(AES) "This is Johanan whom I myself beheaded; he himself was arisen" / Gk(S1) "*This is* he whom **I** beheaded. This Johanan was arisen" / Gk(S2) "*This is* Johanan whom **I** beheaded. He himself was arisen"
[87] [6:16] NU, Gk(SVW) / M, TR, Gk(AB$) add / Gk(E) instead add "from the dead *humans*"
[88] [6:17] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "But"
[89] [6:17] NU, TR, Gk(AESV) / Gk(BW) "Hérōdés"
[90] [6:17] NU, M, TR, Vul, Gk(ESVW$) / Gk(B) "and bound him and threw *him* into a guardhouse" / Gk(A) "in a guardhouse, and he bound him"

woman of his brother Philippos, because he married her. **18** For °Johanan[1] was saying to °Hérōdés, that[2] "It is not allowable for[3] you to be having the[4] woman of your brother."

19 But °Hérōdias was holding *a grudge* against him and was wanting to kill him off, and she was not being-able.[5] **20** For °Hérōdés was filling himself with-fear-of °Johanan (having come-to-know *that* he *was*[6] a righteous and holy man), and he was keeping *him* with *him*. And after he heard him, he was being much at-a-loss,[7] and he was sweetly hearing him.

21 And[8] after a good-opportunity[9] came-to-be, when[10] Hérōdés *on his* birthdays[11] made[12] a dinner for his great-men and the tribunes and the first *men* of °Gali*lee,* **22** and[13] after the daughter of his of Hérōdias[14] entered[15] and after she danced, she pleased °Hérōdés and the *one*s *who were* reclining themselves with *him.* But The[16] king spoke to the little-maiden, "But Request from me whatsoever[17] you might be wanting, and I will give *it* to you." **23** And he swore many *thing*s to her,[18] "Anything,[19] whatsoever you might request of me,[20] I will give to you *up* till[21] half of my kingdom."

24 And[22] after she came-out, she spoke to her mother, "What should I request for myself?"

But the *mother* spoke, "The head of Johanan, the *one who is* immersing."[23]

25 And after she entered straightaway with *much* effort[24] to the king, she requested for herself, saying, "I am wanting, in order that you may instantly give[25] to me on a wooden-platter: the head of Johanan the Immerser."

26 And[26] after the king as he heard[27] became deeply-grieved, he, due to the oaths and due to[28] the *one who were* reclining themselves with *him*,[29] did not want to set her aside. **27** And[30] straightaway, after the king[31] commissioned a speculator, he commanded *him* to bring his head on a wooden-platter.[32] And[33] after he went-off, he beheaded him in the guardhouse. **28** And he brought his[34] head on a wooden-platter, and gave it to the little-maiden. And the little-maiden gave it[35] to her mother. **29** And[36] after his learners heard *about this*, they came and lifted his fallen-body and put it in a memorial-site.

30 And the emissaries were congregated° to °Jesus, and they brought-a-message to him *about* everything, and[37] as-much-as they did and as-much-as they taught.

31 And he said°[38] to them, "*All of you**, come by yourselves[39] into a deserted place, and rest yourselves up[40] a little." For the *person*s *who were* coming and the *person*s *who were* going-away were many, and they were not-even having-an-opportune-season[41] to eat. **32** And they went-off in the boat into a deserted place[42] by themselves.

33 And they[43] saw them *while* they *were* going-away, and many recognized

them.[44] And they ran there together on foot from all the[45] cities, and they came-ahead-of him and they came-together to him.[46] **34** And after he[47] came-out, he saw a vast crowd, and he[48] was moved-with-compassion for them, because they were as sheeps not having a shepherd; and he began to be teaching them many *thing*s.

35 And[49] after *the* hour already became late,[50] his learners, after they came-to him, [51]were saying *to him*,[52] that "The[53] place is deserted and *the* hour *is* already late. **36** Release them from *you*, in order that, after they go-off into the circling[54] fields and into the[55] villages, they[56] may buy themselves something they might eat."[57]

37 But the *man*[58] answered *and* spoke to them, "**You*** give to them *something* to eat."

And they said° to him, "After we go-off, may we buy two-hundred[59] denarii of *loave*s *of* bread and we will[60] give to them *something* to eat in order that each one of them might get a little something?"[61]

38 But the *man*[62] said° to them, "How many *loave*s *of* bread do you* have? Be going-away, and[63] see."

And after they knew, they said°, "Five *loave*s *of* bread,[64] and two fishes."

39 And he commanded them[65] to make all *of them* recline drinking-party *by* drinking-party[66] on the pale-green grass. **40** And they leaned-back[67] group *by* group,[68] according-to hundreds and according-to fifties.[69] **41** And after he took the[70] five *loave*s *of* bread and the two fishes, he, after he looked-up into the heaven, blest and broke-down the *five*[71] *loave*s *of* bread, and he was giving *them* to his learners,[72] in order that they might be setting *them* before them.[73] And he divided the two fishes among[74] all *of them*. **42** And they all ate, and they were filled-with-food. **43** And they picked[75] *up* twelve baskets' fullnesses[76] of broken-pieces and *what was left* from the fishes. **44** And the *one*s *who* ate the *loave*s *of* bread[77] were about[78] 5,000 men.

45 And straightaway, after they were arisen-out,[79] he obliged his learners to step-in into the boat, and to lead-*the-way*-before *him*[80] into the other-side to Beth-Tzaidah, till he himself released° the crowd from *him*.[81] **46** And after he said-farewell to them, he went-off into the mountain to pray-to *God.*

47 And after *it* became late, long-ago[82] the boat was in *the* middle of the sea, and he *was*[83] alone on the earth. **48** And after he saw them *while they were* being tortured in the *process* of driving-forward[84] (for the wind was contrary to them), about[85] *the* fourth watch of the night, he[86] came° to them, walking-around on the sea; and he was wanting[87] to pass *by* them. **49** But after the *men* saw him *while he was* walking-around on the sea, they thought that, "It is a phantasm," and they screamed.[88] **50** For all *of them* saw him and they[89] were disturbed.

[1] [6:18] NU, M, TR, Gk(AESVW$) / Gk(B) "Johanan"
[2] [6:18] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) omit "that"
[3] [6:18] lit. "to" NU, M, TR, Gk(AESVW$) / Gk(B) "for"
[4] [6:18] NU, M, TR, Gk(AESV\$,B2) / Gk(B1) "having a same" ? / Gk(W) "having a"
[5] [6:18] NU, M, TR, Gk(BESVW$) (may be translated "was not enabled") / Gk(A) "was not being-able"
[6] [6:20] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "know for him to be"
[7] [6:20] NU, M, TR, Gk(ASV$) (lit. "was without-a-*way-to*-go") / Gk(W) "he was made-to-be much without-a-*way-to*-go" / M, TR, Vul, Gk(ABE$) "he was doing many *thing*s"
[8] [6:21] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "But also"
[9] literally "after a good-seasoned *time*"
[10] [6:21] NU, M, TR, Gk(AESVW$) / Vul?, Gk(B) omit "when"
[11] [6:21] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "birthdayials" (adj)
[12] [6:21] NU, M, TR, Gk(BESVW$) / M, TR, Gk(A$) "was making"
[13] [6:22] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "but" / Vul omit
[14] [6:22] NU, Gk(BSV) / M, TR, Vul?, Gk(AE$) "the daughter hers, the *one* of Hérōdias" / some "the daughter of his by Hérōdias" / some "the daughter of Hérōdias" / Vul?, Gk(W) "the daughter of hers of Hérōdias"
[15] [6:22] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S1) "came"
[16] [6:22] NU, Gk(ESV) / M, TR, Gk(ABW$) "danced, and after she pleased…with *him*, the" // Gk(AV,S1,S2) add "But"
[17] [6:22] NU, M, TR, Gk(AESV$) / Gk(B) "what" / Gk(W) "whatever" // Gk(W) also add "But"
[18] [6:23] *NU*, Gk(B) / M, TR, Vul, Gk(AES$) "he swore to her, that" / Gk(V) "he swore to her"
[19] [6:23] NU, Gk(BV) / M, TR, Gk(AES$) omit "Anything"
[20] [6:23] NU, M, TR, Vul, Gk(ABEV$) / Gk(S$) omit "of me"
[21] [6:23] NU, M, TR, Gk(AESVW$) / Gk(B) "you and the" / Gk(W) omit "And he swore…to you" (error)
[22] [6:24] NU, Gk(SV) / M, TR, Gk(ABEW$) "But" / Vul omit
[23] [6:24] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) "Johanan the Immerser"
[24] [6:25] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "straightaway with *much* effort" / Gk(W) omit "to the king…saying"
[25] [6:25] NU, M, TR, Gk(AESVW$) / Gk(B) "she spoke, "Give"
[26] [6:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "And"
[27] [6:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[28] [6:26] NU, M, TR, Gk(AESVW$) / Gk(B) add
[29] [6:26] NU, Vul, Gk(VW) / M, TR, Gk(ABES$) add
[30] [6:27] NU, M, TR, Gk(AESVW$) / Gk(B) "Instead" / Vul "But"
[31] [6:27] NU, M, TR, Gk(BW) / Vul, Gk(AESV$) "after he"
[32] [6:27] NU, M, TR, Gk(ABV$) / Vul, Gk(E,S?,W1?,W2) add
[33] [6:27] NU, Vul, Gk(AEV$,W) / M, TR, Gk(AB) "But the *man*" / Gk(S) omit "on a wooden-platter…(28)…his head" (error)
[34] [6:28] NU, M, TR, Gk(AEVW$) / Gk(B) "the"
[35] [6:28] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) "gave" (omit "it") / Gk(E) "brought it"
[36] [6:29] NU, M, TR, Gk(AESVW$) / Gk(B) "But" / Vul omit
[37] [6:30] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) add
[38] [6:31] NU, Vul, Gk(ESV) / M, TR, Gk(AW$) "and he spoke" / Gk(B) "And Jesus spoke"
[39] [6:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "them, "May we be going-away."
[40] [6:31] NU, Gk(AEV) / M, TR, Vul, Gk(BSW$) "place, and *all of* you*, be resting yourselves up"
[41] [6:31] NU, M, TR, Gk(AESVW$) / Gk(B) "not having an opportune-season"
[42] [6:32] NU, Gk(SV) (S "a boat") / M, TR, Gk(AEW$) "And they went-off into a deserted place *in* the boat" / Vul, Gk(B) "And after they stepped-up into the boat, they went-off into a deserted place"
[43] [6:33] NU, M, Vul, Gk(ABSV$) / TR, Gk(W) "the crowds"
[44] [6:33] NU, Vul, Gk(W,V2) / TR "recognized him" / M, Gk(AS$) "recognized them" / Gk(B,V1) "knew *them*"
[45] [6:33] NU, M, TR, Gk(ASVW$) / Gk(B) omit "the"
[46] [6:33] NU, Vul, Gk(SV) / M, TR, Gk(S$) "and they came ahead-of him and they came-together to him" / Gk(A) "and they came-ahead of them and they ran-together to him" / Gk(B) "they came-together of him" ? / Gk(W) omit
[47] [6:34] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) "Jesus"
[48] [6:34] NU, M, TR, Gk(ASVW$) / Gk(B) "out and he saw a vast crowd, he"
[49] [6:35] NU, M, TR, Gk(ASVW$) / Gk(B) "But"
[50] literally "much" (also in next occurrence)
[51] [6:35] NU, M, TR, Gk(VW,S2) / Vul, Gk(AB,S1) omit "him"
[52] [6:35] NU, Gk(SV) / M, TR, Vul, Gk(AW$) "*were* saying" / Gk(B) "*were* saying to him"
[53] [6:35] NU, M, TR, Gk(ASVW$,B2) / Gk(B1) "A"
[54] [6:36] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) "near*by*"
[55] [6:36] NU, M, TR, Gk(ASVW$) / Gk(B) add
[56] [6:36] NU, M, TR, Gk(ASVW$) / Gk(B) "village, in order that they" (error?)
[57] [6:36] NU (lit/ "may buy themselves what they might eat") / M, TR "may buy themselves *loave*s-*of*-bread, for they are not having what they might eat" / Vul "may buy themselves foods which they might eat" / Gk(B) "in order that they may buy themselves what *they might have* to eat"
[58] [6:37] NU, M, TR, Gk(ASVW$) / Gk(B) "And Jesus" / Vul "And he"
[59] [6:37] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) "100"
[60] [6:37] NU, Vul, Gk(ABSV) / M, TR, Gk(WS) "might"
[61] [6:37] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) add
[62] [6:38] NU, M, TR, Gk(ASVW$) / Gk(B) "And Jesus" / Vul "And he"
[63] [6:38] NU, Gk(BSVW) / M, TR, Vul, Gk(A$) add
[64] [6:38] NU, M, TR, Gk(ASVW$) / Gk(B) add
[65] [6:39] NU, M, TR, Gk(ASVW$) / Gk(B) "And Jesus commanded"
[66] [6:39] lit. "drinking-parties for drinking-parties" NU, M, TR, Gk(ASVW$) / Gk(B) "*drinking-party* by drinking-party" / Gk(W) "drinking-parties"
[67] literally "fell-back"
[68] literally "plots for plots"
[69] [6:40] NU, Gk(BSV) / M, TR, Gk(A$) "by hundreds and by fifties" / Gk(W) "men *by* hundreds and by fifties"
[70] [6:41] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) add
[71] [6:41] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) add
[72] [6:41] *NU*, M, TR, Gk(ABW$) (lit. "the learners of his") / Gk(SV) "the learners"
[73] [6:41] NU, Vul, Gk(VW,S1) / M, TR, Gk(A$,S2) "might set *them* before them" / Gk(B) "might set them standing-opposite"
[74] literally "to"
[75] literally "lifted"
[76] [6:43] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) "twelve full baskets"
[77] [6:44] *NU*, M, TR, Gk(AV$) / Vul, Gk(BSW) omit "the *loave*s-*of*-bread"
[78] [6:44] NU, M, Vul, Gk(ABVW$) / TR add (lit. "as-if") [Matt14:21 & Luke 9:14 include] / Gk(S1,S3) "as" / Gk(S2) "the as"
[79] [6:45] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[80] [6:45] NU, M, TR, Gk(ABSVW$) / Vul, Gk(B) actually add "him" / Gk(W) also omit "into the other-side"
[81] [6:45] NU, Gk(SV) / M, TR, Gk(AW$) "till himself might release the crowd" / Vul, Gk(B) "but he himself released the crowd"
[82] [6:47] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[83] [6:47] NU, M, TR, Vul, Gk(BSVW) / Gk(AS) actually add "was"
[84] [6:48] NU, M, TR, Gk(ASVW$) / Gk(B) (lit. "the *process* to be driving-forward") / Gk(B) "tortured and driving-forward"
[85] [6:48] NU / TR, Vul "And he beheld them…to them), and about"
[86] [6:48] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "Jesus"
[87] [6:48] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "and he wanted"
[88] literally "shouted-up"
[89] [6:50] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "saw him and they"

But straightaway[1] he uttered with[2] them, and he said° to them,[3] "Be being-encouraged. **I** am. Do not be filling yourselves with-fear."

51 And he stepped-up toward them into the boat, and the wind abated. And they were extremely amazed excessively[4] among[5] themselves, and they were marveling.[6] **52** For they did not gain-insight on-the-basis-of the *loaves of* bread, instead[7] their heart was having been petrified.

53 And after they crossed-over-to-the-other-side from-there,[8] they came on the earth into[9] Genusaret,[10] and they were coming-to-moor.[11] **54** And after they came-forth out of the boat, straightaway they,[12] after they recognized him, **55** ran-around that whole surrounding-country[13] and they[14] began to be carrying-about[15] on the[16] mattress all[17] the *one*s *who were* suffering[18] evilly, to-where[19] they were hearing[20] that there he is.[21] **56** And to wherever[22] he might be going-into: into villages, or into cities, or into fields,[23] they were putting the *one*s *who were* being-weak in the marketplaces,[24] and they were exhorting him, in order that, if-at-any-time, they might even touch the tassel of his robe. And as-many-as would touch him,[25] were being saved.

CHAPTER 7

And the Pharisees and some of the scribes were congregated° to him, after they came from Jerusalem. **2** And after they saw[26] some of his learners, that they[27] were° eating the[28] *loave*s *of* bread with common (that is, unwashed) hands, they blamed *them*.[29] **3** (For the Pharisees and all the Judeans, if-at-any-time they might not wash the*ir* hands to *the* fist,[30] do not eat bread,[31] grabbing *onto*[32] the tradition of the elders. **4** And whenever they might come[33] from a marketplace, if-at-any-time they might not immerse[34] themselves, they do not eat. And *there* are many other *thing*s which they took-alongside to be grabbing *onto*:[35] acts-of-immersings[36] of drinking-cups and of pitchers and of bronze-jars and of couches.)[37]

5 And[38] the Pharisees and the scribes inquired-of° him, saying,[39] "Due to what *reason* are your learners not walking-around according to the tradition of the elders, *but* instead are eating the bread with the common[40] hands?"

6 But the *man* answered *and*[41] spoke to them *that*,[42] "Isaiah beautifully prophesied about you*, the[43] hypocrites, as it has been written, that:[44]

"'This people is honoring and praising[45] me with their lips,
but their heart is keeping far distant[46] from **me**;

7 but they are revering me in vain,
teaching taught-*material*s, commandments of humans.'

(Isaiah 29:13)

8 "For[47] After you* dismissed the instruction of God, you* *are* grabbing *onto* the tradition: immersings of pitchers and cups; and you* are doing many other such similar *things*."[48]

9 And he was saying to them, "You* are beautifully setting-aside the instruction of God, in order that you* might make your* tradition stand.[49] **10** For Moses spoke, 'Be honoring your father and your*[50] mother', *(Exodus 20:12)* and, 'The *one who is* speaking-evilly-of a father or a mother: let him come-to-an-end by-means-of death.' *(Exodus 21:17/Leviticus 20:9)* **11** But **you**** are saying, 'If-at-any-time a human[51] might say to the[52] father or the mother, "Whatsoever[53] you might be profited *by* from **me** *is* korban"' (which is a gift), **12** "and[54] you* are no longer letting[55] him do anything for the father or the mother,[56] **13** *while* you* *are* invalidating the account of God[57] by-means-of[58] your* tradition, the stupid *tradition*,[59] which you* delivered. And you* are doing many such similar things."[60]

14 And after he called the crowd to himself again, he was saying to them, "Hear me, all *of* you*[61] and gain-insight: **15** *There* is nothing from-outside the human *which is* going-in into him which is being-able to commonize him; instead, the *thing*s which are going-forth out of the human[62] are the *thing*s which are commonizing the human. **16** If anyone is having ears to be hearing, *let* him be hearing."[63]

17 And when he entered into a house[64] from the crowd, his learners were inquiring-of him *about*[65] the parable.

18 And he said° to them, "Are *all of* **you**** also unintelligent in this manner? Are you* not comprehending that every*thing* which[66] *is* going-in into the human from-outside is not being-able to commonize him, **19** because[67] it is not going-in[68] into his heart, *but* instead into the tummy,[69] and it is going-out[70] into the toilet,[71] *while* he *is*[72] cleansing all the solid-foods?"[73]

20 But he was saying, that "What is going-forth out of the human, that is commonizing the human. **21** For from-inside, out of the heart of the humans, the thorough-rationalizations, the evil *rationalizations*[74] are going-out: sexual-immoralities; thieveries; murders; **22** adulteries;[75] greeds; wickednesses; deceit;[76] licentiousness; a wicked eye; revilement; arrogance;[77] senselessness. **23** All these[78] *are* the wicked *thing*s which are going-out from-inside, and it is commonizing the human."

24 But[79] after he stood-up from there, he went-off into the borders[80] of Zor and Zidon.[81] And after he entered into a[82] house, he was wanting no-one to know; and he was not enabled to escape-notice. **25** Instead, straightaway,[83] after[84] a woman heard about him, whose little-daughter[85] was having an unclean spirit, she, after she came, fell-before his feet. **26** But the woman was a Hellene, of the Syro-Phoinikian[86] race. And she was asking him, in order that he might throw-

[1] [6:50] NU, M, TR, Vul, Gk(ABSVW$) / Gk(B) omit "straightaway"
[2] [6:50] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "to"
[3] [6:50] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "them, saying"
[4] [6:51] *NU*, M, TR, Gk(A$) (lit. "extremely amazed out of excessive *state*") / Gk(B) "excessively amazed" / Vul? Gk(SV) "extremely amazed" / Gk(W) "amazed out of excessive *state*"
[5] literally "in"
[6] [6:51] NU, Vul, Gk(SV) / M, TR, Gk(ABW$) add
[7] [6:52] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) "for"
[8] [6:53] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[9] [6:53] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) "of"
[10] [6:53] NU, M, TR, Vul, Gk(ASW,V2) / Gk(B) "Genusar" / Gk(V1) "Genusareth"
[11] [6:53] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) omit "and they were coming-to-moor"
[12] [6:54] NU, M, TR, Vul, Gk(BSV$) ("they") / Gk(AW) "the men of that place"
[13] [6:55] NU, Vul, Gk(SV) / M, TR, Gk(ABW$) "surrounding-country"
[14] [6:55] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) ", after they ran-around…country, they"
[15] [6:55] NU, M, TR, Gk(ASVW$) / Gk(B) "to be carrying"
[16] [6:55] NU, M, TR, Gk(ASV$) / Gk(BW omit "the"
[17] [6:55] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[18] literally "having"
[19] [6:55] NU, M, TR, Gk(ASVW$) / Gk(B) "evilly. For they were carrying them about to-where"
[20] [6:55] NU, M, TR, Gk(AVW$) / Gk(S) "they heard" / Gk(B) "it was heard"
[21] [6:55] NU, Vul?, Gk(SV) / M, TR, Gk(AWS) "that there he is" / Gk(B) "for Jesus to be"
[22] [6:56] NU, M, TR, Gk(ABSVW$) / Gk(B) "And wherever"
[23] [6:56] NU, Gk(SV) / M, TR, Gk(AWS) "into villages or cities or fields" / Vul "into towns or into villages or cities" / Gk(B) "into villages or into fields or into cities"
[24] [6:56] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) "broad*way*s"
[25] [6:56] NU, Vul?, Gk(VW) / M, TR, Gk(A$) "would be touching him" / Gk(BS) "touched him"
[26] [7:2] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "and they, having come-to-know"
[27] [7:2] NU, Gk(SV$) ("that they") / Gk(W) "that some" / M, TR, Vul, Gk(AB) "they"
[28] [7:2] NU, M, TR, Gk(ASVW$) / Gk(B) omit "the"
[29] [7:2] M, TR, Vul, Gk($) / Gk(B) "they pronounced *them* guilty" / NU, Gk(ASVW) omit (But it reads this as conjoined with the previous verse) "came from Jerusalem and after they saw….learners are eating…hands."
[30] [7:3] NU, M, TR, Gk(AV$,B1) ("to *the* fist") / Vul (SW,B2?) "frequently" / some omit
[31] [7:3] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[32] literally "grabbing"
[33] [7:4] Gk(BW) (W "But even" vs. B "And") / NU, M, TR, Vul, Gk(ASV$) omit "whenever…come"
[34] [7:4] NU, M, TR, Vul, Gk(AB$) / Gk(SVW) "sprinkle"
[35] [7:4] literally "to be grabbing" NU, M, TR, Gk(ABSVW$) / Vul, Gk(B) "side to them to be keeping"
[36] literally "immersenesses"
[37] [7:4] Gk(SV) / *NU*, M, TR, Vul, Syr, Gk(ABW$) add / one Syr omit "and of bronze-jars"
[38] [7:5] NU, M, TR, Vul, Gk(BSV) / Gk(AW$) "After-that"
[39] [7:5] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) add
[40] [7:5] NU, Vul, Gk(VW,S1) / Gk(B) "the common" / M, TR, Gk(A$,S2) "unwashed"
[41] [7:6] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) add
[42] [7:6] NU, Gk(SV) / M, TR, Gk(ABW$) add
[43] [7:6] NU, M, TR, Gk(ASVW$) / Gk(B) omit "the"
[44] [7:6] *NU*, Gk(SV) / M, TR, Vul, Gk(AWS) "as it has been written" (omit "that") / Gk(B) "and spoke"
[45] [7:6] NU, M, TR, Vul, Gk(SVS) / Gk(BW) "is loving" / some "is honoring and praising"
[46] [7:6] NU, M, TR, Vul?, Gk(ASV) / Gk(B) "heart has stood far away" / Gk(W) "is holding far"

[47] [7:8] NU, Gk(BSVW) / M, TR, Vul, Gk(A$) add
[48] [7:8] NU, Gk(SVW) / TR, Vul, Gk(B$) add // Gk(B) puts this addition at the start of the verse ("immersings of pitchers and cups; and there are many other such similar *things* which you* are doing")
[49] [7:9] NU, Gk(BW) (lit. "might stand your* tradition") / M, TR, Vul, Gk(AS$) "might keep your* tradition" / Gk(V) "might be keeping your* tradition"
[50] [7:10] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "the"
[51] [7:11] NU, M, TR, Vul, Gk(BSVW) / Gk(A) "saying, "Whichever human"
[52] [7:11] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "his"
[53] [7:11] NU, M, TR, Gk(ASV$) / Gk(BW) "Whatever"
[54] [7:12] NU, Gk(BSV) / M, TR, Vul, Gk(AWS) add
[55] [7:12] lit. "dismissing" NU, M, TR, Gk(ASVW$) / Gk(B) lit. "are not dismissing-in"
[56] [7:12] NU, Gk(BSVW) / M, TR, Gk(A$) "his father or his mother" / Vul "his father or mother"
[57] [7:13] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) "the account for the instruction of God" ??
[58] [7:12] NU, M, TR, Gk(ABSV$) / Gk(W) "for"
[59] [7:13] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[60] [7:13] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "Are you* doing many *of* the same *thing*s" / Gk(W) omit
[61] [7:14] NU, M, TR, Vul, Gk(ABVW$) / Gk(S) omit "me, all *of* you*"
[62] [7:15] NU, Vul, Gk(BSVW) / M, TR, Gk(A$) "instead, the *thing*s going-out from him, these"
[63] [7:16] some M, Gk(SV), some Georg / some M, TR, Gk(ABW$), OL, Vul, Arm, Eth, some Georg add
[64] [7:17] NU, M, TR, Gk(ASVW$) / Gk(B) "into the domesticity"
[65] [7:17] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) actually add "about"
[66] literally "the"
[67] [7:19] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "for"
[68] [7:19] NU, M, TR, Vul?, Gk(ASVW$) / Gk(B) "not entering"
[69] literally "hollowance"
[70] [7:19] NU, M, TR, Gk(ABVW$) / Gk(B) "it is coming-out" / Gk(S) "you* are throwing-out" / Gk(W) "making-room"
[71] [7:19] NU, M, TR, Gk(ASVW$) / Gk(B) "duct"
[72] [7:19] NU, M, TR, Gk(ASVW) / M, TR, Gk(S) "it *is*" / Gk(B) *while*"
[73] some alternatively translate "toilet. *By this* he *was* cleansing all the solid-foods.)"
[74] [7:21] NU, M, TR, Gk(ASVW$) / Gk(B1,W) "the through-rationalizations *which are* evil"
[75] [7:21] NU, Gk(SV) / M, TR, Vul, Gk(A$) "-out: adulteries; sexual-immoralities; murders; thefts" / Gk(B) "-out: sexual-immorality, thefts, adulteries, murders" / Gk(W) "adulteries, sexual-immoralities, thieveries, murders"
[76] [7:21] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "greed, deceit, wickedness" / Gk(W1) "greeds, wickedness, deceit" / Gk(W2) "greed, wickedness, deceit"
[77] [7:21] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "revilements; arrogances"
[78] [7:23] NU, M, TR, Gk(ASVW$) / Gk(W) omit "these"
[79] [7:24] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) "And"
[80] [7:24] NU, Gk(BSVW) / M, TR, Gk(A$) "boundaries"
[81] [7:24] NU, Gk(BVW) / M, TR, Vul, Gk(AS$) add [Matt15:21 include]
[82] [7:24] NU, M, Gk(ASV$) / TR, Gk(BW) "the"
[83] [7:25] NU, Gk(SV) / Vul "For straightaway" / M, TR, Gk(AW$) "For" / Gk(B) "But straightaway"
[84] [7:25] NU, M, TR, Gk(ASVW$) / Gk(B) "as"
[85] [7:25] lit. "of whose the little-daughter of her" NU, M, TR, Gk(AV$) / Gk(BSW) omit "of her"
[86] [7:26] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "Syro-"

out[1] the demon out of[2] her daughter.

27 And he[3] was saying[4] to her, "Let[5] the children be filled-with-food first. For it is not beautiful to take the bread of the children and to throw *it* to the little-dogs."

28 But the *woman* answered and said° to him,[6] "<u>Yes</u>[7] Lord, <u>for</u>[8] even the little-dogs underneath the table are eating[9] from the little-crumbs of the little-boys-and-girls."[10]

29 And he spoke to her, "Due to this account, be going-away. The demon has come-forth out of your daughter."

30 And after she went-off into her house,[11] she found the little-girl[12] having been thrown on the couch and the demon having come-out.[13]

31 And again, after he[14] came-forth out of the borders of Zor, he came through Zidon into[15] the sea of °Galil*ee* up the middle[16] of the borders of <u>the</u>[17] Dekapolis. **32** And they brought° to him a mute and[18] speech-impaired *man*; and they exhorted° him, in order that he might put his hand on him.

33 And after he took him *away* from the crowd by himself, he threw his fingers into his ears, and, after he spit,[19] he touched his tongue. **34** And after he looked-up into the heaven, he groaned-<u>deeply</u>[20] and he said° to him, "Ephphatha." (Which is "Be completely-opened-up.") **35** And straightaway,[21] his ears were <u>completely-</u>opened-up,[22] and the bond of his tongue was released, and he was uttering correctly.

36 And he enjoined them, in order that they might be saying[23] *this*[24] to no-one. But as-much-as he was enjoining them, rather the more-excessive they themselves were preaching *it*.[25] **37** And they were being astonished super-excessively, saying, "He has made everything beautiful. He is making[26] the deaf *person*s to be hearing and the[27] speechless[28] *person*s to be uttering."

CHAPTER 8

<u>But</u>[29] In those days, *while there* was again a vast[30] crowd, and *while they* <u>themselves</u>[31] *were* not having anything *that* they might eat, he,[32] after he called the learners[33] to himself, said° to them, **2** "I am having-compassion on the[34] crowd, because they are already remaining-with me *for*[35] three days,[36] and they are not having *anything* which they might eat. **3** And if-at-any-time I might release them *from me* fasting into a house of theirs, they will[37] become-faint in the way. And[38] some <u>out</u>[39] of them have *come* here from[40] a distance."

4 And his learners answered him, that[41] "From where will anyone be-able to *find enough loave*s *of* bread here[42] in a desert to fill these *person*s with-food?"

5 And he was asking[43] them, "How many *loave*s *of* bread do you* have?"

But the *men* spoke, "Seven."

6 And he transmitted-a-message°[44] to the crowd to lean-back on the earth.

And after he took the seven *loave*s *of* bread, he, after he gave-thanks,[45] broke them, and he was giving *them* to his learners[46] in order that they might be setting[47] *them* beside *the crowd*. And they set *them* beside the crowd. **7** And they were having a few little-fishes. And after he blest them,[48] he spoke *that they were* to also be setting these beside[49] *the crowd*. **8** And[50] they <u>all</u>[51] ate and were filled-with-food. And they picked[52] *up* <u>the</u> excesses of <u>the</u> broken-pieces:[53] seven hampers *full*.[54] **9** But they[55] were about[56] 4,000. And he released them from *him*.

10 And after he straightaway stepped-in into the boat with his learners,[57] he[58] came into the parts[59] of Dalmanutha.[60] **11** And the Pharisees came-out, and they began to be discussing-together[61] <u>along</u>[62] with him, seeking from him a sign from the heaven, *while* trying him.

12 And after he groaned-deeply in his spirit,[63] he said°, "Why is this generation seeking[64] a sign? Truly I say to *all of* you*: no sign[65] will be given to this generation."

13 And after he dismissed them, he, after he again stepped-in <u>into the boat</u>,[66] went-off into the other-side. **14** And they[67] forgot to take *loave*s *of* bread; and, except for one *loaf of* bread, they were not having *anything*[68] with themselves in the boat. **15** And he was enjoining them, saying, "Be seeing,[69] <u>and</u> be looking *out* for[70] the leaven of the Pharisees and the leaven of Hérodés."[71]

16 And they were thoroughly-rationalizing to one-another, because they were° not having *any loave*s *of* bread.[72] **17** And after he[73] knew *about this*, he said° to them, "Why are you* of-little-<u>faith</u>[74] thoroughly-rationalizing in <u>your*</u> hearts,[75] because you* do not have *any loave*s *of* bread? Are you* not yet comprehending nor-even gaining-insight? Has[76] your* heart <u>still</u>[77] already been petrified? **18** *While* having eyes, are you*[78] not looking; and[79] *while* having ears,[80] are you* not hearing? And are you* not[81] remembering? **19** When I broke the five *loave*s *of* bread into the 5,000,[82] how many full baskets of broken-pieces did you* pick[83] *up*?"

They said° to him, "Twelve."

20 "<u>But</u>[84] When *I* broke the seven into the 4,000, how many hampers' fullnesses[85] of broken-pieces did you* pick[86] *up*?"

And they said° to him,[87] "Seven."

21 And he was saying[88] to them, "Are you* not-yet[89] gaining-insight?"[90]

22 And they[91] came° into Beth-Tzaidah. And they brought° to him a blind *man*, and they exhorted° him, in order that he might touch him. **23** And after he

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₁ [7:26] NU, M, Gk(ABSVW$) / TR, Vul "be throwing-out"
[2] [7:26] NU, M, TR, Gk(ASVW$) / Gk(B) "demon from"
[3] [7:27] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "Jesus"
[4] [7:27] NU, Gk(SV) / M, TR, Gk(ABW$) "spoke" / Gk(B) "says"
[5] literally "dismiss"
[6] [7:28] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) "answered him, saying"
[7] [7:28] NU, Gk(W) / M, TR, Vul, Gk(ASV$) add / Gk(B) instead add "Instead" [Matt15:27 include]
[8] [7:28] NU, M, TR, Gk(BSVW) / M, TR, Gk(A$) add
[9] [7:28] NU, Gk(BSVW) is plural / M, TR, Gk(A$) is singular
[10] [7:28] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "of the floors"
[11] [7:30] NU, M, TR, Vul?, Gk(A$) / Gk(S) "her-own house" / Gk(B) "a house" / Gk(W) "the house"
[12] [7:30] NU, Vul, Gk(SV) / M, TR, Gk(ABW$) "the daughter"
[13] [7:30] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) reverse "having been thrown on the bed" & "the demon having come-out"
[14] [7:31] NU, M, TR, Vul, Gk(ABSVW) / Gk($) "Jesus"
[15] [7:31] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "Zor and Zidon, he came to"
[16] literally "midst"
[17] [7:31] NU, M, TR, Gk(ASV$) / Gk(BW) add
[18] [7:32] NU, Gk(BSVW) / M, TR, Gk(A$) omit "and"
[19] [7:33] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) put "after he spit" before "he threw" / Gk(W) "…threw fingers, after he spit into this ears…"
[20] [7:34] NU, M, TR, Gk(ASVW$) / Gk(B) "groaned-deeply"
[21] [7:35] *NU*, M, TR, Vul, Gk(W$) / Gk(BSV) omit "straightaway"
[22] [7:35] NU, Vul, Gk(SV) / M, TR, Gk(AW$) "completely-opened-up" / Gk(B) "were poked"
[23] [7:36] NU, M, TR, Gk(SVW) / M, TR, Gk(AB$) "might speak"
[24] [7:36] NU, M, TR, Gk(ASVW$) / Gk(B) add "nothing" / Vul add "something"
[25] [7:36] NU, Vul, Gk(ABSVW) / M, TR, Gk($) "But as-much-as he himself was enjoining them…*it*" / Gk(B1) "But the *men* themselves were rather preaching *it* more-abundan*tly*" / Gk(B2) "They themselves were rather preaching *it* more-abundan*tly*"
[26] [7:37] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) "he has made"
[27] *NU*, M, TR, Gk(AB) / Gk(SV) omit "the" / Gk(W) omit "the speechless *person*s"
[28] literally "utterless"
[29] [8:1] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) add
[30] [8:1] NU, M, TR, Gk(BSVW) / M, TR, Gk(A$) "was a very-vast"
[31] [8:1] NU, M, TR, Gk(ASV$) / Gk(BW) add
[32] [8:1] NU, Vul, Gk(ABSVW) / M, TR, Gk($) "Jesus"
[33] [8:1] NU, Gk(ABS) / M, TR, Vul, Gk(AVW$) "the learners of his"
[34] [8:2] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "this"
[35] [8:2] NU, M, Gk(ABSW$) is nominative / TR is accusative / Gk(V) is dative
[36] [8:2] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "already three days they are from at-some-time here they are"
[37] [8:3] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "I am not wanting to release them *from me* fasting into a house, lest they might
[38] [8:3] NU, Gk(SVW) / M, TR, Gk(AB$) "For" / Gk(B) "Because even"
[39] [8:4] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) add
[40] [8:3] NU, Vul, Gk(BSVW) / M, TR, Gk(A$) omit "from"
[41] [8:4] NU, Gk(V) ("that") / Gk(S) "and spoke" / Gk(W) "saying" / M, TR, Vul, Gk(AB$) omit
[42] [8:4] NU, M, TR, Gk(ASV$) / Gk(BW) omit "here"
[43] [8:5] NU, Gk(SV) / M, TR, Gk(AB$) "was inquiring-of" / Gk(W) "he asked"

[44] [8:6] NU, M, TR, Gk(BSV) / M, TR, Vul, Gk(AEW$) "he transmitted-a-message"
[45] [8:6] NU, M, TR, Vul, Gk(ASVW) / Gk(BE$) "bread and after he gave-thanks, he"
[46] [8:6] NU, M, TR, Gk(ABESV$) (lit. "the learners of his") / Gk(W) "them" / others "the learners"
[47] [8:6] NU, Vul, Gk(ESV) / M, TR, Gk(ABW$) "might set"
[48] [8:7] NU, Vul, Gk(ESVW) ("blest them" i.e. fishes) / Gk(A) "blest these *thing*s" / M, TR, Gk($) "blest" / Gk(B) "gave-thanks"
[49] [8:7] NU, Gk(EV,S2) / Gk(A$) "he spoke…be setting them beside" / Gk(B) "he spoke and directed them to be setting-beside" / Gk(S1) "to set-beside" / Gk(W) "he spoke to be being-set-beside" / Vul "and directed *them* to be being-set-beside"
[50] [8:8] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "But"
[51] [8:8] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) add
[52] literally "lifted"
[53] [8:8] NU, M, TR, Vul?, Gk(AV$) / Gk(B) "the abundance of the broken-pieces" / Gk(ES) "the abundances of broken-pieces" / Gk(W) "abundances"
[54] [8:8] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) actually add "full"
[55] [8:8] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) "But the *ones who* ate"
[56] [8:9] NU, M, TR, Vul, Gk(ABEVW$) (lit. "as") / Gk(S) omit
[57] [8:10] NU, M, TR, Vul, Gk(AESVW$) (W also add "and" as B) / Gk(B) "And he himself ascended into…learners, and"
[58] [8:10] NU, M, TR, Vul, Gk(ABEVW,S2) / Gk(S) "Jesus"
[59] [8:10] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "borders" / Gk(W) "mountain"
[60] [8:10] NU, M, TR, Vul, Gk(AESV$) / Gk(V) "Dalmanoutha" / Gk(W) "Dalmounai" / Gk(B1) "Melegada" / Gk(B2) "Magaida" / some "Magadan" / some "Migdal" (Greek "Magdala")
[61] literally "seeking-together"
[62] [8:11] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[63] [8:12] NU, M, TR, Gk(ESV$) (lit. "spirit of him") / Gk(A) "spirit of himself" / Vul, Gk(BW) "spirit"
[64] [8:12] NU, Gk(BESVW$) / M, TR, Gk(A$) "seeking-for"
[65] literally ", if a sign" (This is a Hebrew idiom of an emphatic negative assertion, which is actually a sort of imprecation or strong abjuration, with the general meaning, If I do not do this, may a judgment befall me.")
[66] [8:13] NU, Vul, Gk(ESV) / TR, Gk(BW) add "into the boat" / M, Gk(A$) add "into a boat"
[67] [8:14] NU, M, TR, Vul, Gk(AESV) / Gk(B) "And the learners" / Gk(W) "And his learners"
[68] [8:14] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "; and they were only having one *loaf-of*-bread"
[69] [8:15] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "Be seeing" // Gk(E) also add "and"
[70] literally "from"
[71] [8:15] NU, M, TR, Vul, Gk(B) / some "of the Hérodians"
[72] [8:16] NU, Gk(BVW) (B "…he was not having…") / M, TR, Vul, Gk(AES) "one-another, saying, (S omit "saying") "*It is* because we are not having *any loave*s-*of*-bread."" (or may be translated "saying, that "We…")
[73] [8:17] NU, Gk(V,S2) / M, TR, Vul, Gk(ABEW,S1) "Jesus"
[74] [8:17] NU, M, TR, Vul, Gk(ABESV) / Gk(W) add
[75] [8:17] NU, M, TR, Vul, Gk(AESV) / Gk(B) add "in your* hearts" / Gk(W) add "in yourselves"
[76] [8:17] lit. "Has…heart having been petrified" NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Is…"
[77] [8:17] NU, Gk(BESVW) / M, TR, Vul, Gk(A$) add
[78] [8:18] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "they"
[79] [8:17] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S1) omit "and"
[80] [8:17] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "and you* are having ears"
[81] [8:18] NU, M, TR, Gk(AESV$) / Gk(B) "? Are you* not-even" / Vul, Gk(W) "Are you* not"
[82] [8:19] NU, M, TR, Gk(AESVW$) / Gk(B) "When the five *loave*s-*of*-bread, the *ones* I broke into the 5,000, and"
[83] literally "lift"
[84] [8:20] NU, Gk(V) / M, TR, Gk(ABW$) add "But" / Vul, Gk(S) add "And" / Gk(E) add "But even"
[85] [8:20] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "how many hampers"
[86] literally "lift"
[87] [8:20] NU, Vul, Gk(EV) / Gk(S) "And they *were* saying" / M, TR, Gk(ABW$) "But the *men* spoke"
[88] [8:21] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "he says"
[89] [8:21] NU, Gk(ES) "How are you* not?" / M, TR, Vul, Gk(ABW$) "How are you* not-yet"
[90] [8:21] NU, M, TR, Vul?, Gk(AESW,B1) / Gk(V,B2) "comprehending"
[91] [8:22] NU, Vul, Gk(BEVW,S2) / M, TR, Gk(A$,S1) "he"

took-hold of[1] the hand of the blind *man* for himself, he brought him out outside the village. And after he spat into his eyeballs, he, after he put his hands on him, was inquiring-of him, "Are[2] you looking *at* anything?"

24 And after he looked-again,[3] he was saying,[4] "I am looking *at* the humans, because[5] I am seeing *them* walking-around like[6] trees."

25 Next,[7] he again put[8] his hands on his eyes, and he looked-clearly.[9] And he restored *him*,[10] and he was looking-at[11] **all**[12] *thing*s shining-clearly. **26** And he commissioned him into a[13] house of his, saying to him,[14] "May you not-even enter into the village. And may you not-even speak *to* someone in the village."[15]

27 And °Jesus came-out (and his learners *with him*) into the villages of[16] Caesarea of °Philippos. And on[17] the way, he was inquiring-of his learners, saying to them,[18] "Who are the humans saying that I am?"[19]

28 But the *men* spoke to him, saying,[20] "The *one*s, indeed *say*,[21] That *you are*[22] Johanan the Immerser. And[23] others Elijah. But others that[24] *you are* one of the prophets."

29 And[25] he himself was inquiring-of them,[26] "But who are *all* **you*** saying that I am?"[27]

But[28] °Petros answered *and* said° to him, "You are the Anointed-One, the son of God."[29]

30 And he rebuked them, in order that they might be saying[30] *this* about him to no-one.

31 And he began to be teaching them, that it is necessary for the son of man[31] to suffer many *thing*s, and to be rejected-after-being-proved by[32] the elders and from[33] the chief-priests and the scribes, and to be killed-off, and after three days to stand-up. **32** And he was uttering the account with outspokenness. And °Petros, after he took him[34] along with himself, began to be rebuking him.

33 But after the *man*[35] was turned-around and after he saw his learners, he rebuked Petros[36] and he said°, "Be going-away behind me, adversary; because you are not being minded *about* the *thing*s of God, *but* instead about the[37] *thing*s of the humans.

34 And after he called the crowd to himself along with his learners, he spoke to them,[38] "If anyone[39] is wanting to be following[40] behind me, let him disown[41] himself and lift his cross and be following me. **35** For whosoever[42] might be wanting to save his soul, will lose it. But whoever might lose his soul[43] for the sake of *me* and this[44] of the good-message will save it. **36** For what is it profiting a[45] human to gain the whole world and to[46] be deprived of his soul? **37** For[47] what

might[48] a human give for an exchange of his soul?[49]

38 "For whosoever[50] might[51] be ashamed of me[52] and of **my** accounts in this generation *which is* the adulteress and *is* sinful, the son of man[53] will also be ashamed of him, whenever he might come in the glory of his Father with[54] the messengers, the holy *messengers*."

CHAPTER 9

And he was saying to them, "Truly I say to *all* of you*, that there are certain *person*s here of the *one*s having stood with me[55] who[56] might never taste a death till *when*ever they might see the kingdom of God having come in power."

2 And after six days, Jesus took-alongside° *with him*: °Petros and °Jacob and °Johanan.[57] And he brought°[58] them up into a high mountain by themselves alone. And in the *act* for them to be praying-to *God*,[59] he was transformed in front of them. **3** And his robes became,[60] *while* they *were* shimmering, extremely white as snow,[61] such-as[62] no fuller on the earth is being-able to whiten[63] in-this-manner.[64] **4** And Elijah was seen along with Moses, and they were uttering-together[65] with °Jesus.

5 And °Petros answered *and* said°[66] to °Jesus, "Rabbi, it is beautiful for us to be here. And may we make[67] three tents: one for you, and one for Moses, and one for Elijah. **6** For he had not come-to-know what he might answer;[68] for they became[69] fearful.

7 And a cloud formed,[70] overshadowing them. And a voice came-to-be[71] out of the cloud, saying,[72] "This is my son, the beloved *one*; be hearing him."

8 And all-of-a-sudden, after they looked-around, they no-longer saw anyone, *but* instead[73] °Jesus alone with themselves.

9 And[74] *while* they themselves *were* descending out of[75] the mountain, he enjoined them, in order that they might narrate *the thing*s which they saw to no-one, except whenever the son of man[76] might stand-up out of dead *human*s.

10 And they kept[77] the account to themselves, *while* discussing-together[78] what the 'to stand-up out of the dead *human*'s is. **11** And they were inquiring-of him, saying, "*Why is it* that the Pharisees and[79] the scribes are saying that[80] is it necessary for Elijah to come first?"

12 But the *man* declared to them,[81] "Indeed,[82] Elijah, after he came first, is restoring all *thing*s. And how has it been written about[83] the son of man,[84] in order that he might suffer many *thing*s and might be treated-as-a-nobody? **13** Instead, I say to *all* of you*: that[85] even Elijah has come, and they did to him as-much-as they were wanting,[86] exactly-as it has been written about[87] him."

(Malachi 4:5[3:23])

14 And after they came to the learners, they[88] saw a vast crowd around[89] them and the[90] scribes discussing-together[91] with[92] them. **15** And straightaway, all the[1]

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[1] [8:23] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "took"
[2] [8:23] lit. "If you are looking" NU, Vul, Gk(BEV) / M, TR, Vul, Gk(ASW$) "if he is looking"
[3] may also be translated "looked-up"
[4] [8:24] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) "he says"
[5] [8:24] NU, M, TR, Gk(ASV,E1) / Vul, Gk(BW$,E2) omit "because I am seeing them"
[6] literally "as"
[7] [8:25] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And"
[8] [8:25] NU, M, TR, Vul, Gk(AESW$) (lit. "he again put-on") / Gk(V) "he again put" Gk(B) ", after he again put-on"
[9] [8:25] NU, Vul, Gk(SVW,E1) / Gk(E2) "and he looked-at *him* (lit. "looked-in") / M, TR, Gk(A$) "and he made him to look-again" (or "look-up") / Gk(B) "and he began to look-again (or "look-up")
[10] [8:25] NU, Gk(ESVW) / M, TR, Vul, Gk(ABW$) "And he was restored
[11] [8:25] NU, M, TR, Gk(AEV$,S2,W2) ("and…at") / Gk(S1) "and he looked *at*" / Gk(W1) "and he was again-looking *at*" (or "looking-up") Gk(B) "so-that he was again-looking *at*" (or "looking-up")
[12] [8:25] NU, M, TR, Gk(AESV$) / Gk(BW) "all" (mild form)
[13] [8:26] NU, M, TR, Gk(ABEV,S1) / M, TR, Gk(W$,S2) "the" / Gk(S1) also omit "him"
[14] [8:26] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) ", and says to him"
[15] [8:26] NU, Gk(SVW) / M, TR, Gk(AE$) add (dropped by scribal error?) / Vul ", "Go into your house; and if you enter into (the) village, speak to no one" / Gk(B) ", "Be going-away into your house and may you speak to no-one into the village." / one Lat ", May you speak to no-one into the village."
[16] [8:27] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "the villages of"
[17] literally "in"
[18] [8:27] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to them"
[19] literally "saying for me to be"
[20] [8:28] NU, Gk(SV,E1) / M, TR, Gk(A$) "*men* answered" / Vul, Gk(BW) "*men* answered him, saying" / Gk(E2) "*men* spoke to him"
[21] [8:28] NU, M, TR, Vul, Gk(ABSV$,E3) / Gk(W,E1,E2) add
[22] [8:28] *NU*, Gk(V,S1) / M, TR, Vul, Gk(ABEW$,E3) omit "That *you are*"
[23] [8:28] NU, M, TR, Vul, Gk(AESV$) / Gk(BEW) "but" / Vul omit
[24] [8:28] NU, Gk(SV,E1,E2) / Vul "as-if" / Gk(B) "as" / M, TR, Gk(AW$,E3) omit
[25] [8:29] NU, M, TR, Gk(AESV$) / Vul "Then" / Gk(B) "But" / Gk(W) omit
[26] [8:29] NU, Gk(BSV,E1) / M, TR, Gk(A$,E2) "he himself says to them" / Vul, Gk(W) "he says to them"
[27] [8:29] lit. "saying for me to be" NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "to be"
[28] [8:29] NU, Vul, Gk(AV) / M, TR, Gk(BESW$) add
[29] [8:29] NU, M, TR, Gk(ABEV$) / Gk(SW) add
[30] [8:30] NU, M, TR, Vul, Gk(ASV$) / Gk(BE) "might speak" / Gk(W) "are saying"
[31] literally "of the human"
[32] [8:31] NU, Vul, Gk(BESV,W2) / M, TR, Gk(A$,W1) "from"
[33] [8:31] NU, M, Gk(ESVW) / Gk(B) add "from" / TR, Gk(A) omit "the" before "chief-priests" and "scribes"
[34] [8:32] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "him"
[35] [8:33] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "after Jesus"
[36] [8:33] NU, Gk(BSV) / M, TR, Gk(AEW$) "°Petros"
[37] [8:33] NU, M, TR, Gk(AESVW$) / Gk(B) omit "the"
[38] [8:34] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "to them"
[39] [8:34] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A$,E2) "Whichever *person*"
[40] [8:34] NU, Vul, Gk(BW$,E1) / M, TR, Gk(ASV,E2) "to come"
[41] [8:34] NU, M, TR, Gk(AESVW$) / Gk(B) "deny"
[42] [8:35] NU, Gk(ESV) / M, TR, Gk(ABW$) "whoever"
[43] [8:35] NU, TR, Vul, Gk(ASV,E1,E2) (lit. "the soul of his") / M, Gk(W$,E3) "the soul of himself" / Gk(B2) "it" / Gk(B1) omit "But whoever…to soul" (scribal error)
[44] [8:35] NU, M, Gk(ASVW,E1) / M, TR, Gk($,E2) add "this" / Gk(B) omit "of me and this"
[45] [8:36] NU, M, TR, Gk(SV,E2) / Gk(ABW,E1) "the"
[46] [8:36] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) "what will it profit…human if he might gain the whole world and might"
[47] [8:37] NU, Gk(SVW) / M, TR, Vul, Gk(AE$,B2) "Or" / Gk(B1) "Or for"
[48] [8:37] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$)
[49] [8:37] NU, M, TR, Vul, Gk(ABSV$) (lit. "the soul of his") / Gk(V) "the soul of himself" / Gk(E) "the soul to him"
[50] [8:38] NU, Gk(ESV) / TR, Gk(W$) "For whoever" / Gk(B) "But whoever" / Gk(A) "For who"
[51] [8:38] NU, M, TR, Gk(AESVW$) / Gk(B) "will"
[52] [8:38] NU, M, TR, Vul?, Gk(ESVW$,A2) / Vul?, Gk(B) "**me**" (emphatic) / Gk(A1) "indeed"
[53] literally "of the human"
[54] [8:38] NU, M, TR, Vul, Gk(ABESV$), most Syr, Eth, Georg, ClemAlex / Gk(W), some Syr, Arm "and"
[55] [9:1] NU, Gk(V,B1) // M, TR, Gk(AESW$,B2) "certain *person*s of the *one*s having stood here" / Gk(B) also add "with me"
[56] literally "whichever *one*s"
[57] [9:2] NU, Gk(BESW$) / M, Gk(AV) "Johanan"
[58] [9:2] NU, M, TR, Gk(AESVW$) / Gk(B) "leads"
[59] [9:2] NU, M, TR, Vul, Gk(ABESV$) / Gk(W), Origenes add (maybe copied from Luke 9:29)
[60] [9:3] NU, TR, Gk(ESVW) is singular / M, Gk(A$,B?) is plural
[61] [9:3] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) add
[62] [9:3] NU, M, TR, Gk(AESV$) / Gk(BW) "as"
[63] [9:3] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "as no [B1 omit "no"] fuller which to whiten on the earth"
[64] [9:3] NU, Gk(SV) / Gk(E) "himself" (error?) / M, TR, Vul, Gk(ABW$) omit
[65] [9:4] NU, M, TR, Gk(ABEVW$) / Vul, Gk(S) "uttering"
[66] [9:5] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "*and* spoke"
[67] [9:5] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "here. Are you wanting me to make"
[68] [9:6] NU, Gk(ESV) / M, Gk(AB$) "he will utter" / TR, Gk(E2) "he might utter" / Vul "he might be saying" / Gk(W) "he was uttering"
[69] [9:6] NU, Gk(BESV) / M, TR, Vul?, Gk(AW$) "were"
[70] literally "became"
[71] [9:7] NU, Gk(ESV) / M, TR, Vul, Gk(AB$) "came" / Gk(W) omit
[72] [9:7] NU, M, Gk(ESV) / TR, Vul, Gk(ABW$) add
[73] [9:8] NU, M, TR, Gk(AEW$) / Vul?, Gk(BSV) ", except"
[74] [9:9] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "But"
[75] [9:9] Gk(BV) ("out of") / M, TR, Gk(AESW$) "from"
[76] literally "of the human"
[77] [9:10] literally "grabbed" NU, M, TR, Gk(ABESV$) / Gk(W) "But the *men* grabbed"
[78] literally "seeking-together"
[79] [9:11] NU, Gk(ABEVW$) / Vul, Gk(S) add
[80] [9:11] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "that"
[81] [9:12] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "But the *man* answered *and* spoke to them"
[82] [9:12] NU, M, TR, Gk(AESV$) / Gk(B) "If" / Gk(W) omit
[83] literally "on"
[84] literally "of the human"
[85] [9:13] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S1) omit "that"
[86] [9:13] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "they wanted"
[87] literally "on"
[88] [9:14] NU, Gk(SVW) / M, TR, Vul, Gk(ABE) "after he came…he"
[89] [9:14] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "with"
[90] [9:14] NU, M, TR, Gk(AESVW$) / Gk(B) add
[91] literally "seeking-together"
[92] [9:14] NU, Vul, Gk(ESVW) / M, TR, Gk(AB$) omit "with"

crowd, after they[2] saw him,[3] were utterly-astounded;[4] and they, running-up-to *him*, were greeting him.

16 And he inquired-of them,[5] "What are you* discussing-together[6] with them?"[7]

17 And one out of the crowd answered him,[8] "Teacher, I brought my son to you, who is having a speechless spirit. **18** And wheresoever it might take him down,[9] it rips him *apart*, and he is foaming *at the mouth*, and he is grating his[10] teeth, and he is being dried *out*. And I spoke to your learners, in order that they might throw it out, and they were not strong *enough*."

19 But the *man*[11] answered them[12] *and* said°, "O faithless generation, how long[13] will I be with *all of* you*? How long will I tolerate *all of* you*? Be bringing him to me."

20 And they brought him to him.[14] And after he saw him, the spirit, straightaway,[15] *al*together-convulsed him; and he, after he fell on the earth, was rolling, foaming *at the mouth*.

21 And he inquired-of his father, "How much time has it been[16] since this has happened to him?"

But the *man* spoke, "From boyhood.[17] **22** And many-times it even[18] threw[19] him into a[20] fire and into waters, in order that it might cause him to-lose *his life*. Instead, if you are being-able[21] to do something, help[22] us, lord,[23] *who* were moved-with-compassion on us."

23 But °Jesus spoke to him, "The 'If you are being-able'? All[24] *thing*s are possible to the *one who is* having-faith."

24 And[25] Straightaway, after the father of the little-boy shouted with tears,[26] he was saying,[27] "I am having-faith. Lord,[28] Be helping my lack-of-faith."

25 But after[29] °Jesus saw that a[30] crowd ran-together-to° *him*, he rebuked the spirit, the unclean *spirit*,[31] saying[32] to it, "The speechless and deaf spirit,[33] **I** am commanding you: come-out of him, and may you no-more enter into him."

26 And after it shouted, and after it convulsed *him*[34] many *time*s, it came-out from him.[35] And he became something-like[36] a dead *man*, so-as for the[37] majority *of them* to be saying[38] that he died-off. **27** But °Jesus, after he grabbed his hand,[39] raised him up. And he stood-up.

28 And after he himself entered into a[40] house, his learners were inquiring-of him *when he was* by himself, saying,[41] "*Why is it* that we were not enabled to throw it out?"

29 And he spoke to them, "This race is not being-able[42] to come-out in nothing except in a prayer-to *God* and a fast."[43]

30 And after they came-out from-there, they were going-past[44] through °Galil*ee*. And he was not wanting that anyone might know *about it*. **31** For he was

teaching his learners and was saying[45] to them that, "The[46] son of man[47] is being delivered into hands of humans, and they will kill him off; and after he has been killed-off, he will stand himself up[48] after three days."[49]

32 But the *men* were ignorant *about* the word, and they were filling themselves with-fear to inquire-of him.

33 And they[50] came into Kefar-Nahum. And after he was in the house, he was inquiring-of them, "What were you* thoroughly-rationalizing to yourselves[51] on[52] the way?"

34 But the *men* were quiet. For on[53] the way, they were thoroughly-spoken to by one-another *about* who of them *is* greater.[54]

35 And after he sat-down, he voiced the twelve, and he said° to them, "If someone is wanting to be first, he will be last of all and a minister of all."[55]

36 And after he took a[56] little-boy, he stood him in *the* middle of them. And after he took him into his arms, he spoke to them, **37** "Whichever[57] one[58] might receive the little-boy such *as this*, on the basis of my name, is receiving **me**. And whoever might[59] be receiving **me**, is not receiving **me**, *but* instead the *one who* commissioned me."

38 But[60] °Johanan answered *and* declared to him, saying.[61] "Teacher, we saw a certain *man* who is not following us[62] throwing-out demons in[63] your name, and we were preventing[64] him, because he was not following us."[65]

39 But °Jesus[66] spoke,[67] "Do not be preventing him.[68] For *there* is no-one who will make a power on-the-basis of my name and *who* will be-able to quickly speak-evilly of me. **40** For *someone who* is not against us, is in-behalf of us.[69]

41 "For whoever might give to you* a drinking-cup of water in a name[70] because you* are of an anointed-one: Truly I say to *all of* you*, that[71] he might never cause his wage to be-lost.

42 "And whoever[72] might impede one of these small-ones,[73] the *one*s putting-faith into **me**,[74] it is more beautiful for him if a donkey-driven millstone[75] is being set around[76] his[77] neck and he has been[78] thrown into the sea.

43 "And if-at-any-time your hand might be impeding you, cut it off. It is beautiful for[79] you to enter[80] into the life crippled than, *while* having the[81] two hands, to come-away[82] into Gehenna, into the fire,[83] the inextinguishable *fire* **44** where their worm is not coming-to-an-end, and the fire is not being extinguished.[84] **45** And if-at-any-time[85] your foot might be impeding you, cut it off. For[86] It is beautiful for you to enter into the perpetual[87] life lame than, *while* having the two feet, to be thrown into Gehenna, into the fire, the inextinguishable *fire*, **46** where their worm is not coming-to-an-end, and the fire is not being extinguished.[88] **47** And if-at-any-time[89] your eye might be impeding you, throw it out. It is beautiful for you to enter into the kingdom of God one-eyed than, *while*

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[1] [9:14] NU, M, TR, Gk(AESVW$) ("all the") / Gk(B) "every"
[2] [9:15] NU, Gk(BESVW) / M, TR, Gk(A$) "it"
[3] [9:15] NU, M, TR, Gk(AESVW$) / Gk(B) "Jesus"
[4] [9:15] NU, M, TR, Gk(AESVW$) / Gk(B) "were astounded"
[5] [9:16] NU, Vul, Gk(BSVW) / M, TR, Gk(AE$) "of the scribes"
[6] literally "seeking-together"
[7] [9:16] NU, M, TR, Gk(EV$,S2) / Gk(AW,S1,S3) "with themselves" or "with yourselves" / Vul?, Gk(B) "in you*"
[8] [9:17] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "answered *and* spoke"
[9] [9:18] NU, Gk(AV,S2) / M, TR, Gk(BEW$) "wherever it might take him down" / Gk(S1) "where it might take him down" / Vul "wherever it takes him down"
[10] [9:18] NU, Vul, Gk(ESVW) (lit. "the") / M, TR, Gk(A$) "the teeth of his"
[11] [9:19] NU, M, TR, Vul, Gk(AESV$) / Gk(W) "he" / Gk(W) "Jesus"
[12] [9:19] NU, Vul, Gk(ABSVW) / M, TR, Gk($,E2) "him" / Gk(E1) omit
[13] literally ", till at-what-time" (also in next occurrence)
[14] [9:20] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to him"
[15] [9:20] NU, Gk(ESV) / M, TR, Gk(AW$) "him, straightaway the spirit" / Gk(B) "the spirit"
[16] literally "time is it"
[17] [9:21] NU, Gk(ESVW) (lit. "out of from-boyhood") / M, TR, Gk(A$) "from-boyhood" / Gk(B) "out of a boy"
[18] [9:22] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "even"
[19] [9:22] NU, M, TR, Gk(AESV$) / Gk(BW) "throws"
[20] [9:22] NU, TR, Gk(BESVW) / M, Gk(A$) "the"
[21] [9:22] NU, Gk(BSVW) / M, TR, Gk(AE$) "are being-able" or "are enabled"
[22] [9:22] NU, M, TR, Vul, Gk(BESVW) / Gk(A) "Instead, you are still being-able. Help"
[23] [9:22] NU, M, TR, Vul, Gk(AESVW) / Gk(B) add
[24] [9:23] NU, Gk(SV,S1), OL, Eth, Georg (may also be translated "The 'If you are being-able', all") / M, TR, Gk(AE$,S2), "If the *act* to have-faith is being-able, all" (or "…is enabled") / Vul, Gk(B) "If you are being-able to have-faith, all" / Gk(W) "If this is being able? All" (or "If this is being able, all")
[25] [9:24] NU, Gk(V,S2) / M, TR, Vul, Gk(ABEW$,S1) add
[26] [9:24] NU, Gk(SVW,A1,E1,E2) / M, TR, Vul, Gk(B$,A2,E3) add
[27] [9:24] NU, M, TR, Gk(AESV$) / Gk(B) "he says" / Gk(W) "he spoke"
[28] [9:24] NU, Gk(ABSVW,E1) / M, TR, Vul, Gk($,E2) add
[29] [9:25] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "when" (and omit "°" before "Jesus")
[30] [9:25] NU, M, TR, Gk(BEV$) / Gk(ASW) "the"
[31] [9:25] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "the unclean *spirit*"
[32] [9:25] NU, M, TR, Gk(AESVW$) / Gk(B) "spoke"
[33] [9:25] NU, Gk(BSVW,E1) / M, TR, Gk(A$,E2) "The spirit, the speechless and deaf *spirit*"
[34] [9:26] NU, Gk(AVW,E1,S2) / M, TR, Vul, Gk(A$,E2,S1,S3) actually add "him"
[35] [9:26] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) add
[36] [9:26] lit. "as-if" NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "as"
[37] [9:26] NU, M, TR, Vul, Gk(ASV) / M, TR, Gk(BEW$) "a"
[38] [9:26] NU, M, TR, Gk(AESVW$) / Gk(B) "so-as *while* a majority *of them were* saying"
[39] [9:27] NU, Gk(ASV,E1) / M, TR, Vul, Gk(A$,E2) "grabbed him *by* the hand" / Gk(W) "grabbed *y* the hand"
[40] [9:28] NU, M, TR, Gk(AESVW$) / Gk(B) "his"
[41] [9:28] NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "his*…were asking…himself" / Gk(W) "the learners came-to him *when he was* by himself, and they inquired-of him, saying"
[42] may also be translated "being enabled"
[43] [9:29] NU, Gk(V,S1), Theodotus / M, TR, Vul, Arm, Eth, Cop, Gk(ABEW$,S2), Tertullian?, Pseudo-Clemens add
[44] [9:30] NU, M, TR, Vul, Gk(AESW$,V2) / Gk(B,V1) "going"
[45] [9:31] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "and says"
[46] [9:31] NU, M, TR, Gk(AESVW$,B2) / Gk(B1) "a"
[47] literally "of the human"
[48] [9:31] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "he is being arisen"
[49] [9:31] NU, Gk(BSV,E1) ("after three days") / M, TR, Vul, Gk(AW$,E2) "to the third day"
[50] [9:33] NU, Vul, Gk(BSVW) / M, TR, Gk(AE$) "he"
[51] [9:33] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) add
[52] literally "in"
[53] [9:34] lit. "in" NU, M, TR, Vul, Gk(ESVW$) / Gk(AB) omit "in the way"
[54] [9:34] NU, M, TR, Gk(AEV$) / Gk(B) "who of them might become greater" / Gk(S) "who is greater" / Vul, Gk(W) "who of them may be greater"
[55] [9:35] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "and he…of all"
[56] [9:36] NU, M, TR, Gk(AESVW$) / Gk(B) "the"
[57] [9:37] NU, Gk(ABESVW) / M, TR, Gk(W$) "Whosoever"
[58] [9:37] NU, M, TR, Gk(AESV$) "one") / Vul, Gk(W) "out of" / Gk(B) omit
[59] [9:37] NU, Gk(BVW) / M, TR, Gk(AE$) "whosoever" / Gk(S) "who"
[60] [9:38] NU, Vul, Gk(ABSV) / M, TR, Gk(EW$) "But" / Gk(W) "And"
[61] [9:38] NU, Gk(SV) / M, TR, Gk(A$) "Johanan answered him, saying" / Vul, Gk(BW) "Johanan answered him and spoke" / Gk(E) "Johanan answered *and* declared to him"
[62] [9:38] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add
[63] [9:38] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "by-means-of"
[64] [9:38] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) "we prevented"
[65] [9:38] NU, Gk(SV) / M, TR, Gk(AE$) "because he is not following us" / Vul, Gk(BW) omit
[66] [9:39] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "But the *man*"
[67] [9:39] NU, M, TR, Gk(AESVW$) / Gk(B) "answered"
[68] [9:39] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add "him"
[69] [9:40] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) "against you*, is-in-behalf of you*"
[70] [9:41] NU, Gk(AV,E1,S2) / M, Vul? Gk(W$,E2,S1) "in a name of mine" / TR, Vul?, Gk(B) "in the name of mine"
[71] [9:41] NU, Gk(BSVW,E1) / M, TR, Vul, Gk(A$,E2) omit "that"
[72] [9:42] NU, Gk(BSVW) / M, Gk(AE$) "whosoever"
[73] [9:42] NU, Gk(ABESV) (lit. "the small-ones these") / M, TR, Gk(W$) "the small-ones"
[74] [9:42] *NU*, M, TR, Vul, Gk(AVW$,E2) / Gk(S) "the *one*s having-faith" / Gk(B,E1) "the *one*s having faith"
[75] [9:42] NU, Gk(ABESVW) / M, TR, Gk($) "a mill stone"
[76] [9:42] NU, M, TR, Gk(AESVW) / Gk(B$) "on"
[77] [9:42] NU, M, TR, Gk(AESVW,B2) / Gk(B1) "the"
[78] [9:42] NU, M, TR, Gk(AESV$) / Gk(BW) "and he was" / Vul "and he might be being"
[79] [9:43] NU, Gk(ESV) / M, TR, Vul, Gk(AW$,B2) "to you" / Gk(B1) "to you for you"
[80] [9:43] NU, M, TR, Gk(AESVW$,B2) (lit. "come-into") / Gk(B1) "come"
[81] [9:43] NU, M, TR, Gk(AESVW$) / Gk(B) omit "the"
[82] [9:43] NU, M, TR, Gk(AEVW$,S2) "to enter" (lit. "come-into") / Gk(S1) "to be thrown" / Vul "to go"
[83] [9:45] NU, M, TR, Gk(AV$,S1,S3) / some "into the fire of Gehenna" / Gk(B) "where is the fire" / Gk(S2) omit "into the fire…*fire*" / Gk(W) omit "into Gehenna"
[84] [9:44] NU, Gk(ESVW), some Syr, Sah, Boh, Faymic, Arm, Georg / M, TR, OL, Vul, Gk(AB), some Syr add
[85] [9:45] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "if-at-any-time"
[86] [9:45] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) add
[87] [9:45] NU, M, TR, Gk(AESVW$) / Gk(B) add
[88] [9:45] NU, Gk(ESVW), some Syr, Sah, Boh, Faymic, Arm, Georg / M, TR, OL, Vul, Gk(AB), some Syr add
[89] [9:47] NU, M, TR, Vul?, Gk(AESV$) / Vul?, Gk(W) "if" Gk(B) omit

having two eyes, to be thrown[1] into Gehenna _of the fire_,[2] **48** where their worm is not coming-to-an-end, and the fire is not being extinguished.

49 "For everyone will be salted with[3] a fire _and every sacrifice will be salted with salt_.[4] **50** The salt _is_ beautiful. But if-at-any-time the salt might become saltless,[5] in what will you* season _it_? _All_ of you*, be having salt in yourselves, and be being at peace among[6] one-another."

CHAPTER 10

And after he stood-up from-there, he came° into the borders of °Judah and[7] an[8] other-side of the Jordan. And again, crowds[9] _were_ going-together[10] to him. And, as he had been accustomed, he[11] was again teaching them.

2 And after _some_ Pharisees came-to _him_,[12] they were inquiring-of him if it is allowable for a man[13] to release a woman from _himself_, _while_ they _were_ trying him.

3 But the _man_ answered _and_ spoke to them, "What did Moses instruct _all_ of you*?"

4 But the _men_ spoke, "Moses permitted _a man_ to give, _that is_,[14] to write a book of a notice-of-secession and to release _her_ from _him_." _(Deuteronomy 24:1)_

5 But[15] °Jesus answered and[16] spoke to them, "He[17] wrote this instruction to you* _in dealing_ with your* hardness-of-heart. **6** But from _the_ beginning of creation,[18] he[19] 'made them[20] male and female.' And he spoke,[21] **7** 'For this sake, a human will leave-behind his father and his mother,[22] and he will be glued to his woman,[23] **8** and the two will be _made_ into one flesh', so-that they are no longer two, _but_ instead _are_ one flesh. **9** Therefore,[24] what God joined-together,[25] let a human not be separating." _(Genesis 1:27; 2:24)_

10 And _going_ into[26] the house, the learners[27] were again inquiring-of[28] him about this.[29]

11 And he said° to them, "Whoever might[30] release his woman from _himself_ and might marry another, is being adulterized[31] against her. **12** And if-at-any-time she herself, after she has released her man from _herself_,[32] might marry[33] another, she is being adulterized.[34] And if-at-any-time a man might release the woman from _him_, he is being adulterized."[35]

13 And they were bringing little-boys-and-girls to him, in order that he might touch them. But the[36] learners rebuked[37] them.[38] **14** But after °Jesus saw _this_, he became-indignant, and after he rebuked them[39] he spoke to them, "Let[40] the little-boys-and-girls be coming to me; and[41] do not be preventing them. For the

kingdom of God[42] is _belonging_ to the _one_s such _as these_. **15** Truly I say to _all_ of you*: Whoever[43] might not receive the kingdom of God as a little-boy-or-girl, he might[44] never enter into it." **16** And after he took them in his arms, he was calling-down-blessings-on _them_, _while_ he _was_ putting his hands on them.[45]

17 And _while_ he himself _was_ going-out into a way, behold, one _individual_,[46] after he ran-up-to-him and after he fell-on-his-knees, was inquiring-of[47] him, saying,[48] "Good teacher, what might I do in order that I might inherit a perpetual life?"

18 But °Jesus spoke to him, "Why are you saying _that_ I _am_ good? No-one _is_ good except one alone:[49] God[50] the Father.[51] **19** You have come-to-know the instructions: You may not murder. You may not commit-adultery.[52] You may[53] not thieve. You may[54] not falsely-testify. You may not defraud. Be honoring your father and your mother."[55] _(Exodus 20:12~16/Deuteronomy 5:15~20)_

20 But the _man_ declared[56] to him, "Teacher, I observed all these _things_ for myself _from_ out of my youth."

21 But °Jesus,[57] after he looked-toward him, loved him, and he spoke to him, "If you are wanting to be complete,[58] One _thing_ is lacking for[59] you: Be going-away; offer-for-sale as-much-as you have and give to the[60] destitute _person_s, and you will have a treasure in a heaven; and come-here, be following me after you have picked-up-the-cross."[61]

22 But the _man_, after he became-sullen on-the-basis-of[62] the[63] account,[64] came-away being grieved. For he was having many properties.[65]

23 And after °Jesus looked-around for himself, he said° to his learners, "How with-difficulty will the _one_s _who are_ having the monies enter into the kingdom of God. For a camel will come-through a hole of a stitching-needle _more_ quickly than a rich _man_ into the kingdom of God."[66]

24 But the[67] learners were being astounded at these accounts.

But °Jesus again[68] answered _and_ was saying to them, "Children, how difficult it is for the _one_s who have relied on the monies[69] to enter into the kingdom of God. **25** It is easier for a camel[70] to come-through[71] the hole of the[72] stitching-needle than for a rich _man_ to enter into the kingdom of God."

26 But the _men_ were being astonished excessively, saying to themselves,[73] "And who is being-able[74] to be saved?"

27 But[75] °Jesus, after he looked-toward them, said°, "In the-presence-of humans, _this is_[76] impossible;[77] _but_ instead, not in-the-presence-of a god.[78] For all _thing_s _are_[79] possible in-the-presence-of God."[80]

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[1] [9:47] NU, M, TR, Gk(AESV$) / Gk(B) "to come-away" / Vul "to be commissioned" / Gk(W) omit
[2] [9:48] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) add
[3] [9:49] NU, M, TR, Vul, Syr, Cop, Gk(ABVW$) / Gk(ES) "in"
[4] [9:49] NU, Gk(SVL$), some Syr, most Cop / M, TR, Vul, Gk(A), few Lat, some Syr, some Cop "For everyone will be salted with a fire, and every sacrifice will be salted with salt." / Gk(B) "Every sacrifice will be salted with salt" / Gk(W) "For everyone will be polluted with a fire" / few Gk "For every _loaf-of_-bread will be salted a with fire." / one Gk "For everyone will be consumed with a fire, and every sacrifice will be salted with salt." / one Gk "For everyone will be salted with a fire, and every sacrifice will be consumed with salt." / one Gk "For everyone will be proved by a fire." / one Lat "But every substance will be consumed." (mistaking the nearly identical-looking Greek "sacrifice" for "substance") [For all variants, compare Leviticus 2:13 LXX "And every gift of sacrifice of yours will be salted with salt."]
[5] [9:50] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "will become saltless" / Gk(W) "might lose-its-taste"
[6] literally "in"
[7] [10:1] _NU_, Gk(SV,E1) / M, TR, Vul, Gk(A) "through" / Gk(BW$,E2) omit
[8] [10:1] NU, Gk(BESVW$) / M, TR, Gk(A) "the"
[9] [10:1] NU, M, TR, Vul, Gk(AESV$) / Gk(B) ", the crowd _was_" / Gk(W) ", a crowd _was_"
[10] [10:1] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "coming-together"
[11] [10:1] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "him, as he had been accustomed. And he"
[12] [10:2] NU, M, Vul?, Gk(AV$) / TR, Vul?, Gk(ESW) "after the Pharisees came-to _him_" / Gk(B), several OL omit
[13] [10:2] NU, Vul, Gk(SV,B3,E?) / M, TR, Gk(AW$) "they inquired-of him…man" / Gk(B1,B2) "they again were teaching him _that_"
[14] [10:4] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[15] [10:5] NU, Gk(ESV) / M, TR, Gk(ABW$) "And" / Vul omit
[16] [10:5] Gk(ESV) / M, TR, Vul, Gk(ABWS) add
[17] [10:5] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Moses"
[18] [10:6] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "of creation"
[19] [10:6] NU, Gk(ESV) / M, TR, Vul, Gk(BW$) "God"
[20] [10:6] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "them"
[21] [10:6] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[22] [10:7] lit. "the father of him and the mother" NU, M, TR, Vul, Gk(AEVW$) / Gk(B) "the father and the mother of himself" / Gk(S) "the father of him and the mother of him"
[23] [10:7] NU, M, TR, Vul, Gk(ABEW$) / Gk(SV) omit "and will be glued to his woman" / Gk(A) also omit an untranslatable "to"
[24] [10:9] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "Therefore"
[25] [10:9] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) "joined"
[26] [10:10] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) "And in"
[27] [10:10] NU, Gk(ESV) / M, TR, Vul, Gk(AB$) "the learners of his" / Gk(W) "they"
[28] [10:10] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "again inquired-of"
[29] [10:10] NU, Gk(AEV) / Gk(S) "about these _things_" / M, TR, Vul, Gk(B$) "about the same _thing_" / Gk(W) omit
[30] [10:11] NU, Gk(BESV) / M, TR, Gk(A$) "Whosoever" / Gk(W) omit "Whoever might…against her. And"
[31] may also (less likely) be translated "is adulterizing himself"
[32] [10:11] NU, Gk(ESV) / M, TR, Vul, Gk(A$) "if-at-any-time a woman might release her man from _herself_ and" / Gk(B) "if-at-any-time a woman might come-out from the man"
[33] [10:12] NU, Gk(BESVW) / M, TR, Vul, Gk(A$) "might be married"
[34] may also be translated "she is adulterizing herself"
[35] [10:12] NU, TR, M, Vul, Gk(BESV$) / Gk(W) add (instead of v. 11) (may trans. "adulterizing himself")
[36] [10:13] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "his"
[37] [10:13] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "were rebuking"
[38] [10:13] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "the _one_s who were bringing _them_ to _him_"
[39] [10:14] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[40] literally "dismiss"
[41] [10:14] NU, M, Gk(VW$) / TR, Vul, Gk(ABES) add

[42] [10:14] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "of the heavens"
[43] [10:15] NU, Gk(BESVW) / M, TR, Gk(A$) "Whosoever"
[44] [10:15] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "will"
[45] [10:16] NU, Gk(ESV) "(his' lit. "the") / M, TR, Vul, Gk(AW) "arms, he, _while_ he _was_ putting (W "putting-on") the hands on them, was blessing them" / Gk(B) "arms, he put the hands on them and he was blessing them"
[46] [10:17] NU, M, TR, Vul, Gk(BESV$) / Gk(AW) "behold, a certain rich _man_"
[47] [10:17] NU, M, TR, Vul, Gk(AESVW$) / Vul?, Gk(B) "was asking"
[48] [10:17] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) add
[49] [10:18] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[50] [10:18] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "a god"
[51] [10:18] NU, M, TR, Vul, Gk(ABESVW$) / Origenes(x2) (here or Luke 18:19) add "the Father"
[52] [10:19] NU, Gk(EV,S2) "murder" & "adultery" / M, TR, Vul, Gk(AW$) "adultery" & "murder" / Gk(B) "adultery" & "sexual-immorality" / Gk(S1) "murder"
[53] [10:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "will"
[54] [10:19] NU, M, TR, Vul, Gk(AES$,V2) / Gk(B) "will" / some Syr, Arm, Gk(W,V1) omit "You may not defraud"
[55] [10:19] NU, M, TR, Vul, Gk(AV$,S2) (lit. "the father of you and the mother") / Gk(B) "the father and the mother" / Gk(EW,S1) "the father of you and the mother of you"
[56] [10:20] NU, Gk(SV) / M, TR, Gk(AW$) "man answered _and_ spoke" / Vul, Gk(E) "_man_ answered _and_ declared"
[57] [10:21] NU, M, TR, Vul, Gk(BESVW$) (lit. "But the Jesus") / Gk(A) "But the _man_" / Gk(W) "°Jesus"
[58] [10:21] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[59] [10:21] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) "to"
[60] [10:21] _NU_, TR, Gk(BES) / M, Gk(AVW$) omit "the"
[61] [10:21] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) add
[62] [10:22] NU, M, TR, Gk(ABESV$) / Gk(W) "from" / Vul "in"
[63] [10:22] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "this"
[64] [10:22] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the _man_ became-sullen…account, and he"
[65] [10:22] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "monies"
[66] [10:23] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add (possibly dropped by scribal error)
[67] [10:24] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "his"
[68] [10:24] NU, M, TR, Vul, Gk(BESV$) / Gk(A) "But the _man_" / Gk(W) "But Jesus"
[69] [10:24] NU, Gk(SVW) / M, TR, Vul, Gk(ABE$) add
[70] [10:25] all Greek manuscript, except Gk(B) which omit all verse 25 and places a similar phrase at the end of verse 23 / / "Camel" is a Semitic loanword, which in its original vowelless form could be translated to either "Camel" or "Rope of Camel Hair" / Origenes (200~250AD) "Some [say the word means] the rope of some apparatus, others [say it means] the animal [the camel]." / Kyrillos of Alexandreia "He says that _kámēlos_ here is not the beast of burden, but rather the thick rope with which sailors tie their anchors." & "_Kámēlos_ is not the animal, but rather the thick rope found in boats." & "He says _gamlā_, [meaning] not the animal, but rather a thick rope, for those who know well how to plow the sea are accustomed to call the very thick ropes that they use _gamlē_." & "Kyrillos, from book 16 of [his work] _Against Julian the Wicked_. He accepts, then, the example: the eye of the needle and the _gamlā_, but not the animal, as the wicked, completely stupid, and ignorant Julian thought, but rather the thick rope that is on every ship, for thus those sailors who are expert are accustomed to call them."
[71] [10:25] NU, Vul, Gk(BEV) / M, TR, Gk(ASW) "to enter (lit. "to come-into")
[72] [10:25] _NU_, M, TR, Gk(V) / Gk(ABESW) omit the "the" before "hole" and "needle" / Gk($)omit "the" before "hole"
[73] [10:26] _NU_, M, TR, Vul, Gk(AB$W) / Gk(ESV) "him"
[74] may also be translated "being enabled"
[75] [10:27] NU, Gk(SV,E1) / M, TR, Gk(V) / M, TR, Gk(ABW$,E2) add "But" / Vul add "And"
[76] [10:27] NU, M, TR, Gk(ASV$,E1) / Gk(B) actually add "this is" / Gk(W,E1) actually add "this" / Vul actually add "is"
[77] may also be translated "powerless"
[78] [10:27] NU, M, Gk(ESV) / TR, Gk(AW$) "of God"
[79] [10:27] NU, Gk(ESV) / M, TR, Vul, Gk(A$) actually add "are" / Gk(B) (for "_but_ instead…_are_") "But _it is_ possible"
[80] [10:27] NU, M, TR, Gk(ABESW$) / Gk(V) "of a god"

28 <u>And</u>[1] °Petros[2] began to be saying to him, "Behold, **we** dismissed all *thing*s and have followed you. <u>What, as-a-result, will be to us?</u>"[3]

29 <u>But</u>[4] °Jesus <u>answered *and*</u> declared,[5] "Truly I say to *all of* you* <u>that</u>:[6] there is not-one who dismissed a house[7] or brothers or sisters or a mother or a father[8] <u>or a woman</u>[9] or children or fields for-*the*-sake of **me** and[10] for-the-sake[11] of the good-message, **30** who might not ever[12] take a hundred-times now[13] in this season: <u>but who dismissed</u>[14] houses[15] and brothers and sisters[16] and mothers[17] <u>and fathers,</u>[18] and children and fields, with *harmful* pursuits[19] *by men*, and in the age, the coming *age* <u>he will get</u>:[20] a perpetual life. **31** But many *who are* first will be last, and the *one*s[21] *who are* last first."

32 But they were on[22] the way, ascending into Jerusalem; and °Jesus was leading-*the-way*-before them.[23] And they were astounded, but the *one*s *who were* following were filled-with-fear. And after he again took the twelve alongside, he began to be saying to them the *thing*s *which* were going to happen to him, **33** that, "Behold, we are ascending into Jerusalem. And the son of man[24] will be delivered *up* to the chief-priests and the scribes. And they will condemn him to a death, and they will deliver him *up* to the nations, **34** and they will mock him, and they will spit-upon him, and they will whip him,[25] and they will kill *him*[26] off. And after three days,[27] he will stand himself up."

35 And Jacob and Johanan, the[28] <u>two</u> sons of Zabdi, went-to° him, saying to him,[29] "Teacher, we are wanting, in order that whatsoever[30] we might request-of you,[31] you might do for us."

36 But the *man* spoke[32] to them, "What are you wanting me *that* I might do[33] for[34] you?"

37 But the *men*[35] spoke to him, "Give to us *the* privilege, in order that we might sit-down, one on[36] your right *side*s and one on *your*[37] left *side*s in your glory."

38 But °Jesus <u>answered *and*</u>[38] spoke to them, "You* have not come-to-know what you* are requesting for yourselves. Are you* being-able[39] to drink the drinking-cup which **I** am drinking, or[40] to be immersed with the immersion which **I** am being immersed?"

39 But the *men* spoke to him,[41] "We are being-able."

But °Jesus spoke to them, "You* will drink for yourselves the drinking-cup which **I** am drinking, and you* will be immersed with the immersion which **I** am being immersed. **40** But to sit-down on[42] my right *side*s or[43] *my*[44] left[45] *side*s, this is not **mine** to give; instead *it is given* to which*ever one*s[46] it has been made-ready <u>by my Father.</u>"[47]

41 And[48] after the <u>remaining</u>[49] ten heard *about this*, they began to be becoming-indignant[50] about Jacob and Johanan.[51]

42 And after °Jesus[52] called them to himself, he said° to them, "You* have come-to-know that the *one*s *who are* thinking to be ruling the nations are <u>also</u>[53] dominating them, and their great *men* are exercising-authority-over them. **43** But[54] this is not how it is[55] among[56] you*. Instead, whoever[57] might be wanting to become[58] great among you*, will be a minister of you*; **44** and whoever[59] might be wanting to be first among you*,[60] will be a slave of all.[61] **45** For even the son of man[62] did not come to be ministered *to, but* instead to minister, and to give his soul *to be* a ransom in-place of many."

46 And they came° into Jericho. And *while* he himself *was* going-out from Jericho (and *so were* his[63] learners and an adequate *sized* crowd), the[64] son of Timaios, Bar-Timaios, a blind beggar,[65] was sitting himself alongside the way, begging.[66] **47** And after he heard, that "It is Jesus the Nazarene",[67] he began to be shouting and to be saying, "<u>The</u>[68] Son[69] of David, Jesus, have-mercy on me!"

48 And many were rebuking him, in order that he might be quiet. But the *man* was shouting much more,[70] "Son[71] of David, have-mercy on me!"[72]

49 And after °Jesus stood *still*, he spoke, "Voice him."[73]

And they voiced° the blind *man*, saying to him,[74] "Be being-encouraged; be arising,[75] he is voicing you."

50 But after he threw-off his robe, he, after he jumped-up,[76] came to °Jesus.[77]

51 And °Jesus answered him *and* spoke,[78] "What are you wanting me to do <u>to you</u>?"[79]

But the blind *man* spoke to him, "<u>Lord</u> Rabbouni,[80] in order that I might look-again."

52 And[81] °Jesus spoke to him, "Be going-away, your faith has saved you."

And straightaway he looked-again, and he was following him[82] in the way.

CHAPTER 11

And when they drew-near°[83] into Jerusalem, and[84] into Beth-Fagah and[85] Beth-Anya, to the Mountain of the Olives, he commissioned° two of his learners, **2** and he said°[86] to them, "Be going-away into the village, the *one* opposite you*;[87] and straightaway, after you* go-into it,[88] you* will find a colt having been bound, on which not-one of *the* humans *has* yet sat-down.[89] Release it, and be bringing[90] *it* to me. **3** And if-at-any-time[91] someone might speak to you*, 'Why are you* doing this?'[92] <u>also</u> speak *that*,[93] 'The lord has need of it', and straightaway he will commission it back[94] here."

4 And[95] they came-away and[96] found a[1] colt having been bound to a[2] door,

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[1] [10:28] NU, M, Vul, Gk(AESVW) / TR, Gk(B$) add
[2] [10:28] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Petros"
[3] [10:28] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) add
[4] [10:29] NU, Vul, Gk(ASVW) / TR, Gk(B$) add "But" / Gk(E) "And"
[5] [10:29] NU, Gk(SV) / M, TR, Vul, Gk(AEW$) "Jesus answered *and* spoke" / Gk(B) "Jesus answered"
[6] [10:29] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) add
[7] [10:29] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "a house"
[8] [10:29] NU, Vul, Gk(EVW) "mother" then "father" / M, TR, Gk(AS$) "father" then "mother" / Gk(B) omit "or a father"
[9] [10:29] NU, Vul, Gk(BSVW) / M, TR, Gk(AE$) add
[10] [10:29] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "or"
[11] [10:29] NU, M, TR, Vul, Gk(BEW$,S2,V2) / Gk(A,V1) omit "for-the-sake" / Gk(S1) omit "me and for-the-sake"
[12] [10:30] lit. ", if-ever (or "if-any-any-time") not might" NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "who would not" / Vul "who might not"
[13] [10:30] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "now"
[14] [10:30] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[15] [10:30] NU, M, TR, Vul, Gk(AEVW$,S2) / Gk(B) "a house" / Gk(S1) omit (see below)
[16] [10:30] NU, M, TR, Vul, Gk(AEVW$,S2) reverses "brothers" & "sisters" / Gk(W) omit "and brothers" / Gk(S1) omit
[17] [10:30] NU, M, TR, Vul, Gk(V) / Gk(ABEW$,S2) "a mother" / Gk(S1) omit
[18] [10:30] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S3) add "and a father" / Gk($) add "a father" (before "mother") / Gk(S1) omit
[19] [10:30] NU, M, TR, Vul, Gk(AEVW$,S3) / Gk(B) "a pursuit" / Gk(S1) omit "houses…pursuits" / Gk(S2) omit "and fields with pursuits"
[20] [10:30] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[21] [10:31] *NU*, TR, Gk(EV$) / M, Gk(ABSW) omit "the *one*s"
[22] literally "in"
[23] [10:32] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "was leading them forward"
[24] literally "of the human"
[25] [10:34] NU, Vul, Gk(ESV) / M, TR, Gk(AW$) reverse "spit-upon" and "whip" / Gk(B) omit "and will whip him"
[26] [10:34] NU, Gk(SV) / M, TR, Vul, Gk(EW$) "and they will kill him" / Gk(A1) "and they will whip him" / Gk(B,A2) omit
[27] [10:34] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "And on the third day"
[28] [10:35] NU, M, TR, Gk(BSW) / Gk(A$) omit "the" / Gk(EV) "the two"
[29] [10:35] NU, Gk(ESV) / M, TR, Vul, Gk(AW$) "saying" (omit "to him") / Gk(B) "and says to him"
[30] [10:35] NU, M, TR, Gk(ASV,E2,S2) / Gk(B) "wanting, whatever" / Gk(E1) "in order that that *what*ever" / Gk(S1) omit "in order…for us" / Gk(W) "in order that whatever"
[31] [10:35] NU, Gk(AVW,S2) / M, TR, Vul, Gk(E$) omit "of you" / Gk(B) "might ask you"
[32] [10:36] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "says"
[33] [10:36] NU, Gk(V,S1) / M, TR, Gk(A$,W2) "What are you wanting for me to do" / Gk(B) "Might I do" / Gk(E) "What are you wanting *that* I might do" / Gk(S2) "What are you wanting me for me to do" / Gk(W1) "What are you wanting to do"
[34] literally "to"
[35] [10:37] NU, M, TR, Gk(AEVW$,S2) / Vul, Gk(B) (37) "And they" / Gk(S1) omit "But…*privilege*"
[36] literally "out of" (also later in verse)
[37] [10:37] Gk(BSVW) / M, TR, Vul, Gk(AE$) actually add "your"
[38] [10:38] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) add
[39] may also be translated "being enabled"
[40] [10:38] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A$,E2) "and"
[41] [10:39] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "to him"
[42] literally "out of"
[43] [10:40] NU, Gk(SVW) / M, TR, Gk(ABE$) "and" / Vul "or-even"
[44] [10:40] NU, Gk(ABESVW) / TR, Gk($) actually add "my"
[45] [10:40] literally "of-good-name" (a euphemism for "left")
[46] [10:40] NU, M, TR, Vul, Gk(BSW$,E2,V2) / Gk(E1) "to the *one*s who" / Gk(V1) "to others"
[47] [10:40] NU, M, TR, Vul, Gk(BEVW$,S2) / Gk(S1,S3) add (copied from Matt20:23?)

[48] [10:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "And"
[49] [10:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[50] [10:41] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "they became-indignant"
[51] [10:41] NU, M, TR, Vul, Gk(BESVW$) (B also add "the" before "Jacob") / Gk(A) "about the two brothers"
[52] [10:42] NU, Gk(BESV) / M, TR, Vul, Gk(A$) "But after Jesus" / Gk(W) "But after *the* man"
[53] [10:42] NU, M, TR, Vul, Gk(AESVW$,B2) / Gk(B1) add
[54] [10:43] NU, M, TR, Vul, Gk(AESVW$) / Gk(BW) omit "But"
[55] [10:43] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A$,E2) "it will be"
[56] literally "in" (also later in this verse and in verse 44)
[57] [10:43] NU, Gk(BSV) / M, TR, Gk(AE$) "whosoever" / Gk(W) "whichever *one*"
[58] [10:43] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "to be"
[59] [10:44] NU, TR, Gk(BSVW) / M, Gk(AE$) "whosoever"
[60] [10:44] NU, Vul, Gk(BSV,E1) / M, TR, Gk(A$,E2) "to become first of you*" / Gk(BW) "to be first of you*"
[61] [10:44] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "you*"
[62] literally "of the human"
[63] [10:46] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "going-out from-there with his" / Gk(V1) also omit "And they came into Jericho."
[64] [10:46] NU, Gk(BESVW) / M, TR, Gk(A$) "a"
[65] [10:46] NU, Gk(V)/ Vul?, Gk(BW) "a blind *man*" / M, TR, Vul?, Gk(AE$) "the blind"
[66] [10:46] NU, Gk(SV,E1) / M, TR, Vul, Gk(AW$,E2) add "begging" / Gk(B) add "requesting" ? (corrupt)
[67] [10:47] NU, Vul, Gk(BVW) / M, TR, Gk(AES$) "Nazarean"
[68] [10:47] NU, Gk(BESV) / M, TR, Gk(AW$) add
[69] [10:47] NU, Gk(ESVW$) is vocative / M, TR, Gk(AB) is nominative
[70] [10:47] NU, M, TR, Vul, Gk(AESVW$,B2) ("But…more") / Gk(B1) "And they were rebuking him much more"
[71] [10:47] NU, M, TR, Gk(AESVW$) is vocative / Gk(B2) is nominative / Gk(B1) omit "son"
[72] [10:48] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "And many…on me." (scribal error)
[73] [10:49] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "spoke for him to be voiced."
[74] [10:49] NU, M, TR, Vul, Gk(AESVW$) ("And they…him") / Gk(B) "But the *men* say to the blind *man*"
[75] [10:49] Gk(ABESVW$) / M, TR "arise yourself"
[76] [10:50] NU, Vul, Gk(BSV) / M, TR, Gk(AEW$) "he stood-up"
[77] [10:50] NU, M, TR, Gk(ABESVW) / Vul, Gk($) "to Jesus"
[78] [10:51] Gk(BESV) / M, TR, Vul, Gk(AW$) "answered, saying to him"
[79] [10:51] NU, Gk(SV) / M, TR, Vul, Gk(AW$) add
[80] [10:51] NU, M, Gk(ASW) / Gk(EV) "Rabbounei" / TR, Vul "Rabboni" / Gk($) "Rabouni" / Gk(B) "Lord Rabbei"
[81] [10:52] NU, Gk(V,S2) / M, TR, Vul, Gk(ABEW$,S1,S3) "But"
[82] [10:52] NU, M, TR, Gk(ABESVW) / M, TR, Gk($) "Jesus"
[83] [11:1] NU, M, TR, Gk(AESVW$) / Gk(B) "they were drawing-near"
[84] [11:1] NU, Gk(ESVW$) / Vul, Gk(AB) add
[85] [11:1] NU, M, TR, Gk(AESW) / M, Gk($,V2) "Beth-Sfagah and" / Gk(V1) "Bed-fagah" / Vul, Gk(B), Origenes omit
[86] [11:2] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "and he spoke" / Gk(W) "he *was* saying"
[87] [11:2] NU, M, TR, Vul, Gk(ABEV$,S2) / Gk(S1) omit "the *one* opposite you*" / Gk(W) "the opposite village"
[88] [11:2] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "into it"
[89] [11:2] NU, Vul, Gk(ESVW) / M, TR, Gk(B$) "humans has sat-down" / Gk(A) "humans has at-any-time sat-down"
[90] [11:2] NU, Vul, Gk(ESV) / M, TR, Gk(AW$,B2) "After you* release it, lead" / Gk(B1) "After you* release it, also lead"
[91] [11:3] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And whichever"
[92] [11:3] NU, M, TR, Vul, Gk(ABESVW$) / Gk(B) "Why are you* releasing the colt?" / Gk(W) "What/why?"
[93] [11:3] NU, Gk(V) / M, TR, Vul, Gk(BESW$) add "that" // Gk(E1) also add "also"
[94] [11:3] NU, Gk(BSV) (lit. "again") / M, TR, Vul, Gk(AW$,E2) omit "back/again"
[95] [11:4] NU, Vul, Gk(BSV) / M, TR, Gk(AEW$) "But"
[96] [11:4] NU, M, TR, Gk(AESVW$) / Gk(B) "after they came-away, they" / Vul "*while* they *were* coming-away, they"

outside on the avenue,[3] and they released° it. **5** And some of the *person*s having stood there were saying to them, "What are you* doing, releasing the colt?"

6 But the *men* spoke to them[4] exactly-as °Jesus spoke to them.[5] And they dismissed[6] them.

7 And they brought°[7] the colt to °Jesus, and they threw°[8] their[9] robes on it; and he sat-down on it.[10] **8** And[11] many *person*s spread[12] *out* their robes into[13] the way; but others *did the same*, after they cut[14] leafy-branches[15] out of the fields[16] and they were spreading *them* out into the way.[17]

9 And the one*s *who were* leading-*the*-way-before *him* and the one*s *who were* following were shouting, saying,[18] "Grant-salvation![19] Having been blest *is the one who is* coming in *the* name of *the* Lord! **10** And[20] Having been blest *is* the coming kingdom in *the* name of *the* Lord,[21] of our father David! Grant-salvation in the highest *place*s!"

11 And he[22] entered into Jerusalem, and[23] into the temple. And[24] after he looked-around *at* all *thing*s for himself (the hour[25] already being[26] late), he came-out into Beth-Anya with the twelve learners.[27]

12 And on the next-day, after they themselves[28] came-out from Beth-Anya, he hungered.[29] **13** And after he saw from a distance,[30] a[31] fig-tree having leaves, he came *to it*, *to see* if, as-a-result,[32] he would find anything in[33] it. And after he came to it,[34] he found nothing except leaves. For it was not the season of figs. **14** And he[35] answered *and* spoke to it, "*I wish that* no-one would eat fruit[36] out of you any-more into the age." And his learners were hearing *this*.

15 And they came°[37] into Jerusalem. And after he entered into[38] the temple, he began to be throwing-out from-there even[39] the one*s *who were* offering-for-sale and the one*s *who were* buying[40] in the temple;[41] and he turned-*upside*-down the tables of the moneychangers and[42] the seats of the one*s *who were* selling the doves.[43] **16** And he was not letting[44] *this happen*, in-order-that anyone might bring a vessel through the temple. **17** And he was teaching and was saying[45] to them, "Has it not[46] been written that,[47] 'My house will be called a house of prayer-to *God* for all the nations'? But *all of* **you*** have[48] made it a cave of brigands."

(Isaiah 56:7 + Jeremiah 7:11)

18 And the chief-priests and the scribes[49] heard *this*, and[50] they were seeking how they might cause him to lose *his life*. For they were filling themselves with-fear-of him,[51] for[52] all the crowd were being astonished on-the-basis-of his teaching. **19** And whenever[53] *it* became at-a-late-*hour*, they were[54] going-out

outside[55] of the city.

20 And *while* they *were* going-past in-*the*-morning,[56] they saw the fig-tree having been dried *out* from *the* roots. **21** And after °Petros was reminded *of this*, he said° to him, "Rabbi, see! The fig-tree which you cursed has been dried *out*."[57]

22 And °Jesus[58] answered *and* said° to him, "Be having faith[59] in a god.[60] **23** For[61] Truly I say to *all of* you*, that whoever[62] might speak to this mountain, 'Be lifted and be thrown into the sea' and he might not be doubted in his heart, *but instead* might be having-faith that *anything* which he is uttering is coming-to-be, it will be *done* to him.[63] **24** Due to this, I say to *all of* you*: All *thing*s, as-many-as *whatever*[64] you* might be praying-to *God* for and[65] are requesting for yourselves, be having-faith that you* got,[66] and it will be *given* to you*.

25 "And whenever[67] you* are standing *while* you* *are* praying-to *God*, be forgiving if you* are holding something against someone, in order that your Father, the *one being*[68] in the heavens, might[69] also forgive you* of your*[70] trespasses. **26** But if you* *are* not forgiving, neither will your Father, the *one* in the heavens, forgive you* *of* your* trespasses."[71]

27 And they came° again into Jerusalem. And *while* he *was* walking-around in the temple, the chief-priests and the scribes and the elders of the people[72] came° to him, **28** and they were saying[73] to him, "In what kind of authority are you doing these *thing*s? Or[74] who gave this authority to you, in order that you might be doing these *thing*s?"

29 But °Jesus answered *and*[75] spoke to them, "And I[76] will inquire-of you* on account. And[77] answer me, and I will state[78] to you* in what kind of authority I am doing these *thing*s. **30** The immersion of °Johanan,[79] was it out of a heaven or out of humans? Answer me."

31 And they were thoroughly-rationalizing[80] to[81] themselves, saying that,[82] "What might we speak?[83] If-at-any-time we might speak, 'Out of a heaven', he will state,[84] 'Therefore,[85] why did you* not have-faith in him?' **32** Instead, if-at-any-time[86] we might speak, 'Out of humans…'" they were[87] filling themselves with-fear-of the crowd;[88] for *all*[89] of them were holding[90] that this Johanan[91] was really[92] a prophet. **33** And they answered Jesus *and* said°,[93] "We have not come-to-know."

And[94] °Jesus answered *and*[95] said° to them, "Neither am **I** saying to you* in[96] what kind of authority I am doing these *thing*s."

CHAPTER 12

And he began to be uttering[97] to them in parables:

"A human planted a vineyard, and he placed a hedge around *it*, and he

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1 [11:4] NU, M, Gk(ABVW) / TR, Gk(ES$) "the"

2 [11:4] NU, Gk(VW) / M, TR, Gk(ABES$) "the"

3 [11:4] NU, M, TR, Vul, Gk(AESVW$,B2) / Gk(B1) "door of the avenue"

4 [11:6] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to them"

5 [11:6] NU, Gk(ESV) / M, TR, Vul, Gk(A$) "instructed" / Gk(B) "had spoken to them" / Gk(W) "spoke to them"

6 may also be translated "forgave"

7 [11:7] NU, Vul, Gk(V,S2) / M, TR, Gk(AB$) "they led" / Gk(EW,S1) "they *were* leading"

8 [11:7] NU, M, TR, Vul, Gk(BESVW$) / Gk(A$) "And they threw"

9 [11:7] NU, M, TR, Vul, Gk(AE$,S1) / Gk(B) "his" / Gk(V,S2) "their-own" / Gk(W) "the"

10 [11:7] lit. "him" NU, Gk(BESV$) / M, TR, Gk(AWS) "it"

11 [11:8] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "But"

12 [11:8] NU, M, TR, Gk(AESV$) / Gk(BW) "were spreading"

13 [11:8] NU, M, TR, Gk(BESVW$) / Gk(A) "in"

14 [11:8] NU, Gk(SV) / M, TR, Vul, Gk(ABE$) "but others were cutting"

15 [11:8] NU, Gk(BSV) / M, TR, Gk(AE$) have an uncommon spelling of this word

16 [11:8] NU, Gk(ESV) / M, TR, Vul, Gk(AB$) "trees" / Gk(W) omit "but others…fields"

17 [11:8] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) add (B omit "into")

18 [11:9] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add

19 [11:9] NU, M, Gk(AESV$) / Gk(BW) omit "Grant-salvation"

20 [11:10] NU, M, TR, Vul, Gk(ESVW$,B2) / Gk(A,B1) add

21 [11:10] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) add

22 [11:11] NU, M, Gk(BESVW) / M, TR, Gk(A$) "°Jesus"

23 [11:11] NU, M, Gk(ESVW) / M, TR, Gk(AB$) add

24 [11:11] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "And"

25 [11:11] NU, M, TR, Vul, Gk(AESW) / Gk(B$) "an hour"? / Gk(V) "it"

26 [11:11] NU, M, TR, Vul, Gk(AESVW$,B2) singular / Gk(B1) plural (error?)

27 [11:11] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add

28 [11:12] NU, M, TR, Vul, Gk(AESVW$) / Gk(B2) "after he" / Gk(B1) "after who"

29 [11:12] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S1) omit "he hungered"

30 [11:13] NU, Gk(ABESVW$) / M, TR, omit "from" (and therefore reads "at a distance")

31 [11:13] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) "one"

32 [11:13] NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "came to see if-at-any-time"

33 [11:13] NU, M, TR, Gk(ABESV$) / Gk(W) "into"

34 [11:13] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "after he came to it"

35 [11:14] NU, Vul, Gk(AESVW) / M, TR, Gk($) "And Jesus" / Gk(B) "He"

36 [11:14] NU, M, TR, Gk(AES$) / Gk(BW) "it, "No-one will eat fruit for himself" / Vul "May no-one be eating fruit"

37 [11:15] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "And after he entered" / Gk(E) "And they were coming"

38 [11:15] NU, Vul, Gk(ESVW) / M, TR, Gk(A$) "And after Jesus entered into" / Gk(B) "And when he was in"

39 [11:15] NU, M, TR, Vul, Gk(ESVW$) / Gk(A) add "even" / Gk(B) add "from-there"

40 [11:15] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "and the *one*s *who were* buying"

41 [11:15] NU, M, TR, Vul, Gk(BESV$,W2) / Gk(A) "in it" / Gk(W1) "into the temple"

42 [11:15] NU, M, TR, Vul, Gk(ABESVW$) / Gk(W) "and he poured-out the tables of the moneychangers, and he turned-*upside*-down"

43 [11:15] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the *one who* stood-around"

44 literally "dismissing/forgiving"

45 [11:17] NU, Gk(SV,E1) / M, TR, Vul, Gk(AB) "teaching, saying" / Gk(E2) "teaching, was saying"

46 [11:17] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "not"

47 [11:17] NU, M, TR, Vul, Gk(ASVW$) / Gk(BE) omit "that"

48 [11:17] NU, Gk(V) / M, TR, Gk(ABESVW$) omit "have"

49 [11:18] NU, Vul / TR reverse "chief-priests" and "scribes"

50 [11:18] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) omit "and"

51 [11:18] NU, M, TR, Gk(BESVW$) / Gk(A) omit "of him"

52 [11:18] NU, M, Vul, Gk(ESVW$) / TR, Gk(AB) "because"

53 [11:19] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) "when"

54 [11:19] NU, Gk(AVW) / M, TR, Vul, Gk(BES$) ", he was"

55 [11:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "out"

56 [11:20] NU, Vul?, Gk(BEVW,S2) (B actually add "the") / M, TR, Vul, Gk(A$) "And in-*the*-morning, *while* they *were* going-past" / Gk(S1) "And they *were* going-by in-*the*-morning, and"

57 [11:21] NU, M, TR, Gk(AESVW) / Vul, Gk(B$) "cursed was dried *out*"

58 [11:22] NU, M, Gk(ABESVW$) / TR "Jesus"

59 [11:22] NU, M, TR, Vul, Gk(AEVW$) / Gk(BS) "If you* are having-faith"

60 [11:22] NU, M, TR, Gk(AESV$) / Gk(BW) "in God"

61 [11:23] NU, Vul, Gk(BSV) / M, TR, Gk(AEW) add

62 [11:23] NU, M, TR, Gk(EV) / Vul?, Gk(A) "that whosoever" / Gk(BSW) "whoever" / Gk($) "that who"

63 [11:23] NU, Gk(SV) / M, TR, Gk(A$) "that *the thing* which he is saying is coming-to-be, whatsoever he might speak will be to him." / Gk(B) "in the *thing which is* going *to be*, whatever he might speak will come-to-be to him" / Vul, Gk(EW) "that *the things which* he is saying is coming-to-be, it will be to him."

64 [11:24] NU, Gk(BESVW) / M, TR, Gk(A$) add

65 [11:24] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "you*, *while* praying-to *God*"

66 [11:24] NU, Gk(ESVW) (lit. "took") / M, TR, Gk(A$) "are taking" / Vul, Gk(B) "will take for yourselves"

67 [11:25] NU, TR, Vul / Origen "if"

68 [11:25] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) add

69 [11:25] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "will forgiven" / Gk(W) "might unfasten"

70 [11:25] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the"

71 [11:26] NU, Gk(SVW), Vat, Cop, Arm, Georg / M, TR, Vul, Syr, Eth, Gk(ABE$), Dia, Cyprianus, (BE omit "the" before "heavens"; B add "you* *of*") add (from Matt6:15?; dropped by scribal error?)

72 [11:27] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add

73 [11:28] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) "*were* saying"

74 [11:28] NU, M, TR, Vul, Gk(AESVW$) / Gk(AW$) "And" / Gk(B) omit "Or…these *thing*s" (scribal error) / Gk(W) omit "in order…these *thing*s"

75 [11:29] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add

76 [11:29] NU, Vul, Gk(V) / M, Gk(SW) "And I" / TR, Gk(AB$) "And-I"

77 [11:29] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "And"

78 [11:29] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "I am saying"

79 [11:30] NU, Gk(ABESV) / NU, M, Gk(W$) "Johanan"

80 [11:31] NU, Gk(BEVW,S2) / M, TR, Gk(A$) "were rationalizing" / Gk(S1,S3) "rationalizing-*in-addition*-to"

81 [11:31] NU, M, TR, Vul, Gk(ABEVW$,S1,S3) / Gk(S2) "due to"

82 [11:31] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add

83 [11:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add (dropped by scribal error?)

84 [11:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "he is saying"

85 [11:31] *NU*, M, TR, Vul, Gk(BSV,E2) / Gk(AW$,E1) omit "Therefore" (by scribal error?)

86 [11:32] TR, Gk(W) / Gk(B) omit "instead" / NU, M, Gk(AESV$) omit "if-at-any-time" (Therefore reading "Instead may we speak, 'Out of humans'?")

87 [11:32] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "humans, we are filling ourselves with-fear-of the (people)."

88 [11:32] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "people"

89 [11:32] NU, M, TR, Vul, Gk(AV$,S2) / Gk(BEW,S1) "all" (milder)

90 [11:32] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "*them* had come-to-know"

91 literally "that °Johanan"

92 [11:32] NU, M, TR, Vul?, Gk(AEVW,S2) / Vul?, Gk(B) "truly" / Gk(S1) omit

93 [11:33] NU, M, TR, Gk(ESVW) / M, TR, Vul, Gk(AB$) "they answered *and* say to Jesus"

94 [11:33] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) omit "And"

95 [11:33] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add

96 [11:33] NU, M, TR, Gk(AESVW$,B2) / Gk(B1) "into"

97 [12:1] NU, Vul, Gk(SVW) / M, TR, Gk(ABE$) "saying"

excavated a vat-to-go-under-a-winepress, and he built a tower; and he gave it out *for rent* to the[1] farmers and he went-away-from-his-own-populace. **2** And *at the* season, he commissioned a slave to the farmers,[2] in order that he might take *a part* from the fruits of the vineyard from the farmers.[3] **3** And after they[4] took him, they flayed *him* and they killed *him* off[5] and they commissioned him empty to him.[6] **4** And again he commissioned another slave[7] to them. And after they threw-stones-at *him*[8] they struck that *one* on-the-head and they sent *him* off *and* they dishonored *him*.[9] **5** And again[10] he commissioned another slave.[11] They killed-off that *one*.[12] And *he commissioned* many others: indeed,[13] *some* whom[14] they *were* flaying, but *some* whom[15] they *were* killing-off.

6 "Therefore,[16] He was having still one, a beloved son.[17] He also[18] commissioned him,[19] last *of all*, to them,[20] saying, that 'They will respect my son.'[21]

7 "But those[22] farmers spoke to themselves, that[23] 'This is the heir. Come! May we kill him off, and the inheritance will be ours.' **8** And after they took *him*, they killed him off,[24] and they threw him[25] out outside the vineyard.

9 "Therefore,[26] what will the lord of the vineyard do? He will come and he will cause the farmers to lose *their lives*, and he will give the vineyard to others. **10** But did you* not read-aloud this writing, 'A stone which the builders rejected-after-they-proved *it*, this was made-to-be into a head of a corner. **11** This came-to-be from *the* Lord, and it is marvelous in our eyes'?" *(Psalm 118:22~23)*

12 And they were seeking to grab him, and they were filled-with-fear of the crowd; for they knew that he spoke this parable to them. And after they dismissed him, they went-off.[27]

13 And they commissioned° some of the Pharisees and of the Hérōdians to him,[28] in order that they might catch[29] him in an account *of his*. **14** And after they[30] came, they said° to him,[31] "Teacher, we have come-to-know that you are truthful and are not caring about any one, for you are not looking into *the* face of humans, *but* instead are teaching the way of God on truth. Therefore, speak to us, if[32] It is allowable to give a poll-tax to Caesar or not? May we give or may we not give?"

15 But he, having come-to-know their hypocrisy, spoke to them, "Why are you trying me? Be bringing a denarius to me in order that I might see *it*."

16 But the *men* brought *one*. And he said° to them, "Whose *is* this image and this inscription?"

But the *men* spoke[33] to him, "Caesar's."

17 But[34] °Jesus answered *and*[35] spoke to them,[36] "Give-back the *thing*s of the[37] Caesar to Caesar, and the *thing*s of God to God."

And they were ex*traordinarily-marveling*[38] at[39] him.

18 And *some* Zadokim, whichever *one*s are saying that there is not a standing-up *of dead humans*, came° to him; and they were inquiring-of[40] him, saying, **19** "Teacher, Moses wrote to us, that[41] if-at-any-time a brother of someone might die-off and might leave-behind[42] a woman and might not leave[43] a child, that[44] his brother may take the woman[45] and may raise-up seed out to his brother. **20** Therefore,[46] *There* were seven brothers in our presence.[47] And the first took a woman; and he, dying-off, did[48] not leave[49] a seed. **21** And the second took her; and he died-off, after he did not[50] leave-behind a seed. And the third in-like-manner.[51] **22** And the seven in-like-manner[52] took her, and they[53] did not leave a seed. Last of all,[54] the woman also died-off. **23** Therefore,[55] In the standing-up, whenever they might stand-up,[56] whose woman will she be? For the seven had her for a woman." *(Deuteronomy 25:5)*

24 And °Jesus declared to them,[57] "*Is it* not due to this that you* are being misled, having not come-to-know the writings nor-even[58] the power of God? **25** For whenever they might[59] stand-up out of dead *human*s, they are neither[60] marrying nor being given-in-marriage,[61] instead they are as the messengers the *ones*[62] in the heavens. *(2 Baruch 51:10)*

26 "But about the dead *human*s, that they are being arisen: Did you* not read-aloud in the book of Moses, at the[63] bramble-bush, how[64] God spoke to him, saying, '**I** am the[65] god of Abraham and the[66] god of Isaac and the[67] god of Jacob'? **27** He is not a[68] god of dead *human*s, *but* instead a god[69] of living *human*s. Therefore[70] You* yourselves[71] are being much misled." *(Exodus 3:6)*

28 And after one of the scribes came to *him*, he, after he heard them *while* they *were* discussing-together[72] *and* after he saw[73] that he answered them beautifully, inquired-of *him*, saying, "Teacher,[74] What instruction is first[75] of all *of them*?"

29 But[76] °Jesus[77] answered *and* spoke to him,[78] that[79] "A first of all the instructions[80] is: 'Be hearing, O Israel, *the* Lord our God, *the* Lord is one.[81] **30** And you will love *the* Lord your God out of your whole heart[82] and out of your whole soul and out of your whole mindset[83] and out of your whole strength.' This is a first instruction.[84] **31** And[85] A second *is* similar,[86] this: 'You will love your neighbor as yourself.' There is not another instruction greater than these. *(Deuteronomy 6:4~5 & Leviticus 19:18)*

32 And the scribe spoke to him, "Teacher, you beautifully spoke on truth, that he[87] is one and there is not another[88] except him; **33** and the *instruction* to be loving him out of the whole heart and out of the whole intelligence[89] and out of the soul[90] and out of the whole strength,[91] and the *instruction* to be loving the

[1] [12:1] NU, M, TR, Gk(AESVW$) / Gk(B) add
[2] [12:2] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "to the farmers"
[3] [12:2] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "in order that they will give to him *a part* from the fruits of the vineyard"
[4] [12:3] NU, Gk(BSV) / M, TR, Gk(AEW$) "But after the *farmers*" / Vul "who, after"
[5] [12:3] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[6] [12:3] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[7] [12:4] NU, M, TR, Vul, Gk(ABEVW$,S2) / Gk(S1) omit "slave"
[8] [12:4] NU, Vul, Gk(BSVW) / M, TR, Gk(AE$) add
[9] [12:4] NU, Vul, Gk(BSV) / M, TR, Gk(AE$) "they struck that *one* on-the-head and they sent *him* off, he having been dishonored" / Gk(W) "and after they struck that *one* on-the-head, they sent *him* off, he having been dishonored"
[10] [12:5] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) add
[11] [12:5] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[12] [12:5] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "They killed-off that *one*"
[13] [12:5] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "but" / Vul omit
[14] [12:5] NU, Gk(BSV) ("*some* whom") / M, TR, Gk(AEW$) "the *ones*"
[15] [12:5] NU, Gk(SV) ("*some* whom") / M, TR, Gk(AEW$) "the *ones*" / Gk(B) "others"
[16] [12:6] NU, Gk(SV) / M, TR, Vul, Gk(ABE$) add "Therefore" / Gk(W) add "But afterward"
[17] [12:6] NU, Gk(BESV) / M, TR, Vul, Gk($) "still one son, a beloved *one* of his" / Gk(A) "still one, a beloved son of his" / Gk(W) "one son, the beloved *one* of his"
[18] [12:6] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) add
[19] [12:6] NU, M, TR, Gk(AESVW$) ("him") / Vul, Gk(B) "that *one*"
[20] [12:6] NU, Gk(ESV) ("last *of all* to them") / TR, Vul, Gk(AW$) "to them last *of all*" / Gk(B) "last *of all*"
[21] [12:6] NU, M, TR, Gk(AESVW$) (lit. "the son of mine") / Gk(B) "a son of mine"
[22] [12:7] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "the"
[23] [12:7] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "that"
[24] [12:8] NU, Gk(BESV) / M, TR, Vul, Gk(AW$) "took him, they killed *him* off
[25] [12:8] NU, Gk(ABEV) / M, TR, Vul, Gk($) omit "him"
[26] [12:9] *NU*, M, TR, Vul, Gk(ABESW$) / Gk(V) omit "Therefore"
[27] [12:12] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "And after the dismissed…off"
[28] [12:13] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add to him
[29] [12:13] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "ensnare"
[30] [12:13] NU, Gk(ESV) / M, TR, Gk(AW$) "But after the *men*" / Gk(B) "And the Pharisees" / Vul "who after"
[31] [12:14] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) (14) "And the Pharisees were inquiring-of him"
[32] [12:14] NU, M, TR, Vul, Gk(AESVW$) / Gk(BEW) add
[33] [12:14] NU, M, TR, Gk(ESVW$) / Vul, Gk(A) "They *were* saying" / Gk(B) "They spoke"
[34] [12:17] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "And"
[35] [12:17] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add
[36] [12:17] NU, M, TR, Gk(AESVW$) / Gk(BV) omit "to them"
[37] [12:17] NU, M, TR, Gk(BES) / Gk(AVW$) add
[38] [12:17] NU, Gk(SV) / M, TR, Gk(AEW$) "they marveled" / Vul, Gk(B2) "they were marveling" / Gk(B1) "they were being made to marvel"
[39] [12:17] NU, M, TR, Gk(AESVW$) ("at/on-the-basis-of") / Gk(B) "over/to/against"
[40] [12:18] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "they inquired-of"
[41] [12:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "that"
[42] [12:19] NU, M, TR, Gk(AESV$) / Gk(BW) "might be having" / Vul "might sent-about" ?
[43] literally "dismiss"
[44] literally "in-order-that"
[45] [12:19] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) "the woman of his"
[46] [12:20] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[47] [12:20] NU, M, TR, Vul, Gk(AEVW$,S1,S3) / Gk(B,S2) add
[48] [12:20] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "he died-off and he did"
[49] literally "dismiss"
[50] [12:21] NU, Gk(ESV) / M, TR, Vul, Gk(A$) "he died-off, and he did not either" / Gk(B) "he died-off, and he did not either not" / Gk(W) "he did not either"
[51] [12:21] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "And the third in-like-manner" / Gk(W) omit "And"
[52] [12:22] NU, M, TR, Gk(ESVW$) / Vul, Gk(AB) add "in-like-manner"
[53] [12:22] NU, Gk(ESV) / M, TR, Vul, Gk(AB) add
[54] [12:22] NU, M, TR, Gk(ESVW$) / Vul, Gk(AB) omit "Last of all"
[55] [12:23] NU, M, Gk(BSV$,E1) / TR, Vul, Gk(AW,E2) add
[56] [12:23] Gk(BESVW) / *NU*, M, TR, Vul, Gk(A$) add (dropped by scribal error?)
[57] [12:24] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) "And (BW "But") Jesus answered *and* spoke to them"
[58] [12:24] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "mislead, not knowing the writings, nor-even having come-to-know"
[59] [12:25] NU, M, TR, Vul, Gk(AESVW$,B2) / Gk(B1) "will"
[60] [12:25] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "not"
[61] [12:25] NU, Gk(ESVW$) / M, TR, Gk(W$) "being handed-in-marriage" / Gk(A) "being handed-out-in-marriage" / Gk(B) "are giving-in-marriage" / Gk(S1) also omit "marrying nor"
[62] [12:25] NU, Gk(BES) / M, TR, Gk(A$) "as messengers, the *ones*" / Gk(V) "as the messengers, the *ones*" / Gk(W) "as the messengers"
[63] [12:26] NU, M, Gk(AESV$) is masculine / TR, Gk(BW) is feminine (incorrect)
[64] [12:26] NU, Vul?, Gk(ESV) / M, TR, Gk(ABW$) "as"
[65] [12:26] NU, M, TR, Gk(AESV$) / Gk(BW) "a"
[66] [12:26] *NU*, M, TR, Gk(AES$) / Gk(BVW) "a"
[67] [12:26] *NU*, M, TR, Gk(AES$) / Gk(BVW) "a"
[68] [12:27] NU, Gk(BVW) / M, TR, Gk(AES$) "the"
[69] [12:27] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) add
[70] [12:27] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) add
[71] [12:27] NU, Gk(BESVW) / M, TR, Vul, Gk(A$) add
[72] literally "seeking-together"
[73] [12:28] NU, Gk(EW,S1) / M, TR, Gk(AV$S2) "discussing-together, having come-to-know" / Vul, Gk(B) "discussing-together, and after he saw"
[74] [12:28] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add "saying" & "Teacher"
[75] [12:28] NU, Gk(BESV) / M, TR, Gk(AW$) "Which is a first instruction"
[76] [12:29] NU, Gk(SV) / M, TR, Vul, Gk(ABEW) add
[77] [12:29] NU, M, TR, Gk(ABESVW$) / Gk(W) "he"
[78] [12:29] NU, Gk(SV) / M, TR, Vul, Gk(BEW) add "him" / Gk(B) add "*and* spoke to him"
[79] [12:29] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) omit "that"
[80] [12:29] NU, Gk(SV) / M, TR, Vul, Gk(AEW$) "of all the instructions" / Gk(BW) add "of all" / Gk(E) "of every instruction"
[81] [12:29] NU, Gk(ABESV$) / Vul "God is one god" / Gk(W) "God is *the* Lord"
[82] [12:30] NU, M, TR, Gk(AESW$,B1) "the whole heart of yours" / Gk(V,B1) "a whole heart of yours"
[83] [12:30] NU, M, TR, Vul, Gk(ESVW$) / Gk(A) reverse "soul" & "mindset" / Gk(B) omit "out of your whole mindset"
[84] [12:30] NU, Gk(SV) / M, TR, Gk(AB$) add (copied from Matt22:38?) / Gk(W) add "this *is* first"
[85] [12:31] NU, Gk(SV) / M, TR, Gk(AW$) add "And" / Vul, Gk(B) add "But"
[86] [12:31] Gk(V) ("*is*") / Gk(S) "is" / M, TR, Vul, Gk(ABESW$) "*is* similar" / Gk(W) "*is* likewise"
[87] [12:32] NU, M, TR, Gk(ASV) / TR, Vul? "a god" / Gk(BW$), Vul? "God"
[88] [12:32] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "another"
[89] [12:33] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "power"
[90] [12:33] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) add
[91] [12:33] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "and out of the whole strength"

neighbor as yourself is more-excessive[1] *than* all the holocausts and the[2] sacrifices."

34 And after °Jesus saw him,[3] that he answered mindfully, he spoke to him, "You are not *a long-ways-away* from the kingdom of God."

And no-one was daring to inquire-of him any-longer.[4]

35 And °Jesus answered *and* was saying, *while* teaching in the temple,[5] "How are the scribes saying that the Anointed-One is a son of David? **36** For[6] David himself[7] spoke in the spirit, the holy *spirit*,[8] '*The*[9] Lord spoke to my lord, "Be sitting yourself at my right *sides*[10] till whenever I might[11] put your enemies underneath[12] your feet."' **37** Therefore,[13] David himself is saying *that* he is a lord, so how is it that he is a son of his?" *(Psalm 110:1)*

And the[14] vast crowd was also[15] hearing him sweetly.

38 And in his teaching, he was saying to them,[16] "Be looking *out* for[17] the scribes, and the *one*s *who are* wanting to be walking-around in gowns and *to receive*[18] greetings in the marketplaces, **39** and first-seats in the congregations, and first-reclining-places in the dinners. **40** *They are* the *one*s *who are* eating-down the houses of the widows and orphans,[19] and[20] for a pretext *are* praying long *prayers* to *God*. These *men* will take a more-excessive judgment for themselves."

41 And after he[21] sat-down[22] opposite the guarded-treasury, he was perceiving how the crowd throws bronze into the guarded-treasury. And many rich *person*s were throwing *in* much. **42** And[23] after he came, one[24] destitute widow threw *in* two lepta,[25] which is *worth* a quadrans.[26] **43** And after he called his learners to himself, he spoke[27] to them, "Truly I say to *all* of you*, that this widow, this destitute *widow*, threw[28] *in* more *than* all the *one*s *who are* throwing[29] *bronze* into the guarded-treasury. **44** For all *of them*[30] threw *in* out of what they *had* which was excessive,[31] but she, out of her lack, threw *in* all, as-much-as she was having, her whole livelihood."[32]

CHAPTER 13

And *while* he *was* going-forth out of the temple, one of his learners said° to him, "Teacher, see[33] what kind of stones and what kind of buildings!"

2 And °Jesus[34] answered *and*[35] spoke to him,[36] "Are you[37] looking at these great buildings? Truly, I say to *all* of you*, that[38] *There* might never be left here[39] a stone upon a stone, which[40] might never be torn-down. And through three days, another will stand itself up without hands."[41]

3 And *while* he *was* sitting himself into the Mountain of the Olives opposite the temple, Petros[42] and Jacob and Johanan and Andreas were inquiring-of him *when he was* by himself, **4** "Speak to us: At-what-time will these *things* be? And what *will be* the sign whenever all these *things* might be going-to be being completely-finished?"

5 But[43] °Jesus answered *and* began to be saying to them,[44] "Be looking *out*, lest someone might mislead you*. **6** For[45] Many will come on-the-basis-of my name, saying, that[46] '**I** am', and they will mislead many.

7 "But whenever you* might hear of wars and be might seeing[47] hearings of wars, do not be being alarmed.[48] For[49] It is necessary *for this* to come-to-be; instead, the end *is* not-yet. **8** For a nation will be arisen against a nation, and a kingdom against a kingdom. And[50] There will be quakings throughout places. And[51] There will be famines and disturbances.[52] These *things are the* beginning of labor-pangs.[53]

9 "But[54] *all of* you*, be looking *out* for yourselves.[55] For[56] They will deliver you* into congresses,[57] and you* will be flayed into congregations, and you* will[58] be made-to-stand before leaders and kings for **my** sake for[59] a testimony to them. **10** And it is first necessary for the good-message to be preached into all the[60] nations in all the nations.[61] **11** And[62] whenever they might be leading[63] you*, delivering *you* up, do not be being worried-beforehand what you* might utter nor-even be giving-careful-thought;[64] instead, whatsoever might be given to you* in that hour, be uttering this.[65] For **you*** are not the *one*s *who are* uttering, instead *it is* the spirit, the holy *spirit*.

12 "And[66] a brother will deliver a brother into a death, and a father a child, and children will stand themselves up against parents and will deal-death to them. **13** And you* will be being hated by all *person*s due to my name. But the *one who* endured into the end—this *one* will be saved.

14 "But whenever you* might see the abomination of the desolation, the *abomination* which was stated by Daniel the prophet,[67] having stood[68] wherever it must not,"[69] (let the *one who is* reading-aloud be comprehending) "then let the *one*s *who are* in °Judah be fleeing into the mountains. **15** But[70] do not let the *one* on the housetop descend into the house,[71] nor-even let him enter in order to pick[72] *up* anything out of his house; **16** and do not let the *one who is*[73] going into the field turn-around into the *things which are*[74] behind *him* to pick[75] *up* his robe.

17 "But[76] woe to the *women* having *a child* in *their* belly and the women who[77] *are* breastfeeding in those days! **18** But[78] be praying-to *God*, in order that it[79] might not be *in* a winter.[80] **19** For those days will be a tribulation, *a tribulation* such-as has[81] not been from *the* beginning of *the* creation which God created[82] *up*till the present, and might never[83] be *again*. **20** And if *the* Lord did not curtail those days doe to his elect-ones,[84] all flesh would not be saved. Instead, due to the elect *one*s whom he selected for himself, he curtailed the days.

21 "And[85] then if-at-any-time[86] someone might speak to you*, 'See,[87] here *is*

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[1] [12:33] NU, Gk(SV) / M, TR, Gk(ABW$) "is more *than*"
[2] [12:33] NU, M, Gk(ABVW$) / TR, Gk(S) add
[3] *NU*, M, TR, Gk(AV$) / Vul, Gk(BSW) omit "him"
[4] [12:34] NU, M, TR, Vul, Gk(ASV$) / Gk(BW) omit "any-longer"
[5] [12:35] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "answered, *while* teaching in the temple, he spoke" / Gk(W) "answered, saying, *while* teaching in the temple"
[6] [12:36] NU, M, Gk(SVW) / M, TR, Vul, Gk(A$) add "For" / Gk(B) add "And"
[7] [12:36] NU, M, TR, Vul, Gk(ASVW$) ("David himself") / Gk(B) "this David"
[8] [12:36] NU, Gk(BSV) / M, Gk(AW$) "in spirit *which is* holy"
[9] [12:36] NU, Gk(BV) / M, TR, Gk(ASW$) actually add "The"
[10] literally "yourself out of right *sides* of mine"
[11] [12:36] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "till I will"
[12] [12:36] NU, Gk(BVW) / M, TR, Vul, Gk(AS$) "enemies for a footstool of"
[13] [12:37] NU, Gk(BSVW) / M, TR, Gk(A$) add
[14] [12:37] *NU*, M, TR, Gk(AV$) / Gk(BSW) "a"
[15] [12:37] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) add
[16] [12:38] NU, Gk(SV) / M, TR, Vul, Gk(AW$) "And he was saying to them (W omit "to them") in his teaching" / Gk(B) "But *while* the *man was* teaching, he was simultaneously saying to them"
[17] literally "from"
[18] [12:38] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "scribes, and the tax-collectors walking-around in gowns and doing"
[19] [12:40] NU, M, TR, Gk(ASV$) / Gk(BW) "down houses of widows and orphans"
[20] [12:40] NU, M, TR, Gk(ASV$) / Vul, Gk(B) omit "and"
[21] [12:41] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) "Jesus"
[22] [12:41] NU, M, TR, Gk(ASVW$) / Vul, Gk(B) "And *while* (he) *was* sitting himself down" / Gk(W) "And (he), having stood,"
[23] [12:42] NU, M, TR, Gk(ASVW$) / Gk(B) "But" / Vul omit
[24] [12:42] NU, M, TR, Vul, Gk(ASVW$,B2) ("one") / Gk(B1) "simultaneously, a" // Gk(B) omit "destitute"
[25] a thin coin worth a fraction of a cent
[26] a smallest Roman coin
[27] [12:43] NU, Gk(ABSV) / M, TR, Vul, Gk(W$) "he *was* saying"
[28] [12:43] NU, Vul?, Gk(ABV,S2) / M, TR, Vul?, Gk(W$) "has thrown" / Gk(S1) ", was throwing"
[29] [12:43] NU, Gk(ABSV$) / TR, Vul "*of the one*s *who* threw" / Gk(W) omit
[30] [12:44] NU, M, TR, Vul, Gk(ABSVW$) / Gk(B) "all these"
[31] literally "of the *thing which was* exceeding to them"
[32] usually translated "lifestyle/lifetime"
[33] [13:1] NU, M, TR, Vul, Gk(ABSV$) / Gk(W) omit "see"
[34] [13:2] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) "he"
[35] [13:2] NU, Gk(SV) / M, TR, Vul, Gk(ABW$) add
[36] [13:2] NU, M, TR, Vul, Gk(A) / Gk(BSVW$) "them"
[37] [13:2] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "you*"
[38] [13:2] NU, M, TR, Gk(ASVW$) / Gk(B) add
[39] [13:2] NU, Gk(BSVW) / M, TR, Vul, Gk(A$) omit "here" (Matt 24:2 includes)
[40] [13:2] NU, M, TR, Vul, Gk(ASVW$,B2) / Gk(B1) omit "which"
[41] [13:2] NU, M, TR, Gk(ASV$) / OL, Gk(BW) add
[42] [13:3] NU, M, TR, Gk(AVW$) / Gk(BS) "°Petros:

[43] [13:5] NU, M, TR, Gk(ASV$) / Vul, Gk(BW) "And"
[44] [13:5] NU, Gk(SV) / M, TR, Vul, Gk(AW$) "Jesus answered them *and* began to be saying" / Gk(B) "Jesus answered *and* spoke to them"
[45] [13:6] NU, Gk(SVW) / M, TR, Vul, Gk(AB$) add
[46] [13:6] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "that"
[47] [13:7] NU, M, TR, Vul, Gk(ABVW$,S2) / Gk(S1,S3) add
[48] [13:7] NU, M, TR, Vul, Gk(ABVW$) / Gk(B) "turmoiled"
[49] [13:7] NU, Gk(VW,S1) / M, TR, Vul, Gk(AB$,S2) add
[50] [13:8] NU, Gk(BSVW) / M, TR, Vul, Gk(A$) add "And" // Gk(S1) also omit "a kingdom against"
[51] [13:8] NU, Gk(SVW) / M, TR, Vul, Gk(AB) add "And" // Gk(S1) also omit "And there will be quakings throughout places." / Gk(BW) also omit "There will be" (before "famines")
[52] [13:8] NU, Vul, Gk(BV,S2) / M, TR, Gk(A$) add "and disturbances" / Gk(W) add "disturbances" / Gk(S1) omit "And there will be famines and disturbances"
[53] [13:8] NU, M, TR, Gk(ABV$,S2) / Gk(W,S1) omit "These *things*…pangs."
[54] [13:9] NU, M, TR, Vul, Gk(ASV$) / Gk(B) "Next" / Gk(W) "And"
[55] [13:9] NU, M, TR, Vul, Gk(ASV$,S2) / Gk(S1) omit "for yourselves" (see below for BW)
[56] [13:9] NU, Gk(SV) / M, TR. Vul, Gk(A$) add (see below for BW)
[57] [13:9] NU, M, TR, Vul, Gk(ASVW$) ("But…congresses") / Gk(B) "Next, they will deliver you* for themselves into congresses" / Gk(W) "And they will give you* into congresses"
[58] [13:9] NU, M, TR, Vul, Gk(BSVW$) / Gk(A) ", but you* will also"
[59] literally "into"
[60] [13:10] NU, M, TR, Gk(ASVW$,B2) / Gk(B1) omit "the"
[61] [13:10] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) adds a similar phrase a second time
[62] [13:11] NU, Vul, Gk(BSV) / M, TR, Gk(AW$) "But"
[63] [13:11] NU, Gk(ABSVW) / M, TR, Gk($) "might lead"
[64] [13:11] NU, Vul, Gk(BSVW) / M, TR, Gk(A$) add
[65] [13:11] NU, M, TR, Gk(ASV$) / Vul, Gk(B) "it" / Gk(W) omit
[66] [13:12] NU, Gk(BSV) / M, TR, Vul, Gk(AW$) "But"
[67] [13:14] NU, Vul, Gk(BVW) / M, TR, Gk(A$) add (harmonizing from Matthew 24:15)
[68] [13:14] NU, Gk(SV) acc. masculine / M, TR, Gk(A$) acc. neuter (directly referring to "abomination") / Gk(B) nom. neuter / Gk(W) corrupt
[69] more literally "wherever it is not necessary"
[70] [13:15] *NU*, M, TR, Gk(ASW$) / Vul, Gk(B) "And" / Gk(V) omit
[71] [13:15] NU, Gk(BSV) / M, TR, Vul, Gk(AW$) add
[72] literally "lift"
[73] [13:16] NU, Gk(BSV) / M, TR, Vul, Gk(AW$) add
[74] [13:16] NU, M, TR, Gk(AVW$) / Vul?, Gk(BS) omit "into the *things which are*"
[75] literally "lift"
[76] [13:17] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) omit "But"
[77] [13:17] NU, M, TR, Gk(ABSV$)/ Gk(W) omit "the *women who*"
[78] [13:18] NU, M, TR, Vul, Gk(ASVW$) / Gk(B) "And"
[79] [13:18] NU, Vul, Gk(BVW,S1) / M, TR, Gk(A$,S2) "that your* flight" (harmonizing from Matt 24:20)
[80] may also be translated "storm" (which is the Greek word for "winter")
[81] [13:19] NU, M, TR, Gk(AESVW$) / Gk(B) ", *days* such-as have"
[82] [13:19] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "which God created"
[83] [13:19] NU, M, TR, Gk(AESVW$) / Vul?, Gk(B) "might not never"
[84] [13:20] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[85] [13:21] NU, TR, Vul, Gk(AEBSVW$) / M omit "And"
[86] [13:21] NU, M, TR, Gk(ASVW$) / Gk(B) "then whenever"
[87] [13:21] NU, Gk(SV) / M, TR, Gk(ABEW$) "Behold"

16

the Anointed-One.[1] Or[2] See,[3] there *he is*!' do not be having-faith[4] *in it*. **22** For <u>many</u> false-anointed-ones and[5] false-prophets will be arisen, and they will give[6] signs and portents with the *intention* to be misleading-away, if possible,[7] *even*[8] the elect *one*s. **23** But *all of* **you***, be looking out. <u>Behold,</u>[9] I have stated all *thing*s to you* before*hand*.

24 "Instead, in those days, after that tribulation, the sun will be darkened, and the moon will not give its gleam, **25** and the stars will be falling out of the heaven,[10] and the powers, the *power*s in the heavens, will be shaken. **26** And then they will see for themselves the son of man[11] coming in <u>the</u> clouds[12] with much power and glory. **27** And then he will commission the messengers,[13] and he will congregate his elect *one*s[14] on *one spot from* out of the four winds, from a summit of a *plot of* earth *up*-till a summit of a heaven.

28 "But learn the parable from the fig-tree: Whenever its branch[15] might already become tender and might be sprouting-out the leaves <u>in it</u>,[16] you* are knowing that <u>already</u>[17] the summer is near. **29** In-this-*same*-manner, *all of* **you*** also, whenever you* might see <u>all</u>[18] these *things* coming-to-be, be knowing[19] that he[20] is near, at *the* doors.

30 "Truly, I say to *all of* you*: that this generation might never pass *away* until[21] all these *things* might come-to-be. **31** The heaven and the earth will pass *away*, but my accounts will[22] never[23] pass *away*.

32 "But no-one has come-to-know about that day or[24] the hour (not-even the messengers <u>the *one*s</u>[25] in a heaven, nor-even the son)[26] except the Father. **33** <u>Therefore,</u>[27] Be looking out. Be being without-slumber. <u>And be praying.</u>[28] For you* have not come-to-know at-what-time the season is,[29] **34** like a human *who is* away-from-*his-own*-populace, *while* discharging[30] his house,[31] and, after he gave to his slaves[32] the authority, <u>and</u>[33] each *one* his work, also instructed the doorkeeper in order that he might be keeping-fully-awake. **35** Therefore, be keeping-fully-awake. For you* have not come-to-know at-what-time the lord of the house is coming, either[34] at-a-late-*hour* or midnight or cockcrow or in-the-morning, **36** lest, after he has come-<u>out</u>[35] suddenly, he might find you* *while* you* *are* lying-fast-asleep. **37** But what[36] I am saying to *all of* you*, I am saying to all *person*s:[37] Be keeping-fully-awake."

CHAPTER 14
But the Passover and the Unleavened[38] were after two days. And the chief-priests and the scribes were seeking how they might, after they grabbed him in deceit,[39] kill him off. **2** For[40] they were saying, "Not during[41] the festival, lest-perhaps *there*[42] will be a turmoil of the people."

3 And *while* he,[43] being in Beth-Anya, in the house of Simon the leprous, *was* being laid-down, a woman came *who was* having an alabaster-jar of perfumed-oil of very-expensive pistic[44] *spike*nard.[45] <u>And</u>[46] After she crushed[47] the alabaster-jar,[48] she poured *it* down <u>upon</u>[49] his head.

4 But *there* were some <u>of the learners</u> *who were* being-indignant to themselves[50] <u>and saying,</u>[51] "Why[52] has there been[53] this loss of the perfumed-oil? **5** For[54] this[55] perfumed-oil was being-able[56] to be sold *for* over 300 denarii, and *the money* to be given to the destitute *person*s." And they were snorting-at her.[57] **6** But °Jesus spoke <u>to them,</u>[58] "Leave[59] her. Why are you* affording troubles[60] to her? She worked a beautiful work in[61] me. **7** For you* are always having the destitute *person*s with yourselves,[62] and whenever you* might be wanting you* are being-able[63] to do good to them; but you* are not always having **me**. **8** What she <u>herself</u> had,[64] she did. She took *it* before*hand* to perfume my body for[65] the entombment-preparation. **9** But[66] truly I say to *all of* you*: wheresoever[67] the[68] good-message might be preached into the whole world, what she did will also be uttered in remembrance of her."

10 Then <u>the</u> Judah <u>the *one*</u>[69] of-Kerioth (the *one who was*[70] one of the twelve), went-off to the chief-priests in order that he might deliver him *up* to them.[71] **11** But after the *men* heard *this*, they[72] were made-to-rejoice, and they made-a-profession to give a silver-piece to him. And he was seeking how he might deliver him *up* in-a-good-season.

12 And *on* the first day of the Unleavened, when they were sacrificing the Passover, his[73] learners said° to him, "After we go-off, where are you wanting for us to make-ready <u>for you,</u>[74] in order that you might eat the Passover?" **13** And he commissioned° two of[75] his learners, and he said° to them,[76] "Be going-away[77] into the city. And a human will meet you*, carrying a ceramic-jar of water. Follow him. **14** And wheresoever[78] he might decide to enter, speak to the master-of-the-house, that 'The teacher says, "Where is my[79] lodging-place where I might eat[80] the Passover with my learners?"' **15** And he will show to you* a great upper-floor *in* a house[81] having been furnished[82] *and* ready.[83] And[84] make-ready for us there."

16 And the learners[85] came-out. And they came into the city, and they found *it*[86] exactly-as he spoke to them; and they made-ready the Passover.

17 And[87] after *it* became late, he came° with the twelve. **18** And *while* they *were* reclining themselves, and *while* they *were* eating, °Jesus spoke,[88] "Truly I say to *all of* you*, that one of you* will deliver me *up*, the *one who is* eating with **me**."

19 But They[89] began to be being grieved, and to be saying to him, one by one,[90] "Surely it is not **I**, *is it,* <u>rabbi</u>?" And another, "Surely it is not **I**?"[91]

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[1] [13:21] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "the Lord"
[2] [13:21] NU, Vul, Gk(SW) / M, TR, Gk(ABE) add "Or" / Gk(V) add "And"
[3] [13:21] NU, Gk(BSV) / M, TR, Gk(A), Gk(E) omit "Behold" / Gk(E) omit
[4] [13:21] NU, M, Gk(ABESVW) / TR, Vul, Gk($) "may you* not put-faith"
[5] [13:22] NU, M, TR, Gk(AESVW$) / Gk(B) omit "false-anointed-ones and" // Gk(W) also add "many"
[6] [13:22] NU, M, TR, Gk(AESVW$) / Gk(B) "make/do"
[7] usually translated "powerful"
[8] [13:22] NU, Vul, Gk(BSV) / M, TR, Gk(AEW) add
[9] [13:23] Gk(VW) / M, TR, Vul, Gk(ABES) add
[10] [13:25] NU, Gk(ESV) / Gk(A) "the stars will be falling-out out of the heaven" / M, TR, Vul, Gk($) "the stars of the heaven will be falling-out" / Gk(B) "the stars, the *one*s out of the heaven will be falling" / Gk(W) "the stars out of the heaven will be falling"
[11] literally "of the human"
[12] [13:26] NU, M, TR, Vul, Gk(AESV$) / Gk(W) "in a cloud" Gk(B) "on the clouds"
[13] [13:27] NU, Gk(BVW) / M, TR, Vul, Gk(AES$) "the messengers of his"
[14] [13:27] *NU*, M, TR, Vul, Gk(AESV$) (lit. "the elect *one*s of his") / Gk(BW) omit "of his"
[15] [13:28] NU, Vul, Gk(ABESV$) (lit. "the branch of it") / M, TR "the branch" // Gk(W) also omit "already"
[16] [13:28] NU, M, TR, Vul, Gk(AESV$) / Gk(B) add
[17] [13:28] NU, M, TR, Vul, Gk(AESV$) / Gk(B) add
[18] [13:29] NU, M, TR, Vul, Gk(AESV$) / Gk(B) add
[19] may also be translated ", you are knowing"
[20] may also be translated "it"
[21] [13:30] NU, M, TR, Gk(AESV$) / Gk(BW) "till"
[22] [13:31] NU, Vul, Gk(SV) / M, TR, Gk(ABEW$) "might"
[23] [13:31] NU, M, TR, Gk(AESW$,B2) / Vul, Gk(V,B1) "not"
[24] [13:32] NU, M, Vul, Gk(AEV$) / TR, Gk(BSW) "and"
[25] [13:32] NU, Gk(SV) / M, TR, Gk(ABEW$) add
[26] [13:32] NU, M, TR, Vul, Gk(ABSVW$), Athanasios / few omit "nor-even the son"
[27] [13:33] NU, Gk(BV) / M, TR, Vul, Gk(AESW$) add "Therefore" / Gk(W) add "But"
[28] [13:33] NU, Gk(BV) / M, TR, Vul, Gk(AESW$) add (copied from Luke 21:36?)
[29] [13:33] NU, M, TR, Gk(AESV$) / Gk(BW) omit "is"
[30] literally "dismissing"
[31] [13:34] NU, M, TR, Vul, Gk(ABESW$) (lit. "the house of him") / Gk(V) "his-own house" (lit. "the house of himself"
[32] [13:34] NU, M, TR, Vul, Gk(ABESW$) (lit. "the slaves of him") / Gk(V) "his-own slaves" (lit. "the slaves of himself"
[33] [13:34] NU, Gk(BSV,E1) / M, TR, Gk(AW$,E2) add
[34] [13:35] Gk(ESV) / M, TR, Vul, Gk(ABW) omit "either"
[35] [13:36] NU, M, TR, Gk(AESVW$) / Gk(B) "come-out"
[36] [13:37] NU, Vul, Gk(ESV) (lit. "But the *thing*") / M, TR, Gk(AW$) "But the *things*" / Gk(B) omit
[37] [13:37] NU, M, TR, Vul, Gk(AESVW$) "I am saying to *all of* you*, I am saying to all *persons*" / Gk(B) "I am saying to you*" / Gk(W) "I am saying to you* all"
[38] [14:1] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) add "and the Unleavened"
[39] [14:1] NU, M, TR, Gk(AESV$) ("in deceit") / Vul, Gk(W) "by-means-of deceit" / Gk(B1) "and" (in error) / Gk(B2) omit
[40] [14:2] NU, Vul, Gk(BSV,E1) / M, TR, Gk(AW$,E2) "But"
[41] literally "during"
[42] [14:2] NU, M, TR, Vul, Gk(ABESVW$) / Gk(B) "sayings, "Lest-perhaps in the festival *there*"
[43] [14:3] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "Jesus"

[44] meaning of word uncertain and debated – some think it means "faithful", some "liquid", some referring to the pistachio nut, some referring to the place from where it was obtained
[45] [14:3] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "of very-expensive pistic *spike*nard"
[46] [14:3] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) add
[47] [14:3] NU, M, TR, Gk(AESVW$) / Gk(B) "shattered"
[48] [14:3] NU, Gk(EV,S2) is feminine / M, TR, Gk(W$) is neuter / Gk(AB,S1) is masculine
[49] [14:3] NU, Gk(ESVW) / M, TR, Gk(A$) "down down" / Vul?, Gk(B) "down upon"
[50] [14:4] NU, M, TR, Gk(AESV$) / Gk(S1) "themselves" / Gk(W) add "of the learners" / Gk(B) "But his learners were thoroughly-exerting themselves"
[51] [14:4] NU, Gk(SV,E1) / M, TR, Vul, Gk(AW$,E2) add / Gk(B) instead add "and they were saying" /
[52] literally ("Why") "Into what *reason*"
[53] [14:4] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "has there been"
[54] [14:5] NU, M, TR, Gk(AESVW$) / Gk(B) omit "For"
[55] [14:5] NU, Vul, Gk(ABEV) / Gk(SW) "the" / M, TR, Gk($) omit "perfumed-oil" (reading only "this")
[56] may also be translated "being enabled"
[57] [14:5] NU, M, TR, Gk(AESVW$,B1) / Vul, Gk(B1) "at in her"
[58] [14:6] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) add
[59] literally "dismiss"
[60] literally "labors"
[61] [14:6] NU, M, Gk(ABESVW$) / TR "into"
[62] [14:7] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) "you*"
[63] may also be translated "being enabled"
[64] [14:8] NU, M, Vul, Gk(ABESV$) / TR, Gk(W) "she was herself having"
[65] literally "into"
[66] [14;9] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) omit "But"
[67] [14;9] NU, M, Gk(AESV$) / TR, Gk(BW) "wherever"
[68] [14;9] NU, Gk(BSVW) / M, TR, Vul, Gk(AE$) "this"
[69] [14:10] NU, Gk(B,E1,S1) / Gk(A,E2,S2) add "the *one*" / M, TR, Gk(W$) add "the" & "the *one*"
[70] [14:10] NU, Gk(V,E1,S2) / M, TR, Gk(BW$,E2,S1) omit "the *one who was*" / Gk(A) omit "the *one*…twelve" // Gk(B) "out of" instead of "of"
[71] [14:10] NU, M, TR, Vul, Gk(AESV$) / Gk(A) omit "to them"
[72] [14:11] NU, M, TR, Vul, Gk(ESVW$) / Gk(A) "And after they heard *this*" / Gk(B) "But the *men*"
[73] [14:12] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the"
[74] [14:12] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add (lit. "to you)
[75] [14:13] NU, M, TR, Gk(AESVW$) ("of") / Gk(B) "out of" (meaning "from among")
[76] [14:13] NU, M, TR, Vul, Gk(AESV$) (W omit "and") / Gk(B) "learners, saying"
[77] [14:13] NU, M, TR, Gk(AESVW$,B2) plural / Vul, Gk(B1) singular
[78] [14:14] NU, M, TR, Gk(ESV) / Gk(ABWW) "wherever"
[79] [14:14] NU, Vul, Gk(BESVW) (lit. "the lodging-place of mine") / M, TR, Gk(A$) "the lodging-place"
[80] [14:14] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "I will eat for myself"
[81] [14:15] NU, M, TR, Gk(AESVW$) / Gk(B) add
[82] literally "spread *out*"
[83] [14:15] NU, M, TR, Gk(BESVW) / Vul, Gk(A$) omit "*and ready*"
[84] [14:15] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) omit "And"
[85] [14:16] NU, Gk(SV) / M, TR, Vul, Gk(ABEW$) "the learners of his"
[86] [14:16] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "they did" // Gk(S1) omit "And they came"
[87] [14:17] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "But"
[88] [14:18] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "says"
[89] [14:19] Gk(SV) / TR, Vul?, Gk(AESVW$) "But the *men*" / Gk(E) "And they"
[90] [14:19] NU, M, TR, Vul, Gk(ABSVW$) / Gk(E) "each one"
[91] [14:19] NU, Vul, Gk(ESVW) / M, TR, Gk(B$) add "And another…not I?" / Gk(A) add "Rabbi…not I?"

20 But the *man* answered *and* spoke[1] to them, "*It is* one of[2] the twelve, the *one who is* dipping[3] himself[4] in with **me** into the one[5] bowl. **21** Because[6] indeed, the son of man[7] is going-away[8] exactly-as it has been written[9] about him. But woe to that human through whom the son of man[10] is being delivered *up*! *It would have been*[11] beautiful for[12] that human if he was not birthed."[13]

22 And *while* they *were* eating, he,[14] after he took a *loaf of* bread, and after he blest *it*,[15] broke *it* and gave *it* to them, and spoke, "Take, eat;[16] this is my body."

23 And after he took a[17] drinking-cup, he, after he gave-thanks, gave *it* to them, and they all drank out of it. **24** And he spoke to them,[18] "This is my blood the *blood*[19] of the new[20] covenant, the *blood which* is being poured-out in-behalf of[21] many unto a forgiveness of sins.[22] **25** Truly I say to *all of* you*, that I certainly might never any-longer[23] drink[24] out of the product[25] of the vine till that day whenever I might be drinking it new in the kingdom of God."

26 And after they hymned, they came-out into the Mountain of the Olives.

27 And[26] °Jesus said° to them, that "You*[27] all will be impeded because of **me** in this night,[28] because it has been written:

> "'I will strike the shepherd,
> and the sheeps will be thoroughly-scattered.'
>
> *(Zechariah 13:7)*

28 "Instead, after the *event* for me to be arisen out of dead *humans*,[29] I will lead-*the-way*-before you* into °Galil*ee*."

29 But °Petros declared[30] to him, "If even all will be impeded, instead **I** *will* not be impeded."[31]

30 And °Jesus said° to him, "Truly I say to you, that **you**,[32] today,[33] this night, prior to the crowing[34] of a rooster twice,[35] will disown me three-times."

31 But the *man*[36] was uttering[37] more[38] insistently,[39] that[40] "If-at-any-time is it being necessary for me[41] to die-off-along with you, I will never disown you." But they all were also speaking in like manner.

32 And they came° into a site, the name of which *is* Geth-Semane. And he said° to his learners,[42] "Sit-down here till I may[43] pray-to *God*."

33 And he took-alongside° with him:[44] °Petros and °Jacob and °Johanan.[45] And he began to be being utterly-astounded, and to be being sorely-troubled. **34** And[46] he said° to them, "My soul is deeply-grieved till death. Remain here, and be keeping-fully-awake."

35 And after he came-forward a small *distance*, he was falling[47] on the earth,[48] and he was praying-to *God*, in order that, if it is possible,[49] the[50] hour might pass

by him. **36** And he was saying, "Abba," (the Father) "all *thing*s *are* possible to you. Bring-away this drinking-cup from **me**. Instead, not what[51] **I** am wanting, *but* instead what **you** *are* wanting."

37 And he came°, and he found° them lying-fast-asleep. And[52] he said° to °Petros,[53] "Simon, you are fast-asleep. You were not strong *enough* to be keeping-fully-awake for one hour? **38** *All of* you*, be keeping-fully-awake and be praying-to *God*, in order that[54] you* might not come[55] into a test. Indeed, the spirit is eager, but the flesh is weak."

39 And after he again went-off, he prayed-to *God*, after he spoke the same account.[56] **40** And after he again[57] came,[58] he found them lying-fast-asleep; for their eyes *were* being weighed-down.[59] And they had not come-to-know what they might answer him.

41 And he came° the third *time*, and he said° to them, "Be lying-fast-asleep for the rest *of the time*, and be resting-up! It is having-in-full; the hour came. Behold,[60] the son of man[61] is being delivered *up* into the[62] hands of the sinners. **42** Be being arisen, let us be going.[63] Behold, the *one who is* delivering[64] me *up* has drawn-near."

43 And straightaway,[65] *while* he himself *was* still speaking, Judah *of-*Kerioth[66] came-to-be-beside° him, who is[67] one of the twelve, and with him: a vast[68] crowd with sabers and clubs[69] from the chief-priests and from the[70] scribes and from the[71] elders. **44** But the *one who was* delivering him *up*, had given[72] a fixed-sign[73] to them, saying,[74] "Whomever I might kiss,[75] it is him. Grab him and be leading *him*[76] away securely."

45 And after he came, he, straightaway, after he came-to-him,[77] said° to him,[78] "Rabbi, rabbi,"[79] and he affectionately-kissed him. **46** But the *men* threw the*ir* hands on him[80] and grabbed him.

47 But[81] a certain[82] one of the *men* having stood-by,[83] after he pulled *out* his[84] saber for himself, hit the slave of the chief-priest and took-off[85] his outer-ear.[86]

48 And[87] °Jesus answered *and*[88] spoke to them, "You* came-out with sabers and clubs[89] to arrest me as[90] against a brigand? **49** I was with you* day by *day*[91] in the temple *while* I *was* teaching, and you* did not grab me.[92] Instead, *this has happened* in order that the writings might be *ful*filled."

50 And after they[93] dismissed him, they all fled. **51** And[94] a[95] certain young-man was following-along[96] with him,[97] having been clothed with a linen-cloth on *his* naked *body*; and they[98] *were* grabbing him. **52** But he, after he left-behind the

[1] [14:20] NU, Gk(ESV) / M, TR, Gk(AW$) "answered *and* spoke" / Vul, Gk(B) "says"
[2] [14:20] NU, Gk(ESVW$) ("of") / M, TR, Gk(A$) "out of" (meaning "from among")
[3] [14:20] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "immersing"
[4] [14:20] NU, M, TR, Vul, Gk(BESVW$) ("himself") / Gk(A) "the hand for himself"
[5] [14:20] NU, M, TR, Vul, Gk(ABSW$,E2) / Gk(V,E1) add
[6] [14:21] NU, Gk(SV) / Vul "And" / M, TR, Gk(ABEW$) omit
[7] literally "of the human" (and later in verse)
[8] [14:21] NU, M, TR, Vul, Gk(AESVW$) / Gk(BW) "is being delivered *up*"
[9] [14:21] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "as it is having been written"
[10] [14:21] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "whom he"
[11] [14:21] NU, Gk(VW) / M, TR, Gk(ABES$) actually add "It were"
[12] literally "to"
[13] [14:21] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) omit "human not to come-to-be"
[14] [14:22] NU, M, TR, Gk(BVW,S2) / M, TR, Vul, Gk(AE$,S1) "Jesus"
[15] [14:22] NU, M, TR, Gk(AEVW$) / Vul, Gk($) "bread and after he blest *it*" / Gk(B) "bread, he blest *it* and he"
[16] [14:22] NU, Vul, Gk(ABSV) / M, TR add (probably copied from Matt26:26)
[17] [14:23] NU, Gk(BESV) / M, TR, Gk(AW$) "the"
[18] [14:24] NU, M, TR, Vul, Gk(ABESW$) / Gk(V) omit "to them"
[19] [14:24] NU, Gk(ESV$,B2) / M, TR, Gk(AW,B1) add
[20] [14:24] NU, Gk(BESVW) / M, TR, Vul, Gk(A$) add (from Luke 22:20 or 1 Cor 11:25?)
[21] [14:24] NU, Gk(BESVW) ("in behalf of") / M, TR, Gk(A$) "about"
[22] [14"24] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add (lit. "into…")
[23] [14:25] NU, M, TR, Vul, Gk(AV$) / Gk(BESW) "any-longer"
[24] [14:25] NU, M, TR, Vul, Gk(AESVW$) ("drink") / Gk(B) "add to drink"
[25] [14:25] NU, M, Gk(AESVW$) / TR, Gk(B) "brood" (lit. "the *thing* which-is-birthed")
[26] [14:27] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Then"
[27] [14:27] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "**You***" (emphatic)
[28] [14:27] NU, Gk(BSV,E1) / M, TR, Vul, Gk(AW$,E2) add ("because of" lit. "in") (copied from Matt26:31)
[29] [14:28] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[30] [14:29] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "says" / Gk(W) "answered *and* says"
[31] [14:29] NU, M, TR, Vul, Gk(AESVW$) / Gk(B2) "I will not be impeded" / Gk(B1) "I will not not be impeded"
[32] [14:30] NU, Vul, Gk(AVW$) / TR, Gk(BES) omit "you"
[33] [14:30] NU, TR, Vul, Gk(AESVW$) / Gk(B) omit "today"
[34] literally "voicing"
[35] [14:30] NU, TR, Vul, Gk(AV$) / Gk(BESW) omit "twice"
[36] [14:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(BW) "But Petros"
[37] [14:31] NU, Vul, Gk(BSV) / M, TR, Gk(AEW$) "saying"
[38] [14:31] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) add
[39] [14:31] NU, Gk(BESV) (lit. "out-of-abundantly") / Gk(W) "abundantly" / M, TR, Gk(A$) "out of abundant"
[40] [14:31] NU, M, TR, Vul, Gk(AESVW$) / Gk(W) add
[41] [14:31] NU, M, TR, Vul, Gk(AESVW$,B2,E2) / Gk(B1) "it is not being necessary" / Gk(S1) "it might be being necessary for me"
[42] [14:32] NU, M, TR, Vul, Gk(ESVW$) / Gk(A) "to the learners" / (B) "to them"
[43] [14:32] NU, M, TR, Vul, Gk(AESVW) / Gk(B$) "will"
[44] [14:33] NU, Gk(BESVW) / M, TR, Vul, Gk(A$) "himself"
[45] [14:33] NU, Gk(AVW) / TR "°Jacob and Johanan" / M, Gk(BES$) "Jacob and Johanan" // Gk(S1) also omit "°" before "Petros"
[46] [14:34] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Then"
[47] [14:35] NU, Gk(SV) / M, TR, Gk(ABEW$) "he fell"
[48] [14:35] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "on *his* face"
[49] [14:35] NU, M, TR, Vul, Gk(AESVW$) / Gk(S1) omit "it is" / Gk(BW) "*God*, if it is possible, in order that"

[50] [14:35] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "this"
[51] [14:36] NU, M, TR, Gk(AESVW$) / Gk(B) "not the *thing*" (also later in verse)
[52] [14:37] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) omit "And"
[53] [14:37] NU, M, TR, Gk(BESVW$) / Gk(A) "Petros"
[54] [14:38] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "in order that"
[55] [14:38] NU, Gk(V,S1) / M, TR, Vul, Gk(ABEW$,S2) "enter" (lit. "come-into")
[56] [14:39] NU, M, TR, Vul, Gk(AESVW$), several OL omit "after he spoke the same account"
[57] [14:40] NU, Vul, Gk(SV) / M, TR, Gk(AEW) put "again" after "them" / Gk(B) omit
[58] [14:40] NU, Gk(BSV) / M, TR, Vul, Gk(AEW$) "returned"
[59] [14:40] NU, Gk(AV,S2) / Gk(B?,W?,S1) "eyes *were* having been weighed-down" / M, TR, Gk(E$) "eyes *were* having been burdened"
[60] [14:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "! The end and the hour is having-in-full. Behold" / Gk(W) "! The end is having-in-full. Behold the hour came. And"
[61] literally "of the human"
[62] [14:41] NU, M, TR, Gk(BESVW$) / Gk(A) omit "the"
[63] literally ", may we be leading"
[64] [14:42] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the *one* to be delivering"
[65] [14:43] NU, M, TR, Gk(AESV$) / Vul, Gk(BW) omit "straightaway"
[66] [14:43] NU, M, TR, Gk(ESW$) / Vul?, Gk(B) "Judah of Kerioth" / Vul?, Gk(A) "the Judah, the *one* of-Kerioth" / Gk(V) "the Judah"
[67] [14:43] NU, Vul, Gk(ABESVW) / M, TR, Gk($) add
[68] [14:43] NU, M, Gk(SV) / M, TR, Gk(ABEW$) add
[69] literally "woods"
[70] [14:43] NU, M, TR, Vul, Gk(ASV) / Vul?, Gk(EW) omit "the" (before scribes) / Vul, Gk(B) add "from"
[71] [14:43] NU, M, TR, Gk(BEV$,S2) / Gk(AW,S1) omit "the" / Vul add "from"
[72] [14:44] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) ", gave"
[73] [14:44] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "a sign"
[74] [14:44] NU, M, TR, Vul, Gk(AESVW$) ("to them, saying") / Gk(B) "saying" / Gk(W) "saying to them"
[75] literally "might have-fondness-for"
[76] [14:44] NU, Vul, Gk(BSVW) / M, TR, Gk(AE$) "and lead *him*"
[77] [14:45] NU, M, TR, Vul, Gk(AEVW$,S2) "(45) And after he came-to *him*, he *was* saying" / Gk(S1) "And after he came straightaway and after he came-to-him, he"
[78] [14:45] NU, TR, Vul, Gk(AESVW) / M, Gk(B$) add
[79] [14:45] NU, Gk(SV,E1) / M, TR, Gk(A$) "Rabbi, rabbi" / Gk(W,E2) "Be rejoicing rabbit"
[80] [14:46] NU, Gk(BV,S2) / M, TR, Vul, Gk(A$) "their hands on on him" ("on" twice) / Gk(EW,S1) "their hands on *him*"
[81] [14:47] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "And"
[82] [14:47] *NU*, M, TR, Gk(BEVW$) / Vul, Gk(AS) omit "a certain"
[83] [14:47] NU, M, TR, Vul, Gk(AESVW$) ("one…by") / Gk(B) "man"
[84] [14:47] lit. "the" NU, M, TR, Gk(AESV$) / Gk(BW) "a"
[85] literally "picked-away"
[86] [14:47] NU, Gk(BSV) / M, TR, Gk(AEW$) (lit. "little-ear", referring to the outer-ear)
[87] [14:48] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "But"
[88] [14:48] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "answered *and*"
[89] literally "woods"
[90] [14:48] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "as"
[91] literally "you* according-to day"
[92] [14:49] NU, M, TR, Vul, Gk(ABESW$) / Gk(V) "and he was not grabbing me"
[93] [14:50] NU, M, TR, Gk(AESVW$) / Vul, Gk(W) "(50) Then after his learners"
[94] [14:51] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "But"
[95] [14:51] NU, Vul, Gk(BESV) / M, TR, Gk(AW$) "one"
[96] [14:51] NU, Gk(ESV) / TR, Vul?, Gk(BW) "was following" / M, Gk(A$) "followed"
[97] [14:51] NU, M, TR, Vul?, Gk(AESVW$) / Gk(B) "them"
[98] [14:51] NU, Vul, Gk(BSVW,E1) / M, TR, Gk(A$,E2) "and the young-men"

linen-cloth, fled from them[1] naked.

53 And they led °Jesus away to the chief-priest Kayafa;[2] and all the chief-priests and the elders and the[3] scribes came-together° to him.[4] **54** And °Petros followed him from a distance up-till he came within[5] into the court of the chief-priest; and he was sitting himself along with[6] the assistants and[7] warming himself near the light.

55 But the chief-priests and the whole congress were seeking a false-attestation[8] against °Jesus with the *result* to deal-death[9] to him, and they were not finding *it*. **56** For many were falsely-testifying and were saying *things*[10] against him, and the attestations were not equal. **57** And certain *person*s, after they stood-up, were falsely-testifying against him, saying,[11] **58** that "We heard him saying,[12] that 'I will tear-down[13] this[14] inner-sanctum, the *one* made-with-hands, and by three days I will build another made-without-hands.'" **59** And not-even in this manner was their attestation equal.

60 And after the chief-priest stood-up into *the*[15] middle, he inquired-of °Jesus, saying, "Are you not answering anything? What are these *men* testifying-against you?" **61** But the *man*[16] was being-quiet[17] and did not answer anything.[18] Again the chief-priest was inquiring-of him for a second *time*,[19] and he said° to him, "Are[20] **you** the Anointed-One, the son of God the Blessed-One?"[21] **62** But °Jesus spoke to him,[22] "**I** am. And you* will see for yourselves the son of man,[23] *while* he *is* sitting himself at *the* right *side*s of the[24] power and *while* he *is* coming[25] *with* the clouds[26] of the heaven." **63** But the chief-priest, after he straightaway[27] ripped-through his tunics, also[28] said°, "Why do we still have need of testifiers? **64** See now![29] You* heard the revilement of his mouth.[30] What is it made-to-appear[31] to you*?"

But all the *men*[32] condemned him to be[33] liable of a death. **65** And certain *person*s began to be spitting-upon him, and to be covering his face *all* around,[34] and to be punching him, and to be saying[35] to him,[36] "Prophesy."[37] And the assistants[38] took[39] slaps at him.

66 And *while* °Petros *was* downward[40] in the court, one of the servant-girls of the chief-priest came° to him.[41] **67** And after she saw °Petros *while* he *was* warming himself, she, after she looked-toward him, said°, "And[42] **you** were with that[43] Jesus the Nazarene." **68** But the *man* denied, saying, "I have neither come-to-know nor[44] am I understanding what **you**[45] are saying." And he came-out outside into the forecourt. And a rooster crowed.[46]

69 And again[47] the servant-girl, after she saw him, began again[48] to be saying to the *one*s having stood-by, that "And This[49] is *one* from-among[50] them." **70** But the *man* was again denying it.[51]

And after a short *time*, the *one*s having stood-by were again saying to °Petros,[52] "Truly you are *one* of them. For you are even a Galilean. And your utterance is similar."[53] **71** But the *man* began to be binding-*himself*-with-imprecations and to be swearing,[54] that "I have not come-to-know this[55] human of whom you* are speaking."

72 And straightaway[56] a rooster crowed[57] a second *time*.[58] And °Petros was reminded *about*[59] the word as[60] °Jesus spoke to him,[61] that "Prior *to the time* for a rooster to crow[62] twice,[63] you will disown me three-times." And after he threw-on,[64] he was weeping.

CHAPTER 15

And straightaway, in-*the*-morning,[65] the chief-priests made a council with the elders and scribes and the whole congress. And after they bound °Jesus, they[66] carried *him* away and committed *him* to Pilatus.[67]

2 And °Pilatus inquired-of him, "Are[68] **you** the king of the Judeans?"

But the *man*[69] answered him *and* said°,[70] "**You** are saying *so*."

3 And the chief-priests were[71] accusing him of many *thing*s. But he himself answered nothing.[72]

4 But °Pilatus was inquiring-of[73] him again, saying, "You do not have anything to answer? See how many *thing*s they are accusing you of."[74]

5 But °Jesus no-longer answered him anything,[75] so-as *to cause* °Pilatus to be marveling.

6 But during a festival, he was releasing-from[76] *him* one prisoner[77] to them, whom they were requesting-for.[78] **7** But then[79] *there* was the *man who was* being said *to be*[80] Bar-Abba, having been bound with the insurgents,[81] whichever *one* had committed a murder in the sedition. **8** And after the whole[82] crowd ascended,[83] it began to be requesting *for him*[84] *to do* it exactly-as he used to always[85] do for[86] them.

9 But °Pilatus answered them, saying,[87] "Are you* wanting *that* I might release-from *me* to you*[88] the king of the Judeans?" **10** For he was knowing[89] that it was due to envy *that* the chief-priests had delivered[90] him *up*.

11 But the chief-priests shook-up[91] the[92] crowd, in order that he might release

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[1] [14:52] NU, Gk(ESV) / M, TR, Vul, Gk(ABW$) add
[2] [14:53] NU, TR, Vul, Gk(BESVW$) / M, Gk(AW) add
[3] [14:53] NU, TR, Gk(ESVW$) / M, Vul, Gk(AB) reverse "elders" & "scribes" / Gk(B) also omit "the" before "elders" and before "scribes"
[4] [14:53] NU, M, TR, Gk(BES) / M, TR, Gk(AV$) "coming-together to him" / Gk(W) "going-together"
[5] [14:54] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "within"
[6] [14:54] NU, M, TR, Vul, Gk(AESVW$) / Vul, Gk(B) "sitting himself with"
[7] [14:54] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) add
[8] [14:55] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "false-attestation"
[9] [14:55] "with" is lit. "into" NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "Jesus, in order that they might deal-death"
[10] [14:56] NU, M, TR, Vul, Gk(B1) add "were saying *things*" / Gk(B2) add "and were saying *things*" / Gk(W) also omit "and the attestations were not equal"
[11] [14:57] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "testifying, and they were saying against him" / Gk(W) omit "And certain…him" (leaving only "saying")
[12] [14:58] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) "that, "He spoke"
[13] [14:58] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "I am tearing-down"
[14] [14:58] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "the"
[15] [14:60] NU, M, Gk(AESVW$) / TR, Gk(B) actually add "the"
[16] [14:61] NU, M, TR, Vul, Gk(EVW$) / Gk(AS) "But Jesus" / Gk(B) "But that *man*"
[17] [14:61] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "became-quiet"
[18] [14:61] NU, Gk(ESV) (may also be translated "anyone") (middle) / M, TR, Vul, Gk(AW$) "and answered nothing" (middle) / Gk(B) "and answered nothing" (passive)
[19] [14:61] NU, M, TR, Vul, Gk(AESV$) / Gk(W) add / Gk(B) omit "was inquiring-of…*time*"
[20] literally "If"
[21] [14:61] NU, M, TR, Gk(BEVW$,S2) / Gk(A) "of God the Blessed-One" / Gk(S1) "of God"
[22] [14:62] NU, M, TR, Gk(AESVW$) / Gk(B) "Jesus answered *and was* saying to him" / Gk(W) "Jesus answered *and* spoke to him" / Vul "Jesus spoke to him"
[23] literally "of the human"
[24] [14:62] NU, M, TR, Gk(AESVW$,B2) / Gk(B1) omit "the"
[25] [14:62] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "and *while* he *is* coming"
[26] [14:62] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "powers"
[27] [14:63] NU, M, TR, Vul, Gk(AESVW$) / Gk(W) add
[28] [14:63] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[29] [14:64] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) add
[30] [14:64] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "the revilement of his" / Gk(W) "the revilement of his mouth"
[31] [14:64] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "it seeming"
[32] [14:64] NU, M, TR, Gk(AESV$) / Gk(B) "But all" / Gk(W) "And all" (both omitting "the *men*")
[33] [14:64] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) omit "to be"
[34] [14:65] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "spitting-upon his face"
[35] [14:65] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "and they were punching him and they were saying"
[36] [14:65] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "to him"
[37] [14:65] NU, TR, Vul, Gk(ABESV$) / Gk(W) "Prophesy now, Anointed-One" / others "Prophesy to us"
[38] [14:65] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And they"
[39] [14:65] NU, Gk(AESVW) / M, TR, Gk($) "were throwing" / Gk(B) "were taking"
[40] [14:66] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "downward"
[41] [14:66] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) add
[42] [14:67] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "And"
[43] [14:67] lit. "the" (°) NU, Gk(BESVW$) / M, TR, Gk(AW$) omit "the" (°)
[44] [14:68] NU, M, TR, Vul, Gk(BSVW) / M, TR, Gk(A) "have not come-to-know nor even" / Gk(ES) "have not come-to-know nor"
[45] [14:68] NU, M, TR, Gk(AESVW$) / Vul, Gk(B) "you" (non-emphatic)
[46] [14:68] Gk(SVW) / *NU*, TR Vul, Gk(ABE$) add (literally "voiced")

[47] [14:69] NU, M, TR, Gk(AESVW$) / Vul "But" / Gk(B) "But again"
[48] [14:69] NU, Gk(ES) / M, TR, Vul, Gk(A$) "after she saw him again, began" / Gk(B) "after she saw him… But the *man* again denied *it*. And she began" / Gk(V) "after she saw him, spoke" / Gk(W) "after she saw him, began"
[49] [14:69] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "And he himself"
[50] literally "*one* out of"
[51] [14:70] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "But the *man* was again denying it."
[52] [14:70] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to °Petros"
[53] [14:70] NU, Vul, Gk(BSEVW) / M, TR, Gk(A$) add
[54] [14:71] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "saying"
[55] [14:71] NU, M, TR, Vul, Gk(AEVW$) / Gk(BS) "the" / Gk(S) also omit "of whom…speaking"
[56] [14:72] NU, M, Gk(BSVW) / TR, Gk(AE$) omit "straightaway"
[57] literally "roosted voiced out of"
[58] [14:72] NU, M, TR, Vul, Gk(ABEVW$) / Gk(S) omit "a second *time*"
[59] [14:72] NU, Gk(ABESV$) / TR, Gk(W) "of"
[60] [14:72] NU, Gk(AESVW$) / M, TR, Vul, Gk(BW$) "which"
[61] [14:72] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to him"
[62] literally "voice"
[63] [14:72] NU, M, TR, Vul, Gk(AEV$) / Gk(SW) omit "twice" / Gk(B) omit "that…times."
[64] meaning uncertain in this context NU, M, TR, Vul, Gk(AESVW$) ("And…weeping") (W omit "And") / Gk(B) "And he began to be weeping."
[65] [15:1] NU, Gk(BESV) / M, TR, Gk(AW$) "And straightaway on the in-*the*-morning"
[66] [15:1] Gk(B) (followed for simple English rendering) / NU, M, TR, Vul, Gk(AESVW$) "after the chief-priests…congress, they, after they bound Jesus"
[67] [15:1] NU, Gk(BESV) / M, TR, Gk(AW$) "°Pilatus"
[68] literally "If"
[69] [15:2] NU, M, TR, Vul, Gk(AESVW$) ("But the *man*") / Gk(B) "And he"
[70] [15:2] NU, Vul, Gk(BESV) / M, TR, Gk(A$) "answered *and* spoke to him" / Gk(W) "answered *and* spoke"
[71] [15:3] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "are"
[72] [15:3] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[73] [15:4] NU, Vul, Gk(VW) / M, TR, Gk(ABES$) "Pilatus inquired-of"
[74] [15:4] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "are testifying-against you"
[75] literally "nothing"
[76] [15:6] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) "festival, the leader had been accustomed to releasing-from"
[77] [15:6] "bound-one"
[78] [15:6] NU, Gk(A,S1,V1) / M, TR, Gk(E$,S2,V2) "**whom** they were requesting for themselves" / Gk(B) "whomever they were requesting for themselves" / Gk(W) "whom they were requesting for themselves"
[79] [15:7] NU, M, TR, Vul, Gk(ABESV$) / Gk(W) add
[80] literally "saying"
[81] [15:7] NU, Vul, Gk(BESVW) / M, TR, Gk(A$) "fellow-insurgents"
[82] [15:8] NU, M, TR, Vul, Gk(AESVW$) / Gk(W) add
[83] [15:8] NU, Vul, Gk(BV,S1) / M, TR, Gk(AEW$,S2) "cried-up"
[84] [15:8] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) actually add "for him"
[85] [15:8] NU, Gk(SVW) / M, TR, Vul, Gk(ABE$) add (then translate "he was always doing")
[86] literally "to"
[87] [15:9] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "answered, saying to them"
[88] [15:9] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "to you*"
[89] [15:10] NU, M, TR, Vul, Gk(EV$,S2) / Gk(A) "he was recognizing" / Gk(BW) "he had come-to-know" / Gk(S1) "he had known"
[90] [15:10] NU, M, TR, Vul, Gk(AESV$) / Gk(BW) "priests delivered"
[91] [15:11] NU, M, TR, Vul?, Gk(AESVW$) (lit. "quaked-up") / Gk(B) "persuaded"
[92] [15:11] NU, M, TR, Vul, Gk(AESVW$,B2) ("the crowd") / Gk(B1) "by-means-of the crowd"

the[1] Bar-Abba from *him* to them instead.

12 But °Pilatus again answered *and* was saying[2] to them, "Then what are you* wanting me to[3] do with the *man* whom you* say *is*[4] the[5] king of the Judeans?"

13 But the *men* shouted again, saying,[6] "Crucify him!"

14 But °Pilatus was saying to them,[7] "For what evil did he do?"

But the *men* shouted <u>more</u>-excessively,[8] "Crucify him!"

15 But °Pilatus, wishing to do what *was* adequate for the crowd,[9] released the Bar-Abba from *him* to them; and,[10] after he flogged °Jesus, he committed *him to them*, in order that he might be crucified.

16 But the soldiers led him[11] away inside <u>into</u>[12] the court, which is a praetorium, and they called-together°[13] the whole cohort. **17** And they made° him dress[14] in purple. And after they braided a crown made-of-thorns, they put° *it* around *his head*.[15] **18** And they began to be greeting him, and saying,[16] "Be rejoicing, *O*[17] king of the Judeans!" **19** And they were beating his head[18] with a reed, and they were spitting-upon him; and they, getting on their knees,[19] were bowing-down-to him.[20] **20** And when they mocked him,[21] they undressed him *of* the purple and they dressed him in his robes.[22] And they led° him out,[23] in order that they might crucify him.[24]

21 And they pressed-into-service° *a man who was* passing-by, a certain Simon (a[25] Kyrenian, the father of Alexandros and Rufus, *who was* coming from a field),[26] in order that he might lift his cross.

22 And they brought°[27] him to the place[28] *called* Golgotha (which is being translated, "Place of a Skull"). **23** And they were giving to him wine having been mixed-with-myrrh, but he[29] did not take it. **24** And they crucified° him, and they thoroughly-divided° his robes for themselves,[30] casting[31] a lot for them *to decide* what each *of them* might pick[32] *up*.[33]

25 But it was *the* third hour, and they crucified[34] him. **26** And[35] *there* was the inscription of his cause *of incrimination* upon *which* has been written, "<u>This is</u>[36] The king of the Judeans." **27** And they crucified° two brigands along with him, one on *the* right *sides* and one on *the* left[37] *sides* of him.[38] **28** <u>And the writing was filled, the *one* saying, "And he was accounted with lawless person</u>s."[39] *(Isa 53:12)*

29 And the *ones who were* going-past[40] were reviling him, shaking[41] their[42] heads and saying, "Aha! The *one who is* tearing-down the inner-sanctum and building *it* in three days: **30** Save yourself, after you descend[43] from the cross."

31 And likewise,[44] the chief-priests, mocking with[45] one-another *together* with the scribes, were saying, "He saved others; he is not being-able[46] to save himself. **32** Let the anointed-one, the king of Israel,[47] descend at present from the cross, in

order that we might see and might have-faith <u>*in* him</u>."[48] And the *one*s having been crucified-together along with him[49] were reproaching him.

33 And[50] after *the* sixth[51] hour came-to-be, a darkness came-to-be over the whole earth till *the* ninth hour. **34** And *in* the ninth hour,[52] °Jesus[53] cried[54] with a great voice, saying,[55] "Elōi, Elōi,[56] lema[57] sabachthani?"[58] (Which is being translated, "My God, my God, for what *reason*[59] did you leave me behind-in *this place*?")[60] *(Psalm 22:1)*

35 And some of the *one*s having stood-by,[61] after they heard *it*,[62] were saying, "See,[63] he[64] is voicing Elijah."

36 But a certain[65] *man*, after he ran and[66] after he packed[67] a sponge with vinegar, after he <u>also</u>[68] placed *it* around[69] a reed, was giving-a-drink to him, saying,[70] "Leave[71] him. May we see if Elijah is coming to pick him down."

37 But °Jesus, after he let[72] *out* a great voice, expired.[73] **38** And the curtain of the inner-sanctum was split into two <u>parts</u>[74] from top to[75] bottom.

39 But after the centurion, the *one* having stood-by opposite him,[76] saw that *after he shouted* he expired[77] in-this-manner,[78] he spoke, "Truly this human was a son of a god."

40 But there were also women *who were* perceiving *this* from a distance; among[79] who were even[80] Miriam the[81] Migdalitess, and Miriam the[82] mother of Jacob[83] the small and of Joseph,[84] and Shelome **41** (*all of* who[85] also,[86] when he was in °Galil*ee*, were following[87] him and were ministering to him),[88] and many other[89] *women*, the *one*s[90] *who* ascended-together with him into Jerusalem.

42 And after *it* already became late, since it was <u>surely</u>[91] a preparation (which is a pre-sabbath),[92] **43** Joseph (the *one*[93] from Ha-Ramathaim, a decent councilor,[94] who himself was also waiting-to-receive the kingdom of God), after he came,[95] dared to enter[96] before °Pilatus[97] and requested the body[98] of °Jesus for himself.

44 But °Pilatus wondered[99] whether he had[100] already died. And after he called the centurion to him, he inquired-of him whether[101] he died-off[102] long-ago.[103] **45**

[1] [15:11] NU, M, TR, Gk(AESVW$) / Gk(B) omit "the"
[2] [15:12] NU, Vul, Gk(ESV) / M, TR, Gk(A$) "Pilatus answered *and* again spoke" / Gk(BW) "answered *and* spoke"
[3] [15:12] *NU*, M, TR, Vul, Gk(AB$) / Gk(ESVW) omit "wanting", which results in reading "what should I do"
[4] [15:12] *NU*, M, TR, Gk(ES$) / Gk(V) omit "whom" / Vul, Gk(ABW) omit "whom you* say *is*"
[5] [15:12] NU, Gk(AESVW,B2) / M, TR, Gk($,B1) "a"
[6] [15:13] NU, M, TR, Vul, Gk(ESV$) / Gk(AB) add
[7] [15:14] NU, M, TR, Vul, Gk(ABEV$,S2) / Gk(S1) omit "to them"
[8] [15:14] Gk(ABESV$) / M, TR "more-excessively"
[9] [15:15] lit. "wishing to do the *thing* adequate to the crowd" NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit
[10] [15:15] NU, M, TR, Vul, Gk(AESW$) / Gk(BV) "But"
[11] [15:16] NU, M, TR, Vul, Gk(ABSV$,E1) / Gk(E2) "Jesus"
[12] [15:16] NU, M, TR, Gk(ASV$,E1) / Vul, Gk(B,E2) add
[13] [15:16] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "call"
[14] [15:17] Gk(BESV) / M, TR, Gk(A$) "*were* dressing him"
[15] [15:17] lit. "…put *it* around him" NU, M, TR, Gk(AESV$) / Gk(B) "purple. And they put a crown of thorns on him."
[16] [15:18] NU, M, TR, Vul, Gk(ABV$,E1) / Gk(S,E2) add
[17] [15:18] NU, TR, Gk(BSV) / M, Vul?, Gk(AE$) "the"
[18] [15:19] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "beating him into the head"
[19] literally "while putting the knees"
[20] [15:19] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "and they, getting…to him"
[21] [15:20] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "they mocked him"
[22] [15:20] NU, Gk(EV) (lit. "in the robes of his") / M, TR, Gk(A$) "in the robes, the *ones which were* his-own own" / Gk(B) "in the robes" / Gk(S) "in the his-own robes of his"
[23] [15:20] NU, M, TR, Vul, Gk(BESV$) / Gk(A) "leading him" (omitting "out")
[24] [15:20] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "him"
[25] [15:21] NU, M, TR, Gk(AESV$) / Vul?, Gk(B) "by, the Simon, the"
[26] [15:21] NU, M, TR, Gk(BESV$) / Gk(A) "summit" / Vul "villa"
[27] [15:22] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "lead"
[28] [15:22] NU, Gk(SV$,E2) / M, TR, Gk(AB,E1) "a place" / Gk(S1) omit "place"
[29] [15:23] lit. "but who" NU, Gk(SV) / M, TR, Gk(AE$) "but the *man*" / Vul, Gk(B) "and he"
[30] [15:24] NU, Gk(V) / M, Gk(ABS$) "And after they crucified him, they thoroughly-divide his (S1 "his-own") robes for themselves" / TR "And after they crucified him, they were thoroughly-dividing his robes" / Vul "And after they crucified him, they divided his robes"
[31] literally "throwing"
[32] literally "lift"
[33] [15:24] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "*to decide*…up"
[34] [15:25] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "they were guarding"
[35] [15:26] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "But"
[36] [15:26] NU, M, TR, Vul, Gk(AESV$) / Gk(B) add
[37] literally "of-good-name" (a euphemism for "left")
[38] [15:27] NU, M, TR, Vul, Gk(ASV$,E1) / Gk(B,E2) omit "of him"
[39] [15:28] NU, Gk(ABESV), Sah, some Boh, some M, some OL, Syr(S) / most M, TR, Vul, some OL, some Boh, Syr, Got, Arm, Eth, Dia, Gk($) add
[40] [15:29] NU, M, TR, Gk(AESV$) / Gk(B) "*were* passing-by"
[41] literally "moving"
[42] [15:29] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "the"
[43] [15:30] NU, Vul, Gk(ASV) / M, TR, Gk(AE$) "yourself and descend"
[44] [15:31] NU, M, Vul, Gk(ASV$,E1) / TR, Gk(E2) "But likewise, also" / Gk(B) "And"
[45] [15:31] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "into"
[46] may also be translated "being enabled"
[47] [15:32] NU, Gk(BSV) / M, TR, Gk(AE$) "°Israel"
[48] [15:32] NU, TR, Vul, Gk(AESV$) / M, Gk(B) add
[49] [15:32] NU, Gk(SV) / M, TR, Gk(AE$) omit "along" / Gk(B) omit "along with him"
[50] [15:33] NU, Vul, Gk(BSV) / M, TR, Gk(AE$) "But"
[51] [15:33] NU, M, TR, Vul, Gk(AESV$) ("sixth") / Gk(B) "mark-of-a-pointed-instrument" ???
[52] [15:34] NU, Gk(BSV) / M, TR, Gk(AE$) "the hour, the ninth *hour*"
[53] [15:34] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "he"
[54] [15:34] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "voiced"
[55] [15:34] Gk(BSV) / M, TR, Vul, Gk(AE$) add
[56] [15:34] NU, M, TR, Vul, Gk(AESV$) (Vul "Heloi") / Gk(B) "Elei, Elei"
[57] [15:34] NU, Gk(S) / M, Gk(A$) "lima" / TR "lamma" / Vul, Gk(BV) "lama"
[58] [15:34] NU, M, TR, Vul, Gk(AESV$) / Gk(A) "sibakthanei" / Gk(B) "zafqhanei" / Gk(E) "sabachqanei" / Gk(S1) "sabaktanei" / Gk(V) "zabafqhanei"
[59] literally ", into why/what
[60] [15:34] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "you reproach me?"
[61] [15:35] NU, M, TR, Gk(BES$) / Gk(A) "having stood there" / Gk(V) "having stood" / Vul "standing-around"
[62] [15:35] NU, M, TR, Vul, Gk(ABSV$) / Gk(E) omit "after they heard *it*"
[63] [15:35] NU, Vul?, Gk(SV$) / M, TR, Vul, Gk(A$) "behold" / Gk(E) "that" / Gk(B) omit
[64] [15:35] NU, M, TR, Vul, Gk(AESV$) ("he") / Gk(B) "this *man*"
[65] [15:36] NU, Gk(SV) / M, TR, Vul, Gk(AE$) "But one" / Gk(B) "And one"
[66] [15:36] *NU*, M, TR, Vul, Gk(ABES$) / Gk(V) omit "and"
[67] [15:36] NU, M, TR, Gk(AESV$) / Vul, Gk(B) "filled-up"
[68] [15:36] NU, Vul, Gk(BSV) / M, TR, Gk(AE$) add
[69] [15:36] NU, M, TR, Vul, Gk(AESV$) / Gk(B) "on"
[70] [15:36] NU, M, TR, Vul, Gk(AESV$) / Gk(B) omit "was giving-a-drink to him, saying"
[71] literally "dismiss"
[72] literally "dismissed"
[73] literally "breathed-out"
[74] [15:38] NU, M, TR, Vul, Gk(AESV$) / Gk(B) add
[75] literally "till"
[76] [15:39] NU, TR, Vul, Gk(AESV) (lit. "the *one* having stood-by out of opposite him") / Gk(B) "the *one* having stood-by there" / Gk(W) "having stood-by him" / Gk(1141) "the *one* having-stood-by opposite him"
[77] literally "breathed-out"
[78] [15:39] NU, Gk(SV) / M, TR, Vul, Gk(E$) "that after he shouted in-this-manner, he expired" / Gk(W) "that after he shouted, he expired" / Gk(B) "saw him shout in-this-manner and"
[79] literally "in"
[80] [15:40] NU, M, TR, Vul, Gk(ASV,E1) / Gk(BW,E2) omit "even"
[81] [15:40] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "a"
[82] [15:40] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "the"
[83] [15:40] NU, Gk(BESV) / M, TR, Gk(A$) "°Jacob"
[84] [15:40] Hebrew equivalent, Vul / others "Joses" (an alternate Greek spelling of Joseph), but NU, Gk(BV,S2) spell the genitive "Josetos" while M, TR, Gk(AESW,S1) spell the genitive "Jose" (W2 "Ose")
[85] [15:41] NU, M, TR, Vul, Gk(ESV$) ("*all of* who") / Gk(ABW) "they"
[86] [15:41] NU, Gk(ESVW) / M, TR, Vul, Gk(AB$) add
[87] [15:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) ", followed"
[88] [15:41] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) omit "and were ministering to him"
[89] [15:41] NU, M, TR, Vul, Gk(BESVW$) / Gk(A) "different"
[90] [15:41] NU, M, TR, Gk(ABESV$) / Gk(W) omit "the *ones*"
[91] [15:42] NU, M, TR, Gk(BESVW$) / Gk(A) add
[92] [15:42] NU, M, TR, Gk(ESW,V1,S1) / Vul, Gk(A,V2,$2) "is before a sabbath" / Gk(B) "is prior *to* a sabbath"
[93] [15:43] *NU*, M, TR, Gk(AES,W1) / Gk(BV$,W2) omit "the *one*"
[94] literally "deliberator"
[95] [15:43] NU, Gk(AESVW) / M, TR, Vul, Gk(B$) "God, came. He"
[96] [15:43] NU, M, TR, Vul, Gk(AESVW$) (lit. "come-into") / Gk(B) "come"
[97] [15:43] NU, Gk(SVW) / M, TR, Gk(ABE$) "Pilatus"
[98] [15:43] NU, M, TR, Vul, Gk(AESVW$) / Gk(B) "fallen-body" / Vul "oorpse"
[99] [15:44] lit "marveled" NU, M, TR, Gk(AEVW$) / Vul, Gk(BS) "was marveling"
[100] literally "if he has"
[101] literally "if"
[102] [15:44] NU, M, TR, Gk(AESV) / Gk(BW) "he had died" / Vul "might be dead"
[103] [15:44] NU, M, TR, Gk(AES$) / Vul, Gk(BVW) "already"

And after he knew *about this* from[1] the centurion, he granted the fallen-body[2] to °Joseph.

46 And after *Joseph*[3] bought a linen-cloth, he straightaway brought *it, and*[4] after he picked him down,[5] wound him in[6] the linen-cloth and put him[7] in a memorial-site[8] which was having been hewed out of a[9] rock. And he rolled[10] a stone to *and placed it* against the door of the memorial-site. And he came-away.[11] **47** But Miriam the[12] Migdalitess and Miriam the[13] *mother* of Joseph[14] were perceiving[15] *the* spot where he has been put.[16]

CHAPTER 16

And after the sabbath elapsed,[17] Miriam the Migdalitess, and Miriam the *mother* of °Jacob,[18] and Shelome bought spices, in order that, after they came, they might oil him. **2** And extremely[19] early-in-the-morning *on* the[20] first *day after* the[21] sabbath,[22] *they* came° upon the memorial-site[23] after the sun rose-up. **3** And they were saying to themselves, "Who will roll-away the stone for us out of[24] the door of the memorial-site? For it was exceedingly great.[25]

But suddenly at the third hour of the day, darkness came throughout all the globe of the earth. And messengers came down from the heavens. And rising in the glory of the living God, they went up together with him, and immediately there was light.[26]

4 And after they looked-up, they perceived° that the stone had[27] *already* been rolled-away.[28] For it was exceedingly great.[29] **5** And after they entered into the memorial-site, they saw a young-man sitting at the right, having been clothed in a white gown; and they were utterly-astounded.[30] **6** But he[31] said° to them, "Do not be being utterly-astounded.[32] For I have-come-to-know that[33] You* are seeking Jesus the Nazarene,[34] the *one who* has been crucified. He was arisen. He is not here. See[35] the place[36] where they put him. **7** Instead, go-away. And[37] Say to his learners and to °Petros, that behold[38] he is leading-*the-way*-before you* into °Galilee. There you will see him for yourself exactly as he spoke to *all of* you*."[39]

8 And after they came-out, they quickly[40] fled from the memorial-site, for trembling[41] and ecstasy was gripping[42] them. And they spoke nothing to anyone, for they were filling themselves with-fear.[43]

SHORT ENDING

9 But all the messages *which* have been transmitted, they promptly messaged-forth to °Petros' party.[44] **10** But after these *things*, °Jesus himself also commissioned-forth through them, from *the* east even up-to *the* west,[45] the consecrated and incorruptible proclamation of the perpetual salvation. May it be.

LONG ENDING

9 But after he stood-up in-the-morning on *the* first *day after* a sabbath,[46] he was made-to-appear[47] first to Miriam the Migdalitess, from[48] whom he had thrown-out seven demons. **10** But[49] After she went, she brought-a-message to them,[50] to the *ones who were* with him, *while* they *were* mourning and weeping. **11** After they heard, that he is living and was beheld by her, they refused-to-have-faith.[51]

12 But even[52] after these *things*, he was manifested in a different form to two of them, *while* they *were* walking-around into a field. **13** After they went-off, they brought-a-message to the rest, but those *men* did not have-faith either. **14** But[53] afterward, he was manifested to the eleven themselves *while* they *were* reclining themselves *at table*. And he reproved them for their lack-of-faith and hardness-of-heart, because they did not have-faith *in* the *ones who* beheld him after he has been arisen from among the dead *humans*.[54]

But they defended themselves, saying that "This age of the lawlessness and the lack-of-faith are under the Adversary, who does not allow the truth [and] power of God to overtake unclean things of the spirits.[55] Due to this, *you must* reveal your righteousness now," they said to the Anointed-One.

And the Anointed-One said to them, "The mountain of the years of the authority of the Adversary has been fulfilled. Instead, other terrible *things* are drawing-near, even over those sinners on whose behalf I was committed to death, in order that they might turn into the truth and might sin no more, in order that they might inherit the spiritual and incorruptible glory of the righteousness in the heaven."[56] **15** And he spoke to them,[57] "After you* *have* gone into to **all**[58] the world, preach the good-message to all the creation. **16** The[59] *person who* had-faith and was immersed will be saved. But the *person who* refused-to-have-faith will be condemned. **17** But these signs will closely-follow the *ones who* have-faith: In my name, they will throw-out[60] demons; they will utter by-means-of new[61] tongues; **18** and they will lift serpents in their hands;[62] and-if-at-any-time they might drink[63] any deadly *thing*, it might[64] never harm them; they will put their hands on ill *person*s, and they will be well."[65]

19 Therefore, indeed the Lord Jesus,[66] after the *event* in which he uttered with them, was taken-up into the heaven and he sat-down at[67] *the* right *sides* of God. **20** But after they came-out, they preached everywhere, the Lord working-together with *them* and confirming the account through the signs *which were* following-along-behind *them*. May it be.[68]