RESEARCH EDITION

THE GOSPEL ACCORDING TO MARK

TEXT · WORD · MEANING

Full text from the Greek source

BOOK 5 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

THE GOSPEL ACCORDING TO MARK

TEXT · WORD · MEANING

FULL TEXT

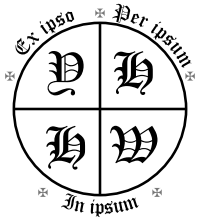
FROM THE GREEK SOURCE

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 5 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning (this volume) — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

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14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

The Gospel According to Mark

Chapters 1–16

Volume V · Mark 1:1–16:20 · Greek source · Three English layers

The complete Gospel, from the wilderness proclamation and ministry in Galilee to the journey to Jerusalem, arrest, death, and the empty tomb. The longer ending and the distinct shorter ending are explicitly qualified, alongside five traditional verse supplements.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The adopted SBLGNT Greek is retained, including punctuation and apparatus signs. Five traditional supplements follow the established Scrivener 1894 text in separately labeled sections. In the PDF, each token appears above its English gloss. The editable document presents each Greek verse followed by glosses in the same order. A gloss may contain more than one English word; it is a contextual aid, not a complete dictionary definition.

CLOSE ENGLISH

The close layer preserves significant grammar, repeated words and distinctions between passages while supplying necessary English syntax. Historical presents, future forms and “the heavens” remain where useful. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words.

FLUENT ENGLISH

The reading layer uses contemporary American English. Contextual explanations, major lexical choices and ambiguities are recorded beside the relevant section. The earlier wording and paragraph-level quotation marks of established speech passages remain intact.

NOTES AND COMPARISONS

Section notes retain the established comparison records. H denotes a scene in the Gospel harmony, SR a comparison entry, and the MT, MK, LK, JN and TH identifiers refer to earlier corpus units. Related passages do not imply identical wording. Systematic comparison with the King James Version belongs to volume XVI.

TEXT AND SCOPE

The SBLGNT text is presented alongside separately labeled traditional supplements at Mark 7:16, 9:44, 9:46, 11:26 and 15:28. The longer ending (16:9–20) and the distinct, unnumbered shorter ending are printed within double brackets in SBLGNT; explicit labels represent those brackets here. Each passage has Greek text, ordered glosses, close English and fluent English.

USING THE CONTENTS

The contents link to 169 reading sections. PDF bookmarks also identify all 16 chapters. The editable document uses continuous page numbering.

Sources and editorial references

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. The adopted Greek follows SBLGNT, with the longer and shorter endings explicitly qualified as passages printed in double brackets. English translations, alignment, and notes are editorial work. The five separately labeled traditional verse supplements follow the established Scrivener 1894 source, outside SBLGNT.

These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

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Mark: Greek text and apparatus, Logos / Biblia
https://biblia.com/bible/sblgnt/mark

Bratcher and Nida, UBS Handbook: Mark 1:2, SIL TIPs
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V-MK-001 / Mark 1:1-45

The beginning of the good news

The beginning and the wilderness messenger

Mark 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀρχὴ	τοῦ	εὐαγγελίου	Ἰησοῦ	χριστοῦ.
beginning	of the	good news	of Jesus	Messiah

CLOSE ENGLISH

Beginning of the good news of Jesus Messiah.

FLUENT ENGLISH

The beginning of the good news of Jesus the Messiah.

Mark 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

Καθὼς	γέγραπται	ἐν	τῷ	Ἡσαΐᾳ	τῷ	προφήτῃ·	Ἰδοὺ	ἀποστέλλω	τὸν
just as	it is written	in	[art.]	Isaiah	the	prophet	look	I send	the

ἄγγελόν	μου	πρὸ	προσώπου	σου,	ὃς	κατασκευάσει	τὴν	ὁδόν	σου·
messenger	of me	before	the face	of you	who	will prepare	the	way	of you

CLOSE ENGLISH

Just as it is written in Isaiah the prophet: “Look, I send my messenger before your face, who will prepare your way;

FLUENT ENGLISH

It is written in the prophet Isaiah: “Look, I am sending my messenger ahead of you, who will prepare your way.

Mark 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

φωνὴ	βοῶντος	ἐν	τῇ	ἐρήμῳ·	Ἑτοιμάσατε	τὴν	ὁδὸν	κυρίου,	εὐθείας
a voice	of one crying	in	the	wilderness	prepare	the	way	of the Lord	straight

ποιεῖτε	τὰς	τρίβους	αὐτοῦ,
make	the	paths	of him

CLOSE ENGLISH

a voice of one crying in the wilderness, ‘Prepare the way of the Lord; make his paths straight,’”

FLUENT ENGLISH

A voice calls out in the wilderness, ‘Prepare the Lord’s way; make his paths straight.’”

Mark 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγένετο	Ἰωάννης	ὁ	βαπτίζων	ἐν	τῇ	ἐρήμῳ	κηρύσσων	βάπτισμα
appeared	John	the one	baptizing	in	the	wilderness	proclaiming	a baptism

μετανοίας	εἰς	ἄφεσιν	ἁμαρτιῶν.
of repentance	for	forgiveness	of sins

CLOSE ENGLISH

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for forgiveness of sins.

FLUENT ENGLISH

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins.

SECTION NOTES

1:1 TEXTUAL STATUS. The adopted SBLGNT opening ends with Jesus Messiah, without Son of God; that phrase is present in other witnesses. Good news is retained as the meaning of euangelion, and Messiah renders the title Christos.

1:2-4. Isaiah remains the named prophet, even though the combined citation includes wording associated with Exodus 23:20 and Malachi 3:1 before Isaiah 40:3. No prophets plural is substituted. The close syntax links “just as it is written” to John’s appearance in verse 4. The messenger is not replaced by an angelic character. Repentance and forgiveness both remain in the baptism expression.

V-MK-001 / Mark 1:5-8

John’s baptism and proclamation

Mark 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξεπορεύετο	πρὸς	αὐτὸν	πᾶσα	ἡ	Ἰουδαία	χώρα	καὶ	οἱ
and	was going out	to	him	all	the	Judean	region	and	the

Ἱεροσολυμῖται	πάντες,	καὶ	ἐβαπτίζοντο	ὑπ’	αὐτοῦ	ἐν	τῷ	Ἰορδάνῃ	
Jerusalemites	all	and	were being baptized	by	him	in	the	Jordan	

ποταμῷ	ἐξομολογούμενοι	τὰς	ἁμαρτίας	αὐτῶν.
river	confessing	the	sins	of them

CLOSE ENGLISH

And all the Judean region and all the Jerusalemites went out to him and were baptized by him in the Jordan River, confessing their sins.

FLUENT ENGLISH

People from all Judea and all the people of Jerusalem went out to him. They confessed their sins and were baptized by him in the Jordan River.

Mark 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ὁ	Ἰωάννης	ἐνδεδυμένος	τρίχας	καμήλου	καὶ	ζώνην	
and	was	[art.]	John	clothed in	hairs	of a camel	and	a belt	

δερματίνην	περὶ	τὴν	ὀσφὺν	αὐτοῦ,	καὶ	ἔσθων	ἀκρίδας	καὶ	μέλι
leather	around	the	waist	of him	and	eating	locusts	and	honey

ἄγριον.
wild

CLOSE ENGLISH

And John was clothed in camel’s hair, with a leather belt around his waist, and was eating locusts and wild honey.

FLUENT ENGLISH

John wore clothing made of camel’s hair, with a leather belt around his waist, and ate locusts and wild honey.

Mark 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκήρυσσεν	λέγων·	Ἔρχεται	ὁ	ἰσχυρότερός	μου	ὀπίσω	μου,
and	he was proclaiming	saying	comes	the one	stronger	than I	after	me

οὗ	οὐκ	εἰμὶ	ἱκανὸς	κύψας	λῦσαι	τὸν	ἱμάντα	τῶν	ὑποδημάτων
of whom	not	I am	worthy	having stooped	to untie	the	strap	of the	sandals

αὐτοῦ·
of him

CLOSE ENGLISH

And he proclaimed, saying, “The one stronger than I comes after me; I am not worthy to stoop down and untie the strap of his sandals.

FLUENT ENGLISH

He proclaimed, “Someone more powerful than I is coming after me. I am not worthy to stoop down and untie his sandal strap.

Mark 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγὼ	ἐβάπτισα	ὑμᾶς	ὕδατι,	αὐτὸς	δὲ	βαπτίσει	ὑμᾶς	ἐν	πνεύματι
I	baptized	you	with water	he	but	will baptize	you	in	Spirit

ἁγίῳ.
Holy

CLOSE ENGLISH

I baptized you with water, but he will baptize you in the Holy Spirit.”

FLUENT ENGLISH

I have baptized you with water, but he will baptize you with the Holy Spirit.”

SECTION NOTES

1:5-6. The broad all-language, confession of sins and baptism in the Jordan remain. John’s clothing, leather belt, locusts and wild honey are not replaced by allegorical interpretations.

1:7-8. Stooping and untying a sandal strap remain Mark’s image of unworthiness. The contrast is between water and the Holy Spirit; fire is not added from a parallel account. The close in the Holy Spirit preserves the preposition, while fluent with gives the contextual baptism idiom.

V-MK-001 / Mark 1:9-13

Baptism and the wilderness

Mark 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	ἐν	ἐκείναις	ταῖς	ἡμέραις	ἦλθεν	Ἰησοῦς	ἀπὸ	Ναζαρὲτ	τῆς
and	it happened	in	those	the	days	came	Jesus	from	Nazareth	of

Γαλιλαίας	καὶ	ἐβαπτίσθη	εἰς	τὸν	Ἰορδάνην	ὑπὸ	Ἰωάννου.
Galilee	and	was baptized	into	the	Jordan	by	John

CLOSE ENGLISH

And it happened in those days that Jesus came from Nazareth in Galilee and was baptized into the Jordan by John.

FLUENT ENGLISH

In those days Jesus came from Nazareth in Galilee and was baptized by John in the Jordan.

Mark 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἀναβαίνων	ἐκ	τοῦ	ὕδατος	εἶδεν	σχιζομένους	τοὺς
and	immediately	coming up	out of	the	water	he saw	being torn apart	the

οὐρανοὺς	καὶ	τὸ	πνεῦμα	ὡς	περιστερὰν	καταβαῖνον	εἰς	αὐτόν·
heavens	and	the	Spirit	like	a dove	descending	into	him

CLOSE ENGLISH

And immediately, as he came up out of the water, he saw the heavens being torn apart and the Spirit descending like a dove into him.

FLUENT ENGLISH

As he came up out of the water, he immediately saw the heavens being torn open and the Spirit descending like a dove into him.

Mark 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φωνὴ	ἐγένετο	ἐκ	τῶν	οὐρανῶν·	Σὺ	εἶ	ὁ	υἱός	μου	ὁ
and	a voice	came	from	the	heavens	you	are	the	Son	of me	the

ἀγαπητός,	ἐν	σοὶ	εὐδόκησα.
beloved	in	you	I took delight

CLOSE ENGLISH

And a voice came from the heavens: “You are my beloved Son; in you I have taken delight.”

FLUENT ENGLISH

A voice came from heaven: “You are my beloved Son; I am well pleased with you.”

Mark 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθὺς	τὸ	πνεῦμα	αὐτὸν	ἐκβάλλει	εἰς	τὴν	ἔρημον.
and	immediately	the	Spirit	him	drives out	into	the	wilderness

CLOSE ENGLISH

And immediately the Spirit drives him out into the wilderness.

FLUENT ENGLISH

Immediately the Spirit drove him into the wilderness.

Mark 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ἐν	τῇ	ἐρήμῳ	τεσσεράκοντα	ἡμέρας	πειραζόμενος	ὑπὸ	τοῦ
and	he was	in	the	wilderness	forty	days	being tested	by	[art.]

Σατανᾶ,	καὶ	ἦν	μετὰ	τῶν	θηρίων,	καὶ	οἱ	ἄγγελοι	διηκόνουν
Satan	and	he was	with	the	wild animals	and	the	angels	were serving

αὐτῷ.
him

CLOSE ENGLISH

And he was in the wilderness forty days, being tested by Satan; he was with the wild animals, and the angels were serving him.

FLUENT ENGLISH

He was in the wilderness for forty days, being tempted by Satan. He was with the wild animals, and the angels attended him.

SECTION NOTES

1:9-11. The source says out of the water and uses eis for the Spirit’s movement. Both English layers select into him; upon him is an alternative interpretation and also occurs as a different Greek reading. The heavens are being torn open, not merely already open. Like a dove retains the comparison without deciding whether it describes the appearance or manner of descent. The heavenly voice addresses Jesus directly as you, unlike Matthew’s this.

1:12-13. The Spirit drives Jesus into the wilderness. Forty days, Satan, wild animals and the angels’ service remain. The text supplies no three-part temptation dialogue or fasting statement here. Testing / temptation gives the contextual sense without adding a modern psychological explanation.

V-MK-001 / Mark 1:14-15

The appointed time and the good news

Mark 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μετὰ	τὸ	παραδοθῆναι	τὸν	Ἰωάννην	ἦλθεν	ὁ	Ἰησοῦς	εἰς	τὴν
and	after	the	being handed over	[art.]	John	came	[art.]	Jesus	into	[art.]

Γαλιλαίαν	κηρύσσων	τὸ	εὐαγγέλιον	τοῦ	θεοῦ
Galilee	proclaiming	the	good news	of	God

CLOSE ENGLISH

And after John was handed over, Jesus came to Galilee, proclaiming the good news of God

FLUENT ENGLISH

After John was handed over, Jesus came to Galilee proclaiming the good news of God.

Mark 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγων	ὅτι	Πεπλήρωται	ὁ	καιρὸς	καὶ	ἤγγικεν	ἡ	βασιλεία
and	saying	that	has been fulfilled	the	appointed time	and	has drawn near	the	kingdom

τοῦ	θεοῦ·	μετανοεῖτε	καὶ	πιστεύετε	ἐν	τῷ	εὐαγγελίῳ.
of the	God	repent	and	believe	in	the	good news

CLOSE ENGLISH

and saying, ‘The appointed time has been fulfilled, and the kingdom of God has drawn near. Repent and believe in the good news.’

FLUENT ENGLISH

He proclaimed, ‘The appointed time has come, and the kingdom of God has drawn near. Repent and believe in the good news.’

SECTION NOTES

1:15. The opening and saying belongs to the complete main verse and links it to the preceding verse. Close English retains that continuation; fluent English supplies He and renders the reporting verb as proclaimed. The two perfects describe a resulting state: the appointed time has been fulfilled and God’s kingdom has drawn near. Repent and has drawn near continue the corresponding terminology in Matthew 4:17, but Mark’s kingdom of God is not changed to kingdom of heaven.

Repent retains the demand to turn one’s life, not merely to feel regret. Believe in the good news retains the trust language. Verse 1:14 has good news of God, without the added words of the kingdom found in another reading. Handed over does not invent an agent.

Comparing the passages (H-025, SR-0005)
Matthew 4:17, a close canonical unit, with distinct kingdom terminology.
No direct Thomas counterpart is established.
Related narrative passages (H-025): Matthew 4:12–17; Luke 4:14–15; John 4:43–45.

V-MK-001 / Mark 1:16-20

The first disciples

Mark 1:16

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	παράγων	παρὰ	τὴν	θάλασσαν	τῆς	Γαλιλαίας	εἶδεν	Σίμωνα	καὶ
and	passing along	beside	the	Sea	of	Galilee	he saw	Simon	and

Ἀνδρέαν	τὸν	ἀδελφὸν	Σίμωνος	ἀμφιβάλλοντας	ἐν	τῇ	θαλάσσῃ,	ἦσαν
Andrew	the	brother	of Simon	casting a net	in	the	sea	they were

γὰρ	ἁλιεῖς·
for	fishers

CLOSE ENGLISH

And passing along beside the Sea of Galilee, he saw Simon and Andrew, Simon’s brother, casting a net in the sea, for they were fishers.

FLUENT ENGLISH

As he walked beside the Sea of Galilee, he saw Simon and Simon’s brother Andrew casting nets in the sea, for they were fishermen.

Mark 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Δεῦτε	ὀπίσω	μου,	καὶ	ποιήσω	ὑμᾶς
and	said	to them	the	Jesus	come	behind	me	and	I will make	you

γενέσθαι	ἁλιεῖς	ἀνθρώπων.
to become	fishers	of people

CLOSE ENGLISH

And Jesus said to them, ‘Come after me, and I will make you become fishers of people.’

FLUENT ENGLISH

Jesus told them, ‘Follow me, and I will make you become fishers of people.’

Mark 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἀφέντες	τὰ	δίκτυα	ἠκολούθησαν	αὐτῷ.
and	immediately	having left	the	nets	they followed	him

CLOSE ENGLISH

And immediately they left the nets and followed him.

FLUENT ENGLISH

They immediately left the nets and followed him.

Mark 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προβὰς	ὀλίγον	εἶδεν	Ἰάκωβον	τὸν	τοῦ	Ζεβεδαίου	καὶ	Ἰωάννην
and	having gone on	a little	he saw	James	the one	of	Zebedee	and	John

τὸν	ἀδελφὸν	αὐτοῦ,	καὶ	αὐτοὺς	ἐν	τῷ	πλοίῳ	καταρτίζοντας	τὰ
the	brother	of him	and	they	in	the	boat	mending	the

δίκτυα,
nets

CLOSE ENGLISH

And going on a little, he saw James the son of Zebedee and John his brother, who were also in the boat mending the nets,

FLUENT ENGLISH

A little farther on, he saw James the son of Zebedee and his brother John. They too were in a boat, mending the nets.

Mark 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐκάλεσεν	αὐτούς.	καὶ	ἀφέντες	τὸν	πατέρα	αὐτῶν
and	immediately	he called	them	and	having left	the	father	of them

Ζεβεδαῖον	ἐν	τῷ	πλοίῳ	μετὰ	τῶν	μισθωτῶν	ἀπῆλθον	ὀπίσω	αὐτοῦ.
Zebedee	in	the	boat	with	the	hired workers	they went away	after	him

CLOSE ENGLISH

and immediately he called them. And leaving their father Zebedee in the boat with the hired workers, they went away after him.

FLUENT ENGLISH

He called them at once. They left their father Zebedee in the boat with the hired workers and followed him.

SECTION NOTES

1:17. The infinitive genesthai, to become, is explicit in Mark and remains in both continuous layers. Matthew 4:19 lacks it; the shorter Matthean formula is not substituted. Fishers of people retains the metaphor and the inclusive sense of anthropon. The introductory Jesus said to them is part of the verse.

Nets supplies the object of the Greek verb for casting a fishing net. Verse 1:18 retains the nets without adding a possessive to the adopted Greek.

Comparing the passages (H-027, SR-0006). Matthew 4:19 is close; Luke 5:10 is a partial thematic link. Mark and Matthew address several disciples; Luke addresses Simon and uses a different verb for catching alive. No direct Thomas counterpart is established. Related narrative passages (H-027): Matthew 4:18–22; Luke 5:1–11.

1:19-20. James and John are also working with nets. Zebedee and the hired workers remain in the boat when the brothers follow. No speech is invented for the narrator’s report that Jesus called them.

V-MK-001 / Mark 1:21-28

Teaching and the unclean spirit

Mark 1:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσπορεύονται	εἰς	Καφαρναούμ.	καὶ	εὐθὺς	τοῖς	σάββασιν
and	they enter	into	Capernaum	and	immediately	on the	Sabbath

ἐδίδασκεν	εἰς	τὴν	συναγωγήν.
he was teaching	in	the	synagogue

CLOSE ENGLISH

And they enter Capernaum, and immediately on the Sabbath he taught in the synagogue.

FLUENT ENGLISH

They went into Capernaum, and on the Sabbath he began teaching in the synagogue.

Mark 1:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξεπλήσσοντο	ἐπὶ	τῇ	διδαχῇ	αὐτοῦ,	ἦν	γὰρ	διδάσκων	αὐτοὺς
and	they were astonished	at	the	teaching	of him	he was	for	teaching	them

ὡς	ἐξουσίαν	ἔχων	καὶ	οὐχ	ὡς	οἱ	γραμματεῖς.
as	authority	having	and	not	as	the	scribes

CLOSE ENGLISH

And they were astonished at his teaching, for he taught them as one having authority, and not as the scribes.

FLUENT ENGLISH

They were astonished at his teaching, because he taught them with authority, unlike the teachers of the Scriptures.

Mark 1:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἦν	ἐν	τῇ	συναγωγῇ	αὐτῶν	ἄνθρωπος	ἐν	πνεύματι
and	immediately	there was	in	the	synagogue	of them	a man	in	a spirit

ἀκαθάρτῳ	καὶ	ἀνέκραξεν
unclean	and	he cried out

CLOSE ENGLISH

And immediately there was a man in their synagogue with an unclean spirit, and he cried out,

FLUENT ENGLISH

Just then a man with an unclean spirit was in their synagogue. He cried out.

Mark 1:24

Greek: adopted SBLGNT text. Word-order interlinear.

λέγων·	Τί	ἡμῖν	καὶ	σοί,	Ἰησοῦ	Ναζαρηνέ;	ἦλθες	ἀπολέσαι	ἡμᾶς;
saying	what	to us	and	to you	Jesus	Nazarene	did you come	to destroy	us

οἶδά	σε	τίς	εἶ,	ὁ	ἅγιος	τοῦ	θεοῦ.
I know	you	who	you are	the	Holy One	of	God

CLOSE ENGLISH

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

FLUENT ENGLISH

He said, ‘What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God!’

Mark 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτῷ	ὁ	Ἰησοῦς	λέγων·	Φιμώθητι	καὶ	ἔξελθε	ἐξ
and	rebuked	him	the	Jesus	saying	be silenced	and	come out	out of

αὐτοῦ.
him

CLOSE ENGLISH

And Jesus rebuked him, saying, ‘Be silenced, and come out of him!’

FLUENT ENGLISH

Jesus rebuked the spirit: ‘Be quiet! Come out of him!’

Mark 1:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σπαράξαν	αὐτὸν	τὸ	πνεῦμα	τὸ	ἀκάθαρτον	καὶ	φωνῆσαν	φωνῇ
and	having convulsed	him	the	spirit	the	unclean	and	having cried	with a voice

μεγάλῃ	ἐξῆλθεν	ἐξ	αὐτοῦ.
loud	came out	out of	him

CLOSE ENGLISH

And the unclean spirit convulsed him, cried out with a loud voice, and came out of him.

FLUENT ENGLISH

The unclean spirit convulsed the man, cried out loudly, and came out of him.

Mark 1:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐθαμβήθησαν	ἅπαντες,	ὥστε	συζητεῖν	πρὸς	ἑαυτοὺς	λέγοντας·	Τί
and	they were amazed	all	so that	to discuss	among	themselves	saying	what

ἐστιν	τοῦτο;	διδαχὴ	καινή·	κατ’	ἐξουσίαν	καὶ	τοῖς	πνεύμασι	τοῖς
is	this	a teaching	new	with	authority	even	the	spirits	the

ἀκαθάρτοις	ἐπιτάσσει,	καὶ	ὑπακούουσιν	αὐτῷ.
unclean	he commands	and	they obey	him

CLOSE ENGLISH

And all were amazed, so that they discussed among themselves, saying, “What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him.”

FLUENT ENGLISH

Everyone was amazed, and they asked one another, “What is this? A new teaching! He even commands unclean spirits with authority, and they obey him.”

Mark 1:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξῆλθεν	ἡ	ἀκοὴ	αὐτοῦ	εὐθὺς	πανταχοῦ	εἰς	ὅλην	τὴν
and	went out	the	report	of him	immediately	everywhere	into	whole	the

περίχωρον	τῆς	Γαλιλαίας.
surrounding region	of	Galilee

CLOSE ENGLISH

And the report about him immediately went out everywhere throughout the surrounding region of Galilee.

FLUENT ENGLISH

News about him spread at once throughout the surrounding region of Galilee.

SECTION NOTES

1:21-24. The adopted 1:21 reports teaching in the synagogue without the added participle entered found in another reading. Immediately can serve as Mark’s narrative transition; the close layer retains it, while fluent English also uses just then or begins a new action. The unclean spirit and the man are distinguished without a modern diagnosis.

1:25. Phimotheti is a passive command, be silenced, with the image of muzzling behind it. Fluent English uses Be quiet. The second command is to leave the man, not simply to stop speaking. Spirit supplies the referent of him in fluent English; the close layer retains the pronoun.

Verse 1:24 begins with saying and switches from plural us to singular I. Both are preserved. The adopted 1:24 lacks the extra interjection sometimes rendered Leave us alone.

Comparing the passages (H-028, SR-0166). Luke 4:35, a close canonical unit; Luke’s own narration is not transferred. No direct Thomas counterpart is established. Related narrative passages (H-028): Luke 4:31–37.

1:27-28. The crowd’s questions, new teaching, authority, command and obedience remain separate features of the response. The report spreads throughout the surrounding region of Galilee.

V-MK-001 / Mark 1:29-34

The house and the evening crowd

Mark 1:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθὺς	ἐκ	τῆς	συναγωγῆς	ἐξελθόντες	ἦλθον	εἰς	τὴν	οἰκίαν
and	immediately	out of	the	synagogue	having come out	they came	into	the	house

Σίμωνος	καὶ	Ἀνδρέου	μετὰ	Ἰακώβου	καὶ	Ἰωάννου.
of Simon	and	Andrew	with	James	and	John

CLOSE ENGLISH

And immediately, coming out of the synagogue, they came into Simon and Andrew’s house with James and John.

FLUENT ENGLISH

As soon as they left the synagogue, they went to the home of Simon and Andrew, with James and John.

Mark 1:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	πενθερὰ	Σίμωνος	κατέκειτο	πυρέσσουσα,	καὶ	εὐθὺς	λέγουσιν
the	now	mother-in-law	of Simon	was lying	having a fever	and	immediately	they say

αὐτῷ	περὶ	αὐτῆς.
to him	about	her

CLOSE ENGLISH

Now Simon’s mother-in-law was lying with a fever, and immediately they tell him about her.

FLUENT ENGLISH

Simon’s mother-in-law was in bed with a fever, and they told Jesus about her at once.

Mark 1:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσελθὼν	ἤγειρεν	αὐτὴν	κρατήσας	τῆς	χειρός·	καὶ	ἀφῆκεν
and	having approached	he raised	her	having taken	the	hand	and	left

αὐτὴν	ὁ	πυρετός,	καὶ	διηκόνει	αὐτοῖς.
her	the	fever	and	she was serving	them

CLOSE ENGLISH

And he approached, took her by the hand, and raised her; the fever left her, and she served them.

FLUENT ENGLISH

He went to her, took her hand, and helped her up. The fever left her, and she began serving them.

Mark 1:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ὀψίας	δὲ	γενομένης,	ὅτε	ἔδυ	ὁ	ἥλιος,	ἔφερον	πρὸς	αὐτὸν
evening	now	having come	when	set	the	sun	they were bringing	to	him

πάντας	τοὺς	κακῶς	ἔχοντας	καὶ	τοὺς	δαιμονιζομένους·
all	those	ill	being	and	those	demon-afflicted

CLOSE ENGLISH

Now when evening came, when the sun set, they brought to him all who were ill and those afflicted by demons,

FLUENT ENGLISH

That evening, after sunset, they brought him everyone who was sick or afflicted by demons.

Mark 1:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ὅλη	ἡ	πόλις	ἐπισυνηγμένη	πρὸς	τὴν	θύραν.
and	was	whole	the	city	gathered together	at	the	door

CLOSE ENGLISH

and the whole city was gathered at the door.

FLUENT ENGLISH

The whole town had gathered at the door.

Mark 1:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐθεράπευσεν	πολλοὺς	κακῶς	ἔχοντας	ποικίλαις	νόσοις,	καὶ	δαιμόνια
and	he healed	many	ill	being	with various	diseases	and	demons

πολλὰ	ἐξέβαλεν,	καὶ	οὐκ	ἤφιεν	λαλεῖν	τὰ	δαιμόνια,	ὅτι
many	he drove out	and	not	he was allowing	to speak	the	demons	because

ᾔδεισαν	αὐτόν.
they knew	him

CLOSE ENGLISH

And he healed many who were ill with various diseases and drove out many demons; he did not allow the demons to speak, because they knew him.

FLUENT ENGLISH

He healed many people who were sick with various diseases and drove out many demons. He would not let the demons speak, because they knew him.

SECTION NOTES

1:29-31. The movement from the synagogue is plural in the adopted Greek. The house is Simon and Andrew’s; James and John accompany them. Simon’s mother-in-law is raised by the hand and serves them, plural, unlike Matthew’s singular him.

1:32-34. Evening and sunset are both stated. The people brought include the sick and those afflicted by demons. The broad all-language of the crowd is retained alongside many in the healing account. The final source phrase says the demons knew him, without adding that he was the Messiah.

V-MK-001 / Mark 1:35-39

Prayer and the nearby towns

Mark 1:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πρωῒ	ἔννυχα	λίαν	ἀναστὰς	ἐξῆλθεν	καὶ	ἀπῆλθεν	εἰς	ἔρημον
and	early	in darkness	very	having risen	he went out	and	went away	into	a deserted

τόπον	κἀκεῖ	προσηύχετο.
place	and there	he was praying

CLOSE ENGLISH

And rising very early, while it was dark, he went out and went away to a deserted place, and there he prayed.

FLUENT ENGLISH

Very early, while it was still dark, Jesus got up and went out to a deserted place, where he prayed.

Mark 1:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατεδίωξεν	αὐτὸν	Σίμων	καὶ	οἱ	μετ’	αὐτοῦ,
and	pursued	him	Simon	and	those	with	him

CLOSE ENGLISH

And Simon and those with him pursued him,

FLUENT ENGLISH

Simon and his companions went looking for him.

Mark 1:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὗρον	αὐτὸν	καὶ	λέγουσιν	αὐτῷ	ὅτι	Πάντες	ζητοῦσίν	σε.
and	they found	him	and	say	to him	[quotation]	everyone	seeks	you

CLOSE ENGLISH

and they found him and say to him, “Everyone seeks you.”

FLUENT ENGLISH

They found him and told him, ‘Everyone is looking for you.’

Mark 1:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ἄγωμεν	ἀλλαχοῦ	εἰς	τὰς	ἐχομένας	κωμοπόλεις,	ἵνα
and	he says	to them	let us go	elsewhere	to	the	neighboring	towns	so that

καὶ	ἐκεῖ	κηρύξω,	εἰς	τοῦτο	γὰρ	ἐξῆλθον.
also	there	I may proclaim	for	this	for	I came out

CLOSE ENGLISH

And he says to them, ‘Let us go elsewhere, to the neighboring towns, so that I may proclaim there also, for this is why I came out.’

FLUENT ENGLISH

He said to them, ‘Let us go somewhere else, to the nearby towns, so I can preach there too. That is why I came out.’

Mark 1:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦλθεν	κηρύσσων	εἰς	τὰς	συναγωγὰς	αὐτῶν	εἰς	ὅλην	τὴν
and	he went	proclaiming	in	the	synagogues	of them	through	whole	[art.]

Γαλιλαίαν	καὶ	τὰ	δαιμόνια	ἐκβάλλων.	
Galilee	and	the	demons	driving out	

CLOSE ENGLISH

And he went, proclaiming in their synagogues throughout all Galilee and driving out the demons.

FLUENT ENGLISH

He went throughout Galilee, preaching in their synagogues and driving out demons.

SECTION NOTES

1:35-37. The departure occurs very early while it is still dark. Simon and his companions search for Jesus; the pursuing verb does not by itself make their action hostile. The search ends with the report that everyone is looking for him.

1:38. Elsewhere is present. The compound komopoleis describes towns, not a separate list of villages and cities. Also there retains the extension of preaching beyond the present locality. The source has I came out, without specifying from the Father or from heaven. A wider mission sense is possible, but no origin is supplied in the English sentence. Luke’s I was sent is not imported.

Verse 1:39 follows the adopted he went, not the variant he was. The purpose and movement remain without importing a theological explanation.

Comparing the passages (SR-0167)
Luke 4:43, the mission in other towns, with Mark’s I came out and Luke’s I was sent kept distinct.
No direct Thomas counterpart is established.

V-MK-001 / Mark 1:40-45

Cleansing and the spreading report

Mark 1:40

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχεται	πρὸς	αὐτὸν	λεπρὸς	παρακαλῶν	αὐτὸν	καὶ	γονυπετῶν
and	comes	to	him	a leper	pleading with	him	and	kneeling

λέγων	αὐτῷ	ὅτι	Ἐὰν	θέλῃς	δύνασαί	με	καθαρίσαι.
saying	to him	[quotation]	if	you are willing	you are able	me	to cleanse

CLOSE ENGLISH

And a leper comes to him, pleading with him and kneeling, saying to him, “If you are willing, you can cleanse me.”

FLUENT ENGLISH

A man with leprosy came to him, knelt down, and pleaded with him, ‘If you are willing, you can make me clean.’

Mark 1:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὀργισθεὶς	ἐκτείνας	τὴν	χεῖρα	αὐτοῦ	ἥψατο	καὶ	λέγει
and	having become angry	having stretched out	the	hand	him	he touched	and	he says

αὐτῷ·	Θέλω,	καθαρίσθητι·
to him	I am willing	be cleansed

CLOSE ENGLISH

And becoming angry, he stretched out his hand, touched him, and says to him, ‘I am willing; be cleansed.’

FLUENT ENGLISH

Angered, Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean.’

Mark 1:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἀπῆλθεν	ἀπ’	αὐτοῦ	ἡ	λέπρα,	καὶ	ἐκαθαρίσθη.
and	immediately	departed	from	him	the	leprosy	and	he was cleansed

CLOSE ENGLISH

And immediately the leprosy left him, and he was cleansed.

FLUENT ENGLISH

Immediately the leprosy left him, and he was made clean.

Mark 1:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμβριμησάμενος	αὐτῷ	εὐθὺς	ἐξέβαλεν	αὐτόν,
and	having sternly warned	him	immediately	he sent out	him

CLOSE ENGLISH

And sternly warning him, he immediately sent him away,

FLUENT ENGLISH

Jesus gave him a stern warning and sent him away at once.

Mark 1:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ·	Ὅρα	μηδενὶ	μηδὲν	εἴπῃς,	ἀλλὰ	ὕπαγε	σεαυτὸν
and	he says	to him	see	to no one	nothing	you should tell	but	go	yourself

δεῖξον	τῷ	ἱερεῖ	καὶ	προσένεγκε	περὶ	τοῦ	καθαρισμοῦ	σου	ἃ
show	to the	priest	and	bring	concerning	the	cleansing	of you	what

προσέταξεν	Μωϋσῆς	εἰς	μαρτύριον	αὐτοῖς.
commanded	Moses	as	a testimony	to them

CLOSE ENGLISH

And he says to him, ‘See that you tell no one anything, but go, show yourself to the priest, and bring for your cleansing what Moses commanded, as a testimony to them.’

FLUENT ENGLISH

He told him, ‘Make sure you tell no one anything. Go and show yourself to the priest, and bring what Moses commanded for your cleansing, as a testimony to them.’

Mark 1:45

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐξελθὼν	ἤρξατο	κηρύσσειν	πολλὰ	καὶ	διαφημίζειν	τὸν	λόγον,
he	but	having gone out	began	to proclaim	much	and	to spread abroad	the	word

ὥστε	μηκέτι	αὐτὸν	δύνασθαι	φανερῶς	εἰς	πόλιν	εἰσελθεῖν,	ἀλλὰ	ἔξω
so that	no longer	he	was able	openly	into	a town	to enter	but	outside

ἐπ’	ἐρήμοις	τόποις	ἦν·	καὶ	ἤρχοντο	πρὸς	αὐτὸν	πάντοθεν.
in	deserted	places	he was	and	they were coming	to	him	from everywhere

CLOSE ENGLISH

But he went out and began to proclaim much and spread the word, so that Jesus could no longer enter a town openly, but was outside in deserted places; and they came to him from everywhere.

FLUENT ENGLISH

But the man went out and began speaking about it at length and spreading the story. As a result, Jesus could no longer enter a town openly. He stayed outside in deserted places, and people kept coming to him from everywhere.

SECTION NOTES

1:41. The adopted Greek reads orgistheis, becoming angry. The alternative splagchnistheis means moved with compassion. This is a difference in Greek readings, not two interchangeable meanings of the same word. Both English layers retain anger without naming its object or cause. Jesus in fluent English clarifies the implicit subject; the adopted verse does not add the name.

Autou belongs with touched: he touched him, not the man’s hand. His hand is the natural English possessive for the subject’s hand. The final two Greek words and glosses, I am willing / be cleansed, match Matthew 8:3; the fluent spoken response likewise remains I am willing / Be clean. Leprosy is retained as the conventional source term, without making a modern diagnosis.

Comparing the passages (H-030, SR-0033). Matthew 8:3 and Luke 5:13, close canonical units. Mark’s adopted anger reading remains visible. No direct Thomas counterpart is established. Related narrative passages (H-030): Matthew 8:1–4; Luke 5:12–16.

1:44. Mark has both no one and nothing: tell no one anything. For your cleansing is explicit. Matthew’s separate gift noun is not inserted into the close layer. The final as a testimony to them keeps the plural reference and does not decide whether the testimony is favorable or adverse.

Verse 1:43 retains a stern warning and immediate sending away; verse 1:45 retains the man’s publicity, Jesus’ inability to enter openly, the deserted places and people coming from every direction.

Comparing the passages (H-030, SR-0034)
Matthew 8:4 and Luke 5:14, close canonical units.
Mark’s fuller silence instruction and cleansing wording remain.
No direct Thomas counterpart is established.
Related narrative passages (H-030): Matthew 8:1–4; Luke 5:12–16.

V-MK-002 / Mark 2:1-28

Forgiveness, fellowship, and the Sabbath

The crowded house and the lowered mat

Mark 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσελθὼν	πάλιν	εἰς	Καφαρναοὺμ	δι’	ἡμερῶν	ἠκούσθη	ὅτι	ἐν
and	having entered	again	into	Capernaum	after	days	it was heard	that	at

οἴκῳ	ἐστίν·
home	he is

CLOSE ENGLISH

And when he entered Capernaum again after some days, it was heard that he was at home.

FLUENT ENGLISH

A few days later, he returned to Capernaum, and people heard that he was at home.

Mark 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	συνήχθησαν	πολλοὶ	ὥστε	μηκέτι	χωρεῖν	μηδὲ	τὰ	πρὸς	τὴν
and	gathered	many	so that	no longer	to have room	not even	the space	at	the

θύραν,	καὶ	ἐλάλει	αὐτοῖς	τὸν	λόγον.
door	and	he was speaking	to them	the	word

CLOSE ENGLISH

And many gathered, so that there was no longer room, not even at the door, and he spoke the word to them.

FLUENT ENGLISH

So many gathered that there was no room left, even at the door, and he spoke the word to them.

Mark 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχονται	φέροντες	πρὸς	αὐτὸν	παραλυτικὸν	αἰρόμενον	ὑπὸ
and	they come	bringing	to	him	a paralyzed man	being carried	by

τεσσάρων.
four

CLOSE ENGLISH

And they come bringing to him a paralyzed man, carried by four.

FLUENT ENGLISH

Some people came bringing him a paralyzed man, carried by four people.

Mark 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	μὴ	δυνάμενοι	προσενέγκαι	αὐτῷ	διὰ	τὸν	ὄχλον	ἀπεστέγασαν
and	not	being able	to bring near	to him	because of	the	crowd	they unroofed

τὴν	στέγην	ὅπου	ἦν,	καὶ	ἐξορύξαντες	χαλῶσι	τὸν	κράβαττον	ὅπου
the	roof	where	he was	and	having dug through	they lower	the	mat	where

ὁ	παραλυτικὸς	κατέκειτο.
the	paralyzed man	was lying

CLOSE ENGLISH

And unable to bring him to Jesus because of the crowd, they unroofed the roof where he was; after digging through, they lower the mat where the paralyzed man was lying.

FLUENT ENGLISH

They could not bring him to Jesus because of the crowd, so they opened the roof above him. After digging through it, they lowered the mat on which the paralyzed man was lying.

Mark 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	ὁ	Ἰησοῦς	τὴν	πίστιν	αὐτῶν	λέγει	τῷ	παραλυτικῷ·
and	having seen	the	Jesus	the	faith	of them	he says	to the	paralyzed man

Τέκνον,	ἀφίενταί	σου	αἱ	ἁμαρτίαι.
child	are forgiven	of you	the	sins

CLOSE ENGLISH

And seeing their faith, Jesus says to the paralyzed man, ‘Child, your sins are forgiven.’

FLUENT ENGLISH

When Jesus saw their faith, he told the paralyzed man, ‘My child, your sins are forgiven.’

SECTION NOTES

2:1-3. After some days gives an indefinite interval. At home / in a house does not identify the owner. The crowd fills the space even at the door. Four people carry the paralyzed man; no names or separate number of believers is supplied.

2:5. Their faith remains plural; the verse does not identify a separate set of believers or prescribe how faith produces forgiveness. Child is the address; my in fluent English gives its familiar force, as in Matthew 9:2. Mark lacks Matthew’s Take courage. The adopted forgiveness verb is present passive, are forgiven; no human or divine agent is inserted.

Verse 2:4 retains opening and digging through the roof without importing Luke’s tiles. The fluent ellipsis at 2:6 marks the continuation into the scribes’ thought in 2:7, not missing Greek text.

Comparing the passages (H-036, SR-0042)
Matthew 9:2, Luke 5:20, close canonical units.
No direct Thomas counterpart is established.
Related narrative passages (H-036): Matthew 9:1–8; Luke 5:17–26.

V-MK-002 / Mark 2:6-12

The question of forgiveness

Mark 2:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δέ	τινες	τῶν	γραμματέων	ἐκεῖ	καθήμενοι	καὶ	διαλογιζόμενοι	ἐν
were	now	some	of the	scribes	there	sitting	and	reasoning	in

ταῖς	καρδίαις	αὐτῶν·
the	hearts	of them

CLOSE ENGLISH

Now some of the scribes were sitting there and reasoning in their hearts:

FLUENT ENGLISH

Some scribes were sitting there, reasoning in their hearts…

Mark 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	οὗτος	οὕτως	λαλεῖ;	βλασφημεῖ·	τίς	δύναται	ἀφιέναι	ἁμαρτίας	εἰ
why	this man	thus	speaks	he blasphemes	who	is able	to forgive	sins	if

μὴ	εἷς	ὁ	θεός;
not	one	[art.]	God

CLOSE ENGLISH

“Why does this man speak this way? He blasphemes. Who can forgive sins except the one God?”

FLUENT ENGLISH

‘Why does this man speak this way? He is blaspheming! Who can forgive sins except God alone?’

Mark 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐπιγνοὺς	ὁ	Ἰησοῦς	τῷ	πνεύματι	αὐτοῦ	ὅτι	οὕτως
and	immediately	having recognized	the	Jesus	in the	spirit	of him	that	in this way

διαλογίζονται	ἐν	ἑαυτοῖς	λέγει	αὐτοῖς·	Τί	ταῦτα	διαλογίζεσθε	ἐν	
they reason	in	themselves	he says	to them	why	these things	do you reason	in	

ταῖς	καρδίαις	ὑμῶν;
the	hearts	of you

CLOSE ENGLISH

And immediately Jesus recognized in his spirit that they were reasoning this way within themselves, and he says to them, ‘Why do you reason these things in your hearts?

FLUENT ENGLISH

Jesus immediately recognized in his spirit what they were thinking and said, ‘Why are you thinking these things in your hearts?

Mark 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ἐστιν	εὐκοπώτερον,	εἰπεῖν	τῷ	παραλυτικῷ·	Ἀφίενταί	σου	αἱ	
what	is	easier	to say	to the	paralyzed man	are forgiven	of you	the	

ἁμαρτίαι,	ἢ	εἰπεῖν·	Ἔγειρε	καὶ	ἆρον	τὸν	κράβαττόν	σου	καὶ	
sins	or	to say	get up	and	take up	the	mat	of you	and	

περιπάτει;
walk

CLOSE ENGLISH

Which is easier: to say to the paralyzed man, “Your sins are forgiven,” or to say, “Get up, take up your mat, and walk”?

FLUENT ENGLISH

Which is easier: to tell the paralyzed man, “Your sins are forgiven,” or to tell him, “Get up, pick up your mat, and walk”?

Mark 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	δὲ	εἰδῆτε	ὅτι	ἐξουσίαν	ἔχει	ὁ	υἱὸς	τοῦ	ἀνθρώπου	ἐπὶ
so that	but	you may know	that	authority	has	the	Son	of the	human	on

τῆς	γῆς	ἀφιέναι	ἁμαρτίας—	λέγει	τῷ	παραλυτικῷ·
the	earth	to forgive	sins	he says	to the	paralyzed man

CLOSE ENGLISH

But so that you may know that the Son of Man has authority on earth to forgive sins’ - he says to the paralyzed man:

FLUENT ENGLISH

But so that you may know that the Son of Man has authority on earth to forgive sins’ - he said to the paralyzed man:

Mark 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

Σοὶ	λέγω,	ἔγειρε	ἆρον	τὸν	κράβαττόν	σου	καὶ	ὕπαγε	εἰς	τὸν
to you	I say	get up	take up	the	mat	of you	and	go	to	the

οἶκόν	σου.
house	of you

CLOSE ENGLISH

‘I say to you, get up, take up your mat, and go to your house.’

FLUENT ENGLISH

‘I am telling you: get up, pick up your mat, and go home.’

Mark 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠγέρθη	καὶ	εὐθὺς	ἄρας	τὸν	κράβαττον	ἐξῆλθεν	ἔμπροσθεν
and	he rose	and	immediately	having taken up	the	mat	he went out	before

πάντων,	ὥστε	ἐξίστασθαι	πάντας	καὶ	δοξάζειν	τὸν	θεὸν	λέγοντας
all	so that	to be amazed	all	and	to glorify	[art.]	God	saying

ὅτι	Οὕτως	οὐδέποτε	εἴδομεν.
[quotation]	like this	never	we saw

CLOSE ENGLISH

And he rose and immediately took up the mat and went out before everyone, so that all were amazed and glorified God, saying, “We never saw anything like this.”

FLUENT ENGLISH

The man got up, immediately picked up his mat, and went out in front of everyone. They were all astonished and praised God, saying, ‘We have never seen anything like this!’

SECTION NOTES

2:8-11. The complete narrative remains: immediate perception in his spirit, the question, the statement of authority, the narrator’s change of addressee, and the instruction. Spirit is his spirit, not an added Holy Spirit. Authority is exousia, consistent with Matthew 9:6 and 28:18.

2:10 is an interrupted purpose clause. The narrator’s he says to the paralyzed man is retained rather than attributed to Jesus’ quotation. Fluent English explicitly identifies the redirected address. The to you in 2:11 is singular; the earlier you may know addresses the questioners in the plural. The full mat and home instructions remain.

The four-word forgiveness clause at 2:9 repeats 2:5 with the same glosses and continuous wording. Verse 2:12 includes the man’s action, everyone’s astonishment and their praise of God.

Comparing the passages (H-036, SR-0043)
Matthew 9:4–5, Matthew 9:6, Luke 5:22–24.
No direct Thomas counterpart is established.

2:6-7. The question is the scribes’ reasoning in their hearts. The close layer links the verses with a colon; the retained fluent ellipsis also leads into the quoted thought. The text does not make this an audible public accusation.

V-MK-002 / Mark 2:13-17

Levi and the meal

Mark 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξῆλθεν	πάλιν	παρὰ	τὴν	θάλασσαν·	καὶ	πᾶς	ὁ	ὄχλος	ἤρχετο
and	he went out	again	beside	the	sea	and	all	the	crowd	was coming

πρὸς	αὐτόν,	καὶ	ἐδίδασκεν	αὐτούς.
to	him	and	he was teaching	them

CLOSE ENGLISH

And he went out again beside the sea; all the crowd came to him, and he taught them.

FLUENT ENGLISH

He went out beside the sea again. The whole crowd came to him, and he taught them.

Mark 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παράγων	εἶδεν	Λευὶν	τὸν	τοῦ	Ἀλφαίου	καθήμενον	ἐπὶ	τὸ
and	passing by	he saw	Levi	the one	of	Alphaeus	sitting	at	the

τελώνιον,	καὶ	λέγει	αὐτῷ·	Ἀκολούθει	μοι.	καὶ	ἀναστὰς	ἠκολούθησεν
tax booth	and	he says	to him	follow	me	and	having risen	he followed

αὐτῷ.
him

CLOSE ENGLISH

And passing by, he saw Levi the son of Alphaeus sitting at the tax booth, and he says to him, ‘Follow me.’ And he rose and followed him.

FLUENT ENGLISH

As he walked along, he saw Levi son of Alphaeus sitting at the tax booth. ‘Follow me,’ he told him. Levi got up and followed him.

Mark 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	γίνεται	κατακεῖσθαι	αὐτὸν	ἐν	τῇ	οἰκίᾳ	αὐτοῦ,	καὶ	πολλοὶ
and	it happens	to recline	he	in	the	house	of him	and	many

τελῶναι	καὶ	ἁμαρτωλοὶ	συνανέκειντο	τῷ	Ἰησοῦ	καὶ	τοῖς	μαθηταῖς
tax collectors	and	sinners	were reclining with	[art.]	Jesus	and	the	disciples

αὐτοῦ,	ἦσαν	γὰρ	πολλοὶ	καὶ	ἠκολούθουν	αὐτῷ.
of him	there were	for	many	and	they were following	him

CLOSE ENGLISH

And it happens that he reclines at table in his house, and many tax collectors and sinners reclined with Jesus and his disciples, for there were many, and they followed him.

FLUENT ENGLISH

While Jesus was reclining at a meal in his house, many tax collectors and sinners were dining with him and his disciples. There were many of them, and they were following him.

Mark 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	γραμματεῖς	τῶν	Φαρισαίων	ἰδόντες	ὅτι	ἐσθίει	μετὰ	τῶν
and	the	scribes	of the	Pharisees	having seen	that	he eats	with	the

ἁμαρτωλῶν	καὶ	τελωνῶν	ἔλεγον	τοῖς	μαθηταῖς	αὐτοῦ·	Ὅτι	μετὰ	τῶν
sinners	and	tax collectors	were saying	to the	disciples	of him	why	with	the

τελωνῶν	καὶ	ἁμαρτωλῶν	ἐσθίει;
tax collectors	and	sinners	does he eat

CLOSE ENGLISH

And the scribes of the Pharisees saw that he ate with sinners and tax collectors and said to his disciples, “Why does he eat with tax collectors and sinners?”

FLUENT ENGLISH

When the scribes who belonged to the Pharisees saw him eating with sinners and tax collectors, they asked his disciples, ‘Why does he eat with tax collectors and sinners?’

Mark 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσας	ὁ	Ἰησοῦς	λέγει	αὐτοῖς	ὅτι	Οὐ	χρείαν	ἔχουσιν	οἱ
and	having heard	the	Jesus	he says	to them	that	not	need	have	those

ἰσχύοντες	ἰατροῦ	ἀλλ’	οἱ	κακῶς	ἔχοντες·	οὐκ	ἦλθον	καλέσαι
being strong	of a physician	but	those	badly	being	not	I came	to call

δικαίους	ἀλλὰ	ἁμαρτωλούς.
righteous people	but	sinners

CLOSE ENGLISH

And hearing this, Jesus says to them, ‘Those who are well have no need of a physician, but those who are ill do. I did not come to call righteous people, but sinners.’

FLUENT ENGLISH

Jesus heard this and told them, ‘Healthy people do not need a doctor; sick people do. I came to call sinners, not the righteous.’

SECTION NOTES

2:14. Levi and the patronymic son of Alphaeus remain; Matthew is not substituted. The entire verse includes the tax booth, the command and Levi’s getting up and following. Son supplies the conventional patronymic relation in the Greek article plus genitive.

Verse 2:15 retains his house because the Greek pronoun does not name its owner. Levi’s house is a possible contextual reading, but Luke’s explicit banquet setting is not imported. Many and following him remain without assigning all participants a new formal status.

Comparing the passages (H-037, SR-0044). Matthew 9:9, Luke 5:27. Mark’s Levi and patronymic remain. No direct Thomas counterpart is established. Related narrative passages (H-037): Matthew 9:9–17; Luke 5:27–39.
Verse 2:16 identifies scribes of the Pharisees, not two separately listed groups, and has eat without an added drink. Verse 2:18 preserves both the initial Pharisees and the later Pharisees’ disciples.

Comparing the passages (H-037, SR-0045)
Matthew 9:12–13, Luke 5:31–32, with distinct additions in the other accounts.
No direct Thomas counterpart is established.
2:17. The physician image contrasts the well and the ill, then the righteous and sinners. The source ends with sinners; no to repentance is added from another reading or Gospel.

V-MK-002 / Mark 2:18-22

Fasting, cloth, and wineskins

Mark 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦσαν	οἱ	μαθηταὶ	Ἰωάννου	καὶ	οἱ	Φαρισαῖοι	νηστεύοντες.	καὶ
and	were	the	disciples	of John	and	the	Pharisees	fasting	and

ἔρχονται	καὶ	λέγουσιν	αὐτῷ·	Διὰ	τί	οἱ	μαθηταὶ	Ἰωάννου	καὶ	οἱ
they come	and	say	to him	because of	what	the	disciples	of John	and	the

μαθηταὶ	τῶν	Φαρισαίων	νηστεύουσιν,	οἱ	δὲ	σοὶ	μαθηταὶ	οὐ
disciples	of the	Pharisees	fast	the	but	your	disciples	not

νηστεύουσιν;
fast

CLOSE ENGLISH

And John’s disciples and the Pharisees were fasting. And they come and say to him, “Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not fast?”

FLUENT ENGLISH

John’s disciples and the Pharisees were fasting. People came and asked him, ‘Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not?’

Mark 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς	ὁ	Ἰησοῦς·	Μὴ	δύνανται	οἱ	υἱοὶ	τοῦ
and	said	to them	the	Jesus	surely not	can	the	sons	of the

νυμφῶνος	ἐν	ᾧ	ὁ	νυμφίος	μετ’	αὐτῶν	ἐστιν	νηστεύειν;	ὅσον
wedding chamber	in	which	the	bridegroom	with	them	is	to fast	as much

χρόνον	ἔχουσιν	τὸν	νυμφίον	μετ’	αὐτῶν	οὐ	δύνανται	νηστεύειν·
time	they have	the	bridegroom	with	them	not	they can	to fast

CLOSE ENGLISH

And Jesus said to them, ‘Can the sons of the wedding chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

FLUENT ENGLISH

Jesus said to them, ‘Wedding guests cannot fast while the bridegroom is with them, can they? As long as he is with them, they cannot fast.

Mark 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλεύσονται	δὲ	ἡμέραι	ὅταν	ἀπαρθῇ	ἀπ’	αὐτῶν	ὁ	νυμφίος,	καὶ	τότε
will come	but	days	when	is taken away	from	them	the	bridegroom	and	then

νηστεύσουσιν	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ.
they will fast	on	that	the	day

CLOSE ENGLISH

But days will come when the bridegroom is taken away from them, and then they will fast on that day.’

FLUENT ENGLISH

But the days will come when the bridegroom is taken away from them. Then they will fast, on that day.’

Mark 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐδεὶς	ἐπίβλημα	ῥάκους	ἀγνάφου	ἐπιράπτει	ἐπὶ	ἱμάτιον	παλαιόν·	εἰ	δὲ
no one	a patch	of cloth	unfulled	sews on	onto	a garment	old	if	but

μή,	αἴρει	τὸ	πλήρωμα	ἀπ’	αὐτοῦ	τὸ	καινὸν	τοῦ	παλαιοῦ,	καὶ
not	takes away	the	patch	from	it	the	new	from the	old	and

χεῖρον	σχίσμα	γίνεται.
worse	a tear	results

CLOSE ENGLISH

‘No one sews a patch of unfulled cloth onto an old garment. Otherwise the patch takes away from it, the new from the old, and a worse tear results.

FLUENT ENGLISH

‘No one sews unshrunk cloth onto an old garment. If they do, the new patch pulls away some of the old cloth and makes the tear worse.

Mark 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδεὶς	βάλλει	οἶνον	νέον	εἰς	ἀσκοὺς	παλαιούς·	εἰ	δὲ	μή,	ῥήξει
and	no one	puts	wine	new	into	wineskins	old	if	but	not	will burst
ὁ	οἶνος	τοὺς	ἀσκούς,	καὶ	ὁ	οἶνος	ἀπόλλυται	καὶ	οἱ	ἀσκοί.	ἀλλὰ
the	wine	the	wineskins	and	the	wine	is ruined	and	the	wineskins	but
οἶνον	νέον	εἰς	ἀσκοὺς	καινούς.							
wine	new	into	wineskins	fresh							

CLOSE ENGLISH

And no one puts new wine into old wineskins. Otherwise the wine will burst the wineskins, and the wine is ruined, and the wineskins. But new wine into fresh wineskins.’

FLUENT ENGLISH

No one puts new wine into old wineskins. If they do, the wine will burst the skins, and both the wine and the skins will be ruined. New wine belongs in fresh wineskins.’

SECTION NOTES

2:19-20. Mark says fast where Matthew 9:15 says mourn. The question expects a negative answer, and Mark repeats that the guests cannot fast while the bridegroom is present. Sons of the wedding chamber in the close layer becomes wedding guests in fluent English.

Days is plural at the opening of 2:20; on that day is singular at its end. Both remain. Taken away is passive and does not name the agent.

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17, Luke 5:34–35, close canonical units.
Gospel of Thomas, saying 104 is a close comparison; its separate Coptic wording is not imported.
2:21. The adopted wording includes from it and contrasts the new with the old. The close layer preserves its elliptical structure; fluent English explains the new patch taking away some old cloth. Unfulled / unshrunk continues the terms used at Matthew 9:16. Sewing is explicit in Mark.

2:22. The wine is the grammatical subject of will burst. Both wine and skins are ruined. Mark ends with an elliptical contrast, new wine into fresh wineskins; belongs supplies the English connection in the fluent layer. Matthew’s final both are preserved is not added. The two kinds of newness remain new wine / fresh wineskins.

Comparing the passages (H-037, SR-0046)
Matthew 9:15–17, Luke 5:36–39.
Gospel of Thomas, saying 47 is a composite comparison.
Mark’s images are translated from his own adopted Greek.

V-MK-002 / Mark 2:23-28

The grainfields and the Sabbath

Mark 2:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐγένετο	αὐτὸν	ἐν	τοῖς	σάββασιν	παραπορεύεσθαι	διὰ	τῶν
and	it happened	he	on	the	Sabbath	to pass along	through	the

σπορίμων,	καὶ	οἱ	μαθηταὶ	αὐτοῦ	ἤρξαντο	ὁδὸν	ποιεῖν	τίλλοντες	τοὺς
grainfields	and	the	disciples	of him	began	a way	to make	plucking	the

στάχυας.
heads of grain

CLOSE ENGLISH

And it happened that he was passing through the grainfields on the Sabbath, and his disciples began making their way, plucking the heads of grain.

FLUENT ENGLISH

On the Sabbath he was passing through the grainfields, and his disciples began making their way along, plucking heads of grain.

Mark 2:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	Φαρισαῖοι	ἔλεγον	αὐτῷ·	Ἴδε	τί	ποιοῦσιν	τοῖς	σάββασιν	ὃ
and	the	Pharisees	were saying	to him	look	why	they do	on the	Sabbath	what

οὐκ	ἔξεστιν;
not	is lawful

CLOSE ENGLISH

And the Pharisees said to him, “Look, why do they do on the Sabbath what is not lawful?”

FLUENT ENGLISH

The Pharisees said to him, ‘Look! Why are they doing what is not permitted on the Sabbath?’

Mark 2:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Οὐδέποτε	ἀνέγνωτε	τί	ἐποίησεν	Δαυὶδ	ὅτε	χρείαν
and	he says	to them	never	have you read	what	did	David	when	need

ἔσχεν	καὶ	ἐπείνασεν	αὐτὸς	καὶ	οἱ	μετ’	αὐτοῦ;
he had	and	was hungry	he	and	those	with	him

CLOSE ENGLISH

And he says to them, ‘Have you never read what David did when he was in need and hungry, he and those with him?

FLUENT ENGLISH

He said to them, ‘Have you never read what David did when he and his companions were hungry and in need?

Mark 2:26

Greek: adopted SBLGNT text. Word-order interlinear.

πῶς	εἰσῆλθεν	εἰς	τὸν	οἶκον	τοῦ	θεοῦ	ἐπὶ	Ἀβιαθὰρ	ἀρχιερέως
how	he entered	into	the	house	of the	God	in the time of	Abiathar	high priest

καὶ	τοὺς	ἄρτους	τῆς	προθέσεως	ἔφαγεν,	οὓς	οὐκ	ἔξεστιν	φαγεῖν	εἰ
and	the	loaves	of the	setting out	he ate	which	not	it is lawful	to eat	if

μὴ	τοὺς	ἱερεῖς,	καὶ	ἔδωκεν	καὶ	τοῖς	σὺν	αὐτῷ	οὖσιν;
not	the	priests	and	he gave	also	to those	with	him	being

CLOSE ENGLISH

How he entered the house of God in the time of Abiathar the high priest and ate the bread of the Presence, which it is not lawful for anyone but the priests to eat, and also gave it to those who were with him?’

FLUENT ENGLISH

He went into God’s house in the time of Abiathar the high priest and ate the sacred bread set out before God, which only the priests were allowed to eat. He also gave some to his companions.’

Mark 2:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Τὸ	σάββατον	διὰ	τὸν	ἄνθρωπον	ἐγένετο	καὶ
and	he was saying	to them	the	Sabbath	for	the	human	came into being	and

οὐχ	ὁ	ἄνθρωπος	διὰ	τὸ	σάββατον·
not	the	human	for	the	Sabbath

CLOSE ENGLISH

And he said to them, ‘The Sabbath came into being for humankind, and not humankind for the Sabbath,

FLUENT ENGLISH

He told them, ‘The Sabbath was made for people, not people for the Sabbath.

Mark 2:28

Greek: adopted SBLGNT text. Word-order interlinear.

ὥστε	κύριός	ἐστιν	ὁ	υἱὸς	τοῦ	ἀνθρώπου	καὶ	τοῦ	σαββάτου.
so that	lord	is	the	Son	of the	human	also	of the	Sabbath

CLOSE ENGLISH

so the Son of Man is lord also of the Sabbath.’

FLUENT ENGLISH

So the Son of Man is lord even of the Sabbath.’

SECTION NOTES

2:23-24. Making their way and plucking heads of grain remain the disciples’ actions. The question about what is lawful is the Pharisees’ claim in the scene. No additional work or road construction is invented.

2:25-26. Need and hunger, David and his companions, the bread and its priestly restriction all remain. Mark says he ate and also gave to those with him; Matthew’s they ate is not substituted. Bread of the Presence / sacred bread set out before God continues the terminology of Matthew 12:4.

The adopted text names Abiathar the high priest. It is retained in both layers and not silently replaced by Ahimelech or omitted. In the time of renders epi with the genitive here without inserting a resolution of the historical difficulty. That question requires its own textual and historical discussion.

2:27-28. The Sabbath was made for humankind: anthropos is generic, not restricted to males. The conclusion retains the Son of Man title, as at 2:10, and also / even the Sabbath. The text does not add a repeal of the Sabbath.

Comparing the passages (H-046b, SR-0054)
Matthew 12:3–8, Luke 6:3–5, close canonical units.
The Abiathar phrase and the Sabbath-for-humankind saying are retained in Mark.
No direct Thomas counterpart is established.
Related narrative passages (H-046b): Matthew 12:1–8; Luke 6:1–5.

V-MK-003 / Mark 3:1-35

The twelve, the divided house, and the family

A withered hand and a plot

Mark 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσῆλθεν	πάλιν	εἰς	συναγωγήν,	καὶ	ἦν	ἐκεῖ	ἄνθρωπος	ἐξηραμμένην
and	he entered	again	into	a synagogue	and	was	there	a man	withered

ἔχων	τὴν	χεῖρα.
having	the	hand

CLOSE ENGLISH

And he entered a synagogue again, and a man was there who had a withered hand.

FLUENT ENGLISH

He went into a synagogue again. A man with a withered hand was there.

Mark 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρετήρουν	αὐτὸν	εἰ	τοῖς	σάββασιν	θεραπεύσει	αὐτόν,	ἵνα
and	they were watching	him	whether	on the	Sabbath	he will heal	him	so that

κατηγορήσωσιν	αὐτοῦ.
they might accuse	him

CLOSE ENGLISH

And they watched him to see whether he would heal the man on the Sabbath, so that they might accuse him.

FLUENT ENGLISH

They were watching him to see whether he would heal the man on the Sabbath, so that they could accuse him.

Mark 3:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	τῷ	ἀνθρώπῳ	τῷ	τὴν	χεῖρα	ἔχοντι	ξηράν·	Ἔγειρε	εἰς
and	he says	to the	man	the one	the	hand	having	withered	get up	into

τὸ	μέσον.
the	middle

CLOSE ENGLISH

And he says to the man who has the withered hand, ‘Get up and stand in the middle.’

FLUENT ENGLISH

He told the man with the withered hand, ‘Get up and stand in the middle.’

Mark 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ἔξεστιν	τοῖς	σάββασιν	ἀγαθοποιῆσαι	ἢ	κακοποιῆσαι,	
and	he says	to them	is it lawful	on the	Sabbaths	to do good	or	to do evil	

ψυχὴν	σῶσαι	ἢ	ἀποκτεῖναι;	οἱ	δὲ	ἐσιώπων.
a life	to save	or	to kill	they	but	were silent

CLOSE ENGLISH

And he says to them, ‘Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?’ But they remained silent.

FLUENT ENGLISH

Then he asked them, ‘Is it permitted on the Sabbath to do good or to do harm, to save a life or to kill?’ They said nothing.

Mark 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιβλεψάμενος	αὐτοὺς	μετ’	ὀργῆς,	συλλυπούμενος	ἐπὶ	τῇ	πωρώσει	
and	having looked around at	them	with	anger	grieving	over	the	hardness	
τῆς	καρδίας	αὐτῶν,	λέγει	τῷ	ἀνθρώπῳ·	Ἔκτεινον	τὴν	χεῖρα·	καὶ
of the	heart	of them	he says	to the	man	stretch out	the	hand	and
ἐξέτεινεν,	καὶ	ἀπεκατεστάθη	ἡ	χεὶρ	αὐτοῦ.				
he stretched out	and	was restored	the	hand	of him				

CLOSE ENGLISH

And looking around at them with anger, grieving over the hardness of their heart, he says to the man, ‘Stretch out your hand.’ And he stretched it out, and his hand was restored.

FLUENT ENGLISH

He looked around at them in anger, grieved at their hard hearts, and told the man, ‘Hold out your hand.’ The man held it out, and his hand was restored.

Mark 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθόντες	οἱ	Φαρισαῖοι	εὐθὺς	μετὰ	τῶν	Ἡρῳδιανῶν
and	having gone out	the	Pharisees	immediately	with	the	Herodians

συμβούλιον	ἐδίδουν	κατ’	αὐτοῦ	ὅπως	αὐτὸν	ἀπολέσωσιν.
counsel	were giving	against	him	how	him	they might destroy

CLOSE ENGLISH

And the Pharisees went out and immediately took counsel with the Herodians against him, how they might destroy him.

FLUENT ENGLISH

The Pharisees went out and immediately began plotting with the Herodians against him, planning how to destroy him.

SECTION NOTES

3:1-2. The man has a withered hand; Mark does not specify which hand. The watchers seek grounds to accuse Jesus. Their later plan is narrated in 3:6.

3:3. The whole verse includes the narrator’s he says and the description of the man. The command combines get up with a destination, into the middle; stand supplies the natural English connection. The text does not identify a raised platform or add an instruction from Luke.

The Greek article repeated before the description belongs to the man with the withered hand. Its word order is retained in the aligned glosses; the two continuous layers give normal English syntax.

3:4. Life renders psyche in the contrast to save a life or to kill. Kill preserves the specific force of apokteinai; the verse does not merely contrast healing with neglect. Do good and do evil are single compound verbs in the adopted Greek.

The plural Greek Sabbath expression is idiomatically rendered on the Sabbath, referring to this scene. The reply is the listeners’ silence. Both the question and the narrator’s final clause remain inside the complete main verse.

3:5. Anger and grief are both retained as Jesus’ responses to the listeners’ hardness of heart. The close layer preserves singular heart with plural their; the fluent layer uses the natural English plural. The verse supplies no additional explanation of their motives.

Verse 3:6 retains the Pharisees, the Herodians, their immediate consultation and the intention to destroy him. It supplies the narrative outcome without inserting a new statement into Jesus’ question.

The adopted command has the hand, without a separate your; English uses your for the man’s own hand. Stretch out / Hold out repeats the established wording of Matthew 12:13. Mark’s restored hand remains without the comparison healthy like the other, which occurs in Matthew and in an alternative Mark reading.

Comparison records MK-014-016. H-047: Matthew 12:9-14; Luke 6:6-11. SR-0168: LK-021 (Luke 6:8); SR-0169: LK-022 (Luke 6:9); SR-0055: MT-056 (Matthew 12:11-13), LK-023 (Luke 6:10). No direct Thomas counterpart is established.

V-MK-003 / Mark 3:7-12

The crowd beside the sea

Mark 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὁ	Ἰησοῦς	μετὰ	τῶν	μαθητῶν	αὐτοῦ	ἀνεχώρησεν	πρὸς	τὴν
and	[art.]	Jesus	with	the	disciples	of him	withdrew	toward	the

θάλασσαν·	καὶ	πολὺ	πλῆθος	ἀπὸ	τῆς	Γαλιλαίας	ἠκολούθησεν,	καὶ	ἀπὸ
sea	and	a great	multitude	from	[art.]	Galilee	followed	and	from

τῆς	Ἰουδαίας
[art.]	Judea

CLOSE ENGLISH

And Jesus withdrew with his disciples toward the sea, and a great multitude from Galilee followed. And from Judea

FLUENT ENGLISH

Jesus withdrew with his disciples to the sea, and a large crowd from Galilee followed. From Judea

Mark 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπὸ	Ἰεροσολύμων	καὶ	ἀπὸ	τῆς	Ἰδουμαίας	καὶ	πέραν	τοῦ	Ἰορδάνου
and	from	Jerusalem	and	from	[art.]	Idumea	and	beyond	the	Jordan

καὶ	περὶ	Τύρον	καὶ	Σιδῶνα,	πλῆθος	πολύ,	ἀκούοντες	ὅσα
and	around	Tyre	and	Sidon	a multitude	great	hearing	how much

ἐποίει	ἦλθον	πρὸς	αὐτόν.
he was doing	came	to	him

CLOSE ENGLISH

and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon, a great multitude came to him, hearing all that he was doing.

FLUENT ENGLISH

and Jerusalem, Idumea, the region across the Jordan, and the area around Tyre and Sidon, a large crowd came to him after hearing about all he was doing.

Mark 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	τοῖς	μαθηταῖς	αὐτοῦ	ἵνα	πλοιάριον	προσκαρτερῇ	αὐτῷ
and	he told	the	disciples	of him	that	a small boat	might remain ready	for him

διὰ	τὸν	ὄχλον	ἵνα	μὴ	θλίβωσιν	αὐτόν·
because of	the	crowd	so that	not	they might crush	him

CLOSE ENGLISH

And he told his disciples that a small boat should be kept ready for him because of the crowd, so that they would not crush him.

FLUENT ENGLISH

He told his disciples to have a small boat ready for him, to keep the crowd from crushing him.

Mark 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὺς	γὰρ	ἐθεράπευσεν,	ὥστε	ἐπιπίπτειν	αὐτῷ	ἵνα	αὐτοῦ
many	for	he healed	so that	to press upon	him	in order that	him

ἅψωνται	ὅσοι	εἶχον	μάστιγας.
they might touch	as many as	had	afflictions

CLOSE ENGLISH

For he had healed many, so that all who had afflictions pressed upon him to touch him.

FLUENT ENGLISH

He had healed many people, so everyone with an illness was pressing forward to touch him.

Mark 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὰ	πνεύματα	τὰ	ἀκάθαρτα,	ὅταν	αὐτὸν	ἐθεώρουν,	προσέπιπτον	
and	the	spirits	the	unclean	whenever	him	they saw	were falling before	
αὐτῷ	καὶ	ἔκραζον	λέγοντα	ὅτι	Σὺ	εἶ	ὁ	υἱὸς	τοῦ	θεοῦ.
him	and	were crying out	saying	[quotation]	you	are	the	Son	of	God

CLOSE ENGLISH

And whenever the unclean spirits saw him, they fell before him and cried out, saying, “You are the Son of God.”

FLUENT ENGLISH

Whenever the unclean spirits saw him, they fell down before him and shouted, “You are the Son of God!”

Mark 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλὰ	ἐπετίμα	αὐτοῖς	ἵνα	μὴ	αὐτὸν	φανερὸν	ποιήσωσιν.
and	strongly	he was rebuking	them	that	not	him	known	they should make

CLOSE ENGLISH

And he sternly rebuked them so that they would not make him known.

FLUENT ENGLISH

He sternly warned them not to make him known.

SECTION NOTES

3:7-8. The geographical list continues across the verse boundary. A crowd from Galilee follows; the succeeding regions introduce the large crowd that comes after hearing what Jesus has done. Both movements remain visible.

3:9-10. The boat is to be kept available because of the crowd. The text gives an indirect instruction, not a quoted speech. Afflictions describes the illnesses; the pressing crowd is seeking to touch him.

3:11-12. The spirits identify Jesus as the Son of God. The following prohibition concerns making him known; no further explanation of that prohibition is inserted.

V-MK-003 / Mark 3:13-19

The twelve and their names

Mark 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀναβαίνει	εἰς	τὸ	ὄρος	καὶ	προσκαλεῖται	οὓς	ἤθελεν	αὐτός,
and	he goes up	onto	the	mountain	and	calls to himself	whom	he wanted	himself

καὶ	ἀπῆλθον	πρὸς	αὐτόν.
and	they went	to	him

CLOSE ENGLISH

And he goes up the mountain and calls to himself those he wanted, and they went to him.

FLUENT ENGLISH

He went up the mountain and called those he wanted, and they came to him.

Mark 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐποίησεν	δώδεκα,	ἵνα	ὦσιν	μετ’	αὐτοῦ	καὶ	ἵνα	ἀποστέλλῃ
and	he appointed	twelve	so that	they might be	with	him	and	so that	he might send

αὐτοὺς	κηρύσσειν
them	to proclaim

CLOSE ENGLISH

And he appointed twelve so that they might be with him and so that he might send them out to proclaim

FLUENT ENGLISH

He appointed twelve to be with him, to be sent out to preach

Mark 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔχειν	ἐξουσίαν	ἐκβάλλειν	τὰ	δαιμόνια·
and	to have	authority	to cast out	the	demons

CLOSE ENGLISH

and to have authority to cast out demons.

FLUENT ENGLISH

and to have authority to drive out demons.

Mark 3:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐποίησεν	τοὺς	δώδεκα,	καὶ	ἐπέθηκεν	ὄνομα	τῷ	Σίμωνι	Πέτρον,
and	he appointed	the	twelve	and	he gave	a name	to	Simon	Peter

CLOSE ENGLISH

And he appointed the twelve, and gave Simon the name Peter;

FLUENT ENGLISH

He appointed the twelve: Simon, whom he named Peter;

Mark 3:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Ἰάκωβον	τὸν	τοῦ	Ζεβεδαίου	καὶ	Ἰωάννην	τὸν	ἀδελφὸν	τοῦ
and	James	the son	of	Zebedee	and	John	the	brother	of

Ἰακώβου	(καὶ	ἐπέθηκεν	αὐτοῖς	ὀνόματα	Βοανηργές,	ὅ	ἐστιν	Υἱοὶ
James	and	he gave	to them	names	Boanerges	which	is	Sons

Βροντῆς),
of Thunder

CLOSE ENGLISH

and James the son of Zebedee and John the brother of James, and he gave them the names Boanerges, which is “Sons of Thunder”;

FLUENT ENGLISH

James son of Zebedee and his brother John, whom he called Boanerges, meaning “Sons of Thunder”;

Mark 3:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Ἀνδρέαν	καὶ	Φίλιππον	καὶ	Βαρθολομαῖον	καὶ	Μαθθαῖον	καὶ	Θωμᾶν
and	Andrew	and	Philip	and	Bartholomew	and	Matthew	and	Thomas

καὶ	Ἰάκωβον	τὸν	τοῦ	Ἀλφαίου	καὶ	Θαδδαῖον	καὶ	Σίμωνα	τὸν
and	James	the son	of	Alphaeus	and	Thaddaeus	and	Simon	the

Κανανα ῖον
Cananaean

CLOSE ENGLISH

and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddaeus and Simon the Cananaean;

FLUENT ENGLISH

Andrew; Philip; Bartholomew; Matthew; Thomas; James son of Alphaeus; Thaddaeus; Simon the Zealot;

Mark 3:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	Ἰούδαν	Ἰσκαριώθ,	ὃς	καὶ	παρέδωκεν	αὐτόν.
and	Judas	Iscariot	who	also	handed over	him

CLOSE ENGLISH

and Judas Iscariot, who also handed him over.

FLUENT ENGLISH

and Judas Iscariot, who betrayed him.

SECTION NOTES

3:13-16. The text joins being with Jesus, being sent to proclaim, and authority over demons. The adopted 3:14 does not include whom he also named apostles, and 3:15 does not add healing diseases. The repetition he appointed the twelve at 3:16 is retained.

3:16-19. The list continues across four verses. The close layer retains the plural names at 3:17 and the explanation Sons of Thunder. No theory about the brothers' temperament or the origin of the epithet is inserted.

3:18. Cananaean is retained in the close layer; the fluent layer uses Zealot, as in Matthew 10:4. It is not the geographical term Canaanite, and the translation does not identify membership in a later organized party.

3:19. Handed him over is the close rendering of the verb; betrayed is its contextual force in the fluent layer. No account of the betrayal is added to the list.

V-MK-003 / Mark 3:20-22

The house, his family, and the accusation

Mark 3:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχεται	εἰς	οἶκον·	καὶ	συνέρχεται	πάλιν	ὁ	ὄχλος,	ὥστε	μὴ
and	he comes	into	a house	and	gathers	again	the	crowd	so that	not

δύνασθαι	αὐτοὺς	μηδὲ	ἄρτον	φαγεῖν.
to be able	they	even	bread	to eat

CLOSE ENGLISH

And he comes into a house, and the crowd gathers again, so that they could not even eat bread.

FLUENT ENGLISH

He came to a house, and the crowd gathered again, so that they could not even eat.

Mark 3:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσαντες	οἱ	παρ’	αὐτοῦ	ἐξῆλθον	κρατῆσαι	αὐτόν,
and	having heard	those	from beside	him	went out	to take hold of	him

ἔλεγον	γὰρ	ὅτι	ἐξέστη.
they were saying	for	[quotation]	he is beside himself

CLOSE ENGLISH

And when his own people heard, they went out to take hold of him, for they were saying, “He is beside himself.”

FLUENT ENGLISH

When his family heard about it, they went out to take charge of him, because they were saying, “He is out of his mind.”

Mark 3:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	γραμματεῖς	οἱ	ἀπὸ	Ἰεροσολύμων	καταβάντες	ἔλεγον
and	the	scribes	those	from	Jerusalem	having come down	were saying

ὅτι	Βεελζεβοὺλ	ἔχει	καὶ	ὅτι	ἐν	τῷ	ἄρχοντι	τῶν	δαιμονίων
[quotation]	Beelzebul	he has	and	[quotation]	by	the	ruler	of the	demons

ἐκβάλλει	τὰ	δαιμόνια.
he casts out	the	demons

CLOSE ENGLISH

And the scribes who had come down from Jerusalem said, “He has Beelzebul,” and, “By the ruler of the demons he casts out demons.”

FLUENT ENGLISH

The scribes who had come down from Jerusalem were saying, ‘He has Beelzebul,’ and, ‘He drives out demons by the ruler of the demons.’

SECTION NOTES

3:20. A house does not identify its owner. They could not even eat includes the group around Jesus; it is not changed to Jesus alone. Bread is the literal object, with eating a meal its ordinary contextual sense.

3:21. His own people leaves the Greek idiom broad in the close layer; family is the contextual choice in the fluent layer, in light of 3:31. Friends or associates is another possible understanding. They were saying is read here as the same group; an indefinite people were saying is also possible. The words report a judgment about Jesus, not the narrator’s diagnosis. The purpose of taking hold of him is retained without adding a journey home.

3:22. The scribes’ accusation concerns Beelzebul and the ruler of demons. It remains their reported speech, distinct from the preceding family episode.

V-MK-003 / Mark 3:23-27

A divided kingdom and the strong man

Mark 3:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	αὐτοὺς	ἐν	παραβολαῖς	ἔλεγεν	αὐτοῖς·	Πῶς
and	having called over	them	in	parables	he was saying	to them	how

δύναται	Σατανᾶς	Σατανᾶν	ἐκβάλλειν;
can	Satan	Satan	to drive out

CLOSE ENGLISH

And calling them over, he was saying to them in parables, ‘How can Satan drive out Satan?

FLUENT ENGLISH

He called them over and spoke to them in parables: ‘How can Satan drive out Satan?

Mark 3:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	βασιλεία	ἐφ’	ἑαυτὴν	μερισθῇ,	οὐ	δύναται	σταθῆναι	ἡ
and	if	a kingdom	against	itself	is divided	not	can	to stand	the

βασιλεία	ἐκείνη·
kingdom	that

CLOSE ENGLISH

And if a kingdom is divided against itself, that kingdom cannot stand.

FLUENT ENGLISH

If a kingdom is divided against itself, that kingdom cannot stand.

Mark 3:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	οἰκία	ἐφ’	ἑαυτὴν	μερισθῇ,	οὐ	δυνήσεται	ἡ	οἰκία
and	if	a household	against	itself	is divided	not	will be able	the	household

ἐκείνη	σταθῆναι·
that	to stand

CLOSE ENGLISH

And if a household is divided against itself, that household will not be able to stand.

FLUENT ENGLISH

If a household is divided against itself, it will not survive.

Mark 3:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	ὁ	Σατανᾶς	ἀνέστη	ἐφ’	ἑαυτὸν	καὶ	ἐμερίσθη,	οὐ
and	if	[art.]	Satan	has risen	against	himself	and	has become divided	not

δύναται	στῆναι	ἀλλὰ	τέλος	ἔχει.
can	to stand	but	an end	he has

CLOSE ENGLISH

And if Satan has risen against himself and has become divided, he cannot stand, but his end has come.

FLUENT ENGLISH

If Satan has turned against himself and become divided, he cannot survive. His end has come.

Mark 3:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	οὐδεὶς	δύναται	εἰς	τὴν	οἰκίαν	τοῦ	ἰσχυροῦ	εἰσελθὼν	τὰ
but	no one	can	into	the	house	of the	strong man	having entered	the

σκεύη	αὐτοῦ	διαρπάσαι	ἐὰν	μὴ	πρῶτον	τὸν	ἰσχυρὸν	δήσῃ,	καὶ
possessions	of him	to plunder	if	not	first	the	strong man	he binds	and

τότε	τὴν	οἰκίαν	αὐτοῦ	διαρπάσει.
then	the	house	of him	he will plunder

CLOSE ENGLISH

But no one can enter the strong man’s house and plunder his possessions unless he first binds the strong man; then he will plunder his house.

FLUENT ENGLISH

But no one can enter a strong man’s house and steal his possessions without first tying him up. Only then will he plunder the house.

SECTION NOTES

3:23. The narrator’s summons and description in parables remain before the question. The two occurrences of Satan are both retained; Mark’s direct question is not rewritten as Matthew’s conditional statement.

The direct speech continues through 3:29. The comparison records MK-017, MK-018 and MK-019 refer to parts of that same speech. Quotation marks span the speech rather than imply three separate occasions.

Comparing the passages (H-048, SR-0170). Matthew 12:26, Luke 11:18, the argument about Satan’s expulsion. No direct Thomas counterpart is established. Related narrative passages (H-048): Matthew 12:22–27.

3:24-26. The kingdom, household and Satan form successive comparisons. Household in 3:25 denotes the people of the house; house in 3:27 is the place entered and plundered. Kingdom is retained as the image of a realm under rule, without reducing it to geography.

The adopted 3:25 has a future form, will be able, unlike the present can in 3:24 and 3:26. Both continuous layers retain that difference. Satan’s rising against himself and becoming divided are stated as the premise of the argument, not as a separate narrative report.

3:27. The strong man must first be bound, and his possessions are then plundered. The sequence first / then and the repeated plunder verb remain visible. Luke’s stronger attacker and removal of armor are not inserted into Mark’s account.

Comparing the passages (H-048, SR-0030). Matthew 12:25–29, Luke 11:17–20, the divided-kingdom argument; Luke 11:21–22, a distinct development of the strong-man image. Gospel of Thomas, saying 35 is a close comparison. Luke’s stronger attacker and armor belong to that separate account. Related narrative passages (H-048): Matthew 12:22–27.

H-048 gives the shorter Matthew 12:22-27 range; the specific SR-0030 entry also points to 12:29. The shorter heading is not a complete list of parallels.

V-MK-003 / Mark 3:28-30

Forgiveness and an eternal sin

Mark 3:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀμὴν	λέγω	ὑμῖν	ὅτι	πάντα	ἀφεθήσεται	τοῖς	υἱοῖς	τῶν	ἀνθρώπων,
truly	I say	to you	that	everything	will be forgiven	to the	sons	of the	people

τὰ	ἁμαρτήματα	καὶ	αἱ	βλασφημίαι	ὅσα	ἐὰν	βλασφημήσωσιν·
the	sins	and	the	blasphemies	however many	[modal]	they may utter

CLOSE ENGLISH

Truly I tell you, everything will be forgiven the sons of men: sins and whatever blasphemies they may utter.

FLUENT ENGLISH

Truly I tell you, people will be forgiven every sin and all the blasphemies they utter.

Mark 3:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	δ’	ἂν	βλασφημήσῃ	εἰς	τὸ	πνεῦμα	τὸ	ἅγιον,	οὐκ	ἔχει
whoever	but	[modal]	blasphemes	against	the	Spirit	the	Holy	not	has

ἄφεσιν	εἰς	τὸν	αἰῶνα,	ἀλλὰ	ἔνοχός	ἐστιν	αἰωνίου	ἁμαρτήματος.
forgiveness	into	the	age	but	guilty	is	of an eternal	sin

CLOSE ENGLISH

But whoever blasphemes against the Holy Spirit has no forgiveness for all eternity, but is guilty of an eternal sin.’

FLUENT ENGLISH

But whoever blasphemes against the Holy Spirit will never be forgiven; they are guilty of an eternal sin.’

Mark 3:30

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἔλεγον·	Πνεῦμα	ἀκάθαρτον	ἔχει.
because	they were saying	a spirit	unclean	he has

CLOSE ENGLISH

Because they were saying, “He has an unclean spirit.”

FLUENT ENGLISH

He said this because they were saying, ‘He has an unclean spirit.’

SECTION NOTES

3:28. The plural sons of men means human beings, not the singular title Son of Man and not only male children. The close layer makes the phrase visible; the fluent layer uses people. The promise is passive and future, will be forgiven; no additional condition is inserted into the translation.

The adopted comma after people allows everything to be explained by sins and blasphemies. The fluent sentence rearranges this apposition for natural English. However many and the repeated blasphemy wording give the unrestricted scope within that list.

Comparing the passages (H-048, SR-0030). Matthew 12:25–37; Luke 12:10 corresponds to Mark 3:28–29. Gospel of Thomas, saying 44 is a close comparison. Mark’s eternal-sin wording is preserved. Related narrative passages (H-048): Matthew 12:22–27.

The shared SR-0030 comparison extends through Matthew 12:37, beyond the shorter H-048 range.

3:29. The adopted Greek reads eternal sin, not eternal judgment or condemnation. The same distinction remains in both continuous layers. The no-forgiveness expression is rendered for all eternity / never; the bare gloss age does not restrict the phrase to a particular historical period.

3:30 is the narrator’s explanation of the warning, outside Jesus’ direct speech. He said this supplies the connection in English; they were saying preserves the ongoing accusation. The translation does not add a general definition of every possible instance of blasphemy.

V-MK-003 / Mark 3:31-35

Those who do the will of God

Mark 3:31

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	ἡ	μήτηρ	αὐτοῦ	καὶ	οἱ	ἀδελφοὶ	αὐτοῦ	καὶ	ἔξω
and	come	the	mother	of him	and	the	brothers	of him	and	outside

στήκοντες	ἀπέστειλαν	πρὸς	αὐτὸν	καλοῦντες	αὐτόν.
standing	they sent	to	him	calling	him

CLOSE ENGLISH

And his mother and his brothers come, and standing outside they sent to him, calling him.

FLUENT ENGLISH

His mother and his brothers came. They stood outside and sent word to call him.

Mark 3:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκάθητο	περὶ	αὐτὸν	ὄχλος,	καὶ	λέγουσιν	αὐτῷ·	Ἰδοὺ	ἡ	μήτηρ
and	was sitting	around	him	a crowd	and	they say	to him	look	the	mother

σου	καὶ	οἱ	ἀδελφοί	σου	ἔξω	ζητοῦσίν	σε.
of you	and	the	brothers	of you	outside	seek	you

CLOSE ENGLISH

And a crowd sat around him, and they say to him, “Look, your mother and your brothers are outside seeking you.”

FLUENT ENGLISH

A crowd was sitting around him. They told him, ‘Look, your mother and your brothers are outside looking for you.’

Mark 3:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	αὐτοῖς	λέγει·	Τίς	ἐστιν	ἡ	μήτηρ	μου	ἢ	οἱ	ἀδελφοί
and	having answered	to them	he says	who	is	the	mother	of me	or	the	brothers

μου;
of me

CLOSE ENGLISH

And answering them, he says, ‘Who is my mother, or who are my brothers?’

FLUENT ENGLISH

He replied, ‘Who is my mother, or who are my brothers?’

Mark 3:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιβλεψάμενος	τοὺς	περὶ	αὐτὸν	κύκλῳ	καθημένους	λέγει·	Ἴδε
and	having looked around at	those	around	him	in a circle	sitting	he says	look

ἡ	μήτηρ	μου	καὶ	οἱ	ἀδελφοί	μου·
the	mother	of me	and	the	brothers	of me

CLOSE ENGLISH

And looking around at those sitting in a circle around him, he says, ‘Look, my mother and my brothers!

FLUENT ENGLISH

He looked around at the people seated in a circle around him and said, ‘Here are my mother and my brothers!

Mark 3:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἂν	ποιήσῃ	τὸ	θέλημα	τοῦ	θεοῦ,	οὗτος	ἀδελφός	μου
whoever	for	[modal]	does	the	will	of	God	that one	brother	of me

καὶ	ἀδελφὴ	καὶ	μήτηρ	ἐστίν.
and	sister	and	mother	is

CLOSE ENGLISH

For whoever does the will of God is my brother and sister and mother.’

FLUENT ENGLISH

Whoever does what God wants is my brother, my sister, and my mother.’

SECTION NOTES

3:31. His mother and brothers stand outside and send word to call him. No names, extra relatives, or motive is added.

3:33. The adopted question joins mother and brothers with or. The close and fluent layers keep that conjunction and supply the second who are for natural English. In the statement at 3:34, the conjunction is and.

Comparison record MK-020. episode parallels: Matthew 12:46–50; Luke 8:19–21. SR-0057: MT-059 (Matthew 12:48–50), LK-047 (Luke 8:21), close canonical units. TH-099 is a close comparison; its independent wording is not inserted into Mark.

3:34-35. Jesus looks at those seated around him; Matthew’s gesture toward the disciples is not inserted. God in 3:35 is retained instead of Matthew’s my Father in heaven. The same brother, sister and mother relationship remains in both accounts.

Verse 3:32 has mother and brothers, without an added sisters. Sister occurs explicitly in the saying at 3:35.

V-MK-004 / Mark 4:1-41

Hearing the parables and crossing the sea

The sower and the four soils

Mark 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πάλιν	ἤρξατο	διδάσκειν	παρὰ	τὴν	θάλασσαν.	καὶ	συνάγεται	πρὸς
and	again	he began	to teach	beside	the	sea	and	gathers	to

αὐτὸν	ὄχλος	πλεῖστος,	ὥστε	αὐτὸν	εἰς	πλοῖον	ἐμβάντα	καθῆσθαι	ἐν
him	a crowd	very large	so that	he	into	a boat	having entered	to sit	on

τῇ	θαλάσσῃ,	καὶ	πᾶς	ὁ	ὄχλος	πρὸς	τὴν	θάλασσαν	ἐπὶ	τῆς	γῆς
the	sea	and	all	the	crowd	beside	the	sea	on	the	land

ἦσαν.
were

CLOSE ENGLISH

And again he began to teach beside the sea. And a very large crowd gathers to him, so that he entered a boat and sat on the sea, while all the crowd were on the land beside the sea.

FLUENT ENGLISH

He began teaching beside the sea again. Such a large crowd gathered around him that he got into a boat and sat in it on the water, while the whole crowd stayed on the shore.

Mark 4:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδίδασκεν	αὐτοὺς	ἐν	παραβολαῖς	πολλά,	καὶ	ἔλεγεν	αὐτοῖς
and	he was teaching	them	in	parables	many things	and	he was saying	to them

ἐν	τῇ	διδαχῇ	αὐτοῦ·
in	the	teaching	of him

CLOSE ENGLISH

And he taught them many things in parables, and said to them in his teaching:

FLUENT ENGLISH

He taught them many things through parables. As he taught, he said:

Mark 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀκούετε.	ἰδοὺ	ἐξῆλθεν	ὁ	σπείρων	σπεῖραι.
listen	look	went out	the	sower	to sow

CLOSE ENGLISH

‘Listen! Look, the sower went out to sow.

FLUENT ENGLISH

‘Listen! A sower went out to scatter seed.

Mark 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	ἐν	τῷ	σπείρειν	ὃ	μὲν	ἔπεσεν	παρὰ	τὴν	ὁδόν,	καὶ
and	it happened	in	the	sowing	some	[contrast]	fell	beside	the	path	and

ἦλθεν	τὰ	πετεινὰ	καὶ	κατέφαγεν	αὐτό.
came	the	birds	and	ate up	it

CLOSE ENGLISH

And as he sowed, some seed fell beside the path, and the birds came and ate it up.

FLUENT ENGLISH

As he scattered the seed, some fell along the path. Birds came and ate it.

Mark 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλο	ἔπεσεν	ἐπὶ	τὸ	πετρῶδες	ὅπου	οὐκ	εἶχεν	γῆν	πολλήν,	καὶ
and	other	fell	on	the	rocky ground	where	not	it had	soil	much	and

εὐθὺς	ἐξανέτειλεν	διὰ	τὸ	μὴ	ἔχειν	βάθος	γῆς·
immediately	it sprang up	because of	the	not	having	depth	of soil

CLOSE ENGLISH

And other seed fell on rocky ground, where it did not have much soil, and immediately sprang up because the soil had no depth.

FLUENT ENGLISH

Some fell on rocky ground with little soil. It sprouted at once because the soil was shallow.

Mark 4:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἀνέτειλεν	ὁ	ἥλιος	ἐκαυματίσθη	καὶ	διὰ	τὸ	μὴ	ἔχειν
and	when	rose	the	sun	it was scorched	and	because of	the	not	having

ῥίζαν	ἐξηράνθη.
a root	it dried up

CLOSE ENGLISH

And when the sun rose, it was scorched, and because it had no root, it dried up.

FLUENT ENGLISH

When the sun rose, it scorched the plant. With no root, the plant withered.

Mark 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλο	ἔπεσεν	εἰς	τὰς	ἀκάνθας,	καὶ	ἀνέβησαν	αἱ	ἄκανθαι	καὶ
and	other	fell	among	the	thorns	and	grew up	the	thorns	and

συνέπνιξαν	αὐτό,	καὶ	καρπὸν	οὐκ	ἔδωκεν.
choked	it	and	fruit	not	it gave

CLOSE ENGLISH

And other seed fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

FLUENT ENGLISH

Some fell among thorns, which grew up and choked the plant, so it produced no crop.

Mark 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλα	ἔπεσεν	εἰς	τὴν	γῆν	τὴν	καλήν,	καὶ	ἐδίδου	καρπὸν
and	others	fell	into	the	soil	the	good	and	was yielding	fruit

ἀναβαίνοντα	καὶ	αὐξανόμενα,	καὶ	ἔφερεν	ἓν	τριάκοντα	καὶ	ἓν
springing up	and	growing	and	was bearing	one	thirty	and	one

ἑξήκοντα	καὶ	ἓν	ἑκατόν.
sixty	and	one	a hundred

CLOSE ENGLISH

And other seeds fell on good soil and, springing up and growing, yielded fruit: one thirtyfold, another sixtyfold, and another a hundredfold.’

FLUENT ENGLISH

Other seeds fell on good soil. They sprouted, grew, and produced a crop: thirty, sixty, or a hundred times what was sown.’

Mark 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Ὃς	ἔχει	ὦτα	ἀκούειν	ἀκουέτω.
and	he was saying	whoever	has	ears	to hear	let him hear

CLOSE ENGLISH

And he was saying, ‘Let the one who has ears to hear listen.’

FLUENT ENGLISH

He said, ‘Anyone who has ears to hear should listen.’

SECTION NOTES

4:1-2. Jesus teaches from a boat, with the crowd on land beside the sea. The plural were agrees in sense with the people in the crowd. Verse 4:2 introduces the speech beginning with Listen at 4:3.

4:3-7. Mark opens with the explicit command Listen. The seed along the path, rocky ground and thorns is expressed with singular forms. The close layer retains those forms; the fluent layer distinguishes seed from the plant when the growth is described. The thorny growth yields no crop, a clause not added to the corresponding Matthew verse.

4:8. Other seeds and growing are neuter plural in the adopted text. Springing up is read with them; the English describes the seeds growing and yielding. Greek singular verbs can accompany a neuter plural subject. The source is retained without changing its number or morphology.

The yield is thirty, sixty, then a hundred, repeated in this order at 4:20. Matthew’s reverse order is not substituted. At 4:9 the narrative he was saying resumes before a fresh command to hear; Mark includes to hear after ears.

Comparing the passages (H-049, SR-0058)
Matthew 13:3–9, Luke 8:5–8, close canonical units.
Gospel of Thomas, saying 9 is a close comparison; its separate wording is not inserted.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.
Verse 4:10 names both those around Jesus and the Twelve, and parables is plural. Verse 4:2 ends with the introduction to his speech.

V-MK-004 / Mark 4:10-12

The mystery and those outside

Mark 4:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἐγένετο	κατὰ	μόνας,	ἠρώτων	αὐτὸν	οἱ	περὶ	αὐτὸν	σὺν
and	when	he came to be	in	solitude	were asking	him	those	around	him	with

τοῖς	δώδεκα	τὰς	παραβολάς.
the	twelve	the	parables

CLOSE ENGLISH

And when he was alone, those around him with the twelve asked him about the parables.

FLUENT ENGLISH

When he was alone, those around him, along with the Twelve, asked him about the parables.

Mark 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ὑμῖν	τὸ	μυστήριον	δέδοται	τῆς	βασιλείας
and	he was saying	to them	to you	the	mystery	has been given	of the	kingdom

τοῦ	θεοῦ·	ἐκείνοις	δὲ	τοῖς	ἔξω	ἐν	παραβολαῖς	τὰ	πάντα	γίνεται,
of	God	to those	but	the ones	outside	in	parables	the	all things	happen

CLOSE ENGLISH

And he was saying to them, ‘To you has been given the mystery of the kingdom of God; but for those outside everything happens in parables,

FLUENT ENGLISH

He told them, ‘You have been given the secret of God’s kingdom, but for those outside everything comes through parables,

Mark 4:12

Greek: adopted SBLGNT text. Word-order interlinear.

ἵνα	βλέποντες	βλέπωσι	καὶ	μὴ	ἴδωσιν,	καὶ	ἀκούοντες	ἀκούωσι
so that	looking	they may look	and	not	see	and	hearing	they may hear

καὶ	μὴ	συνιῶσιν,	μήποτε	ἐπιστρέψωσιν	καὶ	ἀφεθῇ	αὐτοῖς.
and	not	understand	lest	they turn back	and	it be forgiven	to them

CLOSE ENGLISH

so that looking they may look and not see, and hearing they may hear and not understand, lest they turn back and it be forgiven them.’

FLUENT ENGLISH

so that they may look and look yet not see, and listen and listen yet not understand, so that they do not turn back and receive forgiveness.’

SECTION NOTES

4:11. Mystery is singular, and the adopted Greek has no added to know. The fluent secret continues the terminology of Matthew 13:11 while retaining Mark’s number, God rather than the heavens, and his own contrast with those outside.

4:12. So that and lest retain the difficult link between parables and failure to perceive. The fluent layer keeps a negative-purpose formulation instead of replacing it with because. The translation does not add a motive that resolves the purpose/result debate.

The final Greek verb is impersonal singular passive, it be forgiven them. The fluent receive forgiveness expresses the same relation without adding sins as an explicit Greek object. Turning back and forgiveness remain together under lest. Mark’s wording is not expanded into Matthew’s longer Isaiah quotation.

Comparing the passages (H-049, SR-0171)
Matthew 13:11–15, Luke 8:10.
Differences in mystery/mysteries, to know and the Isaiah citation remain.
Gospel of Thomas, saying 62 is a composite comparison.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

V-MK-004 / Mark 4:13-20

Hearing, receiving, and bearing fruit

Mark 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς·	Οὐκ	οἴδατε	τὴν	παραβολὴν	ταύτην,	καὶ	πῶς
and	he says	to them	not	do you understand	the	parable	this	and	how

πάσας	τὰς	παραβολὰς	γνώσεσθε;
all	the	parables	will you understand

CLOSE ENGLISH

And he says to them, ‘Do you not understand this parable? How, then, will you understand all the parables?

FLUENT ENGLISH

Then he asked them, ‘Don’t you understand this parable? How will you understand all the parables?

Mark 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	σπείρων	τὸν	λόγον	σπείρει.
the	sower	the	word	sows

CLOSE ENGLISH

The sower sows the word.

FLUENT ENGLISH

What the sower sows is the message.

Mark 4:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὗτοι	δέ	εἰσιν	οἱ	παρὰ	τὴν	ὁδὸν	ὅπου	σπείρεται	ὁ	λόγος,	καὶ
these	but	are	those	beside	the	path	where	is sown	the	word	and

ὅταν	ἀκούσωσιν	εὐθὺς	ἔρχεται	ὁ	Σατανᾶς	καὶ	αἴρει	τὸν	λόγον
when	they hear	immediately	comes	[art.]	Satan	and	takes away	the	word

τὸν	ἐσπαρμένον	εἰς	αὐτούς.
the one	sown	into	them

CLOSE ENGLISH

These are the ones beside the path, where the word is sown: when they hear, Satan immediately comes and takes away the word sown in them.

FLUENT ENGLISH

The seed along the path represents people who hear the message, but Satan immediately comes and takes away the message sown in them.

Mark 4:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὗτοί	εἰσιν	ὁμοίως	οἱ	ἐπὶ	τὰ	πετρώδη	σπειρόμενοι,	οἳ	ὅταν
and	these	are	likewise	those	on	the	rocky places	being sown	who	when

ἀκούσωσιν	τὸν	λόγον	εὐθὺς	μετὰ	χαρᾶς	λαμβάνουσιν	αὐτόν,
they hear	the	word	immediately	with	joy	receive	it

CLOSE ENGLISH

And likewise, the ones sown on rocky ground are those who, when they hear the word, immediately receive it with joy,

FLUENT ENGLISH

Likewise, the seed on rocky ground represents people who hear the message and welcome it with joy at once,

Mark 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἔχουσιν	ῥίζαν	ἐν	ἑαυτοῖς	ἀλλὰ	πρόσκαιροί	εἰσιν,	εἶτα
and	not	they have	a root	in	themselves	but	temporary	they are	then

γενομένης	θλίψεως	ἢ	διωγμοῦ	διὰ	τὸν	λόγον	εὐθὺς
arising	trouble	or	persecution	because of	the	word	immediately

σκανδαλίζονται.
they stumble

CLOSE ENGLISH

but they have no root in themselves and last only a while. Then, when trouble or persecution arises because of the word, immediately they stumble.

FLUENT ENGLISH

but they have no root within and last only a short time. As soon as the message brings trouble or persecution, they fall away.

Mark 4:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλοι	εἰσὶν	οἱ	εἰς	τὰς	ἀκάνθας	σπειρόμενοι·	οὗτοί	εἰσιν	οἱ
and	others	are	those	among	the	thorns	being sown	these	are	those

τὸν	λόγον	ἀκούσαντες,
the	word	having heard

CLOSE ENGLISH

And others are the ones sown among the thorns; these are those who have heard the word,

FLUENT ENGLISH

Others are represented by the seed among thorns. They have heard the message,

Mark 4:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αἱ	μέριμναι	τοῦ	αἰῶνος	καὶ	ἡ	ἀπάτη	τοῦ	πλούτου	καὶ	αἱ
and	the	worries	of the	age	and	the	deceit	of	wealth	and	the

περὶ	τὰ	λοιπὰ	ἐπιθυμίαι	εἰσπορευόμεναι	συμπνίγουσιν	τὸν	λόγον,	καὶ
about	the	other things	desires	entering	choke	the	word	and

ἄκαρπος	γίνεται.
unfruitful	it becomes

CLOSE ENGLISH

but the worries of the age, the deceit of wealth, and the desires for other things come in and choke the word, and it becomes unfruitful.

FLUENT ENGLISH

but the worries of this age, wealth’s false promises, and desires for other things crowd in and choke the message, so it bears no fruit.

Mark 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐκεῖνοί	εἰσιν	οἱ	ἐπὶ	τὴν	γῆν	τὴν	καλὴν	σπαρέντες,	οἵτινες
and	those	are	those	on	the	soil	the	good	having been sown	who

ἀκούουσιν	τὸν	λόγον	καὶ	παραδέχονται	καὶ	καρποφοροῦσιν	ἓν
hear	the	word	and	accept	and	bear fruit	one

τριάκοντα	καὶ	ἓν	ἑξήκοντα	καὶ	ἓν	ἑκατόν.
thirty	and	one	sixty	and	one	a hundred

CLOSE ENGLISH

And the ones sown on good soil are those who hear the word, accept it, and bear fruit: one thirtyfold, another sixtyfold, and another a hundredfold.’

FLUENT ENGLISH

The seed on good soil represents people who hear the message, accept it, and bear fruit, yielding thirty, sixty, or a hundred times what was sown.’

SECTION NOTES

4:13-15. The initial question and narrative he says remain. Word in the close layer becomes message in fluent English, as in the established Matthew explanation. Mark names Satan and says sown in them; neither the evil one nor in their hearts is imported from a parallel or another reading.

Mark moves between the word as seed and the hearers as the ones sown. The close layer retains this compressed imagery; the fluent layer makes the representative relation explicit. This does not add a second class of people.

4:16-17. The listeners are plural, and likewise remains. Their immediate welcome is followed by immediate stumbling when trouble or persecution arises because of the word. Falls away gives the contextual sense of stumble; temptation or attraction to evil is not inserted.

4:18-19. Mark has listeners who have heard, plural worries, the deceit of wealth, and desires for other things. All three obstacles remain. The singular unfruitful at the end is read with the word rather than the plural listeners. The fluent message therefore bears no fruit. This differs from the singular-listener wording adopted for Matthew 13:22.

4:20. Hear, accept, and bear fruit are three retained actions. Mark’s accept is not replaced with Matthew’s understand. The exact repeated Greek yield formula in 4:8 and 4:20 receives identical glosses and the same thirty, sixty, hundred sequence.

Comparing the passages (H-049, SR-0172)
Matthew 13:19–23, Luke 8:11–15, parallel explanations with distinct details and order.
No direct Thomas counterpart is established.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.
At 4:19 the Greek has the age without a separate this. This age supplies the present-world reference in fluent English; it is not a claim that an extra demonstrative occurs in the source. At 4:21 a lamp, measuring basket, bed and lampstand remain distinct.

V-MK-004 / Mark 4:21-22

The lamp and what is hidden

Mark 4:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν	αὐτοῖς·	Μήτι	ἔρχεται	ὁ	λύχνος	ἵνα	ὑπὸ	τὸν
and	he was saying	to them	surely not	comes	the	lamp	so that	under	the

μόδιον	τεθῇ	ἢ	ὑπὸ	τὴν	κλίνην,	οὐχ	ἵνα	ἐπὶ	τὴν	λυχνίαν
measuring basket	it may be put	or	under	the	bed	not	so that	on	the	lampstand

τεθῇ;
it may be put

CLOSE ENGLISH

And he was saying to them, ‘Does the lamp come to be put under the measuring basket or under the bed? Is it not to be put on the lampstand?

FLUENT ENGLISH

He said to them, ‘Is a lamp brought in to be put under a measuring basket or under a bed? Isn’t it brought in to be put on a lampstand?

Mark 4:22

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γάρ	ἐστιν	κρυπτὸν	ἐὰν	μὴ	ἵνα	φανερωθῇ,	οὐδὲ	ἐγένετο
not	for	is	hidden	if	not	so that	it may be revealed	nor	has become

ἀπόκρυφον	ἀλλ’	ἵνα	ἔλθῃ	εἰς	φανερόν.
secret	but	so that	it may come	into	the open

CLOSE ENGLISH

For nothing is hidden except in order to be revealed, nor has anything become secret except in order to come into the open.

FLUENT ENGLISH

For anything hidden is meant to be revealed, and anything kept secret is meant to come into the open.

SECTION NOTES

4:21. The Greek says that the lamp comes. The close layer retains this expression; the fluent layer uses is brought in. The first question expects no, the second yes. Lamp, measuring basket, bed and lampstand remain distinct objects.

4:22. Both purpose clauses remain: what is hidden is directed toward disclosure. The fluent positive formulation preserves this force rather than replacing it with a bare prediction. The text names neither the revealer nor the time. Its wording is not replaced with Matthew 10:26.

Comparing the passages (H-049, SR-0173)
Luke 8:16–17 and Luke 12:2–3; also Luke 11:33 for 4:21 and Luke 12:2 for 4:22.
Mark’s question differs from Luke’s narrative forms.
Gospel of Thomas, saying 5 is close; Gospel of Thomas, saying 6 and Gospel of Thomas, saying 33 are composite comparisons.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

V-MK-004 / Mark 4:23-25

Listening and the measure

Mark 4:23

Greek: adopted SBLGNT text. Word-order interlinear.

εἴ	τις	ἔχει	ὦτα	ἀκούειν	ἀκουέτω.
if	anyone	has	ears	to hear	let him hear

CLOSE ENGLISH

If anyone has ears to hear, let him listen.’

FLUENT ENGLISH

If anyone has ears to hear, they should listen.’

Mark 4:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Βλέπετε	τί	ἀκούετε.	ἐν	ᾧ	μέτρῳ	μετρεῖτε
and	he was saying	to them	pay attention	what	you hear	with	which	measure	you measure

μετρηθήσεται	ὑμῖν	καὶ	προστεθήσεται	ὑμῖν.
it will be measured	to you	and	it will be added	to you

CLOSE ENGLISH

And he was saying to them, ‘Pay attention to what you hear. With the measure with which you measure, it will be measured to you, and more will be added to you.

FLUENT ENGLISH

He said to them, ‘Pay attention to what you hear. You will be measured by the measure you use, and you will receive more besides.

Mark 4:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἔχει,	δοθήσεται	αὐτῷ·	καὶ	ὃς	οὐκ	ἔχει,	καὶ	ὃ	ἔχει
whoever	for	has	will be given	to him	and	whoever	not	has	even	what	he has

ἀρθήσεται	ἀπ’	αὐτοῦ.
will be taken	from	him

CLOSE ENGLISH

For whoever has will be given more; and whoever does not have will have even what he has taken away from him.’

FLUENT ENGLISH

For anyone who has will receive more. Anyone who does not have will lose even what they have.’

SECTION NOTES

4:23-24. If anyone retains the conditional opening, and to hear remains after ears. A new narrative introduction at 4:24 starts another saying. Mark has what you hear; how you hear from Luke 8:18 is not substituted. The adopted ending has to you without the additional to those who hear.

The measure formula has the same six Greek words as Matthew 7:2 and receives the same glosses. Its setting here is hearing, and Mark adds the further gift. No giver is named. At 4:25 more supplies natural English for an unspecified gift; neither Matthew’s abundance clause nor Luke’s seems to have is inserted.

Comparing the passages (H-049, SR-0059)
Matthew 13:11–33, Luke 8:18, and close Gospel of Thomas, saying 41.
The measure formula is also linked to Luke 6:38; the hearing and giving contexts remain distinct.
Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

V-MK-004 / Mark 4:26-29

The seed that grows

Mark 4:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν·	Οὕτως	ἐστὶν	ἡ	βασιλεία	τοῦ	θεοῦ	ὡς	ἄνθρωπος
and	he was saying	in this way	is	the	kingdom	of	God	as	a person

βάλῃ	τὸν	σπόρον	ἐπὶ	τῆς	γῆς
might scatter	the	seed	on	the	ground

CLOSE ENGLISH

And he was saying, ‘The kingdom of God is like this: a person scatters seed on the ground,

FLUENT ENGLISH

He said, ‘God’s kingdom is like someone scattering seed on the ground.

Mark 4:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθεύδῃ	καὶ	ἐγείρηται	νύκτα	καὶ	ἡμέραν,	καὶ	ὁ	σπόρος	βλαστᾷ
and	sleeps	and	rises	night	and	day	and	the	seed	sprouts

καὶ	μηκύνηται	ὡς	οὐκ	οἶδεν	αὐτός.
and	grows	how	not	knows	he himself

CLOSE ENGLISH

and sleeps and rises, night and day, and the seed sprouts and grows; how, he himself does not know.

FLUENT ENGLISH

Night after night and day after day, the sower sleeps and gets up, and the seed sprouts and grows without the sower knowing how.

Mark 4:28

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτομάτη	ἡ	γῆ	καρποφορεῖ,	πρῶτον	χόρτον,	εἶτα	στάχυν,	εἶτα
of itself	the	ground	bears fruit	first	a shoot	then	an ear	then

πλήρης	σῖτον	ἐν	τῷ	στάχυϊ.
full	grain	in	the	ear

CLOSE ENGLISH

The ground bears fruit of itself: first a shoot, then an ear, then full grain in the ear.

FLUENT ENGLISH

The soil produces a crop on its own: first a green shoot, then a head of grain, then mature grain in the head.

Mark 4:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	παραδοῖ	ὁ	καρπός,	εὐθὺς	ἀποστέλλει	τὸ	δρέπανον,	ὅτι
when	but	permits	the	crop	immediately	he sends	the	sickle	because

παρέστηκεν	ὁ	θερισμός.
has come	the	harvest

CLOSE ENGLISH

But when the crop is ready, he immediately sends in the sickle, because the harvest has come.’

FLUENT ENGLISH

As soon as the crop is ready, the sower puts the sickle to work, because harvest time has come.’

SECTION NOTES

4:26-28. The comparison follows a person who sows, sleeps and rises, while the seed grows without that person knowing how. Night and day remains in that order. The soil acts of itself, and three stages remain: shoot, ear, mature grain. No intervening farmer’s labor or explanation of the growth is added.

At 4:28 the adopted Greek has plērēs siton. These source forms are retained, not silently regularized. Full / mature describes the grain’s completed growth. The Greek also lacks the added for found in some readings.

4:29. The crop permits is the close lexical sense; is ready conveys readiness for harvest. Sends in the sickle retains the harvest image. The fluent puts the sickle to work does not add hired reapers or a second acting person.

V-MK-004 / Mark 4:30-32

The mustard seed

Mark 4:30

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν·	Πῶς	ὁμοιώσωμεν	τὴν	βασιλείαν	τοῦ	θεοῦ,	ἢ	ἐν	τίνι
and	he was saying	how	shall we compare	the	kingdom	of	God	or	in	what

αὐτὴν	παραβολῇ	θῶμεν;
it	parable	shall we set

CLOSE ENGLISH

And he was saying, ‘How shall we compare the kingdom of God, or in what parable shall we set it out?

FLUENT ENGLISH

He said, ‘How can we describe God’s kingdom by a comparison? What parable can we use to show it?

Mark 4:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	κόκκῳ	σινάπεως,	ὃς	ὅταν	σπαρῇ	ἐπὶ	τῆς	γῆς,	μικρότερον	ὂν
like	a seed	of mustard	which	when	it is sown	on	the	ground	smaller	being

πάντων	τῶν	σπερμάτων	τῶν	ἐπὶ	τῆς	γῆς—
than all	the	seeds	the ones	on	the	earth

CLOSE ENGLISH

It is like a mustard seed, which, when sown on the ground, is smaller than all the seeds on the earth-

FLUENT ENGLISH

It is like a mustard seed. When sown in the ground, it is the smallest of all seeds on earth,

Mark 4:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	σπαρῇ,	ἀναβαίνει	καὶ	γίνεται	μεῖζον	πάντων	τῶν	λαχάνων
and	when	it is sown	it springs up	and	becomes	greater	than all	the	garden plants

καὶ	ποιεῖ	κλάδους	μεγάλους,	ὥστε	δύνασθαι	ὑπὸ	τὴν	σκιὰν	αὐτοῦ	τὰ
and	makes	branches	large	so that	can	under	the	shade	of it	the

πετεινὰ	τοῦ	οὐρανοῦ	κατασκηνοῦν.
birds	of the	sky	settle

CLOSE ENGLISH

and when it is sown, it springs up and becomes larger than all the garden plants and makes large branches, so that the birds of the sky can settle under its shade.’

FLUENT ENGLISH

yet once sown, it springs up and grows larger than all the garden plants. It puts out large branches, so birds can settle in its shade.’

SECTION NOTES

4:30-32. The first question begins how in the adopted Greek, followed by a question about the parable. The comparison runs across 4:31-32; English supplies it is and smooths the interrupted construction. The neuter smaller / being forms remain unchanged in the Greek.

Smaller than all becomes smallest of all in fluent English. The stated comparison is retained without adding a botanical qualification. Mark’s plant produces large branches, and birds settle under its shade. Matthew’s explicit tree and birds in its branches are not imported.

Comparing the passages (H-049, SR-0059). Matthew 13:11–33 and Luke 13:18–21; Gospel of Thomas, saying 20 is close and Gospel of Thomas, saying 21 composite. The broad heading does not make every passage a parallel to both seed parables. Related narrative passages (H-049): Matthew 13:1–52; Luke 8:4–18.

The broad H-049 heading accompanies the more specific SR links. Verse 4:33 keeps hearing language without changing the source verb into an explicit verb for understanding.

V-MK-004 / Mark 4:33-34

Parables and private explanation

Mark 4:33

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τοιαύταις	παραβολαῖς	πολλαῖς	ἐλάλει	αὐτοῖς	τὸν	λόγον,	καθὼς
and	with such	parables	many	he was speaking	to them	the	word	as

ἠδύναντο	ἀκούειν·
they were able	to hear

CLOSE ENGLISH

And with many such parables he spoke the word to them, as they were able to hear.

FLUENT ENGLISH

He spoke the message to them through many parables like these, as they were able to hear it.

Mark 4:34

Greek: adopted SBLGNT text. Word-order interlinear.

χωρὶς	δὲ	παραβολῆς	οὐκ	ἐλάλει	αὐτοῖς,	κατ’	ἰδίαν	δὲ	τοῖς
without	but	a parable	not	he was speaking	to them	in	private	but	to the

ἰδίοις	μαθηταῖς	ἐπέλυεν	πάντα.
own	disciples	he was explaining	everything

CLOSE ENGLISH

But he did not speak to them without a parable, and in private he explained everything to his own disciples.

FLUENT ENGLISH

He did not speak to them without a parable, but in private he explained everything to his own disciples.

SECTION NOTES

4:33-34. Hearing is the stated capacity; understanding is not substituted for the source verb. The narrator then distinguishes the teaching to the crowd from the private explanation to Jesus’ own disciples. These are complete narrative verses, not a new saying attributed to Jesus.

V-MK-004 / Mark 4:35-41

The wind, the sea, and the great calm

Mark 4:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς	ἐν	ἐκείνῃ	τῇ	ἡμέρᾳ	ὀψίας	γενομένης·	Διέλθωμεν	εἰς
and	he says	to them	on	that	the	day	evening	having come	let us cross	to

τὸ	πέραν.
the	other side

CLOSE ENGLISH

And on that day, when evening had come, he says to them, ‘Let us cross to the other side.’

FLUENT ENGLISH

That evening he said to them, ‘Let’s cross to the other side.’

Mark 4:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀφέντες	τὸν	ὄχλον	παραλαμβάνουσιν	αὐτὸν	ὡς	ἦν	ἐν	τῷ
and	having left	the	crowd	they take along	him	as	he was	in	the

πλοίῳ,	καὶ	ἄλλα	πλοῖα	ἦν	μετ’	αὐτοῦ.
boat	and	other	boats	were	with	him

CLOSE ENGLISH

And leaving the crowd, they take him along as he was in the boat, and other boats were with him.

FLUENT ENGLISH

Leaving the crowd behind, they took him along in the boat, just as he was. Other boats were with him too.

Mark 4:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γίνεται	λαῖλαψ	μεγάλη	ἀνέμου,	καὶ	τὰ	κύματα	ἐπέβαλλεν	εἰς	τὸ
and	arises	a squall	great	of wind	and	the	waves	were breaking	into	the

πλοῖον,	ὥστε	ἤδη	γεμίζεσθαι	τὸ	πλοῖον.
boat	so that	already	to be filling	the	boat

CLOSE ENGLISH

And a great windstorm arises, and the waves broke into the boat, so that the boat was already filling.

FLUENT ENGLISH

A violent windstorm arose. Waves broke into the boat, and it was already filling with water.

Mark 4:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἦν	ἐν	τῇ	πρύμνῃ	ἐπὶ	τὸ	προσκεφάλαιον	καθεύδων·	καὶ
and	he	was	in	the	stern	on	the	cushion	sleeping	and

ἐγείρουσιν	αὐτὸν	καὶ	λέγουσιν	αὐτῷ·	Διδάσκαλε,	οὐ	μέλει	σοι
they wake	him	and	say	to him	Teacher	not	is it a concern	to you

ὅτι	ἀπολλύμεθα;
that	we are perishing

CLOSE ENGLISH

And he was in the stern, sleeping on the cushion. And they wake him and say to him, “Teacher, does it not concern you that we are perishing?”

FLUENT ENGLISH

He was in the stern, asleep on the cushion. They woke him and said, ‘Teacher, don’t you care that we’re dying?’

Mark 4:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεγερθεὶς	ἐπετίμησεν	τῷ	ἀνέμῳ	καὶ	εἶπεν	τῇ	θαλάσσῃ·	Σιώπα,
and	having awakened	he rebuked	the	wind	and	said	to the	sea	be silent

πεφίμωσο.	καὶ	ἐκόπασεν	ὁ	ἄνεμος,	καὶ	ἐγένετο	γαλήνη	μεγάλη.
be silenced	and	ceased	the	wind	and	there came	a calm	great

CLOSE ENGLISH

And when he awoke, he rebuked the wind and said to the sea, ‘Be silent! Be silenced!’ And the wind ceased, and there was a great calm.

FLUENT ENGLISH

He woke up, rebuked the wind, and said to the sea, ‘Quiet! Be still!’ The wind stopped, and a deep calm settled over the water.

Mark 4:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τί	δειλοί	ἐστε;	οὔπω	ἔχετε	πίστιν;
and	he said	to them	why	fearful	are you	not yet	do you have	faith

CLOSE ENGLISH

And he said to them, ‘Why are you fearful? Do you not yet have faith?’

FLUENT ENGLISH

He said to them, ‘Why are you afraid? Do you still have no faith?’

Mark 4:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐφοβήθησαν	φόβον	μέγαν,	καὶ	ἔλεγον	πρὸς	ἀλλήλους·	Τίς	ἄρα
and	they feared	a fear	great	and	were saying	to	one another	who	then

οὗτός	ἐστιν	ὅτι	καὶ	ὁ	ἄνεμος	καὶ	ἡ	θάλασσα	ὑπακούει	αὐτῷ;
this one	is	that	even	the	wind	and	the	sea	obeys	him

CLOSE ENGLISH

And they feared with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?”

FLUENT ENGLISH

They were filled with fear and said to one another, ‘Who, then, is this? Even the wind and the sea obey him!’

SECTION NOTES

4:36-38. The other boats remain part of the scene. The new narrative at 4:37 supplies the violent storm and waves filling the boat. Water is explicit in fluent English as the natural object of filling. The stern and cushion are not replaced with details from another Gospel.

The full narrative frame remains: that day, evening and he says. The fluent layer uses past narration. Let us cross is an invitation including the speaker; no destination name is supplied. Verses 4:34 and 4:36 retain his own disciples and the other boats.

Comparing the passages (H-034, SR-0174). Luke 8:22. No direct Thomas counterpart is established. Related narrative passages (H-034): Matthew 8:18–27; Luke 8:22–26.

He wakes, rebukes the wind, then addresses the sea. Both commands and the narrative result belong to this full verse. The second command is a perfect passive imperative from the verb used at Mark 1:25; be silenced retains the lexical connection, while be still gives the fluent force here.

Verse 4:38 preserves the stern, cushion and the disciples’ urgent question. The wind ceases and a great calm follows. The fluent calm wording matches the same closing Greek phrase in Matthew 8:26, while Mark’s distinct command and order of events remain.

Comparing the passages (H-034, SR-0040). This comparison links the storm scenes in Matthew 8:26 and Luke 8:24. Mark gives the direct command to the sea; Matthew 8:26 contains the address to the disciples, not this command. No direct Thomas counterpart is established.

The adopted first question has no so or thus, and the second has not yet. Mark does not call the disciples people of little faith here, as Matthew does; nor does he ask where their faith is, as Luke does. The translation leaves the object of faith unstated.

At 4:41 the response is expressed as great fear. The fluent filled with fear keeps its intensity without making it simple admiration. They speak to one another, and both wind and sea obey him.

Comparing the passages (H-034, SR-0040)
Matthew 8:26 and Luke 8:25, the address about fear and faith.
Mark has not yet; Luke asks where their faith is.
No direct Thomas counterpart is established.
Related narrative passages (H-034): Matthew 8:18–27; Luke 8:22–26.

V-MK-005 / Mark 5:1-43

Deliverance, the woman, and Jairus’s daughter

The man among the tombs

Mark 5:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦλθον	εἰς	τὸ	πέραν	τῆς	θαλάσσης	εἰς	τὴν	χώραν	τῶν
and	they came	to	the	other side	of the	sea	into	the	region	of the

Γερασηνῶν.
Gerasenes

CLOSE ENGLISH

And they came to the other side of the sea, to the region of the Gerasenes.

FLUENT ENGLISH

They crossed the sea to the region of the Gerasenes.

Mark 5:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθόντος	αὐτοῦ	ἐκ	τοῦ	πλοίου	εὐθὺς	ὑπήντησεν	αὐτῷ	ἐκ
and	having come out	he	from	the	boat	immediately	met	him	from

τῶν	μνημείων	ἄνθρωπος	ἐν	πνεύματι	ἀκαθάρτῳ,
the	tombs	a man	with	a spirit	unclean

CLOSE ENGLISH

And when he came out of the boat, immediately a man with an unclean spirit met him from the tombs.

FLUENT ENGLISH

As soon as Jesus got out of the boat, a man with an unclean spirit came from the tombs to meet him.

Mark 5:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	τὴν	κατοίκησιν	εἶχεν	ἐν	τοῖς	μνήμασιν,	καὶ	οὐδὲ	ἁλύσει
who	the	dwelling	had	in	the	tombs	and	not even	with a chain

οὐκέτι	οὐδεὶς	ἐδύνατο	αὐτὸν	δῆσαι
any longer	no one	was able	him	to bind

CLOSE ENGLISH

He had his dwelling among the tombs, and no one could bind him any longer, not even with a chain,

FLUENT ENGLISH

The man lived among the tombs. No one could bind him anymore, even with a chain.

Mark 5:4

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τὸ	αὐτὸν	πολλάκις	πέδαις	καὶ	ἁλύσεσι	δεδέσθαι	καὶ
because of	the fact that	he	often	with fetters	and	chains	had been bound	and

διεσπάσθαι	ὑπ’	αὐτοῦ	τὰς	ἁλύσεις	καὶ	τὰς	πέδας	συντετρῖφθαι,	καὶ
had been torn apart	by	him	the	chains	and	the	fetters	had been smashed	and

οὐδεὶς	ἴσχυεν	αὐτὸν	δαμάσαι·
no one	had strength	him	to tame

CLOSE ENGLISH

because he had often been bound with fetters and chains, and he had torn the chains apart and smashed the fetters. No one had strength to subdue him.

FLUENT ENGLISH

He had often been bound with shackles and chains, but he tore the chains apart and broke the shackles. No one was strong enough to subdue him.

Mark 5:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διὰ	παντὸς	νυκτὸς	καὶ	ἡμέρας	ἐν	τοῖς	μνήμασιν	καὶ	ἐν	τοῖς
and	through	all	night	and	day	in	the	tombs	and	in	the

ὄρεσιν	ἦν	κράζων	καὶ	κατακόπτων	ἑαυτὸν	λίθοις.
mountains	he was	crying out	and	cutting	himself	with stones

CLOSE ENGLISH

And continually, night and day, among the tombs and in the mountains, he cried out and cut himself with stones.

FLUENT ENGLISH

Night and day, among the tombs and in the hills, he kept crying out and cutting himself with stones.

SECTION NOTES

5:1. The adopted place name is Gerasenes. Gadarenes is a variant, also familiar from Matthew, but is not substituted here. Mark describes one man; Matthew’s two are not introduced.

5:2-5. The description explains that repeated shackles and chains had failed to restrain the man. The reported crying and self-injury remain part of this narrative; no modern diagnosis or additional motive is supplied.

V-MK-005 / Mark 5:6-10

The name Legion

Mark 5:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	τὸν	Ἰησοῦν	ἀπὸ	μακρόθεν	ἔδραμεν	καὶ	προσεκύνησεν
and	having seen	[art.]	Jesus	from	afar	he ran	and	bowed before

αὐτόν,
him

CLOSE ENGLISH

And seeing Jesus from a distance, he ran and bowed before him.

FLUENT ENGLISH

When he saw Jesus from a distance, he ran to him and fell down before him.

Mark 5:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κράξας	φωνῇ	μεγάλῃ	λέγει·	Τί	ἐμοὶ	καὶ	σοί,	Ἰησοῦ	υἱὲ
and	having cried	with a voice	loud	he says	what	to me	and	to you	Jesus	Son

τοῦ	θεοῦ	τοῦ	ὑψίστου;	ὁρκίζω	σε	τὸν	θεόν,	μή	με	βασανίσῃς.
of	God	the	Most High	I adjure	you	by	God	not	me	torment

CLOSE ENGLISH

And crying with a loud voice, he says, “What is there between me and you, Jesus, Son of the Most High God? I adjure you by God: do not torment me.”

FLUENT ENGLISH

He cried out loudly, ‘What do you want with me, Jesus, Son of the Most High God? I beg you in God’s name: don’t torment me!’

Mark 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	αὐτῷ·	Ἔξελθε	τὸ	πνεῦμα	τὸ	ἀκάθαρτον	ἐκ	τοῦ
he was saying	for	to him	come out	the	spirit	the	unclean	out of	the

ἀνθρώπου.
man

CLOSE ENGLISH

For he was saying to him, ‘Come out of the man, unclean spirit!’

FLUENT ENGLISH

For Jesus had said to him, ‘Unclean spirit, come out of this man!’

Mark 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτα	αὐτόν·	Τί	ὄνομά	σοι;	καὶ	λέγει	αὐτῷ·	Λεγιὼν	ὄνομά
and	he was asking	him	what	name	to you	and	he says	to him	Legion	name

μοι,	ὅτι	πολλοί	ἐσμεν·
to me	because	many	we are

CLOSE ENGLISH

And he was asking him, ‘What is your name?’ And he says to him, ‘My name is Legion, because we are many.’

FLUENT ENGLISH

Jesus asked him, ‘What is your name?’ He answered, ‘My name is Legion, because there are many of us.’

Mark 5:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρεκάλει	αὐτὸν	πολλὰ	ἵνα	μὴ	αὐτὰ	ἀποστείλῃ	ἔξω	τῆς
and	he was begging	him	earnestly	that	not	them	he should send	outside	the

χώρας.
region

CLOSE ENGLISH

And he earnestly begged him not to send them out of the region.

FLUENT ENGLISH

He begged Jesus again and again not to send them out of the region.

SECTION NOTES

5:6-7. Bowing describes the man’s physical action without adding a separate confession of worship. The question what is there between me and you is the close form of the idiom. The appeal invokes God and asks not to be tormented.

For retains the narrator’s explanation of the preceding cry. The fluent past perfect makes this earlier command clear. Unclean spirit is the addressee, and the man is the person from whom it must come out. The Greek contains no separate this before man; fluent English supplies it for the immediate situation.

Comparing the passages (H-035, SR-0175)
This comparison records a scene-level link through episode no. 35, without an established exact counterpart for this separate phrase.
No direct Thomas counterpart is established.
The question and answer remain in one complete verse, with their two speakers distinguished. My name changes to we are many. Legion is retained as the name; no exact number of spirits is inferred. In 5:10 the pleading verb is singular, but them is plural.

Comparing the passages (H-035, SR-0176)
Luke 8:30.
No direct Thomas counterpart is established.
Related narrative passages (H-035): Matthew 8:28–9:1; Luke 8:26–39.

V-MK-005 / Mark 5:11-17

The herd and the witnesses

Mark 5:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ἐκεῖ	πρὸς	τῷ	ὄρει	ἀγέλη	χοίρων	μεγάλη	βοσκομένη·
was	now	there	near	the	mountain	a herd	of pigs	large	feeding

CLOSE ENGLISH

Now a large herd of pigs was feeding there near the mountain.

FLUENT ENGLISH

A large herd of pigs was feeding nearby on the hillside.

Mark 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρεκάλεσαν	αὐτὸν	λέγοντες·	Πέμψον	ἡμᾶς	εἰς	τοὺς	χοίρους,	ἵνα
and	they begged	him	saying	send	us	into	the	pigs	so that

εἰς	αὐτοὺς	εἰσέλθωμεν.
into	them	we may enter

CLOSE ENGLISH

And they begged him, saying, “Send us into the pigs so that we may enter them.”

FLUENT ENGLISH

They begged him, “Send us into the pigs. Let us go into them.”

Mark 5:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπέτρεψεν	αὐτοῖς.	καὶ	ἐξελθόντα	τὰ	πνεύματα	τὰ	ἀκάθαρτα	
and	he permitted	them	and	having come out	the	spirits	the	unclean	
εἰσῆλθον	εἰς	τοὺς	χοίρους,	καὶ	ὥρμησεν	ἡ	ἀγέλη	κατὰ	τοῦ	κρημνοῦ
entered	into	the	pigs	and	rushed	the	herd	down	the	steep slope
εἰς	τὴν	θάλασσαν,	ὡς	δισχίλιοι,	καὶ	ἐπνίγοντο	ἐν	τῇ	θαλάσσῃ.	
into	the	sea	about	two thousand	and	they were drowning	in	the	sea	

CLOSE ENGLISH

And he permitted them. And the unclean spirits came out and entered the pigs, and the herd rushed down the steep slope into the sea, about two thousand, and drowned in the sea.

FLUENT ENGLISH

He gave them permission. The unclean spirits came out and entered the pigs. The herd, about two thousand pigs, rushed down the steep slope into the sea and drowned.

Mark 5:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	οἱ	βόσκοντες	αὐτοὺς	ἔφυγον	καὶ	ἀπήγγειλαν	εἰς	τὴν	πόλιν	καὶ
and	those	feeding	them	fled	and	reported	in	the	town	and
εἰς	τοὺς	ἀγρούς·	καὶ	ἦλθον	ἰδεῖν	τί	ἐστιν	τὸ	γεγονός.	
in	the	fields	and	they came	to see	what	is	the thing	having happened	

CLOSE ENGLISH

And those tending them fled and reported it in the town and in the fields, and people came to see what had happened.

FLUENT ENGLISH

Those tending the pigs ran away and reported it in the town and the countryside. People came to see what had happened.

Mark 5:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχονται	πρὸς	τὸν	Ἰησοῦν,	καὶ	θεωροῦσιν	τὸν	δαιμονιζόμενον
and	they come	to	[art.]	Jesus	and	see	the man	being demon-possessed

καθήμενον	ἱματισμένον	καὶ	σωφρονοῦντα,	τὸν	ἐσχηκότα	τὸν	λεγιῶνα,
sitting	clothed	and	in his right mind	the one	having had	the	legion

καὶ	ἐφοβήθησαν.
and	they were afraid

CLOSE ENGLISH

And they come to Jesus and see the demon-possessed man sitting, clothed and in his right mind, the one who had had the legion, and they were afraid.

FLUENT ENGLISH

They came to Jesus and saw the man who had been possessed by demons sitting there, dressed and in his right mind-the man who had had the legion. They were afraid.

Mark 5:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διηγήσαντο	αὐτοῖς	οἱ	ἰδόντες	πῶς	ἐγένετο	τῷ
and	recounted	to them	those	having seen	how	it happened	to the man

δαιμονιζομένῳ	καὶ	περὶ	τῶν	χοίρων.
being demon-possessed	and	about	the	pigs

CLOSE ENGLISH

And those who had seen recounted to them what had happened to the demon-possessed man and about the pigs.

FLUENT ENGLISH

The witnesses told them what had happened to the man who had been possessed by demons, and what had happened to the pigs.

Mark 5:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντο	παρακαλεῖν	αὐτὸν	ἀπελθεῖν	ἀπὸ	τῶν	ὁρίων	αὐτῶν.
and	they began	to beg	him	to leave	from	the	borders	of them

CLOSE ENGLISH

And they began to beg him to leave their territory.

FLUENT ENGLISH

They began begging him to leave their region.

SECTION NOTES

5:11-13. They begged is plural after the singular he begged at 5:10. The source does not add all the demons at 5:12 or immediately at 5:13. About two thousand counts the pigs, not the spirits; the approximation remains.

5:14-17. The witnesses report events in the town and countryside. The man is seen seated, clothed, and in his right mind; the people’s fear and request that Jesus leave follow. The translation does not invent a financial or political explanation for their request.

V-MK-005 / Mark 5:18-20

Go home and tell your people

Mark 5:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμβαίνοντος	αὐτοῦ	εἰς	τὸ	πλοῖον	παρεκάλει	αὐτὸν	ὁ
and	getting in	he	into	the	boat	was begging	him	the man

δαιμονισθεὶς	ἵνα	μετ’	αὐτοῦ	ᾖ.
having been demon-possessed	that	with	him	he might be

CLOSE ENGLISH

And as he was getting into the boat, the man who had been demon-possessed begged to be with him.

FLUENT ENGLISH

As Jesus was getting into the boat, the man who had been possessed by demons begged to stay with him.

Mark 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἀφῆκεν	αὐτόν,	ἀλλὰ	λέγει	αὐτῷ·	Ὕπαγε	εἰς	τὸν	οἶκόν	σου
and	not	he allowed	him	but	he says	to him	go	to	the	house	of you

πρὸς	τοὺς	σούς,	καὶ	ἀπάγγειλον	αὐτοῖς	ὅσα	ὁ	κύριός	σοι
to	the ones	your own	and	report	to them	how much	the	Lord	for you

πεποίηκεν	καὶ	ἠλέησέν	σε.
has done	and	had mercy on	you

CLOSE ENGLISH

And he did not allow him, but says to him, ‘Go to your home, to your own people, and report to them how much the Lord has done for you and how he had mercy on you.’

FLUENT ENGLISH

Jesus did not let him come along. He said, ‘Go home to your own people. Tell them how much the Lord has done for you and how he has shown you mercy.’

Mark 5:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθεν	καὶ	ἤρξατο	κηρύσσειν	ἐν	τῇ	Δεκαπόλει	ὅσα	ἐποίησεν
and	he went away	and	began	to proclaim	in	the	Decapolis	how much	did

αὐτῷ	ὁ	Ἰησοῦς,	καὶ	πάντες	ἐθαύμαζον.
for him	[art.]	Jesus	and	all	were amazed

CLOSE ENGLISH

And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone was amazed.

FLUENT ENGLISH

The man went away and began telling people throughout the Decapolis how much Jesus had done for him. Everyone was amazed.

SECTION NOTES

Did not allow refers to the request to accompany Jesus in 5:18. Your own people leaves the circle of family and associates open. The command names the Lord; 5:20 names Jesus. Both designations remain, without substituting one for the other or inserting a theological conclusion.

Comparing the passages (H-035, SR-0177). Luke 8:39. No direct Thomas counterpart is established. Related narrative passages (H-035): Matthew 8:28–9:1; Luke 8:26–39.

5:20. Decapolis remains the regional name. The change from the Lord in the command to Jesus in the report is visible in the complete narrative.

V-MK-005 / Mark 5:21-24

Jairus asks for his daughter

Mark 5:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	διαπεράσαντος	τοῦ	Ἰησοῦ	ἐν	τῷ	πλοίῳ	πάλιν	εἰς	τὸ	πέραν
and	having crossed	[art.]	Jesus	in	the	boat	again	to	the	other side

συνήχθη	ὄχλος	πολὺς	ἐπ’	αὐτόν,	καὶ	ἦν	παρὰ	τὴν	θάλασσαν.
gathered	a crowd	large	around	him	and	he was	beside	the	sea

CLOSE ENGLISH

And when Jesus had crossed in the boat again to the other side, a large crowd gathered around him, and he was beside the sea.

FLUENT ENGLISH

Jesus crossed back to the other side in the boat. A large crowd gathered around him by the sea.

Mark 5:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	εἷς	τῶν	ἀρχισυναγώγων,	ὀνόματι	Ἰάϊρος,	καὶ	ἰδὼν
and	comes	one	of the	synagogue leaders	by name	Jairus	and	having seen

αὐτὸν	πίπτει	πρὸς	τοὺς	πόδας	αὐτοῦ
him	falls	at	the	feet	of him

CLOSE ENGLISH

And one of the synagogue leaders comes, Jairus by name, and seeing him falls at his feet

FLUENT ENGLISH

One of the synagogue leaders, named Jairus, came and fell at Jesus’ feet.

Mark 5:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρακαλεῖ	αὐτὸν	πολλὰ	λέγων	ὅτι	Τὸ	θυγάτριόν	μου
and	begs	him	earnestly	saying	[quotation]	the	little daughter	of me

ἐσχάτως	ἔχει,	ἵνα	ἐλθὼν	ἐπιθῇς	τὰς	χεῖρας	αὐτῇ	ἵνα
at the end	is	that	having come	you may lay	the	hands	on her	so that

σωθῇ	καὶ	ζήσῃ.
she may be saved	and	live

CLOSE ENGLISH

and earnestly begs him, saying, “My little daughter is at the point of death. Come and lay your hands on her so that she may be saved and live.”

FLUENT ENGLISH

He pleaded with him, “My little daughter is dying. Please come and lay your hands on her so that she may be made well and live.”

Mark 5:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθεν	μετ’	αὐτοῦ.	Καὶ	ἠκολούθει	αὐτῷ	ὄχλος	πολύς,	καὶ
and	he went	with	him	and	was following	him	a crowd	large	and

συνέθλιβον	αὐτόν.
they were pressing against	him

CLOSE ENGLISH

And he went with him. And a large crowd followed him and pressed against him.

FLUENT ENGLISH

Jesus went with him. A large crowd followed and pressed around him.

SECTION NOTES

5:22-23. Jairus is named as one of the synagogue leaders. His little daughter is at the point of death when he asks; the later report of death comes at 5:35. The wording is not changed to the already-dead daughter in Matthew’s opening request.

5:23-24. The two purposes, being saved and living, remain. In this healing setting the fluent layer uses made well. The narration retains Jesus’ going with Jairus and the crowd pressing around him.

V-MK-005 / Mark 5:25-29

The woman in the crowd

Mark 5:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γυνὴ	οὖσα	ἐν	ῥύσει	αἵματος	δώδεκα	ἔτη
and	a woman	being	with	a flow	of blood	twelve	years

CLOSE ENGLISH

And a woman who had a flow of blood for twelve years

FLUENT ENGLISH

A woman had been bleeding for twelve years.

Mark 5:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλὰ	παθοῦσα	ὑπὸ	πολλῶν	ἰατρῶν	καὶ	δαπανήσασα	τὰ
and	many things	having suffered	under	many	physicians	and	having spent	the things

παρ’	αὐτῆς	πάντα	καὶ	μηδὲν	ὠφεληθεῖσα	ἀλλὰ	μᾶλλον	εἰς	τὸ	χεῖρον
from	her	all	and	nothing	having benefited	but	rather	to	the	worse

ἐλθοῦσα,
having come

CLOSE ENGLISH

and had suffered much under many physicians and spent all she had, and had benefited nothing but rather grown worse,

FLUENT ENGLISH

She had suffered greatly under the care of many doctors and had spent everything she had. Instead of improving, she had only grown worse.

Mark 5:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσασα	περὶ	τοῦ	Ἰησοῦ,	ἐλθοῦσα	ἐν	τῷ	ὄχλῳ	ὄπισθεν	ἥψατο	τοῦ
having heard	about	[art.]	Jesus	having come	in	the	crowd	behind	touched	the

ἱματίου	αὐτοῦ·
garment	of him

CLOSE ENGLISH

having heard about Jesus, came behind him in the crowd and touched his garment.

FLUENT ENGLISH

When she heard about Jesus, she came up behind him in the crowd and touched his garment.

Mark 5:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	ὅτι	Ἐὰν	ἅψωμαι	κἂν	τῶν	ἱματίων	αὐτοῦ
she was saying	for	[quotation]	if	I touch	even just	the	clothes	of him

σωθήσομαι.
I will be saved

CLOSE ENGLISH

For she was saying, “If I touch even just his clothes, I will be saved.”

FLUENT ENGLISH

For she had been saying, “If I can touch just his clothes, I will be made well.”

Mark 5:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐξηράνθη	ἡ	πηγὴ	τοῦ	αἵματος	αὐτῆς,	καὶ	ἔγνω	τῷ
and	immediately	dried up	the	spring	of the	blood	of her	and	she knew	in the

σώματι	ὅτι	ἴαται	ἀπὸ	τῆς	μάστιγος.
body	that	she has been healed	from	the	affliction

CLOSE ENGLISH

And immediately the source of her blood dried up, and she knew in her body that she had been healed of the affliction.

FLUENT ENGLISH

At once her bleeding stopped, and she felt in her body that she had been healed of the illness.

SECTION NOTES

5:25-27. The close layer carries the long sentence across the verse boundaries; the fluent layer divides it into readable sentences. Twelve years, many physicians, all her resources, lack of benefit, and worsening remain explicit. No treatment, cause of bleeding, or present-day medical judgment is added.

5:27-29. Mark says garment and clothes, without specifying a hem or fringe. Saved in the close layer and made well in fluent English anticipate the same verb at 5:34. The bodily recognition of healing is the woman’s, as stated by the narrator.

V-MK-005 / Mark 5:30-34

The question and the woman’s answer

Mark 5:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ὁ	Ἰησοῦς	ἐπιγνοὺς	ἐν	ἑαυτῷ	τὴν	ἐξ	αὐτοῦ
and	immediately	the	Jesus	having recognized	in	himself	the	out of	him

δύναμιν	ἐξελθοῦσαν	ἐπιστραφεὶς	ἐν	τῷ	ὄχλῳ	ἔλεγεν·	Τίς	μου	ἥψατο
power	having gone out	having turned	in	the	crowd	he was saying	who	of me	touched

τῶν	ἱματίων;
the	clothes

CLOSE ENGLISH

And immediately Jesus, recognizing in himself that power had gone out from him, turned around in the crowd and was saying, ‘Who touched my clothes?’

FLUENT ENGLISH

Jesus immediately realized within himself that power had gone out from him. He turned around in the crowd and asked, ‘Who touched my clothes?’

Mark 5:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγον	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ·	Βλέπεις	τὸν	ὄχλον	συνθλίβοντά
and	were saying	to him	the	disciples	of him	you see	the	crowd	pressing against

σε,	καὶ	λέγεις·	Τίς	μου	ἥψατο;
you	and	you say	who	me	touched

CLOSE ENGLISH

And his disciples said to him, “You see the crowd pressing against you, and you say, ‘Who touched me?’”

FLUENT ENGLISH

His disciples said to him, ‘You see the crowd pressing against you, yet you ask, “Who touched me?”’

Mark 5:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περιεβλέπετο	ἰδεῖν	τὴν	τοῦτο	ποιήσασαν.
and	he was looking around	to see	the woman	this	having done

CLOSE ENGLISH

And he looked around to see the woman who had done this.

FLUENT ENGLISH

He looked around to see the woman who had done it.

Mark 5:33

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	γυνὴ	φοβηθεῖσα	καὶ	τρέμουσα,	εἰδυῖα	ὃ	γέγονεν	αὐτῇ,
the	but	woman	having become afraid	and	trembling	knowing	what	has happened	to her

ἦλθεν	καὶ	προσέπεσεν	αὐτῷ	καὶ	εἶπεν	αὐτῷ	πᾶσαν	τὴν	ἀλήθειαν.
came	and	fell before	him	and	told	him	all	the	truth

CLOSE ENGLISH

But the woman, afraid and trembling, knowing what had happened to her, came and fell before him and told him the whole truth.

FLUENT ENGLISH

The woman knew what had happened to her. Frightened and trembling, she came, fell before him, and told him the whole truth.

Mark 5:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτῇ·	Θυγάτηρ,	ἡ	πίστις	σου	σέσωκέν	σε·	ὕπαγε	εἰς
he	but	said	to her	daughter	the	faith	of you	has saved	you	go	into

εἰρήνην,	καὶ	ἴσθι	ὑγιὴς	ἀπὸ	τῆς	μάστιγός	σου.
peace	and	be	well	from	the	affliction	of you

CLOSE ENGLISH

But he said to her, ‘Daughter, your faith has saved you. Go in peace, and be well, free from your affliction.’

FLUENT ENGLISH

He said to her, ‘Daughter, your faith has made you well. Go in peace, and be well, free from the illness that troubled you.’

SECTION NOTES

The entire narrative frame remains, including immediately, recognition within himself, power going out and turning in the crowd. Only the question is Jesus’ direct speech. He asks about his clothes; the disciples’ restatement in 5:31 says who touched me. Mark’s narrator reports the departure of power, unlike the direct speech in the Luke parallel.

Comparing the passages (H-038, SR-0178). Luke 8:45–46, with the distinct clothes/me and narrator/direct-speech wording retained. No direct Thomas counterpart is established. Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.
5:31-33. The disciples’ quotation says touched me, whereas Jesus’ question names his clothes. The feminine form at 5:32 identifies the person sought as the woman; it does not supply an explanation of how Jesus knew her identity. Her fear, approach, and account of the whole truth remain.

Daughter is retained. The five-word faith formula shares Matthew 9:22’s glosses: saved in close English, made you well in fluent English. The healing sense fits 5:29. Peace, being well and freedom from affliction remain.

Daughter is an explicit term of address in the Greek text.

Comparing the passages (H-038, SR-0047)
Matthew 9:22, Luke 8:48.
No direct Thomas counterpart is established.
Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

V-MK-005 / Mark 5:35-38

The report and the journey to the house

Mark 5:35

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔτι	αὐτοῦ	λαλοῦντος	ἔρχονται	ἀπὸ	τοῦ	ἀρχισυναγώγου	λέγοντες
still	he	speaking	they come	from	the	synagogue leader	saying

ὅτι	Ἡ	θυγάτηρ	σου	ἀπέθανεν·	τί	ἔτι	σκύλλεις	τὸν	διδάσκαλον;
[quotation]	the	daughter	of you	died	why	still	do you trouble	the	teacher

CLOSE ENGLISH

While he was still speaking, they come from the synagogue leader’s house, saying, “Your daughter has died. Why do you still trouble the teacher?”

FLUENT ENGLISH

While he was still speaking, people came from the synagogue leader’s house and said, ‘Your daughter has died. Why trouble the teacher any further?’

Mark 5:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	παρακούσας	τὸν	λόγον	λαλούμενον	λέγει	τῷ
the	but	Jesus	having overheard	the	message	being spoken	says	to the

ἀρχισυναγώγῳ·	Μὴ	φοβοῦ,	μόνον	πίστευε.
synagogue leader	not	be afraid	only	believe

CLOSE ENGLISH

But Jesus, overhearing the message being spoken, says to the synagogue leader, ‘Do not be afraid; only believe.’

FLUENT ENGLISH

Jesus overheard what they were saying and told the synagogue leader, ‘Don’t be afraid. Just believe.’

Mark 5:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἀφῆκεν	οὐδένα	μετ’	αὐτοῦ	συνακολουθῆσαι	εἰ	μὴ	τὸν
and	not	he allowed	anyone	with	him	to accompany	except	[except]	[art.]

Πέτρον	καὶ	Ἰάκωβον	καὶ	Ἰωάννην	τὸν	ἀδελφὸν	Ἰακώβου.
Peter	and	James	and	John	the	brother	of James

CLOSE ENGLISH

And he allowed no one to accompany him except Peter and James and John the brother of James.

FLUENT ENGLISH

He allowed no one to accompany him except Peter, James, and John, James’s brother.

Mark 5:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχονται	εἰς	τὸν	οἶκον	τοῦ	ἀρχισυναγώγου,	καὶ	θεωρεῖ	θόρυβον
and	they come	into	the	house	of the	synagogue leader	and	he sees	a commotion

καὶ	κλαίοντας	καὶ	ἀλαλάζοντας	πολλά,
and	people weeping	and	wailing	loudly

CLOSE ENGLISH

And they come into the synagogue leader’s house, and he sees a commotion and people weeping and wailing loudly.

FLUENT ENGLISH

They came to the synagogue leader’s house, and Jesus saw the commotion, with people crying and wailing loudly.

SECTION NOTES

5:35. From the synagogue leader is read as from his household; house makes the implied location explicit. The report is delivered while Jesus is still speaking.

The adopted participle can be understood as overhearing or disregarding. Overhearing is chosen here; the alternative would describe refusing to let the report determine the response, not failure to hear it. The message is the report of the daughter’s death. The Greek has no added immediately.

Both commands remain commands. Only modifies believe; no further statement of what to believe, and no promise borrowed from Luke, is inserted.

Comparing the passages (H-038, SR-0179). Luke 8:50. No direct Thomas counterpart is established. Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

5:37-38. Peter, James, and John are the permitted companions. The source has they come, then he sees; fluent English names Jesus to keep the change of subject clear.

V-MK-005 / Mark 5:39-43

The girl gets up

Mark 5:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθὼν	λέγει	αὐτοῖς·	Τί	θορυβεῖσθε	καὶ	κλαίετε;	τὸ	
and	having entered	he says	to them	why	do you make a commotion	and	weep	the	

παιδίον	οὐκ	ἀπέθανεν	ἀλλὰ	καθεύδει.
child	not	died	but	is sleeping

CLOSE ENGLISH

And entering, he says to them, ‘Why do you make a commotion and weep? The child has not died but is sleeping.’

FLUENT ENGLISH

He went in and said to them, ‘Why all this commotion and crying? The child is not dead; she is asleep.’

Mark 5:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατεγέλων	αὐτοῦ.	αὐτὸς	δὲ	ἐκβαλὼν	πάντας	παραλαμβάνει		
and	they were laughing at	him	he	but	having put out	all	takes along		

τὸν	πατέρα	τοῦ	παιδίου	καὶ	τὴν	μητέρα	καὶ	τοὺς	μετ’	αὐτοῦ,	καὶ
the	father	of the	child	and	the	mother	and	those	with	him	and

εἰσπορεύεται	ὅπου	ἦν	τὸ	παιδίον·
goes in	where	was	the	child

CLOSE ENGLISH

And they laughed at him. But he put everyone out and takes the child’s father and mother and those with him, and enters where the child was.

FLUENT ENGLISH

They laughed at him. He put them all outside, took the child’s father and mother and those with him, and went in to where the child was.

Mark 5:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κρατήσας	τῆς	χειρὸς	τοῦ	παιδίου	λέγει	αὐτῇ·	Ταλιθα
and	having taken hold	of the	hand	of the	child	he says	to her	girl [Aram.]

κουμ,	ὅ	ἐστιν	μεθερμηνευόμενον·	Τὸ	κοράσιον,	σοὶ	λέγω,	ἔγειρε.
arise [Aram.]	which	is	translated	[art.]	girl	to you	I say	get up

CLOSE ENGLISH

And taking hold of the child’s hand, he says to her, ‘Talitha koum,’ which is translated, ‘Girl, I say to you, get up.’

FLUENT ENGLISH

He took the child’s hand and said to her, ‘Talitha koum,’ meaning, ‘Little girl, I’m telling you, get up.’

Mark 5:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἀνέστη	τὸ	κοράσιον	καὶ	περιεπάτει,	ἦν	γὰρ	ἐτῶν
and	immediately	rose	the	girl	and	was walking	she was	for	years

δώδεκα.	καὶ	ἐξέστησαν	εὐθὺς	ἐκστάσει	μεγάλῃ.	
twelve	and	they were amazed	immediately	with amazement	great	

CLOSE ENGLISH

And immediately the girl rose and walked, for she was twelve years old. And immediately they were greatly amazed.

FLUENT ENGLISH

The girl immediately got up and walked around; she was twelve years old. At once they were utterly amazed.

Mark 5:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεστείλατο	αὐτοῖς	πολλὰ	ἵνα	μηδεὶς	γνοῖ	τοῦτο,	καὶ	εἶπεν
and	he instructed	them	sternly	that	no one	should know	this	and	he said

δοθῆναι	αὐτῇ	φαγεῖν.
to be given	to her	to eat

CLOSE ENGLISH

And he sternly instructed them that no one should know this, and said that she should be given something to eat.

FLUENT ENGLISH

He gave them strict instructions that no one should know about this, and told them to give her something to eat.

SECTION NOTES

Child retains the Greek noun rather than replacing it with Matthew’s girl. She in fluent English follows the known referent. The claim not dead but asleep remains direct speech following the reported death. The translation supplies no medical explanation and does not add only before asleep.

Comparing the passages (H-038, SR-0048). Matthew 9:24, Luke 8:52. No direct Thomas counterpart is established. Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

The adopted Aramaic words, as written in Greek, are transliterated Talitha koum, not the alternative koumi. Their two interlinear glosses are marked Aramaic. I say to you belongs to the narrator’s Greek explanation and is not inserted into the two Aramaic words.

Taking the hand, the command and the explanation remain in the main verse. Verse 5:42 retains the girl’s immediate rising, walking, age twelve and the immediate amazement. No about is added before twelve.

Comparing the passages (H-038, SR-0048). Luke 8:54, the command to rise. Matthew 9:24 concerns the preceding sleep saying; Matthew 9:25 narrates the raising without this command. No direct Thomas counterpart is established. Related narrative passages (H-038): Matthew 9:18–26; Luke 8:40–56.

5:43. The strict instruction that no one should know and the instruction to give her food conclude the chapter. They are indirect reports, not invented direct quotations.

V-MK-006 / Mark 6:1-56

The mission, John’s death, and the feeding

A prophet in his hometown

Mark 6:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξῆλθεν	ἐκεῖθεν,	καὶ	ἔρχεται	εἰς	τὴν	πατρίδα	αὐτοῦ,	καὶ
and	he went out	from there	and	he comes	into	the	hometown	of him	and

ἀκολουθοῦσιν	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ.
follow	him	the	disciples	of him

CLOSE ENGLISH

And he went out from there and comes to his hometown, and his disciples follow him.

FLUENT ENGLISH

He left that place and went to his hometown, followed by his disciples.

Mark 6:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γενομένου	σαββάτου	ἤρξατο	διδάσκειν	ἐν	τῇ	συναγωγῇ·	καὶ	οἱ
and	having come	a Sabbath	he began	to teach	in	the	synagogue	and	the

πολλοὶ	ἀκούοντες	ἐξεπλήσσοντο	λέγοντες·	Πόθεν	τούτῳ	ταῦτα,	καὶ
many	hearing	were astonished	saying	from where	to this man	these things	and

τίς	ἡ	σοφία	ἡ	δοθεῖσα	τούτῳ,	καὶ	αἱ	δυνάμεις	τοιαῦται
what	the	wisdom	the one	having been given	to this man	and	the	mighty works	such

διὰ	τῶν	χειρῶν	αὐτοῦ	γινόμεναι;
through	the	hands	of him	being done

CLOSE ENGLISH

And when the Sabbath came, he began to teach in the synagogue. And the many who heard were astonished, saying, “Where did this man get these things? What is this wisdom given to him, and these mighty works done through his hands?”

FLUENT ENGLISH

When the Sabbath came, he began teaching in the synagogue. Many who heard him were astonished. “Where did he get all this?” they asked. “What is this wisdom he has been given? How are such mighty works done through his hands?”

Mark 6:3

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	οὗτός	ἐστιν	ὁ	τέκτων,	ὁ	υἱὸς	τῆς	Μαρίας	καὶ	ἀδελφὸς
not	this man	is	the	carpenter	the	son	of	Mary	and	brother

Ἰακώβου	καὶ	Ἰωσῆτος	καὶ	Ἰούδα	καὶ	Σίμωνος;	καὶ	οὐκ	εἰσὶν	αἱ
of James	and	Joses	and	Judas	and	Simon	and	not	are	the

ἀδελφαὶ	αὐτοῦ	ὧδε	πρὸς	ἡμᾶς;	καὶ	ἐσκανδαλίζοντο	ἐν	αὐτῷ.
sisters	of him	here	with	us	and	they were stumbling	over	him

CLOSE ENGLISH

“Is this not the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him.

FLUENT ENGLISH

‘Isn’t this the carpenter, Mary’s son and the brother of James, Joses, Judas and Simon? Aren’t his sisters here with us?’ They took offense at him.

Mark 6:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς	ὁ	Ἰησοῦς	ὅτι	Οὐκ	ἔστιν	προφήτης	ἄτιμος	εἰ
and	he was saying	to them	the	Jesus	that	not	is	a prophet	without honor	if

μὴ	ἐν	τῇ	πατρίδι	αὐτοῦ	καὶ	ἐν	τοῖς	συγγενεῦσιν	αὐτοῦ	καὶ	ἐν
not	in	the	hometown	of him	and	among	the	relatives	of him	and	in

τῇ	οἰκίᾳ	αὐτοῦ.
the	household	of him

CLOSE ENGLISH

And Jesus was saying to them, ‘A prophet is not without honor except in his hometown, among his relatives and in his household.’

FLUENT ENGLISH

Jesus told them, ‘A prophet receives honor everywhere except in his hometown, among his relatives and in his own household.’

Mark 6:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἐδύνατο	ἐκεῖ	ποιῆσαι	οὐδεμίαν	δύναμιν,	εἰ	μὴ	ὀλίγοις
and	not	he was able	there	to do	any	mighty work	except	[except]	on a few

ἀρρώστοις	ἐπιθεὶς	τὰς	χεῖρας	ἐθεράπευσεν·
sick people	having laid	the	hands	he healed

CLOSE ENGLISH

And he could not do any mighty work there, except that he laid his hands on a few sick people and healed them.

FLUENT ENGLISH

He could not do any mighty work there, except that he laid his hands on a few sick people and healed them.

Mark 6:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐθαύμαζεν	διὰ	τὴν	ἀπιστίαν	αὐτῶν.	Καὶ	περιῆγεν	τὰς
and	he was amazed	because of	the	unbelief	of them	and	he went around	the

κώμας	κύκλῳ	διδάσκων.
villages	round about	teaching

CLOSE ENGLISH

And he was amazed because of their unbelief. And he went around the surrounding villages, teaching.

FLUENT ENGLISH

He was amazed at their unbelief. Then he went around teaching in the surrounding villages.

SECTION NOTES

6:1–3. Hometown is the source’s description; its name is not added inside the translation. The people’s questions at 6:2 continue in 6:3. The fluent translation of 6:3 keeps its own opening quotation mark, so 6:2 is punctuated as a complete preceding paragraph of their speech.

The hometown, relatives and household are three distinct circles in Mark. All remain. The English proverb follows the established Matthew 13:57 wording while retaining Mark’s added relatives. Verse 6:3 calls Jesus the carpenter, not the carpenter’s son. The could not at 6:5 is not replaced with would not; the healing exception also remains.

Comparison record MK-038. H-051: Matthew 13:53–58; Luke 4:16–30. SR-0061: MT-063 (Matthew 13:57), LK-007 (Luke 4:24 within its passage), JN-172 (John 4:44, indirect report), TH-031 (the first proverb). Mark’s relatives and household remain distinct.

6:6. Jesus’ amazement is explicitly because of their unbelief. The second sentence begins his teaching through the surrounding villages.

V-MK-006 / Mark 6:7-13

The twelve are sent in pairs

Mark 6:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεῖται	τοὺς	δώδεκα,	καὶ	ἤρξατο	αὐτοὺς	ἀποστέλλειν	δύο
and	he calls to himself	the	twelve	and	began	them	to send out	two

δύο,	καὶ	ἐδίδου	αὐτοῖς	ἐξουσίαν	τῶν	πνευμάτων	τῶν	ἀκαθάρτων,
two	and	was giving	them	authority	over the	spirits	the	unclean

CLOSE ENGLISH

And he calls the twelve to himself and began to send them out two by two, and gave them authority over unclean spirits.

FLUENT ENGLISH

He called the twelve and began sending them out in pairs, giving them authority over unclean spirits.

Mark 6:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρήγγειλεν	αὐτοῖς	ἵνα	μηδὲν	αἴρωσιν	εἰς	ὁδὸν	εἰ	μὴ
and	he instructed	them	that	nothing	they should take	for	a journey	except	[except]

ῥάβδον	μόνον,	μὴ	ἄρτον,	μὴ	πήραν,	μὴ	εἰς	τὴν	ζώνην	χαλκόν,
a staff	only	no	bread	no	bag	no	in	the	belt	copper money

CLOSE ENGLISH

And he instructed them to take nothing for the journey except a staff alone, no bread, no bag, no money in the belt,

FLUENT ENGLISH

He told them to take nothing for the journey except a staff-no bread, no bag, no money in their belts-

Mark 6:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ὑποδεδεμένους	σανδάλια,	καὶ	μὴ	ἐνδύσησθε	δύο	χιτῶνας.
but	having put on	sandals	and	not	put on	two	tunics

CLOSE ENGLISH

but to wear sandals. “And do not put on two tunics.”

FLUENT ENGLISH

but to wear sandals. ‘Don’t put on two tunics.’

Mark 6:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ὅπου	ἐὰν	εἰσέλθητε	εἰς	οἰκίαν,	ἐκεῖ
and	he was saying	to them	wherever	[conditional]	you enter	into	a house	there

μένετε	ἕως	ἂν	ἐξέλθητε	ἐκεῖθεν.
remain	until	[conditional]	you go out	from there

CLOSE ENGLISH

And he was saying to them, ‘Wherever you enter a house, remain there until you leave that place.’

FLUENT ENGLISH

He told them, ‘When you enter a house, stay there until you leave that place.’

Mark 6:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἂν	τόπος	μὴ	δέξηται	ὑμᾶς	μηδὲ	ἀκούσωσιν	ὑμῶν,
and	whatever	[conditional]	place	not	receives	you	nor	they listen to	you

ἐκπορευόμενοι	ἐκεῖθεν	ἐκτινάξατε	τὸν	χοῦν	τὸν	ὑποκάτω	τῶν	ποδῶν
going out	from there	shake off	the	dust	the	underneath	the	feet

ὑμῶν	εἰς	μαρτύριον	αὐτοῖς.
of you	as	a testimony	to them

CLOSE ENGLISH

‘And whatever place does not receive you and whose people do not listen to you, leave there and shake off the dust under your feet as a testimony to them.’

FLUENT ENGLISH

‘If a place does not welcome you and its people will not listen to you, leave and shake the dust off your feet as a testimony to them.’

Mark 6:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξελθόντες	ἐκήρυξαν	ἵνα	μετανοῶσιν,
and	having gone out	they proclaimed	that	people should repent

CLOSE ENGLISH

And they went out and proclaimed that people should repent.

FLUENT ENGLISH

They went out and preached that people should repent.

Mark 6:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	δαιμόνια	πολλὰ	ἐξέβαλλον,	καὶ	ἤλειφον	ἐλαίῳ	πολλοὺς
and	demons	many	they were casting out	and	were anointing	with oil	many

ἀρρώστους	καὶ	ἐθεράπευον.
sick people	and	were healing

CLOSE ENGLISH

And they cast out many demons, and anointed many sick people with oil and healed them.

FLUENT ENGLISH

They drove out many demons, anointed many sick people with oil, and healed them.

SECTION NOTES

6:7-9. Two by two and authority over unclean spirits remain explicit. A staff and sandals are allowed in this account; restrictions from Matthew or Luke are not substituted. Copper money has the practical sense of money carried in a belt; no purse or modern value is added.

Stay there means remain in the same lodging until leaving that place. Verse 11 shifts from a place receiving to people listening; fluent English makes those people explicit. Testimony to them retains the dative; against them is a possible contextual force, not a separate Greek preposition.

The adopted SBLGNT text ends without the longer traditional sentence about Sodom or Gomorrah and judgment. That sentence is not imported from Matthew 10:15. Verses 6:8-9 form a continuous instruction: take only a staff, wear sandals, and do not put on two tunics. The shift to a direct prohibition at 6:9 remains.

Comparing the passages (SR-0180)
Matthew 10:11–14, Luke 9:4–5.
Matthew 10:15 is not part of the adopted Mark main text.
No direct Thomas counterpart is established.
6:12-13. The narrative reports preaching repentance, expelling demons, anointing the sick with oil, and healing. These actions remain distinct.

V-MK-006 / Mark 6:14-20

Herod hears and John is imprisoned

Mark 6:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤκουσεν	ὁ	βασιλεὺς	Ἡρῴδης,	φανερὸν	γὰρ	ἐγένετο	τὸ	ὄνομα
and	heard	the	king	Herod	known	for	became	the	name

αὐτοῦ,	καὶ	ἔλεγον	ὅτι	Ἰωάννης	ὁ	βαπτίζων	ἐγήγερται
of him	and	they were saying	[quotation]	John	the one	baptizing	has been raised

ἐκ	νεκρῶν,	καὶ	διὰ	τοῦτο	ἐνεργοῦσιν	αἱ	δυνάμεις	ἐν	αὐτῷ·
from	the dead	and	because of	this	are at work	the	powers	in	him

CLOSE ENGLISH

And King Herod heard, for his name had become known, and they were saying, “John the baptizer has been raised from the dead, and for this reason the powers are at work in him.”

FLUENT ENGLISH

King Herod heard about Jesus, whose name had become known. People were saying, “John the baptizer has been raised from the dead. That is why these powers are at work in him.”

Mark 6:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἄλλοι	δὲ	ἔλεγον	ὅτι	Ἠλίας	ἐστίν·	ἄλλοι	δὲ	ἔλεγον	ὅτι
others	but	were saying	[quotation]	Elijah	he is	others	but	were saying	[quotation]

προφήτης	ὡς	εἷς	τῶν	προφητῶν.
a prophet	like	one	of the	prophets

CLOSE ENGLISH

But others said, “He is Elijah,” and others said, “A prophet like one of the prophets.”

FLUENT ENGLISH

Others said, “He is Elijah.” Still others said, “He is a prophet, like one of the prophets.”

Mark 6:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκούσας	δὲ	ὁ	Ἡρῴδης	ἔλεγεν·	Ὃν	ἐγὼ	ἀπεκεφάλισα	Ἰωάννην,
having heard	but	[art.]	Herod	was saying	whom	I	beheaded	John

οὗτος	ἠγέρθη.
this one	has been raised

CLOSE ENGLISH

But when Herod heard, he said, “John, whom I beheaded, has been raised.”

FLUENT ENGLISH

When Herod heard this, he said, “John, the man I beheaded, has been raised.”

Mark 6:17

Greek: adopted SBLGNT text. Word-order interlinear.

Αὐτὸς	γὰρ	ὁ	Ἡρῴδης	ἀποστείλας	ἐκράτησεν	τὸν	Ἰωάννην	καὶ	ἔδησεν
himself	for	[art.]	Herod	having sent	seized	[art.]	John	and	bound

αὐτὸν	ἐν	φυλακῇ	διὰ	Ἡρῳδιάδα	τὴν	γυναῖκα	Φιλίππου	τοῦ
him	in	prison	because of	Herodias	the	wife	of Philip	the

ἀδελφοῦ	αὐτοῦ,	ὅτι	αὐτὴν	ἐγάμησεν·
brother	of him	because	her	he married

CLOSE ENGLISH

For Herod himself had sent and seized John and bound him in prison because of Herodias, the wife of Philip his brother, because he had married her.

FLUENT ENGLISH

Herod himself had sent men to arrest John and put him in chains in prison. He had done this because of Herodias, his brother Philip’s wife, whom he had married.

Mark 6:18

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	γὰρ	ὁ	Ἰωάννης	τῷ	Ἡρῴδῃ	ὅτι	Οὐκ	ἔξεστίν	σοι
was saying	for	[art.]	John	to	Herod	[quotation]	not	it is lawful	for you

ἔχειν	τὴν	γυναῖκα	τοῦ	ἀδελφοῦ	σου.
to have	the	wife	of the	brother	of you

CLOSE ENGLISH

For John said to Herod, “It is not lawful for you to have your brother’s wife.”

FLUENT ENGLISH

John had been telling Herod, “You are not permitted to have your brother’s wife.”

Mark 6:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	Ἡρῳδιὰς	ἐνεῖχεν	αὐτῷ	καὶ	ἤθελεν	αὐτὸν	ἀποκτεῖναι,	καὶ
[art.]	but	Herodias	held a grudge	against him	and	wanted	him	to kill	and

οὐκ	ἠδύνατο·
not	was able

CLOSE ENGLISH

But Herodias held a grudge against him and wanted to kill him, and could not,

FLUENT ENGLISH

Herodias held a grudge against John and wanted to kill him, but she could not,

Mark 6:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	γὰρ	Ἡρῴδης	ἐφοβεῖτο	τὸν	Ἰωάννην,	εἰδὼς	αὐτὸν	ἄνδρα	δίκαιον
[art.]	for	Herod	feared	[art.]	John	knowing	him	a man	righteous

καὶ	ἅγιον,	καὶ	συνετήρει	αὐτόν,	καὶ	ἀκούσας	αὐτοῦ	πολλὰ	ἠπόρει,
and	holy	and	was protecting	him	and	having heard	him	greatly	was perplexed

καὶ	ἡδέως	αὐτοῦ	ἤκουεν.
and	gladly	him	he was hearing

CLOSE ENGLISH

for Herod feared John, knowing him to be a righteous and holy man, and protected him. When he heard him, he was greatly perplexed, and yet heard him gladly.

FLUENT ENGLISH

because Herod feared John. He knew him to be a righteous and holy man and kept him safe. Listening to John left him deeply puzzled, yet he listened gladly.

SECTION NOTES

6:14-16. They were saying in 6:14 is plural in the adopted text, distinct from Herod’s response in 6:16. John the baptizer, Elijah, and a prophet are reported identifications. Mark’s title King Herod is retained without importing Matthew’s tetrarch.

6:17-20. The account looks back to John’s imprisonment. Philip is retained as the named brother. Herodias’s hostility is distinguished from Herod’s fear, protection, and willing listening. The adopted 6:20 reads was greatly perplexed, not did many things.

V-MK-006 / Mark 6:21-26

The banquet and the request

Mark 6:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	γενομένης	ἡμέρας	εὐκαίρου	ὅτε	Ἡρῴδης	τοῖς	γενεσίοις	αὐτοῦ
and	having come	a day	opportune	when	Herod	on the	birthday	of him

δεῖπνον	ἐποίησεν	τοῖς	μεγιστᾶσιν	αὐτοῦ	καὶ	τοῖς	χιλιάρχοις	καὶ
a dinner	made	for the	high officials	of him	and	the	military commanders	and

τοῖς	πρώτοις	τῆς	Γαλιλαίας,
the	leading men	of	Galilee

CLOSE ENGLISH

And an opportune day came, when Herod gave a dinner on his birthday for his high officials and military commanders and the leading men of Galilee.

FLUENT ENGLISH

An opportunity came when Herod held a birthday banquet for his high officials, military commanders, and the leading men of Galilee.

Mark 6:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθούσης	τῆς	θυγατρὸς	αὐτῆς	τῆς	Ἡρῳδιάδος	καὶ	ὀρχησαμένης
and	having come in	the	daughter	of herself	[art.]	Herodias	and	having danced

καὶ	ἀρεσάσης	τῷ	Ἡρῴδῃ	καὶ	τοῖς	συνανακειμένοις,	εἶπεν	ὁ
and	having pleased	[art.]	Herod	and	those	reclining with him	said	the

βασιλεὺς	τῷ	κορασίῳ·	Αἴτησόν	με	ὃ	ἐὰν	θέλῃς,	καὶ	δώσω
king	to the	girl	ask	me	whatever	[modal]	you wish	and	I will give

σοι·
you

CLOSE ENGLISH

And the daughter of Herodias herself came in and danced and pleased Herod and those reclining with him. The king said to the girl, “Ask me whatever you wish, and I will give it to you.”

FLUENT ENGLISH

Herodias’s own daughter came in and danced, pleasing Herod and his guests. The king told the girl, “Ask me for whatever you want, and I will give it to you.”

Mark 6:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὤμοσεν	αὐτῇ·	Ὅ	τι	ἐάν	με	αἰτήσῃς	δώσω	σοι	ἕως
and	he swore	to her	whatever	[indefinite]	[modal]	me	you ask	I will give	you	up to

ἡμίσους	τῆς	βασιλείας	μου.
half	of the	kingdom	of me

CLOSE ENGLISH

And he swore to her, “Whatever you ask me, I will give you, up to half my kingdom.”

FLUENT ENGLISH

He swore to her, “Whatever you ask me for, I will give you, up to half my kingdom.”

Mark 6:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθοῦσα	εἶπεν	τῇ	μητρὶ	αὐτῆς·	Τί	αἰτήσωμαι;	ἡ	δὲ	εἶπεν·
and	having gone out	she said	to the	mother	of her	what	should I ask	she	but	said

Τὴν	κεφαλὴν	Ἰωάννου	τοῦ	βαπτίζοντος.
the	head	of John	the one	baptizing

CLOSE ENGLISH

And she went out and said to her mother, “What should I ask?” And she said, “The head of John the baptizer.”

FLUENT ENGLISH

She went out and asked her mother, “What should I ask for?” Her mother replied, “The head of John the baptizer.”

Mark 6:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθοῦσα	εὐθὺς	μετὰ	σπουδῆς	πρὸς	τὸν	βασιλέα	ᾐτήσατο
and	having come in	immediately	with	haste	to	the	king	she asked

λέγουσα·	Θέλω	ἵνα	ἐξαυτῆς	δῷς	μοι	ἐπὶ	πίνακι	τὴν	κεφαλὴν
saying	I want	that	at once	you give	me	on	a platter	the	head

Ἰωάννου	τοῦ	βαπτιστοῦ.
of John	the	Baptist

CLOSE ENGLISH

And immediately she hurried in to the king and asked, saying, “I want you to give me at once on a platter the head of John the Baptist.”

FLUENT ENGLISH

She hurried straight back to the king and demanded, “I want you to give me John the Baptist’s head on a platter, right now.”

Mark 6:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	περίλυπος	γενόμενος	ὁ	βασιλεὺς	διὰ	τοὺς	ὅρκους	καὶ	τοὺς
and	deeply grieved	having become	the	king	because of	the	oaths	and	those

ἀνακειμένους	οὐκ	ἠθέλησεν	ἀθετῆσαι	αὐτήν·
reclining	not	was willing	to refuse	her

CLOSE ENGLISH

And the king became deeply grieved, but because of his oaths and those reclining at table, he was unwilling to refuse her.

FLUENT ENGLISH

The king was deeply distressed. But because of his oaths and his guests, he was unwilling to refuse her.

SECTION NOTES

6:21-22. The banquet guests are high officials, military commanders, and Galilee’s leading men. The adopted Greek identifies the dancer as the daughter of Herodias herself. The variant his daughter Herodias is not substituted. No personal name, precise age, costume, or description of the dance is added.

6:23-26. The repeated promise and oath remain. Half my kingdom is Herod’s offered limit; it is not a narrator’s measurement of his actual political powers. The daughter asks her mother, returns with haste, and requests the head at once.

V-MK-006 / Mark 6:27-29

John’s death and burial

Mark 6:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἀποστείλας	ὁ	βασιλεὺς	σπεκουλάτορα	ἐπέταξεν	ἐνέγκαι	
and	immediately	having sent	the	king	an executioner	ordered	to bring	
τὴν	κεφαλὴν	αὐτοῦ.	καὶ	ἀπελθὼν	ἀπεκεφάλισεν	αὐτὸν	ἐν	τῇ	φυλακῇ
the	head	of him	and	having gone	he beheaded	him	in	the	prison

CLOSE ENGLISH

And immediately the king sent an executioner and ordered him to bring John’s head. And he went and beheaded him in the prison

FLUENT ENGLISH

The king immediately sent an executioner with orders to bring John’s head. He went and beheaded John in prison

Mark 6:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤνεγκεν	τὴν	κεφαλὴν	αὐτοῦ	ἐπὶ	πίνακι	καὶ	ἔδωκεν	αὐτὴν	τῷ
and	brought	the	head	of him	on	a platter	and	gave	it	to the
κορασίῳ,	καὶ	τὸ	κοράσιον	ἔδωκεν	αὐτὴν	τῇ	μητρὶ	αὐτῆς.		
girl	and	the	girl	gave	it	to the	mother	of her		

CLOSE ENGLISH

and brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

FLUENT ENGLISH

and brought his head on a platter. He gave it to the girl, and she gave it to her mother.

Mark 6:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσαντες	οἱ	μαθηταὶ	αὐτοῦ	ἦλθον	καὶ	ἦραν	τὸ	πτῶμα	αὐτοῦ
and	having heard	the	disciples	of him	came	and	took up	the	corpse	of him

καὶ	ἔθηκαν	αὐτὸ	ἐν	μνημείῳ.
and	laid	it	in	a tomb

CLOSE ENGLISH

And when his disciples heard, they came and took his corpse and laid it in a tomb.

FLUENT ENGLISH

When John’s disciples heard, they came, took his body, and laid it in a tomb.

SECTION NOTES

6:27-29. The king sends an executioner with an order; the following acts are the executioner’s. The head is given to the girl, then to her mother. John’s disciples collect his body for burial. The translation does not add an account of their telling Jesus from Matthew.

V-MK-006 / Mark 6:30-34

The apostles return and the crowd arrives

Mark 6:30

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	συνάγονται	οἱ	ἀπόστολοι	πρὸς	τὸν	Ἰησοῦν,	καὶ	ἀπήγγειλαν	αὐτῷ
and	gather	the	apostles	to	[art.]	Jesus	and	reported	to him

πάντα	ὅσα	ἐποίησαν	καὶ	ὅσα	ἐδίδαξαν.
all	that	they did	and	that	they taught

CLOSE ENGLISH

And the apostles gather to Jesus and reported to him everything they had done and taught.

FLUENT ENGLISH

The apostles gathered around Jesus and reported everything they had done and taught.

Mark 6:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Δεῦτε	ὑμεῖς	αὐτοὶ	κατ’	ἰδίαν	εἰς	ἔρημον	τόπον
and	he says	to them	come	you	yourselves	in	private	to	a deserted	place

καὶ	ἀναπαύσασθε	ὀλίγον.	ἦσαν	γὰρ	οἱ	ἐρχόμενοι	καὶ	οἱ
and	rest	a little	they were	for	the ones	coming	and	the ones

ὑπάγοντες	πολλοί,	καὶ	οὐδὲ	φαγεῖν	εὐκαίρουν.
going	many	and	not even	to eat	they had time

CLOSE ENGLISH

And he says to them, ‘Come away by yourselves to a deserted place and rest a little.’ For those coming and going were many, and they did not even have time to eat.

FLUENT ENGLISH

He said to them, ‘Come away by yourselves to an uninhabited place and rest for a while.’ So many people were coming and going that they did not even have time to eat.

Mark 6:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθον	ἐν	τῷ	πλοίῳ	εἰς	ἔρημον	τόπον	κατ’	ἰδίαν.
and	they went away	in	the	boat	to	a deserted	place	in	private

CLOSE ENGLISH

And they went away in the boat to a deserted place by themselves.

FLUENT ENGLISH

They went away by boat to an uninhabited place by themselves.

Mark 6:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶδον	αὐτοὺς	ὑπάγοντας	καὶ	ἐπέγνωσαν	πολλοί,	καὶ	πεζῇ	ἀπὸ
and	they saw	them	going away	and	recognized	many	and	on foot	from

πασῶν	τῶν	πόλεων	συνέδραμον	ἐκεῖ	καὶ	προῆλθον	αὐτούς.
all	the	towns	they ran together	there	and	arrived before	them

CLOSE ENGLISH

And people saw them going away, and many recognized them, and they ran there together on foot from all the towns and arrived ahead of them.

FLUENT ENGLISH

People saw them leaving, and many recognized them. They ran there on foot from all the towns and arrived ahead of them.

Mark 6:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθὼν	εἶδεν	πολὺν	ὄχλον,	καὶ	ἐσπλαγχνίσθη	ἐπ’	αὐτοὺς	
and	having come out	he saw	a large	crowd	and	had compassion	on	them	
ὅτι	ἦσαν	ὡς	πρόβατα	μὴ	ἔχοντα	ποιμένα,	καὶ	ἤρξατο	διδάσκειν
because	they were	like	sheep	not	having	a shepherd	and	he began	to teach
αὐτοὺς	πολλά.								
them	many things								

CLOSE ENGLISH

And coming out, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things.

FLUENT ENGLISH

When he got out of the boat, he saw a large crowd and had compassion on them, because they were like sheep without a shepherd. He began teaching them many things.

SECTION NOTES

You yourselves emphasizes the addressed group. By yourselves does not exclude Jesus from the journey in 6:32. Deserted means away from settlement, not necessarily an arid desert. Only the invitation is direct speech; the explanation about people coming and going and no time to eat is narration.

Comparing the passages (H-053, SR-0181)
This comparison records the shared scene, without an established exact counterpart for this invitation. No direct Thomas counterpart is established.

6:30-34. Apostles is explicit in 6:30. The people recognize the departing group, run on foot, and arrive first. Compassion is linked to the image of sheep without a shepherd and leads to teaching many things. No additional healings are inserted here from a parallel.

V-MK-006 / Mark 6:35-38

Bread for the crowd

Mark 6:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤδη	ὥρας	πολλῆς	γενομένης	προσελθόντες	αὐτῷ	οἱ	μαθηταὶ
and	already	the hour	late	having become	having approached	him	the	disciples

αὐτοῦ	ἔλεγον	ὅτι	Ἔρημός	ἐστιν	ὁ	τόπος,	καὶ	ἤδη	ὥρα
of him	were saying	[quotation]	deserted	is	the	place	and	already	the hour

πολλή·
late

CLOSE ENGLISH

And when the hour was already late, his disciples came to him and said, “The place is deserted, and the hour is already late.”

FLUENT ENGLISH

It was already late when his disciples came to him and said, “This is an uninhabited place, and it is already late.”

Mark 6:36

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπόλυσον	αὐτούς,	ἵνα	ἀπελθόντες	εἰς	τοὺς	κύκλῳ	ἀγροὺς	καὶ
send away	them	so that	having gone	into	the	surrounding	fields	and

κώμας	ἀγοράσωσιν	ἑαυτοῖς	τί	φάγωσιν.
villages	they might buy	for themselves	something	to eat

CLOSE ENGLISH

“Send them away so that they may go into the surrounding fields and villages and buy themselves something to eat.”

FLUENT ENGLISH

‘Send them away so they can go to the surrounding countryside and villages and buy themselves something to eat.’

Mark 6:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Δότε	αὐτοῖς	ὑμεῖς	φαγεῖν.	καὶ
he	but	having answered	said	to them	give	to them	you	to eat	and

λέγουσιν	αὐτῷ·	Ἀπελθόντες	ἀγοράσωμεν	δηναρίων	διακοσίων	ἄρτους	καὶ
they say	to him	having gone away	shall we buy	of denarii	two hundred	loaves	and

δώσομεν	αὐτοῖς	φαγεῖν;
will we give	to them	to eat

CLOSE ENGLISH

But he answered and said to them, ‘You give them something to eat.’ And they say to him, ‘Shall we go and buy two hundred denarii’s worth of bread and give them something to eat?’

FLUENT ENGLISH

Jesus answered, ‘You are to give them something to eat.’ They asked him, ‘Are we to go and buy two hundred denarii’s worth of bread and feed them?’

Mark 6:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	λέγει	αὐτοῖς·	Πόσους	ἔχετε	ἄρτους;	ὑπάγετε	ἴδετε.	καὶ
he	but	says	to them	how many	do you have	loaves	go	see	and

γνόντες	λέγουσιν·	Πέντε,	καὶ	δύο	ἰχθύας.
having found out	they say	five	and	two	fish

CLOSE ENGLISH

But he says to them, ‘How many loaves do you have? Go and see.’ And when they have found out, they say, ‘Five, and two fish.’

FLUENT ENGLISH

He asked them, ‘How many loaves do you have? Go and find out.’ They checked and answered, ‘Five loaves and two fish.’

SECTION NOTES

6:35-36. The disciples’ description of the place and hour leads into their request to dismiss the people. Both verses remain their speech; each retained paragraph has its own quotation marks.

The verse contains Jesus’ command and the disciples’ question. Two hundred denarii belongs to their reply. The denomination remains without modern price or wage conversion. Buy is subjunctive and give is future within the Greek question; fluent English expresses the combined proposed action.

Comparing the passages (H-053, SR-0182). Matthew 14:16, Luke 9:13, the command to feed the crowd. The disciples’ question remains separately attributed. No direct Thomas counterpart is established. Related narrative passages (H-053): Matthew 14:13–21; Luke 9:10–17; John 6:1–15.

Jesus asks for the number, then tells them to go and see. The reply follows their finding out. Five has no expressed noun in Greek; loaves is supplied only in fluent English from the question.

Comparing the passages (H-053, SR-0183)
This comparison records the shared scene without an established exact counterpart for this separate question. No direct Thomas counterpart is established.

V-MK-006 / Mark 6:39-44

The groups, the meal, and the baskets

Mark 6:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπέταξεν	αὐτοῖς	ἀνακλῖναι	πάντας	συμπόσια	συμπόσια	ἐπὶ	τῷ
and	he instructed	them	to have recline	all	group by	group	on	the

χλωρῷ	χόρτῳ.
green	grass

CLOSE ENGLISH

And he instructed them to have everyone recline in groups on the green grass.

FLUENT ENGLISH

He directed them to have everyone sit down in groups on the green grass.

Mark 6:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνέπεσαν	πρασιαὶ	πρασιαὶ	κατὰ	ἑκατὸν	καὶ	κατὰ	πεντήκοντα.
and	they reclined	row by	row	by	hundreds	and	by	fifties

CLOSE ENGLISH

And they reclined in rows, by hundreds and by fifties.

FLUENT ENGLISH

They sat down in groups of a hundred and groups of fifty.

Mark 6:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	τοὺς	πέντε	ἄρτους	καὶ	τοὺς	δύο	ἰχθύας	ἀναβλέψας	εἰς
and	having taken	the	five	loaves	and	the	two	fish	having looked up	to

τὸν	οὐρανὸν	εὐλόγησεν	καὶ	κατέκλασεν	τοὺς	ἄρτους	καὶ	ἐδίδου	τοῖς
the	heaven	he blessed	and	broke up	the	loaves	and	was giving	to the

μαθηταῖς	αὐτοῦ	ἵνα	παρατιθῶσιν	αὐτοῖς,	καὶ	τοὺς	δύο	ἰχθύας
disciples	of him	so that	they might set before	them	and	the	two	fish

ἐμέρισεν	πᾶσιν.
he divided	among all

CLOSE ENGLISH

And taking the five loaves and the two fish, he looked up to heaven, gave a blessing, and broke the loaves and gave them to his disciples to set before the people. And he divided the two fish among them all.

FLUENT ENGLISH

He took the five loaves and two fish, looked up to heaven, and said a blessing. He broke the loaves and kept giving them to his disciples to set before the people. He also divided the two fish among them all.

Mark 6:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔφαγον	πάντες	καὶ	ἐχορτάσθησαν·
and	they ate	all	and	were satisfied

CLOSE ENGLISH

And everyone ate and was satisfied.

FLUENT ENGLISH

Everyone ate their fill.

Mark 6:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦραν	κλάσματα	δώδεκα	κοφίνων	πληρώματα	καὶ	ἀπὸ	τῶν
and	they took up	broken pieces	twelve	baskets	full	and	from	the

ἰχθύων.
fish

CLOSE ENGLISH

And they took up broken pieces, twelve baskets full, and some of the fish.

FLUENT ENGLISH

They collected twelve baskets full of broken pieces, along with some of the fish.

Mark 6:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦσαν	οἱ	φαγόντες	τοὺς	ἄρτους	πεντακισχίλιοι	ἄνδρες.
and	were	those	having eaten	the	loaves	five thousand	men

CLOSE ENGLISH

And those who ate the loaves were five thousand men.

FLUENT ENGLISH

Five thousand men had eaten the bread.

SECTION NOTES

6:39-40. The repeated nouns describe dining groups and rows. The green grass and the groups of hundreds and fifties remain; this does not mean a single group of one hundred fifty.

6:41-44. Jesus looks toward heaven, gives a blessing, breaks the loaves, and distributes through the disciples. The two fish and the satisfaction of everyone remain. Twelve baskets of broken pieces are collected, and fish are also mentioned; no separate number of fish baskets is invented. The count is five thousand men, without adding Matthew’s separate mention of women and children.

V-MK-006 / Mark 6:45-48

The boat and the fourth watch

Mark 6:45

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθὺς	ἠνάγκασεν	τοὺς	μαθητὰς	αὐτοῦ	ἐμβῆναι	εἰς	τὸ	πλοῖον
and	immediately	he compelled	the	disciples	of him	to enter	into	the	boat

καὶ	προάγειν	εἰς	τὸ	πέραν	πρὸς	Βηθσαϊδάν,	ἕως	αὐτὸς	ἀπολύει	τὸν
and	to go ahead	to	the	other side	toward	Bethsaida	until	he	dismisses	the

ὄχλον.
crowd

CLOSE ENGLISH

And immediately he compelled his disciples to enter the boat and go ahead to the other side toward Bethsaida, while he dismissed the crowd.

FLUENT ENGLISH

He immediately made his disciples get into the boat and go ahead to the other side toward Bethsaida while he dismissed the crowd.

Mark 6:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποταξάμενος	αὐτοῖς	ἀπῆλθεν	εἰς	τὸ	ὄρος	προσεύξασθαι.
and	having said farewell	to them	he went away	to	the	mountain	to pray

CLOSE ENGLISH

And after taking leave of them, he went to the mountain to pray.

FLUENT ENGLISH

After saying farewell to them, he went up the mountain to pray.

Mark 6:47

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὀψίας	γενομένης	ἦν	τὸ	πλοῖον	ἐν	μέσῳ	τῆς	θαλάσσης,	καὶ
and	evening	having come	was	the	boat	in	the middle	of the	sea	and

αὐτὸς	μόνος	ἐπὶ	τῆς	γῆς.
he	alone	on	the	land

CLOSE ENGLISH

And when evening came, the boat was in the middle of the sea, and he was alone on the land.

FLUENT ENGLISH

When evening came, the boat was out in the middle of the sea, and he was alone on shore.

Mark 6:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	αὐτοὺς	βασανιζομένους	ἐν	τῷ	ἐλαύνειν,	ἦν	γὰρ	ὁ
and	having seen	them	struggling	in	the	rowing	was	for	the

ἄνεμος	ἐναντίος	αὐτοῖς,	περὶ	τετάρτην	φυλακὴν	τῆς	νυκτὸς	ἔρχεται
wind	against	them	about	the fourth	watch	of the	night	he comes

πρὸς	αὐτοὺς	περιπατῶν	ἐπὶ	τῆς	θαλάσσης·	καὶ	ἤθελεν	παρελθεῖν
to	them	walking	on	the	sea	and	he intended	to pass by

αὐτούς.
them

CLOSE ENGLISH

And seeing them struggling at rowing, for the wind was against them, about the fourth watch of the night he comes toward them, walking on the sea. And he intended to pass them by.

FLUENT ENGLISH

He saw them struggling to row, because the wind was against them. Around the fourth watch of the night, he came toward them, walking on the sea. He intended to pass them by.

SECTION NOTES

6:45-48. The stated direction is toward Bethsaida; the later landing at Gennesaret remains in 6:53. The translation does not redraw the route to harmonize those names. The fourth watch is retained as the source’s time designation.

6:48. He intended to pass them by is kept as stated, without adding a motive, changing it to a completed bypass, or saying that he merely pretended. The struggle at rowing and the opposing wind remain explicit.

V-MK-006 / Mark 6:49-52

Take heart; it is I

Mark 6:49

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἰδόντες	αὐτὸν	ἐπὶ	τῆς	θαλάσσης	περιπατοῦντα	ἔδοξαν	ὅτι
they	but	having seen	him	on	the	sea	walking	thought	that

φάντασμά	ἐστιν	καὶ	ἀνέκραξαν,
a ghost	it is	and	cried out

CLOSE ENGLISH

But when they saw him walking on the sea, they thought it was a ghost and cried out.

FLUENT ENGLISH

When they saw him walking on the sea, they thought he was a ghost and cried out.

Mark 6:50

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	γὰρ	αὐτὸν	εἶδον	καὶ	ἐταράχθησαν.	ὁ	δὲ	εὐθὺς	ἐλάλησεν
all	for	him	saw	and	were troubled	he	but	immediately	spoke

μετ’	αὐτῶν,	καὶ	λέγει	αὐτοῖς·	Θαρσεῖτε,	ἐγώ	εἰμι,	μὴ	φοβεῖσθε.
with	them	and	he says	to them	take courage	I	am	not	be afraid

CLOSE ENGLISH

For they all saw him and were troubled. But immediately he spoke with them and says to them, ‘Take courage, it is I; do not be afraid.’

FLUENT ENGLISH

They had all seen him and were terrified. He spoke to them at once: ‘Take heart! It’s me. Don’t be afraid.’

Mark 6:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνέβη	πρὸς	αὐτοὺς	εἰς	τὸ	πλοῖον,	καὶ	ἐκόπασεν	ὁ	ἄνεμος.
and	he climbed	to	them	into	the	boat	and	ceased	the	wind

καὶ	λίαν	ἐκ	περισσοῦ	ἐν	ἑαυτοῖς	ἐξίσταντο,
and	greatly	to	excess	within	themselves	they were amazed

CLOSE ENGLISH

And he climbed into the boat with them, and the wind ceased. And they were exceedingly amazed within themselves,

FLUENT ENGLISH

He got into the boat with them, and the wind died down. They were utterly astonished.

Mark 6:52

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	συνῆκαν	ἐπὶ	τοῖς	ἄρτοις,	ἀλλ’	ἦν	αὐτῶν	ἡ	καρδία
not	for	they understood	concerning	the	loaves	but	was	of them	the	heart

πεπωρωμένη.
hardened

CLOSE ENGLISH

for they had not understood about the loaves, but their heart was hardened.

FLUENT ENGLISH

They had not understood about the loaves; their hearts were hardened.

SECTION NOTES

All saw him and were troubled belongs to the narrator. The three-part reassurance retains the established Matthew 14:27 glosses and English wording. I am / it is I identifies the speaker here; the translation does not insert a capitalized divine title. Verse 6:51 retains the calming wind and intense amazement without adding another verb from a different reading.

Comparing the passages (H-054, SR-0064). Matthew 14:27, John 6:20. No direct Thomas counterpart is established. Related narrative passages (H-054): Matthew 14:24–33; John 6:16–21.

6:52. The narrator connects their astonishment with failure to understand about the loaves and a hardened heart. The close layer keeps singular heart with plural their; the fluent layer uses hearts. No agent of the hardening is added.

V-MK-006 / Mark 6:53-56

Recognition and healing in Gennesaret

Mark 6:53

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	διαπεράσαντες	ἐπὶ	τὴν	γῆν	ἦλθον	εἰς	Γεννησαρὲτ	καὶ
and	having crossed	to	the	land	they came	to	Gennesaret	and

προσωρμίσθησαν.
moored

CLOSE ENGLISH

And crossing over to land, they came to Gennesaret and moored.

FLUENT ENGLISH

They crossed over, came to land at Gennesaret, and moored the boat.

Mark 6:54

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθόντων	αὐτῶν	ἐκ	τοῦ	πλοίου	εὐθὺς	ἐπιγνόντες	αὐτὸν
and	having come out	they	from	the	boat	immediately	having recognized	him

CLOSE ENGLISH

And when they came out of the boat, people immediately recognized him

FLUENT ENGLISH

As they got out of the boat, people recognized Jesus at once

Mark 6:55

Greek: adopted SBLGNT text. Word-order interlinear.

περιέδραμον	ὅλην	τὴν	χώραν	ἐκείνην	καὶ	ἤρξαντο	ἐπὶ	τοῖς	κραβάττοις
they ran around	all	the	region	that	and	began	on	the	mats

τοὺς	κακῶς	ἔχοντας	περιφέρειν	ὅπου	ἤκουον	ὅτι	ἐστίν.
those	badly	being	to carry around	where	they heard	that	he is

CLOSE ENGLISH

and ran throughout that whole region and began to carry the sick around on mats to wherever they heard he was.

FLUENT ENGLISH

and ran throughout the whole region. They began carrying the sick on mats to wherever they heard he was.

Mark 6:56

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅπου	ἂν	εἰσεπορεύετο	εἰς	κώμας	ἢ	εἰς	πόλεις	ἢ	εἰς	ἀγροὺς
and	wherever	[modal]	he was entering	into	villages	or	into	towns	or	into	fields

ἐν	ταῖς	ἀγοραῖς	ἐτίθεσαν	τοὺς	ἀσθενοῦντας,	καὶ	παρεκάλουν
in	the	marketplaces	they were placing	the	sick	and	were begging

αὐτὸν	ἵνα	κἂν	τοῦ	κρασπέδου	τοῦ	ἱματίου	αὐτοῦ	ἅψωνται·	καὶ
him	that	even just	the	fringe	of the	garment	of him	they might touch	and

ὅσοι	ἂν	ἥψαντο	αὐτοῦ	ἐσῴζοντο.
as many as	[modal]	touched	him	were being saved

CLOSE ENGLISH

And wherever he entered villages or towns or fields, they laid the sick in the marketplaces and begged him that they might touch even just the fringe of his garment. And all who touched him were made well.

FLUENT ENGLISH

Wherever he went-villages, towns, or countryside-people laid the sick in the marketplaces. They begged him to let them touch just the fringe of his garment, and everyone who touched him was made well.

SECTION NOTES

6:53-55. The boat is moored, people immediately recognize Jesus, and the sick are carried on mats wherever he is reported to be. The sentence at 6:54 continues into 6:55.

6:56. Villages, towns, countryside, and marketplaces are all retained. Here Mark explicitly names the fringe of the garment. Made well renders the healing sense of the verb; the final him is not silently replaced with a different Greek pronoun or referent.

V-MK-007 / Mark 7:1-37

Tradition, defilement, and healing

The hands and the tradition of the elders

Mark 7:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	συνάγονται	πρὸς	αὐτὸν	οἱ	Φαρισαῖοι	καί	τινες	τῶν	γραμματέων
and	gather	to	him	the	Pharisees	and	some	of the	scribes

ἐλθόντες	ἀπὸ	Ἰεροσολύμων
having come	from	Jerusalem

CLOSE ENGLISH

And the Pharisees and some of the scribes, having come from Jerusalem, gather to him,

FLUENT ENGLISH

The Pharisees and some scribes who had come from Jerusalem gathered around him.

Mark 7:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδόντες	τινὰς	τῶν	μαθητῶν	αὐτοῦ	ὅτι	κοιναῖς	χερσίν,	τοῦτ’
and	having seen	some	of the	disciples	of him	that	with defiled	hands	that

ἔστιν	ἀνίπτοις,	ἐσθίουσιν	τοὺς	ἄρτους—
is	unwashed	they eat	the	bread

CLOSE ENGLISH

and seeing some of his disciples eating the bread with defiled hands, that is, unwashed hands-

FLUENT ENGLISH

They saw some of his disciples eating bread with defiled hands-that is, without washing their hands.

Mark 7:3

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	γὰρ	Φαρισαῖοι	καὶ	πάντες	οἱ	Ἰουδαῖοι	ἐὰν	μὴ	πυγμῇ	νίψωνται
the	for	Pharisees	and	all	the	Jews	if	not	with a fist	they wash

τὰς	χεῖρας	οὐκ	ἐσθίουσιν,	κρατοῦντες	τὴν	παράδοσιν	τῶν	πρεσβυτέρων,
the	hands	not	they eat	holding to	the	tradition	of the	elders

CLOSE ENGLISH

for the Pharisees and all the Jews do not eat unless they wash their hands with a fist, holding to the tradition of the elders,

FLUENT ENGLISH

The Pharisees and all the Jews follow the tradition of the elders: they do not eat unless they wash their hands in the prescribed manner.

Mark 7:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπ’	ἀγορᾶς	ἐὰν	μὴ	βαπτίσωνται	οὐκ	ἐσθίουσιν,	καὶ
and	from	the marketplace	if	not	they wash themselves	not	they eat	and

ἄλλα	πολλά	ἐστιν	ἃ	παρέλαβον	κρατεῖν,	βαπτισμοὺς	ποτηρίων
other things	many	there are	which	they received	to hold to	washings	of cups

καὶ	ξεστῶν	καὶ	χαλκίων	καὶ	κλινῶν—
and	jugs	and	copper vessels	and	couches

CLOSE ENGLISH

and after the marketplace they do not eat unless they wash themselves. And there are many other things they received to observe: washings of cups and jugs and copper vessels and couches-

FLUENT ENGLISH

After returning from the marketplace, they do not eat until they have washed themselves. They also observe many other practices handed down to them, including washing cups, jugs, copper vessels, and couches.

Mark 7:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπερωτῶσιν	αὐτὸν	οἱ	Φαρισαῖοι	καὶ	οἱ	γραμματεῖς·	Διὰ	τί
and	question	him	the	Pharisees	and	the	scribes	because of	what

οὐ	περιπατοῦσιν	οἱ	μαθηταί	σου	κατὰ	τὴν	παράδοσιν	τῶν
not	walk	the	disciples	of you	according to	the	tradition	of the

πρεσβυτέρων,	ἀλλὰ	κοιναῖς	χερσὶν	ἐσθίουσιν	τὸν	ἄρτον;
elders	but	with defiled	hands	they eat	the	bread

CLOSE ENGLISH

and the Pharisees and the scribes question him: “Why do your disciples not walk according to the tradition of the elders, but eat bread with defiled hands?”

FLUENT ENGLISH

The Pharisees and the scribes asked him, ‘Why don’t your disciples follow the tradition of the elders? Why do they eat bread with defiled hands?’

SECTION NOTES

7:1-5. The Greek begins a construction about seeing the disciples and interrupts it with the narrator’s explanation in 7:3-4, then restarts with the Pharisees’ question. The close layer keeps this interrupted structure; the fluent layer divides it into complete sentences. The variant they found fault is not added at 7:2.

7:3. The close phrase with a fist renders the unusual Greek word literally. Its precise ritual sense is disputed; the fluent in the prescribed manner is a contextual interpretation, not a description of a certain washing technique. The narrator’s all the Jews is retained as his wording; no extra group or exception is supplied.

7:4. The adopted verb means washing themselves, not the alternative sprinkling reading. After returning from the marketplace is an interpretation of the brief Greek from the marketplace; another reading of the construction relates it to things bought there. The adopted text includes couches as well as cups, jugs and copper vessels.

V-MK-007 / Mark 7:6-8

Lips, heart and human tradition

Mark 7:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Καλῶς	ἐπροφήτευσεν	Ἡσαΐας	περὶ	ὑμῶν	τῶν
he	but	said	to them	well	prophesied	Isaiah	about	you	the

ὑποκριτῶν,	ὡς	γέγραπται	ὅτι	Οὗτος	ὁ	λαὸς	τοῖς	χείλεσίν	με	τιμᾷ,
hypocrites	as	it is written	that	this	the	people	with the	lips	me	honors

ἡ	δὲ	καρδία	αὐτῶν	πόρρω	ἀπέχει	ἀπ’	ἐμοῦ·
the	but	heart	of them	far	is distant	from	me

CLOSE ENGLISH

But he said to them, ‘Isaiah prophesied well about you hypocrites, as it is written: “This people honors me with their lips, but their heart is far from me;

FLUENT ENGLISH

He answered, ‘Isaiah’s prophecy describes you hypocrites well. As it is written: “These people honor me with their lips, but their hearts are far from me.

Mark 7:7

Greek: adopted SBLGNT text. Word-order interlinear.

μάτην	δὲ	σέβονταί	με,	διδάσκοντες	διδασκαλίας	ἐντάλματα	ἀνθρώπων·
in vain	but	they worship	me	teaching	as teachings	commandments	of people

CLOSE ENGLISH

in vain they worship me, teaching human commandments as teachings.”

FLUENT ENGLISH

Their worship of me is empty, because the doctrines they teach are human commands.”

Mark 7:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἀφέντες	τὴν	ἐντολὴν	τοῦ	θεοῦ	κρατεῖτε	τὴν	παράδοσιν	τῶν
having left	the	commandment	of the	God	you hold to	the	tradition	of the

ἀνθρώπων.
people

CLOSE ENGLISH

Leaving the commandment of God, you hold to human tradition.’

FLUENT ENGLISH

You abandon God’s commandment and hold on to human tradition.’

SECTION NOTES

The citation of Isaiah remains inside Jesus’ speech. Its eight-word second line uses the established Matthew 15:9 glosses and core English wording. Collective people and singular heart become people and hearts in fluent English. The longer washing-of-vessels expansion at 7:8 is absent from the adopted Greek and is not inserted.

7:2 and 7:5 describe the hands as defiled; this is a ritual evaluation, not a medical claim. The narrator explicitly explains the word as unwashed in 7:2.

V-MK-007 / Mark 7:9-13

Corban and help for parents

Mark 7:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔλεγεν	αὐτοῖς·	Καλῶς	ἀθετεῖτε	τὴν	ἐντολὴν	τοῦ	θεοῦ,
and	he was saying	to them	well	you set aside	the	commandment	of the	God

ἵνα	τὴν	παράδοσιν	ὑμῶν	τηρήσητε·
so that	the	tradition	of you	you may keep

CLOSE ENGLISH

And he was saying to them, ‘Well do you set aside the commandment of God so that you may keep your tradition!

FLUENT ENGLISH

He went on, ‘What a fine way you have of setting aside God’s commandment to preserve your own tradition!

Mark 7:10

Greek: adopted SBLGNT text. Word-order interlinear.

Μωϋσῆς	γὰρ	εἶπεν·	Τίμα	τὸν	πατέρα	σου	καὶ	τὴν	μητέρα	σου,	καί·
Moses	for	said	honor	the	father	of you	and	the	mother	of you	and

Ὁ	κακολογῶν	πατέρα	ἢ	μητέρα	θανάτῳ	τελευτάτω·
the one	speaking evil of	father	or	mother	by death	let die

CLOSE ENGLISH

For Moses said, “Honor your father and your mother,” and, “Whoever speaks evil of father or mother must be put to death.”

FLUENT ENGLISH

Moses said, “Honor your father and mother,” and, “Anyone who curses father or mother must be put to death.”

Mark 7:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	λέγετε·	Ἐὰν	εἴπῃ	ἄνθρωπος	τῷ	πατρὶ	ἢ	τῇ	μητρί·
you	but	say	if	says	a person	to the	father	or	to the	mother

Κορβᾶν,	ὅ	ἐστιν	Δῶρον,	ὃ	ἐὰν	ἐξ	ἐμοῦ	ὠφεληθῇς,
Corban	which	is	a gift	whatever	[conditional]	from	me	you might benefit by

CLOSE ENGLISH

But you say: if a person says to father or mother, “Whatever benefit you might receive from me is Corban”-that is, a gift-

FLUENT ENGLISH

But you say that if someone tells their father or mother, “Whatever help you could have had from me is Corban”-meaning a gift-

Mark 7:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκέτι	ἀφίετε	αὐτὸν	οὐδὲν	ποιῆσαι	τῷ	πατρὶ	ἢ	τῇ	μητρί,
no longer	you allow	him	anything	to do	for the	father	or	for the	mother

CLOSE ENGLISH

you no longer allow him to do anything for father or mother,

FLUENT ENGLISH

you no longer let that person do anything for their father or mother.

Mark 7:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀκυροῦντες	τὸν	λόγον	τοῦ	θεοῦ	τῇ	παραδόσει	ὑμῶν	ᾗ
nullifying	the	word	of the	God	by the	tradition	of you	which

παρεδώκατε·	καὶ	παρόμοια	τοιαῦτα	πολλὰ	ποιεῖτε.
you handed down	and	similar	such things	many	you do

CLOSE ENGLISH

nullifying the word of God by your tradition that you handed down. And you do many things like this.’

FLUENT ENGLISH

You make God’s word ineffective through the tradition you have handed down. And you do many other things like this.’

SECTION NOTES

Well at 7:9 is ironic. The selected Greek verb means keep or preserve; establish is a different reading. Mark names Moses in 7:10; Matthew 15:4 names God. The two quoted commands and their different narrative introductions remain.

Corban is explained by the Greek itself as gift. A dedicated offering is meant, but there is no separate to God after gift; it is not inserted into the gloss. The condition at 7:11 continues into 7:12. You no longer allow any help is a prohibition, not permission to neglect parents.

The same verb means leaving the command at 7:8 and allowing at 7:12; neither occurrence means forgiving. Word of God at 7:13 is not made a special title. The later word in 7:29 concerns the woman’s reply.

Comparing the passages (H-057, SR-0067)
Matthew 15:3–11.
No direct Thomas counterpart is established.
Related narrative passages (H-057): Matthew 15:1–20.

V-MK-007 / Mark 7:14-15

Entering and coming out

Mark 7:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσκαλεσάμενος	πάλιν	τὸν	ὄχλον	ἔλεγεν	αὐτοῖς·	Ἀκούσατέ	μου
and	having called to him	again	the	crowd	he was saying	to them	listen to	me

πάντες	καὶ	σύνετε.
all	and	understand

CLOSE ENGLISH

And calling the crowd to him again, he was saying to them, ‘Listen to me, all of you, and understand.

FLUENT ENGLISH

He called the crowd to him again and said, ‘Listen to me, everyone, and understand.

Mark 7:15

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδέν	ἐστιν	ἔξωθεν	τοῦ	ἀνθρώπου	εἰσπορευόμενον	εἰς	αὐτὸν	ὃ
nothing	is	from outside	the	person	entering	into	him	that

δύναται	κοινῶσαι	αὐτόν·	ἀλλὰ	τὰ	ἐκ	τοῦ	ἀνθρώπου	ἐκπορευόμενά
can	defile	him	but	the things	out of	the	person	coming out

ἐστιν	τὰ	κοινοῦντα	τὸν	ἄνθρωπον.
are	the things	defiling	the	person

CLOSE ENGLISH

There is nothing outside a person that can defile him by entering him; rather, the things coming out of a person are what defile the person.’

FLUENT ENGLISH

Nothing entering a person from outside can defile them. What comes out of a person is what defiles them.’

SECTION NOTES

Mark says person where Matthew 15:11 specifies mouth. That extra noun is not inserted into Mark.

V-MK-007 / Mark 7:16

Traditional hearing saying

Mark 7:16

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

Εἴ	τις	ἔχει	ὦτα	ἀκούειν,	ἀκουέτω.
if	anyone	has	ears	to hear	let him hear

CLOSE ENGLISH

If anyone has ears to hear, let him listen.

FLUENT ENGLISH

If anyone has ears to hear, they should listen.

SECTION NOTES

7:16 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The separately labeled traditional supplement follows the accented Greek text of Scrivener 1894.

The conditional formula shares all six glosses and core English wording with Mark 4:23. This separate traditional section preserves its adopted position without changing its source attribution.

Comparing the passages (H-057, SR-0184)
Matthew 15:10–11, entering and coming out; Matthew explicitly names the mouth.
Gospel of Thomas, saying 14 is a composite counterpart.
Traditional Mark 7:16 remains outside the SBLGNT main text.
Related narrative passages (H-057): Matthew 15:1–20.

V-MK-007 / Mark 7:17

The disciples ask in the house

Mark 7:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	εἰσῆλθεν	εἰς	οἶκον	ἀπὸ	τοῦ	ὄχλου,	ἐπηρώτων	αὐτὸν	οἱ
and	when	he entered	into	a house	away from	the	crowd	were questioning	him	the

μαθηταὶ	αὐτοῦ	τὴν	παραβολήν.
disciples	of him	about the	parable

CLOSE ENGLISH

And when he entered a house away from the crowd, his disciples questioned him about the parable.

FLUENT ENGLISH

When he had left the crowd and gone into a house, his disciples asked him about the parable.

SECTION NOTES

7:17. A house is indefinite in the adopted Greek. The disciples ask about the parable; their question is not assigned to Peter from Matthew.

V-MK-007 / Mark 7:18-19

The heart, the stomach and food

Mark 7:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Οὕτως	καὶ	ὑμεῖς	ἀσύνετοί	ἐστε;	οὐ
and	he says	to them	thus	also	you	without understanding	are	not

νοεῖτε	ὅτι	πᾶν	τὸ	ἔξωθεν	εἰσπορευόμενον	εἰς	τὸν	ἄνθρωπον
do you understand	that	everything	the	from outside	entering	into	the	person

οὐ	δύναται	αὐτὸν	κοινῶσαι,
not	can	him	defile

CLOSE ENGLISH

And he says to them, ‘Are you also so without understanding? Do you not understand that everything entering a person from outside cannot defile him,

FLUENT ENGLISH

He asked them, ‘Do you also fail to understand? Don’t you understand that nothing entering a person from outside can defile them,

Mark 7:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	οὐκ	εἰσπορεύεται	αὐτοῦ	εἰς	τὴν	καρδίαν	ἀλλ’	εἰς	τὴν	κοιλίαν,
because	not	it enters	of him	into	the	heart	but	into	the	stomach

καὶ	εἰς	τὸν	ἀφεδρῶνα	ἐκπορεύεται;—	καθαρίζων	πάντα	τὰ	βρώματα.
and	into	the	latrine	it goes out	cleansing [masc. sg.]	all	the	foods

CLOSE ENGLISH

because it does not enter his heart but his stomach, and goes out into the latrine?’ - declaring all foods clean.

FLUENT ENGLISH

because it goes into their stomach, not their heart, and then passes out into the latrine?’ In saying this, he declared all foods clean.

SECTION NOTES

The question runs from 7:18 into 7:19. Heart, stomach and latrine remain distinct. The masculine singular participle cleansing follows the question in the adopted punctuation. This edition reads it as the narrator’s explanation referring to Jesus. Declaring, and the fluent expansion in saying this, express that interpretation rather than additional Greek words.

The traditional neuter form allows a different syntactic attachment to the food and its passage. This is a difference in Greek readings, not solely in translation. The selected masculine form is retained.

V-MK-007 / Mark 7:20-23

What comes from within

Mark 7:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγεν	δὲ	ὅτι	Τὸ	ἐκ	τοῦ	ἀνθρώπου	ἐκπορευόμενον	ἐκεῖνο
he was saying	but	that	the thing	out of	the	person	coming out	that

κοινοῖ	τὸν	ἄνθρωπον·
defiles	the	person

CLOSE ENGLISH

And he was saying, ‘What comes out of a person is what defiles the person.

FLUENT ENGLISH

He went on, ‘What comes out of a person is what defiles them.

Mark 7:21

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσωθεν	γὰρ	ἐκ	τῆς	καρδίας	τῶν	ἀνθρώπων	οἱ	διαλογισμοὶ	οἱ
from within	for	out of	the	heart	of the	people	the	thoughts	the

κακοὶ	ἐκπορεύονται,	πορνεῖαι,	κλοπαί,	φόνοι,
evil	come out	sexual immoralities	thefts	murders

CLOSE ENGLISH

For from within, out of the human heart, come evil thoughts, sexual immoralities, thefts, murders,

FLUENT ENGLISH

For from within, from the human heart, come evil thoughts, sexual immorality, theft, murder,

Mark 7:22

Greek: adopted SBLGNT text. Word-order interlinear.

μοιχεῖαι,	πλεονεξίαι,	πονηρίαι,	δόλος,	ἀσέλγεια,	ὀφθαλμὸς	πονηρός,
adulteries	greedy desires	evil acts	deceit	debauchery	an eye	evil

βλασφημία,	ὑπερηφανία,	ἀφροσύνη·
slander	arrogance	foolishness

CLOSE ENGLISH

adulteries, greedy desires, evil acts, deceit, debauchery, an evil eye, slander, arrogance, foolishness.

FLUENT ENGLISH

adultery, greed, wickedness, deceit, debauchery, envy, slander, arrogance and foolishness.

Mark 7:23

Greek: adopted SBLGNT text. Word-order interlinear.

πάντα	ταῦτα	τὰ	πονηρὰ	ἔσωθεν	ἐκπορεύεται	καὶ	κοινοῖ	τὸν	ἄνθρωπον.
all	these	the	evil things	from within	come out	and	defile	the	person

CLOSE ENGLISH

All these evil things come out from within and defile the person.’

FLUENT ENGLISH

All these evils come from within and defile a person.’

SECTION NOTES

The list follows Mark’s adopted order. Plural acts and qualities may use collective singulars in fluent English. Evil eye remains in close English and is rendered envy in fluent English. Slander has no named divine object here; none is supplied. All these evils refers to the listed acts and qualities, not a personal Evil One.

Comparing the passages (H-057, SR-0068)
Matthew 15:16–20.
No direct Thomas counterpart is established.
Related narrative passages (H-057): Matthew 15:1–20.

V-MK-007 / Mark 7:24-26

A woman from Syrophoenicia

Mark 7:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐκεῖθεν	δὲ	ἀναστὰς	ἀπῆλθεν	εἰς	τὰ	ὅρια	Τύρου.	καὶ	εἰσελθὼν	εἰς
from there	but	having risen	he went away	into	the	region	of Tyre	and	having entered	into

οἰκίαν	οὐδένα	ἤθελεν	γνῶναι,	καὶ	οὐκ	ἠδυνήθη	λαθεῖν·
a house	no one	he wanted	to know	and	not	he was able	to remain hidden

CLOSE ENGLISH

And he rose from there and went away to the region of Tyre. And entering a house, he wanted no one to know, and he could not remain hidden.

FLUENT ENGLISH

He left that place and went to the region of Tyre. He entered a house and wanted no one to know, but he could not remain unnoticed.

Mark 7:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	εὐθὺς	ἀκούσασα	γυνὴ	περὶ	αὐτοῦ,	ἧς	εἶχεν	τὸ	θυγάτριον
but	immediately	having heard	a woman	about	him	whose	had	the	little daughter

αὐτῆς	πνεῦμα	ἀκάθαρτον,	ἐλθοῦσα	προσέπεσεν	πρὸς	τοὺς	πόδας	αὐτοῦ·
of her	a spirit	unclean	having come	fell down	at	the	feet	of him

CLOSE ENGLISH

But immediately a woman whose little daughter had an unclean spirit heard about him, came, and fell at his feet.

FLUENT ENGLISH

A woman whose little daughter had an unclean spirit heard about him and at once came and fell at his feet.

Mark 7:26

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	γυνὴ	ἦν	Ἑλληνίς,	Συροφοινίκισσα	τῷ	γένει·	καὶ	ἠρώτα
the	but	woman	was	a Greek	Syrophoenician	by	birth	and	she was asking

αὐτὸν	ἵνα	τὸ	δαιμόνιον	ἐκβάλῃ	ἐκ	τῆς	θυγατρὸς	αὐτῆς.
him	that	the	demon	he might cast out	from	the	daughter	of her

CLOSE ENGLISH

And the woman was a Greek, Syrophoenician by birth. And she kept asking him to cast the demon out of her daughter.

FLUENT ENGLISH

The woman was a Greek, Syrophoenician by birth. She kept asking him to drive the demon out of her daughter.

SECTION NOTES

7:24-26. The adopted 7:24 names Tyre alone, without Sidon. The house’s owner is unspecified. The woman comes after hearing about Jesus and falls at his feet. Greek identifies her as a Gentile in this context; Syrophoenician describes her origin. No name is supplied.

V-MK-007 / Mark 7:27-30

The children, the little dogs, and the reply

Mark 7:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτῇ·	Ἄφες	πρῶτον	χορτασθῆναι	τὰ	τέκνα,	οὐ	γὰρ
and	he was saying	to her	allow	first	to be filled	the	children	not	for

καλόν	ἐστιν	λαβεῖν	τὸν	ἄρτον	τῶν	τέκνων	καὶ	τοῖς	κυναρίοις	βαλεῖν.
good	it is	to take	the	bread	of the	children	and	to the	little dogs	to throw

CLOSE ENGLISH

And he was saying to her, ‘Let the children be fed first, for it is not good to take the children’s bread and throw it to the little dogs.’

FLUENT ENGLISH

He told her, ‘Let the children eat their fill first. It isn’t right to take the children’s bread and throw it to the little dogs.’

Mark 7:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	ἀπεκρίθη	καὶ	λέγει	αὐτῷ·	Κύριε,	καὶ	τὰ	κυνάρια	ὑποκάτω	τῆς
she	but	answered	and	says	to him	Lord	even	the	little dogs	under	the

τραπέζης	ἐσθίουσιν	ἀπὸ	τῶν	ψιχίων	τῶν	παιδίων.
table	eat	from	the	crumbs	of the	children

CLOSE ENGLISH

But she answered and says to him, “Lord, even the little dogs under the table eat from the children’s crumbs.”

FLUENT ENGLISH

She answered him, ‘Lord, even the little dogs under the table eat some of the children’s crumbs.’

Mark 7:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῇ·	Διὰ	τοῦτον	τὸν	λόγον	ὕπαγε,	ἐξελήλυθεν	ἐκ	τῆς
and	he said	to her	because of	this	the	word	go	has come out	out of	the

θυγατρός	σου	τὸ	δαιμόνιον.
daughter	of you	the	demon

CLOSE ENGLISH

And he said to her, ‘Because of this word, go; the demon has come out of your daughter.’

FLUENT ENGLISH

He told her, ‘Because of what you have said, you may go. The demon has left your daughter.’

Mark 7:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπελθοῦσα	εἰς	τὸν	οἶκον	αὐτῆς	εὗρεν	τὸ	παιδίον	βεβλημένον
and	having gone away	into	the	house	of her	she found	the	child	lying

ἐπὶ	τὴν	κλίνην	καὶ	τὸ	δαιμόνιον	ἐξεληλυθός.
on	the	bed	and	the	demon	having come out

CLOSE ENGLISH

And she went away to her house and found the child lying on the bed and the demon gone out.

FLUENT ENGLISH

She went home and found her child lying on the bed, and the demon had gone.

SECTION NOTES

Allow means let here, not forgive. First preserves the stated priority and is not replaced with never. Little dogs retains the diminutive and the established Matthew 15:26 wording. The image is not replaced with a neutral name for a group of people; the diminutive does not erase its force.

The Greek at 7:26 identifies the woman as a Gentile; Syrophoenician specifies her origin. In her reply the adopted text has Lord and even, but no separate yes. The dogs are under the table and eat the children’s crumbs.

Comparing the passages (H-058, SR-0070). Matthew 15:26. No direct Thomas counterpart is established. Related narrative passages (H-058): Matthew 15:21–28.

This word refers to the woman’s preceding reply. The fluent what you have said makes the reference clear without making word a special title. Mark does not add Matthew’s praise of great faith. The perfect has come out reports an accomplished departure whose result remains; 7:30 confirms it.

Comparing the passages (H-058, SR-0185)
This comparison records a scene-level link without an established exact counterpart for this separate phrase. No direct Thomas counterpart is established.
7:30. The child is found lying on the bed, and the demon has left. The scene is not expanded with a new spoken command or a description of the departure.

V-MK-007 / Mark 7:31-35

Through Sidon; the man’s ears are opened

Mark 7:31

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	πάλιν	ἐξελθὼν	ἐκ	τῶν	ὁρίων	Τύρου	ἦλθεν	διὰ	Σιδῶνος	εἰς
and	again	having gone out	from	the	region	of Tyre	he came	through	Sidon	to

τὴν	θάλασσαν	τῆς	Γαλιλαίας	ἀνὰ	μέσον	τῶν	ὁρίων	Δεκαπόλεως.
the	sea	of	Galilee	through	the midst	of the	region	of the Decapolis

CLOSE ENGLISH

And again he went out from the region of Tyre and came through Sidon to the Sea of Galilee, through the midst of the region of the Decapolis.

FLUENT ENGLISH

He left the region of Tyre and went through Sidon to the Sea of Galilee, through the region of the Decapolis.

Mark 7:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φέρουσιν	αὐτῷ	κωφὸν	καὶ	μογιλάλον,	καὶ	παρακαλοῦσιν
and	they bring	to him	a deaf man	and	having difficulty speaking	and	they urge

αὐτὸν	ἵνα	ἐπιθῇ	αὐτῷ	τὴν	χεῖρα.
him	that	he might lay	on him	the	hand

CLOSE ENGLISH

And they bring him a deaf man who has difficulty speaking, and urge him to lay his hand on him.

FLUENT ENGLISH

People brought him a man who was deaf and had difficulty speaking. They begged Jesus to lay his hand on him.

Mark 7:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπολαβόμενος	αὐτὸν	ἀπὸ	τοῦ	ὄχλου	κατ’	ἰδίαν	ἔβαλεν	τοὺς
and	having taken aside	him	from	the	crowd	in	private	he put	the

δακτύλους	αὐτοῦ	εἰς	τὰ	ὦτα	αὐτοῦ	καὶ	πτύσας	ἥψατο	τῆς
fingers	of him	into	the	ears	of him	and	having spat	he touched	the

γλώσσης	αὐτοῦ,
tongue	of him

CLOSE ENGLISH

And taking him aside from the crowd in private, he put his fingers into his ears, and spat and touched his tongue,

FLUENT ENGLISH

He took the man aside, away from the crowd, put his fingers into the man’s ears, spat, and touched his tongue.

Mark 7:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβλέψας	εἰς	τὸν	οὐρανὸν	ἐστέναξεν,	καὶ	λέγει	αὐτῷ·
and	having looked up	to	the	heaven	he sighed	and	he says	to him

Εφφαθα,	ὅ	ἐστιν	Διανοίχθητι·
be opened [Aram.]	which	is	be opened

CLOSE ENGLISH

And looking up to heaven, he sighed and says to him, ‘Ephphatha,’ which means, ‘Be opened.’

FLUENT ENGLISH

He looked up to heaven, sighed deeply, and said to the man, ‘Ephphatha,’ meaning, ‘Be opened.’

Mark 7:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠνοίγησαν	αὐτοῦ	αἱ	ἀκοαί,	καὶ	ἐλύθη	ὁ	δεσμὸς	τῆς	γλώσσης
and	were opened	of him	the	ears	and	was untied	the	bond	of the	tongue

αὐτοῦ,	καὶ	ἐλάλει	ὀρθῶς·
of him	and	he was speaking	correctly

CLOSE ENGLISH

And his ears were opened, and the bond of his tongue was untied, and he spoke correctly.

FLUENT ENGLISH

The man’s ears were opened, his tongue was freed from its bond, and he spoke clearly.

SECTION NOTES

7:31-33. The stated journey is from Tyre through Sidon toward the Sea of Galilee through the Decapolis region. No alternative route is substituted. The man is deaf and has difficulty speaking; 7:32 does not identify him as completely unable to speak. The taking aside, fingers in the ears, spitting, and touching the tongue remain distinct; no unstated object of the spitting is supplied.

Ephphatha preserves the Aramaic expression represented by the Greek letters. The interlinear marks that word as Aramaic and also translates the narrator’s separate Greek explanation. Be opened is a singular passive command addressed to the man; the addressee is not silently changed to two ears.

Looking up, the sigh and the speech frame remain. Deeply conveys the emotional force of the sigh in fluent English without inserting a spoken prayer. Verse 7:35 has no immediately in the adopted Greek.

Comparing the passages (H-059, SR-0186)
This comparison establishes no direct matching passage in the four Gospels and no direct Thomas counterpart. The broader scene link is retained without treating it as an exact verbal parallel.

V-MK-007 / Mark 7:36-37

The instruction and the spreading report

Mark 7:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεστείλατο	αὐτοῖς	ἵνα	μηδενὶ	λέγωσιν·	ὅσον	δὲ	αὐτοῖς
and	he instructed	them	that	to no one	they should tell	as much as	but	them

διεστέλλετο,	αὐτοὶ	μᾶλλον	περισσότερον	ἐκήρυσσον.
he was instructing	they	all the more	exceedingly	were proclaiming

CLOSE ENGLISH

And he instructed them to tell no one. But the more he instructed them, the more widely they proclaimed it.

FLUENT ENGLISH

He told them not to tell anyone. But the more he told them, the more widely they spread the news.

Mark 7:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὑπερπερισσῶς	ἐξεπλήσσοντο	λέγοντες·	Καλῶς	πάντα	πεποίηκεν,	καὶ
and	beyond measure	they were astonished	saying	well	all things	he has done	even

τοὺς	κωφοὺς	ποιεῖ	ἀκούειν	καὶ	ἀλάλους	λαλεῖν.
the	deaf	he makes	to hear	and	the speechless	to speak

CLOSE ENGLISH

And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the speechless speak.”

FLUENT ENGLISH

They were utterly astonished. “He has done everything well,” they said. “He even enables the deaf to hear and the speechless to speak.”

SECTION NOTES

7:36-37. The instruction is addressed to them in the plural. The repeated telling and increased proclamation remain. The concluding speech uses the plural deaf and speechless; this broader statement is not used to change the man’s description at 7:32.

V-MK-008 / Mark 8:1-38

The second feeding, understanding, and following

Compassion after three days

Mark 8:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν	ἐκείναις	ταῖς	ἡμέραις	πάλιν	πολλοῦ	ὄχλου	ὄντος	καὶ	μὴ	ἐχόντων
in	those	the	days	again	a large	crowd	being	and	not	having

τί	φάγωσιν,	προσκαλεσάμενος	τοὺς	μαθητὰς	λέγει	αὐτοῖς·
anything	they might eat	having called to himself	the	disciples	he says	to them

CLOSE ENGLISH

In those days, when there was again a large crowd and they had nothing to eat, he called the disciples to himself and says to them:

FLUENT ENGLISH

In those days a large crowd had gathered again, and they had nothing to eat. Jesus called the disciples to him and said to them:

Mark 8:2

Greek: adopted SBLGNT text. Word-order interlinear.

Σπλαγχνίζομαι	ἐπὶ	τὸν	ὄχλον	ὅτι	ἤδη	ἡμέραι	τρεῖς	προσμένουσίν
I have compassion	on	the	crowd	because	already	days	three	they remain with

μοι	καὶ	οὐκ	ἔχουσιν	τί	φάγωσιν·
me	and	not	they have	anything	to eat

CLOSE ENGLISH

‘I have compassion on the crowd, because they have already remained with me three days and have nothing to eat.

FLUENT ENGLISH

‘I feel compassion for this crowd. They have stayed with me for three days now and have nothing to eat.

Mark 8:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ἀπολύσω	αὐτοὺς	νήστεις	εἰς	οἶκον	αὐτῶν,	ἐκλυθήσονται	ἐν
and	if	I send away	them	fasting	to	home	of them	they will faint	on

τῇ	ὁδῷ·	καί	τινες	αὐτῶν	ἀπὸ	μακρόθεν	ἥκασιν.
the	way	and	some	of them	from	far away	have come

CLOSE ENGLISH

And if I send them away to their homes fasting, they will faint on the way; and some of them have come from far away.’

FLUENT ENGLISH

If I send them home without food, they will collapse on the way. And some of them have come a long way.’

SECTION NOTES

The fifteen-word compassion clause retains the established Matthew 15:32 glosses. Mark’s next verse is a condition about sending them home without food. Its final connector is and, not the for of the traditional reading. Coming from far away remains an added fact, without rewriting that connector.

Comparing the passages (H-060, SR-0072). Matthew 15:32. No direct Thomas counterpart is established. Related narrative passages (H-060): Matthew 15:32–38.

8:1. The narrative introduces the speech in 8:2-3. The plural they have nothing to eat refers to the people of the crowd.

V-MK-008 / Mark 8:4-6

Seven loaves and thanksgiving

Mark 8:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπεκρίθησαν	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ	ὅτι	Πόθεν	τούτους
and	answered	him	the	disciples	of him	[quotation]	from where	these people

δυνήσεταί	τις	ὧδε	χορτάσαι	ἄρτων	ἐπ’	ἐρημίας;
will be able	anyone	here	to satisfy	with bread	in	a deserted place

CLOSE ENGLISH

And his disciples answered him, “From where will anyone be able to satisfy these people with bread here in a deserted place?”

FLUENT ENGLISH

His disciples answered, ‘Where could anyone find enough bread to feed these people here in this deserted place?’

Mark 8:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἠρώτα	αὐτούς·	Πόσους	ἔχετε	ἄρτους;	οἱ	δὲ	εἶπαν·	Ἑπτά.
and	he was asking	them	how many	do you have	loaves	they	but	said	seven

CLOSE ENGLISH

And he was asking them, ‘How many loaves do you have?’ They said, ‘Seven.’

FLUENT ENGLISH

He asked them, ‘How many loaves do you have?’ ‘Seven,’ they answered.

Mark 8:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραγγέλλει	τῷ	ὄχλῳ	ἀναπεσεῖν	ἐπὶ	τῆς	γῆς·	καὶ	λαβὼν	τοὺς
and	he instructs	the	crowd	to recline	on	the	ground	and	having taken	the

ἑπτὰ	ἄρτους	εὐχαριστήσας	ἔκλασεν	καὶ	ἐδίδου	τοῖς	μαθηταῖς	αὐτοῦ
seven	loaves	having given thanks	he broke	and	was giving	to the	disciples	of him

ἵνα	παρατιθῶσιν	καὶ	παρέθηκαν	τῷ	ὄχλῳ.
so that	they might set before	and	they set before	the	crowd

CLOSE ENGLISH

And he instructs the crowd to recline on the ground. And taking the seven loaves, he gave thanks, broke them, and kept giving them to his disciples to set before the people, and they set them before the crowd.

FLUENT ENGLISH

He told the crowd to sit down on the ground. He took the seven loaves, gave thanks, broke them, and kept giving them to his disciples to serve. They served the crowd.

SECTION NOTES

Jesus asks the question; the disciples answer seven. Verse 8:6 retains thanksgiving, breaking, continued giving and serving. This is the second feeding scene; the five loaves from the earlier scene are not substituted.

Comparing the passages (H-060, SR-0073)
Matthew 15:34.
No direct Thomas counterpart is established.
Related narrative passages (H-060): Matthew 15:32–38.

V-MK-008 / Mark 8:7-10

Small fish, seven baskets, and Dalmanutha

Mark 8:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶχον	ἰχθύδια	ὀλίγα·	καὶ	εὐλογήσας	αὐτὰ	εἶπεν	καὶ	ταῦτα
and	they had	small fish	a few	and	having blessed	them	he said	also	these

παρατιθέναι.
to set before

CLOSE ENGLISH

And they had a few small fish. And blessing them, he said to set these before the people also.

FLUENT ENGLISH

They also had a few small fish. He blessed them and told the disciples to serve these as well.

Mark 8:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔφαγον	καὶ	ἐχορτάσθησαν,	καὶ	ἦραν	περισσεύματα	κλασμάτων
and	they ate	and	were satisfied	and	they took up	leftovers	of broken pieces

ἑπτὰ	σπυρίδας.
seven	large baskets

CLOSE ENGLISH

And they ate and were satisfied, and took up seven large baskets of leftover pieces.

FLUENT ENGLISH

They ate their fill, and seven large baskets of leftover pieces were collected.

Mark 8:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δὲ	ὡς	τετρακισχίλιοι.	καὶ	ἀπέλυσεν	αὐτούς.
they were	and	about	four thousand	and	he dismissed	them

CLOSE ENGLISH

And there were about four thousand. And he dismissed them.

FLUENT ENGLISH

There were about four thousand people. Then he sent them away.

Mark 8:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐμβὰς	εἰς	τὸ	πλοῖον	μετὰ	τῶν	μαθητῶν	αὐτοῦ
and	immediately	having entered	into	the	boat	with	the	disciples	of him

ἦλθεν	εἰς	τὰ	μέρη	Δαλμανουθά.
he came	into	the	region	of Dalmanutha

CLOSE ENGLISH

And immediately he entered the boat with his disciples and came to the region of Dalmanutha.

FLUENT ENGLISH

He immediately got into the boat with his disciples and went to the region of Dalmanutha.

SECTION NOTES

8:7-9. The small fish are blessed and served after the account of the bread. The seven large baskets follow the same Greek noun used in 8:20. About four thousand retains the approximation; Mark does not add Matthew’s phrase about women and children.

8:10. The adopted place name is Dalmanutha. It is not replaced with Magadan from Matthew, and no exact modern site is supplied.

V-MK-008 / Mark 8:11-13

The request for a sign

Mark 8:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξῆλθον	οἱ	Φαρισαῖοι	καὶ	ἤρξαντο	συζητεῖν	αὐτῷ,	ζητοῦντες	παρ’
and	came out	the	Pharisees	and	began	to argue	with him	seeking	from

αὐτοῦ	σημεῖον	ἀπὸ	τοῦ	οὐρανοῦ,	πειράζοντες	αὐτόν.
him	a sign	from	the	heaven	testing	him

CLOSE ENGLISH

And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him.

FLUENT ENGLISH

The Pharisees came out and began arguing with him. They asked him for a sign from heaven to test him.

Mark 8:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστενάξας	τῷ	πνεύματι	αὐτοῦ	λέγει·	Τί	ἡ	γενεὰ	αὕτη
and	having sighed deeply	in the	spirit	of him	he says	why	the	generation	this

ζητεῖ	σημεῖον;	ἀμὴν	λέγω	ὑμῖν,	εἰ	δοθήσεται	τῇ	γενεᾷ
seeks	a sign	truly	I say	to you	if [oath of denial]	will be given	to the	generation

ταύτῃ	σημεῖον.
this	a sign

CLOSE ENGLISH

And sighing deeply in his spirit, he says, ‘Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.’

FLUENT ENGLISH

He sighed deeply within himself and said, ‘Why does this generation demand a sign? I tell you the truth: this generation will certainly not be given a sign.’

Mark 8:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀφεὶς	αὐτοὺς	πάλιν	ἐμβὰς	ἀπῆλθεν	εἰς	τὸ	πέραν.
and	having left	them	again	having boarded	he went away	to	the	other side

CLOSE ENGLISH

And leaving them, he boarded again and went away to the other side.

FLUENT ENGLISH

He left them, got back into the boat, and went to the other side.

SECTION NOTES

The Greek oath begins if a sign will be given, with its consequence left unspoken. In this idiom it strongly denies the proposed event. The interlinear retains if with a note; the continuous layers express the denial. No Jonah exception is borrowed from Matthew.

His spirit describes Jesus' own inward sigh, not wind. Within himself is the fluent expression of that reference.

Comparing the passages (H-061, SR-0187). Matthew 16:4, refusal of a sign. Mark's oath has no inserted Jonah exception. No direct Thomas counterpart is established. Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.
8:13. Boarding is explicit, while boat is understood from the scene and supplied in the established fluent layer. The adopted Greek does not repeat the noun.

V-MK-008 / Mark 8:14-16

One loaf and the warning about leaven

Mark 8:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπελάθοντο	λαβεῖν	ἄρτους,	καὶ	εἰ	μὴ	ἕνα	ἄρτον	οὐκ	εἶχον
and	they forgot	to take	bread	and	except	[except]	one	loaf	not	they had

μεθ’	ἑαυτῶν	ἐν	τῷ	πλοίῳ.
with	themselves	in	the	boat

CLOSE ENGLISH

And they forgot to take bread, and had no bread with them in the boat except one loaf.

FLUENT ENGLISH

They had forgotten to bring bread and had only one loaf with them in the boat.

Mark 8:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διεστέλλετο	αὐτοῖς	λέγων·	Ὁρᾶτε,	βλέπετε	ἀπὸ	τῆς	ζύμης	τῶν
and	he was warning	them	saying	watch	beware	of	the	leaven	of the

Φαρισαίων	καὶ	τῆς	ζύμης	Ἡρῴδου.
Pharisees	and	the	leaven	of Herod

CLOSE ENGLISH

And he was warning them, saying, ‘Watch; beware of the leaven of the Pharisees and the leaven of Herod.’

FLUENT ENGLISH

He warned them, ‘Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.’

Mark 8:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διελογίζοντο	πρὸς	ἀλλήλους	ὅτι	ἄρτους	οὐκ	ἔχουσιν.
and	they were discussing	with	one another	that	bread	not	they have

CLOSE ENGLISH

And they discussed with one another that they had no bread.

FLUENT ENGLISH

They discussed with one another the fact that they had no bread.

SECTION NOTES

Both warnings remain. Mark names Herod, not Matthew’s Sadducees. Leaven is kept as the image; teaching from Matthew’s explanation and hypocrisy from Luke 12:1 are not inserted. The discussion in 8:16 is narrated indirectly.

Comparing the passages (H-061, SR-0075). Matthew 16:6; compare also Luke 12:1. Luke supplies the explicit hypocrisy explanation. No direct Thomas counterpart is established. Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.

8:14-16. One loaf is explicitly present, while the disciples’ discussion is reported as having no bread. Their reported concern is retained without rewriting the narrator’s inventory.

V-MK-008 / Mark 8:17-21

Do you not remember?

Mark 8:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γνοὺς	λέγει	αὐτοῖς·	Τί	διαλογίζεσθε	ὅτι	ἄρτους	οὐκ	ἔχετε;	
and	having recognized	he says	to them	why	do you discuss	that	loaves	not	you have	
οὔπω	νοεῖτε	οὐδὲ	συνίετε;	πεπωρωμένην	ἔχετε	τὴν	καρδίαν			
not yet	do you understand	nor	comprehend	hardened	do you have	the	heart			
ὑμῶν;										
of you										

CLOSE ENGLISH

And recognizing this, he says to them, ‘Why do you discuss having no bread? Do you not yet understand or comprehend? Is your heart hardened?

FLUENT ENGLISH

Jesus knew what they were saying and asked, ‘Why are you discussing having no bread? Do you still not understand or grasp it? Are your hearts hardened?

Mark 8:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὀφθαλμοὺς	ἔχοντες	οὐ	βλέπετε	καὶ	ὦτα	ἔχοντες	οὐκ	ἀκούετε;	καὶ	οὐ	
eyes	having	not	do you see	and	ears	having	not	do you hear	and	not	
μνημονεύετε											
do you remember											

CLOSE ENGLISH

Having eyes, do you not see, and having ears, do you not hear? And do you not remember

FLUENT ENGLISH

You have eyes, but don’t you see? You have ears, but don’t you hear? Don’t you remember

Mark 8:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	τοὺς	πέντε	ἄρτους	ἔκλασα	εἰς	τοὺς	πεντακισχιλίους,	πόσους
when	the	five	loaves	I broke	for	the	five thousand	how many

κοφίνους	κλασμάτων	πλήρεις	ἤρατε;	λέγουσιν	αὐτῷ·	Δώδεκα.
baskets	of pieces	full	did you take up	they say	to him	twelve

CLOSE ENGLISH

when I broke the five loaves for the five thousand, how many baskets full of pieces you took up?’ They say to him, ‘Twelve.’

FLUENT ENGLISH

when I broke the five loaves for the five thousand? How many baskets full of pieces did you collect?’ ‘Twelve,’ they answered.

Mark 8:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτε	καὶ	τοὺς	ἑπτὰ	εἰς	τοὺς	τετρακισχιλίους,	πόσων	σπυρίδων
when	also	the	seven	for	the	four thousand	of how many	large baskets

πληρώματα	κλασμάτων	ἤρατε;	καὶ	λέγουσιν	αὐτῷ·	Ἑπτά.
fillings	of pieces	did you take up	and	they say	to him	seven

CLOSE ENGLISH

‘And when the seven for the four thousand, how many large baskets full of pieces did you take up?’ And they say to him, ‘Seven.’

FLUENT ENGLISH

‘And when I broke the seven loaves for the four thousand, how many large baskets full of pieces did you collect?’ ‘Seven,’ they answered.

Mark 8:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Οὔπω	συνίετε;
and	he was saying	to them	not yet	do you understand

CLOSE ENGLISH

And he was saying to them, ‘Do you not yet understand?’

FLUENT ENGLISH

He asked them, ‘Do you still not understand?’

SECTION NOTES

The questions about understanding, a hardened heart, sight, hearing and memory remain separate. The memory question continues from 8:18 into 8:19. The close layer preserves that dependence; fluent English divides it into two connected questions.

The two feedings remain distinct: five loaves / five thousand / twelve baskets, and seven / four thousand / seven large baskets. Baskets and large baskets follow the established Matthew terminology for two Greek nouns; no exact capacity is assigned. Verse 20 leaves broke and loaves implicit; fluent English supplies them.

Twelve and seven are the disciples’ replies. Mark’s repeated and before their second reply remains in the close layer; it differs from the alternative text noted in the adopted apparatus.

Comparing the passages (H-061, SR-0188)
Matthew 16:8–11.
Mark includes the disciples’ replies; Matthew’s corresponding questions belong to Jesus’ continuous speech.
No direct Thomas counterpart is established.
Related narrative passages (H-061): Matthew 15:39–16:12; John 7:1.

V-MK-008 / Mark 8:22-26

The blind man and the second touch

Mark 8:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	εἰς	Βηθσαϊδάν.	καὶ	φέρουσιν	αὐτῷ	τυφλὸν	καὶ
and	they come	to	Bethsaida	and	they bring	to him	a blind man	and

παρακαλοῦσιν	αὐτὸν	ἵνα	αὐτοῦ	ἅψηται.
they urge	him	that	him	he might touch

CLOSE ENGLISH

And they come to Bethsaida. And they bring him a blind man and urge him to touch him.

FLUENT ENGLISH

They came to Bethsaida. People brought a blind man to Jesus and begged him to touch the man.

Mark 8:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπιλαβόμενος	τῆς	χειρὸς	τοῦ	τυφλοῦ	ἐξήνεγκεν	αὐτὸν	ἔξω	τῆς
and	having taken hold	of the	hand	of the	blind man	he brought out	him	outside	the

κώμης,	καὶ	πτύσας	εἰς	τὰ	ὄμματα	αὐτοῦ,	ἐπιθεὶς	τὰς	χεῖρας	αὐτῷ,
village	and	having spat	into	the	eyes	of him	having laid	the	hands	on him

ἐπηρώτα	αὐτόν·	Εἴ	τι	βλέπεις;
he was asking	him	whether	anything	you see

CLOSE ENGLISH

And taking the blind man’s hand, he brought him outside the village; and spitting on his eyes and laying his hands on him, he was asking him, ‘Do you see anything?’

FLUENT ENGLISH

He took the blind man by the hand and led him outside the village. He spat on the man’s eyes, laid his hands on him, and asked, ‘Can you see anything?’

Mark 8:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβλέψας	ἔλεγεν·	Βλέπω	τοὺς	ἀνθρώπους	ὅτι	ὡς	δένδρα	ὁρῶ
and	having looked up	he was saying	I see	the	people	for	like	trees	I see

περιπατοῦντας.
walking

CLOSE ENGLISH

And looking up, he said, “I see people, for I see them like trees walking.”

FLUENT ENGLISH

The man looked up and said, ‘I see people. They look like trees walking around.’

Mark 8:25

Greek: adopted SBLGNT text. Word-order interlinear.

εἶτα	πάλιν	ἐπέθηκεν	τὰς	χεῖρας	ἐπὶ	τοὺς	ὀφθαλμοὺς	αὐτοῦ,	καὶ
then	again	he laid	the	hands	on	the	eyes	of him	and

διέβλεψεν	καὶ	ἀπεκατέστη	καὶ	ἐνέβλεπεν	τηλαυγῶς	ἅπαντα.
he saw clearly	and	was restored	and	he was seeing	distinctly	everything

CLOSE ENGLISH

Then again he laid his hands on his eyes, and the man saw clearly and was restored, and saw everything distinctly.

FLUENT ENGLISH

Then Jesus put his hands on the man’s eyes again. The man saw clearly, his sight was restored, and he could see everything distinctly.

Mark 8:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	αὐτὸν	εἰς	οἶκον	αὐτοῦ	λέγων·	Μηδὲ	εἰς	τὴν	κώμην
and	he sent	him	to	home	of him	saying	not even	into	the	village

εἰσέλθῃς.
enter

CLOSE ENGLISH

And he sent him to his home, saying, ‘Do not even enter the village.’

FLUENT ENGLISH

He sent the man home and said, ‘Don’t even go into the village.’

SECTION NOTES

8:22-25. The approach to Bethsaida, the request for touch, the leading outside the village, and the first and second applications of the hands remain distinct. The man’s intermediate report compares the people he sees to walking trees; the final statement says he sees everything clearly.

The selected short prohibition ends with not even entering the village. The longer instruction not to tell anyone in the village belongs to a different Greek reading. The man’s home is not identified with the forbidden village.

8:25 reports a second laying on of hands and restored, clear sight. The adopted Greek contains no added command to look up. The following 8:27 begins the journey toward Caesarea Philippi.

Comparing the passages (H-062, SR-0189)
This comparison establishes no direct matching passage in the four Gospels and no direct Thomas counterpart.

V-MK-008 / Mark 8:27-30

Public opinion and Peter’s answer

Mark 8:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐξῆλθεν	ὁ	Ἰησοῦς	καὶ	οἱ	μαθηταὶ	αὐτοῦ	εἰς	τὰς	κώμας
and	went out	the	Jesus	and	the	disciples	of him	to	the	villages

Καισαρείας	τῆς	Φιλίππου·	καὶ	ἐν	τῇ	ὁδῷ	ἐπηρώτα	τοὺς	μαθητὰς
of Caesarea	the	of Philip	and	on	the	way	he was asking	the	disciples

αὐτοῦ	λέγων	αὐτοῖς·	Τίνα	με	λέγουσιν	οἱ	ἄνθρωποι	εἶναι;
of him	saying	to them	whom	me	do they say	the	people	to be

CLOSE ENGLISH

And Jesus and his disciples went out to the villages of Caesarea Philippi; and on the way he was asking his disciples, saying to them, ‘Who do people say that I am?’

FLUENT ENGLISH

Jesus and his disciples went to the villages around Caesarea Philippi. On the way he asked his disciples, ‘Who do people say I am?’

Mark 8:28

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ	λέγοντες	ὅτι	Ἰωάννην	τὸν	βαπτιστήν,	καὶ
they	but	said	to him	saying	[quotation]	John	the	Baptist	and

ἄλλοι	Ἠλίαν,	ἄλλοι	δὲ	ὅτι	εἷς	τῶν	προφητῶν.
others	Elijah	others	but	[quotation]	one	of the	prophets

CLOSE ENGLISH

And they said to him, “John the Baptist; and others, Elijah; and others, one of the prophets.”

FLUENT ENGLISH

They answered, ‘John the Baptist; others say Elijah; still others, one of the prophets.’

Mark 8:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ἐπηρώτα	αὐτούς·	Ὑμεῖς	δὲ	τίνα	με	λέγετε	εἶναι;
and	he himself	was asking	them	you	but	whom	me	do you say	to be

ἀποκριθεὶς	ὁ	Πέτρος	λέγει	αὐτῷ·	Σὺ	εἶ	ὁ	χριστός.
answering	the	Peter	says	to him	you	are	the	Messiah

CLOSE ENGLISH

And he himself was asking them, ‘But you, who do you say that I am?’ Peter answers and says to him, ‘You are the Messiah.’

FLUENT ENGLISH

He asked them, ‘And you-who do you say I am?’ Peter answered, ‘You are the Messiah.’

Mark 8:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμησεν	αὐτοῖς	ἵνα	μηδενὶ	λέγωσιν	περὶ	αὐτοῦ.
and	he sternly warned	them	that	to no one	they should tell	about	him

CLOSE ENGLISH

And he sternly warned them to tell no one about him.

FLUENT ENGLISH

He sternly warned them not to tell anyone about him.

SECTION NOTES

The question in 8:27 asks about other people’s opinions; 8:29 asks the disciples themselves. Mark’s first question says me; Matthew 16:13 explicitly says the Son of Man. The answers in 8:28 retain John the Baptist, Elijah and one of the prophets, without adding Jeremiah from Matthew.

Comparing the passages (H-063, SR-0077). Matthew 16:13, Luke 9:18, public opinion. The question to the disciples belongs to Mark 8:29 / Matthew 16:15 / Luke 9:20. No direct Thomas counterpart is established. Related narrative passages (H-063): Matthew 16:13–20; Luke 9:18–21.

The emphatic you distinguishes the disciples’ answer from public opinion. The six-word question has the established Matthew 16:15 glosses and core English wording. Peter’s answer remains his own speech. Messiah renders the title Christos, the anointed one; Matthew’s Son of the living God and subsequent blessing are not inserted.

Comparing the passages (H-063, SR-0077). Matthew 16:15, Luke 9:20. Luke 9:18 is the earlier public-opinion question. Peter’s reply remains his speech. No direct Thomas counterpart is established. Related narrative passages (H-063): Matthew 16:13–20; Luke 9:18–21.

8:30. The stern instruction concerns telling anyone about him; it is not expanded into an additional title or a new speech.

V-MK-008 / Mark 8:31-33

Suffering, rising, and the rebuke

Mark 8:31

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤρξατο	διδάσκειν	αὐτοὺς	ὅτι	δεῖ	τὸν	υἱὸν	τοῦ	ἀνθρώπου
and	he began	to teach	them	that	it is necessary	the	Son	of	Man

πολλὰ	παθεῖν	καὶ	ἀποδοκιμασθῆναι	ὑπὸ	τῶν	πρεσβυτέρων	καὶ	τῶν
many things	to suffer	and	to be rejected	by	the	elders	and	the

ἀρχιερέων	καὶ	τῶν	γραμματέων	καὶ	ἀποκτανθῆναι	καὶ	μετὰ	τρεῖς
chief priests	and	the	scribes	and	to be killed	and	after	three

ἡμέρας	ἀναστῆναι·
days	to rise

CLOSE ENGLISH

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise.

FLUENT ENGLISH

He began teaching them that the Son of Man must suffer greatly, be rejected by the elders, chief priests, and scribes, be killed, and rise after three days.

Mark 8:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παρρησίᾳ	τὸν	λόγον	ἐλάλει.	καὶ	προσλαβόμενος	ὁ	Πέτρος
and	openly	the	word	he was speaking	and	having taken aside	[art.]	Peter

αὐτὸν	ἤρξατο	ἐπιτιμᾶν	αὐτῷ.
him	began	to rebuke	him

CLOSE ENGLISH

And he spoke this word openly. And Peter took him aside and began to rebuke him.

FLUENT ENGLISH

He spoke about this openly. Peter took him aside and began to rebuke him.

Mark 8:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐπιστραφεὶς	καὶ	ἰδὼν	τοὺς	μαθητὰς	αὐτοῦ	ἐπετίμησεν	Πέτρῳ
he	but	having turned	and	having seen	the	disciples	of him	rebuked	Peter

καὶ	λέγει·	Ὕπαγε	ὀπίσω	μου,	Σατανᾶ,	ὅτι	οὐ	φρονεῖς	τὰ	τοῦ
and	says	go	behind	me	Satan	because	not	you think on	the things	of

θεοῦ	ἀλλὰ	τὰ	τῶν	ἀνθρώπων.
God	but	the things	of	people

CLOSE ENGLISH

But he turned, saw his disciples, rebuked Peter and says, ‘Get behind me, Satan, because you are not thinking of the things of God, but of the things of people.’

FLUENT ENGLISH

Jesus turned, looked at his disciples, and rebuked Peter. ‘Get behind me, Satan!’ he said. ‘Your thinking is shaped by human concerns, not by God’s.’

SECTION NOTES

8:31-32. The necessity of suffering, rejection, death, and rising is explicit. The elders, chief priests, and scribes are the named rejecting groups. After three days remains Mark’s formulation, without replacing it with on the third day. The narration is indirect teaching, followed by open speech and Peter’s rebuke.

The narrative retains the turn toward the disciples and the rebuke of Peter. Rebuke repeats the verb describing Peter’s action in 8:32. Get behind me keeps the direction behind, not away from. A possible link to following is interpretation; no extra command to become a disciple is supplied.

Satan is addressed to Peter without an added claim identifying him with another being. The reason contrasts God’s concerns with human concerns. Mark has no added stumbling-block clause from Matthew.

Comparing the passages (H-064, SR-0079)
Matthew 16:23–24.
No direct Thomas counterpart is established.
Related narrative passages (H-064): Matthew 16:21–28; Luke 9:22–27.

V-MK-008 / Mark 8:34

Take up the cross

Mark 8:34

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσκαλεσάμενος	τὸν	ὄχλον	σὺν	τοῖς	μαθηταῖς	αὐτοῦ	εἶπεν
and	having called to him	the	crowd	with	the	disciples	of him	said

αὐτοῖς·	Εἴ	τις	θέλει	ὀπίσω	μου	ἐλθεῖν,	ἀπαρνησάσθω	ἑαυτὸν	καὶ
to them	if	anyone	wants	behind	me	to come	let deny	himself	and

ἀράτω	τὸν	σταυρὸν	αὐτοῦ	καὶ	ἀκολουθείτω	μοι.
let take up	the	cross	of him	and	let follow	me

CLOSE ENGLISH

And calling the crowd to him with his disciples, he said to them, ‘If anyone wants to come after me, let him deny himself and take up his cross and follow me.

FLUENT ENGLISH

He called the crowd together with his disciples and told them, ‘Anyone who wants to follow me must deny himself, take up his cross, and follow me.

SECTION NOTES

The audience includes the crowd and the disciples. The command sequence repeats Matthew 16:24 with the same sixteen glosses and core wording. The adopted come follows the Greek chosen here, rather than substituting the alternate follow reading.

V-MK-008 / Mark 8:35-37

Life and the whole world

Mark 8:35

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἐὰν	θέλῃ	τὴν	ψυχὴν	αὐτοῦ	σῶσαι	ἀπολέσει	αὐτήν·
whoever	for	[modal]	wants	the	life	of him	to save	will lose	it

ὃς	δ’	ἂν	ἀπολέσει	τὴν	ψυχὴν	αὐτοῦ	ἕνεκεν	ἐμοῦ	καὶ	τοῦ
whoever	but	[modal]	will lose	the	life	of him	because	of me	and	of the

εὐαγγελίου	σώσει	αὐτήν.
good news	will save	it

CLOSE ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life because of me and the good news will save it.

FLUENT ENGLISH

For whoever wants to save his life will lose it, but whoever loses his life for my sake and for the good news will save it.

Mark 8:36

Greek: adopted SBLGNT text. Word-order interlinear.

τί	γὰρ	ὠφελεῖ	ἄνθρωπον	κερδῆσαι	τὸν	κόσμον	ὅλον	καὶ
what	for	does it benefit	a person	to gain	the	world	whole	and

ζημιωθῆναι	τὴν	ψυχὴν	αὐτοῦ;
to forfeit	the	life	of him

CLOSE ENGLISH

For what does it benefit a person to gain the whole world and forfeit his life?

FLUENT ENGLISH

What good does it do someone to gain the whole world and lose their life?

Mark 8:37

Greek: adopted SBLGNT text. Word-order interlinear.

τί	γὰρ	δοῖ	ἄνθρωπος	ἀντάλλαγμα	τῆς	ψυχῆς	αὐτοῦ;
what	for	might give	a person	in exchange	for the	life	of him

CLOSE ENGLISH

For what might a person give in exchange for his life?

FLUENT ENGLISH

What could anyone give in exchange for their life?

SECTION NOTES

Life consistently renders psyche here, following the established Matthew 16:25-26 choice; soul remains a traditional equivalent. The repeated noun links life, the person and the paradox of saving and losing. It is not reduced to prolonging biological life or made a denial of a soul.

Mark retains both for my sake and for the good news, and ends with will save, not Matthew’s will find. The second lose has the future form in the adopted Greek; the gloss keeps it while continuous English uses an ordinary indefinite clause. The good news is not turned into a named book.

To forfeit means to suffer loss, not to injure another person. The whole world remains the object of gaining. At 8:37 the adopted might give differs from the traditional will give; exchange does not name a recipient or a legal ransom scheme.

V-MK-008 / Mark 8:38

Ashamed of me and my words

Mark 8:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	ἐὰν	ἐπαισχυνθῇ	με	καὶ	τοὺς	ἐμοὺς	λόγους	ἐν	τῇ
whoever	for	[modal]	is ashamed of	me	and	the	my	words	in	the

γενεᾷ	ταύτῃ	τῇ	μοιχαλίδι	καὶ	ἁμαρτωλῷ,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
generation	this	the	adulterous	and	sinful	also	the	Son	of	Man

ἐπαισχυνθήσεται	αὐτὸν	ὅταν	ἔλθῃ	ἐν	τῇ	δόξῃ	τοῦ	πατρὸς	αὐτοῦ
will be ashamed of	him	when	he comes	in	the	glory	of the	Father	of him

μετὰ	τῶν	ἀγγέλων	τῶν	ἁγίων.
with	the	angels	the	holy

CLOSE ENGLISH

For whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels.’

FLUENT ENGLISH

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.’

SECTION NOTES

Me and my words are two stated objects of shame. Words is plural and is not converted into a title. Adulterous and sinful qualify the generation. The Son of Man, the Father’s glory and the holy angels remain as given. No corresponding shame wording is imported into Matthew’s different formulation.

Comparing the passages (H-064, SR-0080)
Matthew 16:24, Matthew 16:25–26, Luke 9:23–25.
Mark 8:38 directly parallels Luke 9:26; Matthew 16:27 shares coming in glory but not the shame formula.
Gospel of Thomas, saying 110 is thematic for gaining the world at 8:36.
Related narrative passages (H-064): Matthew 16:21–28; Luke 9:22–27.

V-MK-009 / Mark 9:1-50

The mountain, belief, service, and peace

The kingdom come in power

Mark 9:1

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν	αὐτοῖς·	Ἀμὴν	λέγω	ὑμῖν	ὅτι	εἰσίν	τινες	τῶν	ὧδε
and	he was saying	to them	truly	I say	to you	that	there are	some	of those	here

ἑστηκότων	οἵτινες	οὐ	μὴ	γεύσωνται	θανάτου	ἕως	ἂν	ἴδωσιν	τὴν
standing	who	not	at all	will taste	death	until	[modal]	they see	the

βασιλείαν	τοῦ	θεοῦ	ἐληλυθυῖαν	ἐν	δυνάμει.
kingdom	of	God	having come	in	power

CLOSE ENGLISH

And he was saying to them, ‘Truly I say to you that some of those standing here will certainly not taste death until they see the kingdom of God having come in power.’

FLUENT ENGLISH

He told them, ‘I tell you the truth: some who are standing here will not die before they see that the kingdom of God has come in power.’

SECTION NOTES

The kingdom is what is seen as having come in power. The perfect participle is retained as a completed arrival, unlike the Son of Man coming in Matthew 16:28. No specific event of fulfillment is inserted. Taste death remains in close English; die is the fluent equivalent.

Verse 9:2 places the transfiguration six days later. That sequence is retained without inserting an explicit identification of the promise’s fulfillment into 9:1.

Comparing the passages (SR-0190)
Matthew 16:28, Luke 9:27.
Matthew names the Son of Man coming in his kingdom; Mark names the kingdom of God having come in power; Luke names the kingdom of God.
Their grammatical subjects and forms are not equated.
No direct Thomas counterpart is established.

V-MK-009 / Mark 9:2-8

Transfiguration and the voice

Mark 9:2

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	μετὰ	ἡμέρας	ἓξ	παραλαμβάνει	ὁ	Ἰησοῦς	τὸν	Πέτρον	καὶ	τὸν
and	after	days	six	takes along	[art.]	Jesus	[art.]	Peter	and	[art.]

Ἰάκωβον	καὶ	Ἰωάννην,	καὶ	ἀναφέρει	αὐτοὺς	εἰς	ὄρος	ὑψηλὸν	κατ’
James	and	John	and	leads up	them	onto	a mountain	high	in

ἰδίαν	μόνους.	καὶ	μετεμορφώθη	ἔμπροσθεν	αὐτῶν,
private	alone	and	he was transformed	before	them

CLOSE ENGLISH

And after six days Jesus takes Peter and James and John with him and leads them up a high mountain privately, alone. And he was transformed before them,

FLUENT ENGLISH

Six days later Jesus took Peter, James and John with him and led them up a high mountain, alone by themselves. He was transfigured before them.

Mark 9:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὰ	ἱμάτια	αὐτοῦ	ἐγένετο	στίλβοντα	λευκὰ	λίαν	οἷα	γναφεὺς
and	the	garments	of him	became	shining	white	exceedingly	such as	a fuller

ἐπὶ	τῆς	γῆς	οὐ	δύναται	οὕτως	λευκᾶναι.
on	the	earth	not	is able	so	to whiten

CLOSE ENGLISH

and his garments became shining, exceedingly white, as no fuller on earth can make them white.

FLUENT ENGLISH

His clothes became dazzling white, whiter than anyone laundering cloth on earth could make them.

Mark 9:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὤφθη	αὐτοῖς	Ἠλίας	σὺν	Μωϋσεῖ,	καὶ	ἦσαν	συλλαλοῦντες	τῷ
and	appeared	to them	Elijah	with	Moses	and	they were	talking with	[art.]

Ἰησοῦ.
Jesus

CLOSE ENGLISH

And Elijah appeared to them with Moses, and they were talking with Jesus.

FLUENT ENGLISH

Elijah appeared to them with Moses, and the two were talking with Jesus.

Mark 9:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Πέτρος	λέγει	τῷ	Ἰησοῦ·	Ῥαββί,	καλόν	ἐστιν	ἡμᾶς
and	answering	[art.]	Peter	says	to	Jesus	Rabbi	good	it is	for us

ὧδε	εἶναι,	καὶ	ποιήσωμεν	τρεῖς	σκηνάς,	σοὶ	μίαν	καὶ	Μωϋσεῖ	μίαν
here	to be	and	let us make	three	tents	for you	one	and	for Moses	one

καὶ	Ἠλίᾳ	μίαν.
and	for Elijah	one

CLOSE ENGLISH

And Peter answers and says to Jesus, “Rabbi, it is good for us to be here. Let us make three tents, one for you and one for Moses and one for Elijah.”

FLUENT ENGLISH

Peter said to Jesus, “Rabbi, it is good for us to be here. Let us put up three shelters: one for you, one for Moses, and one for Elijah.”

Mark 9:6

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	ᾔδει	τί	ἀποκριθῇ,	ἔκφοβοι	γὰρ	ἐγένοντο.
not	for	he knew	what	he should answer	terrified	for	they became

CLOSE ENGLISH

For he did not know what to answer, for they had become terrified.

FLUENT ENGLISH

He did not know how to respond, because they were terrified.

Mark 9:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐγένετο	νεφέλη	ἐπισκιάζουσα	αὐτοῖς,	καὶ	ἐγένετο	φωνὴ	ἐκ	τῆς
and	came	a cloud	overshadowing	them	and	came	a voice	from	the

νεφέλης·	Οὗτός	ἐστιν	ὁ	υἱός	μου	ὁ	ἀγαπητός,	ἀκούετε	αὐτοῦ.
cloud	this	is	the	Son	of me	the	beloved	listen to	him

CLOSE ENGLISH

And a cloud came, overshadowing them, and a voice came from the cloud: “This is my beloved Son. Listen to him.”

FLUENT ENGLISH

A cloud overshadowed them, and a voice came from the cloud: “This is my beloved Son. Listen to him.”

Mark 9:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξάπινα	περιβλεψάμενοι	οὐκέτι	οὐδένα	εἶδον	ἀλλὰ	τὸν	Ἰησοῦν
and	suddenly	having looked around	no longer	anyone	they saw	except	[art.]	Jesus

μόνον	μεθ’	ἑαυτῶν.
alone	with	themselves

CLOSE ENGLISH

And suddenly, looking around, they no longer saw anyone except Jesus alone with them.

FLUENT ENGLISH

Suddenly they looked around and saw only Jesus with them.

SECTION NOTES

9:2-4. Six days, the three named disciples, the high mountain, and their being alone remain explicit. No mountain name is supplied. Mark describes the garments, without adding Matthew’s shining face or the traditional comparison with snow. Fuller denotes someone who works at cleaning cloth. Elijah is named with Moses in Mark’s order.

9:5-8. Peter addresses Jesus as Rabbi and proposes three tents or shelters. The explanation says he did not know how to respond because they were terrified. The cloud and voice remain as narrated; bright, chosen, and the separate baptismal phrase about being pleased are not added. They then see Jesus alone with them.

V-MK-009 / Mark 9:9-13

Coming down and the question about Elijah

Mark 9:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καταβαινόντων	αὐτῶν	ἐκ	τοῦ	ὄρους	διεστείλατο	αὐτοῖς	ἵνα
and	coming down	they	from	the	mountain	he instructed	them	that

μηδενὶ	ἃ	εἶδον	διηγήσωνται,	εἰ	μὴ	ὅταν	ὁ	υἱὸς	τοῦ
to no one	what	they saw	they should relate	except	[except]	when	the	Son	of

ἀνθρώπου	ἐκ	νεκρῶν	ἀναστῇ.
Man	from	the dead	should rise

CLOSE ENGLISH

And as they came down from the mountain, he instructed them to tell no one what they had seen until the Son of Man rose from the dead.

FLUENT ENGLISH

As they came down the mountain, he told them not to tell anyone what they had seen until the Son of Man had risen from the dead.

Mark 9:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸν	λόγον	ἐκράτησαν	πρὸς	ἑαυτοὺς	συζητοῦντες	τί	ἐστιν	τὸ
and	the	word	they kept	to	themselves	discussing	what	is	the

ἐκ	νεκρῶν	ἀναστῆναι.
from	the dead	to rise

CLOSE ENGLISH

And they kept the word to themselves, discussing what rising from the dead meant.

FLUENT ENGLISH

They kept the matter to themselves, discussing what “rising from the dead” meant.

Mark 9:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτων	αὐτὸν	λέγοντες·	Ὅτι	λέγουσιν	οἱ	γραμματεῖς	ὅτι
and	they were asking	him	saying	why	say	the	scribes	that

Ἠλίαν	δεῖ	ἐλθεῖν	πρῶτον;
Elijah	must	come	first

CLOSE ENGLISH

And they asked him, saying, “Why do the scribes say that Elijah must come first?”

FLUENT ENGLISH

They asked him, ‘Why do the scribes say that Elijah must come first?’

Mark 9:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη	αὐτοῖς·	Ἠλίας	μὲν	ἐλθὼν	πρῶτον	ἀποκαθιστάνει	πάντα,
he	but	said	to them	Elijah	indeed	having come	first	restores	all things

καὶ	πῶς	γέγραπται	ἐπὶ	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἵνα	πολλὰ
and	how	is it written	concerning	the	Son	of	Man	that	many things

πάθῃ	καὶ	ἐξουδενηθῇ;
he should suffer	and	be treated with contempt

CLOSE ENGLISH

But he said to them, ‘Elijah indeed comes first and restores all things. And how is it written concerning the Son of Man that he should suffer many things and be treated with contempt?

FLUENT ENGLISH

He told them, ‘Elijah does come first and restore all things. How, then, is it written that the Son of Man must suffer so much and be treated with contempt?

Mark 9:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	λέγω	ὑμῖν	ὅτι	καὶ	Ἠλίας	ἐλήλυθεν,	καὶ	ἐποίησαν	αὐτῷ	ὅσα
but	I say	to you	that	also	Elijah	has come	and	they did	to him	whatever

ἤθελον,	καθὼς	γέγραπται	ἐπ’	αὐτόν.
they wanted	just as	it is written	concerning	him

CLOSE ENGLISH

But I tell you that Elijah also has come, and they did to him whatever they wanted, just as it is written about him.’

FLUENT ENGLISH

But I tell you, Elijah has already come, and they did whatever they wanted to him, just as it is written about him.’

SECTION NOTES

9:9-11. What they saw is not renamed a vision from Matthew. The instruction lasts until the Son of Man rises from the dead. Keeping the word to themselves is rendered as keeping the matter private; they discuss the meaning of rising.

Elijah restores in the present; has come in the next verse is perfect. The second part of 9:12 is a question in the adopted punctuation. The English follows that reading without claiming that punctuation alone proves a different ancient word sequence. John is not explicitly named in this answer and is not inserted from Matthew.

Verse 9:14 has plural came and saw, preserving the group’s return rather than substituting a singular subject.

Comparing the passages (H-065, SR-0084)
Matthew 17:11–12.
No direct Thomas counterpart is established.
Related narrative passages (H-065): Matthew 17:1–13; Luke 9:28–36.

V-MK-009 / Mark 9:14-19

The crowd, the argument, and the father’s report

Mark 9:14

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐλθόντες	πρὸς	τοὺς	μαθητὰς	εἶδον	ὄχλον	πολὺν	περὶ	αὐτοὺς
and	having come	to	the	disciples	they saw	a crowd	large	around	them

καὶ	γραμματεῖς	συζητοῦντας	πρὸς	αὐτούς.
and	scribes	arguing	with	them

CLOSE ENGLISH

And when they came to the disciples, they saw a large crowd around them and scribes arguing with them.

FLUENT ENGLISH

When they came to the disciples, they saw a large crowd around them and scribes arguing with them.

Mark 9:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	πᾶς	ὁ	ὄχλος	ἰδόντες	αὐτὸν	ἐξεθαμβήθησαν,	καὶ
and	immediately	all	the	crowd	having seen	him	were greatly astonished	and

προστρέχοντες	ἠσπάζοντο	αὐτόν.
running up	they were greeting	him

CLOSE ENGLISH

And immediately all the crowd, seeing him, were greatly astonished, and ran up and greeted him.

FLUENT ENGLISH

As soon as the crowd saw Jesus, they were all astonished and ran to greet him.

Mark 9:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	αὐτούς·	Τί	συζητεῖτε	πρὸς	αὐτούς;
and	he asked	them	what	are you arguing	among	yourselves

CLOSE ENGLISH

And he asked them, ‘What are you arguing about among yourselves?’

FLUENT ENGLISH

He asked them, ‘What are you arguing about among yourselves?’

Mark 9:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπεκρίθη	αὐτῷ	εἷς	ἐκ	τοῦ	ὄχλου·	Διδάσκαλε,	ἤνεγκα	τὸν	υἱόν
and	answered	him	one	from	the	crowd	Teacher	I brought	the	son

μου	πρὸς	σέ,	ἔχοντα	πνεῦμα	ἄλαλον·
of me	to	you	having	a spirit	speechless

CLOSE ENGLISH

And one from the crowd answered him, “Teacher, I brought my son to you. He has a speechless spirit.”

FLUENT ENGLISH

Someone in the crowd answered him, ‘Teacher, I brought you my son. He has a spirit that makes him unable to speak.’

Mark 9:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅπου	ἐὰν	αὐτὸν	καταλάβῃ	ῥήσσει	αὐτόν,	καὶ	ἀφρίζει	καὶ
and	wherever	[modal]	him	it seizes	it throws down	him	and	he foams	and

τρίζει	τοὺς	ὀδόντας	καὶ	ξηραίνεται·	καὶ	εἶπα	τοῖς	μαθηταῖς	σου	ἵνα
grinds	the	teeth	and	becomes rigid	and	I said	to the	disciples	of you	that

αὐτὸ	ἐκβάλωσιν,	καὶ	οὐκ	ἴσχυσαν.
it	they might cast out	and	not	they were able

CLOSE ENGLISH

“And wherever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. And I told your disciples to cast it out, and they were not able.”

FLUENT ENGLISH

‘Wherever it seizes him, it throws him down. He foams at the mouth, grinds his teeth and becomes rigid. I asked your disciples to drive it out, but they could not.’

Mark 9:19

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	αὐτοῖς	λέγει·	Ὦ	γενεὰ	ἄπιστος,	ἕως	πότε	πρὸς
he	but	answering	them	says	O	generation	unbelieving	until	when	with

ὑμᾶς	ἔσομαι;	ἕως	πότε	ἀνέξομαι	ὑμῶν;	φέρετε	αὐτὸν	πρός	με.
you	will I be	until	when	will I bear with	you	bring	him	to	me

CLOSE ENGLISH

But answering them, he says, ‘O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to me.’

FLUENT ENGLISH

He answered them, ‘You unbelieving generation! How long will I stay with you? How long must I put up with you? Bring him to me.’

SECTION NOTES

The first pronoun says them without naming the scribes. The second has the adopted rough breathing and reflexive sense, among yourselves. Other editions print the ordinary pronoun, allowing with them. The editorial breathing choice and uncertainty about the first addressees are kept distinct.

Comparing the passages (H-066, SR-0191)
This comparison records a scene-level link without an established exact counterpart to this question.
No direct Thomas counterpart is established.
Answering them is plural in the adopted Greek; the rebuke is not restricted to the boy’s father by using him. Both questions and the command remain. Mark does not add the perverse of the Matthew parallel.

The seeing in 9:20 can refer to the boy or, by sense, the spirit. This edition takes the spirit as seeing Jesus, consistent with the masculine participles referring to it in 9:26; this is an interpretive choice. The boy is the one who falls and rolls on the ground.

Comparing the passages (H-066, SR-0085). Matthew 17:17, Luke 9:41. No direct Thomas counterpart is established. Related narrative passages (H-066): Matthew 17:14–21; Luke 9:37–43.

9:17-18. The father’s report is continuous, with the established fluent paragraphs retaining their own quotation marks. The spirit seizes and throws the son down; foaming, grinding teeth, and becoming rigid describe the son. No modern diagnosis is inserted.

V-MK-009 / Mark 9:20-24

Since childhood; belief and unbelief

Mark 9:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤνεγκαν	αὐτὸν	πρὸς	αὐτόν.	καὶ	ἰδὼν	αὐτὸν	τὸ	πνεῦμα
and	they brought	him	to	him	and	having seen	him	the	spirit

εὐθὺς	συνεσπάραξεν	αὐτόν,	καὶ	πεσὼν	ἐπὶ	τῆς	γῆς	ἐκυλίετο
immediately	convulsed	him	and	having fallen	on	the	ground	he was rolling

ἀφρίζων.
foaming

CLOSE ENGLISH

And they brought him to him. And when the spirit saw him, it immediately convulsed him, and the boy fell on the ground and rolled about, foaming.

FLUENT ENGLISH

They brought the boy to Jesus. When the spirit saw Jesus, it immediately threw the boy into convulsions. He fell to the ground and rolled around, foaming at the mouth.

Mark 9:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	τὸν	πατέρα	αὐτοῦ·	Πόσος	χρόνος	ἐστὶν	ὡς	τοῦτο
and	he asked	the	father	of him	how much	time	is it	since	this

γέγονεν	αὐτῷ;	ὁ	δὲ	εἶπεν·	Ἐκ	παιδιόθεν·
has happened	to him	he	but	said	from	childhood

CLOSE ENGLISH

And he asked his father, ‘How long has this been happening to him?’ He said, ‘Since childhood.’

FLUENT ENGLISH

Jesus asked the boy’s father, ‘How long has this been happening to him?’ ‘Since childhood,’ the father replied.

Mark 9:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλάκις	καὶ	εἰς	πῦρ	αὐτὸν	ἔβαλεν	καὶ	εἰς	ὕδατα	ἵνα
and	often	both	into	fire	him	it threw	and	into	water	so that

ἀπολέσῃ	αὐτόν·	ἀλλ’	εἴ	τι	δύνῃ,	βοήθησον	ἡμῖν	σπλαγχνισθεὶς
it might destroy	him	but	if	anything	you can	help	us	having compassion

ἐφ’	ἡμᾶς.
on	us

CLOSE ENGLISH

“And often it has thrown him both into fire and into water to destroy him. But if you can do anything, have compassion on us and help us.”

FLUENT ENGLISH

‘It has often thrown him into fire and water to destroy him. But if you can do anything, have compassion on us and help us.’

Mark 9:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Τὸ	Εἰ	δύνῃ,	πάντα	δυνατὰ
the	but	Jesus	said	to him	[quoted expression]	if	you can	all things	possible

τῷ	πιστεύοντι.
for the one	believing

CLOSE ENGLISH

But Jesus said to him, ‘“If you can”? All things are possible for the one who believes.’

FLUENT ENGLISH

Jesus said to him, ‘“If you can”? Everything is possible for someone who believes.’

Mark 9:24

Greek: adopted SBLGNT text. Word-order interlinear.

εὐθὺς	κράξας	ὁ	πατὴρ	τοῦ	παιδίου	ἔλεγεν·	Πιστεύω·	βοήθει
immediately	having cried out	the	father	of the	child	was saying	I believe	help

μου	τῇ	ἀπιστίᾳ.
my	[art.]	unbelief

CLOSE ENGLISH

Immediately the child’s father cried out and said, “I believe; help my unbelief.”

FLUENT ENGLISH

The child’s father immediately cried out, ‘I believe! Help my unbelief!’

SECTION NOTES

Jesus asks about duration; the father answers since childhood. The father’s speech continues in 9:22, including his request if you can. His answer is not attributed to Jesus.

Comparing the passages (H-066, SR-0192)
This comparison records a scene-level link without an established exact counterpart to this duration question.
No direct Thomas counterpart is established.

The article marks if you can as a quotation of the father’s words. The English question intonation makes the echo clear; no extra Greek question word is implied. The traditional addition to believe is not in the adopted SBLGNT line.

The father’s belief in 9:24 and unbelief remain together. Verse 9:24 contains neither with tears nor Lord in the adopted text. The statement is not rewritten as a technique for obtaining any desired outcome.

Comparing the passages (H-066, SR-0193)
This comparison records a scene-level link without an established exact counterpart to this phrase.
No direct Thomas counterpart is established.

V-MK-009 / Mark 9:25-29

The command, the boy’s rising, and prayer

Mark 9:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	Ἰησοῦς	ὅτι	ἐπισυντρέχει	ὄχλος	ἐπετίμησεν	τῷ	πνεύματι
having seen	but	the	Jesus	that	runs together	a crowd	rebuked	the	spirit

τῷ	ἀκαθάρτῳ	λέγων	αὐτῷ·	Τὸ	ἄλαλον	καὶ	κωφὸν	πνεῦμα,	ἐγὼ
the	unclean	saying	to it	the	mute	and	deaf	spirit	I

ἐπιτάσσω	σοι,	ἔξελθε	ἐξ	αὐτοῦ	καὶ	μηκέτι	εἰσέλθῃς	εἰς	αὐτόν.
command	you	come out	out of	him	and	no longer	enter	into	him

CLOSE ENGLISH

But Jesus, seeing that a crowd was running together, rebuked the unclean spirit, saying to it, ‘Mute and deaf spirit, I command you: come out of him and never enter him again.’

FLUENT ENGLISH

Jesus saw a crowd running toward them and rebuked the unclean spirit. ‘Mute and deaf spirit,’ he said, ‘I command you to come out of him and never enter him again.’

Mark 9:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κράξας	καὶ	πολλὰ	σπαράξας	ἐξῆλθεν·	καὶ	ἐγένετο	ὡσεὶ
and	having cried out	and	greatly	having convulsed	it came out	and	he became	as if

νεκρὸς	ὥστε	τοὺς	πολλοὺς	λέγειν	ὅτι	ἀπέθανεν.
dead	so that	the	many	said	that	he died

CLOSE ENGLISH

And crying out and convulsing him greatly, it came out. And the boy became as if dead, so that most said that he had died.

FLUENT ENGLISH

The spirit cried out, convulsed the boy violently and came out. The boy looked like a dead body, so that most people said he had died.

Mark 9:27

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	κρατήσας	τῆς	χειρὸς	αὐτοῦ	ἤγειρεν	αὐτόν,	καὶ
[art.]	but	Jesus	having grasped	the	hand	of him	raised	him	and

ἀνέστη.
he stood up

CLOSE ENGLISH

But Jesus took his hand and raised him, and he stood up.

FLUENT ENGLISH

Jesus took him by the hand and helped him up, and he stood.

Mark 9:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθόντος	αὐτοῦ	εἰς	οἶκον	οἱ	μαθηταὶ	αὐτοῦ	κατ’	ἰδίαν
and	having entered	he	into	a house	the	disciples	of him	in	private

ἐπηρώτων	αὐτόν·	Ὅτι	ἡμεῖς	οὐκ	ἠδυνήθημεν	ἐκβαλεῖν	αὐτό;
were asking	him	why	we	not	were able	to cast out	it

CLOSE ENGLISH

And when he entered a house, his disciples asked him privately, “Why were we not able to cast it out?”

FLUENT ENGLISH

After Jesus had gone into a house, his disciples asked him privately, ‘Why couldn’t we drive it out?’

Mark 9:29

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτο	τὸ	γένος	ἐν	οὐδενὶ	δύναται	ἐξελθεῖν	εἰ	μὴ
and	he said	to them	this	the	kind	by	nothing	can	come out	if	not

ἐν	προσευχῇ.
by	prayer

CLOSE ENGLISH

And he said to them, ‘This kind can come out by nothing except prayer.’

FLUENT ENGLISH

He told them, ‘This kind can come out only through prayer.’

SECTION NOTES

The spirit is the addressee of both commands, while the boy is the person from whom it must come out. The narrative retains the gathering crowd. In 9:26 the spirit cries out, convulses the boy and leaves; the boy’s death is what the crowd infers, not an added assertion by the translator.

Comparing the passages (H-066, SR-0194)
This comparison records a scene-level link without an established exact counterpart to this separate command. No direct Thomas counterpart is established.

The adopted text names prayer alone. And fasting belongs to the longer traditional reading, also present in traditional Matthew 17:21; it is not inserted here. Come out retains the active verb. This kind refers to the kind in this expulsion account, without adding a taxonomy of spirits or a mechanism of prayer.

Comparing the passages (H-066, SR-0087). Matthew 17:21 (traditional Matthew 17:21, absent from SBLGNT main text). That traditional parallel has prayer and fasting; Mark’s adopted main text has prayer alone. No direct Thomas counterpart is established. Related narrative passages (H-066): Matthew 17:14–21; Luke 9:37–43.
9:27-28. Jesus takes the boy’s hand, raises him, and the boy stands. This is not rewritten as an explicit statement that the boy had died. The disciples’ private question takes place in an unspecified house.

V-MK-009 / Mark 9:30-32

Teaching while passing through Galilee

Mark 9:30

Greek: adopted SBLGNT text. Word-order interlinear.

Κἀκεῖθεν	ἐξελθόντες	παρεπορεύοντο	διὰ	τῆς	Γαλιλαίας,	καὶ	οὐκ
and from there	having gone out	they were passing	through	[art.]	Galilee	and	not

ἤθελεν	ἵνα	τις	γνοῖ·
he wanted	that	anyone	should know

CLOSE ENGLISH

And they went out from there and passed through Galilee, and he did not want anyone to know,

FLUENT ENGLISH

They left that place and traveled through Galilee. Jesus did not want anyone to know.

Mark 9:31

Greek: adopted SBLGNT text. Word-order interlinear.

ἐδίδασκεν	γὰρ	τοὺς	μαθητὰς	αὐτοῦ	καὶ	ἔλεγεν	αὐτοῖς	ὅτι	Ὁ	υἱὸς
he was teaching	for	the	disciples	of him	and	was saying	to them	that	the	Son

τοῦ	ἀνθρώπου	παραδίδοται	εἰς	χεῖρας	ἀνθρώπων,	καὶ	ἀποκτενοῦσιν
of	Man	is being handed over	into	hands	of people	and	they will kill

αὐτόν,	καὶ	ἀποκταν̣θεὶς	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.
him	and	having been killed	after	three	days	he will rise

CLOSE ENGLISH

For he was teaching his disciples and saying to them, ‘The Son of Man is being handed over into human hands, and they will kill him. After being killed, he will rise after three days.’

FLUENT ENGLISH

He was teaching his disciples, telling them, ‘The Son of Man is being handed over to human hands. They will kill him, and after being killed he will rise three days later.’

Mark 9:32

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἠγνόουν	τὸ	ῥῆμα,	καὶ	ἐφοβοῦντο	αὐτὸν	ἐπερωτῆσαι.
they	but	did not understand	the	saying	and	were afraid	him	to ask

CLOSE ENGLISH

But they did not understand the saying, and were afraid to ask him.

FLUENT ENGLISH

But they did not understand what he said and were afraid to ask him.

SECTION NOTES

Is being handed over retains the present passive without naming an agent. The two future verbs, kill and rise, and the repeated after being killed remain distinct. The adopted text says after three days; on the third day is a different traditional reading here, unlike the agreement between sources at 8:31.

Comparing the passages (H-067, SR-0088). Matthew 17:22–23, Luke 9:44. No direct Thomas counterpart is established. Related narrative passages (H-067): Matthew 17:22–23; Luke 9:43–45.

9:30-32. The narrative links the desire for privacy to teaching the disciples, who do not understand and are afraid to ask. The close sentence of 9:30 continues with for at 9:31.

V-MK-009 / Mark 9:33-37

The discussion of rank and the child

Mark 9:33

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἦλθον	εἰς	Καφαρναούμ.	καὶ	ἐν	τῇ	οἰκίᾳ	γενόμενος	ἐπηρώτα
and	they came	into	Capernaum	and	in	the	house	having come to be	he was asking

αὐτούς·	Τί	ἐν	τῇ	ὁδῷ	διελογίζεσθε;
them	what	on	the	way	were you discussing

CLOSE ENGLISH

And they came to Capernaum. When he was in the house, he asked them, ‘What were you discussing on the way?’

FLUENT ENGLISH

They came to Capernaum. Once inside the house, Jesus asked them, ‘What were you discussing on the way?’

Mark 9:34

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐσιώπων,	πρὸς	ἀλλήλους	γὰρ	διελέχθησαν	ἐν	τῇ	ὁδῷ	τίς
they	but	were silent	with	one another	for	they had discussed	on	the	way	who

μείζων.
was greater

CLOSE ENGLISH

But they were silent, for on the way they had discussed with one another who was greater.

FLUENT ENGLISH

They kept quiet, because on the way they had argued with one another about who was greatest.

Mark 9:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	καθίσας	ἐφώνησεν	τοὺς	δώδεκα	καὶ	λέγει	αὐτοῖς·	Εἴ	τις
and	having sat down	he called	the	twelve	and	says	to them	if	anyone

θέλει	πρῶτος	εἶναι	ἔσται	πάντων	ἔσχατος	καὶ	πάντων	διάκονος.
wants	first	to be	he will be	of all	last	and	of all	servant

CLOSE ENGLISH

And sitting down, he called the Twelve and says to them, ‘If anyone wants to be first, he will be last of all and servant of all.’

FLUENT ENGLISH

He sat down, called the Twelve and told them, ‘Anyone who wants to be first must be last of all and serve everyone.’

Mark 9:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	παιδίον	ἔστησεν	αὐτὸ	ἐν	μέσῳ	αὐτῶν	καὶ
and	having taken	a child	he stood	the child	in	the midst	of them	and

ἐναγκαλισάμενος	αὐτὸ	εἶπεν	αὐτοῖς·
having embraced	the child	he said	to them

CLOSE ENGLISH

And taking a child, he stood the child in their midst, and embracing the child, he said to them:

FLUENT ENGLISH

He took a child and had the child stand among them. Then he put his arms around the child and said to them:

Mark 9:37

Greek: adopted SBLGNT text. Word-order interlinear.

Ὃς	ἂν	ἓν	τῶν	τοιούτων	παιδίων	δέξηται	ἐπὶ	τῷ	ὀνόματί	μου,
whoever	[modal]	one	of the	such	children	receives	on	the	name	of me

ἐμὲ	δέχεται·	καὶ	ὃς	ἂν	ἐμὲ	δέχηται,	οὐκ	ἐμὲ	δέχεται	ἀλλὰ
me	receives	and	whoever	[modal]	me	receives	not	me	receives	but

τὸν	ἀποστείλαντά	με.
the one	having sent	me

CLOSE ENGLISH

‘Whoever receives one of these children in my name receives me; and whoever receives me receives not me but the one who sent me.’

FLUENT ENGLISH

‘Anyone who welcomes one child like this in my name welcomes me. And anyone who welcomes me welcomes not just me, but the one who sent me.’

SECTION NOTES

They came is plural; Jesus is the one who is subsequently in the house. The question itself does not add among yourselves. Verse 9:34 explicitly identifies their argument with one another about rank.

Comparing the passages (H-069, SR-0195)
This comparison is a scene-level link without an established exact counterpart to this question.
No direct Thomas counterpart is established.

Will be records the future form in the close layer; must be in the fluent layer conveys its directive force in this instruction. Both occurrences of all remain. Servant describes service to others here, without assigning a later church office.

Comparing the passages (H-069, SR-0196)
This comparison is a scene-level link without an established exact counterpart to this individual saying.
No direct Thomas counterpart is established.

Receives/welcomes follows Matthew 18:5; this child is the one Jesus embraced. The close not me but becomes not just me, but in fluent English to express the inclusive force. The sender is not explicitly named.

Comparing the passages (H-069, SR-0197). Matthew 18:5, Luke 9:48. Mark and Luke continue to the sender; Matthew 18:5 ends with receiving Jesus. No direct Thomas counterpart is established. Related narrative passages (H-069): Matthew 18:1–9; Luke 9:46–50.

9:36. The child is placed among them and embraced; the narrative introduces the speech in 9:37. No name or family relationship is supplied.

V-MK-009 / Mark 9:38-39

Do not stop him

Mark 9:38

Greek: adopted SBLGNT text. Word-order interlinear.

Ἔφη	αὐτῷ	ὁ	Ἰωάννης·	Διδάσκαλε,	εἴδομέν	τινα	ἐν	τῷ	ὀνόματί
said	to him	[art.]	John	Teacher	we saw	someone	in	the	name

σου	ἐκβάλλοντα	δαιμόνια,	καὶ	ἐκωλύομεν	αὐτόν,	ὅτι	οὐκ
of you	casting out	demons	and	we were preventing	him	because	not

ἠκολούθει	ἡμῖν.
he was following	us

CLOSE ENGLISH

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

FLUENT ENGLISH

John said to him, ‘Teacher, we saw someone driving out demons in your name. We tried to stop him because he was not following us.’

Mark 9:39

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Μὴ	κωλύετε	αὐτόν,	οὐδεὶς	γάρ	ἐστιν	ὃς
the	but	Jesus	said	not	stop	him	no one	for	is	who

ποιήσει	δύναμιν	ἐπὶ	τῷ	ὀνόματί	μου	καὶ	δυνήσεται	ταχὺ
will do	a mighty work	on	the	name	of me	and	will be able	soon

κακολογῆσαί	με·
to speak evil of	me

CLOSE ENGLISH

But Jesus said, ‘Do not stop him, for there is no one who will do a mighty work in my name and be able soon afterward to speak evil of me.

FLUENT ENGLISH

Jesus said, ‘Don’t stop him. No one who does a miracle in my name can turn around and speak against me.

SECTION NOTES

In 9:38 tried to stop conveys the imperfect. The adopted reason he was not following us occurs once, without the traditional repetition.

Soon afterward marks the temporal limit of the saying; the fluent turn around conveys that immediate reversal. The wording does not promise that such a person can never speak against Jesus later. Mark gives the explanation about a miracle and speech against him; it is not inserted into Luke’s shorter parallel.

Comparing the passages (H-069, SR-0198)
Luke 9:50 for the prohibition on stopping him.
The explanation about a miracle and evil speech is fuller in Mark; the not against formula follows at 9:40.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

V-MK-009 / Mark 9:40-41

For us; a cup of water

Mark 9:40

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	γὰρ	οὐκ	ἔστιν	καθ’	ἡμῶν,	ὑπὲρ	ἡμῶν	ἐστιν.
whoever	for	not	is	against	us	for	us	is

CLOSE ENGLISH

For whoever is not against us is for us.

FLUENT ENGLISH

Whoever is not against us is for us.

Mark 9:41

Greek: adopted SBLGNT text. Word-order interlinear.

Ὃς	γὰρ	ἂν	ποτίσῃ	ὑμᾶς	ποτήριον	ὕδατος	ἐν	ὀνόματι	ὅτι
whoever	for	[modal]	gives to drink	you	a cup	of water	in	[the] name	that

χριστοῦ	ἐστε,	ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	ἀπολέσῃ	τὸν	μισθὸν
of the Messiah	you are	truly	I say	to you	that	not	at all	will lose	the	reward

αὐτοῦ.
of him

CLOSE ENGLISH

For whoever gives you a cup of water to drink because you belong to the Messiah, truly I say to you, he will certainly not lose his reward.’

FLUENT ENGLISH

Anyone who gives you a cup of water because you belong to the Messiah, I tell you the truth, will certainly not lose their reward.’

SECTION NOTES

Mark 9:40 has us twice, while Luke 9:50 has you. It is not replaced by the different saying about whoever is not with me.

9:41. The phrase involving name and you are the Messiah’s states the reason for giving water: because you belong to the Messiah. Greek has no separate my after name. The assurance concerns the giver. The emphatic denial and reward retain Matthew 10:42 wording, without importing its cold or disciple.

Comparing the passages (H-069, SR-0199)
Luke 9:50 for 9:40, preserving us/you; Matthew 10:42 for 9:41, the cup and reward.
Belonging to the Messiah and being a disciple remain distinct formulations.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

V-MK-009 / Mark 9:42

Causing the little ones to stumble

Mark 9:42

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὃς	ἂν	σκανδαλίσῃ	ἕνα	τῶν	μικρῶν	τούτων	τῶν
and	whoever	[modal]	causes to stumble	one	of the	little ones	these	the ones

πιστευόντων	εἰς	ἐμέ,	καλόν	ἐστιν	αὐτῷ	μᾶλλον	εἰ	περίκειται	μύλος
believing	in	me	good	it is	for him	rather	if	lies around	a millstone

ὀνικὸς	περὶ	τὸν	τράχηλον	αὐτοῦ	καὶ	βέβληται	εἰς	τὴν
donkey-driven	around	the	neck	of him	and	he has been thrown	into	the

θάλασσαν.
sea

CLOSE ENGLISH

And whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey-driven millstone around his neck and be thrown into the sea.

FLUENT ENGLISH

If anyone causes one of these little ones who believe in me to sin, it would be better for that person to have a huge millstone hung around their neck and be thrown into the sea.

SECTION NOTES

Causes to stumble and causes to sin retain the established Matthew 18 convention. The little ones are explicitly those who believe in me. The millstone is large enough to be driven by a donkey; the person, not just the stone, is thrown into the sea. The comparison is not recast as a separate command to harm someone.

V-MK-009 / Mark 9:43

The hand and the unquenchable fire

Mark 9:43

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐὰν	σκανδαλίζῃ	σε	ἡ	χείρ	σου,	ἀπόκοψον	αὐτήν·	καλόν	ἐστίν
and	if	causes to stumble	you	the	hand	of you	cut off	it	good	it is

σε	κυλλὸν	εἰσελθεῖν	εἰς	τὴν	ζωὴν	ἢ	τὰς	δύο	χεῖρας	ἔχοντα
for you	maimed	to enter	into	the	life	than	the	two	hands	having

ἀπελθεῖν	εἰς	τὴν	γέενναν,	εἰς	τὸ	πῦρ	τὸ	ἄσβεστον.
to go away	into	the	Gehenna	into	the	fire	the	unquenchable

CLOSE ENGLISH

And if your hand causes you to stumble, cut it off. It is better for you to enter life maimed than to have two hands and go into Gehenna, into the unquenchable fire.

FLUENT ENGLISH

If your hand causes you to sin, cut it off. It is better to enter life maimed than to have both hands and go into Gehenna, into the fire that cannot be put out.

SECTION NOTES

Mark names the hand and foot in separate conditions. The hand verse has go into Gehenna and unquenchable fire. Traditional 9:44 repeats the wording of 9:48; its accented Greek follows the adopted Scrivener 1894 line and is not part of the SBLGNT main text.

V-MK-009 / Mark 9:44

Traditional first repeat

Mark 9:44

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

9:44 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The separately labeled traditional supplement follows the Greek text of Scrivener 1894.

V-MK-009 / Mark 9:45

The foot and life

Mark 9:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ὁ	πούς	σου	σκανδαλίζῃ	σε,	ἀπόκοψον	αὐτόν·	καλόν	ἐστίν
and	if	the	foot	of you	causes to stumble	you	cut off	it	good	it is

σε	εἰσελθεῖν	εἰς	τὴν	ζωὴν	χωλὸν	ἢ	τοὺς	δύο	πόδας	ἔχοντα
for you	to enter	into	the	life	lame	than	the	two	feet	having

βληθῆναι	εἰς	τὴν	γέενναν.
to be thrown	into	the	Gehenna

CLOSE ENGLISH

And if your foot causes you to stumble, cut it off. It is better for you to enter life lame than to have two feet and be thrown into Gehenna.

FLUENT ENGLISH

If your foot causes you to sin, cut it off. It is better to enter life lame than to have both feet and be thrown into Gehenna.

SECTION NOTES

The foot verse has be thrown into Gehenna; the added traditional phrase about unquenchable fire is not in the adopted SBLGNT line. Traditional 9:46 is separately labeled, like 9:44. Its Greek differs from 9:48 in punctuation, not in these words.

V-MK-009 / Mark 9:46

Traditional second repeat

Mark 9:46

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ,	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

9:46 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. Its adopted Scrivener 1894 Greek and all three English layers are repeated exactly from the established traditional supplement. The identical wording at 9:48 belongs to the main text; the source classes are not merged.

V-MK-009 / Mark 9:47-48

The eye, the kingdom, and the fire

Mark 9:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	ὁ	ὀφθαλμός	σου	σκανδαλίζῃ	σε,	ἔκβαλε	αὐτόν·	καλόν
and	if	the	eye	of you	causes to stumble	you	cast out	it	good

σέ	ἐστιν	μονόφθαλμον	εἰσελθεῖν	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	ἢ
for you	it is	one-eyed	to enter	into	the	kingdom	of	God	than

δύο	ὀφθαλμοὺς	ἔχοντα	βληθῆναι	εἰς	τὴν	γέενναν,
two	eyes	having	to be thrown	into	the	Gehenna

CLOSE ENGLISH

And if your eye causes you to stumble, cast it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna,

FLUENT ENGLISH

If your eye causes you to sin, tear it out. It is better to enter God’s kingdom with one eye than to have two eyes and be thrown into Gehenna,

Mark 9:48

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου	ὁ	σκώληξ	αὐτῶν	οὐ	τελευτᾷ	καὶ	τὸ	πῦρ	οὐ	σβέννυται.
where	the	worm	of them	not	dies	and	the	fire	not	is quenched

CLOSE ENGLISH

where their worm does not die and the fire is not quenched.

FLUENT ENGLISH

where the worms that feed on them never die and the fire never goes out.

SECTION NOTES

The kingdom of God at 9:47 is not replaced by the enter life of 9:43 and 9:45. Cast out is the eye command here; the additional throw it away from Matthew is not imported.

The refrain echoes Isaiah 66:24. Its singular worm is generic; the fluent plural and that feed on them explain the relationship. The close layer retains their worm. The three instances receive identical English wording while their distinct textual status remains visible.

Comparing the passages (H-069, SR-0200)
Matthew 18:6–9, stumbling and cutting off; Luke 17:1–2, stumbling and the millstone.
Images and detail order differ.
Mark 9:44 and 9:46 remain traditional repeats outside the SBLGNT main text.
No direct Thomas counterpart is established.
Related narrative passages (H-069): Matthew 18:1–9, nearest comparative scene; Luke 9:46–50.

V-MK-009 / Mark 9:49-50

Salt, fire, and peace

Mark 9:49

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶς	γὰρ	πυρὶ	ἁλισθήσεται.
everyone	for	with fire	will be salted

CLOSE ENGLISH

For everyone will be salted with fire.

FLUENT ENGLISH

For everyone will be salted with fire.

Mark 9:50

Greek: adopted SBLGNT text. Word-order interlinear.

καλὸν	τὸ	ἅλας·	ἐὰν	δὲ	τὸ	ἅλας	ἄναλον	γένηται,	ἐν	τίνι	αὐτὸ
good	the	salt	if	but	the	salt	saltless	becomes	with	what	it

ἀρτύσετε;	ἔχετε	ἐν	ἑαυτοῖς	ἅλα,	καὶ	εἰρηνεύετε	ἐν	ἀλλήλοις.
will you season	have	in	yourselves	salt	and	be at peace	with	one another

CLOSE ENGLISH

Salt is good. But if the salt becomes saltless, with what will you season it? Have salt in yourselves, and be at peace with one another.’

FLUENT ENGLISH

Salt is good. But if salt loses its taste, how will you make it salty again? Have salt in yourselves, and live at peace with one another.’

SECTION NOTES

The four-word source of 9:49 is a future passive: everyone will be salted with fire. The longer traditional clause about every sacrifice and salt is absent from SBLGNT. Testing, purification and sacrifice are possible interpretations of the metaphor; none replaces its wording here.

Mark asks what you will season the salt with, retaining the active question, and then calls for salt in yourselves and peace with one another. The salt image is retained without a chemical explanation or a single assigned symbolic meaning. Peace here concerns relations among people.

Comparing the passages (H-069, SR-0201)
This comparison compares Matthew 5:13 and Luke 14:34–35 for salt and restoring its taste.
The preceding fire metaphor and the concluding call to peace are not declared identical sayings.
No direct Thomas counterpart is established.

V-MK-010 / Mark 10:1-52

Marriage, children, possessions, service, and sight

Judea, the Jordan, and Moses’ permission

Mark 10:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐκεῖθεν	ἀναστὰς	ἔρχεται	εἰς	τὰ	ὅρια	τῆς	Ἰουδαίας	καὶ	πέραν
and	from there	having risen	he comes	into	the	regions	of	Judea	and	beyond

τοῦ	Ἰορδάνου,	καὶ	συμπορεύονται	πάλιν	ὄχλοι	πρὸς	αὐτόν,	καὶ	ὡς
the	Jordan	and	come together	again	crowds	to	him	and	as

εἰώθει	πάλιν	ἐδίδασκεν	αὐτούς.
he was accustomed	again	he was teaching	them

CLOSE ENGLISH

And rising from there, he comes into the regions of Judea and beyond the Jordan. And crowds come together to him again, and as he was accustomed, he taught them again.

FLUENT ENGLISH

Jesus left that place and went to the region of Judea and beyond the Jordan. Crowds gathered around him again, and he taught them as he usually did.

Mark 10:2

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐπηρώτων	αὐτὸν	εἰ	ἔξεστιν	ἀνδρὶ	γυναῖκα	ἀπολῦσαι,
and	they were asking	him	whether	it is lawful	for a man	a wife	to divorce

πειράζοντες	αὐτόν.
testing	him

CLOSE ENGLISH

And they asked him whether it was lawful for a man to divorce his wife, testing him.

FLUENT ENGLISH

They asked him whether a man was allowed to divorce his wife, testing him.

Mark 10:3

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποκριθεὶς	εἶπεν	αὐτοῖς·	Τί	ὑμῖν	ἐνετείλατο	Μωϋσῆς;
he	but	answering	said	to them	what	to you	commanded	Moses

CLOSE ENGLISH

But he answered them, ‘What did Moses command you?’

FLUENT ENGLISH

He answered them, ‘What did Moses command you?’

Mark 10:4

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν·	Ἐπέτρεψεν	Μωϋσῆς	βιβλίον	ἀποστασίου	γράψαι	καὶ
they	but	said	allowed	Moses	a document	of divorce	to write	and

ἀπολῦσαι.
to divorce

CLOSE ENGLISH

But they said, ‘Moses allowed a man to write a certificate of divorce and divorce his wife.’

FLUENT ENGLISH

They said, ‘Moses allowed a man to write a divorce certificate and divorce his wife.’

SECTION NOTES

Jesus asks what Moses commanded; the respondents say what he allowed. The two verbs remain distinct. The context 10:2 does not name approaching Pharisees in the adopted SBLGNT line. A divorce certificate is a document, not a book.

Comparing the passages (H-096, SR-0202)
This comparison is a scene-level link without an established exact counterpart to this question.
Luke’s cited scene concerns children, not the whole marriage exchange.
No direct Thomas counterpart is established.
10:1. Judea and beyond the Jordan remain the two geographical expressions joined by and. The crowds gather again and Jesus resumes his customary teaching. The adopted 10:2 does not explicitly identify the questioners as Pharisees.

V-MK-010 / Mark 10:5-9

Hard hearts and the two becoming one

Mark 10:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Πρὸς	τὴν	σκληροκαρδίαν	ὑμῶν	ἔγραψεν
the	but	Jesus	said	to them	because of	the	hardness of heart	of you	he wrote

ὑμῖν	τὴν	ἐντολὴν	ταύτην·
for you	the	commandment	this

CLOSE ENGLISH

But Jesus said to them, ‘Because of your hardness of heart, he wrote this commandment for you.

FLUENT ENGLISH

Jesus told them, ‘He wrote this commandment for you because your hearts were hard.

Mark 10:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπὸ	δὲ	ἀρχῆς	κτίσεως	ἄρσεν	καὶ	θῆλυ	ἐποίησεν	αὐτούς·
from	but	[the] beginning	of creation	male	and	female	made	them

CLOSE ENGLISH

But from the beginning of creation, “he made them male and female.”

FLUENT ENGLISH

But from the beginning of creation, God “made them male and female.”

Mark 10:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἕνεκεν	τούτου	καταλείψει	ἄνθρωπος	τὸν	πατέρα	αὐτοῦ	καὶ	τὴν	μητέρα
because of	this	will leave	a man	the	father	of him	and	the	mother

καὶ	προσκολληθήσεται	πρὸς	τὴν	γυναῖκα	αὐτοῦ,
and	will be joined	to	the	wife	of him

CLOSE ENGLISH

“For this reason a man will leave his father and mother and be joined to his wife,

FLUENT ENGLISH

“This is why a man will leave his father and mother and be joined to his wife,

Mark 10:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔσονται	οἱ	δύο	εἰς	σάρκα	μίαν·	ὥστε	οὐκέτι	εἰσὶν	δύο	ἀλλὰ
and	will be	the	two	into	flesh	one	so that	no longer	they are	two	but

μία	σάρξ·
one	flesh

CLOSE ENGLISH

and the two will become one flesh.” So they are no longer two, but one flesh.

FLUENT ENGLISH

and the two will become one flesh.” So they are no longer two, but one flesh.

Mark 10:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	οὖν	ὁ	θεὸς	συνέζευξεν	ἄνθρωπος	μὴ	χωριζέτω.
what	therefore	[art.]	God	joined together	a person	not	let separate

CLOSE ENGLISH

Therefore what God has joined together, let no human being separate.’

FLUENT ENGLISH

What God has joined together, no one should separate.’

SECTION NOTES

In 10:6 God is implied; fluent English supplies the subject. Full notes follow 10:9.

Hardness of heart follows the established Matthew 19:8 vocabulary. Mark places this reply before the creation argument. In 10:6 the Greek has no separately expressed God; the close he retains the unstated subject, while fluent God supplies the implied creator. The addition is interpretive, not an extra Greek token.

The quotations draw on Genesis 1:27 and 2:24. Be joined to his wife belongs to Mark 10:7 in the Greek text used here.

The one-flesh wording and the conclusion about what God joined follow the established English Matthew 19:5-6 conventions. Mark’s word order remains visible in the glosses. The conclusion addresses human separation without an added legal procedure.

Comparing the passages (H-096, SR-0098)
Matthew 19:4–6, creation and joining; Matthew 19:8, hard hearts and Moses.
The argument order and dialogue roles differ.
No direct Thomas counterpart is established.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

V-MK-010 / Mark 10:10-12

The private question about remarriage

Mark 10:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰς	τὴν	οἰκίαν	πάλιν	οἱ	μαθηταὶ	περὶ	τούτου	ἐπηρώτων	αὐτόν.
and	into	the	house	again	the	disciples	about	this	were asking	him

CLOSE ENGLISH

And in the house the disciples again asked him about this.

FLUENT ENGLISH

Once in the house, the disciples asked him about this again.

Mark 10:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ὃς	ἂν	ἀπολύσῃ	τὴν	γυναῖκα	αὐτοῦ	καὶ
and	he says	to them	whoever	[modal]	divorces	the	wife	of him	and

γαμήσῃ	ἄλλην	μοιχᾶται	ἐπ’	αὐτήν,
marries	another	commits adultery	against	her

CLOSE ENGLISH

And he says to them, ‘Whoever divorces his wife and marries another commits adultery against her,

FLUENT ENGLISH

He told them, ‘Anyone who divorces his wife and marries another woman commits adultery against her.

Mark 10:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐὰν	αὐτὴ	ἀπολύσασα	τὸν	ἄνδρα	αὐτῆς	γαμήσῃ	ἄλλον	μοιχᾶται.
and	if	she	having divorced	the	husband	of her	marries	another	commits adultery

CLOSE ENGLISH

and if she divorces her husband and marries another, she commits adultery.’

FLUENT ENGLISH

And if a woman divorces her husband and marries another man, she commits adultery.’

SECTION NOTES

Against her normally refers to the wife who has been divorced; the less common with her interpretation would refer to the second woman. This translation keeps the pronoun, without inserting first wife or second wife. Mark’s separate case of the woman divorcing her husband remains. The exception in Matthew is not inserted.

At 10:13 the Greek says the disciples rebuked them. Fluent English identifies them as the people bringing the children; that is a contextual interpretation, not an explicit noun in the adopted Greek.

Comparing the passages (H-096, SR-0099)
Matthew 19:8–9; comparison with Luke 16:18.
Mark’s separate statement about a woman is not added to Luke.
No direct Thomas counterpart is established.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

V-MK-010 / Mark 10:13-16

The children and the kingdom

Mark 10:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσέφερον	αὐτῷ	παιδία	ἵνα	αὐτῶν	ἅψηται·	οἱ	δὲ	μαθηταὶ
and	they were bringing	to him	children	so that	them	he might touch	the	but	disciples

ἐπετίμησαν	αὐτοῖς.
rebuked	them

CLOSE ENGLISH

And they were bringing children to him so that he might touch them, but the disciples rebuked them.

FLUENT ENGLISH

People were bringing children to Jesus so that he would touch them, but the disciples rebuked the people bringing them.

Mark 10:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	Ἰησοῦς	ἠγανάκτησεν	καὶ	εἶπεν	αὐτοῖς·	Ἄφετε	τὰ
having seen	but	the	Jesus	was indignant	and	said	to them	allow	the

παιδία	ἔρχεσθαι	πρός	με,	μὴ	κωλύετε	αὐτά,	τῶν	γὰρ	τοιούτων	ἐστὶν
children	to come	to	me	not	hinder	them	of the	for	such ones	is

ἡ	βασιλεία	τοῦ	θεοῦ.
the	kingdom	of	God

CLOSE ENGLISH

But seeing this, Jesus was indignant and said to them, ‘Let the children come to me; do not hinder them, for the kingdom of God belongs to such as these.

FLUENT ENGLISH

When Jesus saw this, he was indignant. He told them, ‘Let the children come to me. Don’t stand in their way, because God’s kingdom belongs to people like these.

Mark 10:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν,	ὃς	ἂν	μὴ	δέξηται	τὴν	βασιλείαν	τοῦ	θεοῦ	ὡς
truly	I say	to you	whoever	[modal]	not	receives	the	kingdom	of	God	like

παιδίον,	οὐ	μὴ	εἰσέλθῃ	εἰς	αὐτήν.
a child	not	at all	will enter	into	it

CLOSE ENGLISH

Truly I say to you, whoever does not receive the kingdom of God like a child will certainly not enter it.’

FLUENT ENGLISH

I tell you the truth: anyone who does not receive God’s kingdom like a child will never enter it.’

Mark 10:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐναγκαλισάμενος	αὐτὰ	κατευλόγει	τιθεὶς	τὰς	χεῖρας	ἐπ’	αὐτά.
and	having embraced	them	he was blessing	placing	the	hands	on	them

CLOSE ENGLISH

And taking them in his arms, he blessed them, placing his hands on them.

FLUENT ENGLISH

He took the children in his arms and blessed them, laying his hands on them.

SECTION NOTES

Jesus’ indignation remains part of the narrative frame. Allow here means let the children come; it does not mean forgive. The wording follows Matthew 19:14 where the wording agrees, while retaining God’s kingdom rather than the kingdom of the heavens.

Like a child describes receiving the kingdom. Trust, innocence, dependence and social status are not separately named qualities in this verse. Receiving is not changed into Matthew 18:3’s turning and becoming like children. The emphatic negative is retained.

Comparing the passages (H-096, SR-0101)
Matthew 19:14, Luke 18:16–17.
Gospel of Thomas, saying 22 is a composite comparison, not a claim that the entire Thomas saying is identical.
Related narrative passages (H-096): Matthew 19:3–15; Luke 18:15–17.

10:16. The children are embraced and blessed while Jesus lays his hands on them. The intensified blessing verb is expressed by blessed, without supplying a spoken blessing that the text does not quote.

V-MK-010 / Mark 10:17-20

The question about life and the commandments

Mark 10:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐκπορευομένου	αὐτοῦ	εἰς	ὁδὸν	προσδραμὼν	εἷς	καὶ	γονυπετήσας
and	going out	he	onto	a road	having run up	one	and	having knelt before

αὐτὸν	ἐπηρώτα	αὐτόν·	Διδάσκαλε	ἀγαθέ,	τί	ποιήσω	ἵνα	ζωὴν
him	was asking	him	Teacher	good	what	should I do	so that	life

αἰώνιον	κληρονομήσω;
eternal	I may inherit

CLOSE ENGLISH

And as he went out onto the road, a man ran up and knelt before him and asked him, ‘Good teacher, what should I do to inherit eternal life?’

FLUENT ENGLISH

As Jesus set out on the road, a man ran up and knelt before him. ‘Good teacher,’ he asked, ‘what must I do to inherit eternal life?’

Mark 10:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτῷ·	Τί	με	λέγεις	ἀγαθόν;	οὐδεὶς	ἀγαθὸς	εἰ
the	but	Jesus	said	to him	why	me	do you call	good	no one	good	if

μὴ	εἷς	ὁ	θεός.
not	one	[art.]	God

CLOSE ENGLISH

But Jesus said to him, ‘Why do you call me good? No one is good except one: God.

FLUENT ENGLISH

Jesus said to him, ‘Why do you call me good? No one is good except God alone.

Mark 10:19

Greek: adopted SBLGNT text. Word-order interlinear.

τὰς	ἐντολὰς	οἶδας·	Μὴ	φονεύσῃς,	Μὴ	μοιχεύσῃς,	Μὴ	κλέψῃς,	Μὴ
the	commandments	you know	not	murder	not	commit adultery	not	steal	not

ψευδομαρτυρήσῃς,	Μὴ	ἀποστερήσῃς,	Τίμα	τὸν	πατέρα	σου	καὶ	τὴν
testify falsely	not	defraud	honor	the	father	of you	and	the

μητέρα.
mother

CLOSE ENGLISH

You know the commandments: do not murder; do not commit adultery; do not steal; do not testify falsely; do not defraud; honor your father and mother.’

FLUENT ENGLISH

You know the commandments: Do not murder. Do not commit adultery. Do not steal. Do not give false testimony. Do not cheat people out of what is theirs. Honor your father and mother.’

Mark 10:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἔφη	αὐτῷ·	Διδάσκαλε,	ταῦτα	πάντα	ἐφυλαξάμην	ἐκ	νεότητός
he	but	said	to him	Teacher	these	all	I have kept	from	youth

μου.
of me

CLOSE ENGLISH

But he said to him, ‘Teacher, I have kept all these from my youth.’

FLUENT ENGLISH

He said to him, ‘Teacher, I have kept all these since my youth.’

SECTION NOTES

Good is repeated in the question and answer; no conclusion about Jesus’ nature is inserted. Mark’s question differs from the adopted Matthew question about what is good. The man’s age and status as a ruler are not added from the other accounts.

The adopted command order begins with murder, then adultery. Defraud means deprive people of what is theirs, not merely hurt their feelings. The fluent wording explains that sense; the familiar commands retain the English Matthew conventions.

Comparing the passages (H-097, SR-0102)
Matthew 19:17–19, Luke 18:19, Luke 18:20.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

V-MK-010 / Mark 10:21-22

Love, possessions, and the invitation

Mark 10:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἐμβλέψας	αὐτῷ	ἠγάπησεν	αὐτὸν	καὶ	εἶπεν	αὐτῷ·
the	but	Jesus	having looked intently	at him	loved	him	and	said	to him

Ἓν	σε	ὑστερεῖ·	ὕπαγε	ὅσα	ἔχεις	πώλησον	καὶ	δὸς	τοῖς
one thing	you	lack	go	whatever	you have	sell	and	give	to the

πτωχοῖς,	καὶ	ἕξεις	θησαυρὸν	ἐν	οὐρανῷ,	καὶ	δεῦρο	ἀκολούθει	μοι.
poor	and	you will have	treasure	in	heaven	and	come	follow	me

CLOSE ENGLISH

But Jesus looked at him, loved him and said to him, ‘One thing you lack: go, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, follow me.’

FLUENT ENGLISH

Jesus looked directly at him and loved him. ‘You lack one thing,’ he said. ‘Go and sell what you own. Give to the poor, and you will have treasure in heaven. Then come and follow me.’

Mark 10:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	στυγνάσας	ἐπὶ	τῷ	λόγῳ	ἀπῆλθεν	λυπούμενος,	ἦν	γὰρ
he	but	having become gloomy	at	the	word	went away	grieving	he was	for

ἔχων	κτήματα	πολλά.
having	possessions	many

CLOSE ENGLISH

But his face fell at the word, and he went away grieving, for he had many possessions.

FLUENT ENGLISH

His face fell at these words, and he went away grieving, because he had many possessions.

SECTION NOTES

The narrative explicitly says that Jesus loved him before giving the instruction. The sequence sell, give, come and follow remains. Heaven is singular here. The longer traditional addition taking up the cross is not in the adopted SBLGNT line.

Comparing the passages (H-097, SR-0103). Matthew 19:21, Luke 18:22. No direct Thomas counterpart is established. Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

10:22. The man’s gloomy response and grief are followed by the explanation that he had many possessions. Neither an age nor a public office is supplied.

V-MK-010 / Mark 10:23-27

Wealth and what is possible with God

Mark 10:23

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	περιβλεψάμενος	ὁ	Ἰησοῦς	λέγει	τοῖς	μαθηταῖς	αὐτοῦ·	Πῶς
and	having looked around	the	Jesus	says	to the	disciples	of him	how

δυσκόλως	οἱ	τὰ	χρήματα	ἔχοντες	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ
with difficulty	the ones	the	wealth	having	into	the	kingdom	of	God

εἰσελεύσονται.
will enter

CLOSE ENGLISH

And Jesus looked around and says to his disciples, ‘How difficult it will be for those who have wealth to enter the kingdom of God!’

FLUENT ENGLISH

Jesus looked around and told his disciples, ‘How hard it will be for those who have wealth to enter God’s kingdom!’

Mark 10:24

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	μαθηταὶ	ἐθαμβοῦντο	ἐπὶ	τοῖς	λόγοις	αὐτοῦ.	ὁ	δὲ	Ἰησοῦς
the	but	disciples	were astonished	at	the	words	of him	the	but	Jesus

πάλιν	ἀποκριθεὶς	λέγει	αὐτοῖς·	Τέκνα,	πῶς	δύσκολόν	ἐστιν	εἰς	τὴν
again	answering	says	to them	children	how	difficult	it is	into	the

βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν·
kingdom	of	God	to enter

CLOSE ENGLISH

But the disciples were astonished at his words. Jesus answers them again, ‘Children, how difficult it is to enter the kingdom of God!

FLUENT ENGLISH

The disciples were astonished at his words. Jesus said to them again, ‘Children, how hard it is to enter God’s kingdom!

Mark 10:25

Greek: adopted SBLGNT text. Word-order interlinear.

εὐκοπώτερόν	ἐστιν	κάμηλον	διὰ	τῆς	τρυμαλιᾶς	τῆς	ῥαφίδος
easier	it is	a camel	through	the	opening	of the	needle

διελθεῖν	ἢ	πλούσιον	εἰς	τὴν	βασιλείαν	τοῦ	θεοῦ	εἰσελθεῖν.
to pass through	than	a rich person	into	the	kingdom	of	God	to enter

CLOSE ENGLISH

It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.’

FLUENT ENGLISH

It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.’

Mark 10:26

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	περισσῶς	ἐξεπλήσσοντο	λέγοντες	πρὸς	ἑαυτούς·	Καὶ	τίς
they	but	exceedingly	were astonished	saying	to	one another	then	who

δύναται	σωθῆναι;
is able	to be saved

CLOSE ENGLISH

But they were exceedingly astonished, saying to one another, ‘Then who can be saved?’

FLUENT ENGLISH

They were even more astonished and said to one another, ‘Then who can be saved?’

Mark 10:27

Greek: adopted SBLGNT text. Word-order interlinear.

ἐμβλέψας	αὐτοῖς	ὁ	Ἰησοῦς	λέγει·	Παρὰ	ἀνθρώποις	ἀδύνατον	ἀλλ’
having looked intently	at them	the	Jesus	says	with	people	impossible	but

οὐ	παρὰ	θεῷ,	πάντα	γὰρ	δυνατὰ	παρὰ	τῷ	θεῷ.
not	with	God	all things	for	possible	with	[art.]	God

CLOSE ENGLISH

Jesus looked at them and says, ‘With human beings it is impossible, but not with God, for all things are possible with God.’

FLUENT ENGLISH

Jesus looked directly at them and said, ‘For people this is impossible, but not for God. Everything is possible for God.’

SECTION NOTES

The first statement explicitly concerns those who have wealth; the next is general in the adopted reading. The traditional expansion those who trust in riches is not inserted at 10:24. Children is Jesus’ address to the disciples. His words is plural and does not introduce a title Word.

The adopted reading has a camel and the opening of a needle. The sharp comparison remains; rope and a named city gate are not substituted. The established Matthew 19:24 English comparison is retained while the Greek glosses show Mark’s distinct words and articles.

Comparing the passages (H-097, SR-0104). Matthew 19:23, Matthew 19:24, Luke 18:24–25. No direct Thomas counterpart is established. Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

This answers the disciples’ question in 10:26 about being saved. The passive is not changed into saving oneself. The statement is not recast as a guarantee of any desired outcome. Verse 10:28 retains the perfect have followed.

Comparing the passages (H-097, SR-0105)
Matthew 19:26, Luke 18:27.
No direct Thomas counterpart is established.
Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

V-MK-010 / Mark 10:28-31

Leaving and receiving

Mark 10:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἤρξατο	λέγειν	ὁ	Πέτρος	αὐτῷ·	Ἰδοὺ	ἡμεῖς	ἀφήκαμεν	πάντα	καὶ
began	to say	[art.]	Peter	to him	look	we	have left	everything	and

ἠκολουθήκαμέν	σοι.
have followed	you

CLOSE ENGLISH

Peter began to say to him, ‘Look, we have left everything and have followed you.’

FLUENT ENGLISH

Peter began to say to him, ‘Look, we have left everything and have followed you.’

Mark 10:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	ὑμῖν,	οὐδείς	ἐστιν	ὃς	ἀφῆκεν	οἰκίαν	ἢ
said	the	Jesus	truly	I say	to you	no one	is	who	left	a house	or

ἀδελφοὺς	ἢ	ἀδελφὰς	ἢ	μητέρα	ἢ	πατέρα	ἢ	τέκνα	ἢ	ἀγροὺς
brothers	or	sisters	or	mother	or	father	or	children	or	fields

ἕνεκεν	ἐμοῦ	καὶ	ἕνεκεν	τοῦ	εὐαγγελίου,
for the sake of	me	and	for the sake of	the	good news

CLOSE ENGLISH

Jesus said, ‘Truly I say to you, there is no one who has left a house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news

FLUENT ENGLISH

Jesus said, ‘I tell you the truth: anyone who has left a house, brothers, sisters, mother, father, children, or fields for my sake and for the good news

Mark 10:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	μὴ	λάβῃ	ἑκατονταπλασίονα	νῦν	ἐν	τῷ	καιρῷ	τούτῳ	οἰκίας	καὶ
if	not	he receives	a hundredfold	now	in	the	time	this	houses	and

ἀδελφοὺς	καὶ	ἀδελφὰς	καὶ	μητέρας	καὶ	τέκνα	καὶ	ἀγροὺς	μετὰ
brothers	and	sisters	and	mothers	and	children	and	fields	with

διωγμῶν,	καὶ	ἐν	τῷ	αἰῶνι	τῷ	ἐρχομένῳ	ζωὴν	αἰώνιον.
persecutions	and	in	the	age	the	coming	life	eternal

CLOSE ENGLISH

who will not receive a hundredfold now, in this time-houses and brothers and sisters and mothers and children and fields, with persecutions-and in the coming age eternal life.

FLUENT ENGLISH

will receive a hundred times as much now, in this time: houses, brothers, sisters, mothers, children, and fields, along with persecutions; and in the age to come, eternal life.

Mark 10:31

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	δὲ	ἔσονται	πρῶτοι	ἔσχατοι	καὶ	οἱ	ἔσχατοι	πρῶτοι.
many	but	will be	first	last	and	the	last	first

CLOSE ENGLISH

But many who are first will be last, and the last first.’

FLUENT ENGLISH

But many who are first will be last, and the last will be first.’

SECTION NOTES

The close layer retains the no one … who will not construction across the verse boundary; the fluent layer states its positive force. The list in 10:29 puts mother before father and has no separate wife. Both for my sake and for the good news remain.

The selected Greek list has mothers but no fathers; other Greek editions have different lists. Now in this time and the coming age remain distinct. Persecutions belongs to the present promise, and eternal life to the coming age.

Many remains explicit at the beginning. Mark has an article before the second last, unlike the adopted Matthew 19:30. The reversal is preserved without turning many into every person or identifying particular people in either group.

Comparison record Mark 10:29–31. episode no. 97: Matthew 19:16–30; Luke 18:18–30. comparison no. 107: Matthew 19:29 and Luke 18:29–30 for 10:29–30; Matthew 19:30, also Luke 13:30, for 10:31. Each Gospel retains its own list and its own statements about when the reward is received; Mark’s reference to persecutions is also preserved. Gospel of Thomas, saying 4 is a composite link to first and last. Related narrative passages (H-097): Matthew 19:16–30; Luke 18:18–30.

V-MK-010 / Mark 10:32-34

On the road to Jerusalem

Mark 10:32

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦσαν	δὲ	ἐν	τῇ	ὁδῷ	ἀναβαίνοντες	εἰς	Ἰεροσόλυμα,	καὶ	ἦν
they were	but	on	the	road	going up	to	Jerusalem	and	was

προάγων	αὐτοὺς	ὁ	Ἰησοῦς,	καὶ	ἐθαμβοῦντο,	οἱ	δὲ
going ahead of	them	[art.]	Jesus	and	they were astonished	those	but

ἀκολουθοῦντες	ἐφοβοῦντο.	καὶ	παραλαβὼν	πάλιν	τοὺς	δώδεκα	ἤρξατο
following	were afraid	and	having taken aside	again	the	twelve	he began

αὐτοῖς	λέγειν	τὰ	μέλλοντα	αὐτῷ	συμβαίνειν
to them	to tell	the things	about	to him	to happen

CLOSE ENGLISH

And they were on the road going up to Jerusalem, and Jesus was going ahead of them. And they were astonished, and those following were afraid. And taking the Twelve aside again, he began to tell them the things about to happen to him:

FLUENT ENGLISH

They were on the road going up to Jerusalem, and Jesus was walking ahead of them. They were astonished, and those following were afraid. Taking the Twelve aside again, he began to tell them what was going to happen to him:

Mark 10:33

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	Ἰδοὺ	ἀναβαίνομεν	εἰς	Ἰεροσόλυμα,	καὶ	ὁ	υἱὸς	τοῦ	ἀνθρώπου
that	look	we are going up	to	Jerusalem	and	the	Son	of	Man

παραδοθήσεται	τοῖς	ἀρχιερεῦσιν	καὶ	τοῖς	γραμματεῦσιν,	καὶ		
will be handed over	to the	chief priests	and	the	scribes	and		

κατακρινοῦσιν	αὐτὸν	θανάτῳ	καὶ	παραδώσουσιν	αὐτὸν	τοῖς	ἔθνεσιν
they will condemn	him	to death	and	they will hand over	him	to the	Gentiles

CLOSE ENGLISH

‘Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes. They will condemn him to death and hand him over to the Gentiles,

FLUENT ENGLISH

‘Listen, we are going up to Jerusalem. The Son of Man will be handed over to the chief priests and teachers of the Scriptures. They will condemn him to death and hand him over to the Gentiles.

Mark 10:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐμπαίξουσιν	αὐτῷ	καὶ	ἐμπτύσουσιν	αὐτῷ	καὶ	μαστιγώσουσιν	αὐτὸν
and	they will mock	him	and	they will spit on	him	and	they will flog	him

καὶ	ἀποκτενοῦσιν,	καὶ	μετὰ	τρεῖς	ἡμέρας	ἀναστήσεται.	
and	they will kill	and	after	three	days	he will rise	

CLOSE ENGLISH

and they will mock him and spit on him and flog him and kill him, and after three days he will rise.’

FLUENT ENGLISH

They will mock him, spit on him, flog him, and kill him. Three days later he will rise.’

SECTION NOTES

The opening that connects to the preceding narrative introduction. The chief priests and scribes condemn and hand him over; the following they names the actions of the Gentiles. The adopted order is mock, spit, flog, kill. After three days differs from the traditional on the third day here. Crucify is not imported from Matthew.

Comparing the passages (H-100, SR-0109). Matthew 20:18–19, Luke 18:31–33. No direct Thomas counterpart is established. Related narrative passages (H-100): Matthew 20:17–19; Luke 18:31–34.

10:32. Jesus goes ahead; astonishment and fear are both reported. Those following are not renamed as a separately identified group. He again takes the Twelve aside before telling them what will happen.

V-MK-010 / Mark 10:35-40

The request for places and the cup

Mark 10:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσπορεύονται	αὐτῷ	Ἰάκωβος	καὶ	Ἰωάννης	οἱ	υἱοὶ	Ζεβεδαίου
and	come up	to him	James	and	John	the	sons	of Zebedee

λέγοντες	αὐτῷ·	Διδάσκαλε,	θέλομεν	ἵνα	ὃ	ἐὰν	αἰτήσωμέν	σε
saying	to him	Teacher	we want	that	whatever	[modal]	we might ask	you

ποιήσῃς	ἡμῖν.
you should do	for us

CLOSE ENGLISH

And James and John, the sons of Zebedee, come up to him, saying to him, ‘Teacher, we want you to do for us whatever we ask you.’

FLUENT ENGLISH

James and John, the sons of Zebedee, came up to him and said, ‘Teacher, we want you to do for us whatever we ask you.’

Mark 10:36

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Τί	θέλετε	ποιήσω	ὑμῖν;
he	but	said	to them	what	do you want	I should do	for you

CLOSE ENGLISH

But he said to them, ‘What do you want me to do for you?’

FLUENT ENGLISH

He asked them, ‘What do you want me to do for you?’

Mark 10:37

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ·	Δὸς	ἡμῖν	ἵνα	εἷς	σου	ἐκ	δεξιῶν	καὶ	εἷς	ἐξ
they	but	said	to him	grant	to us	that	one	of you	at	the right	and	one	at

ἀριστερῶν	καθίσωμεν	ἐν	τῇ	δόξῃ	σου.
the left	we may sit	in	the	glory	of you

CLOSE ENGLISH

But they said to him, ‘Grant us to sit in your glory, one at your right and one at your left.’

FLUENT ENGLISH

They said to him, ‘Grant that we may sit beside you in your glory, one on your right and one on your left.’

Mark 10:38

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Οὐκ	οἴδατε	τί	αἰτεῖσθε·	δύνασθε	πιεῖν
the	but	Jesus	said	to them	not	you know	what	you ask	can you	to drink

τὸ	ποτήριον	ὃ	ἐγὼ	πίνω,	ἢ	τὸ	βάπτισμα	ὃ	ἐγὼ	βαπτίζομαι
the	cup	which	I	drink	or	the	baptism	with which	I	am baptized

βαπτισθῆναι;
to be baptized

CLOSE ENGLISH

But Jesus said to them, ‘You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?’

FLUENT ENGLISH

Jesus said to them, ‘You don’t know what you are asking. Can you drink the cup I drink, or undergo the baptism I undergo?’

Mark 10:39

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτῷ·	Δυνάμεθα.	ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Τὸ
they	but	said	to him	we can	the	but	Jesus	said	to them	the

ποτήριον	ὃ	ἐγὼ	πίνω	πίεσθε	καὶ	τὸ	βάπτισμα	ὃ	ἐγὼ
cup	which	I	drink	you will drink	and	the	baptism	with which	I

βαπτίζομαι	βαπτισθήσεσθε,
am baptized	you will be baptized

CLOSE ENGLISH

But they said to him, ‘We can.’ Jesus said to them, ‘The cup that I drink you will drink, and with the baptism with which I am baptized you will be baptized,

FLUENT ENGLISH

‘We can,’ they replied. Jesus told them, ‘You will drink the cup I drink and undergo the baptism I undergo.

Mark 10:40

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	δὲ	καθίσαι	ἐκ	δεξιῶν	μου	ἢ	ἐξ	εὐωνύμων	οὐκ	ἔστιν	ἐμὸν
the [act of]	but	to sit	at	[the] right	of me	or	at	[the] left	not	is	mine

δοῦναι,	ἀλλ’	οἷς	ἡτοίμασται.
to give	but	[for those] for whom	it has been prepared

CLOSE ENGLISH

but to sit at my right or at my left is not mine to grant; it is for those for whom it has been prepared.’

FLUENT ENGLISH

But the places at my right or left are not mine to give. They belong to those for whom they have been prepared.’

SECTION NOTES

Both occurrences of you address the two brothers. Matthew’s related question is addressed to their mother in the singular. The adopted Greek has no separate me before I should do; the English me expresses the first-person verb in idiomatic English.

Comparing the passages (H-101, SR-0203). Matthew 20:21, the question about the request. Matthew addresses the mother; Mark addresses both sons. No direct Thomas counterpart is established. Related narrative passages (H-101): Matthew 20:20–28.

The question joins cup and baptism with or; the answer joins them with and. I drink and I am baptized are present forms; the impending suffering of 10:33-34 frames these images. The close layer retains the passive baptism wording, and fluent undergo expresses undergoing it, not baptizing oneself.

We can is the brothers’ answer, followed by Jesus’ reply. The cup and baptism remain metaphors in the text; no water, named ritual or selected account of the brothers’ later fate is inserted.

Comparing the passages (H-101, SR-0110). Matthew 20:22–23. Mark’s baptism image is not inserted into the adopted Matthew wording. No direct Thomas counterpart is established. Related narrative passages (H-101): Matthew 20:20–28.
The adopted source says right or left. It is for those supplies the elliptical connection after but. The agent who prepared the places is not explicitly named in Mark; my Father is not imported from Matthew. Not mine to give is not expanded into a claim of absolute inability.

Comparing the passages (H-101, SR-0110). Matthew 20:23, the answer about places. Matthew 20:21 belongs to the preceding question, compared with Mark 10:36. Matthew explicitly names the Father; Mark does not. No direct Thomas counterpart is established. Related narrative passages (H-101): Matthew 20:20–28.

10:35-37. The two brothers speak for themselves; their mother is not brought into Mark’s scene. Your glory is retained, rather than substituting Matthew’s kingdom.

V-MK-010 / Mark 10:41-45

The ten and the meaning of service

Mark 10:41

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀκούσαντες	οἱ	δέκα	ἤρξαντο	ἀγανακτεῖν	περὶ	Ἰακώβου	καὶ
and	having heard	the	ten	began	to be indignant	with	James	and

Ἰωάννου.
John

CLOSE ENGLISH

And hearing this, the ten began to be indignant with James and John.

FLUENT ENGLISH

When the ten heard this, they began to be indignant with James and John.

Mark 10:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	αὐτοὺς	ὁ	Ἰησοῦς	λέγει	αὐτοῖς·	Οἴδατε	ὅτι
and	having called near	them	the	Jesus	says	to them	you know	that

οἱ	δοκοῦντες	ἄρχειν	τῶν	ἐθνῶν	κατακυριεύουσιν	αὐτῶν	καὶ	οἱ
the ones	regarded	to rule	the	nations	lord it over	them	and	the

μεγάλοι	αὐτῶν	κατεξουσιάζουσιν	αὐτῶν.
great ones	of them	exercise power over	them

CLOSE ENGLISH

And Jesus called them to him and says to them, ‘You know that those regarded as ruling the nations lord it over them, and their great ones exercise authority over them.

FLUENT ENGLISH

Jesus called them over and said, ‘You know how those regarded as rulers of the nations lord it over their people, and how their powerful leaders impose their authority.

Mark 10:43

Greek: adopted SBLGNT text. Word-order interlinear.

οὐχ	οὕτως	δέ	ἐστιν	ἐν	ὑμῖν·	ἀλλ’	ὃς	ἂν	θέλῃ	μέγας
not	so	but	it is	among	you	but	whoever	[modal]	wants	great

γενέσθαι	ἐν	ὑμῖν,	ἔσται	ὑμῶν	διάκονος,
to become	among	you	will be	of you	a servant

CLOSE ENGLISH

But it is not so among you. Instead, whoever wants to become great among you will be your servant,

FLUENT ENGLISH

But that is not how it is among you. Anyone who wants to become great among you must be your servant.

Mark 10:44

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὃς	ἂν	θέλῃ	ἐν	ὑμῖν	εἶναι	πρῶτος,	ἔσται	πάντων	δοῦλος·
and	whoever	[modal]	wants	among	you	to be	first	will be	of all	a slave

CLOSE ENGLISH

and whoever wants to be first among you will be the slave of all,

FLUENT ENGLISH

Anyone who wants to be first among you must be everyone’s slave.

Mark 10:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γὰρ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	οὐκ	ἦλθεν	διακονηθῆναι	ἀλλὰ
even	for	the	Son	of	Man	not	came	to be served	but

διακονῆσαι	καὶ	δοῦναι	τὴν	ψυχὴν	αὐτοῦ	λύτρον	ἀντὶ	πολλῶν.
to serve	and	to give	the	life	of him	a ransom	in exchange for	many

CLOSE ENGLISH

for even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.’

FLUENT ENGLISH

For even the Son of Man came to serve, not to be served, and to give his life as a ransom for many.’

SECTION NOTES

Those regarded as rulers need not mean impostors. The two verbs for domination follow the Matthew 20:25 English convention. At 10:43 is is present in the adopted text, unlike the future of the traditional reading and Matthew 20:26.

The later futures will be carry directive force, expressed as must in the fluent layer. Your servant and everyone’s slave keep both the different service terms and the different complements. The latter is not reduced to your slave from Matthew.

Life, ransom and for many retain the established Matthew 20:28 vocabulary. The Greek after the opening conjunctions has the same word sequence as that parallel. The price-of-release metaphor names no recipient of payment; neither all nor few replaces many, and no theory of the transaction is inserted.

Comparing the passages (H-101, SR-0111)
Matthew 20:25–28; also Luke 22:25–27 for domination and service.
The ransom conclusion is not inserted into Luke.
No direct Thomas counterpart is established.
Related narrative passages (H-101): Matthew 20:20–28.

V-MK-010 / Mark 10:46-50

Bartimaeus calls out

Mark 10:46

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	εἰς	Ἰεριχώ.	καὶ	ἐκπορευομένου	αὐτοῦ	ἀπὸ	Ἰεριχὼ	καὶ
and	they come	into	Jericho	and	going out	he	from	Jericho	and

τῶν	μαθητῶν	αὐτοῦ	καὶ	ὄχλου	ἱκανοῦ	ὁ	υἱὸς	Τιμαίου	Βαρτιμαῖος
the	disciples	of him	and	a crowd	considerable	the	son	of Timaeus	Bartimaeus

τυφλὸς	προσαίτης	ἐκάθητο	παρὰ	τὴν	ὁδόν.
blind	a beggar	was sitting	beside	the	road

CLOSE ENGLISH

And they come to Jericho. And as he went out from Jericho with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting beside the road.

FLUENT ENGLISH

They came to Jericho. As Jesus was leaving Jericho with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road.

Mark 10:47

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀκούσας	ὅτι	Ἰησοῦς	ὁ	Ναζαρηνός	ἐστιν	ἤρξατο	κράζειν	καὶ
and	having heard	that	Jesus	the	Nazarene	it is	he began	to cry out	and

λέγειν·	Υἱὲ	Δαυὶδ	Ἰησοῦ,	ἐλέησόν	με.
to say	Son	of David	Jesus	have mercy on	me

CLOSE ENGLISH

And hearing that it was Jesus the Nazarene, he began to cry out and say, ‘Son of David, Jesus, have mercy on me!’

FLUENT ENGLISH

When he heard that it was Jesus of Nazareth, he began to shout, ‘Jesus, Son of David, have mercy on me!’

Mark 10:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπετίμων	αὐτῷ	πολλοὶ	ἵνα	σιωπήσῃ·	ὁ	δὲ	πολλῷ	μᾶλλον
and	were rebuking	him	many	so that	he might be silent	he	but	much	more

ἔκραζεν·	Υἱὲ	Δαυίδ,	ἐλέησόν	με.	
was crying out	Son	of David	have mercy on	me	

CLOSE ENGLISH

And many rebuked him so that he would be silent, but he cried out much more, ‘Son of David, have mercy on me!’

FLUENT ENGLISH

Many people rebuked him, telling him to be quiet. But he kept shouting all the more, ‘Son of David, have mercy on me!’

Mark 10:49

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	στὰς	ὁ	Ἰησοῦς	εἶπεν·	Φωνήσατε	αὐτόν.	καὶ	φωνοῦσι	τὸν
and	having stopped	the	Jesus	said	call	him	and	they call	the

τυφλὸν	λέγοντες	αὐτῷ·	Θάρσει,	ἔγειρε,	φωνεῖ	σε.	
blind man	saying	to him	take courage	get up	he calls	you	

CLOSE ENGLISH

And Jesus stopped and said, ‘Call him.’ And they call the blind man, saying to him, ‘Take courage; get up. He is calling you.’

FLUENT ENGLISH

Jesus stopped and said, ‘Call him.’ They called the blind man and said, ‘Take heart! Get up-he is calling you.’

Mark 10:50

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀποβαλὼν	τὸ	ἱμάτιον	αὐτοῦ	ἀναπηδήσας	ἦλθεν	πρὸς	τὸν
he	but	having thrown off	the	cloak	of him	having sprung up	came	to	[art.]

Ἰησοῦν.
Jesus

CLOSE ENGLISH

But he threw off his cloak, sprang up, and came to Jesus.

FLUENT ENGLISH

He threw off his cloak, sprang up, and came to Jesus.

SECTION NOTES

Only Call him is spoken by Jesus. Take courage, get up and he is calling you are the words of the people calling the blind man. The adopted text gives Jesus' command directly; it is not replaced with the indirect instruction of the traditional reading. The close layer preserves the narrative present they call.

Comparing the passages (H-102, SR-0204)
This comparison is a scene-level comparison; an exact parallel to the separate command is not established.
No direct Thomas counterpart is established.
10:46-48. Mark places the encounter as Jesus leaves Jericho, names Bartimaeus and his father Timaeus, and describes one blind beggar. No second man or approaching-Jericho chronology is supplied from the parallels. Nazarene identifies Jesus, while Son of David is the beggar's address. The close layer retains its source word order.

V-MK-010 / Mark 10:51-52

The request for sight and the road

Mark 10:51

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	αὐτῷ	ὁ	Ἰησοῦς	εἶπεν·	Τί	σοι	θέλεις	ποιήσω;
and	having answered	him	the	Jesus	said	what	for you	do you want	I should do

ὁ	δὲ	τυφλὸς	εἶπεν	αὐτῷ·	Ραββουνι,	ἵνα	ἀναβλέψω.
the	but	blind man	said	to him	Rabboni	that	I may see again

CLOSE ENGLISH

And Jesus answered him and said, ‘What do you want me to do for you?’ The blind man said to him, ‘Rabboni, that I may see again.’

FLUENT ENGLISH

Jesus asked him, ‘What do you want me to do for you?’ The blind man replied, ‘Rabboni, I want to see again.’

Mark 10:52

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Ὕπαγε,	ἡ	πίστις	σου	σέσωκέν	σε.	καὶ
and	the	Jesus	said	to him	go	the	faith	of you	has saved	you	and

εὐθὺς	ἀνέβλεψεν,	καὶ	ἠκολούθει	αὐτῷ	ἐν	τῇ	ὁδῷ.
immediately	he saw again	and	he was following	him	on	the	road

CLOSE ENGLISH

And Jesus said to him, ‘Go; your faith has saved you.’ And immediately he saw again, and he was following him on the road.

FLUENT ENGLISH

Jesus said to him, ‘Go. Your faith has made you well.’ Immediately he could see again, and he followed Jesus along the road.

SECTION NOTES

The question is singular, unlike Matthew 20:32. Me expresses the first-person verb. Rabboni retains the man’s address, my teacher or my master, without adding Lord.

The elliptical answer is that I may see again; fluent I want supplies the request. See again need not establish when his blindness began.

Comparing the passages (H-102, SR-0205). Matthew 20:32, Luke 18:41. Matthew has two blind men; Mark has the one man named Bartimaeus. No direct Thomas counterpart is established. Related narrative passages (H-102): Matthew 20:29–34; Luke 18:35–43.

The five-word faith formula exactly matches Mark 5:34. Has saved retains the wider sense and the perfect’s present result; has made you well expresses its healing application in this scene. The narrative then explicitly reports restored sight.

He was following preserves the imperfect aspect in the close layer. The fluent followed describes his movement along the road. Jesus supplies the referent of him.

Comparing the passages (H-102, SR-0206)
Luke 18:42.
The faith formula also repeats Mark 5:34 within this Gospel.
No direct Thomas counterpart is established.
Related narrative passages (H-102): Matthew 20:29–34; Luke 18:35–43.

V-MK-011 / Mark 11:1-33

The entry, the fig tree, the temple, and authority

The two disciples and the colt

Mark 11:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅτε	ἐγγίζουσιν	εἰς	Ἰεροσόλυμα	εἰς	Βηθφαγὴ	καὶ	Βηθανίαν	πρὸς
and	when	they draw near	to	Jerusalem	to	Bethphage	and	Bethany	at

τὸ	Ὄρος	τῶν	Ἐλαιῶν,	ἀποστέλλει	δύο	τῶν	μαθητῶν	αὐτοῦ
the	Mount	of	Olives	he sends	two	of the	disciples	of him

CLOSE ENGLISH

And when they draw near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he sends two of his disciples

FLUENT ENGLISH

As they approached Jerusalem, near Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples

Mark 11:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Ὑπάγετε	εἰς	τὴν	κώμην	τὴν	κατέναντι	ὑμῶν,	καὶ
and	he says	to them	go	into	the	village	the one	opposite	you	and

εὐθὺς	εἰσπορευόμενοι	εἰς	αὐτὴν	εὑρήσετε	πῶλον	δεδεμένον	ἐφ’	ὃν
immediately	entering	into	it	you will find	a colt	having been tied	on	which

οὐδεὶς	οὔπω	ἀνθρώπων	ἐκάθισεν·	λύσατε	αὐτὸν	καὶ	φέρετε.
no one	yet	of people	sat	untie	it	and	bring

CLOSE ENGLISH

and says to them, ‘Go into the village opposite you, and immediately as you enter it you will find a colt tied there, on which no one has yet sat. Untie it and bring it.

FLUENT ENGLISH

He told them, ‘Go to the village ahead of you. As soon as you enter, you will find a young donkey tied there that no one has ever ridden. Untie it and bring it.

Mark 11:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐάν	τις	ὑμῖν	εἴπῃ·	Τί	ποιεῖτε	τοῦτο;	εἴπατε	ὅτι	Ὁ	κύριος
and	if	anyone	to you	says	why	are you doing	this	say	that	the	Lord

αὐτοῦ	χρείαν	ἔχει·	καὶ	εὐθὺς	αὐτὸν	ἀποστέλλει	πάλιν	ὧδε.
of it	need	has	and	immediately	it	he sends	back	here

CLOSE ENGLISH

And if anyone says to you, “Why are you doing this?” say, “The Lord needs it and is sending it back here immediately.”’

FLUENT ENGLISH

If anyone asks, “Why are you doing this?” tell them, “The Lord needs it and will send it back here right away.”’

Mark 11:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπῆλθον	καὶ	εὗρον	πῶλον	δεδεμένον	πρὸς	θύραν	ἔξω	ἐπὶ
and	they went away	and	found	a colt	tied	at	a doorway	outside	on

τοῦ	ἀμφόδου,	καὶ	λύουσιν	αὐτόν.
the	street	and	they untie	it

CLOSE ENGLISH

And they went away and found a colt tied at a doorway outside on the street, and they untie it.

FLUENT ENGLISH

They went and found a young donkey tied outside a doorway on the street, and they untied it.

Mark 11:5

Greek: adopted SBLGNT text. Word-order interlinear.

καί	τινες	τῶν	ἐκεῖ	ἑστηκότων	ἔλεγον	αὐτοῖς·	Τί	ποιεῖτε
and	some	of those	there	standing	were saying	to them	what	are you doing

λύοντες	τὸν	πῶλον;
untying	the	colt

CLOSE ENGLISH

And some of those standing there said to them, ‘What are you doing, untying the colt?’

FLUENT ENGLISH

Some people standing there asked, ‘What are you doing, untying that young donkey?’

Mark 11:6

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	εἶπαν	αὐτοῖς	καθὼς	εἶπεν	ὁ	Ἰησοῦς·	καὶ	ἀφῆκαν	αὐτούς.
they	but	said	to them	just as	said	[art.]	Jesus	and	they let go	them

CLOSE ENGLISH

But they told them just as Jesus had said, and they let them go.

FLUENT ENGLISH

The disciples answered as Jesus had told them, and the people let them go.

SECTION NOTES

Mark names one colt; a second animal is not imported from Matthew. Young donkey makes the contextual sense of colt explicit in fluent English. No one has yet sat describes an animal that has not been ridden.

Lord is understood as a reference to Jesus, and the promise of return remains inside the disciples’ reply. Master or owner readings are possible; the text does not establish that Jesus owned the animal. Back reflects a word absent from the traditional reading. The separate that after say is present in SBLGNT; some other Greek editions omit it.

Comparing the passages (H-106, SR-0113). Matthew 21:2–3, Luke 19:30–31. Preserve the different number of animals and the return wording. No direct Thomas counterpart is established. Related narrative passages (H-106): Matthew 21:1–16; Luke 19:28–44; John 12:12–19.

11:4-6. The animal is tied outside a doorway on the street. Some bystanders question the disciples and then let them go; Mark does not identify these speakers as the owners. The close historical presents remain alongside past narrative forms.

V-MK-011 / Mark 11:7-11

The procession and the late visit

Mark 11:7

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φέρουσιν	τὸν	πῶλον	πρὸς	τὸν	Ἰησοῦν,	καὶ	ἐπιβάλλουσιν	αὐτῷ	τὰ
and	they bring	the	colt	to	[art.]	Jesus	and	they put on	it	the

ἱμάτια	αὐτῶν,	καὶ	ἐκάθισεν	ἐπ’	αὐτόν.
cloaks	of them	and	he sat	on	it

CLOSE ENGLISH

And they bring the colt to Jesus and put their cloaks on it, and he sat on it.

FLUENT ENGLISH

They brought the young donkey to Jesus and put their cloaks on it, and he sat on it.

Mark 11:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πολλοὶ	τὰ	ἱμάτια	αὐτῶν	ἔστρωσαν	εἰς	τὴν	ὁδόν,	ἄλλοι	δὲ
and	many	the	cloaks	of them	spread	on	the	road	others	but

στιβάδας	κόψαντες	ἐκ	τῶν	ἀγρῶν.
leafy branches	having cut	from	the	fields

CLOSE ENGLISH

And many spread their cloaks on the road, and others leafy branches they had cut from the fields.

FLUENT ENGLISH

Many people spread their cloaks on the road, while others spread leafy branches they had cut from the fields.

Mark 11:9

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	προάγοντες	καὶ	οἱ	ἀκολουθοῦντες	ἔκραζον·	Ὡσαννά·
and	those	going ahead	and	those	following	were crying out	Hosanna

Εὐλογημένος	ὁ	ἐρχόμενος	ἐν	ὀνόματι	κυρίου·
blessed	the one	coming	in	the name	of the Lord

CLOSE ENGLISH

And those going ahead and those following were crying out, ‘Hosanna! Blessed is the one coming in the name of the Lord!

FLUENT ENGLISH

Those ahead and those following shouted, ‘Hosanna! Blessed is the one who comes in the name of the Lord!

Mark 11:10

Greek: adopted SBLGNT text. Word-order interlinear.

Εὐλογημένη	ἡ	ἐρχομένη	βασιλεία	τοῦ	πατρὸς	ἡμῶν	Δαυίδ·	Ὡσαννὰ	ἐν
blessed	the	coming	kingdom	of the	father	of us	David	Hosanna	in

τοῖς	ὑψίστοις.
the	highest places

CLOSE ENGLISH

Blessed is the coming kingdom of our father David! Hosanna in the highest places!’

FLUENT ENGLISH

Blessed is the coming kingdom of our father David! Hosanna in the highest heaven!’

Mark 11:11

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εἰσῆλθεν	εἰς	Ἰεροσόλυμα	εἰς	τὸ	ἱερόν·	καὶ	περιβλεψάμενος
and	he entered	into	Jerusalem	into	the	temple	and	having looked around at

πάντα	ὀψὲ	ἤδη	οὔσης	τῆς	ὥρας	ἐξῆλθεν	εἰς	Βηθανίαν	μετὰ	τῶν
everything	late	already	being	the	hour	he went out	to	Bethany	with	the

δώδεκα.
twelve

CLOSE ENGLISH

And he entered Jerusalem, into the temple, and looked around at everything. Since the hour was already late, he went out to Bethany with the Twelve.

FLUENT ENGLISH

Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but it was already late, so he went out to Bethany with the Twelve.

SECTION NOTES

11:7-8. Only one animal is brought. Leafy branches describes the foliage cut from the fields; neither palm branches from John nor branches cut from trees in another reading are inserted. The second clause supplies spread from the first clause.

11:9-10. Hosanna retains the acclamation, derived from a plea to save. The blessing of the one coming in the Lord’s name echoes Psalm 118:26. The coming kingdom of our father David remains distinct from a direct address Son of David. The shared blessing and highest-heaven wording follow Matthew 21:9 where the Greek agrees.

11:11. Jesus first enters the temple, looks around, and leaves because it is late. The subsequent action against buying and selling belongs to the next day’s narrative. Temple courts makes the wider temple area explicit; no entry into the inner sanctuary is implied.

V-MK-011 / Mark 11:12-14

The fig tree in leaf

Mark 11:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῇ	ἐπαύριον	ἐξελθόντων	αὐτῶν	ἀπὸ	Βηθανίας	ἐπείνασεν.
and	on the	next day	having gone out	they	from	Bethany	he became hungry

CLOSE ENGLISH

And on the next day, when they had gone out from Bethany, he became hungry.

FLUENT ENGLISH

The next day, as they left Bethany, Jesus was hungry.

Mark 11:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδὼν	συκῆν	ἀπὸ	μακρόθεν	ἔχουσαν	φύλλα	ἦλθεν	εἰ	ἄρα
and	having seen	a fig tree	from	a distance	having	leaves	he came	if	perhaps

τι	εὑρήσει	ἐν	αὐτῇ,	καὶ	ἐλθὼν	ἐπ’	αὐτὴν	οὐδὲν	εὗρεν	εἰ
anything	he will find	on	it	and	having come	to	it	nothing	he found	except

μὴ	φύλλα,	ὁ	γὰρ	καιρὸς	οὐκ	ἦν	σύκων.
[except]	leaves	the	for	season	not	was	for figs

CLOSE ENGLISH

And seeing from a distance a fig tree with leaves, he went to see whether perhaps he would find anything on it. And coming to it, he found nothing except leaves, for it was not the season for figs.

FLUENT ENGLISH

Seeing a fig tree in leaf in the distance, he went to see whether he might find anything on it. When he reached it, he found nothing but leaves, because it was not the season for figs.

Mark 11:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	εἶπεν	αὐτῇ·	Μηκέτι	εἰς	τὸν	αἰῶνα	ἐκ	σοῦ	μηδεὶς
and	having answered	he said	to it	no longer	into	the	age	from	you	no one

καρπὸν	φάγοι.	καὶ	ἤκουον	οἱ	μαθηταὶ	αὐτοῦ.
fruit	may eat	and	were hearing	the	disciples	of him

CLOSE ENGLISH

And in response he said to it, ‘May no one ever eat fruit from you again.’ And his disciples were listening.

FLUENT ENGLISH

He said to the tree, ‘May no one ever eat your fruit again.’ His disciples heard him.

SECTION NOTES

The optative expresses a negative wish. Ever with no one preserves the force of into the age, rather than limiting it to one period. His disciples were listening is narrative; Peter later calls the saying a curse at 11:21. The preceding context retains not the season for figs without adding an explanation.

Comparing the passages (H-108, SR-0207)
This comparison specifically compares Matthew 21:19, the saying against the fig tree.
Mark places discovery of the withering on the following morning; Matthew says immediately.
No direct Thomas counterpart is established.

V-MK-011 / Mark 11:15-19

The temple and the house of prayer

Mark 11:15

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	εἰς	Ἰεροσόλυμα.	καὶ	εἰσελθὼν	εἰς	τὸ	ἱερὸν	ἤρξατο
and	they come	to	Jerusalem	and	having entered	into	the	temple	he began

ἐκβάλλειν	τοὺς	πωλοῦντας	καὶ	τοὺς	ἀγοράζοντας	ἐν	τῷ	ἱερῷ,	καὶ	τὰς
to drive out	those	selling	and	those	buying	in	the	temple	and	the

τραπέζας	τῶν	κολλυβιστῶν	καὶ	τὰς	καθέδρας	τῶν	πωλούντων	τὰς
tables	of the	money changers	and	the	seats	of those	selling	the

περιστερὰς	κατέστρεψεν
doves	he overturned

CLOSE ENGLISH

And they come to Jerusalem. And entering the temple, he began to drive out those selling and those buying in the temple, and overturned the tables of the money changers and the seats of those selling doves

FLUENT ENGLISH

They came to Jerusalem. Jesus entered the temple courts and began driving out those selling and buying there. He overturned the tables of the money changers and the seats of those selling doves

Mark 11:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐκ	ἤφιεν	ἵνα	τις	διενέγκῃ	σκεῦος	διὰ	τοῦ	ἱεροῦ,
and	not	he was allowing	that	anyone	should carry through	an object	through	the	temple

CLOSE ENGLISH

and would not allow anyone to carry an object through the temple,

FLUENT ENGLISH

and would not let anyone carry anything through the temple courts.

Mark 11:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδίδασκεν	καὶ	ἔλεγεν	αὐτοῖς·	Οὐ	γέγραπται	ὅτι	Ὁ	οἶκός
and	he was teaching	and	was saying	to them	not	has it been written	that	the	house

μου	οἶκος	προσευχῆς	κληθήσεται	πᾶσιν	τοῖς	ἔθνεσιν;	ὑμεῖς	δὲ
of me	a house	of prayer	will be called	for all	the	nations	you	but

πεποιήκατε	αὐτὸν	σπήλαιον	λῃστῶν.
have made	it	a cave	of robbers

CLOSE ENGLISH

And he was teaching and saying to them, ‘Is it not written, “My house will be called a house of prayer for all nations”? But you have made it a den of robbers.’

FLUENT ENGLISH

As he taught them, he said, ‘Don’t the Scriptures say, “My house will be called a house of prayer for all nations”? But you have turned it into a robbers’ den.’

Mark 11:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤκουσαν	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς,	καὶ	ἐζήτουν	πῶς
and	heard	the	chief priests	and	the	scribes	and	they were seeking	how

αὐτὸν	ἀπολέσωσιν·	ἐφοβοῦντο	γὰρ	αὐτόν,	πᾶς	γὰρ	ὁ	ὄχλος
him	they might destroy	they were afraid	for	of him	all	for	the	crowd

ἐξεπλήσσετο	ἐπὶ	τῇ	διδαχῇ	αὐτοῦ.
was astonished	at	the	teaching	of him

CLOSE ENGLISH

And the chief priests and the scribes heard, and sought how they might destroy him. For they were afraid of him, for all the crowd was astonished at his teaching.

FLUENT ENGLISH

The chief priests and teachers of the Scriptures heard this and began looking for a way to kill him. They were afraid of him, because the whole crowd was astonished by his teaching.

Mark 11:19

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὅταν	ὀψὲ	ἐγένετο,	ἐξεπορεύοντο	ἔξω	τῆς	πόλεως.
and	whenever	evening	came	they were going out	outside	the	city

CLOSE ENGLISH

And whenever evening came, they went out of the city.

FLUENT ENGLISH

Whenever evening came, they went outside the city.

SECTION NOTES

The question anticipates agreement. The citation combines Isaiah 56:7 and Jeremiah 7:11; all nations is explicitly present in Mark. Have made is perfect, unlike Matthew’s present are making. The cave or den remains a robbers’ hiding place, not a modern description of commerce. The scene is not combined with John’s whip.

Comparing the passages (H-021a, H-108, SR-0114). Matthew 21:13, Luke 19:46. No direct Thomas counterpart is established. Related narrative passages (H-021a): Matthew 21:12–17; Luke 19:45–48; John 2:13–22; also H-108: Matthew 21:12–17; Luke 19:45–48.

11:15-16. Both sellers and buyers are driven out. Object renders the broad noun skeuos; the text does not specify a weapon or a particular kind of goods. The established fluent anything expresses the unrestricted prohibition.

11:19. The adopted verb is plural: they went out. Whenever and the imperfect permit a repeated evening practice; the two English layers retain that wording instead of replacing it with a singular departure by Jesus alone.

V-MK-011 / Mark 11:20-22

The withered tree and faith in God

Mark 11:20

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	παραπορευόμενοι	πρωῒ	εἶδον	τὴν	συκῆν	ἐξηραμμένην	ἐκ
and	passing by	early in the morning	they saw	the	fig tree	withered	from

ῥιζῶν.
the roots

CLOSE ENGLISH

And passing by in the morning, they saw the fig tree withered from the roots.

FLUENT ENGLISH

In the morning, as they passed by, they saw that the fig tree had withered from the roots.

Mark 11:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναμνησθεὶς	ὁ	Πέτρος	λέγει	αὐτῷ·	Ῥαββί,	ἴδε	ἡ	συκῆ	ἣν
and	having remembered	[art.]	Peter	says	to him	Rabbi	look	the	fig tree	which

κατηράσω	ἐξήρανται.
you cursed	has withered

CLOSE ENGLISH

And Peter, remembering, says to him, ‘Rabbi, look! The fig tree that you cursed has withered.’

FLUENT ENGLISH

Peter remembered and said to him, ‘Rabbi, look! The fig tree you cursed has withered.’

Mark 11:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	λέγει	αὐτοῖς·	Ἔχετε	πίστιν	θεοῦ·
and	having answered	the	Jesus	says	to them	have	faith	of God

CLOSE ENGLISH

And Jesus answers and says to them, ‘Have faith in God.

FLUENT ENGLISH

Jesus replied, ‘Have faith in God.

SECTION NOTES

Have is an imperative. The genitive of God is understood here as the object of faith: faith in God. It does not describe faith possessed by God. The command stands at 11:22 in the Greek text used here.

Comparing the passages (H-109, SR-0208)
This comparison is a scene-level connection; an exact counterpart to this separate phrase is not established.
No direct Thomas counterpart is established.
11:20-21. The disciples see the tree withered from the roots in the morning. Peter remembers and calls the earlier saying a curse; the narration does not insert Matthew’s immediate-withering sequence.

V-MK-011 / Mark 11:23-25

The mountain, prayer, and forgiveness

Mark 11:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	ὃς	ἂν	εἴπῃ	τῷ	ὄρει	τούτῳ·	Ἄρθητι
truly	I say	to you	that	whoever	[modal]	says	to the	mountain	this	be lifted

καὶ	βλήθητι	εἰς	τὴν	θάλασσαν,	καὶ	μὴ	διακριθῇ	ἐν	τῇ	καρδίᾳ	αὐτοῦ
and	be thrown	into	the	sea	and	not	doubts	in	the	heart	of him

ἀλλὰ	πιστεύῃ	ὅτι	ὃ	λαλεῖ	γίνεται,	ἔσται	αὐτῷ.
but	believes	that	what	he says	happens	it will be	for him

CLOSE ENGLISH

Truly I say to you that whoever says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in his heart but believes that what he says happens, it will be done for him.

FLUENT ENGLISH

Truly I tell you, if anyone says to this mountain, “Be lifted up and thrown into the sea,” and does not doubt in their heart but believes that what they say will happen, it will be done for them.

Mark 11:24

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ	τοῦτο	λέγω	ὑμῖν,	πάντα	ὅσα	προσεύχεσθε	καὶ	αἰτεῖσθε,
because of	this	I say	to you	all things	whatever	you pray	and	ask for

πιστεύετε	ὅτι	ἐλάβετε,	καὶ	ἔσται	ὑμῖν.
believe	that	you received	and	it will be	for you

CLOSE ENGLISH

Because of this I say to you: whatever you pray and ask for, believe that you received it, and it will be yours.

FLUENT ENGLISH

That is why I tell you: whatever you ask for in prayer, believe that you have received it, and it will be yours.

Mark 11:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	στήκετε	προσευχόμενοι,	ἀφίετε	εἴ	τι	ἔχετε	κατά
and	whenever	you stand	praying	forgive	if	anything	you have	against

τινος,	ἵνα	καὶ	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς	οὐρανοῖς	ἀφῇ
anyone	so that	also	the	Father	of you	the one	in	the	heavens	may forgive

ὑμῖν	τὰ	παραπτώματα	ὑμῶν.
you	the	trespasses	of you

CLOSE ENGLISH

And whenever you stand praying, forgive, if you have anything against anyone, so that your Father in the heavens may also forgive you your trespasses.’

FLUENT ENGLISH

Whenever you stand praying, forgive anyone you have anything against, so that your Father in heaven may forgive your offenses too.’

SECTION NOTES

The mountain command retains two passive forms, with no agent named. The image is not replaced by a particular symbolic obstacle. Believes and happens are present; fluent will happen conveys the latter’s prospective sense. The additional traditional ending whatever he says is absent from the adopted 11:23.

At 11:24 you received is aorist, unlike traditional you receive. Fluent have received conveys that completed perspective; already is not a separate Greek word. The following it will be is independently future. The promise is not expanded into a psychological method.

At 11:25 forgive concerns what one holds against another; so that links it to the Father’s forgiveness. Trespasses and offenses retain the Matthew 6:14-15 convention. Traditional 11:26 is a separate numbered and labeled entry, absent from the SBLGNT main text. Its accented Greek is copied exactly from the adopted source.

Comparing the passages (H-109, SR-0117)
This comparison maps Mark 11:23–24 to Matthew 21:21–22; 11:25 to Matthew 6:14; traditional 11:26 to Matthew 6:15.
Luke 17:6 is thematic: a mulberry tree, not a mountain.
Composite Gospel of Thomas, saying 48 and Gospel of Thomas, saying 106 compare only the mountain-command motif; Thomas’s own conditions remain distinct.
TX flags absence of 11:26 in some early witnesses.

V-MK-011 / Mark 11:26

Traditional saying on forgiveness

Mark 11:26

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

Εἰ	δὲ	ὑμεῖς	οὐκ	ἀφίετε,	οὐδὲ	ὁ	πατὴρ	ὑμῶν	ὁ	ἐν	τοῖς
if	but	you	not	forgive	neither	the	Father	of you	the one	in	the

οὐρανοῖς,	ἀφήσει	τὰ	παραπτώματα	ὑμῶν.
heavens	will forgive	the	trespasses	of you

CLOSE ENGLISH

But if you do not forgive, neither will your Father in the heavens forgive your trespasses.

FLUENT ENGLISH

But if you do not forgive, your Father in heaven will not forgive your offenses either.

SECTION NOTES

11:26 TEXTUAL STATUS. This verse is absent from the SBLGNT main text. The separately labeled traditional supplement follows the Greek text of Scrivener 1894. Compare the warning with Matthew 6:15.

V-MK-011 / Mark 11:27-30

The challenge about authority

Mark 11:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	πάλιν	εἰς	Ἰεροσόλυμα.	καὶ	ἐν	τῷ	ἱερῷ	περιπατοῦντος
and	they come	again	to	Jerusalem	and	in	the	temple	walking

αὐτοῦ	ἔρχονται	πρὸς	αὐτὸν	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	καὶ	οἱ
he	come	to	him	the	chief priests	and	the	scribes	and	the

πρεσβύτεροι
elders

CLOSE ENGLISH

And they come again to Jerusalem. And as he walks in the temple, the chief priests and the scribes and the elders come to him

FLUENT ENGLISH

They came to Jerusalem again. As Jesus was walking in the temple courts, the chief priests, teachers of the Scriptures, and elders came up to him

Mark 11:28

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγον	αὐτῷ·	Ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιεῖς;	ἢ	τίς	σοι
and	were saying	to him	by	what	authority	these things	are you doing	or	who	to you

ἔδωκεν	τὴν	ἐξουσίαν	ταύτην	ἵνα	ταῦτα	ποιῇς;
gave	the	authority	this	so that	these things	you should do

CLOSE ENGLISH

and said to him, ‘By what authority are you doing these things? Or who gave you this authority to do these things?’

FLUENT ENGLISH

and asked him, ‘By what authority are you doing these things? Or who gave you the authority to do them?’

Mark 11:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ἐπερωτήσω	ὑμᾶς	ἕνα	λόγον,	καὶ
the	but	Jesus	said	to them	I will ask	you	one	question	and

ἀποκρίθητέ	μοι,	καὶ	ἐρῶ	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιῶ·
answer	me	and	I will tell	you	by	what	authority	these things	I do

CLOSE ENGLISH

But Jesus said to them, ‘I will ask you one question. Answer me, and I will tell you by what authority I do these things.

FLUENT ENGLISH

Jesus told them, ‘I have one question for you. Answer me, and I will tell you by what authority I am doing these things.

Mark 11:30

Greek: adopted SBLGNT text. Word-order interlinear.

τὸ	βάπτισμα	τὸ	Ἰωάννου	ἐξ	οὐρανοῦ	ἦν	ἢ	ἐξ	ἀνθρώπων;
the	baptism	the [one]	of John	from	heaven	was	or	from	people

ἀποκρίθητέ	μοι.
answer	me

CLOSE ENGLISH

Was John’s baptism from heaven or from human beings? Answer me.’

FLUENT ENGLISH

Did John’s baptism come from heaven or from people? Answer me.’

SECTION NOTES

One question renders one word or matter in context. Authority concerns the right to do these things. From heaven remains the wording rather than replacing it with from God. Answer me occurs twice and is retained.

At 11:31, What should we say? belongs to the interlocutors’ discussion. Their imagined response by Jesus is a quotation within that discussion, not a newly spoken saying of Jesus.

Comparing the passages (H-110, SR-0118)
Matthew 21:24–25, Luke 20:3–4.
No direct Thomas counterpart is established.
Related narrative passages (H-110): Matthew 21:23–27; Luke 20:1–8.

V-MK-011 / Mark 11:31-33

The deliberation and the unanswered challenge

Mark 11:31

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	διελογίζοντο	πρὸς	ἑαυτοὺς	λέγοντες·	Τί	εἴπωμεν;	ἐὰν	εἴπωμεν·
and	they were discussing	with	one another	saying	what	should we say	if	we say

Ἐξ	οὐρανοῦ,	ἐρεῖ·	Διὰ	τί	οὖν	οὐκ	ἐπιστεύσατε	αὐτῷ;
from	heaven	he will say	for	what	then	not	did you believe	him

CLOSE ENGLISH

And they discussed with one another, saying, ‘What should we say? If we say, “From heaven,” he will say, “Why then did you not believe him?”

FLUENT ENGLISH

They discussed it among themselves: ‘What should we say? If we say, “From heaven,” he will say, “Then why didn’t you believe him?”

Mark 11:32

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	εἴπωμεν·	Ἐξ	ἀνθρώπων;—	ἐφοβοῦντο	τὸν	ὄχλον,	ἅπαντες	γὰρ
but	should we say	from	human beings	they were afraid of	the	crowd	all	for

εἶχον	τὸν	Ἰωάννην	ὄντως	ὅτι	προφήτης	ἦν.
held	[art.]	John	truly	that	a prophet	he was

CLOSE ENGLISH

But should we say, “From human beings”?’ They were afraid of the crowd, for everyone held that John truly was a prophet.

FLUENT ENGLISH

But should we say, “From people”?’ They were afraid of the crowd, because everyone regarded John as truly a prophet.

Mark 11:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθέντες	τῷ	Ἰησοῦ	λέγουσιν·	Οὐκ	οἴδαμεν.	καὶ	ὁ	Ἰησοῦς
and	having answered	to	Jesus	they say	not	we know	and	the	Jesus

λέγει	αὐτοῖς·	Οὐδὲ	ἐγὼ	λέγω	ὑμῖν	ἐν	ποίᾳ	ἐξουσίᾳ	ταῦτα	ποιῶ.
says	to them	neither	I	tell	you	by	what	authority	these things	I do

CLOSE ENGLISH

And they answer Jesus and say, ‘We do not know.’ And Jesus says to them, ‘Neither do I tell you by what authority I do these things.’

FLUENT ENGLISH

They answered Jesus, ‘We don’t know.’ Jesus told them, ‘Then I won’t tell you by what authority I am doing these things.’

SECTION NOTES

We do not know is the interlocutors’ answer. Jesus then refuses to tell them; the present I do not tell is a refusal, expressed as I won’t tell in fluent English, not an admission that he has no authority. The preceding context distinguishes their unfinished deliberation from the narrator’s explanation about the crowd.

Comparing the passages (H-110, SR-0119)
Matthew 21:27, Luke 20:8.
No direct Thomas counterpart is established.
Related narrative passages (H-110): Matthew 21:23–27; Luke 20:1–8.

V-MK-012 / Mark 12:1-44

The vineyard, the questions, and the widow

The vineyard and the messengers

Mark 12:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤρξατο	αὐτοῖς	ἐν	παραβολαῖς	λαλεῖν·	Ἀμπελῶνα	ἄνθρωπος
and	he began	to them	in	parables	to speak	a vineyard	a man

ἐφύτευσεν,	καὶ	περιέθηκεν	φραγμὸν	καὶ	ὤρυξεν	ὑπολήνιον	καὶ
planted	and	put around	a fence	and	dug	a winepress pit	and

ᾠκοδόμησεν	πύργον,	καὶ	ἐξέδετο	αὐτὸν	γεωργοῖς,	καὶ	ἀπεδήμησεν.
built	a tower	and	leased	it	to farmers	and	went abroad

CLOSE ENGLISH

And he began to speak to them in parables: ‘A man planted a vineyard, put a fence around it, dug a winepress pit, and built a tower. He leased it to tenant farmers and went abroad.

FLUENT ENGLISH

He began speaking to them in parables: ‘A man planted a vineyard, fenced it in, dug a pit for the winepress, and built a watchtower. He rented it to tenant farmers and went away.

Mark 12:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀπέστειλεν	πρὸς	τοὺς	γεωργοὺς	τῷ	καιρῷ	δοῦλον,	ἵνα	παρὰ
and	he sent	to	the	farmers	at the	season	a slave	so that	from

τῶν	γεωργῶν	λάβῃ	ἀπὸ	τῶν	καρπῶν	τοῦ	ἀμπελῶνος·
the	farmers	he might receive	from	the	fruits	of the	vineyard

CLOSE ENGLISH

And at the season he sent a slave to the tenant farmers, so that he might receive from them some of the vineyard’s fruit.

FLUENT ENGLISH

At harvest time he sent a slave to the tenants to collect his share of the vineyard’s crop.

Mark 12:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	αὐτὸν	ἔδειραν	καὶ	ἀπέστειλαν	κενόν.
and	having seized	him	they beat	and	sent away	empty-handed

CLOSE ENGLISH

And they seized him, beat him, and sent him away empty-handed.

FLUENT ENGLISH

They seized him, beat him, and sent him away empty-handed.

Mark 12:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἀπέστειλεν	πρὸς	αὐτοὺς	ἄλλον	δοῦλον·	κἀκεῖνον
and	again	he sent	to	them	another	slave	and that one

ἐκεφαλίωσαν	καὶ	ἠτίμασαν.
they wounded in the head	and	dishonored

CLOSE ENGLISH

And again he sent another slave to them. They wounded that one in the head and dishonored him.

FLUENT ENGLISH

He sent them another slave. They struck him on the head and treated him shamefully.

SECTION NOTES

The opening narrator introduces Jesus’ parable; all of 12:1 remains included. The winepress pit is the collecting installation, rather than a different vineyard. Farmers becomes tenant farmers from the lease arrangement. Slave retains the established rendering of doulos, distinct from a hired worker.

At 12:4 the adopted verb is rendered wounded in the head in the close layer and struck him on the head in the reading layer. The adopted text does not specify stoning or a subsequent sending away.

V-MK-012 / Mark 12:5-9

The beloved son and the owner’s response

Mark 12:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἄλλον	ἀπέστειλεν·	κἀκεῖνον	ἀπέκτειναν,	καὶ	πολλοὺς	ἄλλους,	οὓς
and	another	he sent	and that one	they killed	and	many	others	some

μὲν	δέροντες	οὓς	δὲ	ἀποκτέννοντες.
indeed	beating	others	but	killing

CLOSE ENGLISH

And he sent another, and that one they killed; and many others, some they beat and others they killed.

FLUENT ENGLISH

He sent another, and they killed him. He sent many more; some they beat, and others they killed.

Mark 12:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἔτι	ἕνα	εἶχεν,	υἱὸν	ἀγαπητόν·	ἀπέστειλεν	αὐτὸν	ἔσχατον	πρὸς	αὐτοὺς
still	one	he had	a son	beloved	he sent	him	last	to	them

λέγων	ὅτι	Ἐντραπήσονται	τὸν	υἱόν	μου.
saying	that	they will respect	the	son	of me

CLOSE ENGLISH

He still had one, a beloved son. He sent him to them last, saying, “They will respect my son.”

FLUENT ENGLISH

He still had one person left to send: his beloved son. He sent him last, thinking, “They will respect my son.”

Mark 12:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκεῖνοι	δὲ	οἱ	γεωργοὶ	πρὸς	ἑαυτοὺς	εἶπαν	ὅτι	Οὗτός	ἐστιν	ὁ
those	but	the	farmers	to	themselves	said	that	this	is	the

κληρονόμος·	δεῦτε	ἀποκτείνωμεν	αὐτόν,	καὶ	ἡμῶν	ἔσται	ἡ	κληρονομία.
heir	come	let us kill	him	and	ours	will be	the	inheritance

CLOSE ENGLISH

But those tenant farmers said among themselves, “This is the heir. Come, let us kill him, and the inheritance will be ours.”

FLUENT ENGLISH

The tenants said to one another, “This is the heir. Let’s kill him, and the inheritance will be ours.”

Mark 12:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβόντες	ἀπέκτειναν	αὐτόν,	καὶ	ἐξέβαλον	αὐτὸν	ἔξω	τοῦ
and	having seized	they killed	him	and	threw	him	outside	the

ἀμπελῶνος.
vineyard

CLOSE ENGLISH

And they seized him, killed him, and threw him out of the vineyard.

FLUENT ENGLISH

They seized him, killed him, and threw him out of the vineyard.

Mark 12:9

Greek: adopted SBLGNT text. Word-order interlinear.

τί	ποιήσει	ὁ	κύριος	τοῦ	ἀμπελῶνος;	ἐλεύσεται	καὶ	ἀπολέσει	τοὺς
what	will do	the	lord	of the	vineyard	he will come	and	destroy	the

γεωργούς,	καὶ	δώσει	τὸν	ἀμπελῶνα	ἄλλοις.
farmers	and	will give	the	vineyard	to others

CLOSE ENGLISH

What will the owner of the vineyard do? He will come and destroy the tenant farmers and give the vineyard to others.

FLUENT ENGLISH

What will the vineyard’s owner do? He will come and destroy the tenants and give the vineyard to others.

SECTION NOTES

At 12:5 He sent is supplied from the narrative to complete the compressed phrase many others. One in 12:6 is the remaining person to send, now identified as a beloved son; it is not another slave. Left to send is supplied in fluent English. Saying becomes thinking as in the Matthew parallel, expressing the owner’s expectation without adding an audience.

The inheritance will be ours preserves the future claim in Mark. At 12:8 the son is killed before he is thrown out; Matthew 21:39 has the reverse order. Mark’s question and answer in 12:9 remain within Jesus’ speech; the answer is not assigned to his hearers.

V-MK-012 / Mark 12:10-12

The rejected stone

Mark 12:10

Greek: adopted SBLGNT text. Word-order interlinear.

οὐδὲ	τὴν	γραφὴν	ταύτην	ἀνέγνωτε·	Λίθον	ὃν	ἀπεδοκίμασαν	οἱ
not even	the	Scripture	this	did you read	a stone	which	rejected	the ones

οἰκοδομοῦντες,	οὗτος	ἐγενήθη	εἰς	κεφαλὴν	γωνίας·	
building	this	became	into	[the] head	of a corner	

CLOSE ENGLISH

Have you not even read this Scripture: “The stone the builders rejected has become the head of the corner;

FLUENT ENGLISH

Haven’t you even read this passage of Scripture: “The stone the builders rejected has become the cornerstone.

Mark 12:11

Greek: adopted SBLGNT text. Word-order interlinear.

παρὰ	κυρίου	ἐγένετο	αὕτη,	καὶ	ἔστιν	θαυμαστὴ	ἐν	ὀφθαλμοῖς	ἡμῶν;
from	[the] Lord	came about	this	and	it is	marvelous	in	[the] eyes	of us

CLOSE ENGLISH

this came from the Lord, and it is marvelous in our eyes”?’

FLUENT ENGLISH

The Lord has done this, and it is wonderful in our eyes”?’

Mark 12:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐζήτουν	αὐτὸν	κρατῆσαι,	καὶ	ἐφοβήθησαν	τὸν	ὄχλον,	ἔγνωσαν
and	they were seeking	him	to seize	and	they feared	the	crowd	they knew

γὰρ	ὅτι	πρὸς	αὐτοὺς	τὴν	παραβολὴν	εἶπεν.	καὶ	ἀφέντες	αὐτὸν
for	that	against	them	the	parable	he spoke	and	having left	him

ἀπῆλθον.
they went away

CLOSE ENGLISH

And they sought to seize him, and feared the crowd, for they knew that he had spoken the parable against them. And leaving him, they went away.

FLUENT ENGLISH

They wanted to arrest him, but they were afraid of the crowd. They realized that he had told the parable against them. So they left him and went away.

SECTION NOTES

The quotation is Psalm 118:22-23 (117:22-23 in Greek numbering). Its wording follows the established translation in Matthew 21:42. Not even retains the force of oude. The adopted Greek question mark follows 12:11; the English question likewise spans the quotation.

Head of the corner retains the Greek image in the close layer; cornerstone is the reading choice. The precise architectural identification is debated and is not settled by this wording. This came from the Lord refers to the event or outcome; the feminine Greek demonstrative is rendered this, without assigning it a personal referent.

Comparing the passages (H-112, SR-0121). Matthew 21:33–40, Matthew 21:42–44, Luke 20:9–16, Luke 20:17–18. Gospel of Thomas, saying 65 is the close vineyard parallel and Gospel of Thomas, saying 66 the close rejected-stone parallel. These remain two distinct Thomas sayings; the links do not imply identical narrative details. Related narrative passages (H-112): Matthew 21:33–46; Luke 20:9–19.

12:12. The narrative reports the opponents’ wish to seize Jesus and their fear of the crowd. They recognize the parable as directed against them and leave; no immediate arrest is inserted.

V-MK-012 / Mark 12:13-17

The tax question and the coin

Mark 12:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀποστέλλουσιν	πρὸς	αὐτόν	τινας	τῶν	Φαρισαίων	καὶ	τῶν
and	they send	to	him	some	of the	Pharisees	and	of the

Ἡρῳδιανῶν	ἵνα	αὐτὸν	ἀγρεύσωσιν	λόγῳ.
Herodians	so that	him	they might catch	in speech

CLOSE ENGLISH

And they send to him some of the Pharisees and the Herodians to catch him in his speech.

FLUENT ENGLISH

They sent some Pharisees and Herodians to trap him in something he said.

Mark 12:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθόντες	λέγουσιν	αὐτῷ·	Διδάσκαλε,	οἴδαμεν	ὅτι	ἀληθὴς	εἶ	καὶ
and	having come	they say	to him	Teacher	we know	that	truthful	you are	and

οὐ	μέλει	σοι	περὶ	οὐδενός,	οὐ	γὰρ	βλέπεις	εἰς	πρόσωπον
not	it concerns	you	about	anyone	not	for	you look	at	the face

ἀνθρώπων,	ἀλλ’	ἐπ’	ἀληθείας	τὴν	ὁδὸν	τοῦ	θεοῦ	διδάσκεις·	ἔξεστιν
of people	but	in	truth	the	way	of	God	you teach	is it lawful

δοῦναι	κῆνσον	Καίσαρι	ἢ	οὔ;	δῶμεν	ἢ	μὴ	δῶμεν;
to give	tax	to Caesar	or	not	should we give	or	not	give

CLOSE ENGLISH

And coming, they say to him, ‘Teacher, we know that you are truthful and are not swayed by anyone, for you do not regard people’s faces, but teach the way of God in truth. Is it lawful to give the tax to Caesar or not? Should we give it or not?’

FLUENT ENGLISH

They came and said to him, ‘Teacher, we know you are truthful and are not swayed by anyone. You don’t show favoritism, but teach God’s way truthfully. Is it lawful to pay the tax to Caesar or not? Should we pay it or not?’

Mark 12:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἰδὼς	αὐτῶν	τὴν	ὑπόκρισιν	εἶπεν	αὐτοῖς·	Τί	με	πειράζετε;
he	but	knowing	of them	the	hypocrisy	said	to them	why	me	do you test

φέρετέ	μοι	δηνάριον	ἵνα	ἴδω.
bring	to me	a denarius	so that	I may see

CLOSE ENGLISH

But he, knowing their hypocrisy, said to them, ‘Why are you testing me? Bring me a denarius so that I may see it.’

FLUENT ENGLISH

He saw through their hypocrisy. ‘Why are you trying to trap me?’ he asked. ‘Bring me a denarius so I can look at it.’

Mark 12:16

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἤνεγκαν.	καὶ	λέγει	αὐτοῖς·	Τίνος	ἡ	εἰκὼν	αὕτη	καὶ	ἡ
they	but	brought	and	he says	to them	whose	the	image	this	and	the

ἐπιγραφή;	οἱ	δὲ	εἶπαν	αὐτῷ·	Καίσαρος.
inscription	they	but	said	to him	Caesar’s

CLOSE ENGLISH

And they brought one. And he says to them, ‘Whose image and inscription are these?’ They said to him, ‘Caesar’s.’

FLUENT ENGLISH

They brought him one. ‘Whose image and inscription are on it?’ he asked. ‘Caesar’s,’ they answered.

Mark 12:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Τὰ	Καίσαρος	ἀπόδοτε	Καίσαρι	καὶ
the	but	Jesus	said	to them	the things	of Caesar	give back	to Caesar	and

τὰ	τοῦ	θεοῦ	τῷ	θεῷ.	καὶ	ἐξεθαύμαζον	ἐπ’	αὐτῷ.
the things	of	God	to	God	and	they were greatly amazed	at	him

CLOSE ENGLISH

But Jesus said to them, ‘Give back to Caesar what is Caesar’s, and to God what is God’s.’ And they were greatly amazed at him.

FLUENT ENGLISH

Jesus told them, ‘Give Caesar what belongs to Caesar, and God what belongs to God.’ They were astonished at him.

SECTION NOTES

Hypocrisy is the narrator’s description, not an added address of hypocrites. Testing becomes trying to trap in the reading layer. A denarius remains the named coin without a modern monetary conversion; image and inscription preserve the Matthew vocabulary.

Give back preserves the force of apodote in the close layer. The repeated Caesar-and-God saying follows Matthew 22:21, without importing Matthew’s introductory So or Then. The final amazement belongs to the narrator. The verse itself does not define a complete political theory.

Comparing the passages (H-114, SR-0123). Matthew 22:18–21, Luke 20:23–25; Gospel of Thomas, saying 100 is a close comparison. Thomas’s fuller conclusion is not imported into Mark. Related narrative passages (H-114): Matthew 22:15–22; Luke 20:20–26.
12:13-14. The unnamed senders dispatch some Pharisees and Herodians. Catch in speech describes their intended verbal trap. Not regarding people’s faces is an idiom for showing no favoritism based on status; it does not describe indifference to human suffering. The words of praise belong to the questioners. Both parts of the tax question remain.

V-MK-012 / Mark 12:18-23

The seven brothers and the resurrection question

Mark 12:18

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	Σαδδουκαῖοι	πρὸς	αὐτόν,	οἵτινες	λέγουσιν	ἀνάστασιν	μὴ
and	come	Sadducees	to	him	who	say	resurrection	not

εἶναι,	καὶ	ἐπηρώτων	αὐτὸν	λέγοντες·
to be	and	were questioning	him	saying

CLOSE ENGLISH

And Sadducees come to him, who say there is no resurrection, and questioned him, saying:

FLUENT ENGLISH

Some Sadducees, who say there is no resurrection, came to him and began to question him:

Mark 12:19

Greek: adopted SBLGNT text. Word-order interlinear.

Διδάσκαλε,	Μωϋσῆς	ἔγραψεν	ἡμῖν	ὅτι	ἐάν	τινος	ἀδελφὸς	ἀποθάνῃ
Teacher	Moses	wrote	for us	that	if	someone’s	brother	dies

καὶ	καταλίπῃ	γυναῖκα	καὶ	μὴ	ἀφῇ	τέκνον,	ἵνα	λάβῃ	ὁ	ἀδελφὸς
and	leaves behind	a wife	and	not	leaves	a child	that	should take	the	brother

αὐτοῦ	τὴν	γυναῖκα	καὶ	ἐξαναστήσῃ	σπέρμα	τῷ	ἀδελφῷ	αὐτοῦ.
of him	the	wife	and	should raise up	offspring	for the	brother	of him

CLOSE ENGLISH

‘Teacher, Moses wrote for us that if someone’s brother dies and leaves a wife but leaves no child, his brother should take the wife and raise up offspring for his brother.

FLUENT ENGLISH

‘Teacher, Moses wrote for us that if a man’s brother dies, leaving a wife but no child, the man should marry his brother’s widow and have children for his brother.

Mark 12:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἑπτὰ	ἀδελφοὶ	ἦσαν·	καὶ	ὁ	πρῶτος	ἔλαβεν	γυναῖκα,	καὶ	ἀποθνήσκων
seven	brothers	there were	and	the	first	took	a wife,	and	dying

οὐκ	ἀφῆκεν	σπέρμα·
not	he left	offspring

CLOSE ENGLISH

There were seven brothers. And the first took a wife, and died leaving no offspring.

FLUENT ENGLISH

There were seven brothers. The first married and died without children.

Mark 12:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	δεύτερος	ἔλαβεν	αὐτήν,	καὶ	ἀπέθανεν	μὴ	καταλιπὼν	σπέρμα,
and	the	second	took	her	and	died	not	leaving	offspring

καὶ	ὁ	τρίτος	ὡσαύτως·
and	the	third	likewise

CLOSE ENGLISH

And the second took her, and died leaving no offspring, and the third likewise.

FLUENT ENGLISH

The second married her and died without children, and the same happened to the third.

Mark 12:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	ἑπτὰ	οὐκ	ἀφῆκαν	σπέρμα·	ἔσχατον	πάντων	καὶ	ἡ	γυνὴ
and	the	seven	not	left	offspring	last	of all	also	the	woman

ἀπέθανεν.
died

CLOSE ENGLISH

And the seven left no offspring. Last of all, the woman also died.

FLUENT ENGLISH

None of the seven had children. Last of all, the woman died too.

Mark 12:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τῇ	ἀναστάσει	ὅταν	ἀναστῶσιν	τίνος	αὐτῶν	ἔσται	γυνή;	οἱ	γὰρ
in	the	resurrection	when	they rise	of which	of them	will she be	wife	the	for

ἑπτὰ	ἔσχον	αὐτὴν	γυναῖκα.
seven	had	her	as wife

CLOSE ENGLISH

At the resurrection, when they rise, whose wife will she be? For the seven had her as wife.’

FLUENT ENGLISH

At the resurrection, when they rise, whose wife will she be? All seven were married to her.’

SECTION NOTES

12:18-19. The narrator identifies the Sadducees by their denial of resurrection. They appeal to Moses and describe the brother’s obligation reflected in Deuteronomy 25:5-6. The opening condition says no child; the later offspring language remains. Marry explains take the wife in fluent English.

12:20-23. The seven-brother story is the questioners’ example, not a report of an independently identified family. Each successive marriage and the absence of offspring remain. The question retains when they rise, present in this adopted Greek reading.

V-MK-012 / Mark 12:24-27

The God of the living

Mark 12:24

Greek: adopted SBLGNT text. Word-order interlinear.

ἔφη	αὐτοῖς	ὁ	Ἰησοῦς·	Οὐ	διὰ	τοῦτο	πλανᾶσθε	μὴ	εἰδότες	τὰς
said	to them	the	Jesus	not	because of	this	are you mistaken	not	knowing	the

γραφὰς	μηδὲ	τὴν	δύναμιν	τοῦ	θεοῦ;
Scriptures	nor	the	power	of	God

CLOSE ENGLISH

Jesus said to them, ‘Is this not why you are mistaken: because you know neither the Scriptures nor the power of God?

FLUENT ENGLISH

Jesus said to them, ‘Isn’t this why you are mistaken? You understand neither the Scriptures nor God’s power.

Mark 12:25

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	γὰρ	ἐκ	νεκρῶν	ἀναστῶσιν,	οὔτε	γαμοῦσιν	οὔτε
when	for	from	the dead	they rise	neither	do they marry	nor

γαμίζονται,	ἀλλ’	εἰσὶν	ὡς	ἄγγελοι	ἐν	τοῖς	οὐρανοῖς·
are they given in marriage	but	they are	like	angels	in	the	heavens

CLOSE ENGLISH

For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in the heavens.

FLUENT ENGLISH

When people rise from the dead, they neither marry nor are given in marriage. They are like angels in heaven.

Mark 12:26

Greek: adopted SBLGNT text. Word-order interlinear.

περὶ	δὲ	τῶν	νεκρῶν	ὅτι	ἐγείρονται	οὐκ	ἀνέγνωτε	ἐν	τῇ	βίβλῳ
concerning	but	the	dead	that	they are raised	not	did you read	in	the	book

Μωϋσέως	ἐπὶ	τοῦ	βάτου	πῶς	εἶπεν	αὐτῷ	ὁ	θεὸς	λέγων·	Ἐγὼ	ὁ
of Moses	at	the	bush	how	said	to him	the	God	saying	I	the

θεὸς	Ἀβραὰμ	καὶ	ὁ	θεὸς	Ἰσαὰκ	καὶ	ὁ	θεὸς	Ἰακώβ;
God	of Abraham	and	the	God	of Isaac	and	the	God	of Jacob

CLOSE ENGLISH

But concerning the dead, that they are raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, “I am the God of Abraham and the God of Isaac and the God of Jacob”?

FLUENT ENGLISH

As for the dead being raised, haven’t you read the passage about the bush in the book of Moses? God told him, “I am the God of Abraham, the God of Isaac, and the God of Jacob.”

Mark 12:27

Greek: adopted SBLGNT text. Word-order interlinear.

οὐκ	ἔστιν	θεὸς	νεκρῶν	ἀλλὰ	ζώντων·	πολὺ	πλανᾶσθε.
not	he is	God	of the dead	but	of the living	greatly	you are mistaken

CLOSE ENGLISH

He is not the God of the dead, but of the living. You are greatly mistaken.’

FLUENT ENGLISH

He is the God of the living, not the dead. You are badly mistaken.’

SECTION NOTES

The opening question identifies their error in understanding, rather than adding a charge of immoral behavior. At 12:25 people clarifies the general subject. Neither marry nor are given in marriage retains the two Greek forms. Like angels is a comparison, not a statement that people become angels.

The adopted Mark text says angels in the heavens, without Matthew’s of God. At 12:26 they are raised preserves the passive. In the passage about the bush explains the source’s short reference to the book of Moses. The quotation is Exodus 3:6; English supplies am, since this Greek clause has no expressed verb.

The God-of-the-living saying retains the established Matthew wording. Mark then repeats the charge of error emphatically. The Sadducees’ question is reported at 12:18-23, and a scribe’s new question follows at 12:28.

Comparing the passages (H-115, SR-0124)
Matthew 22:29–32, Luke 20:34–38.
No direct Thomas counterpart is established.
Distinct Mark wording about the bush and the final rebuke remains visible.
Related narrative passages (H-115): Matthew 22:23–33; Luke 20:27–40.

V-MK-012 / Mark 12:28-31

The first commandment and the second

Mark 12:28

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	προσελθὼν	εἷς	τῶν	γραμματέων	ἀκούσας	αὐτῶν	συζητούντων,
and	having approached	one	of the	scribes	having heard	them	discussing

ἰδὼν	ὅτι	καλῶς	ἀπεκρίθη	αὐτοῖς,	ἐπηρώτησεν	αὐτόν·	Ποία	ἐστὶν
having seen	that	well	he answered	them	asked	him	which	is

ἐντολὴ	πρώτη	πάντων;
commandment	first	of all

CLOSE ENGLISH

And one of the scribes came up, heard them discussing, and saw that he had answered them well, and asked him, ‘Which commandment is first of all?’

FLUENT ENGLISH

One of the teachers of the Scriptures came up and heard their discussion. Seeing that Jesus had answered them well, he asked him, ‘Which commandment is the most important of all?’

Mark 12:29

Greek: adopted SBLGNT text. Word-order interlinear.

ἀπεκρίθη	ὁ	Ἰησοῦς	ὅτι	Πρώτη	ἐστίν·	Ἄκουε,	Ἰσραήλ,	κύριος	ὁ	θεὸς
answered	the	Jesus	that	first	is	hear	Israel	Lord	the	God

ἡμῶν	κύριος	εἷς	ἐστιν,
of us	Lord	one	is

CLOSE ENGLISH

Jesus answered, ‘The first is: “Hear, Israel: the Lord our God, the Lord is one,

FLUENT ENGLISH

Jesus answered, ‘The most important is: “Listen, Israel: the Lord our God, the Lord is one.

Mark 12:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀγαπήσεις	κύριον	τὸν	θεόν	σου	ἐξ	ὅλης	τῆς	καρδίας	σου	καὶ
and	you shall love	Lord	the	God	of you	from	all	the	heart	of you	and

ἐξ	ὅλης	τῆς	ψυχῆς	σου	καὶ	ἐξ	ὅλης	τῆς	διανοίας	σου	καὶ	ἐξ
from	all	the	soul	of you	and	from	all	the	mind	of you	and	from

ὅλης	τῆς	ἰσχύος	σου.
all	the	strength	of you

CLOSE ENGLISH

and you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.”

FLUENT ENGLISH

Love the Lord your God with all your heart, all your soul, all your mind, and all your strength.”

Mark 12:31

Greek: adopted SBLGNT text. Word-order interlinear.

δευτέρα	αὕτη·	Ἀγαπήσεις	τὸν	πλησίον	σου	ὡς	σεαυτόν.	μείζων	τούτων
second	this	you shall love	the	neighbor	of you	as	yourself	greater	than these

ἄλλη	ἐντολὴ	οὐκ	ἔστιν.
another	commandment	not	is

CLOSE ENGLISH

The second is this: “You shall love your neighbor as yourself.” No other commandment is greater than these.’

FLUENT ENGLISH

The second is: “Love your neighbor as yourself.” No other commandment is greater than these.’

SECTION NOTES

First expresses rank in the question and answer; the reading layer uses most important. The opening quotation is Deuteronomy 6:4-5. The Lord is one is the chosen reading of the compact declaration; the alternatives one Lord and the Lord alone are not silently merged into it.

The four terms heart, soul, mind and strength remain distinct. You shall love preserves the command-form future in the close layer; Love conveys the command in fluent English. The neighbor command is Leviticus 19:18 and follows the established Matthew wording. Mark does not add like it before second.

Comparing the passages (H-116, SR-0125). Matthew 22:37–40. No direct Thomas counterpart is established. The fourfold list in Mark and the opening Hear, Israel remain distinct from Matthew. Related narrative passages (H-116): Matthew 22:34–40.
12:28. This scribe hears the discussion and recognizes that Jesus answered well. Mark does not add Matthew’s description of the question as a test. First asks about priority among commandments, not chronological sequence.

V-MK-012 / Mark 12:32-34

The scribe’s answer

Mark 12:32

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτῷ	ὁ	γραμματεύς·	Καλῶς,	διδάσκαλε,	ἐπ’	ἀληθείας	εἶπες
and	said	to him	the	scribe	well	Teacher	in	truth	you said

ὅτι	εἷς	ἐστιν	καὶ	οὐκ	ἔστιν	ἄλλος	πλὴν	αὐτοῦ·
that	one	he is	and	not	there is	another	besides	him

CLOSE ENGLISH

And the scribe said to him, ‘Well said, Teacher. You have spoken truly that he is one, and there is no other besides him;

FLUENT ENGLISH

The teacher of the Scriptures said to him, ‘Well said, Teacher. You are right that he is one, and there is no other besides him;

Mark 12:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	ἀγαπᾶν	αὐτὸν	ἐξ	ὅλης	τῆς	καρδίας	καὶ	ἐξ	ὅλης	τῆς
and	the act of	loving	him	with	all	the	heart	and	with	all	the

συνέσεως	καὶ	ἐξ	ὅλης	τῆς	ἰσχύος	καὶ	τὸ	ἀγαπᾶν	τὸν	πλησίον
understanding	and	with	all	the	strength	and	the act of	loving	the	neighbor

ὡς	ἑαυτὸν	περισσότερόν	ἐστιν	πάντων	τῶν	ὁλοκαυτωμάτων	καὶ	θυσιῶν.	
as	oneself	greater	is	than all	the	whole burnt offerings	and	sacrifices	

CLOSE ENGLISH

and to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is greater than all whole burnt offerings and sacrifices.’

FLUENT ENGLISH

and to love him with all your heart, all your understanding, and all your strength, and to love your neighbor as yourself, is more important than all whole burnt offerings and sacrifices.’

Mark 12:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	ἰδὼν	αὐτὸν	ὅτι	νουνεχῶς	ἀπεκρίθη	εἶπεν	αὐτῷ·	Οὐ
and	the	Jesus	having seen	him	that	wisely	he answered	said	to him	not

μακρὰν	εἶ	ἀπὸ	τῆς	βασιλείας	τοῦ	θεοῦ.	καὶ	οὐδεὶς	οὐκέτι	ἐτόλμα
far	you are	from	the	kingdom	of	God	and	no one	any longer	dared

αὐτὸν	ἐπερωτῆσαι.
him	to question

CLOSE ENGLISH

And Jesus, seeing that he had answered wisely, said to him, ‘You are not far from the kingdom of God.’ And no one dared to question him any longer.

FLUENT ENGLISH

Jesus saw that he had answered wisely and told him, ‘You are not far from God’s kingdom.’ After that, no one dared to ask him any more questions.

SECTION NOTES

Jesus recognizes the scribe’s wise answer. Not far retains the distance image; no conversion is asserted. The last sentence is narration.

Verse 12:33 continues the scribe’s words. Understanding (synesis) differs from mind (dianoia) in 12:30; the two sacrifice terms remain distinct.

Comparing the passages (H-116, SR-0209)
This comparison is a scene-level connection; an exact counterpart to the individual saying is not established. No direct Thomas counterpart is established.
12:32-33. He is one refers to God without an explicit new God noun in 12:32. The scribe’s list has heart, understanding, and strength; soul is not inserted from Jesus’ fourfold list. The comparison with offerings belongs to the scribe’s speech.

V-MK-012 / Mark 12:35-37

David’s son and David’s Lord

Mark 12:35

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	ἔλεγεν	διδάσκων	ἐν	τῷ	ἱερῷ·	Πῶς
and	answering	the	Jesus	was saying	teaching	in	the	temple	how

λέγουσιν	οἱ	γραμματεῖς	ὅτι	ὁ	χριστὸς	υἱὸς	Δαυίδ	ἐστιν;
say	the	scribes	that	the	Christ	son	of David	is

CLOSE ENGLISH

And Jesus responded as he was teaching in the temple: ‘How do the scribes say that the Christ is David’s son?

FLUENT ENGLISH

As he taught in the temple courts, Jesus asked, ‘How can the teachers of the Scriptures say that the Messiah is David’s son?

Mark 12:36

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	Δαυὶδ	εἶπεν	ἐν	τῷ	πνεύματι	τῷ	ἁγίῳ·	Εἶπεν	κύριος	τῷ
himself	David	said	in	the	Spirit	the	Holy	said	Lord	to the

κυρίῳ	μου·	Κάθου	ἐκ	δεξιῶν	μου	ἕως	ἂν	θῶ	τοὺς	ἐχθρούς	σου
Lord	of me	sit	at	[the] right	of me	until	[modal]	I put	the	enemies	of you

ὑποκάτω	τῶν	ποδῶν	σου.
beneath	the	feet	of you

CLOSE ENGLISH

David himself said in the Holy Spirit: “The Lord said to my Lord, ‘Sit at my right until I put your enemies beneath your feet.’”

FLUENT ENGLISH

David himself, speaking by the Holy Spirit, said, “The Lord said to my Lord, ‘Sit at my right until I put your enemies beneath your feet.’”

Mark 12:37

Greek: adopted SBLGNT text. Word-order interlinear.

αὐτὸς	Δαυὶδ	λέγει	αὐτὸν	κύριον,	καὶ	πόθεν	αὐτοῦ	ἐστιν	υἱός;	καὶ	ὁ
himself	David	calls	him	Lord	and	how	of him	is	son	and	the

πολὺς	ὄχλος	ἤκουεν	αὐτοῦ	ἡδέως.
large	crowd	was listening	to him	gladly

CLOSE ENGLISH

David himself calls him Lord, and how is he his son?’ And the large crowd was listening to him gladly.

FLUENT ENGLISH

David himself calls him Lord. How, then, can he be David’s son?’ The large crowd listened to him with delight.

SECTION NOTES

Christ in the close layer and Messiah in fluent English render the same title. Son of David retains the traditional descent expression. Mark supplies no new question by an interlocutor at 12:35; responded renders the conventional introductory participle.

Psalm 110:1 (109:1 in Greek numbering) keeps both occurrences of Lord and the same repeated wording as Matthew 22:44. Speaking by explains in the Holy Spirit in the reading layer. Beneath your feet follows the adopted Mark wording, rather than importing the variant footstool.

The two emphatic occurrences of David himself are retained. The final question is Jesus’ speech; the large crowd’s pleasure is the narrator’s report. The question is not turned into an explicit denial of Davidic descent.

Comparing the passages (H-117, SR-0126)
Matthew 22:42–45, Luke 20:41–44.
No direct Thomas counterpart is established.
The shared psalm wording does not erase the different narrative framing.
Related narrative passages (H-117): Matthew 22:41–46; Luke 20:40–44.

V-MK-012 / Mark 12:38-40

Honor-seeking and widows’ houses

Mark 12:38

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐν	τῇ	διδαχῇ	αὐτοῦ	ἔλεγεν·	Βλέπετε	ἀπὸ	τῶν	γραμματέων
and	in	the	teaching	of him	he was saying	beware	of	the	scribes

τῶν	θελόντων	ἐν	στολαῖς	περιπατεῖν	καὶ	ἀσπασμοὺς	ἐν	ταῖς
the ones	wanting	in	robes	to walk	and	greetings	in	the

ἀγοραῖς
marketplaces

CLOSE ENGLISH

And in his teaching he was saying, ‘Beware of the scribes who like to walk around in robes and desire greetings in the marketplaces

FLUENT ENGLISH

As he taught, he said, ‘Watch out for the teachers of the Scriptures who like to walk around in long robes and to be greeted in the marketplaces

Mark 12:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πρωτοκαθεδρίας	ἐν	ταῖς	συναγωγαῖς	καὶ	πρωτοκλισίας	ἐν	τοῖς
and	chief seats	in	the	synagogues	and	places of honor	at	the

δείπνοις,
dinners

CLOSE ENGLISH

and the chief seats in the synagogues and the places of honor at dinners.

FLUENT ENGLISH

and the best seats in synagogues and the places of honor at banquets.

Mark 12:40

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	κατεσθίοντες	τὰς	οἰκίας	τῶν	χηρῶν	καὶ	προφάσει	μακρὰ
the ones	devouring	the	houses	of the	widows	and	as a pretext	at length

προσευχόμενοι·	οὗτοι	λήμψονται	περισσότερον	κρίμα.
praying	these	will receive	greater	judgment

CLOSE ENGLISH

They devour widows’ houses and pray at length as a pretext; these will receive greater judgment.’

FLUENT ENGLISH

They devour widows’ houses and make a show of lengthy prayers. They will face a harsher judgment.’

SECTION NOTES

The warning continues from 12:38 into 12:39. The source’s list shares the verb like; desire and to be greeted make its English syntax readable. The change to They at 12:40 supplies a natural sentence while retaining the same subjects.

Devour widows’ houses keeps the metaphor for consuming their property. For show is the chosen force of the pretext phrase; no particular method of exploitation is added. Greater judgment and harsher judgment preserve the wording already used in traditional Matthew 23:14. Mark 12:40 itself is SBLGNT main text.

Comparing the passages (H-118, SR-0210)
Luke 20:46–47; Matthew 23:6–7 for Mark 12:38–39; traditional Matthew 23:14 (Matthew 23:13–22) for 12:40.
Matthew 23:14 is absent from Matthew’s SBLGNT main text; this does not make Mark 12:40 traditional.
No direct Thomas counterpart is established.
Related narrative passages (H-118): Matthew 23:1–39; Luke 20:45–47.

V-MK-012 / Mark 12:41-44

The widow’s two coins

Mark 12:41

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καθίσας	κατέναντι	τοῦ	γαζοφυλακίου	ἐθεώρει	πῶς	ὁ	ὄχλος
and	having sat down	opposite	the	treasury	he was watching	how	the	crowd

βάλλει	χαλκὸν	εἰς	τὸ	γαζοφυλάκιον·	καὶ	πολλοὶ	πλούσιοι	ἔβαλλον
puts	copper money	into	the	treasury	and	many	rich people	were putting

πολλά·
much

CLOSE ENGLISH

And sitting opposite the treasury, he watched how the crowd put copper money into the treasury, and many rich people put in much.

FLUENT ENGLISH

He sat down opposite the treasury and watched the crowd putting in coins. Many rich people put in large amounts.

Mark 12:42

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθοῦσα	μία	χήρα	πτωχὴ	ἔβαλεν	λεπτὰ	δύο,	ὅ	ἐστιν
and	having come	one	widow	poor	put in	lepta	two	which	is

κοδράντης.
a quadrans

CLOSE ENGLISH

And a poor widow came and put in two lepta, which is a quadrans.

FLUENT ENGLISH

Then a poor widow came and put in two lepta, worth one quadrans.

Mark 12:43

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προσκαλεσάμενος	τοὺς	μαθητὰς	αὐτοῦ	εἶπεν	αὐτοῖς·	Ἀμὴν	λέγω	
and	having called to him	the	disciples	of him	he said	to them	truly	I say	
ὑμῖν	ὅτι	ἡ	χήρα	αὕτη	ἡ	πτωχὴ	πλεῖον	πάντων	ἔβαλεν	τῶν
to you	that	the	widow	this	the	poor	more	than all	put in	the ones
βαλλόντων	εἰς	τὸ	γαζοφυλάκιον·							
putting	into	the	treasury							

CLOSE ENGLISH

And he called his disciples to him and said to them, ‘Truly I say to you that this poor widow put in more than all those putting money into the treasury.

FLUENT ENGLISH

He called his disciples over and told them, ‘Truly I tell you, this poor widow put in more than all the others who contributed to the treasury.

Mark 12:44

Greek: adopted SBLGNT text. Word-order interlinear.

πάντες	γὰρ	ἐκ	τοῦ	περισσεύοντος	αὐτοῖς	ἔβαλον,	αὕτη	δὲ	ἐκ	τῆς
all	for	out of	what	abounds	to them	put in	she	but	out of	the

ὑστερήσεως	αὐτῆς	πάντα	ὅσα	εἶχεν	ἔβαλεν,	ὅλον	τὸν	βίον	αὐτῆς.
poverty	of her	all	that	she had	put in	whole	the	livelihood	of her

CLOSE ENGLISH

For they all put in out of their abundance, but she, out of her poverty, put in all that she had, her whole livelihood.’

FLUENT ENGLISH

They all gave from their surplus, but she, poor as she was, gave everything she had, all she had to live on.’

SECTION NOTES

The narrator’s call to the disciples remains part of 12:43. More preserves Jesus’ comparison; the explanation concerns surplus and need. The text is not expanded with a new command to give or with a rule about later rewards.

Livelihood renders bios here as means of living. The final phrase restates the extent of everything she had; it is not a statement about her lifespan. Verse 12:42 keeps lepta and quadrans, including the conversion given by Mark, without a modern currency equivalent.

Comparing the passages (H-119, SR-0211). Luke 21:3–4. No direct Thomas counterpart is established. Related narrative passages (H-119): Luke 21:1–4.

12:41-42. Copper money is the monetary sense of chalkos here. Treasury does not specify a particular chest’s shape. The narrative supplies its own equivalence: two small lepta equal one quadrans. The widow’s poverty and the rich people’s large amounts are retained without adding a modern monetary value.

V-MK-013 / Mark 13:1-37

The temple, coming distress, and watchfulness

The temple and the private question

Mark 13:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐκπορευομένου	αὐτοῦ	ἐκ	τοῦ	ἱεροῦ	λέγει	αὐτῷ	εἷς	τῶν	μαθητῶν
and	going out	he	from	the	temple	says	to him	one	of the	disciples

αὐτοῦ·	Διδάσκαλε,	ἴδε	ποταποὶ	λίθοι	καὶ	ποταπαὶ	οἰκοδομαί.
of him	Teacher	look	what kind of	stones	and	what kind of	buildings

CLOSE ENGLISH

And as he went out of the temple, one of his disciples says to him, ‘Teacher, look! What stones and what buildings!’

FLUENT ENGLISH

As Jesus was leaving the temple, one of his disciples said to him, ‘Teacher, look at those magnificent stones and buildings!’

Mark 13:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Ἰησοῦς	εἶπεν	αὐτῷ·	Βλέπεις	ταύτας	τὰς	μεγάλας	οἰκοδομάς;
and	the	Jesus	said	to him	do you see	these	the	great	buildings

οὐ	μὴ	ἀφεθῇ	ὧδε	λίθος	ἐπὶ	λίθον	ὃς	οὐ	μὴ	καταλυθῇ.
not	at all	will be left	here	a stone	upon	a stone	which	not	at all	will be torn down

CLOSE ENGLISH

And Jesus said to him, ‘Do you see these great buildings? No stone will be left here upon another that will not be torn down.’

FLUENT ENGLISH

Jesus said to him, ‘Do you see these great buildings? Not one stone here will be left standing on another. They will all be torn down.’

Mark 13:3

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	καθημένου	αὐτοῦ	εἰς	τὸ	Ὄρος	τῶν	Ἐλαιῶν	κατέναντι	τοῦ	ἱεροῦ
and	sitting	he	on	the	Mount	of	Olives	opposite	the	temple

ἐπηρώτα	αὐτὸν	κατ’	ἰδίαν	Πέτρος	καὶ	Ἰάκωβος	καὶ	Ἰωάννης	καὶ
was asking	him	in	private	Peter	and	James	and	John	and

Ἀνδρέας·
Andrew

CLOSE ENGLISH

And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately:

FLUENT ENGLISH

As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

Mark 13:4

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰπὸν	ἡμῖν	πότε	ταῦτα	ἔσται,	καὶ	τί	τὸ	σημεῖον	ὅταν	μέλλῃ
tell	us	when	these things	will be	and	what	the	sign	when	are about

ταῦτα	συντελεῖσθαι	πάντα.
these things	to be completed	all

CLOSE ENGLISH

‘Tell us when these things will be, and what the sign will be when all these things are about to be completed.’

FLUENT ENGLISH

‘Tell us, when will these things happen? And what will be the sign that all these things are about to be fulfilled?’

SECTION NOTES

Both clauses about the stones contain emphatic Greek negatives. The fluent layer divides the sentence for clarity. Mark addresses the disciple in the singular and does not include Matthew’s Truly I say to you.

The scene moves from departure from the temple to a private question on the Mount of Olives. All four named disciples remain in 13:3.

Comparing the passages (H-120, SR-0132). Matthew 24:2; Luke 21:6. No direct Thomas counterpart is established. Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

13:1-4. The disciple’s exclamation concerns the stones and buildings. The four named questioners ask when these things will happen and what sign will accompany their completion. Matthew’s separate wording about the coming and completion of the age is not inserted. The Greek singular asking verb precedes the coordinated names; English uses the natural plural.

V-MK-013 / Mark 13:5-8

Deception and birth pains

Mark 13:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἤρξατο	λέγειν	αὐτοῖς·	Βλέπετε	μή	τις	ὑμᾶς	πλανήσῃ·
the	and	Jesus	began	to say	to them	see to it	lest	anyone	you	lead astray

CLOSE ENGLISH

And Jesus began to say to them, ‘See that no one leads you astray.

FLUENT ENGLISH

Jesus began to tell them, ‘Take care that no one misleads you.

Mark 13:6

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	ἐλεύσονται	ἐπὶ	τῷ	ὀνόματί	μου	λέγοντες	ὅτι	Ἐγώ	εἰμι,	καὶ
many	will come	in	the	name	of me	saying	that	I	am	and

πολλοὺς	πλανήσουσιν.
many	they will lead astray

CLOSE ENGLISH

Many will come in my name, saying, “I am he,” and they will lead many astray.

FLUENT ENGLISH

Many will come in my name, saying, “I am he,” and they will mislead many people.

Mark 13:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὅταν	δὲ	ἀκούσητε	πολέμους	καὶ	ἀκοὰς	πολέμων,	μὴ	θροεῖσθε·
when	but	you hear	wars	and	reports	of wars	not	be alarmed

δεῖ	γενέσθαι,	ἀλλ’	οὔπω	τὸ	τέλος.
it is necessary	to happen	but	not yet	the	end

CLOSE ENGLISH

But when you hear of wars and reports of wars, do not be alarmed. This must happen, but the end is not yet.

FLUENT ENGLISH

When you hear about wars and rumors of wars, do not be alarmed. These things must happen, but the end has not yet come.

Mark 13:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσεται	γὰρ	ἔθνος	ἐπ’	ἔθνος	καὶ	βασιλεία	ἐπὶ	βασιλείαν,
will rise	for	nation	against	nation	and	kingdom	against	kingdom

ἔσονται	σεισμοὶ	κατὰ	τόπους,	ἔσονται	λιμοί·	ἀρχὴ	ὠδίνων
there will be	earthquakes	in	places	there will be	famines	beginning	of birth pains

ταῦτα.
these things

CLOSE ENGLISH

For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These things are the beginning of birth pains.

FLUENT ENGLISH

Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in different places and famines. This is the beginning of birth pains.

SECTION NOTES

I am he supplies he without importing Matthew’s title Messiah. Wars are not identified as the end. Mark places earthquakes before famines; the adopted text has no added disturbances.

Comparing the passages (H-120, SR-0133)
Matthew 24:4–8; Luke 21:8–11.
Preserve each account’s lists, timing and wording.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-013 / Mark 13:9-11

Witness before authorities

Mark 13:9

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε	δὲ	ὑμεῖς	ἑαυτούς·	παραδώσουσιν	ὑμᾶς	εἰς	συνέδρια	καὶ	εἰς
watch	but	you	yourselves	they will hand over	you	to	councils	and	in

συναγωγὰς	δαρήσεσθε	καὶ	ἐπὶ	ἡγεμόνων	καὶ	βασιλέων
synagogues	you will be beaten	and	before	governors	and	kings

σταθήσεσθε	ἕνεκεν	ἐμοῦ	εἰς	μαρτύριον	αὐτοῖς.
you will be made to stand	because of	me	for	a testimony	to them

CLOSE ENGLISH

But watch yourselves. They will hand you over to councils, and you will be beaten in synagogues, and you will be made to stand before governors and kings because of me, as a testimony to them.

FLUENT ENGLISH

Be on your guard. They will hand you over to councils and beat you in synagogues. You will be brought before governors and kings because of me, to bear witness to them.

Mark 13:10

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰς	πάντα	τὰ	ἔθνη	πρῶτον	δεῖ	κηρυχθῆναι	τὸ	εὐαγγέλιον.
and	to	all	the	nations	first	it is necessary	to be proclaimed	the	good news

CLOSE ENGLISH

And the good news must first be proclaimed to all the nations.

FLUENT ENGLISH

The good news must first be proclaimed to all nations.

Mark 13:11

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅταν	ἄγωσιν	ὑμᾶς	παραδιδόντες,	μὴ	προμεριμνᾶτε	τί				
and	when	they lead away	you	handing over	not	worry beforehand	what				
λαλήσητε,	ἀλλ’	ὃ	ἐὰν	δοθῇ	ὑμῖν	ἐν	ἐκείνῃ	τῇ	ὥρᾳ	τοῦτο	
you should say	but	whatever	may	be given	to you	in	that	the	hour	this	
λαλεῖτε,	οὐ	γάρ	ἐστε	ὑμεῖς	οἱ	λαλοῦντες	ἀλλὰ	τὸ	πνεῦμα	τὸ	
speak	not	for	are	you	the ones	speaking	but	the	Spirit	the	
ἅγιον.											
Holy											

CLOSE ENGLISH

And when they lead you away, handing you over, do not worry beforehand about what you should say, but say whatever is given to you in that hour. For it is not you who are speaking, but the Holy Spirit.

FLUENT ENGLISH

When they take you into custody and hand you over for trial, do not worry beforehand about what to say. Say whatever you are given at that very hour, for it is the Holy Spirit speaking, not you.

SECTION NOTES

The emphatic you in 13:9 turns attention to the disciples themselves. Councils, synagogue beatings, governors and kings remain distinct. Nations in 13:10 retains the breadth of ethne; no modern political boundaries are implied.

The arrest-and-handover wording in 13:11 is made explicit as custody and trial in the fluent layer. The passive will be given remains passive. Mark names the Holy Spirit; Father’s Spirit from Matthew and mouth and wisdom from Luke are not inserted.

V-MK-013 / Mark 13:12-13

Betrayal and endurance

Mark 13:12

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραδώσει	ἀδελφὸς	ἀδελφὸν	εἰς	θάνατον	καὶ	πατὴρ	τέκνον,	καὶ
and	will hand over	brother	brother	to	death	and	a father	a child	and

ἐπαναστήσονται	τέκνα	ἐπὶ	γονεῖς	καὶ	θανατώσουσιν	αὐτούς·	
will rise up	children	against	parents	and	will put to death	them	

CLOSE ENGLISH

And brother will hand over brother to death, and a father his child, and children will rise against parents and put them to death.

FLUENT ENGLISH

Brother will betray brother to death, and a father his child. Children will turn against their parents and have them put to death.

Mark 13:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔσεσθε	μισούμενοι	ὑπὸ	πάντων	διὰ	τὸ	ὄνομά	μου.	ὁ	δὲ
and	you will be	hated	by	all	because of	the	name	of me	the one	but

ὑπομείνας	εἰς	τέλος	οὗτος	σωθήσεται.
having endured	to	[the] end	this one	will be saved

CLOSE ENGLISH

And you will be hated by all because of my name. But the one who endures to the end, that one will be saved.

FLUENT ENGLISH

Everyone will hate you because of my name. But whoever endures to the end will be saved.

SECTION NOTES

Family betrayal and endurance preserve the established wording of Matthew 10:21-22 where the Greek agrees. The end and will be saved are not narrowed to a particular timetable or kind of deliverance. Verse 13:14 retains the reader aside and does not add Daniel or the holy place.

Comparing the passages (H-120, SR-0212)
Matthew 10:17–22, Matthew 24:9–14, Luke 21:12–19; also Luke 12:11–12.
The descriptions of help in speaking remain distinct.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-013 / Mark 13:14-16

Flee without turning back

Mark 13:14

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅταν	δὲ	ἴδητε	τὸ	βδέλυγμα	τῆς	ἐρημώσεως	ἑστηκότα	ὅπου	οὐ	δεῖ,
when	but	you see	the	abomination	of the	desolation	standing	where	not	it ought

ὁ	ἀναγινώσκων	νοείτω,	τότε	οἱ	ἐν	τῇ	Ἰουδαίᾳ	φευγέτωσαν
the one	reading	let understand	then	the ones	in	[art.]	Judea	let flee

εἰς	τὰ	ὄρη,
to	the	mountains

CLOSE ENGLISH

But when you see the abomination of desolation standing where it ought not to be (let the reader understand), then let those in Judea flee to the mountains,

FLUENT ENGLISH

But when you see the desolating abomination standing where it should not be (let the reader understand), then those in Judea must flee to the mountains,

Mark 13:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	ἐπὶ	τοῦ	δώματος	μὴ	καταβάτω	μηδὲ	εἰσελθάτω	τι	ἆραι
the one	on	the	housetop	not	let come down	nor	let enter	anything	to take

ἐκ	τῆς	οἰκίας	αὐτοῦ,
from	the	house	of him

CLOSE ENGLISH

let the person on the housetop not come down or enter to take anything from his house,

FLUENT ENGLISH

and anyone on the roof must not go down or enter the house to get anything.

Mark 13:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	εἰς	τὸν	ἀγρὸν	μὴ	ἐπιστρεψάτω	εἰς	τὰ	ὀπίσω	ἆραι	τὸ
and	the one	in	the	field	not	let turn	to	the	back	to take	the

ἱμάτιον	αὐτοῦ.
cloak	of him

CLOSE ENGLISH

and let the person in the field not turn back to take his cloak.

FLUENT ENGLISH

Anyone in the field must not go back for their cloak.

SECTION NOTES

The reader aside in 13:14 is preserved in parentheses. Standing is masculine although abomination is neuter. English it follows the noun; the grammatical mismatch may suggest personification or a personal referent, but the translation does not identify one. The adopted Mark text does not name Daniel or a holy place.

V-MK-013 / Mark 13:17-20

Affliction and the shortened days

Mark 13:17

Greek: adopted SBLGNT text. Word-order interlinear.

οὐαὶ	δὲ	ταῖς	ἐν	γαστρὶ	ἐχούσαις	καὶ	ταῖς	θηλαζούσαις	ἐν
woe	but	to the ones	in	[the] womb	having	and	to the ones	nursing	in

ἐκείναις	ταῖς	ἡμέραις.
those	the	days

CLOSE ENGLISH

But woe to those who are pregnant and those who are nursing in those days!

FLUENT ENGLISH

How terrible those days will be for women who are pregnant or nursing babies!

Mark 13:18

Greek: adopted SBLGNT text. Word-order interlinear.

προσεύχεσθε	δὲ	ἵνα	μὴ	γένηται	χειμῶνος·
pray	but	that	not	it may happen	in winter

CLOSE ENGLISH

But pray that it does not happen in winter.

FLUENT ENGLISH

Pray that this will not happen in winter.

Mark 13:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσονται	γὰρ	αἱ	ἡμέραι	ἐκεῖναι	θλῖψις	οἵα	οὐ	γέγονεν	τοιαύτη
will be	for	the	days	those	affliction	such as	not	has happened	such

ἀπ’	ἀρχῆς	κτίσεως	ἣν	ἔκτισεν	ὁ	θεὸς	ἕως	τοῦ	νῦν	καὶ	οὐ
from	[the] beginning	of creation	which	created	the	God	until	the	now	and	not

μὴ	γένηται.
at all	will happen

CLOSE ENGLISH

For those days will be affliction such as has not happened from the beginning of the creation that God created until now, and never will happen.

FLUENT ENGLISH

Those days will bring suffering unlike anything since the beginning of the world God created, and nothing like it will ever happen again.

Mark 13:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰ	μὴ	ἐκολόβωσεν	κύριος	τὰς	ἡμέρας,	οὐκ	ἂν	ἐσώθη
and	if	not	had shortened	[the] Lord	the	days	not	[modal]	would have been saved

πᾶσα	σάρξ.	ἀλλὰ	διὰ	τοὺς	ἐκλεκτοὺς	οὓς	ἐξελέξατο	ἐκολόβωσεν
all	flesh	but	because of	the	chosen ones	whom	he chose	he shortened

τὰς	ἡμέρας.
the	days

CLOSE ENGLISH

And if the Lord had not shortened the days, no flesh would have been saved. But for the sake of the chosen, whom he chose, he shortened the days.

FLUENT ENGLISH

If the Lord had not cut that time short, no one would have survived. But for the sake of his chosen people, those he chose, he cut that time short.

SECTION NOTES

Mark 13:18 leaves its subject unspecified and has no Sabbath restriction. Creation that God created retains the repeated root; the fluent layer uses world.

Verse 20 retains past forms within the future warning without adding decided. No flesh means no one; survived is the contextual choice. Chosen and chose preserve the repeated root.

Comparing the passages (H-120, SR-0133)
Matthew 24:15–22; compare Luke 21:20–24, where the sign is Jerusalem surrounded by armies.
Preserve that difference and the absence of Daniel’s name from the adopted Mark text.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-013 / Mark 13:21-23

False messiahs and advance warning

Mark 13:21

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ἐάν	τις	ὑμῖν	εἴπῃ·	Ἴδε	ὧδε	ὁ	χριστός,	Ἴδε	ἐκεῖ,	μὴ
and	then	if	anyone	to you	says	look	here	the	Messiah	look	there	not

πιστεύετε·
believe

CLOSE ENGLISH

And then if anyone says to you, “Look, here is the Messiah! Look, there!” do not believe it.

FLUENT ENGLISH

If anyone then tells you, “Look, the Messiah is here!” or, “Look, there he is!” do not believe it.

Mark 13:22

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγερθήσονται	γὰρ	ψευδόχριστοι	καὶ	ψευδοπροφῆται	καὶ	δώσουσιν	σημεῖα
will arise	for	false messiahs	and	false prophets	and	they will give	signs

καὶ	τέρατα	πρὸς	τὸ	ἀποπλανᾶν	εἰ	δυνατὸν	τοὺς	ἐκλεκτούς·
and	wonders	for	the	leading astray	if	possible	the	chosen ones

CLOSE ENGLISH

For false messiahs and false prophets will arise and give signs and wonders to lead astray, if possible, the chosen.

FLUENT ENGLISH

False messiahs and false prophets will arise and perform signs and wonders to mislead the chosen, if possible.

Mark 13:23

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς	δὲ	βλέπετε·	προείρηκα	ὑμῖν	πάντα.
you	but	be on guard	I have told beforehand	you	all things

CLOSE ENGLISH

But you, be on guard. I have told you all things beforehand.

FLUENT ENGLISH

Be on your guard. I have told you all this in advance.

SECTION NOTES

The fluent or in 13:21 supplies the relationship between the two reported claims. Mark expressly says there in the second claim. No adjective great or emphatic even is imported into 13:22 from Matthew 24:24.

Give signs becomes perform signs in idiomatic English. If possible remains qualified rather than a categorical statement about the chosen. The final warning retains Mark’s you and all things.

Comparing the passages (H-120, SR-0213)
Matthew 24:23–25, false claims, signs and advance warning.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-013 / Mark 13:24-27

The Son of Man and the gathering

Mark 13:24

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀλλὰ	ἐν	ἐκείναις	ταῖς	ἡμέραις	μετὰ	τὴν	θλῖψιν	ἐκείνην	ὁ	ἥλιος
but	in	those	the	days	after	the	affliction	that	the	sun

σκοτισθήσεται,	καὶ	ἡ	σελήνη	οὐ	δώσει	τὸ	φέγγος	αὐτῆς,
will be darkened	and	the	moon	not	will give	the	light	of it

CLOSE ENGLISH

But in those days, after that affliction, the sun will be darkened, and the moon will not give its light,

FLUENT ENGLISH

But in those days, after that suffering, the sun will be darkened, and the moon will not give its light,

Mark 13:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἱ	ἀστέρες	ἔσονται	ἐκ	τοῦ	οὐρανοῦ	πίπτοντες,	καὶ	αἱ	δυνάμεις
and	the	stars	will be	from	the	heaven	falling	and	the	powers

αἱ	ἐν	τοῖς	οὐρανοῖς	σαλευθήσονται.
the ones	in	the	heavens	will be shaken

CLOSE ENGLISH

and the stars will be falling from heaven, and the powers in the heavens will be shaken.

FLUENT ENGLISH

the stars will fall from the sky, and the powers in the heavens will be shaken.

Mark 13:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ὄψονται	τὸν	υἱὸν	τοῦ	ἀνθρώπου	ἐρχόμενον	ἐν	νεφέλαις
and	then	they will see	the	Son	of	Man	coming	in	clouds

μετὰ	δυνάμεως	πολλῆς	καὶ	δόξης·
with	power	great	and	glory

CLOSE ENGLISH

And then they will see the Son of Man coming in clouds with great power and glory.

FLUENT ENGLISH

Then they will see the Son of Man coming in clouds with great power and glory.

Mark 13:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τότε	ἀποστελεῖ	τοὺς	ἀγγέλους	καὶ	ἐπισυνάξει	τοὺς	ἐκλεκτοὺς	ἐκ
and	then	he will send	the	angels	and	he will gather	the	chosen ones	from

τῶν	τεσσάρων	ἀνέμων	ἀπ’	ἄκρου	γῆς	ἕως	ἄκρου	οὐρανοῦ.
the	four	winds	from	[the] end	of earth	to	[the] end	of heaven

CLOSE ENGLISH

And then he will send the angels and gather the chosen from the four winds, from the end of earth to the end of heaven.

FLUENT ENGLISH

Then he will send the angels and gather the chosen from the four winds, from the farthest reaches of earth to the farthest reaches of heaven.

SECTION NOTES

Mark has in those days after that affliction, without Matthew’s immediately. Stars falling is a future construction; the fluent layer uses a simple future. The close layer retains heaven and heavens where their forms differ.

In 13:27 both send and gather are singular: the Son of Man remains the subject. Matthew has plural they will gather. Mark’s adopted wording has no possessive his with angels or chosen, and no trumpet. Four winds and the earth-to-heaven span retain the image of gathering from every direction.

V-MK-013 / Mark 13:28-31

The fig tree and enduring words

Mark 13:28

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀπὸ	δὲ	τῆς	συκῆς	μάθετε	τὴν	παραβολήν·	ὅταν	ἤδη	ὁ	κλάδος
from	but	the	fig tree	learn	the	parable	when	already	the	branch

αὐτῆς	ἁπαλὸς	γένηται	καὶ	ἐκφύῃ	τὰ	φύλλα,	γινώσκετε	ὅτι	ἐγγὺς	τὸ
of it	tender	becomes	and	puts out	the	leaves	you know	that	near	the

θέρος	ἐστίν·
summer	is

CLOSE ENGLISH

Now learn the parable from the fig tree: when its branch has already become tender and puts out leaves, you know that summer is near.

FLUENT ENGLISH

Learn the lesson of the fig tree. When its branch grows tender and puts out leaves, you know summer is near.

Mark 13:29

Greek: adopted SBLGNT text. Word-order interlinear.

οὕτως	καὶ	ὑμεῖς,	ὅταν	ἴδητε	ταῦτα	γινόμενα,	γινώσκετε	ὅτι	ἐγγύς
so	also	you	when	you see	these things	happening	know	that	near

ἐστιν	ἐπὶ	θύραις.
it is	at	[the] doors

CLOSE ENGLISH

So also, when you see these things happening, know that it is near, at the doors.

FLUENT ENGLISH

In the same way, when you see these things happening, know that it is near, right at the door.

Mark 13:30

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐ	μὴ	παρέλθῃ	ἡ	γενεὰ	αὕτη	μέχρις
truly	I say	to you	that	not	[emphatic not]	will pass away	the	generation	this	until

οὗ	ταῦτα	πάντα	γένηται.
which [time]	these things	all	happen

CLOSE ENGLISH

Truly I say to you that this generation will certainly not pass away until all these things happen.

FLUENT ENGLISH

I tell you the truth: this generation will not pass away until all these things happen.

Mark 13:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	οὐρανὸς	καὶ	ἡ	γῆ	παρελεύσονται,	οἱ	δὲ	λόγοι	μου	οὐ
the	heaven	and	the	earth	will pass away	the	but	words	of me	not

μὴ	παρελεύσονται.
[emphatic not]	will pass away

CLOSE ENGLISH

Heaven and earth will pass away, but my words will certainly not pass away.

FLUENT ENGLISH

Heaven and earth will pass away, but my words will never pass away.

SECTION NOTES

The fig-tree comparison keeps the established Matthew wording where the sense agrees, while the interlinear follows Mark’s different word order. Know in 13:29 is read as an instruction.

The subject of is near is unstated. It remains it, as in the completed Matthew parallel; he is also possible. This generation is retained without replacing it with race or a specified future generation. Pass away repeats across 13:30-31.

V-MK-013 / Mark 13:32-33

The day and hour

Mark 13:32

Greek: adopted SBLGNT text. Word-order interlinear.

Περὶ	δὲ	τῆς	ἡμέρας	ἐκείνης	ἢ	τῆς	ὥρας	οὐδεὶς	οἶδεν,	οὐδὲ	οἱ
about	but	the	day	that	or	the	hour	no one	knows	not even	the

ἄγγελοι	ἐν	οὐρανῷ	οὐδὲ	ὁ	υἱός,	εἰ	μὴ	ὁ	πατήρ.
angels	in	heaven	nor	the	Son	except	[with except]	the	Father

CLOSE ENGLISH

But concerning that day or hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

FLUENT ENGLISH

No one knows that day or hour, not even the angels in heaven or the Son. Only the Father knows.

Mark 13:33

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε	ἀγρυπνεῖτε,	οὐκ	οἴδατε	γὰρ	πότε	ὁ	καιρός	ἐστιν·
be on guard	stay awake	not	you know	for	when	the	time	is

CLOSE ENGLISH

Be on guard; stay awake, for you do not know when the time is.

FLUENT ENGLISH

Be on your guard and stay awake, because you do not know when the time will come.

SECTION NOTES

In 13:32 the Son remains explicitly included among those who do not know. Mark uses day or hour and ends with except the Father; only in the fluent layer expresses the exception without adding Matthew’s separate alone to the Greek.

Be on guard and stay awake render the two imperatives of 13:33. The adopted text does not include the traditional addition and pray.

Comparing the passages (H-120, SR-0134)
Matthew 24:29–31 and Luke 21:25–28 for Mark 13:24–27; Matthew 24:32–35 and Luke 21:29–33 for 13:28–31; Matthew 24:36 within Matthew 24:27–41 for 13:32.
Luke’s all trees and kingdom of God are not imported.
Thomas: saying 11 is thematic; Gospel of Thomas, saying 111 is a composite comparison for passing heaven and earth.
These links do not establish identical sayings.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-013 / Mark 13:34-37

The master and the doorkeeper

Mark 13:34

Greek: adopted SBLGNT text. Word-order interlinear.

ὡς	ἄνθρωπος	ἀπόδημος	ἀφεὶς	τὴν	οἰκίαν	αὐτοῦ	καὶ	δοὺς	τοῖς
as	a man	away from home	having left	the	house	of him	and	having given	to the

δούλοις	αὐτοῦ	τὴν	ἐξουσίαν,	ἑκάστῳ	τὸ	ἔργον	αὐτοῦ,	καὶ	τῷ
slaves	of him	the	authority	to each	the	work	of him	and	to the

θυρωρῷ	ἐνετείλατο	ἵνα	γρηγορῇ.
doorkeeper	he commanded	that	he keep watch

CLOSE ENGLISH

It is like a man away from home, who left his house and gave his slaves authority, to each his work, and commanded the doorkeeper to keep watch.

FLUENT ENGLISH

It is like a man going on a journey. He leaves his house and puts his slaves in charge, each with their own work, and tells the doorkeeper to keep watch.

Mark 13:35

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	οὖν,	οὐκ	οἴδατε	γὰρ	πότε	ὁ	κύριος	τῆς	οἰκίας
keep watch	therefore	not	you know	for	when	the	master	of the	house

ἔρχεται,	ἢ	ὀψὲ	ἢ	μεσονύκτιον	ἢ	ἀλεκτοροφωνίας	ἢ
comes	whether	in the evening	or	at midnight	or	at cockcrow	or

πρωΐ,
in the morning

CLOSE ENGLISH

Therefore keep watch, for you do not know when the master of the house comes, whether in the evening, at midnight, at cockcrow or in the morning,

FLUENT ENGLISH

So keep watch, because you do not know when the master of the house will come, whether in the evening, at midnight, at cockcrow, or in the morning.

Mark 13:36

Greek: adopted SBLGNT text. Word-order interlinear.

μὴ	ἐλθὼν	ἐξαίφνης	εὕρῃ	ὑμᾶς	καθεύδοντας·
lest	having come	suddenly	he find	you	sleeping

CLOSE ENGLISH

lest he come suddenly and find you sleeping.

FLUENT ENGLISH

Otherwise, he may arrive unexpectedly and find you asleep.

Mark 13:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	δὲ	ὑμῖν	λέγω	πᾶσιν	λέγω·	γρηγορεῖτε.
what	but	to you	I say	to all	I say	keep watch

CLOSE ENGLISH

And what I say to you I say to all: keep watch.’

FLUENT ENGLISH

What I say to you, I say to everyone: keep watch.’

SECTION NOTES

Slaves preserves the established rendering of douloi. The fluent layer supplies a complete comparison and smooths the participles into a sequence of actions; authority is expressed as putting them in charge.

The four time expressions name successive night watches. Cockcrow is retained rather than converted into a modern clock time. In 13:36 Otherwise expresses the warning’s negative purpose as a risk to avoid. The repeated keep watch and the final everyone preserve the widening address.

Comparing the passages (H-120, SR-0214)
Matthew 24:42–44; compare Luke 12:35–38.
Mark has a journey, a doorkeeper and four night watches; Luke has a wedding return and the master serving the slaves.
Preserve these different developments.
No direct Thomas counterpart is established.
Related narrative passages (H-120): Matthew 24:1–25:30; Luke 21:5–38.

V-MK-014 / Mark 14:1-72

The anointing, supper, arrest, and hearing

The plot before the festival

Mark 14:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	τὸ	πάσχα	καὶ	τὰ	ἄζυμα	μετὰ	δύο	ἡμέρας.	καὶ
was	now	the	Passover	and	the	Unleavened Bread	after	two	days	and

ἐζήτουν	οἱ	ἀρχιερεῖς	καὶ	οἱ	γραμματεῖς	πῶς	αὐτὸν	ἐν	δόλῳ
were seeking	the	chief priests	and	the	scribes	how	him	by	deceit

κρατήσαντες	ἀποκτείνωσιν,
having seized	they might kill

CLOSE ENGLISH

Now the Passover and Unleavened Bread were after two days. And the chief priests and the scribes were seeking how they might seize him by deceit and kill him.

FLUENT ENGLISH

The Passover and the Festival of Unleavened Bread were two days away. The chief priests and the teachers of the Scriptures were looking for a way to arrest Jesus by deception and kill him.

Mark 14:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγον	γάρ·	Μὴ	ἐν	τῇ	ἑορτῇ,	μήποτε	ἔσται	θόρυβος	τοῦ
they were saying	for	not	during	the	festival	lest	there will be	an uproar	of the

λαοῦ.
people

CLOSE ENGLISH

For they were saying, ‘Not during the festival, lest there be an uproar among the people.’

FLUENT ENGLISH

For they were saying, ‘Not during the festival, or the people may riot.’

SECTION NOTES

14:1-2. After two days is expressed as two days away in fluent English. The speakers seek a deceptive arrest and fear public disorder; their words are not a fixed timetable asserted by the narrator.

V-MK-014 / Mark 14:3-9

Anointing and remembrance

Mark 14:3

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὄντος	αὐτοῦ	ἐν	Βηθανίᾳ	ἐν	τῇ	οἰκίᾳ	Σίμωνος	τοῦ	λεπροῦ
and	being	he	in	Bethany	in	the	house	of Simon	the	leper

κατακειμένου	αὐτοῦ	ἦλθεν	γυνὴ	ἔχουσα	ἀλάβαστρον	μύρου	νάρδου
reclining	he	came	a woman	having	an alabaster jar	of perfume	of nard

πιστικῆς	πολυτελοῦς·	συντρίψασα	τὴν	ἀλάβαστρον	κατέχεεν	αὐτοῦ	τῆς
genuine	costly	having broken	the	alabaster jar	she poured over	of him	the

κεφαλῆς.
head

CLOSE ENGLISH

And while he was in Bethany in the house of Simon the leper, reclining at table, a woman came with an alabaster jar of costly perfume of genuine nard. Having broken the alabaster jar, she poured it over his head.

FLUENT ENGLISH

While Jesus was eating at the home of Simon the leper in Bethany, a woman came with an alabaster jar of very expensive perfume made of pure nard. She broke the jar and poured the perfume over his head.

Mark 14:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἦσαν	δέ	τινες	ἀγανακτοῦντες	πρὸς	ἑαυτούς·	Εἰς	τί	ἡ	ἀπώλεια
were	but	some	being indignant	among	themselves	for	what	the	waste

αὕτη	τοῦ	μύρου	γέγονεν;
this	of the	perfume	has happened

CLOSE ENGLISH

But some were indignant among themselves: ‘Why has this waste of perfume happened?’

FLUENT ENGLISH

Some of those present said indignantly to one another, ‘Why was this perfume wasted?’

Mark 14:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἠδύνατο	γὰρ	τοῦτο	τὸ	μύρον	πραθῆναι	ἐπάνω	δηναρίων	τριακοσίων
could	for	this	the	perfume	be sold	above	denarii	three hundred

καὶ	δοθῆναι	τοῖς	πτωχοῖς·	καὶ	ἐνεβριμῶντο	αὐτῇ.
and	be given	to the	poor	and	they were scolding	her

CLOSE ENGLISH

‘For this perfume could have been sold for more than three hundred denarii and given to the poor.’ And they were scolding her.

FLUENT ENGLISH

“This perfume could have been sold for more than three hundred denarii and the money given to the poor.” And they scolded her.

Mark 14:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἄφετε	αὐτήν·	τί	αὐτῇ	κόπους	παρέχετε;	καλὸν
the	but	Jesus	said	leave alone	her	why	to her	troubles	do you cause	a good

ἔργον	ἠργάσατο	ἐν	ἐμοί·
work	she worked	on	me

CLOSE ENGLISH

But Jesus said, ‘Leave her alone. Why do you trouble her? She has done a good deed for me.

FLUENT ENGLISH

Jesus said, ‘Leave her alone. Why are you troubling her? She has done a beautiful thing for me.

Mark 14:7

Greek: adopted SBLGNT text. Word-order interlinear.

πάντοτε	γὰρ	τοὺς	πτωχοὺς	ἔχετε	μεθ’	ἑαυτῶν,	καὶ	ὅταν	θέλητε
always	for	the	poor	you have	with	yourselves	and	whenever	you want

δύνασθε	αὐτοῖς	εὖ	ποιῆσαι,	ἐμὲ	δὲ	οὐ	πάντοτε	ἔχετε·
you can	to them	good	do	me	but	not	always	you have

CLOSE ENGLISH

For you always have the poor with you, and whenever you want you can do good to them, but you do not always have me.

FLUENT ENGLISH

You will always have the poor with you, and you can help them whenever you want. But you will not always have me.

Mark 14:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὃ	ἔσχεν	ἐποίησεν,	προέλαβεν	μυρίσαι	τὸ	σῶμά	μου	εἰς	τὸν
what	she had	she did	she acted beforehand	to anoint	the	body	of me	for	the

ἐνταφιασμόν.
preparation for burial

CLOSE ENGLISH

She did what she could; she anointed my body beforehand for burial.

FLUENT ENGLISH

She did what she could. She has anointed my body ahead of time to prepare it for burial.

Mark 14:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	δὲ	λέγω	ὑμῖν,	ὅπου	ἐὰν	κηρυχθῇ	τὸ	εὐαγγέλιον	εἰς	ὅλον
truly	and	I say	to you	wherever	[modal]	is proclaimed	the	good news	into	whole

τὸν	κόσμον,	καὶ	ὃ	ἐποίησεν	αὕτη	λαληθήσεται	εἰς	μνημόσυνον	αὐτῆς.
the	world	also	what	did	she	will be told	for	a memorial	of her

CLOSE ENGLISH

And truly I say to you, wherever the good news is proclaimed in the whole world, what she has done will also be told in memory of her.’

FLUENT ENGLISH

I tell you the truth: wherever the good news is proclaimed throughout the world, people will also tell what she has done, in memory of her.’

SECTION NOTES

Good deed and beautiful thing retain the established Matthew wording for the shared description. Mark adds leave her alone and explicitly says they can help the poor whenever they wish. The woman is not named in this account.

What she had in the interlinear is an idiom for what she could do. Beforehand is retained: Jesus interprets the anointing in relation to burial. The final saying has the good news, without Matthew’s this. Verse 14:5 retains the ancient monetary unit without converting it to modern purchasing power.

Comparing the passages (H-122, H-124a, SR-0141). Matthew 26:10–13; John 12:7–8. No direct Thomas counterpart is established. Related narrative passages (H-122): Matthew 26:6–13; H-124a: Matthew 26:6–13 and John 12:1–11.
14:3-5. The woman and the indignant speakers remain unnamed. Pistikēs is taken as genuine or pure, a debated description of the nard. The text says that she broke the jar and poured the perfume on his head; it does not specify how the jar was broken. The money in 14:5 is the understood proceeds of the sale.

V-MK-014 / Mark 14:10-11

Judas and the chief priests

Mark 14:10

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	Ἰούδας	Ἰσκαριὼθ	ὁ	εἷς	τῶν	δώδεκα	ἀπῆλθεν	πρὸς	τοὺς
and	Judas	Iscariot	the	one	of the	Twelve	went away	to	the

ἀρχιερεῖς	ἵνα	αὐτὸν	παραδοῖ	αὐτοῖς.
chief priests	so that	him	he might hand over	to them

CLOSE ENGLISH

And Judas Iscariot, one of the Twelve, went away to the chief priests so that he might hand him over to them.

FLUENT ENGLISH

Then Judas Iscariot, one of the Twelve, went to the chief priests to hand Jesus over to them.

Mark 14:11

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀκούσαντες	ἐχάρησαν	καὶ	ἐπηγγείλαντο	αὐτῷ	ἀργύριον
the ones	and	having heard	rejoiced	and	promised	him	money

δοῦναι.	καὶ	ἐζήτει	πῶς	αὐτὸν	εὐκαίρως	παραδοῖ.
to give	and	he was seeking	how	him	at an opportune time	he might hand over

CLOSE ENGLISH

And when they heard, they rejoiced and promised to give him money. And he was seeking how he might hand him over at an opportune time.

FLUENT ENGLISH

They were delighted to hear this and promised to give him money. Judas began looking for a good opportunity to hand Jesus over.

SECTION NOTES

14:10-11. The promise concerns money without an amount. The repeated handing-over verb links Judas’s intention and search for an opportunity.

V-MK-014 / Mark 14:12-16

Preparing the Passover meal

Mark 14:12

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τῇ	πρώτῃ	ἡμέρᾳ	τῶν	ἀζύμων,	ὅτε	τὸ	πάσχα	ἔθυον,
and	on the	first	day	of	Unleavened Bread	when	the	Passover	they were sacrificing

λέγουσιν	αὐτῷ	οἱ	μαθηταὶ	αὐτοῦ·	Ποῦ	θέλεις	ἀπελθόντες
say	to him	the	disciples	of him	where	do you want	having gone

ἑτοιμάσωμεν	ἵνα	φάγῃς	τὸ	πάσχα;
we should prepare	so that	you may eat	the	Passover

CLOSE ENGLISH

And on the first day of Unleavened Bread, when they were sacrificing the Passover, his disciples say to him, ‘Where do you want us to go and prepare so that you may eat the Passover?’

FLUENT ENGLISH

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples asked him, ‘Where do you want us to go and prepare for you to eat the Passover meal?’

Mark 14:13

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποστέλλει	δύο	τῶν	μαθητῶν	αὐτοῦ	καὶ	λέγει	αὐτοῖς·	Ὑπάγετε
and	he sends	two	of the	disciples	of him	and	says	to them	go

εἰς	τὴν	πόλιν,	καὶ	ἀπαντήσει	ὑμῖν	ἄνθρωπος	κεράμιον	ὕδατος
into	the	city	and	will meet	you	a man	a jar	of water

βαστάζων·	ἀκολουθήσατε	αὐτῷ,
carrying	follow	him

CLOSE ENGLISH

And he sends two of his disciples and says to them, ‘Go into the city, and a man carrying a jar of water will meet you. Follow him,

FLUENT ENGLISH

He sent two of his disciples and told them, ‘Go into the city. A man carrying a jar of water will meet you. Follow him,

Mark 14:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅπου	ἐὰν	εἰσέλθῃ	εἴπατε	τῷ	οἰκοδεσπότῃ	ὅτι	Ὁ	διδάσκαλος
and	wherever	[modal]	he enters	say	to the	master of the house	that	the	teacher

λέγει·	Ποῦ	ἐστιν	τὸ	κατάλυμά	μου	ὅπου	τὸ	πάσχα	μετὰ	τῶν
says	where	is	the	guest room	of me	where	the	Passover	with	the

μαθητῶν	μου	φάγω;
disciples	of me	I may eat

CLOSE ENGLISH

and wherever he enters, say to the master of the house, “The Teacher says: Where is my guest room, where I may eat the Passover with my disciples?”

FLUENT ENGLISH

and when he enters a house, tell its owner, “The Teacher says: Where is the guest room for me to eat the Passover meal with my disciples?”

Mark 14:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτὸς	ὑμῖν	δείξει	ἀνάγαιον	μέγα	ἐστρωμένον	ἕτοιμον·	καὶ	ἐκεῖ
and	he	to you	will show	an upper room	large	furnished	ready	and	there

ἑτοιμάσατε	ἡμῖν.
prepare	for us

CLOSE ENGLISH

And he will show you a large upper room, furnished and ready. Prepare for us there.’

FLUENT ENGLISH

He will show you a large room upstairs, furnished and ready. Prepare the meal for us there.’

Mark 14:16

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξῆλθον	οἱ	μαθηταὶ	καὶ	ἦλθον	εἰς	τὴν	πόλιν	καὶ	εὗρον	καθὼς
and	went out	the	disciples	and	came	into	the	city	and	found	just as

εἶπεν	αὐτοῖς,	καὶ	ἡτοίμασαν	τὸ	πάσχα.
he said	to them	and	they prepared	the	Passover

CLOSE ENGLISH

And the disciples went out and came into the city and found just as he had told them, and they prepared the Passover.

FLUENT ENGLISH

The disciples went out, entered the city, and found everything just as he had told them. They prepared the Passover meal.

SECTION NOTES

Historical presents he sends and says remain in the close layer; the fluent layer uses past tense. Mark identifies two disciples without supplying their names. The man carries a water jar; no unsupported explanation of his identity is added.

My guest room is retained closely and expressed as the guest room for me in fluent English. This indicates intended use, not ownership. Furnished and ready avoids specifying furniture absent from the Greek; the fluent meal supplies the understood object of prepare.

Comparing the passages (H-123, SR-0215). Luke 22:10–12; Matthew 26:18. Mark’s jar and upper-room details are not imported into Matthew. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

14:12-16. Passover can name the festival, its sacrificial animal, or its meal according to context. The fluent references to the lamb and meal make those understood meanings explicit.

V-MK-014 / Mark 14:17-21

One of those sharing the meal

Mark 14:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὀψίας	γενομένης	ἔρχεται	μετὰ	τῶν	δώδεκα.
and	evening	having come	he comes	with	the	Twelve

CLOSE ENGLISH

And when evening came, he comes with the Twelve.

FLUENT ENGLISH

When evening came, he arrived with the Twelve.

Mark 14:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀνακειμένων	αὐτῶν	καὶ	ἐσθιόντων	ὁ	Ἰησοῦς	εἶπεν·	Ἀμὴν	λέγω
and	reclining	they	and	eating	the	Jesus	said	truly	I say

ὑμῖν	ὅτι	εἷς	ἐξ	ὑμῶν	παραδώσει	με	ὁ	ἐσθίων	μετ’	ἐμοῦ.
to you	that	one	of	you	will hand over	me	the one	eating	with	me

CLOSE ENGLISH

And while they were reclining and eating, Jesus said, ‘Truly I say to you that one of you will hand me over, one who is eating with me.’

FLUENT ENGLISH

While they were reclining at the table and eating, Jesus said, ‘I tell you the truth: one of you will betray me, one who is eating with me.’

Mark 14:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἤρξαντο	λυπεῖσθαι	καὶ	λέγειν	αὐτῷ	εἷς	κατὰ	εἷς·	Μήτι	ἐγώ;
they began	to grieve	and	to say	to him	one	by	one	surely not	I

CLOSE ENGLISH

They began to grieve and to say to him one by one, ‘Surely not I?’

FLUENT ENGLISH

They began to grieve and to ask him one after another, ‘Surely not I?’

Mark 14:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	εἶπεν	αὐτοῖς·	Εἷς	τῶν	δώδεκα,	ὁ	ἐμβαπτόμενος	μετ’	ἐμοῦ
he	but	said	to them	one	of the	Twelve	the one	dipping	with	me

εἰς	τὸ	τρύβλιον·
into	the	dish

CLOSE ENGLISH

But he said to them, ‘One of the Twelve, the one dipping with me into the dish.

FLUENT ENGLISH

He told them, ‘It is one of the Twelve, someone dipping into the dish with me.

Mark 14:21

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ὁ	μὲν	υἱὸς	τοῦ	ἀνθρώπου	ὑπάγει	καθὼς	γέγραπται	περὶ	αὐτοῦ,	
for	the	indeed	Son	of	Man	goes	as	it is written	about	him	
οὐαὶ	δὲ	τῷ	ἀνθρώπῳ	ἐκείνῳ	δι’	οὗ	ὁ	υἱὸς	τοῦ	ἀνθρώπου	
woe	but	to the	man	that	through	whom	the	Son	of	Man	
παραδίδοται·	καλὸν	αὐτῷ	εἰ	οὐκ	ἐγεννήθη	ὁ	ἄνθρωπος	ἐκεῖνος.			
is handed over	good	for him	if	not	was born	the	man	that			

CLOSE ENGLISH

For the Son of Man indeed goes as it is written about him, but woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born.’

FLUENT ENGLISH

For the Son of Man goes as Scripture says of him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born.’

SECTION NOTES

Reclining and eating remain part of the full verse. The added phrase one who is eating with me makes the shared meal explicit. Hand over is the close rendering; betray is the contextual fluent choice. In 14:19 the question expects a negative answer.

Comparing the passages (H-123, SR-0143). Matthew 26:21; John 13:21. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Mark has a present participle, dipping, without an explicit hand or bread.

Goes alludes to death. English supplies the copula absent from Mark’s final clause; good and better retain the established two-layer treatment of the Matthew parallel.

Comparing the passages (H-123, SR-0144)
Matthew 26:23–24; Luke 22:21–22.
No direct Thomas counterpart is established.
Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

V-MK-014 / Mark 14:22-26

The bread, cup, and kingdom

Mark 14:22

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἐσθιόντων	αὐτῶν	λαβὼν	ἄρτον	εὐλογήσας	ἔκλασεν	καὶ	ἔδωκεν
and	eating	they	having taken	bread	having blessed	he broke	and	gave

αὐτοῖς	καὶ	εἶπεν·	Λάβετε,	τοῦτό	ἐστιν	τὸ	σῶμά	μου.
to them	and	said	take	this	is	the	body	of me

CLOSE ENGLISH

And while they were eating, he took bread, blessed it and broke it, and gave it to them and said, ‘Take; this is my body.’

FLUENT ENGLISH

While they were eating, he took bread, said the blessing, broke it, and gave it to them. ‘Take it,’ he said. ‘This is my body.’

Mark 14:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λαβὼν	ποτήριον	εὐχαριστήσας	ἔδωκεν	αὐτοῖς,	καὶ	ἔπιον	ἐξ
and	having taken	a cup	having given thanks	he gave	to them	and	they drank	from

αὐτοῦ	πάντες.
it	all

CLOSE ENGLISH

And having taken a cup and given thanks, he gave it to them, and they all drank from it.

FLUENT ENGLISH

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

Mark 14:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Τοῦτό	ἐστιν	τὸ	αἷμά	μου	τῆς	διαθήκης	τὸ
and	he said	to them	this	is	the	blood	of me	of the	covenant	the one

ἐκχυννόμενον	ὑπὲρ	πολλῶν.	
being poured out	for	many	

CLOSE ENGLISH

And he said to them, ‘This is my blood of the covenant, poured out for many.

FLUENT ENGLISH

He told them, ‘This is my blood of the covenant, poured out for many.

Mark 14:25

Greek: adopted SBLGNT text. Word-order interlinear.

ἀμὴν	λέγω	ὑμῖν	ὅτι	οὐκέτι	οὐ	μὴ	πίω	ἐκ	τοῦ	γενήματος
truly	I say	to you	that	no longer	not	[emphatic not]	will I drink	from	the	produce

τῆς	ἀμπέλου	ἕως	τῆς	ἡμέρας	ἐκείνης	ὅταν	αὐτὸ	πίνω	καινὸν	ἐν	τῇ
of the	vine	until	the	day	that	when	it	I drink	new	in	the

βασιλείᾳ	τοῦ	θεοῦ.
kingdom	of the	God

CLOSE ENGLISH

Truly I say to you that I will certainly not drink of the fruit of the vine again until that day when I drink it new in the kingdom of God.’

FLUENT ENGLISH

I tell you the truth: I will not drink the fruit of the vine again until the day I drink it new in God’s kingdom.’

Mark 14:26

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὑμνήσαντες	ἐξῆλθον	εἰς	τὸ	Ὄρος	τῶν	Ἐλαιῶν.
and	having sung a hymn	they went out	to	the	Mount	of	Olives

CLOSE ENGLISH

And having sung a hymn, they went out to the Mount of Olives.

FLUENT ENGLISH

After singing a hymn, they went out to the Mount of Olives.

SECTION NOTES

The narrative sequence remains complete. Blessed it in the close layer supplies an object; said the blessing in fluent English leaves the Greek verb's object unstated. Mark's adopted command is Take, without Matthew's eat or Luke's remembrance instruction.

Comparing the passages (H-123, SR-0216). Matthew 26:26; Luke 22:19. Preserve each account's commands. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Covenant retains the established terminology. The adopted Mark text has no new; neither for you nor for the forgiveness of sins is added from other accounts. Poured out keeps the participial expression and for many its stated beneficiaries.

Comparing the passages (H-123, SR-0146). Matthew 26:28; Luke 22:20; 1 Corinthians 11:23–25 (1 Corinthians 11:25). The new covenant wording of Luke and Paul does not replace Mark's adopted text; for many and for you stay in their own passages. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

The emphatic negative and again are both represented. Drink it new retains the expression already used in Matthew without reducing new to again. Mark names the kingdom of God and does not add Matthew's with you or my Father. Verse 14:26 does not identify the hymn more specifically.

Comparing the passages (H-123, SR-0146). Matthew 26:29; Luke 22:18. Preserve the distinct kingdom expressions and sequence of cup and bread. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

14:23. All drank remains before the following explanation in Mark's narrative sequence.

V-MK-014 / Mark 14:27-31

Scattering and Peter’s protest

Mark 14:27

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	λέγει	αὐτοῖς	ὁ	Ἰησοῦς	ὅτι	Πάντες	σκανδαλισθήσεσθε,	ὅτι
and	says	to them	the	Jesus	that	all	you will stumble	for

γέγραπται·	Πατάξω	τὸν	ποιμένα,	καὶ	τὰ	πρόβατα	διασκορπισθήσονται.
it is written	I will strike	the	shepherd	and	the	sheep	will be scattered

CLOSE ENGLISH

And Jesus says to them, ‘All of you will stumble, for it is written, “I will strike the shepherd, and the sheep will be scattered.”

FLUENT ENGLISH

Jesus told them, ‘You will all fall away. For Scripture says, “I will strike the shepherd, and the sheep will scatter.”

Mark 14:28

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	μετὰ	τὸ	ἐγερθῆναί	με	προάξω	ὑμᾶς	εἰς	τὴν	Γαλιλαίαν.
but	after	the	being raised	me	I will go ahead of	you	into	the	Galilee

CLOSE ENGLISH

But after I am raised, I will go ahead of you into Galilee.’

FLUENT ENGLISH

But after I am raised, I will go ahead of you to Galilee.’

Mark 14:29

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πέτρος	ἔφη	αὐτῷ·	Εἰ	καὶ	πάντες	σκανδαλισθήσονται,	ἀλλ’	οὐκ
the	but	Peter	said	to him	if	even	all	will stumble	yet	not

ἐγώ.
I

CLOSE ENGLISH

But Peter said to him, ‘Even if all will stumble, yet I will not.’

FLUENT ENGLISH

Peter said to him, ‘Even if everyone else falls away, I will not.’

Mark 14:30

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτῷ	ὁ	Ἰησοῦς·	Ἀμὴν	λέγω	σοι	ὅτι	σὺ	σήμερον	ταύτῃ
and	says	to him	the	Jesus	truly	I say	to you	that	you	today	this

τῇ	νυκτὶ	πρὶν	ἢ	δὶς	ἀλέκτορα	φωνῆσαι	τρίς	με	ἀπαρνήσῃ.
the	night	before	[with before]	twice	a rooster	crows	three times	me	you will deny

CLOSE ENGLISH

And Jesus says to him, ‘Truly I say to you that today, this very night, before a rooster crows twice, you yourself will deny me three times.’

FLUENT ENGLISH

Jesus told him, ‘I tell you the truth: this very night, before a rooster crows twice, you yourself will deny me three times.’

Mark 14:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐκπερισσῶς	ἐλάλει·	Ἐὰν	δέῃ	με	συναποθανεῖν	σοι,
the one	but	all the more	was saying	if	it is necessary	for me	to die together	with you

οὐ	μή	σε	ἀπαρνήσομαι.	ὡσαύτως	δὲ	καὶ	πάντες	ἔλεγον.
not	at all	you	will I deny	likewise	and	also	all	were saying

CLOSE ENGLISH

But he was saying all the more, ‘Even if I must die with you, I will certainly not deny you.’ And they all were saying likewise.

FLUENT ENGLISH

But he insisted all the more, ‘Even if I have to die with you, I will never deny you.’ And they all said the same.

SECTION NOTES

Stumble and fall away describe the disciples’ failure here. Mark lacks because of me this night and of the flock. After I am raised preserves the passive and matches Matthew 26:32.

Comparing the passages (H-123, SR-0147). Matthew 26:31–32. The scriptural quotation recalls Zechariah 13:7. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

Today is narrowed by this very night; the fluent layer combines the time expressions. You yourself represents the explicit emphatic pronoun. Twice and three times remain distinct. Deny concerns disowning Jesus, not a general denial of his existence. Peter’s protest appears before and after the prediction.

Comparing the passages (H-123, SR-0148). Matthew 26:34; Luke 22:34; John 13:38. Preserve Mark’s twice. No direct Thomas counterpart is established. Related narrative passages (H-123): Matthew 26:17–35; Luke 22:7–38; John 13:1–17:26.

14:31. The emphatic negative is certainly not in close English and never in fluent English. The others join Peter’s protest.

V-MK-014 / Mark 14:32-36

Prayer in Gethsemane

Mark 14:32

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἔρχονται	εἰς	χωρίον	οὗ	τὸ	ὄνομα	Γεθσημανί,	καὶ	λέγει	τοῖς
and	they come	to	a place	of which	the	name	Gethsemane	and	he says	to the

μαθηταῖς	αὐτοῦ·	Καθίσατε	ὧδε	ἕως	προσεύξωμαι.
disciples	of him	sit	here	until	I pray

CLOSE ENGLISH

And they come to a place named Gethsemane, and he says to his disciples, ‘Sit here while I pray.’

FLUENT ENGLISH

They came to a place called Gethsemane. He told his disciples, ‘Sit here while I pray.’

Mark 14:33

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	παραλαμβάνει	τὸν	Πέτρον	καὶ	Ἰάκωβον	καὶ	Ἰωάννην	μετ’	αὐτοῦ,
and	he takes along	the	Peter	and	James	and	John	with	him

καὶ	ἤρξατο	ἐκθαμβεῖσθαι	καὶ	ἀδημονεῖν,
and	he began	to be deeply alarmed	and	to be distressed

CLOSE ENGLISH

And he takes Peter and James and John along with him, and he began to be deeply alarmed and distressed,

FLUENT ENGLISH

He took Peter, James, and John with him, and he began to be deeply alarmed and distressed.

Mark 14:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγει	αὐτοῖς·	Περίλυπός	ἐστιν	ἡ	ψυχή	μου	ἕως	θανάτου·
and	he says	to them	deeply sorrowful	is	the	soul	of me	to	death

μείνατε	ὧδε	καὶ	γρηγορεῖτε.
remain	here	and	keep watch

CLOSE ENGLISH

And he says to them, ‘My soul is deeply sorrowful to the point of death. Stay here and keep watch.’

FLUENT ENGLISH

He told them, ‘I am overwhelmed with sorrow, to the point of death. Stay here and keep watch.’

Mark 14:35

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	προελθὼν	μικρὸν	ἔπιπτεν	ἐπὶ	τῆς	γῆς,	καὶ	προσηύχετο	ἵνα
and	having gone forward	a little	he was falling	on	the	ground	and	was praying	that

εἰ	δυνατόν	ἐστιν	παρέλθῃ	ἀπ’	αὐτοῦ	ἡ	ὥρα,
if	possible	it is	might pass	from	him	the	hour

CLOSE ENGLISH

And having gone a little farther, he fell on the ground and prayed that, if it is possible, the hour might pass from him,

FLUENT ENGLISH

He went a little farther, fell to the ground, and prayed that, if possible, the hour might pass him by.

Mark 14:36

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγεν·	Αββα	ὁ	πατήρ,	πάντα	δυνατά	σοι·	παρένεγκε	τὸ	ποτήριον	τοῦτο
and	he was saying	Abba	the	Father	all things	possible	to you	take away	the	cup	this

ἀπ’	ἐμοῦ·	ἀλλ’	οὐ	τί	ἐγὼ	θέλω	ἀλλὰ	τί	σύ.	
from	me	but	not	what	I	want	but	what	you	

CLOSE ENGLISH

And he was saying, ‘Abba, Father, all things are possible for you. Take this cup away from me. But not what I want, but what you want.’

FLUENT ENGLISH

He prayed, ‘Abba, Father, you can do all things. Take this cup away from me. Yet let it be what you want, not what I want.’

SECTION NOTES

The complete narrative opening is retained. Close English keeps the historical presents; fluent English uses past tense. Mark has while I pray, without Matthew’s go over there. Verse 14:33 names Peter, James and John and preserves the two expressions of distress.

Comparing the passages (H-124b, SR-0149). Matthew 26:36. No direct Thomas counterpart is established. Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

My soul is expressed as I in the fluent layer, consistently with Matthew 26:38. To the point of death preserves the intensity of the sorrow. Mark’s command has no with me. Verse 14:35 has the ground rather than Matthew’s explicit face, and preserves the image of the hour passing by.

Comparing the passages (H-124b, SR-0150). Matthew 26:38. No direct Thomas counterpart is established. Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

Abba retains the Aramaic address alongside its Greek explanation Father. Cup remains the image for the approaching suffering. The contrast is what I want and what you want; the fluent layer supplies let it be to complete the elliptical request. No explanatory phrase is inserted into the address itself.

Comparing the passages (H-124b, SR-0154)
Matthew 26:39, Matthew 26:42, Luke 22:42.
Preserve the differences between Matthew’s first and second prayers.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

V-MK-014 / Mark 14:37-40

Watchfulness and sleep

Mark 14:37

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	καὶ	εὑρίσκει	αὐτοὺς	καθεύδοντας,	καὶ	λέγει	τῷ	Πέτρῳ·
and	he comes	and	finds	them	sleeping	and	says	to	Peter

Σίμων,	καθεύδεις;	οὐκ	ἴσχυσας	μίαν	ὥραν	γρηγορῆσαι;
Simon	are you sleeping	not	were you able	one	hour	to keep watch

CLOSE ENGLISH

And he comes and finds them sleeping, and says to Peter, ‘Simon, are you sleeping? Were you not able to keep watch for one hour?

FLUENT ENGLISH

He returned and found them asleep. He said to Peter, ‘Simon, are you asleep? Could you not keep watch for one hour?

Mark 14:38

Greek: adopted SBLGNT text. Word-order interlinear.

γρηγορεῖτε	καὶ	προσεύχεσθε,	ἵνα	μὴ	ἔλθητε	εἰς	πειρασμόν·	τὸ	μὲν
keep watch	and	pray	so that	not	you come	into	testing	the	indeed

πνεῦμα	πρόθυμον	ἡ	δὲ	σὰρξ	ἀσθενής.
spirit	willing	the	but	flesh	weak

CLOSE ENGLISH

Keep watch and pray so that you do not come into testing. The spirit is indeed willing, but the flesh is weak.’

FLUENT ENGLISH

Keep watch and pray so that you do not enter a time of trial. The spirit is willing, but the flesh is weak.’

Mark 14:39

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἀπελθὼν	προσηύξατο	τὸν	αὐτὸν	λόγον	εἰπών.
and	again	having gone away	he prayed	the	same	word	having said

CLOSE ENGLISH

And having gone away again, he prayed, saying the same word.

FLUENT ENGLISH

He went away again and prayed, saying the same words.

Mark 14:40

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	πάλιν	ἐλθὼν	εὗρεν	αὐτοὺς	καθεύδοντας,	ἦσαν	γὰρ	αὐτῶν	οἱ
and	again	having come	he found	them	sleeping	were	for	of them	the

ὀφθαλμοὶ	καταβαρυνόμενοι,	καὶ	οὐκ	ᾔδεισαν	τί	ἀποκριθῶσιν	αὐτῷ.
eyes	weighed down	and	not	they knew	what	they should answer	him

CLOSE ENGLISH

And having come again, he found them sleeping, for their eyes were weighed down, and they did not know what to answer him.

FLUENT ENGLISH

When he came back again, he found them asleep, for their eyes were heavy. They did not know what to say to him.

SECTION NOTES

Mark calls Peter Simon and uses singular you in both questions. Matthew’s question is plural; that number is not imported here. Keep watch matches the wording used in the surrounding commands. The quotation continues into 14:38.

Comparing the passages (H-124b, SR-0152). Matthew 26:40. No direct Thomas counterpart is established. Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

The commands now address the group in the plural. Testing and time of trial preserve the established rendering of peirasmos in Matthew 26:41; temptation to fail is a contextual nuance. Mark has come into, where Matthew has enter into. The willing spirit and weak flesh are not expanded into a theory of human nature.

Comparing the passages (H-124b, SR-0153). Matthew 26:41; Luke 22:40; Luke 22:46. No direct Thomas counterpart is established. Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.
14:39-40. The singular word can denote what was said; fluent English uses words. Their eyes are weighed down, and they do not know how to answer. No additional reason for their sleep is supplied.

V-MK-014 / Mark 14:41-42

The hour has come

Mark 14:41

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔρχεται	τὸ	τρίτον	καὶ	λέγει	αὐτοῖς·	Καθεύδετε	τὸ	λοιπὸν
and	he comes	the	third [time]	and	says	to them	sleep	the	remaining time

καὶ	ἀναπαύεσθε·	ἀπέχει·	ἦλθεν	ἡ	ὥρα,	ἰδοὺ	παραδίδοται	ὁ	υἱὸς
and	rest	it is enough	came	the	hour	look	is handed over	the	Son

τοῦ	ἀνθρώπου	εἰς	τὰς	χεῖρας	τῶν	ἁμαρτωλῶν.
of	Man	into	the	hands	of the	sinners

CLOSE ENGLISH

And he comes the third time and says to them, ‘Sleep on now and rest. It is enough. The hour has come. Look, the Son of Man is handed over into the hands of sinners.

FLUENT ENGLISH

He came back a third time and said to them, ‘Go on sleeping and resting! Enough! The hour has come. Look, the Son of Man is being handed over to sinners.

Mark 14:42

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγείρεσθε	ἄγωμεν·	ἰδοὺ	ὁ	παραδιδούς	με	ἤγγικεν.
rise	let us go	look	the one	handing over	me	has drawn near

CLOSE ENGLISH

Rise, let us go. Look, the one handing me over has drawn near.’

FLUENT ENGLISH

Get up. Let us go. Look, my betrayer is here.’

SECTION NOTES

The identical sleep-and-rest wording retains the imperative treatment used in Matthew 26:45. It can also be read as a question; the fluent exclamation conveys the contextual tension. Apechei is difficult: it is enough is the adopted interpretation, not an unambiguous lexical equivalence. The third return and the arrival of the hour remain explicit.

The word order differs from Matthew 26:46, but both English layers retain the established wording. Look is preserved in both successive verses.

Comparing the passages (H-124b, SR-0153)
Matthew 26:45–46.
Compare Luke 22:46 for sleeping and rising; Luke instead commands prayer against temptation and does not have the third return or betrayer saying here.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

V-MK-014 / Mark 14:43-47

The kiss and the arrest

Mark 14:43

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθὺς	ἔτι	αὐτοῦ	λαλοῦντος	παραγίνεται	Ἰούδας	εἷς	τῶν	δώδεκα
and	immediately	still	he	speaking	arrives	Judas	one	of the	Twelve

καὶ	μετ’	αὐτοῦ	ὄχλος	μετὰ	μαχαιρῶν	καὶ	ξύλων	παρὰ	τῶν	ἀρχιερέων
and	with	him	a crowd	with	swords	and	clubs	from	the	chief priests

καὶ	τῶν	γραμματέων	καὶ	τῶν	πρεσβυτέρων.
and	the	scribes	and	the	elders

CLOSE ENGLISH

And immediately, while he was still speaking, Judas, one of the Twelve, arrives, and with him a crowd with swords and clubs from the chief priests and the scribes and the elders.

FLUENT ENGLISH

Immediately, while he was still speaking, Judas, one of the Twelve, arrived with a crowd carrying swords and clubs, sent by the chief priests, the teachers of the Scriptures, and the elders.

Mark 14:44

Greek: adopted SBLGNT text. Word-order interlinear.

δεδώκει	δὲ	ὁ	παραδιδοὺς	αὐτὸν	σύσσημον	αὐτοῖς	λέγων·	Ὃν
had given	now	the one	handing over	him	an agreed signal	to them	saying	whomever

ἂν	φιλήσω	αὐτός	ἐστιν·	κρατήσατε	αὐτὸν	καὶ	ἀπάγετε	ἀσφαλῶς.
[modal]	I kiss	he	is	seize	him	and	lead away	securely

CLOSE ENGLISH

Now the one handing him over had given them an agreed signal, saying, ‘The one I kiss is he. Seize him and lead him away securely.’

FLUENT ENGLISH

His betrayer had arranged a signal with them: ‘The one I kiss is the man. Arrest him and lead him away under guard.’

Mark 14:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐλθὼν	εὐθὺς	προσελθὼν	αὐτῷ	λέγει·	Ῥαββί,	καὶ
and	having come	immediately	having approached	him	he says	Rabbi	and

κατεφίλησεν	αὐτόν.
kissed	him

CLOSE ENGLISH

And having arrived, he immediately approached him and says, ‘Rabbi,’ and kissed him.

FLUENT ENGLISH

As soon as Judas arrived, he went up to Jesus and said, ‘Rabbi!’ Then he kissed him.

Mark 14:46

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἐπέβαλαν	τὰς	χεῖρας	αὐτῷ	καὶ	ἐκράτησαν	αὐτόν.
the ones	and	laid	the	hands	on him	and	seized	him

CLOSE ENGLISH

And they laid their hands on him and seized him.

FLUENT ENGLISH

They laid hands on Jesus and arrested him.

Mark 14:47

Greek: adopted SBLGNT text. Word-order interlinear.

εἷς	δέ	τις	τῶν	παρεστηκότων	σπασάμενος	τὴν	μάχαιραν	ἔπαισεν
one	but	someone	of the	standing nearby	having drawn	the	sword	struck

τὸν	δοῦλον	τοῦ	ἀρχιερέως	καὶ	ἀφεῖλεν	αὐτοῦ	τὸ	ὠτάριον.
the	slave	of the	high priest	and	took off	of him	the	ear

CLOSE ENGLISH

But one of those standing nearby drew his sword, struck the high priest’s slave, and took off his ear.

FLUENT ENGLISH

One of those standing nearby drew his sword, struck the high priest’s slave and cut off his ear.

SECTION NOTES

14:43-47. The agreed kiss identifies the person to arrest. Securely concerns keeping the prisoner in custody; under guard expresses that contextual sense. Rabbi occurs once. The sword wielder and the slave are unnamed; the text does not specify which ear or describe a healing.

V-MK-014 / Mark 14:48-50

The arrest question and the flight

Mark 14:48

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀποκριθεὶς	ὁ	Ἰησοῦς	εἶπεν	αὐτοῖς·	Ὡς	ἐπὶ	λῃστὴν	ἐξήλθατε
and	answering	the	Jesus	said	to them	as	against	a bandit	you came out

μετὰ	μαχαιρῶν	καὶ	ξύλων	συλλαβεῖν	με;
with	swords	and	clubs	to arrest	me

CLOSE ENGLISH

And Jesus answered them, ‘Have you come out with swords and clubs to arrest me as if against a bandit?

FLUENT ENGLISH

Jesus asked them, ‘Have you come to arrest me with swords and clubs as though I were a bandit?

Mark 14:49

Greek: adopted SBLGNT text. Word-order interlinear.

καθ’	ἡμέραν	ἤμην	πρὸς	ὑμᾶς	ἐν	τῷ	ἱερῷ	διδάσκων	καὶ	οὐκ
each	day	I was	with	you	in	the	temple	teaching	and	not

ἐκρατήσατέ	με·	ἀλλ’	ἵνα	πληρωθῶσιν	αἱ	γραφαί.
you seized	me	but	so that	might be fulfilled	the	Scriptures

CLOSE ENGLISH

Every day I was with you in the temple teaching, and you did not seize me. But [this is] so that the Scriptures might be fulfilled.’

FLUENT ENGLISH

Every day I was with you, teaching in the temple, and you did not arrest me. But this is happening to fulfill the Scriptures.’

Mark 14:50

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀφέντες	αὐτὸν	ἔφυγον	πάντες.
and	having left	him	fled	all

CLOSE ENGLISH

And they all left him and fled.

FLUENT ENGLISH

Then they all abandoned him and fled.

SECTION NOTES

The arrest question matches Matthew 26:55. Bandit denotes a violent outlaw; the swords and clubs belong to the arresting party. The preceding verse does not name the person who strikes the slave.

Mark does not say that Jesus sat teaching. The purpose clause lacks an expressed main verb: the supplied this is/happening makes the ellipsis readable. An alternative takes it as The Scriptures must be fulfilled. Mark has no of the prophets here, and Luke’s hour and power of darkness are not inserted.

Comparing the passages (H-124b, SR-0157)
Matthew 26:55; Luke 22:52–53; the fulfillment clause also relates to Matthew 26:56.
Luke retains his distinct ending.
No direct Thomas counterpart is established.
Related narrative passages (H-124b): Matthew 26:36–56; Luke 22:39–53; John 18:1–12.

V-MK-014 / Mark 14:51-52

The young man who fled

Mark 14:51

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	νεανίσκος	τις	συνηκολούθει	αὐτῷ	περιβεβλημένος	σινδόνα	ἐπὶ
and	a young man	certain	was following along	him	having wrapped around	a linen cloth	over

γυμνοῦ,	καὶ	κρατοῦσιν	αὐτόν,
a bare body	and	they seize	him

CLOSE ENGLISH

And a certain young man was following along with him, with a linen cloth wrapped around his bare body, and they seize him,

FLUENT ENGLISH

A young man was following Jesus, wearing only a linen cloth over his bare body. They seized him,

Mark 14:52

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	καταλιπὼν	τὴν	σινδόνα	γυμνὸς	ἔφυγεν.
the one	but	having left behind	the	linen cloth	naked	fled

CLOSE ENGLISH

but he left the linen cloth behind and fled naked.

FLUENT ENGLISH

but he left the linen cloth behind and ran away naked.

SECTION NOTES

14:51-52. The young man is not identified. He wears a linen cloth over his bare body and escapes without it. No name, motive, or autobiographical identification is added.

V-MK-014 / Mark 14:53-59

Conflicting testimony

Mark 14:53

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀπήγαγον	τὸν	Ἰησοῦν	πρὸς	τὸν	ἀρχιερέα,	καὶ	συνέρχονται	πάντες
and	they led away	the	Jesus	to	the	high priest	and	come together	all

οἱ	ἀρχιερεῖς	καὶ	οἱ	πρεσβύτεροι	καὶ	οἱ	γραμματεῖς.
the	chief priests	and	the	elders	and	the	scribes

CLOSE ENGLISH

And they led Jesus away to the high priest, and all the chief priests and the elders and the scribes come together.

FLUENT ENGLISH

They took Jesus to the high priest, and all the chief priests, elders, and teachers of the Scriptures gathered there.

Mark 14:54

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	Πέτρος	ἀπὸ	μακρόθεν	ἠκολούθησεν	αὐτῷ	ἕως	ἔσω	εἰς	τὴν
and	the	Peter	from	far away	followed	him	as far as	inside	into	the

αὐλὴν	τοῦ	ἀρχιερέως	καὶ	ἦν	συγκαθήμενος	μετὰ	τῶν	ὑπηρετῶν	καὶ
courtyard	of the	high priest	and	was	sitting together	with	the	guards	and

θερμαινόμενος	πρὸς	τὸ	φῶς.
warming himself	beside	the	light

CLOSE ENGLISH

And Peter followed him from a distance as far as inside the high priest’s courtyard, and he was sitting with the guards and warming himself beside the light.

FLUENT ENGLISH

Peter followed him at a distance, right into the high priest’s courtyard. He sat with the guards and warmed himself by the fire.

Mark 14:55

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀρχιερεῖς	καὶ	ὅλον	τὸ	συνέδριον	ἐζήτουν	κατὰ	τοῦ	Ἰησοῦ
the	now	chief priests	and	whole	the	council	were seeking	against	the	Jesus

μαρτυρίαν	εἰς	τὸ	θανατῶσαι	αὐτόν,	καὶ	οὐχ	ηὕρισκον·
testimony	for	the	to put to death	him	and	not	they were finding

CLOSE ENGLISH

Now the chief priests and the whole council were seeking testimony against Jesus to put him to death, and they were finding none.

FLUENT ENGLISH

The chief priests and the whole council were looking for testimony against Jesus so they could put him to death, but they found none.

Mark 14:56

Greek: adopted SBLGNT text. Word-order interlinear.

πολλοὶ	γὰρ	ἐψευδομαρτύρουν	κατ’	αὐτοῦ,	καὶ	ἴσαι	αἱ	μαρτυρίαι	οὐκ
many	for	were testifying falsely	against	him	and	agreeing	the	testimonies	not

ἦσαν.
were

CLOSE ENGLISH

For many were testifying falsely against him, and their testimonies did not agree.

FLUENT ENGLISH

Many gave false testimony against him, but their accounts did not agree.

Mark 14:57

Greek: adopted SBLGNT text. Word-order interlinear.

καί	τινες	ἀναστάντες	ἐψευδομαρτύρουν	κατ’	αὐτοῦ	λέγοντες
and	some	having stood up	were testifying falsely	against	him	saying

CLOSE ENGLISH

And some stood up and were testifying falsely against him, saying,

FLUENT ENGLISH

Some stood up and gave this false testimony against him:

Mark 14:58

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	Ἡμεῖς	ἠκούσαμεν	αὐτοῦ	λέγοντος	ὅτι	Ἐγὼ	καταλύσω	τὸν	ναὸν
that	we	heard	him	saying	that	I	will destroy	the	sanctuary

τοῦτον	τὸν	χειροποίητον	καὶ	διὰ	τριῶν	ἡμερῶν	ἄλλον	ἀχειροποίητον
this	the	made by hands	and	in	three	days	another	not made by hands

οἰκοδομήσω·
I will build

CLOSE ENGLISH

‘We heard him saying, “I will destroy this sanctuary made by hands, and in three days I will build another not made by hands.”’

FLUENT ENGLISH

‘We heard him say, “I will destroy this temple made by human hands, and in three days I will build another that is not made by human hands.”’

Mark 14:59

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οὐδὲ	οὕτως	ἴση	ἦν	ἡ	μαρτυρία	αὐτῶν.
and	not even	thus	agreeing	was	the	testimony	of them

CLOSE ENGLISH

And not even in this did their testimony agree.

FLUENT ENGLISH

Yet even on this point their testimony did not agree.

SECTION NOTES

14:53-59. The high priest is not named in this passage. The light in 14:54 is rendered fire in fluent English because Peter warms himself beside it. The same guards word occurs in 14:65.

14:55-59. The narrator labels the testimony false and repeatedly says that the accounts do not agree. The words about destroying and rebuilding the sanctuary are embedded in that testimony, not presented as a new statement made by Jesus here. Sanctuary renders naos closely; the broader temple is retained in fluent English.

V-MK-014 / Mark 14:60-65

The high priest’s question

Mark 14:60

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναστὰς	ὁ	ἀρχιερεὺς	εἰς	μέσον	ἐπηρώτησεν	τὸν	Ἰησοῦν
and	having stood up	the	high priest	in	the midst	questioned	the	Jesus

λέγων·	Οὐκ	ἀποκρίνῃ	οὐδέν;	τί	οὗτοί	σου	καταμαρτυροῦσιν;
saying	not	do you answer	anything	what	these people	against you	testify

CLOSE ENGLISH

And the high priest stood up in their midst and questioned Jesus, saying, ‘Do you answer nothing? What do these people testify against you?’

FLUENT ENGLISH

The high priest stood up among them and questioned Jesus: ‘Have you no answer? What is this testimony they are bringing against you?’

Mark 14:61

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἐσιώπα	καὶ	οὐκ	ἀπεκρίνατο	οὐδέν.	πάλιν	ὁ	ἀρχιερεὺς
the one	but	was silent	and	not	answered	anything	again	the	high priest

ἐπηρώτα	αὐτὸν	καὶ	λέγει	αὐτῷ·	Σὺ	εἶ	ὁ	χριστὸς	ὁ	υἱὸς	τοῦ
was questioning	him	and	says	to him	you	are	the	Messiah	the	Son	of the

εὐλογητοῦ;
Blessed One

CLOSE ENGLISH

But he was silent and answered nothing. Again the high priest was questioning him and says to him, ‘Are you the Messiah, the Son of the Blessed One?’

FLUENT ENGLISH

But he remained silent and gave no answer. The high priest questioned him again: ‘Are you the Messiah, the Son of the Blessed One?’

Mark 14:62

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	εἶπεν·	Ἐγώ	εἰμι,	καὶ	ὄψεσθε	τὸν	υἱὸν	τοῦ	ἀνθρώπου
the	but	Jesus	said	I	am	and	you will see	the	Son	of	Man

ἐκ	δεξιῶν	καθήμενον	τῆς	δυνάμεως	καὶ	ἐρχόμενον	μετὰ	τῶν	νεφελῶν
at	[the] right	sitting	of the	Power	and	coming	with	the	clouds

τοῦ	οὐρανοῦ.
of the	heaven

CLOSE ENGLISH

And Jesus said, ‘I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.’

FLUENT ENGLISH

‘I am,’ Jesus replied. ‘And you will all see the Son of Man seated at the right hand of the Almighty and coming with the clouds of heaven.’

Mark 14:63

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἀρχιερεὺς	διαρρήξας	τοὺς	χιτῶνας	αὐτοῦ	λέγει·	Τί	ἔτι	χρείαν
the	and	high priest	having torn	the	tunics	of him	says	what	still	need

ἔχομεν	μαρτύρων;
do we have	of witnesses

CLOSE ENGLISH

And the high priest tore his tunics and says, ‘What need do we still have of witnesses?’

FLUENT ENGLISH

The high priest tore his robes and said, ‘Why do we still need witnesses?’

Mark 14:64

Greek: adopted SBLGNT text. Word-order interlinear.

ἠκούσατε	τῆς	βλασφημίας·	τί	ὑμῖν	φαίνεται;	οἱ	δὲ	πάντες
you heard	the	blasphemy	what	to you	does it seem	the ones	and	all

κατέκριναν	αὐτὸν	ἔνοχον	εἶναι	θανάτου.
condemned	him	liable	to be	to death

CLOSE ENGLISH

‘You heard the blasphemy. What does it seem to you?’ And they all condemned him as liable to death.

FLUENT ENGLISH

‘You have heard the blasphemy. What is your verdict?’ They all condemned him as deserving death.

Mark 14:65

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντό	τινες	ἐμπτύειν	αὐτῷ	καὶ	περικαλύπτειν	αὐτοῦ	τὸ	
and	began	some	to spit on	him	and	to cover	of him	the	
πρόσωπον	καὶ	κολαφίζειν	αὐτὸν	καὶ	λέγειν	αὐτῷ·	Προφήτευσον,	καὶ	
face	and	to strike with fists	him	and	to say	to him	prophesy	and	
οἱ	ὑπηρέται	ῥαπίσμασιν	αὐτὸν	ἔλαβον.					
the	guards	with slaps	him	received					

CLOSE ENGLISH

And some began to spit on him, cover his face, strike him with their fists, and say to him, ‘Prophesy!’ And the guards received him with slaps.

FLUENT ENGLISH

Some began to spit on Jesus, cover his face, and punch him, saying, ‘Prophesy!’ The guards also slapped him.

SECTION NOTES

I am answers the high priest’s question directly; its possible wider resonance does not justify adding a divine name to the translation. You will see is plural. The Power is a reverential designation for God, rendered the Almighty consistently with Matthew 26:64. With the clouds is retained, distinct from Matthew’s on. Psalm 110:1 and Daniel 7:13 underlie the wording.

Comparing the passages (H-125, SR-0159). Matthew 26:64; Luke 22:69. No direct Thomas counterpart is established. Related narrative passages (H-125): Matthew 26:57–27:2; Luke 22:54–71; John 18:13–24.

14:60-64. The high priest asks two questions in 14:60. Blessed One is retained as a reverential designation. Blasphemy belongs to the high priest’s accusation, followed by the council’s judgment; the translation preserves those speakers.

14:65. Mark has the single command Prophesy, without the fuller question in Matthew and Luke. The Greek received him with slaps describes violent treatment; the fluent layer expresses the slapping directly. The covering of his face does not specify a cloth.

V-MK-014 / Mark 14:66-72

Peter’s denials and remembrance

Mark 14:66

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ὄντος	τοῦ	Πέτρου	κάτω	ἐν	τῇ	αὐλῇ	ἔρχεται	μία	τῶν
and	being	the	Peter	below	in	the	courtyard	comes	one	of the

παιδισκῶν	τοῦ	ἀρχιερέως,
servant girls	of the	high priest

CLOSE ENGLISH

And while Peter was below in the courtyard, one of the high priest’s servant girls comes,

FLUENT ENGLISH

While Peter was below in the courtyard, one of the high priest’s servant girls came by.

Mark 14:67

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἰδοῦσα	τὸν	Πέτρον	θερμαινόμενον	ἐμβλέψασα	αὐτῷ	λέγει·
and	having seen	the	Peter	warming himself	having looked intently	at him	she says

Καὶ	σὺ	μετὰ	τοῦ	Ναζαρηνοῦ	ἦσθα	τοῦ	Ἰησοῦ·
also	you	with	the	Nazarene	were	the	Jesus

CLOSE ENGLISH

and seeing Peter warming himself, she looked intently at him and says, ‘You too were with the Nazarene, Jesus.’

FLUENT ENGLISH

She saw Peter warming himself, looked closely at him, and said, ‘You were with Jesus the Nazarene too.’

Mark 14:68

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἠρνήσατο	λέγων·	Οὔτε	οἶδα	οὔτε	ἐπίσταμαι	σὺ	τί	λέγεις,
the one	but	denied	saying	neither	I know	nor	understand	you	what	are saying

καὶ	ἐξῆλθεν	ἔξω	εἰς	τὸ	προαύλιον	καὶ	ἀλέκτωρ	ἐφώνησεν.
and	he went out	outside	into	the	forecourt	and	a rooster	crowed

CLOSE ENGLISH

But he denied it, saying, ‘I neither know nor understand what you are saying.’ And he went outside into the forecourt, and a rooster crowed.

FLUENT ENGLISH

But he denied it. ‘I do not know or understand what you are talking about,’ he said. He went out into the entrance court, and a rooster crowed.

Mark 14:69

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἡ	παιδίσκη	ἰδοῦσα	αὐτὸν	ἤρξατο	πάλιν	λέγειν	τοῖς	παρεστῶσιν
and	the	servant girl	having seen	him	began	again	to say	to the	standing nearby

ὅτι	Οὗτος	ἐξ	αὐτῶν	ἐστιν.
that	this one	from	them	is

CLOSE ENGLISH

And the servant girl saw him and began again to say to those standing nearby, ‘This man is one of them.’

FLUENT ENGLISH

The servant girl saw him and again began telling the bystanders, ‘This man is one of them.’

Mark 14:70

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	πάλιν	ἠρνεῖτο.	καὶ	μετὰ	μικρὸν	πάλιν	οἱ	παρεστῶτες
the one	but	again	was denying	and	after	a little	again	the ones	standing nearby

ἔλεγον	τῷ	Πέτρῳ·	Ἀληθῶς	ἐξ	αὐτῶν	εἶ,	καὶ	γὰρ	Γαλιλαῖος
were saying	to	Peter	truly	from	them	you are	indeed	for	a Galilean

εἶ	καὶ	ἡ	λαλιά	σου	ὁμοιάζει·
you are	and	the	speech	of you	is similar

CLOSE ENGLISH

But he was denying it again. And after a little while, those standing nearby were again saying to Peter, ‘Truly you are one of them, for you are also a Galilean, and your speech is similar.’

FLUENT ENGLISH

Again he denied it. A little later the bystanders said to Peter once more, ‘You really are one of them. You are a Galilean, and your speech sounds like theirs.’

Mark 14:71

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	ἤρξατο	ἀναθεματίζειν	καὶ	ὀμνύναι	ὅτι	Οὐκ	οἶδα	τὸν
the one	but	began	to invoke curses	and	to swear	that	not	I know	the

ἄνθρωπον	τοῦτον	ὃν	λέγετε.
man	this	whom	you are speaking of

CLOSE ENGLISH

But he began to invoke curses and swear, ‘I do not know this man you are speaking of.’

FLUENT ENGLISH

He began to invoke curses and swear, ‘I do not know this man you are talking about!’

Mark 14:72

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εὐθὺς	ἐκ	δευτέρου	ἀλέκτωρ	ἐφώνησεν·	καὶ	ἀνεμνήσθη	ὁ
and	immediately	for	a second [time]	a rooster	crowed	and	remembered	the

Πέτρος	τὸ	ῥῆμα	ὡς	εἶπεν	αὐτῷ	ὁ	Ἰησοῦς	ὅτι	Πρὶν	ἀλέκτορα
Peter	the	saying	how	said	to him	the	Jesus	that	before	a rooster

φωνῆσαι	δὶς	τρίς	με	ἀπαρνήσῃ,	καὶ	ἐπιβαλὼν	ἔκλαιεν.	
crows	twice	three times	me	you will deny	and	having broken down	he wept	

CLOSE ENGLISH

And immediately a rooster crowed for the second time. And Peter remembered the saying, how Jesus had said to him, ‘Before a rooster crows twice, you will deny me three times.’ And he broke down and wept.

FLUENT ENGLISH

At once a rooster crowed for the second time. Peter remembered what Jesus had told him: ‘Before a rooster crows twice, you will deny me three times.’ He broke down and wept.

SECTION NOTES

The whole remembered-saying verse is retained, including the second crow and Peter’s response. The quotation omits the time expressions and explicit emphatic you of 14:30; twice remains. The participle epibalon is uncertain: broke down is the adopted sense, while began, reflected on it or covered his head have also been proposed. Mark does not explicitly say outside or bitterly. The preceding verse leaves the object of the curses unstated.

Comparing the passages (SR-0217)
Matthew 26:75; Luke 22:61.
Mark’s second rooster crow remains distinct.
No direct Thomas counterpart is established.

14:66-70. The same servant girl speaks again. The adopted SBLGNT text includes both the first rooster crow in 14:68 and the speech comparison in 14:70; neither is silently omitted to match another Greek edition. Similar has no stated object; like theirs makes the comparison with the Galilean group explicit in fluent English.

V-MK-015 / Mark 15:1-47

Before Pilate, the cross, and the burial

Before Pilate

Mark 15:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	εὐθὺς	πρωῒ	συμβούλιον	ποιήσαντες	οἱ	ἀρχιερεῖς	μετὰ	τῶν
and	immediately	early	a consultation	having held	the	chief priests	with	the

πρεσβυτέρων	καὶ	γραμματέων	καὶ	ὅλον	τὸ	συνέδριον	δήσαντες	τὸν
elders	and	scribes	and	whole	the	council	having bound	the

Ἰησοῦν	ἀπήνεγκαν	καὶ	παρέδωκαν	Πιλάτῳ.
Jesus	led away	and	handed over	to Pilate

CLOSE ENGLISH

And immediately, early in the morning, the chief priests held a consultation with the elders and scribes and the whole council; they bound Jesus, led him away, and handed him over to Pilate.

FLUENT ENGLISH

Early in the morning, the chief priests, the elders, the scribes and the whole council immediately conferred. They bound Jesus, led him away and handed him over to Pilate.

Mark 15:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐπηρώτησεν	αὐτὸν	ὁ	Πιλᾶτος·	Σὺ	εἶ	ὁ	βασιλεὺς	τῶν	Ἰουδαίων;
and	questioned	him	the	Pilate	you	are	the	king	of the	Jews

ὁ	δὲ	ἀποκριθεὶς	αὐτῷ	λέγει·	Σὺ	λέγεις.
he	but	answering	him	says	you	say

CLOSE ENGLISH

And Pilate questioned him, ‘Are you the king of the Jews?’ And answering him, he says, ‘You say so.’

FLUENT ENGLISH

Pilate asked him, ‘Are you the king of the Jews?’ Jesus answered, ‘You say so.’

Mark 15:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	κατηγόρουν	αὐτοῦ	οἱ	ἀρχιερεῖς	πολλά.
and	were accusing	him	the	chief priests	of many things

CLOSE ENGLISH

And the chief priests were accusing him of many things.

FLUENT ENGLISH

The chief priests brought many accusations against him.

Mark 15:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	πάλιν	ἐπηρώτα	αὐτὸν	λέγων·	Οὐκ	ἀποκρίνῃ	οὐδέν;
the	and	Pilate	again	was questioning	him	saying	not	do you answer	anything

ἴδε	πόσα	σου	κατηγοροῦσιν.
look	how many things	against you	they accuse

CLOSE ENGLISH

And Pilate was questioning him again, saying, ‘Do you answer nothing? Look how many things they accuse you of.’

FLUENT ENGLISH

Pilate questioned him again: ‘Have you no answer? Look at all the accusations they are bringing against you.’

Mark 15:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	οὐκέτι	οὐδὲν	ἀπεκρίθη,	ὥστε	θαυμάζειν	τὸν	Πιλᾶτον.
the	but	Jesus	no longer	anything	answered	so that	was amazed	the	Pilate

CLOSE ENGLISH

But Jesus no longer answered anything, so that Pilate was amazed.

FLUENT ENGLISH

But Jesus gave no further answer, leaving Pilate amazed.

SECTION NOTES

Pilate’s question and Jesus’ answer remain distinct. The explicit you in the question may carry emphasis; surprise or disdain is not added to the text. You say so preserves the present-tense reply and matches Matthew 27:11. Its force is debated, so neither an unqualified Yes nor a denial is substituted. John’s fuller exchange is not imported.

Comparing the passages (H-127, SR-0161). Matthew 27:11; Luke 23:3; John 18:37, with its own continuation. John 18:34 is Jesus’ counterquestion, not the same reply. No direct Thomas counterpart is established. Related narrative passages (H-127): Matthew 27:2, 11–31; Luke 23:1–25; John 18:28–19:16.

15:1-5. The chief priests’ accusations, Pilate’s questions, and Jesus’s silence remain distinct. No dream, hand washing, or fuller trial dialogue is imported from another Gospel.

V-MK-015 / Mark 15:6-11

Barabbas and the crowd

Mark 15:6

Greek: adopted SBLGNT text. Word-order interlinear.

Κατὰ	δὲ	ἑορτὴν	ἀπέλυεν	αὐτοῖς	ἕνα	δέσμιον	ὃν	παρητοῦντο.
at	now	a festival	he would release	to them	one	prisoner	whom	they requested

CLOSE ENGLISH

Now at the festival he would release to them one prisoner whom they requested.

FLUENT ENGLISH

At the festival, Pilate used to release a prisoner at the people’s request.

Mark 15:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἦν	δὲ	ὁ	λεγόμενος	Βαραββᾶς	μετὰ	τῶν	στασιαστῶν	δεδεμένος
was	now	the one	called	Barabbas	with	the	rebels	bound

οἵτινες	ἐν	τῇ	στάσει	φόνον	πεποιήκεισαν.
who	in	the	rebellion	murder	had committed

CLOSE ENGLISH

Now the man called Barabbas was imprisoned with the rebels who had committed murder in the rebellion.

FLUENT ENGLISH

A man named Barabbas was in prison with rebels who had committed murder during the uprising.

Mark 15:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβὰς	ὁ	ὄχλος	ἤρξατο	αἰτεῖσθαι	καθὼς	ἐποίει	αὐτοῖς.
and	having gone up	the	crowd	began	to request	just as	he was doing	for them

CLOSE ENGLISH

And the crowd went up and began to request what he used to do for them.

FLUENT ENGLISH

The crowd went up and began asking Pilate to do what he usually did for them.

Mark 15:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	ἀπεκρίθη	αὐτοῖς	λέγων·	Θέλετε	ἀπολύσω	ὑμῖν	τὸν
the	and	Pilate	answered	them	saying	do you want	I should release	to you	the

βασιλέα	τῶν	Ἰουδαίων;
king	of the	Jews

CLOSE ENGLISH

And Pilate answered them, saying, ‘Do you want me to release to you the king of the Jews?’

FLUENT ENGLISH

Pilate asked them, ‘Do you want me to release the king of the Jews for you?’

Mark 15:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἐγίνωσκεν	γὰρ	ὅτι	διὰ	φθόνον	παραδεδώκεισαν	αὐτὸν	οἱ	ἀρχιερεῖς.
he knew	for	that	because of	envy	had handed over	him	the	chief priests

CLOSE ENGLISH

For he knew that the chief priests had handed him over because of envy.

FLUENT ENGLISH

He knew that the chief priests had handed Jesus over out of envy.

Mark 15:11

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	ἀρχιερεῖς	ἀνέσεισαν	τὸν	ὄχλον	ἵνα	μᾶλλον	τὸν	Βαραββᾶν
the	but	chief priests	stirred up	the	crowd	so that	rather	the	Barabbas

ἀπολύσῃ	αὐτοῖς.
he might release	to them

CLOSE ENGLISH

But the chief priests stirred up the crowd so that he might release Barabbas to them instead.

FLUENT ENGLISH

But the chief priests stirred up the crowd to ask for Barabbas to be released instead.

SECTION NOTES

15:6-11. The festival release is narrated as Pilate’s custom, without a claim about its legal basis. The Greek says that the rebels had committed murder; it does not separately describe Barabbas’s individual act. In 15:8 the adopted reading is went up, not cried aloud.

V-MK-015 / Mark 15:12-15

The demand for crucifixion

Mark 15:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	πάλιν	ἀποκριθεὶς	ἔλεγεν	αὐτοῖς·	Τί	οὖν	θέλετε
the	and	Pilate	again	having answered	was saying	to them	what	then	do you want

ποιήσω	ὃν	λέγετε	τὸν	βασιλέα	τῶν	Ἰουδαίων;
I should do	to the one whom	you call	the	king	of the	Jews

CLOSE ENGLISH

And Pilate answered again and said to them, ‘What then do you want me to do with the one you call the king of the Jews?’

FLUENT ENGLISH

Pilate asked them again, ‘Then what do you want me to do with the man you call the king of the Jews?’

Mark 15:13

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	πάλιν	ἔκραξαν·	Σταύρωσον	αὐτόν.
the ones	and	again	cried out	crucify	him

CLOSE ENGLISH

And they cried out again, ‘Crucify him!’

FLUENT ENGLISH

They shouted back, ‘Crucify him!’

Mark 15:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	ἔλεγεν	αὐτοῖς·	Τί	γὰρ	ἐποίησεν	κακόν;	οἱ	δὲ
the	but	Pilate	was saying	to them	what	for	has he done	evil	the ones	but

περισσῶς	ἔκραξαν·	Σταύρωσον	αὐτόν.
vehemently	cried out	crucify	him

CLOSE ENGLISH

But Pilate was saying to them, ‘Why, what evil has he done?’ But they cried out vehemently, ‘Crucify him!’

FLUENT ENGLISH

‘Why?’ Pilate asked them. ‘What evil has he done?’ But they shouted insistently, ‘Crucify him!’

Mark 15:15

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	βουλόμενος	τῷ	ὄχλῳ	τὸ	ἱκανὸν	ποιῆσαι	ἀπέλυσεν
the	and	Pilate	wishing	for the	crowd	the	sufficient	to do	released

αὐτοῖς	τὸν	Βαραββᾶν,	καὶ	παρέδωκεν	τὸν	Ἰησοῦν	φραγελλώσας	ἵνα
to them	the	Barabbas	and	handed over	the	Jesus	having flogged	so that

σταυρωθῇ.
he might be crucified

CLOSE ENGLISH

And Pilate, wishing to satisfy the crowd, released Barabbas to them; and after having Jesus flogged, he handed him over to be crucified.

FLUENT ENGLISH

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged and handed him over to be crucified.

SECTION NOTES

15:12-15. The title king of the Jews belongs to Pilate’s repeated question. Do what is sufficient for the crowd is an idiom for satisfying them. The fluent layer makes Pilate’s ordering of the flogging explicit, without making him its physical executor.

V-MK-015 / Mark 15:16-20

The soldiers’ mock homage

Mark 15:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	δὲ	στρατιῶται	ἀπήγαγον	αὐτὸν	ἔσω	τῆς	αὐλῆς,	ὅ	ἐστιν
the	and	soldiers	led away	him	inside	the	courtyard	which	is

πραιτώριον,	καὶ	συγκαλοῦσιν	ὅλην	τὴν	σπεῖραν.
the praetorium	and	they call together	whole	the	cohort

CLOSE ENGLISH

And the soldiers led him away inside the courtyard, that is, the praetorium, and they call together the whole cohort.

FLUENT ENGLISH

The soldiers took Jesus inside the courtyard of the governor’s headquarters and called the whole cohort together.

Mark 15:17

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐνδιδύσκουσιν	αὐτὸν	πορφύραν	καὶ	περιτιθέασιν	αὐτῷ	πλέξαντες
and	they clothe	him	in purple	and	put around	him	having woven

ἀκάνθινον	στέφανον·
thorny	a crown

CLOSE ENGLISH

And they clothe him in purple, and after weaving a crown of thorns, they put it on him.

FLUENT ENGLISH

They dressed him in purple, wove a crown of thorns, and put it on him.

Mark 15:18

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἤρξαντο	ἀσπάζεσθαι	αὐτόν·	Χαῖρε,	βασιλεῦ	τῶν	Ἰουδαίων·
and	they began	to greet	him	hail	king	of the	Jews

CLOSE ENGLISH

And they began to greet him, ‘Hail, king of the Jews!’

FLUENT ENGLISH

Then they began saluting him: ‘Hail, king of the Jews!’

Mark 15:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔτυπτον	αὐτοῦ	τὴν	κεφαλὴν	καλάμῳ	καὶ	ἐνέπτυον	αὐτῷ,	καὶ
and	they were striking	of him	the	head	with a reed	and	spitting on	him	and

τιθέντες	τὰ	γόνατα	προσεκύνουν	αὐτῷ.
placing	the	knees	they were bowing before	him

CLOSE ENGLISH

And they were striking his head with a reed and spitting on him, and kneeling down they were bowing before him.

FLUENT ENGLISH

They kept hitting him on the head with a reed and spitting on him. They knelt and bowed before him.

Mark 15:20

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὅτε	ἐνέπαιξαν	αὐτῷ,	ἐξέδυσαν	αὐτὸν	τὴν	πορφύραν	καὶ	ἐνέδυσαν
and	when	they mocked	him	they stripped	him	of the	purple	and	dressed

αὐτὸν	τὰ	ἱμάτια	τὰ	ἴδια.	καὶ	ἐξάγουσιν	αὐτὸν	ἵνα	σταυρώσωσιν
him	in the	clothes	the	own	and	they lead out	him	so that	they might crucify

αὐτόν.
him

CLOSE ENGLISH

And when they had mocked him, they stripped the purple from him and dressed him in his own clothes. And they lead him out to crucify him.

FLUENT ENGLISH

After mocking him, they took off the purple garment and put his own clothes back on him. Then they led him out to crucify him.

SECTION NOTES

15:16-20. Praetorium denotes the governor’s headquarters. Cohort names the military unit without assigning a precise headcount to those present. Mark says purple, not Matthew’s scarlet. The repeated striking, spitting and bowing form mock royal homage; no act of sincere worship is inferred.

V-MK-015 / Mark 15:21-24

Simon, Golgotha, and the cross

Mark 15:21

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἀγγαρεύουσιν	παράγοντά	τινα	Σίμωνα	Κυρηναῖον	ἐρχόμενον	ἀπ’
and	they compel	passing by	a certain	Simon	a Cyrenian	coming	from

ἀγροῦ,	τὸν	πατέρα	Ἀλεξάνδρου	καὶ	Ῥούφου,	ἵνα	ἄρῃ	τὸν	σταυρὸν
the country	the	father	of Alexander	and	Rufus	to	carry	the	cross

αὐτοῦ.
of him

CLOSE ENGLISH

And they compel a passerby, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to carry his cross.

FLUENT ENGLISH

They forced a passerby coming in from the country, Simon of Cyrene, to carry Jesus’s cross. He was the father of Alexander and Rufus.

Mark 15:22

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	φέρουσιν	αὐτὸν	ἐπὶ	τὸν	Γολγοθᾶν	τόπον,	ὅ	ἐστιν
and	they bring	him	to	the	Golgotha	place	which	is

μεθερμηνευόμενον	Κρανίου	Τόπος.
translated	of a skull	Place

CLOSE ENGLISH

And they bring him to the place Golgotha, which is translated Place of a Skull.

FLUENT ENGLISH

They brought Jesus to Golgotha, which means Place of a Skull.

Mark 15:23

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐδίδουν	αὐτῷ	ἐσμυρνισμένον	οἶνον,	ὃς	δὲ	οὐκ	ἔλαβεν.
and	they were giving	him	mixed with myrrh	wine	he	but	not	took

CLOSE ENGLISH

And they were giving him wine mixed with myrrh, but he did not take it.

FLUENT ENGLISH

They offered him wine mixed with myrrh, but he refused it.

Mark 15:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σταυροῦσιν	αὐτὸν	καὶ	διαμερίζονται	τὰ	ἱμάτια	αὐτοῦ,
and	they crucify	him	and	divide among themselves	the	clothes	of him

βάλλοντες	κλῆρον	ἐπ’	αὐτὰ	τίς	τί	ἄρῃ.
casting	a lot	for	them	who	what	should take

CLOSE ENGLISH

And they crucify him and divide his clothes among themselves, casting lots for them to decide who should take what.

FLUENT ENGLISH

They crucified him and divided his clothes among themselves, casting lots to decide what each would get.

SECTION NOTES

15:21-24. Mark names Alexander and Rufus as Simon’s sons but does not identify them further. The wine contains myrrh; neither Matthew’s gall nor an explanation of the drink’s intended effect is inserted. The division of clothing and casting of lots remain part of the narrative.

V-MK-015 / Mark 15:25-27

The hour and the written charge

Mark 15:25

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦν	δὲ	ὥρα	τρίτη	καὶ	ἐσταύρωσαν	αὐτόν.
it was	now	hour	third	and	they crucified	him

CLOSE ENGLISH

Now it was the third hour, and they crucified him.

FLUENT ENGLISH

It was nine in the morning when they crucified him.

Mark 15:26

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἦν	ἡ	ἐπιγραφὴ	τῆς	αἰτίας	αὐτοῦ	ἐπιγεγραμμένη·	Ὁ	βασιλεὺς
and	was	the	inscription	of the	charge	against him	written	the	king

τῶν	Ἰουδαίων.
of the	Jews

CLOSE ENGLISH

And the inscription of the charge against him was written: The king of the Jews.

FLUENT ENGLISH

The written charge against him read: The king of the Jews.

Mark 15:27

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	σὺν	αὐτῷ	σταυροῦσιν	δύο	λῃστάς,	ἕνα	ἐκ	δεξιῶν	καὶ	ἕνα	ἐξ
and	with	him	they crucify	two	bandits	one	on	the right	and	one	on

εὐωνύμων	αὐτοῦ.
the left	of him

CLOSE ENGLISH

And with him they crucify two bandits, one on his right and one on his left.

FLUENT ENGLISH

They crucified two bandits with him, one on his right and one on his left.

SECTION NOTES

15:25-27. The third hour is represented as nine in the morning, following the ancient daylight reckoning used for the sixth and ninth hours below. These conversions do not establish modern clock precision. The written charge is retained in Mark’s short form. Bandits denotes violent outlaws.

V-MK-015 / Mark 15:28

Traditional supplement: counted with the lawless

Mark 15:28

Traditional Greek: Scrivener 1894; absent from SBLGNT main text. Word-order interlinear.

Καὶ	ἐπληρώθη	ἡ	γραφὴ	ἡ	λέγουσα,	Καὶ	μετὰ	ἀνόμων
and	was fulfilled	the	Scripture	the one	saying	and	with	lawless people

ἐλογίσθη.
he was counted

CLOSE ENGLISH

And the Scripture was fulfilled that says, ‘And he was counted with lawless people.’

FLUENT ENGLISH

So the Scripture was fulfilled: ‘He was counted among the lawless.’

SECTION NOTES

TEXTUAL STATUS. Mark 15:28 is absent from the SBLGNT main text. This separately labeled traditional supplement follows the established Scrivener 1894 text.

The sentence presents the saying about being counted with the lawless as fulfilled Scripture; compare Isaiah 53:12 and Luke 22:37. Its placement here belongs to the separately represented textual tradition.

V-MK-015 / Mark 15:29-32

Mockery at the cross

Mark 15:29

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	οἱ	παραπορευόμενοι	ἐβλασφήμουν	αὐτὸν	κινοῦντες	τὰς	κεφαλὰς
and	the ones	passing by	were reviling	him	shaking	the	heads

αὐτῶν	καὶ	λέγοντες·	Οὐὰ	ὁ	καταλύων	τὸν	ναὸν	καὶ	οἰκοδομῶν
of them	and	saying	aha	the one	destroying	the	sanctuary	and	building

ἐν	τρισὶν	ἡμέραις,
in	three	days

CLOSE ENGLISH

And those passing by were reviling him, shaking their heads and saying, ‘Aha! You who destroy the sanctuary and build it in three days,

FLUENT ENGLISH

Those passing by insulted him, shaking their heads and saying, ‘Aha! You who destroy the temple and rebuild it in three days,

Mark 15:30

Greek: adopted SBLGNT text. Word-order interlinear.

σῶσον	σεαυτὸν	καταβὰς	ἀπὸ	τοῦ	σταυροῦ.
save	yourself	having come down	from	the	cross

CLOSE ENGLISH

save yourself by coming down from the cross.’

FLUENT ENGLISH

save yourself and come down from the cross!’

Mark 15:31

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως	καὶ	οἱ	ἀρχιερεῖς	ἐμπαίζοντες	πρὸς	ἀλλήλους	μετὰ	τῶν
likewise	also	the	chief priests	mocking	among	one another	with	the

γραμματέων	ἔλεγον·	Ἄλλους	ἔσωσεν,	ἑαυτὸν	οὐ	δύναται	σῶσαι·
scribes	were saying	others	he saved	himself	not	he is able	to save

CLOSE ENGLISH

Likewise the chief priests too, mocking him among themselves with the scribes, were saying, ‘Others he saved; himself he cannot save.

FLUENT ENGLISH

The chief priests and the teachers of the Scriptures also mocked him among themselves: ‘He saved others, but he cannot save himself.

Mark 15:32

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	χριστὸς	ὁ	βασιλεὺς	Ἰσραὴλ	καταβάτω	νῦν	ἀπὸ	τοῦ	σταυροῦ,
the	Messiah	the	king	of Israel	let come down	now	from	the	cross

ἵνα	ἴδωμεν	καὶ	πιστεύσωμεν.	καὶ	οἱ	συνεσταυρωμένοι	σὺν	αὐτῷ
so that	we may see	and	believe	and	the ones	crucified together	with	him

ὠνείδιζον	αὐτόν.
were insulting	him

CLOSE ENGLISH

Let the Messiah, the king of Israel, come down now from the cross so that we may see and believe.’ And those crucified with him were insulting him.

FLUENT ENGLISH

Let the Messiah, the king of Israel, come down from the cross now, so we can see and believe.’ Those crucified with him also insulted him.

SECTION NOTES

15:29-32. The sanctuary claim reappears as a taunt, following the false testimony of 14:58. The chief priests and scribes speak among themselves. Those crucified with Jesus also insult him in Mark; Luke’s separate exchange is not inserted.

V-MK-015 / Mark 15:33-36

Darkness and the cry

Mark 15:33

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	γενομένης	ὥρας	ἕκτης	σκότος	ἐγένετο	ἐφ’	ὅλην	τὴν	γῆν	ἕως
and	having come	hour	sixth	darkness	came	over	whole	the	land	until

ὥρας	ἐνάτης.
hour	ninth

CLOSE ENGLISH

And when the sixth hour came, darkness came over the whole land until the ninth hour.

FLUENT ENGLISH

At noon, darkness came over the whole land and lasted until three in the afternoon.

Mark 15:34

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τῇ	ἐνάτῃ	ὥρᾳ	ἐβόησεν	ὁ	Ἰησοῦς	φωνῇ	μεγάλῃ·	Ἐλωὶ	ἐλωὶ
and	at the	ninth	hour	cried out	the	Jesus	with a voice	great	my God	my God

λεμὰ	σαβαχθάνι;	ὅ	ἐστιν	μεθερμηνευόμενον	Ὁ	θεός	μου	ὁ
why	have you abandoned me	which	is	being translated	the	God	of me	the

θεός	μου,	εἰς	τί	ἐγκατέλιπές	με;
God	of me	for	what	did you abandon	me

CLOSE ENGLISH

And at the ninth hour Jesus cried out with a loud voice, ‘Eloi, Eloi, lema sabachthani?’ This, translated, is ‘My God, my God, why have you abandoned me?’

FLUENT ENGLISH

At three in the afternoon, Jesus cried out loudly, ‘Eloi, Eloi, lema sabachthani?’ This means, ‘My God, my God, why have you abandoned me?’

Mark 15:35

Greek: adopted SBLGNT text. Word-order interlinear.

καί	τινες	τῶν	παρεστηκότων	ἀκούσαντες	ἔλεγον·	Ἴδε	Ἠλίαν	φωνεῖ.
and	some	of the	standing nearby	having heard	were saying	look	Elijah	he calls

CLOSE ENGLISH

And some of those standing nearby heard and were saying, ‘Look, he is calling Elijah.’

FLUENT ENGLISH

Some of those standing nearby heard this and said, ‘Look, he is calling Elijah.’

Mark 15:36

Greek: adopted SBLGNT text. Word-order interlinear.

δραμὼν	δέ	τις	καὶ	γεμίσας	σπόγγον	ὄξους	περιθεὶς
having run	and	someone	and	having filled	a sponge	with sour wine	having placed on

καλάμῳ	ἐπότιζεν	αὐτόν,	λέγων·	Ἄφετε	ἴδωμεν	εἰ	ἔρχεται	Ἠλίας
a reed	was giving to drink	him	saying	leave it	let us see	whether	comes	Elijah

καθελεῖν	αὐτόν.
to take down	him

CLOSE ENGLISH

And someone ran, filled a sponge with sour wine, put it on a reed, and was giving it to him to drink, saying, ‘Leave it; let us see whether Elijah comes to take him down.’

FLUENT ENGLISH

Someone ran and filled a sponge with sour wine, put it on a reed, and offered it to Jesus to drink. ‘Wait,’ he said. ‘Let us see whether Elijah comes to take him down.’

SECTION NOTES

Eloi follows Mark’s Greek spelling, distinct from Matthew’s Eli; lema follows the adopted Greek rather than a conventional lama. The interlinear gives the meanings of the four transliterated words, while both continuous layers preserve the cry and Mark’s explanatory translation. The quotation recalls Psalm 22:1 in common English numbering. The ninth hour is rendered three in the afternoon; Mark does not add Matthew’s about. Land in 15:33 translates ge, which can also mean earth.

Comparing the passages (H-128, SR-0162). Matthew 27:46. No direct Thomas counterpart is established. Related narrative passages (H-128): Matthew 27:31–56; Luke 23:26–49; John 19:16–30.

15:36. The person offering the sour wine also speaks the wait-and-see line. In Mark the proposed action of Elijah is taking him down; Matthew’s wording about saving him is not substituted.

V-MK-015 / Mark 15:37-39

Death, the curtain, and the centurion

Mark 15:37

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Ἰησοῦς	ἀφεὶς	φωνὴν	μεγάλην	ἐξέπνευσεν.
the	and	Jesus	having let out	a cry	loud	breathed his last

CLOSE ENGLISH

And Jesus let out a loud cry and breathed his last.

FLUENT ENGLISH

Jesus gave a loud cry and breathed his last.

Mark 15:38

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὸ	καταπέτασμα	τοῦ	ναοῦ	ἐσχίσθη	εἰς	δύο	ἀπ’	ἄνωθεν	ἕως
and	the	curtain	of the	sanctuary	was torn	into	two	from	above	to

κάτω.
below

CLOSE ENGLISH

And the curtain of the sanctuary was torn in two from top to bottom.

FLUENT ENGLISH

The temple curtain was torn in two from top to bottom.

Mark 15:39

Greek: adopted SBLGNT text. Word-order interlinear.

ἰδὼν	δὲ	ὁ	κεντυρίων	ὁ	παρεστηκὼς	ἐξ	ἐναντίας	αὐτοῦ	ὅτι
having seen	and	the	centurion	the one	standing by	from	opposite	him	that

οὕτως	ἐξέπνευσεν	εἶπεν·	Ἀληθῶς	οὗτος	ὁ	ἄνθρωπος	υἱὸς	θεοῦ	ἦν.
thus	he breathed his last	said	truly	this	the	man	Son	of God	was

CLOSE ENGLISH

And when the centurion who stood facing him saw that he breathed his last in this way, he said, ‘Truly this man was God’s Son.’

FLUENT ENGLISH

When the centurion standing opposite Jesus saw how he breathed his last, he said, ‘This man really was God’s Son.’

SECTION NOTES

15:37-39. The curtain is torn from top to bottom; no earthquake or opened tombs are added. The adopted 15:39 says that the centurion saw how Jesus breathed his last, without an added crying-out participle.

15:39. God’s Son is the adopted rendering. The Greek predicate has no article; that fact alone does not decide between the Son of God and a son of a god, nor does it establish how fully the centurion understood his words.

V-MK-015 / Mark 15:40-41

The women watching

Mark 15:40

Greek: adopted SBLGNT text. Word-order interlinear.

Ἦσαν	δὲ	καὶ	γυναῖκες	ἀπὸ	μακρόθεν	θεωροῦσαι,	ἐν	αἷς	καὶ
were	now	also	women	from	far away	watching	among	whom	also

Μαρία	ἡ	Μαγδαληνὴ	καὶ	Μαρία	ἡ	Ἰακώβου	τοῦ	μικροῦ	καὶ
Mary	the	Magdalene	and	Mary	the [mother]	of James	the	little	and

Ἰωσῆτος	μήτηρ	καὶ	Σαλώμη,
of Joses	mother	and	Salome

CLOSE ENGLISH

Now there were also women watching from a distance, among them Mary Magdalene, Mary the mother of James the little and Joses, and Salome.

FLUENT ENGLISH

Some women were also watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joses, and Salome.

Mark 15:41

Greek: adopted SBLGNT text. Word-order interlinear.

αἳ	ὅτε	ἦν	ἐν	τῇ	Γαλιλαίᾳ	ἠκολούθουν	αὐτῷ	καὶ	διηκόνουν	αὐτῷ,
who	when	he was	in	the	Galilee	were following	him	and	were serving	him

καὶ	ἄλλαι	πολλαὶ	αἱ	συναναβᾶσαι	αὐτῷ	εἰς	Ἰεροσόλυμα.
and	others	many	the ones	having come up together	with him	to	Jerusalem

CLOSE ENGLISH

They had followed him and served him when he was in Galilee, and there were many other women who had come up with him to Jerusalem.

FLUENT ENGLISH

These women had followed Jesus and cared for him when he was in Galilee. Many other women who had come with him to Jerusalem were there too.

SECTION NOTES

15:40-41. Joses retains Mark’s name form. The epithet mikros can concern size or age; little is close and younger is the chosen fluent interpretation. The text does not identify this James with a particular apostle. Served is expressed as cared for in fluent English.

V-MK-015 / Mark 15:42-47

Joseph and the burial

Mark 15:42

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	ἤδη	ὀψίας	γενομένης,	ἐπεὶ	ἦν	παρασκευή,	ὅ	ἐστιν
and	already	evening	having come	since	it was	Preparation	which	is

προσάββατον,
the day before the Sabbath

CLOSE ENGLISH

And when evening had already come, since it was Preparation, that is, the day before the Sabbath,

FLUENT ENGLISH

Evening had already come. It was Preparation Day, the day before the Sabbath.

Mark 15:43

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλθὼν	Ἰωσὴφ	ὁ	ἀπὸ	Ἀριμαθαίας	εὐσχήμων	βουλευτής,	ὃς	καὶ
having come	Joseph	the one	from	Arimathea	respected	a council member	who	also

αὐτὸς	ἦν	προσδεχόμενος	τὴν	βασιλείαν	τοῦ	θεοῦ,	τολμήσας	εἰσῆλθεν
himself	was	waiting for	the	kingdom	of	God	having dared	went in

πρὸς	τὸν	Πιλᾶτον	καὶ	ᾐτήσατο	τὸ	σῶμα	τοῦ	Ἰησοῦ.
to	the	Pilate	and	asked for	the	body	of	Jesus

CLOSE ENGLISH

Joseph of Arimathea came, a respected council member who was himself also waiting for the kingdom of God. He dared to go in to Pilate and asked for the body of Jesus.

FLUENT ENGLISH

Joseph of Arimathea, a respected member of the council who was himself waiting for God’s kingdom, came and boldly went to Pilate to ask for Jesus’s body.

Mark 15:44

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Πιλᾶτος	ἐθαύμασεν	εἰ	ἤδη	τέθνηκεν,	καὶ	προσκαλεσάμενος
the	and	Pilate	was surprised	whether	already	he has died	and	having summoned

τὸν	κεντυρίωνα	ἐπηρώτησεν	αὐτὸν	εἰ	πάλαι	ἀπέθανεν·
the	centurion	questioned	him	whether	some time before	he died

CLOSE ENGLISH

And Pilate was surprised that he was already dead; he summoned the centurion and asked him whether he had died some time before.

FLUENT ENGLISH

Pilate was surprised to hear that Jesus was already dead. He summoned the centurion and asked whether Jesus had been dead for some time.

Mark 15:45

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	γνοὺς	ἀπὸ	τοῦ	κεντυρίωνος	ἐδωρήσατο	τὸ	πτῶμα	τῷ	Ἰωσήφ.
and	having learned	from	the	centurion	he granted	the	corpse	to	Joseph

CLOSE ENGLISH

And when he learned it from the centurion, he granted the corpse to Joseph.

FLUENT ENGLISH

After receiving confirmation from the centurion, he gave Joseph permission to take the body.

Mark 15:46

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀγοράσας	σινδόνα	καθελὼν	αὐτὸν	ἐνείλησεν	τῇ	σινδόνι	καὶ
and	having bought	a linen cloth	having taken down	him	he wrapped	in the	linen cloth	and

ἔθηκεν	αὐτὸν	ἐν	μνημείῳ	ὃ	ἦν	λελατομημένον	ἐκ	πέτρας,	καὶ
laid	him	in	a tomb	which	was	cut	out of	rock	and

προσεκύλισεν	λίθον	ἐπὶ	τὴν	θύραν	τοῦ	μνημείου.
rolled	a stone	against	the	entrance	of the	tomb

CLOSE ENGLISH

And he bought a linen cloth, took him down, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of rock; and he rolled a stone against the entrance of the tomb.

FLUENT ENGLISH

Joseph bought a linen cloth, took Jesus down, wrapped him in it, and laid him in a tomb cut out of rock. He rolled a stone against the tomb’s entrance.

Mark 15:47

Greek: adopted SBLGNT text. Word-order interlinear.

ἡ	δὲ	Μαρία	ἡ	Μαγδαληνὴ	καὶ	Μαρία	ἡ	Ἰωσῆτος	ἐθεώρουν
the	and	Mary	the	Magdalene	and	Mary	the [mother]	of Joses	were watching

ποῦ	τέθειται.
where	he has been laid

CLOSE ENGLISH

And Mary Magdalene and Mary the mother of Joses were watching where he had been laid.

FLUENT ENGLISH

Mary Magdalene and Mary the mother of Joses saw where he was laid.

SECTION NOTES

15:42-47. Preparation is explained by Mark as the day before the Sabbath. Joseph is a respected council member awaiting God’s kingdom; Matthew’s rich disciple and the description of the tomb as new or Joseph’s own are not added.

15:44-47. Pilate checks the death with the centurion before releasing the body. Corpse in the close layer preserves the noun change from body in 15:43. Permission to take makes the grant’s practical sense explicit. The two women observe the burial location.

V-MK-016 / Mark 16:1-20

The tomb and the separately transmitted endings

The women at the tomb

Mark 16:1

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	διαγενομένου	τοῦ	σαββάτου	Μαρία	ἡ	Μαγδαληνὴ	καὶ	Μαρία
and	having passed	the	Sabbath	Mary	the	Magdalene	and	Mary

ἡ	τοῦ	Ἰακώβου	καὶ	Σαλώμη	ἠγόρασαν	ἀρώματα	ἵνα	ἐλθοῦσαι
the [mother]	of	James	and	Salome	bought	spices	so that	having come

ἀλείψωσιν	αὐτόν.
they might anoint	him

CLOSE ENGLISH

And when the Sabbath had passed, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go and anoint him.

FLUENT ENGLISH

After the Sabbath, Mary Magdalene, Mary the mother of James, and Salome bought spices to go and anoint Jesus’s body.

Mark 16:2

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λίαν	πρωῒ	τῇ	μιᾷ	τῶν	σαββάτων	ἔρχονται	ἐπὶ	τὸ	μνημεῖον
and	very	early	on the	first	of the	week	they come	to	the	tomb

ἀνατείλαντος	τοῦ	ἡλίου.
having risen	the	sun

CLOSE ENGLISH

And very early on the first day of the week, they come to the tomb when the sun had risen.

FLUENT ENGLISH

Very early on the first day of the week, they came to the tomb after sunrise.

Mark 16:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔλεγον	πρὸς	ἑαυτάς·	Τίς	ἀποκυλίσει	ἡμῖν	τὸν	λίθον	ἐκ
and	they were saying	to	one another	who	will roll away	for us	the	stone	from

τῆς	θύρας	τοῦ	μνημείου;
the	entrance	of the	tomb

CLOSE ENGLISH

And they were saying to one another, ‘Who will roll away the stone from the entrance of the tomb for us?’

FLUENT ENGLISH

They were asking one another, ‘Who will roll the stone away from the tomb’s entrance for us?’

Mark 16:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἀναβλέψασαι	θεωροῦσιν	ὅτι	ἀποκεκύλισται	ὁ	λίθος,	ἦν	γὰρ
and	having looked up	they see	that	has been rolled away	the	stone	it was	for

μέγας	σφόδρα.
large	very

CLOSE ENGLISH

And looking up, they see that the stone has been rolled away, for it was very large.

FLUENT ENGLISH

When they looked up, they saw that the stone had been rolled away. It was very large.

SECTION NOTES

16:1–4. The spices are bought after the Sabbath. The first day of the week and the risen sun remain explicit; the translation preserves the time of day stated by Mark, even where another Gospel describes the timing differently. Mother in Mary’s designation follows 15:40. The passive rolled away does not identify who moved the stone.

V-MK-016 / Mark 16:5-8

The message and the flight

Mark 16:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	εἰσελθοῦσαι	εἰς	τὸ	μνημεῖον	εἶδον	νεανίσκον	καθήμενον	ἐν	τοῖς
and	having entered	into	the	tomb	they saw	a young man	sitting	on	the

δεξιοῖς	περιβεβλημένον	στολὴν	λευκήν,	καὶ	ἐξεθαμβήθησαν.
right	clothed in	a robe	white	and	they were alarmed

CLOSE ENGLISH

And entering the tomb, they saw a young man sitting on the right, clothed in a white robe, and they were alarmed.

FLUENT ENGLISH

Inside the tomb they saw a young man sitting on the right, dressed in a white robe, and they were deeply alarmed.

Mark 16:6

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	λέγει	αὐταῖς·	Μὴ	ἐκθαμβεῖσθε·	Ἰησοῦν	ζητεῖτε	τὸν	Ναζαρηνὸν
the one	but	says	to them	not	be alarmed	Jesus	you seek	the	Nazarene

τὸν	ἐσταυρωμένον·	ἠγέρθη,	οὐκ	ἔστιν	ὧδε·	ἴδε	ὁ	τόπος	ὅπου
the one	having been crucified	he was raised	not	he is	here	look	the	place	where

ἔθηκαν	αὐτόν·
they laid	him

CLOSE ENGLISH

But he says to them, ‘Do not be alarmed. You seek Jesus the Nazarene, who was crucified. He was raised; he is not here. Look, the place where they laid him.

FLUENT ENGLISH

‘Do not be alarmed,’ he said. ‘You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here. Look at the place where they laid him.

Mark 16:7

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλὰ	ὑπάγετε	εἴπατε	τοῖς	μαθηταῖς	αὐτοῦ	καὶ	τῷ	Πέτρῳ	ὅτι
but	go	tell	the	disciples	of him	and	the	Peter	that

Προάγει	ὑμᾶς	εἰς	τὴν	Γαλιλαίαν·	ἐκεῖ	αὐτὸν	ὄψεσθε,	καθὼς	εἶπεν
he goes ahead of	you	into	the	Galilee	there	him	you will see	just as	he said

ὑμῖν.
to you

CLOSE ENGLISH

But go, tell his disciples and Peter, “He is going ahead of you into Galilee. There you will see him, just as he told you.”’

FLUENT ENGLISH

Go and tell his disciples and Peter: “He is going ahead of you to Galilee. You will see him there, just as he told you.”’

Mark 16:8

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐξελθοῦσαι	ἔφυγον	ἀπὸ	τοῦ	μνημείου,	εἶχεν	γὰρ	αὐτὰς	τρόμος
and	having gone out	they fled	from	the	tomb	held	for	them	trembling

καὶ	ἔκστασις·	καὶ	οὐδενὶ	οὐδὲν	εἶπαν,	ἐφοβοῦντο	γάρ.
and	astonishment	and	to no one	anything	they said	they were afraid	for

CLOSE ENGLISH

And they went out and fled from the tomb, for trembling and astonishment held them. And they said nothing to anyone, for they were afraid.

FLUENT ENGLISH

They went out and ran from the tomb, trembling and overwhelmed. They said nothing to anyone, because they were afraid.

SECTION NOTES

16:5-8. Mark describes a young man in a white robe, without calling him an angel here or naming him. Raised remains passive. The message names Peter separately alongside the disciples and points back to the promise of Galilee.

16:8. Trembling and astonishment describe the women’s alarm, not joyful ecstasy. Said nothing to anyone is not expanded to forever or restricted to a named group. The narrative through 16:8 ends here; the following longer ending is separately qualified.

V-MK-016 / Mark 16:9-14

Longer ending: appearances

Mark 16:9

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

Ἀναστὰς	δὲ	πρωῒ	πρώτῃ	σαββάτου	ἐφάνη	πρῶτον	Μαρίᾳ	τῇ
having risen	now	early	on the first day	of the week	he appeared	first	to Mary	the

Μαγδαληνῇ,	παρ’	ἧς	ἐκβεβλήκει	ἑπτὰ	δαιμόνια.
Magdalene	from	whom	he had cast out	seven	demons

CLOSE ENGLISH

Now having risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

FLUENT ENGLISH

After rising early on the first day of the week, Jesus appeared first to Mary Magdalene, from whom he had driven out seven demons.

Mark 16:10

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

ἐκείνη	πορευθεῖσα	ἀπήγγειλεν	τοῖς	μετ’	αὐτοῦ	γενομένοις	πενθοῦσι
she	having gone	reported	to the ones	with	him	having been	mourning

καὶ	κλαίουσιν·
and	weeping

CLOSE ENGLISH

She went and reported to those who had been with him, as they mourned and wept.

FLUENT ENGLISH

She went and told those who had been with him, who were mourning and weeping.

Mark 16:11

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

κἀκεῖνοι	ἀκούσαντες	ὅτι	ζῇ	καὶ	ἐθεάθη	ὑπ’	αὐτῆς	ἠπίστησαν.
and they	having heard	that	he lives	and	was seen	by	her	disbelieved

CLOSE ENGLISH

And when they heard that he was alive and had been seen by her, they did not believe.

FLUENT ENGLISH

When they heard that he was alive and that she had seen him, they did not believe it.

Mark 16:12

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

Μετὰ	δὲ	ταῦτα	δυσὶν	ἐξ	αὐτῶν	περιπατοῦσιν	ἐφανερώθη	ἐν	ἑτέρᾳ
after	and	these things	to two	from	them	walking	he appeared	in	another

μορφῇ	πορευομένοις	εἰς	ἀγρόν·
form	going	into	the country

CLOSE ENGLISH

And after these things he appeared in another form to two of them as they were walking into the country.

FLUENT ENGLISH

After this he appeared in a different form to two of them as they were walking into the country.

Mark 16:13

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

κἀκεῖνοι	ἀπελθόντες	ἀπήγγειλαν	τοῖς	λοιποῖς·	οὐδὲ	ἐκείνοις
and they	having gone away	reported	to the	rest	not even	them

ἐπίστευσαν.
they believed

CLOSE ENGLISH

And they went away and reported to the rest; neither did they believe them.

FLUENT ENGLISH

They went back and told the others, but the others did not believe them either.

Mark 16:14

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

Ὕστερον	δὲ	ἀνακειμένοις	αὐτοῖς	τοῖς	ἕνδεκα	ἐφανερώθη,	καὶ
later	and	reclining	themselves	the	eleven	he appeared	and

ὠνείδισεν	τὴν	ἀπιστίαν	αὐτῶν	καὶ	σκληροκαρδίαν	ὅτι	τοῖς
rebuked	the	unbelief	of them	and	hardheartedness	because	the ones

θεασαμένοις	αὐτὸν	ἐγηγερμένον	οὐκ	ἐπίστευσαν.
having seen	him	having been raised	not	they believed

CLOSE ENGLISH

And later he appeared to the eleven themselves as they reclined at table, and he rebuked their unbelief and hardheartedness because they did not believe those who had seen him raised.

FLUENT ENGLISH

Later he appeared to the eleven themselves as they reclined at the table. He rebuked their unbelief and hardheartedness, because they had not believed those who had seen him after he was raised.

SECTION NOTES

TEXTUAL STATUS. Mark 16:9–20 is the longer ending, printed in double brackets in SBLGNT. Each verse is labeled accordingly.

16:9. The active risen is retained, distinct from the passive raised in 16:6. Early on the first day is taken with rising; it can also be connected with the appearance. Mary is reintroduced with the statement about seven demons.

16:12-14. The two travelers remain unnamed; no destination or conversation is imported from Luke. Another form is retained without an explanation of its nature. Repeated reports and refusals to believe lead to the rebuke of the eleven.

V-MK-016 / Mark 16:15-18

Longer ending: mission and signs

Mark 16:15

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

καὶ	εἶπεν	αὐτοῖς·	Πορευθέντες	εἰς	τὸν	κόσμον	ἅπαντα	κηρύξατε	τὸ
and	said	to them	having gone	into	the	world	all	proclaim	the

εὐαγγέλιον	πάσῃ	τῇ	κτίσει.
good news	to all	the	creation

CLOSE ENGLISH

And he said to them, ‘Go into all the world and proclaim the good news to all creation.

FLUENT ENGLISH

He told them, ‘Go throughout the world and proclaim the good news to all creation.

Mark 16:16

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

ὁ	πιστεύσας	καὶ	βαπτισθεὶς	σωθήσεται,	ὁ	δὲ	ἀπιστήσας
the one	having believed	and	having been baptized	will be saved	the one	but	having disbelieved

κατακριθήσεται.
will be condemned

CLOSE ENGLISH

The one who believes and is baptized will be saved, but the one who does not believe will be condemned.

FLUENT ENGLISH

Whoever believes and is baptized will be saved; whoever does not believe will be condemned.

Mark 16:17

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

σημεῖα	δὲ	τοῖς	πιστεύσασιν	ταῦτα	παρακολουθήσει,	ἐν	τῷ	ὀνόματί	μου
signs	but	those	having believed	these	will accompany	in	the	name	of me

δαιμόνια	ἐκβαλοῦσιν,	γλώσσαις	λαλήσουσιν	καιναῖς,
demons	they will cast out	in tongues	they will speak	new

CLOSE ENGLISH

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

FLUENT ENGLISH

These signs will accompany those who believe: in my name they will drive out demons and speak in new tongues.

Mark 16:18

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

ὄφεις	ἀροῦσιν	κἂν	θανάσιμόν	τι	πίωσιν	οὐ	μὴ
snakes	they will pick up	and if	deadly	anything	they drink	not	[emphatic negative]

αὐτοὺς	βλάψῃ,	ἐπὶ	ἀρρώστους	χεῖρας	ἐπιθήσουσιν	καὶ	καλῶς	ἕξουσιν.
them	will it harm	on	sick people	hands	they will lay	and	well	they will be

CLOSE ENGLISH

They will pick up snakes, and if they drink anything deadly, it will certainly not harm them. They will lay hands on sick people, and those people will be well.’

FLUENT ENGLISH

They will pick up snakes, and if they drink anything deadly, it will not harm them at all. They will place their hands on sick people, and those people will be well.’

SECTION NOTES

These verses belong to Mark 16:9-20, the longer ending. SBLGNT prints that passage within double brackets; Codex Sinaiticus and Codex Vaticanus end Mark at 16:8. The separately transmitted shorter ending is a different text. The status labels here represent the enclosing brackets without inserting extra Greek tokens.

Go renders the participle in connection with the imperative proclaim. All creation preserves the breadth of the wording.

Baptism, salvation and condemnation remain passive. The second clause mentions unbelief alone; no second baptism clause is added for symmetry.

New tongues is retained without deciding whether the expression denotes foreign languages or another kind of speech. These future verbs introduce predicted signs.

The verbs predict signs; they are not commands to handle snakes or drink poison. The drinking clause is conditional, and the double negative is emphatic.

SBLGNT 16:18 has no and in their hands before snakes, although some other Greek editions include it. The final subject is the sick people. Will be well preserves the stated result without imposing a gradual process of recovery. Verse 16:19 retains Lord Jesus and the passive was taken up.

Comparing the passages (H-132, SR-0218)
Matthew 28:18–20; Luke 24:47–49; John 20:21.
These are related commissions, not identical speeches.
Matthew’s disciple-making and baptismal formula, Luke’s waiting for power and John’s sending by the Father remain in their own texts.
No direct Thomas counterpart is established.
Related narrative passages (H-132): Luke 24:36–49; John 20:19–23.

V-MK-016 / Mark 16:19-20

Longer ending: departure and mission

Mark 16:19

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

Ὁ	μὲν	οὖν	κύριος	Ἰησοῦς	μετὰ	τὸ	λαλῆσαι	αὐτοῖς	ἀνελήμφθη	εἰς
the	indeed	therefore	Lord	Jesus	after	the	to speak	to them	was taken up	into

τὸν	οὐρανὸν	καὶ	ἐκάθισεν	ἐκ	δεξιῶν	τοῦ	θεοῦ.
the	heaven	and	sat	at	the right hand	of	God

CLOSE ENGLISH

So then the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right hand of God.

FLUENT ENGLISH

After the Lord Jesus had spoken to them, he was taken up into heaven and sat at God’s right hand.

Mark 16:20

Greek: SBLGNT longer ending; printed in double brackets. Word-order interlinear.

ἐκεῖνοι	δὲ	ἐξελθόντες	ἐκήρυξαν	πανταχοῦ,	τοῦ	κυρίου	συνεργοῦντος	καὶ
they	and	having gone out	proclaimed	everywhere	the	Lord	working with	and

τὸν	λόγον	βεβαιοῦντος	διὰ	τῶν	ἐπακολουθούντων	σημείων.
the	word	confirming	through	the	accompanying	signs

CLOSE ENGLISH

And they went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.

FLUENT ENGLISH

They went out and proclaimed the message everywhere. The Lord worked with them and confirmed the message through the signs that accompanied it.

SECTION NOTES

TEXTUAL STATUS. These two verses close the longer ending printed in double brackets in SBLGNT. The adopted 16:20 has no final Amen; that word belongs to other forms of the longer ending and is not supplied here.

16:19-20. Was taken up is passive. Sat at the right hand retains the image of divine authority. The Lord’s working with the messengers and confirming the word are simultaneous participial descriptions; no additional human subject is supplied.

V-MK-016 / Shorter ending

Appendix: the shorter ending

Mark - shorter ending

Greek: SBLGNT shorter ending; separate double-bracketed appendix. Word-order interlinear.

Πάντα	δὲ	τὰ	παρηγγελμένα	τοῖς	περὶ	τὸν	Πέτρον	συντόμως
all	but	the things	having been commanded	to those	around	the	Peter	briefly

ἐξήγγειλαν.	μετὰ	δὲ	ταῦτα	καὶ	αὐτὸς	ὁ	Ἰησοῦς	ἀπὸ	ἀνατολῆς	καὶ
they reported	after	and	these things	also	himself	the	Jesus	from	east	and

ἄχρι	δύσεως	ἐξαπέστειλεν	δι’	αὐτῶν	τὸ	ἱερὸν	καὶ	ἄφθαρτον
as far as	west	sent out	through	them	the	sacred	and	imperishable

κήρυγμα	τῆς	αἰωνίου	σωτηρίας.	ἀμήν.
proclamation	of	eternal	salvation	amen

CLOSE ENGLISH

But they reported briefly to those around Peter all that had been commanded. And after these things Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation. Amen.

FLUENT ENGLISH

They briefly reported to Peter and his companions everything they had been instructed to tell. After this, Jesus himself sent through them, from east to west, the sacred and imperishable proclamation of eternal salvation. Amen.

SECTION NOTES

TEXTUAL STATUS. This is the separate shorter ending printed in double brackets in SBLGNT. It is presented in an appendix as an unnumbered passage, separate from 16:9–20.

Those around Peter denotes Peter’s associates; the fluent layer includes Peter with the group. The unstated subject of reported refers back to the women. The final Amen belongs to this shorter ending and is retained. The proclamation is described as sacred and imperishable; neither adjective is dropped.