

The **Gospel** according to **Mark**

A New Rendition

Julie M. Smith

BRIGHAM YOUNG UNIVERSITY
NEW TESTAMENT COMMENTARY



BYU Studies
Provo, Utah

BYU New Testament Commentary Series Board of Editors

Eric D. Huntsman, chair
S. Kent Brown
Richard D. Draper
Michael D. Rhodes
Brent J. Schmidt
Andrew C. Skinner
Julie M. Smith
Gaye Strathearn
John W. Welch

Copyright © 2018 Julie M. Smith. All rights reserved.

Opinions expressed in this publication are the opinions of the authors and their views should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints, Brigham Young University, or BYU Studies. No part of this book may be reprinted, reproduced, utilized in any form or by any electronic, digital, mechanical or other means, now known or hereafter invented, including photocopying and recording or in an information storage or retrieval system, without permission in writing from the publisher.

This Commentary Series is made possible by a generous gift from John S. and Unita W. Welch.

Significant support from the John A. Widtsoe Foundation in Los Angeles, California, as the Publication Sponsor for this Commentary Series is gratefully acknowledged.
<http://www.widtsoefoundation.org/>

Published by BYU Studies. To contact any member of the board of editors or BYU Studies, write to 1063 JFSB, Brigham Young University, Provo, Utah, 84602, or visit <https://byustudies.byu.edu> or <http://www.byunewtestamentcommentary.com>

Cover images courtesy John W. Welch

ISBN 978-1-942161-65-3

Version 1.0. Substantive corrections, additions, questions, or comments may be sent to byu_studies@byu.edu.

About the Brigham Young University New Testament Commentary Series

Welcome to the BYU New Testament Commentary, a project by a group of Latter-day Saint specialists offering to readers a careful, new look at the biblical records that witness the life and ministry of Jesus Christ and the first generation of his church. The commentary series seeks to make the New Testament more accessible to Latter-day Saint general readers and scholars by employing much of current biblical scholarship while reflecting important LDS insights. At the same time, this effort may also be helpful to interested readers of other faiths who want to learn how a group of Latter-day Saint scholars understands the Bible. A fundamental article of faith for Latter-day Saints (Mormons) affirms the Bible “to be the word of God” while adding, understandably, that it needs to be “translated correctly” in order for it to be accurately comprehensible to modern language speakers.

These objectives have helped shape the purposes and parameters of this commentary series. Serious LDS readers of the Bible search the scriptures, looking for depth and breadth in passages whose meanings and mandates may ultimately be plain but not shallow. Such readers and interpreters are served by treatments that unite faith and research, reason and revelation, in prayerfully confronting profound and difficult issues that arise in the texts and affect one’s path of progression. The New Testament has served as an influential guide to western civilization for centuries. As such, its records have long been studied by lay people and scholars alike, resulting in a rich reservoir of information that illuminates the New Testament era culturally, historically, and linguistically. Selectively, the BYUNTC builds upon this vast body of knowledge, resting on the Greek texts of the New Testament and connecting helpful elements of linguistic, literary, historical, and cultural research and traditional scholarship together with LDS scriptures and doctrinal perspectives. The combination of all these features

distinguishes the BYUNTC from other commentaries, which are readily available elsewhere and which readers may also want to consult for more encyclopedic or specialized discussions.

The tone of the BYUNTC aims to be informative rather than hortatory, and suggestive rather than definitive in its interpretation. The opinions expressed in this series are the views of its contributors and should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints; Brigham Young University, where many of those involved here are headquartered; or anyone else, though these works have benefitted from input and guidance from a number of colleagues, advisors, editors, and peer reviewers.

Each volume in this series contains a new working translation of the New Testament. Calling this a new “rendition” clarifies that it does not seek to replace the authorized KJV adopted by the LDS Church as its official English text. Rather, it aims to enhance readers’ understanding conceptually and spiritually by rendering the Greek texts into modern English with LDS sensitivities in mind. Comparing and explaining the New Rendition in light of the KJV then serves as one important purpose for each volume’s notes, comments, analyses, and summaries. This effort responds in modest ways to the desire President J. Reuben Clark Jr. expressed in his diary in 1956 that someday “qualified scholars [would provide] . . . a translation of the New Testament that will give us an accurate translation that shall be pregnant with the great principles of the Restored Gospel.”

Contents

About the Brigham Young University New Testament Commentary Series

The Gospel according to Mark

- Jesus Is Introduced (1:1–8)
- Jesus Is Baptized (1:9–15)
- Jesus Calls Disciples (1:16–20)
- Jesus Exorcises a Demon (1:21–28)
- Jesus Performs Many Miracles (1:29–39)
- Jesus Heals a Leper (1:40–45)
- Jesus Heals a Lame Man (2:1–12)
- Jesus Eats with Sinners (2:13–17)
- Jesus Teaches about Fasting (2:18–22)
- Jesus Teaches about the Sabbath (2:23–28)
- Jesus Heals on the Sabbath (3:1–6)
- Jesus' Ministry Summarized (3:7–12)
- Jesus Calls Disciples (3:13–19)
- Jesus' Family and the Scribes Respond (3:20–35)
- The Parable of the Soils (4:1–9)
- Jesus Teaches about Parables (4:10–20)
- Jesus Shares More Parables (4:21–34)
- Jesus Stills the Sea (4:35–41)
- Jesus Exorcises Demons (5:1–20)
- Jesus Heals a Woman and Raises a Girl (5:21–43)
- Jesus Is Rejected (6:1–6)
- Jesus Sends Out the Twelve (6:7–13)

- John the Baptist Is Killed (6:14–31)
- Jesus Feeds Five Thousand Men (6:32–44)
- Jesus Walks on Water (6:45–52)
- Jesus' Ministry Summarized (6:53–56)
- Jesus Teaches about Food Traditions (7:1–23)
- Jesus and the Greek Woman (7:24–30)
- Jesus Heals a Disabled Man (7:31–37)
- Jesus Feeds Four Thousand People (8:1–10)
- Jesus Reviews the Feeding Miracles (8:11–21)
- Jesus Heals a Blind Man (8:22–26)
- Jesus Predicts His Death (8:27–9:1)
- Jesus Is Transfigured (9:2–13)
- The Disciples Fail to Heal (9:14–29)
- A Second Prediction of Death (9:30–37)
- The Disciples Fail to Welcome (9:38–50)
- Jesus Teaches about Divorce (10:1–12)
- Jesus Teaches about Children (10:13–16)
- Jesus Teaches about Wealth (10:17–31)
- A Third Prediction of Death (10:32–45)
- Jesus Heals another Blind Man (10:46–52)
- Jesus Enters Jerusalem (11:1–11)
- The Fig Tree and the Temple (11:12–26)
- Jesus Questioned about His Authority (11:27–12:12)
- Jesus Questioned about Paying Taxes (12:13–17)
- Jesus Questioned about Resurrection (12:18–27)
- Jesus Questioned about the Commandments (12:28–34)
- Jesus Questions the Scribes (12:35–37)
- Jesus Praises the Widow (12:38–44)
- Jesus Prophecies about the Temple (13:1–4)
- Jesus Teaches about the Destruction of the Temple (13:5–31)
- Jesus Teaches about the Future (13:32–37)
- Jesus Is Anointed (14:1–11)
- Jesus Observes Passover (14:12–25)

Jesus Prophecies Betrayal (14:26–31)
Jesus Prays (14:32–42)
Jesus Is Arrested (14:43–52)
Jesus Is Questioned by Jewish Leaders (14:53–65)
Peter Denies Jesus (14:66–72)
Jesus before Pilate (15:1–15)
Jesus Is Crucified (15:16–32)
Jesus Dies (15:33–41)
Jesus Is Buried (15:42–47)
Jesus’ Resurrection Is Announced (16:1–8)

The Gospel according to Mark

Jesus Is Introduced (1:1–8)

1 The Beginning of the Good News of Jesus, the Anointed One, Son of God

2 As it is written in Isaiah the prophet,

“See! I send my messenger ahead of you,
who will prepare your way.

3 A voice shouting in the desert:

‘Make ready the way of the Lord—
straighten his paths.’”

4 John appeared, baptizing in the desert, proclaiming a baptism of repentance for forgiveness of sins. 5 And all the Judean region and all those of Jerusalem were going out to him; all were being baptized by him in the Jordan River, as they were confessing their sins. 6 And John wore clothing made of camel’s hair and a leather belt around his waist, and he was eating grasshoppers and wild honey. 7 And he proclaimed, saying, “One who is more powerful than I comes following me, of whom I am not worthy to stoop to untie the strap of his sandals. 8 I baptized you with water, but he will baptize you with the Holy Spirit.”

Jesus Is Baptized (1:9–15)

9 And it happened in those days that Jesus came from Nazareth in Galilee and was baptized in the Jordan by John. 10 And immediately as he was coming up out of the water, he saw heaven being torn open and the Spirit as a dove coming down into him. 11 And a voice out of heaven: “You are my beloved son in whom I take joy.” 12 And immediately the Spirit drives him into the desert. 13 And he was in the desert for forty days, being tested by Satan, and he was with the animals, and the angels were serving him. 14 But after John was arrested, Jesus went into Galilee, proclaiming the good news of God. 15 And saying, “The time is filled, and the reign of God has drawn near. Change your life and trust the good news.”

Jesus Calls Disciples (1:16–20)

16 And walking beside the Sea of Galilee, he saw Simon and Andrew—the brother of Simon—casting a net in the sea, for they were fishers. 17 And Jesus said to them, “Come follow me and I will make you into fishers of people.” 18 And immediately, having left their nets, they followed him. 19 And having gone on a little, he saw Jacob, Zebedee’s son, and his brother John. And they were in a boat preparing the nets. 20 And immediately he invited them. And having left their father Zebedee in the boat with the laborers, they followed him.

Jesus Exorcises a Demon (1:21–28)

21 And they went into Capernaum. And immediately on the Sabbath he taught in the synagogue. 22 And they were amazed at his teaching, for he was teaching as one having power/authority and not like the scribes. 23 And immediately there was in their synagogue a man with an unclean spirit. And he exclaimed, 24 saying, “Mind your own business, Jesus of Nazareth! Have you come to destroy us? I know who you are: God’s Holy One!” 25 And Jesus stopped him, saying, “Silence! And come out of him.” 26 And convulsing him and crying out with a loud voice, the unclean spirit came out of him. 27 And all were astonished, so they questioned, saying, “What is this new teaching with power/authority? And he even commands the unclean spirits and they obey him.” 28 And immediately news about him went out everywhere, in all the region of Galilee.

Jesus Performs Many Miracles (1:29–39)

29 And immediately, having come out of the synagogue, they came into the house of Simon and Andrew with Jacob and John. 30 But Simon’s mother-in-law was lying down sick with a fever, and immediately they speak to him about her. 31 And having come to her, he raised her up, having grasped her hand. And the fever left her, and she ministered to them.

32 When it was evening, after sunset, they kept bringing to him all who were sick and who were demon-possessed. 33 And all the city was gathered at the door. 34 And he healed many who were sick with various diseases, and he cast out many demons. But he did not allow the demons to speak because they knew him.

35 And very early, having risen up while it was still night, he went out and departed into a deserted place and was praying there. 36 And Simon and those with him searched for him. 37 And having found him, they say to him, "Everyone is looking for you!" 38 And he says to them, "Let's go somewhere else, into the nearby villages, that I might proclaim there also, because this is why I came." 39 And he went proclaiming in their synagogues in all of Galilee and casting out demons.

Jesus Heals a Leper (1:40–45)

40 And a leper comes to him, begging and kneeling and saying to him, "If you are willing, you can make me clean." 41 And having become angry, he stretched out his hand, touched him, and he says to him, "I am willing. Be made clean." 42 And immediately the leprosy left him, and he was clean. 43 And having sternly warned him, he immediately drove him away. 44 And he says to him, "See that you say nothing to anyone, but go, show yourself to the priest and offer, because of your cleaning, what Moses commanded for a testimony to them." 45 And having gone out, he began to preach much and to spread the word, so that he was no longer able to enter a town openly, but he was out in deserted places and they were coming to him from everywhere.

Jesus Heals a Lame Man (2:1–12)

1 And having entered again into Capernaum after some days, it was reported that he is at home. 2 And many were gathered, so there was no more room, not even near the door. And he spoke about the word to them. 3 And they come, bringing to him a man who could not walk, carried by four people. 4 And not being able to come near him because of the crowd, they removed the roof where he was. And having torn it off, they lowered the mat on which the lame man was lying. 5 And Jesus, having seen their trust, says to the lame man, "Child, your sins are forgiven." 6 But there were some scribes there, sitting and questioning in their minds, 7 "Why does this one speak this way? He blasphemes! Who is able to forgive sins except one, God?" 8 And immediately Jesus, recognizing in his spirit that they are questioning within themselves this way, he says to them, "Why are you questioning about these things in your minds? 9 What is easier: to say to the lame man, 'Your sins have been forgiven,' or to say, 'Rise and take your mat and walk'? 10 But so you may know that the son of man has authority

to forgive sins on earth—” He says to the lame man, 11 “I say to you: Rise. Take up your mat and go into your home.” 12 And immediately he rose, and having taken up the mat, went in front of all of them, so that all were amazed and honored God, saying, “We never saw this before!”

Jesus Eats with Sinners (2:13–17)

13 And he went forth again by the sea, and all the crowd was coming to him, and he was teaching them. 14 And passing by, he saw Levi, the son of Alphaeus, sitting at the tax booth, and he says to him, “Follow me.” And, having risen, he followed him. 15 And it comes to pass that, as he ate at his house, many tax collectors and sinners were eating with Jesus and his disciples. Indeed, they were many, and they followed him. 16 And the scribes of the Pharisees, having seen him eating with sinners and tax collectors, said to his disciples, “Why does he eat with tax collectors and sinners?” 17 And having heard, Jesus says to them, “The healthy do not have need of a doctor, but those who are sick. I did not come to call the righteous, but sinners.”

Jesus Teaches about Fasting (2:18–22)

18 And John’s disciples and the Pharisees were fasting. And people come and say to him, “Why do John’s disciples and the Pharisees’ disciples fast, but your disciples do not fast?” 19 And Jesus said to them, “The wedding guests can’t fast when the groom is with them, can they? As long as the groom is with them, they cannot fast. 20 But the days will come when the groom is taken away from them, and on that day they will fast. 21 No one sews a patch of unprepared cloth onto an old cloak; otherwise, the patch takes away part of the cloak—the new from the old—and a worse tear results. 22 And no one pours new wine into old wineskins; otherwise, the wine bursts the skins and the wine is destroyed, as is the skin. But new wine is for new wineskins.”

Jesus Teaches about the Sabbath (2:23–28)

23 And it happened on the Sabbath that he went through the grain fields. And his disciples began to make their way, plucking the grain. 24 And the Pharisees said to him, “Look, why do they do on the Sabbath that which is against the law?” 25 And he says to them, “Did you never read what David did, when he had need and was hungry, him and those with him, 26 how he went in to the house of God in the time

of Abiathar, the high priest, and ate the consecrated bread—which is unlawful for any to eat except the priests—and he gave some to those who were with him?” 27 And he said to them, “The Sabbath was made for the sake of people, and not people for the Sabbath.” 28 So the son of man is even master of the Sabbath.

Jesus Heals on the Sabbath (3:1–6)

1 And again he entered into the synagogue. And there was a man with a deformed hand. 2 And they were watching him closely, whether he would heal him on the Sabbath, so they could accuse him. 3 And he says to the man who had the deformed hand, “Stand in the middle.” 4 And he says to them, “Is it legal on the Sabbath to do good or to do evil? To save life or to kill?” But they were silent. 5 And having looked around at them with anger, being grieved at the hardness of their hearts, he says to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored. 6 And having gone out, the Pharisees immediately conspired with the Herodians against him, how they could destroy him.

Jesus’ Ministry Summarized (3:7–12)

7 And Jesus, with his disciples, went away to the sea. And a large crowd from Galilee followed, and from Judea, 8 and from Jerusalem, and from Idumea, and from beyond the Jordan River, and from around Tyre and Sidon. A large crowd, having heard how much he was doing, came to him. 9 And he told his disciples to get a boat ready for him, because of the masses of people, so that they would not crowd him. 10 For he had healed many people, so they pushed toward him in order to touch him, as many as had diseases. 11 And the unclean spirits, whenever they saw him, fell down before him, and cried out, saying, “You are the Son of God.” 12 And he sternly ordered them that they should not reveal him.

Jesus Calls Disciples (3:13–19)

13 And he goes up into the mountain and calls to him those he wanted, and they went to him. 14 And he made Twelve whom he also named apostles, that they might be with him and that he might send them out to proclaim 15 and to have power/authority to cast out demons. 16 So he made the Twelve: Simon (whom he named Peter), 17 and Jacob the son of Zebedee, and John the brother of Jacob (whom he named Boanerges, which means “sons of thunder”), 18 and Andrew, and Philip, and

Bartholomew, and Matthew, and Thomas, and Jacob the son of Alphaeus, and Thaddaeus, and Simon the Zealot, 19 and Judas Iscariot, who even delivered him up.

Jesus' Family and the Scribes Respond (3:20–35)

20 And they went home. And again a crowd came together, so that they were not even able to eat. 21 And his family having heard about it, they went out to seize him, for they said, “He is out of his mind.”

22 And the scribes, the ones who came down from Jerusalem, were saying, “He is possessed by Beelzebul” and “By the ruler of demons he casts out demons.” 23 And having called them to him, in parables he said to them, “How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot endure. 25 And if a family is divided against itself, that family cannot endure. 26 And if Satan has risen up against himself and is divided, he cannot endure but has an end. 27 But no one can enter into the strong man’s house to steal his possessions unless first he ties up the strong man, and then he can rob his house. 28 Amen, I say to you that all will be forgiven the people, the sins and the blasphemies, as much as they shall have blasphemed. 29 But whoever blasphemes against the Holy Spirit never has forgiveness in the eternities but will be guilty of eternal sin.” 30 Because they were saying, “He has an unclean spirit.”

31 And his mother and his siblings come. And standing outside, they sent to him, calling him. 32 And a crowd sat around him, and they say to him, “Look, your mother and your siblings are outside asking for you.” 33 And having answered them, he says, “Who is my mother and my siblings?” 34 And having looked around at those sitting in a circle around him, he says, “Look! My mother and my siblings. 35 For whoever does the will of God is my brother and my sister and my mother.”

The Parable of the Soils (4:1–9)

1 And again he began to teach beside the sea. And a large crowd was gathered to him, so having gotten into a boat, he sat in it in the sea, and all the crowd was beside the sea on the land. 2 And he taught them in parables many things and said to them in his teachings, 3 “Listen! Look! A planter went out to plant. 4 And it came to pass that as he planted, some indeed fell by the [path]way, and the birds came and ate

it. 5 And other seed fell on rocky land, where it did not have much soil. And immediately it sprouted because there was no depth to the soil. 6 But after the sun rose, it was burned. And since it did not have root, it withered away. 7 And other seed fell into the thorns. And the thorns came up and choked it, and it produced no crop. 8 But other seeds fell into the good soil and produced a crop, coming up and increasing, and bore thirty times and sixty times and one hundred times as much.” 9 And he said, “Whoever has ears to hear, hear!”

Jesus Teaches about Parables (4:10–20)

10 And when he was alone, those around him and the Twelve were asking him about the parables. 11 And he said to them, “To you the secret of the kingdom of God has been given. But to those who are outside, all things come in parables. 12 So that

‘they might see but not perceive,
and hear but not understand,

to prevent them from ever returning and being forgiven.”

13 And he says to them, “You don’t understand this parable? Then how will you understand all of the parables? 14 The planter plants the word. 15 These are the ones along the pathway where the word is planted: and when they hear, Satan immediately comes and takes away the word that has been planted in them. 16 And, similarly, these are the ones who are planted in rocky places: who, when they hear the word, immediately receive it with joy, 17 and they do not have any root in themselves but are temporary; then when trouble or persecution comes because of the word, they immediately stumble. 18 And others are the ones who are planted among the thorns: these are the ones who, having heard the word, 19 the anxieties of this life, the lure of wealth, and the desires for other things enter in, choke the word, and it becomes fruitless. 20 And these are the ones planted on the good soil: they hear the word and accept it and produce a crop, one thirty times, and one sixty times, and one a hundred times as much.”

Jesus Shares More Parables (4:21–34)

21 And he was saying to them, “The lamp doesn’t come so that it might be placed under the bowl or under the cot, does it? Doesn’t it come in order that it might be placed on a lampstand? 22 For nothing is hidden

that will not be revealed, nor is there any secret that will not come to light. 23 Whoever has ears to hear, hear!" 24 And he was saying to them, "Look closely at what you hear; by what measure you measure, it will be measured to you, and more will be added to you. 25 Indeed, whoever has will be given more, but whoever does not have, even what he has will be taken from him."

26 And he was saying, "So is the kingdom of God like a person who scatters seed upon the ground 27 and sleeps and rises, night and day, and the seed sprouts and grows, but he does not know how. 28 By itself the ground produces the crop: first a stalk, then a head, then the full grain in the head. 29 But when the crop is ready, he immediately sends in the sickle, because the harvest has come."

30 And he was saying, "To what should we compare the kingdom of God? Or, with what parable could we describe it? 31 It is like a mustard seed that, when it has been planted in the ground, is the smallest of all of the seeds that are in the ground. 32 But when it has been planted, it rises and becomes taller than all of the shrubs and produces large branches so that the birds are able to nest in its shade."

33 And with many such parables, he was speaking the word to them, as they were able to hear. 34 He was not speaking to them without a parable. But privately, alone with his own disciples, he was explaining all things.

Jesus Stills the Sea (4:35–41)

35 And he says to them on that day, when the evening had come, "Let's go across to the other side." 36 And leaving the crowd, they take him with them in the boat, just as he was, and other boats were with him. 37 And a great wind storm comes, and the waves beat into the boat, so that the boat is already being filled up with water. 38 And he was in the stern, sleeping on the cushion. And they wake him and say to him, "Teacher, don't you care that we are being destroyed?" 39 And awakening, he commanded the wind and said to the sea, "Be quiet! Be calm!" And the wind stopped, and there was a great calm. 40 And he said to them, "Why are you so afraid? Do you not yet have trust?" 41 And they were completely terrified and were saying to one another, "Who, then, is this? Even the wind and the sea obey him!"

Jesus Exorcises Demons (5:1–20)

5:1 And they came to the other side of the sea, to the region of the Gerasenes. 2 And having gone forth out of the boat, he immediately met a man from the tombs with an unclean spirit, 3 who lived in the tombs. And not even with a chain was anyone able to confine him anymore. 4 For he had often been bound with leg chains and handcuffs, but the cuffs had been wrenched apart by him, and the chains were shattered, and no one was strong enough to control him. 5 And constantly—all night and all day—in the tombs and in the mountains, he was shouting and cutting/bruising himself with rocks. 6 And having seen Jesus from a distance, he ran and knelt in front of him. 7 And having shouted with a loud voice, he says, “Mind your own business, Jesus, son of the Most High God! I urge you by God not to torture me.” 8 For he was saying to him, “Come out of the man, unclean spirit!” 9 And Jesus asked him, “What is your name?” And he says, answering, “Legion is my name, because we are many.” 10 And he begged him repeatedly that he would not send them out of the region. 11 Near the mountain there was a great herd of hogs feeding. 12 And they begged him, saying, “Send us into the hogs, that we might enter into them.” 13 And he permitted them. And having gone out of the man, the unclean spirits entered into the hogs and rushed the herd, numbering about two thousand, down the cliff into the sea. And they were drowned in the sea.

14 And those who fed the hogs fled and told it in the city and in the countryside. And the people came to see what it is that has happened. 15 And they come to Jesus and see the demon-possessed man sitting, clothed and sane—the same one who had had the legion—and they were afraid. 16 And those who saw it related to them what happened to the demon-possessed man and about the hogs. 17 And they began to beg him to leave their region. 18 And as he was getting into the boat, the man who had been possessed by demons begged that he might go with him. 19 But he did not permit him to, but he says to him, “Go into your home, to your own people, and proclaim to them how much the Lord did for you and had mercy on you.” 20 And he departed and began to proclaim in the Decapolis how much Jesus had done for him, and everyone was amazed.

Jesus Heals a Woman and Raises a Girl (5:21–43)

21 And Jesus having crossed over in the boat again to the other side, a great crowd was gathered to him, and he was by the sea. 22 And one of the synagogue leaders, named Jairus, comes and, having seen him, falls at his feet. 23 And he begged him urgently, saying, “My little daughter is about to die. Come, place hands on her so that she may be cured/saved and live.” 24 And he went with him.

And a large crowd followed him and clustered around him. 25 And a woman having a flow of blood for twelve years, 26 suffering many things under many doctors, spending all that she had, not improving but getting worse, 27 hearing stories about Jesus, and coming after him in the crowd, touched his clothes. 28 For she said, “If I should touch even just his clothes, I shall be cured/saved.” 29 And immediately her flow of blood was dried up, and she knew in her body that she had been healed of her illness. 30 Jesus, having known in himself immediately that power had gone out of him, having turned to the crowd, said, “Who touched my clothes?” 31 And his disciples said to him, “You see the crowd clustered around you, and yet you say, ‘Who touched me?’” 32 And he looked around to see who had done this. 33 And the woman, having been frightened and trembling, knowing what had been done to her, came and fell down in front of him and told him the whole truth. 34 And he said to her, “Daughter, your trust has cured/saved you. Go in peace, and be whole from your disease.”

35 While he was speaking, people come from the synagogue leader’s house, saying, “Your daughter is dead. Why are you still bothering the teacher?” 36 And Jesus, ignoring/overhearing what was said, says to the synagogue leader, “Don’t fear—only trust.” 37 And he allowed no one to follow him, except for Peter, Jacob, and John, the brother of Jacob. 38 And they come to the synagogue ruler’s house, and he sees a commotion and people crying and lamenting loudly. 39 And having entered the house, he says to them, “Why are you making this commotion and crying? The child is not dead but sleeps.” 40 And they were laughing at him. But he threw them all outside, keeping with him the father of the child and the mother and those with him, and he enters into where the child was. 41 And having taken the child’s hand, he says to her, “Talitha koum,” which is translated, “Young girl, I say to you: stand up!” 42 And immediately the girl stood up and walked, for she

was twelve years old. And immediately they were amazed with great amazement. 43 And he sternly directed them that no one should know about this. And he told them to give her something to eat.

Jesus Is Rejected (6:1–6)

1 And he went out from there and came to his hometown. And his disciples follow him. 2 And the Sabbath having come, he began to teach in the synagogue. And many hearing him were astonished, saying, “Where did this one get these things? And what is this wisdom that has been given to him? What miracles are done by his hands? 3 Isn’t this the builder? Mary’s son, and the brother of Jacob, Joses, Judas, and Simon? And aren’t his sisters here with us?” And they did not respect him. 4 And Jesus said to them, “A prophet is not without honor except in his hometown and among his relatives and in his own household.” 5 And he wasn’t able to perform any miracle there, except on a few sick people: having laid on hands, he healed them. 6 And he was amazed at their lack of belief.

Jesus Sends Out the Twelve (6:7–13)

And he went around among the villages teaching. 7 And he calls the Twelve to him and began to send them out two by two and gave them power/authority over unclean spirits. 8 He instructed them that they should take nothing for the way except for a staff only—no bread, no satchel, no money in their belts— 9 “but wear sandals and don’t wear two tunics.” 10 And he said to them, “Wherever you enter a house, stay there until you leave that area. 11 And if any place will not accept you or hear you, depart from there and shake the dirt off of your feet as a testimony to/against them.” 12 And having gone out, they proclaimed that people should change their minds. 13 And they drove out many demons and anointed many sick people with oil and healed them.

John the Baptist Is Killed (6:14–31)

14 And King Herod heard of him, for indeed his name became known. And some said, “John the Baptizer has been raised from the dead—because of this, miraculous powers are at work in him.” 15 But others said, “He is Elijah.” And others said, “He is a prophet like one of the prophets of old.” 16 But Herod having heard, said, “John—whom I beheaded—has been raised!” 17 For Herod himself had John arrested and bound

in prison because of Herodias, his brother Philip's wife, because Herod had married her. 18 For John had been telling Herod, "It is not lawful for you to have your brother's wife." 19 And Herodias had a grudge against him and wanted to kill him, but she could not 20 because Herod revered John, knowing him to be a righteous and holy man, and so protected him. And having heard him, he, Herod, was greatly perplexed but heard him gladly. 21 And an opportunity came when Herod on his birthday hosted a banquet for the court officials, the military officers, and the prominent people of Galilee. 22 And his daughter Herodias, having come in and danced, delighted Herod and those dining with him. And the king said to the girl, "Ask me for whatever you want, and I will give it to you." 23 And he swore to her, "Whatever you ask me, I will give it to you, up to half of my kingdom." 24 And having gone out, she asked her mother, "What should I ask?" She said, "the head of John the Baptizer." 25 And having entered immediately—with haste—to the king, she asked, saying, "I want you to give me at once upon a plate the head of John the Baptizer." 26 And the king was very sorrowful, but because of his oath and because of those dining with him, he would not refuse her. 27 And immediately having sent for an executioner, he commanded that John's head be brought. And having gone, he cut off his head in the cell 28 and brought the head upon a plate and gave it to the girl, and the girl gave it to her mother. 29 And having heard about it, his disciples came and took his body and placed it in a grave.

30 And the apostles are gathered to Jesus. And they told him everything—what they had done and what they had taught. 31 And he says to them, "Come by yourselves into a deserted place and rest a little." For there were so many people coming and going that they did not even have enough time to eat.

Jesus Feeds Five Thousand Men (6:32–44)

32 And they went in the boat into a deserted place by themselves. 33 And many saw them going and recognized them, and they ran together there by land from all the towns and arrived before them. 34 And having gone out [of the boat], he saw a large crowd and was filled with compassion toward them because they were like sheep not having a shepherd. And he began to teach them many things. 35 And already the hour was late, having come to him, his disciples were saying

to him, “This is a deserted place, and already the hour is late. 36 Send them away, so that having gone into the surrounding countryside and towns, they might buy themselves something to eat.” 37 But answering, he said to them, “You give them something to eat.” And they say to him, “Having gone out, should we buy two hundred days’ wages worth of bread and give it to them to eat?” 38 And he says to them, “How many loaves of bread do you have? Go and see.” And having found out, they say, “Five, and two fish.” 39 And he commanded them to make everyone in groups on the green grass. 40 And they sat down in rows, by hundreds and by fifties. 41 And having taken the five loaves and the two fish, having looked up into/to heaven, he blessed and broke the loaves and gave them to his disciples so that they might present them to the people. And the two fish he divided among them all. 42 And they all ate and were filled. 43 And they picked up twelve basketfuls of scraps [of bread] and of the fish. 44 And those having eaten of the loaves were five thousand males.

Jesus Walks on Water (6:45–52)

45 And immediately he required his disciples to enter into the boat and to go on ahead to the other side, to Bethsaida, while he dismisses the crowd. 46 And having left them, he went to the mountain to pray. 47 And evening having come, the boat was in the middle of the sea, and he was alone on the land. 48 And having seen them straining at rowing, for the wind was against them, as the night was ending, he comes to them walking on the sea and intending to pass by them. 49 And having seen him walking on the sea, they thought that it is a ghost and screamed. 50 For all saw him and were terrified. And immediately he spoke with them and says to them, “Have courage. I am [here]. Do not fear.” 51 And he went up into the boat to them, and the wind stopped. And they were extremely, utterly amazed. 52 For they did not understand about the loaves, but their heart was hardened.

Jesus’ Ministry Summarized (6:53–56)

53 And having crossed over to the land, they came to Gennesaret and anchored there. 54 And having come out of the boat, Jesus was immediately recognized. 55 They were running through all of that region, and they began to carry on mats those who were sick to wherever they were hearing that he is. 56 And wherever he entered—into villages or

into towns or into the countryside—they laid down those who were sick in the marketplaces, and they were begging him that they might touch just the fringe of his clothing. And as many as touched him were cured/saved.

Jesus Teaches about Food Traditions (7:1–23)

1 And the Pharisees and some of the scribes, having come from Jerusalem, gather to him. 2 And having seen some of his disciples who with impure hands (that is, unwashed [hands]) are eating the loaves— 3 (For the Pharisees, and all the Jews, if they do not ritually wash the hands, they do not eat, keeping to the tradition of the ancestors. 4 And coming from the market, if they do not ritually immerse, they do not eat. And there are many other things that they received to keep, the ritual immersion of cups and pots and kettles.) 5 And the Pharisees and the scribes asked him, “Why don’t your disciples live according to the tradition of the ancestors, but with impure hands they eat the loaf?” 6 But he said to them, “Isaiah correctly prophesied about you pretenders. It stands written,

‘This people honors me with their lips,
but their heart is very far away from me.

7 They worship me uselessly,
teaching human rules as doctrines.’

8 “Abandoning the commandment of God, you keep the human tradition.”

9 And he was saying to them, “‘Correctly’ you set aside the commandment of God so that you can observe your tradition. 10 For Moses said, ‘Honor your father and your mother’ and ‘The one who speaks evil of father or mother must be put to death.’ 11 But you say, ‘If a person says to the father or the mother, “It is *korban* (that is, a gift [for God]), whatever you might otherwise have gotten from me,” 12 so you don’t permit him or her to do anything for the father or the mother, 13 canceling the word of God for your tradition that you have handed down. And you do many similar things.”

14 And having called the crowd to him again, he was saying to them, “All of you hear me and understand. 15 There is nothing outside of a person that has the power to defile him or her by entering in. But the things coming out of the person are the things defiling the person.” [16]

17 And when he went into a house away from the crowd, his disciples asked him about the parable. 18 And he says to them, “So you also lack understanding? You don’t realize that everything from the outside entering into a person cannot defile him or her 19 because it does not enter into his or her heart but into the stomach and goes out into the latrine?” (He was declaring clean all food.) 20 And he was saying, “What comes out of a person—that defiles the person. 21 For from within, out of the human heart, evil ideas go out: sexual immoralities, thefts, murders, adulteries, 22 covetings, wickedness, deceit, indecency, envy/malice, slander, pride, and foolishness. 23 All of these evils from within go out and defile the person.”

Jesus and the Greek Woman (7:24–30)

24 From there, having risen up, he went away into the region of Tyre. And having entered into a house, he wanted no one to know, but he was not able to be hidden. 25 But immediately, a woman, having heard about him and having a little daughter with an unclean spirit, having come, fell at his feet. 26 But the woman was a Greek, a Syrophenician by origin, and she was asking him to cast the demon out of her daughter. 27 And he was saying to her, “First let the children be filled. For it is not right to take the children’s loaf and throw it to the dogs.” 28 And she answered and says to him, “Sir/Lord, but the dogs under the table eat the children’s crumbs.” 29 And he said to her, “For this answer, go. The demon has gone out of your daughter.” 30 And having gone away to her home, she found the child lying on the bed and the demon having gone out.

Jesus Heals a Disabled Man (7:31–37)

31 And again having departed from the region of Tyre, he came through Sidon, to the sea of Galilee through the middle of the region of the Decapolis. 32 And they bring him a man who was deaf and who couldn’t speak well, and they begged him that he would place a hand on him. 33 And having taken him aside from the crowd privately, he put his fingers into the man’s ears. And having spit, he touched his tongue. 34 And having looked up to heaven, he groaned and says to him, “Ephphatha” (that is, be opened). 35 And his ears were opened, the bond of his tongue was loosened, and he spoke clearly. 36 And he instructed them that they should tell no one. But as much as he instructed them,

they proclaimed it even more zealously. 37 And they were completely astonished, saying, “He has done all things well—he makes the deaf to hear and the mute to speak.”

Jesus Feeds Four Thousand People (8:1–10)

1 In those days, again, the crowd being large and not having anything they might eat, having called to him the disciples, Jesus says to them, 2 “I have empathy for the crowd because they have continued with me for three days and have had nothing that they might eat. 3 And if I send them away hungry to their homes, they will collapse on the way. For some of them are come from far away.” 4 And his disciples answered him, “From where could anyone satisfy these people with loaves of bread in this desert?” 5 And he was asking them, “How many loaves do you have?” And they said, “Seven.” 6 And he commands the crowd to sit on the ground. And having taken the seven loaves and having given thanks, he broke them and gave them to his disciples so that they might set it before them. And they set it before the crowd. 7 And they had a few small fish. And having blessed them, he also wanted these to be set before them. 8 And they ate and were satisfied. And they picked up the leftover pieces, seven baskets. 9 And there were about four thousand people. And he sent them away. 10 And immediately having entered into the boat with his disciples, he came into the district of Dalmanutha.

Jesus Reviews the Feeding Miracles (8:11–21)

11 And the Pharisees went out and began to argue with him, seeking a sign from heaven from him, testing him. 12 And having sighed deeply in his spirit, he says, “Why does this generation seek a sign? Amen, I say to you, [may God’s judgment come upon me] if a sign will be given to this generation.” 13 And having left them, again having entered the boat, he went away to the other side. 14 And they forgot to take loaves, except they did have one loaf with them in the boat. 15 And he ordered them, saying, “Watch out! Beware of the leaven of the Pharisees and of the leaven of Herod.” 16 And they were discussing with one another, because they did not have loaves. 17 And having known it, he says to them, “Why are you discussing that you do not have loaves? Do you not yet perceive or understand? Have your hearts been hardened? 18 Having eyes, do you not see? And having ears, do you not hear?”

And do you not remember? 19 When I broke the five loaves for the five thousand, how many baskets full of pieces did you collect?" They say to him, "Twelve." 20 "And when I broke the seven to the four thousand, how many baskets full of pieces did you collect?" And they say, "Seven." 21 And he said to them, "Do you still not understand?"

Jesus Heals a Blind Man (8:22–26)

22 And they come to Bethsaida, and they bring him a blind man and begged him to touch him. 23 And having taken hold of the blind man's hand, he led him out of the village. And having spit upon his eyes, having laid hands on him, he asked him, "Do you see anything?" 24 And having looked up [or: gaining his sight], he said, "I see people; as trees I see them walking." 25 Then again he laid hands upon his eyes, and he opened his eyes, and he was restored, and he saw everything clearly. 26 And he sent him to his home saying, "Do not even go into the village."

Jesus Predicts His Death (8:27–9:1)

27 And Jesus and his disciples went out into the villages of Caesarea Philippi. And on the way, he was questioning his disciples, saying to them, "Who do people say I am?" 28 And they told him, saying, "John the Baptizer, and others [say] Elijah, but others [say] one of the prophets." 29 And he questioned them, "But [all of] you—who do you say I am?" Answering, Peter says to him, "You are the anointed one." 30 And he rebuked them that they should tell no one about him.

31 And he began to teach them that it is necessary for the son of man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and after three days to rise again. 32 And he spoke the word openly. And Peter, having taken him aside, began to rebuke him. 33 And [Jesus] having turned and having seen his disciples, he rebuked Peter and says, "Follow me, Satan! For you are not on God's side, but the side of people."

34 And having called the crowd to him, along with his disciples, he said to them, "If anyone wants to come follow me, they must deny themselves and take up their crosses and follow me. 35 For whoever wants to save their souls/lives will destroy them. But whoever destroys their souls/lives for me and for the good news will save them. 36 For what good does it do them to gain the entire world and to lose their

souls/lives? 37 For what should they give in exchange for their souls/lives? 38 For if anyone is ashamed of me and my words in this adulterous and sinful generation, the son of man will be ashamed of him or her, when he shall come in the glory of his father, with the holy angels.” 9:1 And he was saying to them, “Amen, I say to you: there are some standing here who will not die before they see the kingdom of God having come in power.”

Jesus Is Transfigured (9:2–13)

2 And after six days, Jesus takes with him Peter and Jacob and John and leads them up apart into a high mountain themselves alone. And he was changed in appearance in their presence. 3 And his clothing became intensely, brilliantly white, as no launderer on the earth is able to whiten it. 4 And Elijah with Moses appeared to them, and they were talking with Jesus. 5 And interjecting, Peter says to Jesus, “Rabbi, it is good for us to be here. And let us make three shelters—one for you and one for Moses and one for Elijah.” 6 For he did not know what he should say, for they were terrified. 7 And a cloud came, covering them, and a voice came out of the cloud: “This is my son, the beloved one. Listen to him.” 8 And suddenly, having looked around, they no longer saw anyone except Jesus alone with them.

9 And as they were descending from the mountain, he instructed them that they should tell no one what they had seen, not until after the son of man had risen from the dead. 10 And they kept that matter to themselves, questioning what it is to rise from the dead. 11 And they were asking him, saying, “Why do the scribes say that it is necessary for Elijah to come first?” 12 And he was saying to them, “Does Elijah indeed, having come first, restore everything? And why is it written of the son of man that he should suffer many things and be scorned? 13 But I say to you that Elijah has come, and they did to him whatever they wanted, as it has been written of him.”

The Disciples Fail to Heal (9:14–29)

14 And having come to the disciples, they saw a large crowd around them and scribes arguing with them. 15 And immediately all the crowd, having seen him, were stunned and, running to him, greeted him. 16 And he asked them, “What are you arguing about with them?”

17 And one out of the crowd answered him, “Teacher, I brought you my son, who is possessed by a spirit that makes him mute. 18 And when it seizes him, it throws him down, and he foams [at the mouth] and grinds his teeth and becomes rigid. And I spoke to your disciples, if they might cast it out, and they did not have the power to do it.” 19 And answering them, he says, “You faithless generation! How long must I be with you? How much longer do I have to put up with you? Bring him to me.” 20 And they brought him to him. And having seen him, the spirit immediately caused the boy to go into spasms. And having fallen upon the ground, he rolled around, foaming at the mouth. 21 And he asked his father, “How long has he been like this?” And he said, “From childhood, 22 and it often throws him into the fire and into the water, so that it might destroy him. But if you can do anything, help us and have compassion on us!” 23 And Jesus said to him, “‘If you can do anything’? All things can be done for one who trusts.” 24 Immediately having cried out, the father of the child was saying, “I trust you! Help my lack of trust!” 25 Jesus, having seen that a crowd was gathering, rebuked the unclean spirit, saying to it, “Mute and deaf spirit, I command you: come out of him and never enter him again.” 26 And having cried out and having caused many spasms, it came out, and he became as if dead, so that most were saying, “He is dead.” 27 And Jesus, having taken him by the hand, raised him, and he arose. 28 And having entered into a house, his disciples asked him privately, “Why were we not able to cast it out?” 29 And he said to them, “This kind cannot be cast out except by prayer.”

A Second Prediction of Death (9:30–37)

30 Having gone out from there, they passed through Galilee, and he did not want anyone to know it. 31 For he was teaching his disciples and was saying to them, “The son of man is delivered into the hands of humans, and they will kill him. And having been killed, after three days, he will arise.” 32 But they did not understand the statement, and they were afraid to ask him.

33 And they came to Capernaum. And when he was in the house, he asked them, “What were you discussing on the way?” 34 But they were silent, for on the way they had been discussing with one another who was the greatest. 35 And having sat down, he called the Twelve, and

he says to them, “If anyone wants to be first, he or she must be last of all and servant of all.” 36 And having taken a child, he put him/her in the middle of them, and hugging him/her, he said to them, 37 “Whoever welcomes one of these children in my name welcomes me. And whoever will welcome me does not welcome me, but the one having sent me.”

The Disciples Fail to Welcome (9:38–50)

38 John was saying to him, “Teacher, we saw someone casting out demons in your name. And we tried to stop him because he was not following us.” 39 And Jesus said, “Do not stop him. For there is no one who will do a miracle in my name who will be able soon after to revile me. 40 For whoever is not against us is for us. 41 For whoever should give you a cup of water because you are the anointed one’s—amen, I say to you—that person will not destroy his/her reward. 42 And whoever causes one of these little ones who trusts me to stumble, it would be better for them if a large millstone were put around their neck and they were cast into the sea. 43 And if your hand should cause you to stumble, cut it off. It is better for you to enter into life maimed instead of going away into hell with two hands, into the unquenchable fire. [44] 45 And if your foot should cause you to stumble, cut it off. It is better for you to enter into life maimed instead of having two feet [and] being cast into hell. [46] 47 And if your eye causes you to stumble, cast it out. It is better for you to enter into the kingdom of God with one eye rather than having two eyes and having to be cast into hell, 48 where their worm does not die and the fire is not quenched. 49 For everyone will be salted with fire. 50 Salt is good, but if the salt becomes unsalty, how could you season it? Have salt in yourselves, and be at peace with one another.”

Jesus Teaches about Divorce (10:1–12)

1 And having risen up from there, he comes through the region of Judea and beyond the Jordan. And the crowds again come together to him, and as again, as was his habit, he was teaching them. 2 And having come to him, they demanded of him, “Is it lawful for a husband to divorce his wife?” testing him. 3 But answering he said to them, “What did Moses command you?” 4 And they said, “Moses permitted [a man] to write a divorce decree and to send her away.” 5 But Jesus said to

them, “Because of the hardness of your heart, he wrote this commandment for you. 6 But from the beginning of creation he ‘made them male and female.’ 7 ‘Because of this, a man will leave his father and mother, 8 and the two will be one flesh,’ so that they are no longer two but one flesh. 9 Therefore, what God has united together, let no one separate.” 10 And in the house the disciples were asking him, once again, about this. 11 And he says to them, “Whoever divorces his wife and marries another commits adultery against her. 12 And if a woman divorces her husband and marries another, she commits adultery.”

Jesus Teaches about Children (10:13–16)

13 And they were bringing little children to him, so that he might touch them. But the disciples rebuked them. 14 But having seen this, Jesus was angry and said to them, “Let the little children come to me—don’t stop them. The kingdom of God belongs to such as these. 15 Amen, I say to you, whoever will not receive the kingdom of God like a little child will never enter into it.” 16 And having hugged them, he was blessing them, having laid hands on them.

Jesus Teaches about Wealth (10:17–31)

17 Now as he went forth on the way, a man having run up to him and having knelt down, asked him, “Good teacher, what should I do so that I might inherit eternal life?” 18 But Jesus said to him, “Why do you call me good? No one is good except God alone. 19 You know the commandments: ‘Do not commit adultery. Do not murder. Do not steal. Do not give false testimony. Do not defraud. Respect your father and mother.’” 20 But he said to him, “Teacher, all of these I have strictly obeyed from my youth.” 21 But Jesus, having looked at him, loved him, and said to him, “One thing of yours is lacking: go, as much as you have—sell, and give [the money] to the poor, and you will have treasure in heaven. And come, follow me.” 22 But he, his face falling at this saying, went away grieving, for he was one who had many possessions.

23 And having looked around, Jesus says to his disciples, “How hard it is for those having riches to enter into the kingdom of God!” 24 But the disciples were astonished at his words. But Jesus again answering says to them, “Children, how hard it is to enter the kingdom of God. 25 It is easier for a camel to go through the eye of a needle than

for a rich person to enter into the kingdom of heaven.” 26 But they were extremely astonished, saying to him, “Then who can be saved?” 27 Jesus, having looked at them, says, “With mortals it is impossible, but not with God. Indeed, all things are possible with God.”

28 Peter began to say to him, “Look, we have left all things and are following you.” 29 Jesus said, “Amen, I say to you, there is no one who has left home or brothers or sisters or mother or father or children or land for my sake and for the good news 30 who will not take a hundred times as much now in this time—homes and brothers and sisters and mothers and children and land, with persecution—and in the age which is coming, eternal life. 31 But many who are first will be last, and the last first.”

A Third Prediction of Death (10:32–45)

32 They were on the way, going up to Jerusalem. And Jesus was going before them, and they were astonished. And those following were afraid. And having taken to him the Twelve again, he began to tell about the things that were going to happen to him. 33 “Look, we are going up to Jerusalem, and the son of man will be handed over to the chief priests and the scribes. And they will condemn him to death, and they will hand him over to the Gentiles. 34 And they will mock him and spit on him and whip him and kill him, and after three days he will rise again.”

35 And Jacob 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.” 36 But he said to them, “What do you want me to do for you?” 37 And they said to him, “Grant us that one of us will sit at your right hand and one at your left hand, in your glory.” 38 But Jesus said to them, “You do not know what you are asking for. Can you drink the cup that I drink and be baptized with the baptism that I am baptized with?” 39 But they said to him, “We can!” But Jesus said to them, “The cup that I drink, you will drink. And the baptism that I am baptized with, you will be baptized with. 40 But to sit at my right hand or at my left hand is not mine to give but [is] for those for whom it has been prepared.” 41 And having heard this, the ten began to be angry with Jacob and John. 42 And having called them to him, Jesus says to them, “You know that those recognized to rule over the Gentiles exercise lordship over

them, and their great ones exercise authority/power over them. 43 But it is not this way among you. Whoever wants to become great among you will be your servant, 44 and whoever wants to be first among you will be the slave of all. 45 For even the son of man did not come to be served but to serve and to give his life for the release of many.”

Jesus Heals another Blind Man (10:46–52)

46 And they come to Jericho. And as he was going out of Jericho with his disciples and a large crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting beside the way. 47 And having heard that it is Jesus of Nazareth, he began to shout and to say, “Son of David, Jesus, have mercy on me!” 48 And many were rebuking him that he should be silent, but he shouted all the more, “Son of David, have mercy on me!” 49 And having stopped, Jesus commanded, “Call him.” And they call the blind man, saying to him, “Have courage—rise up! He is calling you.” 50 And having thrown off his cloak, having jumped up, he came to Jesus. 51 And answering him, Jesus says, “What do you want me to do for you?” And the blind man said to him, “Rabbi, that I may see.” 52 And Jesus said to him, “Go. Your trust has healed/saved you. And immediately he could see and followed him on the way.”

Jesus Enters Jerusalem (11:1–11)

1 And when they are coming near to Jerusalem, to Bethphage and Bethany, near the Mount of Olives, he sends two of his disciples. 2 And he says to them, “Go into the village ahead of you and immediately entering into it, you will find a colt having been tied up, upon which no one has ever sat. Untie it and bring it. 3 And if anyone says to you, ‘Why are you doing this?’ say, ‘The master has need of it, and he will send it back here immediately.’” 4 And they left and found a colt having been tied at the door, out in the road, and they untied it. 5 And some of those who were standing there were saying to them, “What are you doing untying the colt?” 6 But they spoke to them as Jesus had commanded and they allowed them [to go]. 7 And they lead the colt to Jesus. And they threw their cloaks on it, and he sat on it. 8 And many spread their cloaks on the way, but others cut leafy branches from the fields. 9 And those going in front and those going behind were shouting, “Hosanna! Blessed is the one coming in the name of the Lord! 10 Blessed [is] the coming kingdom

of our father David! Hosanna in the highest!” 11 And he entered into Jerusalem, into the temple. And having looked around at everything, the hour already being late, he went to Bethany with the Twelve.

The Fig Tree and the Temple (11:12–26)

12 And on the next day, as they went out from Bethany, he was hungry. 13 And having seen in the distance a fig tree having leaves, he went [to see] if perhaps he would find any [figs] on it. And having come to it, he found nothing but leaves, for it was not fig season. 14 And answering, he said to it, “May no one ever again eat your fruit.” And his disciples heard.

15 And they come to Jerusalem. And having entered into the temple, he began to cast out those selling and those buying in the temple. And he toppled the moneychangers’ tables and the chairs of those selling the doves. 16 And he didn’t permit anyone to carry any goods through the temple. 17 And he was teaching and was saying to them, “Has it not been written ‘My house will be called a house of prayer for all the nations’? But you have made it ‘a hideout for robbers.’” 18 And the chief priests and the scribes heard [it], and they sought how they could destroy him because they feared him because all of the crowd was astonished at his teaching. 19 And when evening came, they went out of the city.

20 And passing by in the morning, they saw the fig tree, withered from the roots. 21 And having remembered, Peter says to him, “Rabbi, look, the fig tree that you cursed has withered.” 22 And answering, Jesus says to them, “Have trust in God. 23 Amen, I say to you, if you say to this mountain, ‘Be lifted and thrown into the sea,’ and you do not waver in your heart, but trust that what you say will happen, it will happen for you. 24 Therefore I say to you, all things you pray and ask for, trust that you have received it, and it will be yours. 25 And whenever you stand praying, forgive anything you have against anyone, so that your father who is in the heavens will forgive your sins.” [26]

Jesus Questioned about His Authority (11:27–12:12)

27 And they come again to Jerusalem. And as he is walking in the temple, the chief priests and the scribes and the elders come to him. 28 And they were saying to him, “By what authority are you doing these things? Or, who gave you this authority, that you should do these

things?” 29 But Jesus was saying to them, “I will ask you one thing, and if you answer me, then I will tell you by what authority I do these things. 30 The baptism of John: was it from heaven, or from humans? Answer me.” 31 And they were reasoning with each other, saying, “If we say from heaven, he will say, ‘Then why did you not trust him?’ 32 But if we should say from humans . . .”—they feared the crowd, for all held that John indeed was a prophet. 33 And answering Jesus, they say, “We do not know.” And Jesus says to them, “Neither will I tell you by what authority I do these things.”

12:1 And he began to say to them in parables, “A man planted a vineyard and placed around it a wall and dug a pit for the winepress and built a watchtower and rented it to tenant farmers and went on a journey. 2 And he sent a slave to the tenant farmers at the right time, so that he might receive the fruits of the vineyard from the tenant farmers. 3 But seizing him, they beat him and sent him away with nothing. 4 And again he sent another slave to them; this one they beat on the head and treated shamefully. 5 And he sent another, and this one they killed. And many others, beating some and killing others. 6 Yet having one beloved son, he sent him to them last, saying, ‘They will have respect for my son.’ 7 But those tenant farmers said to one another, ‘This is the heir. Come, let’s kill him, and the inheritance will be ours.’ 8 And seizing him, they killed him and cast him out of the vineyard. 9 So what will the owner of the vineyard do? He will come and will destroy the tenants and will give the vineyard to others. 10 Have you not even read this scripture:

‘The stone the builders rejected
has become the cornerstone.

11 This was from the Lord,
and it is wonderful in our eyes?’”

12 And they wanted to arrest him—but they feared the crowd—for they knew that he had spoken the parable against them. And having left him, they went away.

Jesus Questioned about Paying Taxes (12:13–17)

13 And they send to him some of the Pharisees and the Herodians, so that they might trap him in his words. 14 And having come, they say to him, “Teacher, we know that you are truthful and do not cater to

anyone, for you are impartial, but with truth you teach the way of God. Is it right to pay taxes to Caesar or not? Should we pay or not pay?” 15 And knowing of their pretending, he said to them, “Why do you test me? Bring me a coin, so that I might see it.” 16 And they brought it. And he says to them, “Whose image is this? And the inscription?” And they said to him, “Caesar’s.” 17 And Jesus said to them, “The things of Caesar you give to Caesar, and the things of God [you give] to God.” And they were amazed at him.

Jesus Questioned about Resurrection (12:18–27)

18 And Sadducees—who say there is no resurrection—come to him. And they were questioning him, saying, 19 “Teacher, Moses wrote for us, ‘If a man’s brother should die and leave behind a wife and not leave children, he should marry his brother’s wife, and he should raise children for his brother.’ 20 There were seven brothers, and the first took a wife and, dying, left no children. 21 And the second took her and died, not having left children, and the third, the same. 22 And none of the seven had children. And last of all, the woman died. 23 In the resurrection whose wife will she be? For the seven had her as a wife.” 24 Jesus said to them, “Aren’t you mistaken because you do not know the scriptures or the power of God? 25 For when they rise from the dead, they do not marry nor are they given in marriage but are like angels in heaven. 26 Now as for the dead—that they are raised—have you not read in the book of Moses, in the passage about the [burning] bush, how God spoke to him, saying, ‘I am the God of Abraham and the God of Isaac and the God of Jacob?’ 27 He is not the God of the dead but of the living. [So] you are very mistaken.”

Jesus Questioned about the Commandments (12:28–34)

28 And having come up, one of the scribes having heard them reasoning together, having known that he answered them well, he asked him, “Which is the first commandment of all?” 29 Jesus answered, “The first is, ‘Listen, Israel: The Lord our God, the Lord is one. 30 And love the Lord your God, with all your heart and with all your soul and with all your mind and with all your strength.’ 31 The second is this: ‘Love your neighbor as yourself.’ There is no other commandment greater than these.” 32 And the scribe said to him, “Right, teacher, you

have spoken truthfully that ‘he is one and there is no one else besides him.’ 33 And to love him with all the heart, and with all the understanding, and with all the strength, and to love a neighbor as oneself is more important than all the burnt offerings and sacrifices.” 34 And Jesus, having seen that he answered wisely, said to him, “You are not far from the kingdom of God.” And no one dared any longer to question him.

Jesus Questions the Scribes (12:35–37)

35 While teaching in the temple, answering, Jesus said, “Why do the scribes say that the anointed one is a son of David? 36 David himself said by the Holy Spirit,

‘The Lord said to my Lord,

“Sit at my right hand

until I place your enemies under your feet.”

37 “David himself calls him Lord. So how is he his son?” And the large crowd happily heard him.

Jesus Praises the Widow (12:38–44)

38 And in his teaching, he said, “Watch out for the scribes who like walking around in long robes and greetings in the markets, 39 the first seats in the synagogues and the first places at banquets, 40 the ones consuming the property of widows and, on a pretext, [making] long prayers. These will be more harshly punished.” 41 And having sat down opposite the temple treasury, he watched the crowd put money into the treasury, and many rich people were putting in much. 42 And having come, one poor widow put in two coins, which equals less than a penny. 43 And having called his disciples to him, he says to them, “Amen, I say to you that this poor widow has put in more than all of those [who are] putting in to the treasury, 44 for they put in out of their abundance. However, she put in out of her poverty as much as she had—her whole life.”

Jesus Prophecies about the Temple (13:1–4)

1 And as he is leaving the temple, one of his disciples says to him, “Teacher, look! What [impressive] stones and what [impressive] buildings!” 2 And Jesus said to him, “You are watching these great buildings? There will not be left one stone upon [another] stone here that shall

not be thrown down.” 3 And while he is sitting upon the Mount of Olives—opposite the temple—Peter, Jacob, John, and Andrew asked him privately, 4 “Tell us when these things will be. And what will be the sign when these things are all going to happen?”

Jesus Teaches about the Destruction of the Temple (13:5–31)

5 But Jesus began to say to them, “Watch, so that no one misleads you. 6 Many will come in my name, saying, ‘I am [he],’ and they will mislead many people. 7 And when you hear of wars and reports of wars, do not be alarmed—it must be. But the end is not yet. 8 For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in [various] places. There will be famines. These are the beginning of labor pains.

9 “But watch yourselves: they will hand you over to courts and in synagogue councils. You will be beaten. And you will be brought before governors and kings because of me, for a witness to them. 10 And first, the good news must be proclaimed to all nations. 11 And when they lead you away, handing you over, do not worry ahead of time about what you should say, but say what is given you at that time—for you are not speaking, but the Holy Spirit. 12 And sibling will hand over sibling to death, and a father his child. And children will rise up against parents and will put them to death. 13 And you will be hated by all because of my name. But the one having persevered to the end will be saved.

14 “But when you observe ‘the detestable [thing] causing desolation’ standing where he should not (let the one reading understand), then those people in Judea should flee into the mountains. 15 But the one on the roof must not come down to go inside to take anything out of the house. 16 And the one in the field should not return to the things left behind to take clothing. 17 But alas to those who are pregnant and to those who are breastfeeding in those days! 18 And pray that it may not be during the winter. 19 For there will be suffering in those days such as there has never been from the beginning of creation, which God created, until now and never shall be [again]. 20 And if the Lord had not limited the days, no one would have been saved. But on account of the elect whom he chose, he has limited the days. 21 And if anyone says to you, ‘Look! Here is the anointed one!’ or ‘Look! There!’ you should not trust it. 22 For there will arise fake anointed ones and fake

prophets, and they will give signs and wonders to deceive, if possible, the elect. 23 But you—watch! I have told you all things ahead of time.

24 “But in those days, after that suffering, the sun will be darkened, and the moon will not give its light. 25 And the stars will be falling out of the sky/heaven, and the powers that are in the skies/heavens will be shaken. 26 And then they will see ‘the son of man coming in clouds,’ with great power and glory. 27 And then he will send the angels/messengers, and he will gather together his elect from the four winds—from the end of earth to the end of the sky/heaven.

28 “But you know the parable of the fig tree: when the branch is already tender and has put out its leaves, you know that summer is near. 29 So when you see these things happen, know that it/he is near, at the door. 30 Amen, I say to you, this generation will not pass away until these things all have taken place. 31 The sky/heaven and the earth will pass away, but my words will not pass away.

Jesus Teaches about the Future (13:32–37)

32 “But of the day or the hour no one knows—not even the angels in the sky/heaven, nor the Son—except the Father. 33 Watch; keep alert, for you do not know when the appointed time is. 34 It is like a person going on a journey, having left his house, having given his slaves authority, [assigning] to each his work. And he commanded the doorkeeper to be on guard. 35 Therefore, be on guard, for you do not know when the master of the house will come—in the evening or at midnight or when the rooster crows or in the morning—36 or else, having come suddenly, he should find you sleeping. 37 And what I say to you, I say to all: be on guard!”

Jesus Is Anointed (14:1–11)

1 It would be the Passover, and the feast of unleavened bread, after two days. And the chief priests and the scribes were looking for a way that they might kill him [after] having taken him by stealth. 2 For they were saying, “Not during the feast, or there will be a riot by the people.”

3 And being in Bethany, in the house of Simon the leper, being reclined [at the table], there came a woman having an alabaster flask of expensive ointment of pure nard; having broken the alabaster flask, she poured it on his head. 4 But some were angry among themselves:

“Why was this ointment wasted? 5 For this ointment could have been sold for more than a year’s wages and [the money] have been given to the poor.” And they were scolding her. 6 But Jesus said, “Leave her alone. Why do you bother her? She did a good work in me. 7 For ‘you always have the poor with you,’ and whenever you want to, you are able to do them good. But me you do not always have. 8 She did what she could: she came before the fact to anoint my body for burial. 9 Amen, 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.”

10 And Judas Iscariot, the one of the Twelve, went away to the chief priests that he might betray Jesus to them. 11 But having heard, they rejoiced and promised to give him money. And he was looking for a good opportunity to betray him.

Jesus Observes Passover (14:12–25)

12 And on the first day of [the feast of] unleavened bread, when the Passover lamb was being sacrificed, his disciples say to him, “Where do you want us to go to prepare for you to eat the Passover meal?” 13 And he sends out 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. 14 And wherever he enters, say to the owner of the house, ‘The teacher says, “Where is my guest room, where I might eat the Passover with my disciples?’” 15 And he will show you a big room upstairs, furnished and ready. Prepare for us there.” 16 And the disciples left and came into the city. And they found things just as he had said to them. And they prepared the Passover.

17 And when it was evening, he comes with the Twelve. 18 And as they were reclining and as they were eating, Jesus said, “Amen, I say to you: one of you will betray me, the one who is eating with me.” 19 They began to be distressed and to say to him, one by one, “Not me, right?” 20 But he said to them, “[It is] one of the Twelve, who is dipping [his hand] in the bowl with me. 21 For the son of man goes, as it has been written about him, but woe to the man who betrays the son of man! It would have been better for that man had he never been born.”

22 And while they were eating, having taken bread, [and] having blessed, he broke [it] and gave [it] to them and said, “Take [it]. This is my body.” 23 And having taken a cup, having given thanks, he gave [it]

to them, and they all drank of it. 24 And he said to them, “This is my blood of the covenant being poured out for many. 25 Amen, I say to you that I will never drink of the fruit of the vine until the day when I drink it new in the kingdom of God.”

Jesus Prophecies Betrayal (14:26–31)

26 And having sung a hymn, they went out to the Mount of Olives. 27 And Jesus says to them, “All of you will desert me, for it has been written, ‘I will strike down the shepherd, and the sheep will be scattered.’ 28 But after I am raised, I will go ahead of you into Galilee.” 29 But Peter said to him, “Even if everyone deserts you, I will not!” 30 And Jesus says to him, “Amen, I say to you: today—this very night—before the rooster crows twice, you will deny me three times.” 31 But he was insisting, “Even if I have to die with you, I will never deny you!” And they all said the same thing.

Jesus Prays (14:32–42)

32 And they come to a place that is called Gethsemane. And he says to his disciples, “Sit here while I pray.” 33 And he takes Peter, Jacob, and John with him. And he began to be stunned and deeply distressed. 34 And he says to them, “My soul is greatly grieved—even to death. Stay here and watch.” 35 And having moved forward a little, he threw himself on the ground and prayed that, if it is possible, the hour might pass from him. 36 And he was saying, “Abba, Father, all things are possible for you. Take away this cup from me. But not what I want, but what you want.” 37 And he comes and finds them sleeping. And he says to Peter, “Simon, are you asleep? Were you not strong enough to watch for one hour? 38 Watch and pray so that you don’t enter into temptation. The spirit is willing, but the flesh is weak.” 39 And having gone away again, he prayed, having said the same words. 40 And having returned again, he found them sleeping—because they could not keep their eyes open. And they didn’t know what to tell him. 41 And he comes the third time, and he says to them, “Are you still sleeping and resting? Enough. The hour has come. Look: the son of man is delivered into the hands of sinners. 42 Rise up, let’s go. Look: the one who is betraying me is approaching.”

Jesus Is Arrested (14:43–52)

43 And immediately—while Jesus was still speaking—Judas, one of the Twelve, arrives. And a crowd [was] with him, with swords and clubs, [sent] from the chief priests and the scribes and the elders. 44 The one who was betraying him had given a signal to them, saying, “Whomever I kiss is he. Arrest him and securely lead him away.” 45 And having arrived, immediately having come up to him, he says, “Rabbi.” And he kissed him. 46 And they took hold of him and arrested him. 47 But one who was standing there, having drawn his sword, struck the high priest’s slave and cut off his ear. 48 And answering, Jesus said to them, “Are you come out, as [if] against a bandit, with swords and clubs to capture me? 49 Every day I was with you in the temple teaching—and you did not arrest me. But the scriptures must be fulfilled.” 50 And having deserted him, they all fled.

51 And a certain young man was following him, wearing a linen cloth on his naked body. And they seize him. 52 But having left behind the linen cloth, he fled naked.

Jesus Is Questioned by Jewish Leaders (14:53–65)

53 And they led Jesus to the high priest. And all of the chief priests, elders, and scribes assembled. 54 And Peter followed him from a distance, up to the high priest’s courtyard. And he was sitting with the guards and warming himself at the fire. 55 But the chief priests and the whole Sanhedrin were seeking testimony against Jesus, to put him to death, but they were not finding any. 56 For many were falsely testifying against him, but their testimonies were not consistent. 57 And some, having risen up, falsely testified against him, saying, 58 “We heard him saying, ‘I will destroy this temple, the one made with hands, and in three days another one—not made with hands—I will build.’” 59 And thus their testimony did not agree. 60 And having stood up in the middle, the high priest questioned Jesus, saying, “Do you have no answer? What is it that these people testify against you?” 61 But he was being silent and did not answer at all. Again the high priest was questioning him and says to him, “Are you the anointed one, the son of the Blessed One?” 62 And Jesus said, “I am. And you will see the son of man ‘sitting at the right hand’ of the Power and ‘coming with the clouds of heaven.’” 63 But the high priest, having torn his clothing, says,

“Why do we still need witnesses? 64 You heard the blasphemy. What do you decide?” And all judged him to be deserving of death. 65 And some began to spit on him and to cover his face and hit him and to say to him, “Prophecy!” And the guards slapped him.

Peter Denies Jesus (14:66–72)

66 And while Peter was below, in the courtyard, one of the female servants of the high priest comes. 67 And having seen Peter warming himself, having looked at him, she says, “And you were with the Nazarene, Jesus.” 68 But he denied it, saying, “I don’t know, or even understand, what you say.” And he went out onto the entryway. 69 And the servant, having seen him, began again to say to those nearby, “This is one of them!” 70 But again he was denying it. And after a little while, again those nearby were saying to Peter, “Surely you are with them. For you are definitely a Galilean.” 71 But he began to curse and to swear [an oath]: “I don’t know this man you are talking about!” 72 And immediately, a rooster crowed the second time. And Peter remembered what Jesus had said to him: “Before the rooster crows twice, you will deny me three times.” And having broken down, he cried.

Jesus before Pilate (15:1–15)

1 And immediately, in the morning, having held a hearing, the chief priests, with the elders and scribes and all the Sanhedrin, having bound Jesus, led him away and handed him over to Pilate. 2 And Pilate questioned him: “Are you the king of the Jews?” And answering him, he says: “You say so.” 3 And the chief priests were repeatedly accusing him. 4 And again Pilate questioned him, saying, “You do not answer? Look, they accuse you of many things!” 5 But Jesus answered nothing, so that Pilate was amazed.

6 And at the feast, he used to release to them one prisoner whom they were requesting. 7 And there was one called Barabbas having been bound with the rebels who in the uprising had committed murder. 8 And having come up, the crowd began to ask him to do as he usually did for them. 9 But Pilate answered them, saying, “Do you want me to release the king of the Jews to you?” 10 (For he knew that it was because of envy that the chief priests had handed him over.) 11 And the chief priests incited the crowd, so that he might release Barabbas

to them instead. 12 Again answering, Pilate was saying to them, “Then what do you want me to do to him that you call the King of the Jews?” 13 And again they shouted, “Crucify him!” 14 And Pilate was saying to them, “Why? What has he done wrong?” But they shouted all the more: “Crucify him!” 15 But Pilate, desiring to do what the crowd wanted, released Barabbas to them and handed over Jesus, having whipped him, that he might be crucified.

Jesus Is Crucified (15:16–32)

16 And the soldiers led him away into the courtyard of the governor’s house, and they called the entire band of soldiers together. 17 And they put a purple cloak on him and placed on him a thorn crown, having woven it. 18 And they began to salute him: “Hail, King of the Jews!” 19 And they hit his head with a staff, and they spit on him. And, kneeling down, they paid homage to him. 20 And when they had ridiculed him, they took the purple cloak off of him and put his own clothes on him and led him out to crucify him.

21 And they forced a passerby, Simon of Cyrene—the father of Alexander and Rufus—who was coming from the fields, to carry his cross. 22 And they bring him to a place called Golgotha (which means “the place of a skull”). 23 And they gave him wine mixed with myrrh, but he did not take it. 24 And having crucified him, “they divided his clothes, throwing dice for them” [to see] who should take what.

25 And it was about nine in the morning when they crucified him. 26 And the inscription of the charge against him read, “The King of the Jews.” 27 And they crucified two outlaws with him, one on the right side and one on his left. [28] 29 And those passing by blasphemed him, shaking their heads and saying, “Ha! The one destroying the temple and building it in three days 30 save yourself by coming down from the cross!” 31 In the same way, the chief priests were mocking, together with the scribes, [and] saying among themselves, “He saved/healed others, but he does not have the power to save/heal himself. 32 Let the anointed one, the King of Israel, come down now from the cross so that we might see and trust!” And those being crucified with him insulted him.

Jesus Dies (15:33–41)

33 And at about noon, darkness came over all the land until about three o'clock. 34 And at around three o'clock, Jesus screamed with a loud voice, "Eloi, Eloi, lema sabachthani?"—which means, "My God, my God, why have you abandoned me?" 35 And some of those standing by, having heard, were saying, "Look, he calls Elijah." 36 But someone, having run, and having filled a sponge with wine, having put it on a stick, was giving him a drink, saying, "Leave him be! Let's see if Elijah comes to take him down." 37 And Jesus, having uttered a loud cry, breathed his last breath. 38 And the temple veil was torn in two—from top to bottom. 39 But the centurion, standing against him, having seen that he breathed his last breath, said, "Truly this man was God's son!"

40 There were also women looking on from a distance, including Mary of Magdala and Mary the mother of Jacob the Younger and the mother of Joses and Salome, 41 who, when he was in Galilee, followed him and ministered to him. And many other women, those having come up with him to Jerusalem, [were there].

Jesus Is Buried (15:42–47)

42 And already evening had arrived. Since it was the day for preparation (that is, the day before the Sabbath), 43 Joseph of Arimathea, a prominent member of the council who also himself was looking forward to the kingdom of God, having come with boldness, went to Pilate and asked for Jesus' body. 44 And Pilate wondered if Jesus was already dead. And having summoned the centurion, he asked him if Jesus was now dead. 45 And learning [that Jesus was dead] from the centurion, he gave the body to Joseph. 46 And having bought a linen cloth, having taken him down, he wrapped him in the linen cloth and placed him in a tomb, which was cut out of a rock. And he rolled a stone across the entrance to the tomb. 47 And Mary Magdalene and Mary the mother of Joses saw where he was placed.

Jesus' Resurrection Is Announced (16:1–8)

16:1 And the Sabbath having passed, Mary of Magdala, and Mary [the mother] of Jacob, and Salome bought spices so that they might go and anoint him. 2 And very early on the first day of the week, the sun having risen, they come to the tomb. 3 And they were saying to each other,

“Who will roll away for us the stone from the entrance to the tomb?”
4 And having looked up, they see that the stone had been rolled away—it was extremely large indeed! 5 And having entered into the tomb, they saw a young man sitting on the right, wearing a white robe, and they were really stunned. 6 But he says to them, “Don’t be stunned. You seek Jesus the Nazarene—the one who was crucified. He has been raised. He is not here. Look! [This is] the place where they laid him. 7 But go. Say to his disciples and to Peter that he goes before you into Galilee. There you will see him, as he said to you.” 8 And having gone out, they fled from the tomb, trembling and amazement having taken hold of them, and they said nothing to anyone because they were awestruck.