

# Sepher Menachem (Mark)

## Chapter 1

Shavua Reading Schedule (8th sidrot) - Mark 1 - 5

אֶתְחַלֵּת בְּשׁוֹרֶת יְהוֹשֻׁעַ הַמָּשִׁיחַ בֶּן-הָאֱלֹהִים: Mark1:1

1. t'chilath b'sorath Yahushua haMashiyach ben-ha'Elohim.

**Mark1:1** The beginning of the Good News of **OwYay** the Mashiyach, the Son of the Elohim.

<1:1> Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].

1 Archē tou euaggeliou Iēsou Christou

The beginning of the good news of Yahushua the Anointed One [huiou theou].  
the Son of the Elohim.

בְּכַתּוּב בְּנְבִיאִים הַנְּבִי שְׁלַח מַלְאכִי לְפָנַי וּפְנָה דְרָכָי: 2

2. **hakathub ban'bi'im hin'ni sholeach mal'aki l'phaneyak uphinah dar'keak.**

**Mark1:2** As it is written in the prophet, “Behold, I am sending My messenger before your presence, and He shall clear Your Way.”

<2> Καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου.

2 Kathōs gegraptai en tō Ēsaia tō prophētē,

Just as it has been written in the prophet Isaiah,

Idou apostellō ton aggelon mou pro prosōpou sou, hos kataskeuasei tēn hodon sou;  
“Behold, I send My messenger before your face, who shall prepare your way;”

גִּיּוֹל קוֹרֵא בַּמִּדְבָּר פָּנּוּ דְרָכָי יְהוָה יִשְׁרֹוּ מַסְלֹוֹתָיו: 3

3. **qol qore' bamid'bar panu dere'k Yahúwah yash'ru m'silothayu.**

**Mark1:3** A voice is calling in the wilderness,  
“Clear the way of **Yay**, make His paths straight!”

<3> φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,

3 phōnē boōntos en tē erēmō,

a voice crying out in the wilderness:

Hetoimasate tēn hodon kyriou, eutheias poieite tas tribous autou,  
“Prepare the way of YHWH, make his paths straight,”

4  
אֶתְחַלֵּת בְּשׁוֹרֶת יְהוֹשֻׁעַ הַמָּשִׁיחַ בֶּן-הָאֱלֹהִים: 4

דַּיְהוּחָנָן הָיָה טָבֵל בַּמִּדְבָּר  
וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים:

4. Yahuchanan **hayah tobel bamid'bar w'qore' t'bilath hat'shubah lis'lichath chata'im.**

**Mark1:4** Yahuchanan (John) **was immersing in the wilderness**  
**announcing a immersion of repentance for the forgiveness of sins.**

<4> ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ  
καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

4 **egeneto Iōannēs [ho] baptizōn en tē erēmō**

**John the baptizer came in the wilderness,**

kai **kēryssōn baptisma metanoias eis aphesin hamartiōn.**

**preaching a baptism of repentance for the forgiveness of sins.**

5  
וְיִחְיָהוּכָנָן הָיָה טָבֵל בַּמִּדְבָּר וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים  
וְיִחְיָהוּכָנָן הָיָה טָבֵל בַּמִּדְבָּר וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים

הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים  
עַל-יָדוֹ בְּנָהָר הַיַּרְדֵּן מִתְּוֹבִים אֶת-חַטָּאתָם:

5. **watetse' 'elayu kal-'erets Yahudah ub'ney Y'rushalam**

**wayitab'lu kulam `al-yado bin'har haYar'den mith'wadim 'eth-chato'tham.**

**Mark1:5** All the land of Yahudah and the sons of Yerushalam went out to him,  
And there were all of them immersed by his hands in the Yarden river,  
confessing their sins.

<5> καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα  
καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ  
ἐν τῷ Ἰορδάνῃ ποταμῷ ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

5 kai **exeporeueto pros auton pasa hē Ioudaia chōra**

**And were going out to him the entire Judean country**

kai hoi Hierosolymitai **pantes, kai ebaptizonto hyp' autou**

**and all the Jerusalemites and they were baptized by him**

en tō **Iordanē potamō exomologoumenoi tas hamartias autōn.**

**in the Jordan river, confessing their sins.**

6  
וְיִחְיָהוּכָנָן הָיָה טָבֵל בַּמִּדְבָּר וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים  
וְיִחְיָהוּכָנָן הָיָה טָבֵל בַּמִּדְבָּר וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים

וְיִחְיָהוּכָנָן הָיָה טָבֵל בַּמִּדְבָּר וְקוֹרֵא טְבִילַת הַתְּשׁוּבָה לְסְלִיחַת חַטָּאִים  
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6. **w'Yahuchanan labush s'`ar g'malim w'ezor `or b'math'nayu**  
**uma'akalo chagabim ud'bash haya`ar.**

**Mark1:6** Now Yahuchanan was wearing camel's hair, with a leather belt  
around his waist, and his food was locusts and wild honey.

<6> καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην  
περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

6 kai ēn ho Iōannēs endedymenos trichas kamēlou kai zōnēn dermatinēn  
 And had been John clothed in camel's hair and a leather belt  
 peri tēn osphyn autou, kai esthiōn akridas kai meli agrion.  
 around his waist, and he ating locusts and wild honey.

7  
 זִיכָּרָא לְאִמֵּר בּוֹא יְבֵא אַחֲרֵי הַחֲזֵק מִמֶּנִּי  
 אֲשֶׁר קִטְנֵנִי מִלְכָּרַע לְחֵתִיר אֶת־שְׂרוּךְ נַעֲלָיו:

7. wayiq'ra' le'mor bo' yabo' 'acharay hechazaq mimeni  
 'asher qaton'ti milik'ro`a l'hatir 'eth-s'ro'k n'`alayu.

Mark1:7 He proclaimed, saying,  
 “One shall surely come after me who is mightier than I am,  
 and whose thong of His sandals I am unworthy to kneel down and loosen.”

<7> καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου,  
 οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

7 kai ekēryssen legōn,  
 And he preaching saying,  
 Erchetai ho ischyroteros mou opisō mou, hou  
 “is coming the one stronger than me, after me, of whom  
 ouk eimi hikanos kuuas lysai ton himanta tōn hypodēmatōn autou.  
 I am not qualified, stooping, to untie the strap of his sandals.”

8  
 חֲאֲנֹכִי טָבַלְתִּי אֶתְכֶם בַּמַּיִם וְחוּא יְטַבֵּל אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ:

8. 'anoki tabal'ti 'eth'kem bamayim w'hu' yit'bol 'eth'kem b'Ruach haQodesh.

Mark1:8 “I have immersed you in water,  
 but He shall immerse you with the Holy Spirit.”

<8> ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

8 egō ebaptisa hymas hydati, autos de baptisei hymas en pneumatī hagiō.  
 “I have baptized you with water; but he shall baptize you with the Holy Spirit.”

9  
 וַיָּבֵיא בִּימֵימָם קָהָם וַיְבֵא יְהוֹשֻׁעַ מִנְצֶרֶת אֲשֶׁר בְּגָלִיל

וַיִּטְבֵּל עַל־יְדֵי יְהוֹחָנָן בִּיַּרְדֵּן:

9. way'hi bayamim hahem wayabo' Yahushuà miN'tsereth 'asher baGalil  
 wayitabel `al-y'dey Yahuchanan baYar'den.

Mark1:9 And it came to pass in those days Oway'hi came down from Netsareth,  
 which is in the Galil, and was immersed by the hand of Yahuchanan in the Yarden.

<9> Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας  
 καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

9 Kai egeneto en ekeinais tais hēmerais ēlthen Iēsous apo Nazaret tēs Galilaias

In those days that Yahushua came from Nazareth of Galilee

kai ebaptisthē eis ton Iordanēn hypo Iōannou.

and was baptized by John in the Jordan river.

10 way'hi 'a'k-`aloh `alah min-hamayim wayar' hashamayim

w'hinneh niph't'chu w'haRuach k'yonah yoredeth `alayu.

יְוָהי אֵךְ-עָלָה עָלָה מִן-הַמַּיִם וַיֵּרָא הַשָּׁמַיִם

וַהֲנִה נִפְתָּחוּ וַהֲרוּחַ כְּיוֹנָה יֹרֶדֶת עָלָיו:

10. way'hi 'a'k-`aloh `alah min-hamayim wayar' hashamayim

w'hinneh niph't'chu w'haRuach k'yonah yoredeth `alayu.

**Mark1:10** And it came to pass, just as He came up from the water, and He saw the heavens and behold, it was opened, and the Spirit like a dove descending upon Him.

<10> καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον εἰς αὐτόν·

10 kai euthys anabainōn ek tou hydatos eiden schizomenous tous ouranous

And immediately coming up out of the water He saw the heavens being opened

kai to pneuma hōs peristeran katabainon eis auton;

and the Spirit as a dove descending towards Him.

11 way'hi qol min-hashamayim 'atah B'ni y'didi 'asher ratsithi-bo.

יְוָהי קוֹל מִן-הַשָּׁמַיִם אַתָּה בְּנִי יְדִידִי אֲשֶׁר רָצִיתִי-בּוֹ:

11. way'hi qol min-hashamayim 'atah B'ni y'didi 'asher ratsithi-bo.

**Mark1:11** There was a voice from the heavens:

“You are My beloved Son, in whom I am pleased.”

<11> καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

11 kai phōnē egeneto ek tōn ouranōn, Sy ei ho huios mou ho agapētos,

And a voice came from the heavens, “You are my Son, the Beloved,

en soi eudokēsa.

with you I am well pleased.”

12 umaher hotsi'o haRuach hamid'barah.

יִבְרַח הַרוּחַ הַמְּדַבֵּר:

12. umaher hotsi'o haRuach hamid'barah.

**Mark1:12** Quickly, the Spirit brought Him out to the wilderness.

<12> Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

12 Kai euthys to pneuma auton ekballei eis tēn erēmon.

And the Spirit immediately drove him out into the wilderness.

13 way'hi qol min-hashamayim 'atah B'ni y'didi 'asher ratsithi-bo.

יְוָהי קוֹל מִן-הַשָּׁמַיִם אַתָּה בְּנִי יְדִידִי אֲשֶׁר רָצִיתִי-בּוֹ:

יגִוִּיִּהִי שָׁם בַּמִּדְבָּר אַרְבָּעִים יוֹם וַהֲשָׁטַן נִסָּהוּ  
וַיְהִי עִם־הַחַיּוֹת וְהַמְּלָאכִים שִׁרְתוּהוּ:

13. way'hi sham bamid'bar 'ar'ba'im yom w'hasatan nisahu  
way'hi im-hachayoth w'hamal'akim sher'thuhu.

**Mark1:13** And He was there in the wilderness forty days, the satan tested Him,  
and He was with the wild beasts, and the messengers attended to Him.

<13> καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ,  
καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

13 kai ēn en tē erēmō tesserakonta hēmeras peirazomenos hypo tou Satana,  
And He was in the wilderness forty days, tempted by Satan;  
kai ēn meta tōn thērion, kai hoi aggeloi diēkonoun autō.  
and He was among the wild beasts; and the angels were ministering to Him.

אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ 14  
אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ  
יְדִוְאַחֲרֵי אֲשֶׁר הִסְגִּיר יְהוֹחָנָן בֶּן זִכְרְיָאֵל הַגִּלְלִית  
וַיִּקְרָא אֶת־בְּשׂוֹרֶת מַלְכוּת הָאֱלֹהִים וַיֹּאמֶר:

14. w'acharey 'asher has'gar Yahuchanan ba' Yahushua haGalilah  
wayiq'ra' 'eth-b'sorath mal'kuth ha'Elohim wayo'mar.

**Mark1:14** After that, Yahuchanan was arrested, Owa'acharey came into the Galil  
and proclaimed the Good News of the kingdom of the Elohim. He said,

<14> Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν  
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ

14 Meta de to paradothēnai ton Iōannēn ēlthen ho Iēsous eis tēn Galilaian  
And after John was arrested, Yahushua came to Galilee,  
kēryssōn to euaggelion tou theou  
proclaiming the good news of the Elohim,

אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ אֶלְכֶּלֶךְ 15  
טו מְלָאכָה הַעֲתָ וַקְרִבָּה מַלְכוּת הָאֱלֹהִים שׁוּבוּ וְהִאֲמִינוּ בַּבְּשׂוֹרָה:

15. mal'ah ha'eth w'qar'bah mal'kuth ha'Elohim shubu w'ha'aminu bab'sorah.

**Mark1:15** “The time is fulfilled, and the kingdom of the Elohim has drawn near.  
Repent and believe in the Good News.”

<15> καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·  
μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

15 kai legōn hoti Peplērōtai ho kairos  
and saying, “The time has been fulfilled,  
kai ēggiken hē basileia tou theou;  
and the kingdom of the Elohim has come near;  
metanoeite kai pisteuete en tō euaggeliō.  
repent, and believe in the good news.”

16 וַיֵּשְׁבֵהוּ אֶת־הַנֶּלִיל וַיִּרְאֵהוּ שְׂמֵעוֹן  
וַאֲנָדְרִי אֲחֵי שְׂמֵעוֹן פְּרָשִׁים מְצוּדֵה בָּיָם כִּי דִיגִים הָיוּ׃

16. way'hi b'hith'hal'ko `al-yad yam-haGalil wayar' w'hinne Shim'on  
w'An'd'ray 'achi Shim'on por'sim m'tsodah bayam ki dayagim hayu.

**Mark1:16** And it came to pass, while He was walking beside the Sea of the Galil,  
He saw and beheld Shimeon and Andray, the brother of Shimeon,  
Spreading out a net into the sea because they were fishermen.

<16> Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα  
καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβállοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἁλιεῖς.

16 Kai paragōn para tēn thalassan tēs Galilaias eiden Simōna  
And passing by alongside the Sea of Galilee, He saw Simon  
kai Andrean ton adelphon Simōnos amphiballontas en tē thalassē;  
and Andrew, the brother of Simon, casting their net into the sea;  
ēsan gar halieis.  
for they were fishermen.

17 יֹזִיאָמֶר אֲלֵיהֶם יַחְוִשַׁע לָכוּ אַחֲרַי וְאֶתְנַכֶּם דִּיגֵי אָנָּשִׁים׃

17. wayo'mer 'aleyhem Yahushua l'ku 'acharay w'eten'kem day'gey 'anashim.

**Mark1:17** And OWay said to them, “Follow after Me,  
and I shall appoint you as fishers of men.”

<17> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου,  
καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.

17 kai eipen autois ho Iēsous, Deute opisō mou,  
And Yahushua said to them, “Come after Me  
kai poiēsō hymas genesthai halieis anthrōpōn.  
and I shall make you to become fishermen of men.”

18 יַחְוִיעֲזְבוּ מַחֲרָאֵת־מִכְמַר־תִּיהֶם וַיִּלְכוּ אַחֲרָיו׃

18. waya`az'bu maher 'eth-mik'm'rotheyhem wayel'ku 'acharayu.

**Mark1:18** So they quickly left their nets behind and followed after Him.

<18> καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

18 kai euthys aphentes ta diktua ēkolouthēsan autō.  
And immediately leaving the nets they followed Him.

19 יִטְוִיהִי כְּעֶבְרוֹ מַעַט מִשָּׁם וַיִּרְאֵהוּ אֶת־יַעֲקֹב בֶּן־זְבִדִּי׃

וְאֶת־יְהוֹחָנָן אָחִיו וְגַם־הֶמָּה בְּאֻנְיָה וּמִתְקַנִּים אֶת־הַמְּכַמְרוֹת:

19. way'hi k'ab'ro m'at misham wayar' 'eth-Ya`aqob ben-Zab'day w'eth-Yahuchanan 'achiu w'gam-hemah ba'aniah um'thaq'nim 'eth-hamik'moroth.

**Mark1:19** And it came to pass when he moved on a little from there, He saw Ya'aqob the son of Zabday, and Yahuchanan his brother, and they were also in the boat, mending the nets.

<19> Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

19 Kai probas oligon eiden Iakōbon ton tou Zebedaiou kai Iōannēn ton adelphon autou And having gone on a little, He saw James son of Zebedee and his brother John, kai autous en tō ploiō katartizontas ta diktua, and they were in the boat mending the nets.

20 וַיִּמְחַר וַיִּקְרָא אֲלֵיהֶם וַיַּעֲזְבוּ אֶת־אֲבֵיהֶם בְּאֻנְיָה עִם־הַשְּׂכִירִים וַיֵּלְכוּ אַחֲרָיו:

20. way'maher wayiq'ra' 'aleyhem waya`az'bu 'eth-Zab'day 'abihem ba'aniah 'im-has'kirim wayel'ku 'acharay.

**Mark1:20** He quickly called to them, and they left their father Zabday in the boat with the hired men and followed after Him.

<20> καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

20 kai euthys ekalesen autous. kai aphenates ton patera autōn Zebedaiou en tō ploiō And immediately he called them, and leaving their father Zebedee in the boat meta tōn mισthōtōn apēlthon opisō autou. with the hired servants and departed after him.

21 וַיֵּיבֹאוּ אֶל־כֶּפַר נַחֻם וַיִּמְחַר לָבוֹא בַשַּׁבָּת לְבֵית הַקִּנְסָת וַיְלַמֵּד:

21. wayabo'u 'el-K'phar Nachum way'maher labo' baShabbat l'beyth hak'neseth way'lamed.

**Mark1:21** They went into Kephar Nachum, and He immediately went on the Shabbat into the house of synagogue and taught.

<21> Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

21 Kai eisporeuontai eis Kapharnaoum; And they went to Capernaum; kai euthys tois sabbasin eiselthōn and immediately on the Sabbath entering

eis tēn synagōgēn edidasken.

into the synagogue he was teaching them.

$\eta \Gamma \otimes W$     $w \in Ky$     $\eta \Delta \gamma \zeta \eta$     $\exists z \exists - \neg y$     $\Gamma \times q \Gamma x - \zeta \circ$     $\Gamma \eta \eta \Gamma \times w \neg \Gamma$    22  
 $\neg \neg \neg q \neg \neg y$     $\zeta \zeta \Gamma$

**כב** וַיִּשְׁתַּחֲוּ אֶת-פְּנֵיהֶם עַל-תּוֹרָתוֹ כִּי-הָיָה מִלְּפָנָיו בְּאִישׁ שְׁלֵטוֹן  
וְלֹא בַּסְּפָרִים:

22. wayish'tomamu `al-toratho ki-hayah m'lam'dam k'ish shil'ton w'lo' kasoph'rim.

**Mark1:22** They were astonished by His teaching,  
because He was teaching them as a man of authority, and not like the scribes.

<22> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ·  
 ἣν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

22 kai **exemplēssonto** **epi** tē **didachē** autou;

**And they were amazed at his teaching,**

ēn gar didaskōn autous hōs exousian echōn kai ouch hōs hoi grammateis.

for he was teaching them as one having authority, and not as the scribes.

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**כג** וַאֲנִי שֶׁהָיָה נָשָׁם בְּבֵית הַכִּנֹּסֶת נִשְׁלָחָם אֲשֶׁר-רוּחַ טְמֵאָה בּוֹ וַיִּזְעַק לֵאמֹר:

23. w'ish hayah sham b'beyth hak'neseth shela hem 'asher-ruach tum'ah bo  
wayiz'`aq le'mor.

**Mark1:23** Now there was a man in the house of the synagogue which is of them in whom there was a spirit of impurity in him, and he cried out, saying,

**23** καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ  
καὶ ἀνέκραξεν

**23 kai euthys ēn en tē synagōgē autōn anthrōpos en pneumati akathartō**

**And immediately there was in their synagogue a man with an unclean spirit**

**kai** anekraxen

**and he cried out**

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ባባባባ ወሃባ ባባባ ባሃ ሃባባባ ባባባ ሃባባባ

**כד** אָהָה מָה-לָּנוּ וְלָךְ יְהוֹנָשָׁע הַנַּפְצָרִי  
לְהַאֲבִיחֵנוּ בָּאתָ יְדַעְתִּיךָ מִי אַתָּה קְדוֹשׁ הָאֱלֹהִים:

**24. 'ahah mah-lanu wal'ak Yahushuà haNats'ri**

**I'ha'abidenu ba'ath y'da`tiak mi 'atah q'dosh ha'Elohim.**

**Mark1:24** “Alas, what do we have to do with You, Owing<sup>114</sup> the Natsri?

**Have You come to destroy us? I know who You are: the Holy One of the Elohim!"**

◁24▷ λέγων, Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;

ἡλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

24 legōn, **Ti hēmin kai soi, Iēsou Nazarēne?**

and **saying**, “**What** have **You** to do with **us**, **Yahushua** of **Nazareth**?

ēlthes apolesai hēmas?

**Have You come to destroy us?**

oida se tis ei, ho hagios tou theou.

**I know You, who You are the Holy One of the Elohim.”**

25  
כה ויגער בו יְהוֹשֻׁעַ לֵאמֹר הָאֵלִים וַיָּצֵא מִמֶּנּוּ:

25. wayig'ar-bo Yahushua le'mor he'alem w'tse' mimenu.

**Mark1:25** But **Ow** reprimanded it, saying, “**Be silent**, and **come out from him!**”

<25> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.

25 kai epetimēsen autō ho Iēsous legōn, Phimōthēti kai exelthe ex autou.

And **Yahushua** rebuked him, saying, “**Be silent**, and **come out of him!**”

26  
כו ויסחבהו רוח הטמא ויזעק בקול גדול ויציא מִמֶּנּוּ:

26. wayis'chabehu ruach hatum'ah wayiz'aq b'qol gadol wayetse' mimenu.

**Mark1:26** The spirit of impurity dragged him and cried out with a loud voice, and it went out from him.

<26> καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

26 kai sparaxan auton to pneuma to akatharton

And having convulsed him, the unclean spirit

kai phōnēsan phōnē megalē exēlthen ex autou.

and having cried out with a loud voice, came out of him.

27  
כז ויבָּהֲלוּ כָל־אִישׁ אֶת־רֵעֵהוּ לֵאמֹר  
מַה־זֶּה הֲיֵא הַתּוֹרָה הַחֲדָשָׁה אֲשֶׁר אֶת־לְרוּחוֹת  
הַטְּמְאָה מְצִיָּה הוּא בְּגִבּוֹרָה וְהִנֵּה שׁוֹמְעוֹת לוֹ:

27. wayibahalu kulam wayish'alu 'ish 'eth-re'ehu le'mor mah-zo'th

mah-hi' haTorah hachadashah 'asher 'aph-l'ruchoth hatum'ah m'tsaueh hu' big'burah w'henah shom'oth lo.

**Mark1:27** And all of them were alarmed, and each man asked his neighbor, saying, “What is this? What is it, a new teaching, that He even commands the spirits of impurity with power, and they listen to Him?”

<27> καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας,

Τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν·

καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

27 kai ethambēthēsan hapantes hōste syzētein pros heautous legontas,

And everyone were amazed so as to begin to discuss with each other saying,

Ti estin touto? didachē kainē kat' exousian;

“What is this? A new teaching—with authority!

kai tois pneumasi tois akathartois epitassei, kai hypakouousin autō.

He commands even the unclean spirits, and they obey Him.”

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כח ויציא שמעו מהר בכל-סביבות ארץ הגליל:  
28 wayetse' shim'`o maher b'kal-s'biboth 'erets haGalil.

**Mark1:28** And the news about Him quickly went out into all surrounding the land of the Galil.

<28> καὶ ἐξηλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

28 kai exēlthen hē akoē autou euthys pantachou

And went out the report of Him immediately everywhere

eis holēn tēn perichōron tēs Galilaias.

into all the surrounding countryside of Galilee.

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כט ויהי אחרי צאתם מבית הכנסת ויבאו ביתה שמעון  
וअנדראי עם יעקב ויהוחנן:  
29 way'hi 'acharey tse'tham mibeyth hak'neseth wayabo'u beythah Shim'`on w'An'd'ray `im Ya`aqob w'Yahuchanan.

**Mark1:29** And it came to pass after they went out from the house of synagogue, they came into the house of Shimeon and Andray, with Ya'aqob and Yahuchanan.

<29> Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.

29 Kai euthys ek tēs synagōgēs exelthontes ēlthon eis tēn oikian Simōnos

And immediately out of the synagogue coming, they went into the house of Simon

kai Andreou meta Iakōbou kai Iōannou.

and Andrew, with James and John.

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לוחותנת שמעון שכבה אחוזת הקדחת  
וימחרו וידברו אליו עליה:  
30 w'chotheneth Shim'`on shak'bah 'achuzath haqadachath way'maharu way'dab'ru `elayu `aleyah.

**Mark1:30** Now Shimeon's mother-in-law was lying down possessed by a fever; and they quickly spoke to Him about her.

30 ἡ δὲ πενθερά Σίμωνος κατέκειτο πυρέσσουσα,  
καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

30 hē de **penthera** Simōnos katekeito **pyressousa**,  
And **Simon's mother-in-law** was lying down **having a fever**,  
kai **euthys** legousin **autō peri autēs**.  
and **immediately** they spoke to **Him concerning her**.

31 וַיֵּשֶׁב אֵצֶל בִּתְּהָא וַיִּקְרָא  
לֹא וַיִּגַּשׁ וַיֵּאָחַז בְּיָדָהּ וַיִּקְרָא

וַתֵּרָךְ מִמֶּנָּה הַקִּדְחַת פֶּתָאם וַתִּשְׁרֵת אוֹתָם:

31. **wayigash wayo'chez b'yadah way'qimeah**  
**watireph mimenah haqadachath pith'om wat'shareth 'otham**.

**Mark1:31** And **He** approached and **took her by the hand**, and **raised her up**.  
And **the fever suddenly left from her**, and she served them.

31 καὶ προσελθὼν ἡγειρεν αὐτὴν κρατήσας τῆς χειρός·  
καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.

31 kai **proselthōn ēgeiren autēn kratēsas tēs cheiros**;  
And **having approached**, **He raised her taking her by the hand**.  
kai **aphēken autēn ho pyretos**, kai **diēkonei autois**.  
And **the fever left her**, and she was serving them.

32 וַיָּבִיאוּ אֵלָיו אֶת כָּל-הַחֹלִים וְאֶת אֲחֻזֵּי הַשְּׁדִים  
לֵב וַיְהִי בְּעָרֶב כְּבוֹא הַשָּׁמֶשׁ

וַיִּבְיֵאוּ אֵלָיו אֶת כָּל-הַחֹלִים וְאֶת אֲחֻזֵּי הַשְּׁדִים:

32. **way'hi ba`ereb k'bo' hashamesh**  
**wayabi'u 'elayu 'eth kal-hacholim w'eth 'achuzey hashedim**.

**Mark1:32** And **it came to pass in the evening**, **when the sun set**,  
**they brought to Him all those who were sick and possessed by demons**.

32 Ὅψιās δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος,  
ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

32 Opsias de **genomenēs**, hote **edy ho hēlios**, **epheron pros auton**  
And evening **having come**, **when set the sun**, they were bringing to **Him**  
**pantas tous kakōs echontas kai tous daimonizomenous**;  
**all the ones having illness and the ones being demon-possessed**.

33 וְכָל-הָעִיר נֶאֱסְפוּ יַחְדָּו פֶּתַח הַבַּיִת:

וְכָל-הָעִיר נֶאֱסְפוּ יַחְדָּו פֶּתַח הַבַּיִת:

33. **w'kal-ha`ir ne'es'phu yach'daw pethach habayith**.

**Mark1:33** And **the whole city was gathered together** at the entrance of the house.

33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.

33 kai ēn holē hē polis episynēgmenē pros tēn thyran.  
And the whole city was gathered together at the door.

לְדַוְרָא רַבִּים אֲשֶׁר הָיוּ חוֹלִים חֲלָיִים שׁוֹנִים  
וַיִּגְרֹשׁ שָׂדִים חֲרָבָה וְלֹא־נָתַן אֶת־הַשְּׂדִים לְדַבֵּר כִּי יִדְעָהּ׃

34. way'rape' rabbim 'asher hayu cholim chalayim shonim  
way'garesh shedim har'beh w'lo'-nathan 'eth-hashdim l'daber ki y'da`uhu.

Mark1:34 And He healed many who were sick with various diseases, and He drove out many demons, but He did not permit the demons to speak, for they knew Him.

<34> καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

34 kai etherapeusen pollous kakōs echontas poikilais nosoīs  
And He healed many having illness with various diseases,

kai daimonia polla exebalen  
and He cast out many demons

kai ouk ēphien lalein ta daimonia, hoti ēdeisan auton.

and He did not permit to speak the demons, because they knew Him.

לְהַיָּשֵׁם בְּבִקְרָא בְּעוֹד נִשְׁף וַיֵּצֵא  
וַיֵּלֶךְ אֶל־מְקוֹם חֲרָבָה וַיִּתְפַּלֵּל שָׁם׃

35. wayash'kem baboqer b'`od nasheph wayetse'  
wayele'k 'el-m'qom char'bah wayith'palel sham.

Mark1:35 And He arose early in the morning, while it was still twilight, and He went out and walked to a desolate place, and He prayed there.

<35> Καὶ πρωτὶ ἐννυχᾶ λίαν ἀναστὰς ἐξῆλθεν  
καὶ ἀπῆλθεν εἰς ἔρημον τόπον κάκει προσήχετο.

35 Kai prōi ennycha lian anastas exēlthen

And early at night very having arisen, He went out

kai apēlthen eis erēmon topon kakei prosēucheto.

and went away to a desolate place and there He was praying.

לְוַיְרָדָפוּ אַחֲרָיו שְׂמֵעוֹן וְהָאֲנָשִׁים אֲשֶׁר אִתּוֹ׃

36. wayir'd'phu 'acharayu Shim'`on w'ha'anashim 'asher 'ito.

Mark1:36 Shimeon and the men which were with him pursued after Him,

<36> καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,

36 kai katediōxen auton Simōn kai hoi met' autou,

And Simon and the ones with him seached for Him,

לְזַיְמָצְאָהוּ וַיֵּאמְרוּ אֵלָיו הִנֵּה כָלָם מִבְקָשִׁים אוֹתְךָ׃ 37

37. wayim'tsa'uhu wayo'm'ru 'elayu hinneh kulam m'baq'shim 'otha'h.

Mark1:37 and they found Him, and said to Him, "Behold, everyone is seeking You."

<37> καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσιν σε.

37 kai heuron auton kai legousin autō hoti Pantes zētousin se.

And they found Him and they said to Him, "Everyone is looking for You."

וַיֹּאמֶר אֲלֵיהֶם לָכוּ וְנִלְכָּה אֶל-עָרֵי הַפְּרָזוֹת הַקְּרִיבֹת  
וְאֶקְרָא גַם-שָׁם כִּי בַעֲבוּר-זֹאת יֵצְאָתִי׃ 38

38. way'omer 'aleyhem l'ku w'nel'kah 'el-'arey hap'razoth haq'roboth w'eq'ra' gam-sham ki ba'abur-zo'th yatsa'thi.

Mark1:38 He said to them, "Come, let us go into the neighboring towns nearby, and I may preach there too, for on account of this I have gone forth."

<38> καὶ λέγει αὐτοῖς, Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.

38 kai legei autois, Agōmen allachou eis tas echomenas kōmopoleis,

He said to them, "Let us go elsewhere into the neighboring villages,

hina kai ekei kēryxō; eis touto gar exēlthon.

so that also there I may preach for this purpose for I came."

לְטוֹיְהִי קִרְא בְּכִנְסִיּוֹתֵיהֶם בְּכָל-הַגָּלִיל  
וַיִּגְרֹשׁ אֶת-הַשָּׁדִּים׃ 39

39. way'hi qore' bik'nesiotheyhem b'kal-haGalil way'garesh 'eth-hashedim.

Mark1:39 And it came to pass that He was proclaiming in their synagogues in all the Galil, and He drove out the demons.

<39> καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.

39 kai ēlthen kēryssōn eis tas synagōgas autōn eis holēn tēn Galilaian

And He came preaching in their synagogues in the whole region of Galilee,

kai ta daimonia ekballōn.

and casting out the demons.

מִוִּיבֹא אֵלָיו אִישׁ מִצֹּרַע וַיִּתְחַנֵּן אֵלָיו וַיְכַרַּע עַל-בְּרַכּוֹ  
וַיִּשָּׁא אֶת-פָּנָיו וַיִּשְׁתַּחֲוֶה לַיהוָה׃ 40

ויאמר לו אם-תרצה תוכל לטהרני:

40. wayabo' 'elayu 'ish m'tsora` wayith'chanen 'elayu wayik'ra` `al-bir'kayu way'omer lo 'im-tir'tseh tukal l'tahareni.

**Mark1:40** And a leprous man came to Him and he pleaded with Him and fell down on his knees, and said to Him, “If You are willing, You are able to purify me!”

<40> Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαι με καθαρίσαι.

40 Kai erchetai pros auton lepros parakalōn auton [kai gonypetōn] kai legōn autō

And a leper came to Him begging Him, and kneeling he said to Him, hoti Ean thelēs dynasai me katharisai.

“If You choose, You are able to cleanse me.”

41 וַיִּחַן וַיִּשְׁלַח יָדוֹ וַיַּגֵּעַ בּוֹ  
וַיֹּאמֶר רְצֵה אֲנֹכִי טָהוֹר

41. way'rachem `alayu Yahushuà wayish'lach yado wayiga`-bo wayo'mar rotseh 'anoki t'har.

**Mark1:41** And OWY had compassion on him; He reached out His hand and touched him, and said, “I am willing. Be pure.”

<41> καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.

41 kai splagchnistheis ekteinas tēn cheira autou hēpsato

And being filled with compassion and stretching out His hand and touched him, kai legei autō, Thelō, katharisthēti; and said to him, “I am willing, be cleansed.”

42 מִבְּעוֹרְנוֹ מִדְּבַר וְהַצִּרְעַת סָרָה מִמֶּנּוּ וַיִּטְהַר

42. `odenu m'daber w'hatsara`ath sarah mimenu wayit'har.

**Mark1:42** While he was still speaking, the leprosy departed from him and he became pure.

<42> καὶ εὐθὺς ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

42 kai euthys apēlthen ap' autou hē lepra, kai ekatharisthē.

Immediately the leprosy left from him, and he was cleansed.

43 מִן וַיִּגְעַר-בּוֹ וַיִּמְהַר לְהוֹצִיאֹו חִיצָה:

43. wayig'`ar-bo waymaher l'hotsi'o hachutsah.

**Mark1:43** He warned him and quickly took him outside.

<43> καὶ ἐμβριμηςάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν

43 kai embrimēsamenos autō euthys exebalen auton

And having sternly warned him, immediately He sent him out

44 אֵלֶיךָ יָבֹאוּ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ 44  
:אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ

מִדְּבַר אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ  
אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ

44. way'omer 'elayu r'eh 'al-tagid l'ish dabar w'le'k hera'eh 'el-hakohen  
w'haq'reb l'taharath'ak 'eth 'asher-tsiuah Mosheh l'eduth lahem.

Mark1:44 and He said to him, “See to it that you do not tell anything to anyone,  
but go, show yourself to the priest, and make the sacrifice for your purification  
that Mosheh commanded, as a testimony to them.”

<44> καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἰπῆς,  
ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε  
περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

44 kai legei autō, Hora mēdeni mēden eipēs,  
saying to him, “See that to no one you say nothing,  
alla hypage seauton deixon tō hierai kai prosenegke  
but rather go show yourself to the priest, and offer the sacrifices  
peri tou katharismou sou ha prosetaxen Mōusēs, eis martyrion autois.  
for your cleaning which Moses commanded for a testimony to them.”

45 אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ 45  
:אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ

מִדְּבַר אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ  
אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ  
מִדְּבַר אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָדֶיךָ

45. w'hu' yatsa' wayachel liq'ro' har'beh ul'hash'mi'a hadabar  
'ad 'asher lo'-yakol labo' 'od 'el-'ir l'eyney ha'am wayesheb michuts la'ir bim'qomoth  
char'bah wayabo'u 'elayu mikal-'abarayu misabib.

Mark1:45 But he went out and began to proclaim profusely and to make the matter heard,  
until He could no longer come to a city in the sight of the people. So He sat outside the city  
in desolate places, and they came to Him from all surrounding regions.

<45> ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,  
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν,  
ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

45 ho de exelthōn ērxato kēryssein polla  
But the one having gone out began to preach many things,  
kai diaphēmizein ton logon,  
and to spread the word,  
hōste mēketi auton dynasthai phanerōs eis polin eiselthein,  
so that Yahushua was no longer able to enter into a town openly,  
all' exō ep' erēmois topoīs ēn;  
but outside in desolate places He was

kai ērchonto pros auton pantothen.  
and they were coming to Him from every direction.

## Chapter 2

וַיָּחִי מִיָּמִים וַיָּבֹא שֵׁנִית אֶל־כֶּפָר נַחוּם  
וַיִּשְׁמְעוּ כִּי־הוּא בַּבַּיִת: Mark2:1

1. way'hi miyamim wayabo' shenith 'el-K'phar Nachum wayish'm'u ki-hu' babayith.

**Mark2:1** And it came to pass after some days He came a second time to Kephar Nachum, and they heard that He was in the house.

<2:1> Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.

1 Kai eiselthōn palin eis Kapharnaoum di' hēmerōn

And having returned again into Capernaum after many days,  
ēkousthē hoti en oikō estin.

it was heard that in the house He is.

וַיָּבֹאוּ רַבִּים מִהֶרָח עַד־אִפְס לַעֲמֹד אֶף־לִפְנֵי הַפֶּתַח  
וַיִּדְבֹּר אֲלֵיהֶם אֶת־הַדְּבָר:  
וַיָּבֹאוּ רַבִּים מִהֶרָח עַד־אִפְס לַעֲמֹד אֶף־לִפְנֵי הַפֶּתַח  
וַיִּדְבֹּר אֲלֵיהֶם אֶת־הַדְּבָר: 2

2. waye'as'phu rabbim m'herah `ad-'ephes maqom la`amod 'aph-liph'ney hapathach way'daber 'aleyhem 'eth-hadabar.

**Mark2:2** Many were quickly gathered, until there was no longer room to stand, even in front of the entrance, and He spoke the Word to them.

<2> καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

2 kai synēchthēsan polloi hōste mēketi chōrein

And many were gathered together so as no longer to have room,  
mēde ta pros tēn thyran, kai elalei autois ton logon.  
not even in front of the door; and He was speaking the Word to them.

וַיָּבֹאוּ אֲלָיו אַנְשִׁים נִשְׂאִים אִישׁ נֶכָה אֲבָרִים  
וַיִּשְׂאָהוּ בְּאַרְבָּעָה: 3

3. wayabo'u 'elayu 'anashim nos'im 'ish n'keh 'ebarim wayisa'uhu b'ar'ba`ah.

**Mark2:3** And some men came to Him carrying a paralyzed man that was carried by four men.

<3> καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.

3 kai **erchontai pherontes pros auton paralytikon airomenon hypo tessarōn.**

And **they came carrying to Him a paralytic being carried along by four men.**

4  
וַיָּבִיאוּ אֶת־הַגָּג בַּמָּקוֹם אֲשֶׁר הָיָה שָׁם וַיִּהְיוּתָרוּ חֲתִירָה  
וַיּוֹרִידוּ אֶת־הַמִּשְׁכָּב אֲשֶׁר נִשְׁכַּב עָלֶיהָ נֹכַח הָאֲבָרִים:

4. w'lo' yak'lu lageseth 'elayu mip'ney ha'am

wayasiru 'eth-hagag bamaqom 'asher hayah sham wayach't'ru chathirah

wayoridu 'eth-hamish'kab 'asher shakab `aleyah n'keh ha'ebaram.

**Mark2:4** But they were **not** able to **approach Him on account** of the people,  
so **they removed** the roof **in the place where He was there** and **made an opening**,  
and **lowered** the bed on **which the paralytic** was lying **on it**.

<4> καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην  
ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

4 kai **mē** dynamenoi **prosenegkai autō dia** ton ochlon

And **not** being able to **bring** the paralytic to **Him on account** of the crowd,

**apestegasan tēn stegēn hopou ēn,**

**they removed** the roof **where He was,**

kai **exoryxantes chalōsi** ton krabatton

and **having made an opening they lowered** the bed

**hopou ho paralytikos katekeito.**

**upon which the paralytic** was lying.

5  
וַיֵּיחִי כִּרְאוֹת יְהוֹשֻׁעַ אֶת־אֱמִינָתָם  
וַיֹּאמֶר אֶל־נֹכַח הָאֲבָרִים בְּנֵי נִסְלָחוּ־לָהֶם חַטֹּאתֵיהֶם:

5. way'hi kir'oth Yahushua' 'eth-'emunatham

way'omer 'el-n'keh ha'ebaram b'ni nis'l'chu-l'ak chato'theyak.

**Mark2:5** And it came to pass when **Ow** saw their faith, **said to the paralytic**,  
“**My son, your sins are forgiven to you.**”

<5> καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ,  
Τέκνον, ἀφίενται σου αἱ ἁμαρτίαι.

5 kai **idōn** ho **Iēsous tēn pistin autōn legei tō** paralytikō,

And **having seen Yahushua** their faith **said to the paralytic**,

**Teknon, aphientai sou hai hamartiai.**

“**Son, your sins are forgiven.**”

6  
וַיֵּיחִי כִּרְאוֹת יְהוֹשֻׁעַ אֶת־אֱמִינָתָם וַיֹּאמֶר אֶל־נֹכַח הָאֲבָרִים בְּנֵי נִסְלָחוּ־לָהֶם חַטֹּאתֵיהֶם:

וַיֹּשֶׁם אַנְשִׁים מִן־הַסּוֹפְרִים יֹשְׁבִים וַיֹּאמְרוּ בְּלִבָּם:

6. w'sham 'anashim min-hasoph'rim yosh'bim wayo'm'ru b'libam.

**Mark2:6** But some men of the scribes were sitting there, and they said in their hearts,

<6> ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι  
καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,

6 ēsan de tines tōn grammateōn ekei kathēmenoi

And there were some of the scribes sitting there

kai dialogizomenoi en tais kardiais autōn,

and thinking about these things in their hearts,”

זְמַח־לֵּזָה כִּי יִדְבֹּר גִּדּוּפִים כְּאַלָּה מִי יָכֹל לְסַלֵּחַ לַחַטָּאִים  
כִּי אִם הָאֱלֹהִים לְבַדּוֹ:

7. mah-lazeh ki y'daber giduphim ka'eleh

mi yakol lis'loach lachata'im ki 'im ha'Elohim l'bado.

**Mark2:7** “What is it to this One, that He speaks such blaspheming?

Who is able to forgive sins except the Elohim alone?”

<7> Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ·

τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

7 Ti houtos houtōs lalei? blasphēmei;

“Why is this One speaking thus? He blasphemes!

tis dynatai aphienai hamartias ei mē heis ho theos?

Who is able to forgive sins except the One, the Elohim?”

חַוִּינְדַע יְהוֹשֻׁעַ בְּרוּחוֹ כִּי־כֵן חֹשְׁבִים בְּלִבָּם  
וַיֹּאמֶר אֲלֵיהֶם מִדּוּעַ תִּחְשְׁבוּ כְּאַלָּה בְּלִבְבְּכֶם:

8. wayeda` Yahushua` b'rucho ki-ben chosh'bim bil'babam

way'omer 'aleyhem madu`a tach'sh'bu ka'eleh bil'bab'kem.

**Mark2:8** But Ow<sup>44</sup> knew in His spirit that they were thinking this in their hearts,  
and He said to them, “Why are you reasoning such things in your hearts?”

<8> καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν  
ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

8 kai euthys epignous ho Iēsous tō pneumati autou

And immediately having known Yahushua in His spirit

hoti houtōs dialogizontai en heautois legei autois,

that in this manner they were discussing among themselves He said to them,

Ti tauta dialogizesthe en tais kardiais hymōn?

“Why are you considering these things in your hearts?”

9 מַה הַנָּקֹל הָאֵמֹר אֶל-נֹכַח הָאֲבָרִים  
 וְהַחֲיוֹ-לָהּ חֲטָאתֶיךָ אִם-אֵמֹר קוּם שָׂא אֶת מִשְׁכְּבְּךָ וְהִתְהַלֵּךְ׃  
 מַה הַנָּקֹל הָאֵמֹר אֶל-נֹכַח הָאֲבָרִים

9. mah hanaqel he'amor 'el-n'keh ha'ebaram

nis'l'chu-l'ak chato'theyak 'im-'amor qum sa' 'eth mish'kab'ak w'hith'hale'k.

Mark2:9 "Which is easier, to say to the paralytic,

'Your sins are forgiven', or to say, 'Arise, carry up your bed and walk?'"

<9> τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι,  
 ἢ εἰπεῖν, Ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;

9 ti estin eukopōteron, eipein tō paralytikō, Aphientai sou hai hamartiai,

"Which is easier, to say to the paralytic, 'Your sins are forgiven,'

ē eipein, Egeire kai aron ton krabatton sou kai peripatei?

or to say, 'Stand and pick up your bed and walk?'"

10 הֲלָכָה יָקָוֹלָהּ לֵאמֹר אֶל-נֹכַח הָאֲבָרִים וְהַחֲיוֹ-לָהּ חֲטָאתֶיךָ אִם-אֵמֹר קוּם שָׂא אֶת מִשְׁכְּבְּךָ וְהִתְהַלֵּךְ׃  
 יוֹלָמַעַן תִּדְּעוּן כִּי בֶן-הָאָדָם יֵשֶׁ-לוֹ הַנְּשָׁלֵטִין לְסֵלָהּ  
 לְחַטָּאִים בְּאַרְצָךְ וַיֹּאמֶר אֶל-נֹכַח הָאֲבָרִים׃

10. ul'ma'an ted'un ki Ben-ha'Adam yesh-lo hashal'tan lis'loach lachata'im ba'arets  
 way'omer 'el-n'keh ha'ebaram.

Mark2:10 "But in order that you may know that the Son of Adam has the authority  
 on the earth to forgive sins," He said to the paralytic,

<10> ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας  
 ἐπὶ τῆς γῆς – λέγει τῷ παραλυτικῷ,

10 hina de eidēte hoti exousian echei ho huios tou anthrōpou aphienai hamartias

"But in order that you may know that has authority the Son of Man to forgive sins

epi tēs gēs – legei tō paralytikō,

upon the earth" — He said to the paralytic,

11 יֹאֵל לָהּ אָנִי אֹמֵר קוּם שָׂא אֶת-מִשְׁכְּבְּךָ וְהִתְהַלֵּךְ׃  
 אֶל-בֵּיתְךָ׃

11. l'ak 'ani 'omer qum sa' 'eth-mish'kab'ak w'le'k 'el-beytheak.

Mark2:11 "To you I say Arise, pick up your bed, and go to your house."

<11> Σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.

11 Soi legō, egeire aron ton krabatton sou kai hypage eis ton oikon sou.

"I say to you, stand, pick up your bed and go to your house."

12 מַה הַנָּקֹל הָאֵמֹר אֶל-נֹכַח הָאֲבָרִים וְהַחֲיוֹ-לָהּ חֲטָאתֶיךָ אִם-אֵמֹר קוּם שָׂא אֶת מִשְׁכְּבְּךָ וְהִתְהַלֵּךְ׃  
 אֶל-בֵּיתְךָ׃

יבִּינְקֶם פִּתְאֹם וַיִּשָּׂא אֶת־מִשְׁכְּבוֹ וַיֵּצֵא לְעֵינָי כָּלָם  
עַד כִּי־תִמְהוּ כָּלָם וַיִּשְׁכְּחוּ אֶת־הָאֱלֹהִים לֵאמֹר מֵעוֹלָם  
לֹא־רָאִינוּ כִּזֹּאת:

12. wayaqam pith'om wayisa' 'eth-mish'kabo wayetse' l'`eyney kulam `ad ki-tham'hu  
kulam way'shab'chu 'eth-ha'Elohim le'mor me'olam lo'-ra'inu kazo'th.

**Mark2:12** Suddenly he arose and picked up his bed,  
and went out in the sight of everyone, until that they all were amazed  
and praised the Elohim, saying, "We have never seen anything like this."

<12> καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε  
ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν.

12 kai ēgerthē kai euthys aras ton krabattōn exēlthen emprosthen pantōn,  
And he arose and immediately taking the bed went outside in front of everyone;  
hōste existasthai pantas kai doxazein ton theon legontas  
so as to astonish everyone and to glorify the Elohim saying  
hoti Houtōs oudepote eidomen.  
"thus never have we seen."

יג וַיָּשָׁב וַיֵּצֵא אֶל־יַד הָיָם וַיְבֹאוּ אֵלָיו כָּל־הָעָם וַיְלַמְדֵם:

13. wayashab wayetse' 'el-yad hayam wayabo'u 'elayu kal-ha'am way'lam'dem.

**Mark2:13** He returned and went out to the seaside;  
and all the people came to Him, and He taught them.

<13> Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν·  
καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

13 Kai exēlthen palin para tēn thalassan;  
And He went out again beside the sea;  
kai pas ho ochlos ērcheto pros auton, kai edidasken autous.  
and all crowd was coming to Him, and He was teaching them.

יד וַיְהִי בְּעָבְרוֹ וַיֵּרָא אֶת־לֵוִי בֶן־חֶלְפִי יֹשֵׁב בְּבֵית הַמָּכֶס  
וַיֹּאמֶר אֵלָיו לְכָה אַחֲרַי וַיָּקָם וַיֵּלֶךְ אַחֲרָיו:

14. way'hi b'`ab'ro wayar' 'eth-Lewi ben-Chal'phay yosheb b'beyth hamekes  
way'omer 'elayu l'kah 'acharay wayaqam wayele'h 'acharay.

**Mark2:14** And it came to pass as He was passing by, He saw Lewi the son of Chalphay  
sitting in the house of customs, and He said to him, "Follow after Me!"  
And he arose and followed after Him.

<14> καὶ παράγων εἶδεν Λεὺν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον,  
καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

14 kai paragōn eiden Leuin ton tou Halphaiou kathēmenon epi to telōnion,  
And passing by He saw Levi the son of Alphaeus sitting at the tax booth,

ክፍሉን ለማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ 15  
 ማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ  
 :ማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ ማጠቃለያ

[illegible]

17 <sup>וַיִּשְׁמַע יְהוֹשֻׁעַ וַיֹּמֶר הַחֲזָאִיִּם אֵינָם צָרִיכִים לְרֹפֵא</sup>  
<sup>כִּי אִם-הַחֲלִים לֹא בָאתִי לְקַרְא הַצְּדִיקִים</sup>  
<sup>כִּי אִם-הַחֲטָאִים (לְתַשׁוּבָה):</sup>

17. wayish'ma` Yahushua way'omer hachazaqim 'eynam ts'rikim l'rophe'  
ki 'im-hacholim lo' ba'thi liq'ro' hatsadiqim ki 'im-hachata'im (lith'shubah).

Mark2:17 And **OW** <sup>וַיִּשְׁמַע</sup> heard and said, “The strong ones do not need a healer,  
but those who are sick. I have not come to call the righteous but sinners {to repentance}.”

<17> καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ  
ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς εἰς μετάνοιαν.

17 kai akousas ho Iēsous legei autois [hoti]

And having heard this Yahushua said to them,

Ou chreian echousin hoi ischuontes iatrou all' hoi kakōs echontes;

“No need have the strong ones of a physician but rather the ones having illness.

ouk ēlthon kalesai dikaios alla hamartōlous eis metanoian.

I did not come to call the righteous but sinners [to repentance].”

18 <sup>יְחִי וְתִלְמִידֵי יְהוֹחָנָן וְתִלְמִידֵי הַפְּרוּשִׁים הָיוּ מְרַבִּים לְצוּם</sup>  
<sup>וַיָּבֹאוּ וַיֹּאמְרוּ אֵלָיו מַדּוּעַ תִּלְמִידֵי יְהוֹחָנָן וְתִלְמִידֵי</sup>  
<sup>הַפְּרוּשִׁים צָמִים וְתִלְמִידֵיךָ אֵינָם צָמִים:</sup>

18. w'thal'midey Yahuchanan w'thal'midey haPh'rushim hayu mar'bim latsum  
wayabo'u wayo'm'ru 'elayu madu`a tal'midey Yahuchanan  
w'thal'midey haPh'rushim tsamim w'thal'mideyak 'eynam tsamim.

Mark2:18 The disciples of Yahuchanan and the disciples of the Phrushim would often fast,  
and they came and said to Him, Why do the disciples of Yahuchanan  
and the disciples of the Prushim fast, but Your disciples do not fast?”

<18> Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες.  
καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου  
καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

18 Kai ēsan hoi mathētai Iōannou kai hoi Pharisaioi nēsteuontes.

And came the disciples of John and the Pharisees fasting.

kai erchontai kai legousin autō,

And they came and said to Him,

Dia ti hoi mathētai Iōannou kai hoi mathētai tōn Pharisaion nēsteuousin,

“Why do John's disciples and the disciples of the Pharisees fast,

hoi de soi mathētai ou nēsteuousin?

but Your disciples do not fast?”

19 way'omer 'aleyhem Yahushua' 'ey'k yuk'lu b'ney hachupah latsum  
b'`od hechathan `imahem kal-y'mey heyoth hechathan `imahem lo' yuk'lu latsum.  
יטוֹיֹאמֶר אֶלֵיהֶם יְהוֹשֻׁעַ אֵיךְ יוֹכְלוּ בְנֵי הַחֻפָּה לָצוּם בְּעוֹד  
הַחֲתָן עִמָּהֶם כָּל־יְמֵי הַיּוֹת הַחֲתָן עִמָּהֶם לֹא יוֹכְלוּ לָצוּם:

19. way'omer 'aleyhem Yahushua' 'ey'k yuk'lu b'ney hachupah latsum  
b'`od hechathan `imahem kal-y'mey heyoth hechathan `imahem lo' yuk'lu latsum.

Mark2:19 And OW said to them, “How are the sons of the wedding canopy able  
to fast, while the bridegroom is still with them?

For all the days that the bridegroom is with them, they are not able to fast.”

<19> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος  
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;  
ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

19 kai eipen autois ho Iēsous,

And Yahushua said to them,

Mē dynantai hoi huioi tou nymphōnos

“Are not able surely the sons of the bridechamber

en hō ho nymphios met' autōn estin nēsteuein?

while the bridegroom with them is to fast?

hoson chronon echousin ton nymphion met' autōn ou dynantai nēsteuein.

As long as they have the bridegroom with them, they are not able to fast.”

20 hinneh yamim ba'im w'luqach me'itam hechathan w'az yatsumu bayamim hahem.  
כִּהְנֶה יָמִים בָּאִים וְלֻקַּח מֵאִתָּם הַחֲתָן  
וְאָז יִצְוּמוּ בַיָּמִים הָהֵם:

20. hinneh yamim ba'im w'luqach me'itam hechathan w'az yatsumu bayamim hahem.

Mark2:20 “Behold, the days are coming when the bridegroom shall be taken away  
from them, and then they shall fast in those days.”

<20> ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,  
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

20 eleusontai de hēmerai hotan aparthē ap' autōn ho nymphios,

“But shall come the days when is taken away from them the bridegroom,

kai tote nēsteusousin en ekeinē tē hēmerā.

and then they shall fast in that day.”

21 'eyn-'adam topher t'la'y bad chadash `al-sim'lah balah  
כֹּאֲאִין־אָדָם תּוֹפֵר טְלֵאִי בַד חֲדָשׁ עַל־שִׁמְלָה בָּלָה  
כִּי אִם־כֵּן יִנָּתֵק מִלּוּיֹ הַחֲדָשׁ מִן־הַבָּלָה וַיִּתְּרַחֵב הַקָּרֶעַ:

21. 'eyn-'adam topher t'la'y bad chadash `al-sim'lah balah

ki 'im-ken yinatheq miluyo hechadash min-habalah w'yith'racheb haqera`.

**Mark2:21** “No one sews a patch of new cloth on an worn-out garment, Otherwise, the new piece of the patch would become deached from the worn cloth, and the tear would be made worse.”

<21> οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ’ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.

21 oudeis epiblēma hrakous agnaphou epiraptei epi himation palaion;

“No one a patch cloth of unshrunk sews on an old garment,

ei de mē, airei to plērōma ap’ autou to kainon tou palaiou

otherwise shall pull away the patch from it, the new from the old

kai cheiron schisma ginetai.

and a worse tear results.”

כב וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים

כב וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
כב וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
כב וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים  
כב וְאֵין אָדָם נִתֵּן יֵין חֻדָּשׁ בְּנֹאדוֹת בְּלִים

22. w'eyn 'adam nothen yayin chadash b'no'doth balim ki 'im-ken y'baqa` hayayin hechadash 'eth-han'odoth w'hayayin yishaphe'k w'hano'doth yo'bedu 'abal yayin chadash yinathen b'no'doth chadashim.

**Mark2:22** “No one puts new wine into used wineskins, otherwise, the new wine would be split open the wineskins, and the wine would be splitted out, and the wineskins would be ruined. Rather, new wine is put into new wineskins.”

<22> καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

22 kai oudeis ballei oinon neon eis askous palaious;

“And no one puts new wine into old wineskins;

ei de mē, hrēxei ho oinos tous askous kai ho oinos apollytai

otherwise, shall tear the wine the wineskins and the wine is ruined

kai hoi askoi; alla oinon neon eis askous kainous.

and the wineskins instead, new wine is put into new wineskins.”

וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם

וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם  
וַיְחִלּוּ תִלְמִידָיו לְקַטֹּף מִלֵּילָת בְּלִילָתָם

23. way'hi k'`ab'ro baShabbat beyn hasadoth wayachelu thal'midayu liq'toph m'liloth b'lek'tam.

**Mark2:23** And it happened as He passed among the fields on the Shabbat, and His disciples began to pluck the heads of grain as they walked.

<23> Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων,  
καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.

23 Kai egeneto auton en tois sabbasin paraporeuesthai dia tōn sporimōn,  
And it came about that He on the Sabbath was passing through the grainfields,  
kai hoi mathētai autou ērxanto hodon poiein tillontes tous stachuas.  
and His disciples began to make their way picking the heads of grain.

24  
כַּד וַיֹּאמְרוּ אֲלֵיוּ הַפְּרוֹשִׁים  
וַיֵּלֶךְ מִן־הַקֶּמַח עֲשִׂים בַּשָּׁבֶת אֵת אֲשֶׁר־לֹא יַעֲשֶׂה:

24. wayo'm'ru 'elayu haPh'rushim r'eh mah-hemah `osim  
baShabbat 'eth 'asher-lo' ye`aseh.

Mark2:24 The Phrushim said to Him,  
“Look, what they are doing on the Shabbat that which is not to be done!”

<24> καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

24 kai hoi Pharisaioi elegon autō,  
And the Pharisees said to Him,  
Ide ti poiousin tois sabbasin ho ouk exestin?  
“Look, why are they doing what is not permitted on the Sabbaths?”

25  
כַּה וַיֹּאמֶר אֲלֵיהֶם הַכִּי לֹא קָרְאתֶם  
אֶת־אֲשֶׁר עָשָׂה דָּוִד בְּהִיטּוֹ חֶסֶד וְרַעֲב הוּא וְאֲנָשָׁיו:

25. way'omer 'aleyhem haki lo' q'ra'them  
'eth-'asher `asah Dawid bih'yotho chaser w'ra`eb hu' wa'anashayu.

Mark2:25 And He said to them, “Have you not read what Dawid did  
when he was lacking and he was hungry and his men,”

<25> καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν  
καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ,

25 kai legei autois, Oudepote anegnōte ti epoiēsen Daudid hote chreian eschen  
And he said to them, “Have you never read what David did when he had need?  
kai epeinasen autos kai hoi met' autou,  
And he was hungry, he and the ones with him.”

26  
כֹּה אֲשֶׁר בָּא אֶל־בֵּית אֱלֹהִים בִּימֵי אַבְיָתָר הַכֹּהֵן הַגָּדוֹל  
וַיֹּאכַל אֶת־לֶחֶם הַפָּנִים אֲשֶׁר לֹא נָתַן לְאָכְלָה

כִּי אִם-לַכֹּהֲנִים וְיִתֵּן גַּם-לְאֲנָשִׁים אֲשֶׁר אֹתוֹ:

26. 'asher ba' 'el-beyth 'Elohim bimey 'Eb'yathar hakohen hagadol  
wayo'kal 'eth-lechem hapanim 'asher lo' nitan l'ak'lah  
ki 'im-lakohanim wayiten gam-la'anashim 'asher 'ito.

**Mark2:26** “that he went into the house of Elohim in the days of Ebiathar the high priest  
and ate bread of the presence which is not given for good except for the priests,  
and he also gave it to the men who were with him?”

<26> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως  
καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς,  
καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

26 pōs eisēlthen eis ton oikon tou theou  
How he entered into the house of Elohim  
epi Abiathar archiereōs  
during the days of Abiathar the high priest

kai tous artous tēs protheseōs ephagen,  
and the loaves of the presentation he ate,  
hous ouk exestin phagein ei mē tous hiereis,  
which is not permitted to be eaten except by the priests,  
kai edōken kai tois syn autō ousin  
and he gave some also to the ones with him being?”

---

כַּזְוִיאָמַר אֲלֵיהֶם הַשַּׁבָּת נִתְּנָה בַעֲבוּר הָאָדָם  
וְלֹא הָאָדָם בַּעֲבוּר הַשַּׁבָּת:  
כַּזְוִיאָמַר אֲלֵיהֶם הַשַּׁבָּת נִתְּנָה בַעֲבוּר הָאָדָם  
וְלֹא הָאָדָם בַּעֲבוּר הַשַּׁבָּת:

27. wayo'mer 'aleyhem haShabbat nit'nah ba`abur ha'adam  
w'lo' ha'adam ba`abur haShabbat.

**Mark2:27** He said to them, “The Shabbat was given for the sake of man,  
and not man for the sake of the Shabbat.”

<27> καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο  
καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

27 kai elegen autois, To sabbaton dia ton anthrōpon egeneto  
And He said to them, “The Sabbath on account of man was created  
kai ouch ho anthrōpos dia to sabbaton;  
and not man on account of the Sabbath;

---

כַּח לָכֵן אֲדֹנָן בֶּן-הָאָדָם גַּם לַשַּׁבָּת:  
כַּח לָכֵן אֲדֹנָן בֶּן-הָאָדָם גַּם לַשַּׁבָּת:

28. laken 'Adon Ben-ha'Adam gam laShabbat.

**Mark2:28** “Therefore Adon (Master), the Son of Adam, is even of the Shabbat.”

<28> ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

28 hōste kyrios estin ho huiois tou anthrōpou kai tou sabbatou.  
“so that the Son of Man is Master even of the Sabbath.”

## Chapter 3

אֶשְׁבּוֹב וְיָבוֹא אֶל-בֵּית הַכְּנֶסֶת וְשָׁם-אִישׁ אֶנְשִׁי יָדוֹ יְבִשָּׁה: Mark3:1  
אֶשְׁבּוֹב וְיָבוֹא אֶל-בֵּית הַכְּנֶסֶת וְשָׁם-אִישׁ אֶנְשִׁי יָדוֹ יְבִשָּׁה:

1. wayashab wayabo' 'el-beyth hak'neseth w'sham-'ish 'asher yado y'beslah.

**Mark3:1** He returned and came to a house of the synagogue;  
and a man was there whose hand was withered.

<3:1> Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν.  
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.

1 Kai eisēlthen palin eis tēn synagōgēn.

And He entered again into the synagogue.

kai ēn ekei anthrōpos exērammenēn echōn tēn cheira;

And there was there a man having a withered hand.

בְּיָמָיו יָבֹא אֶל-בֵּית הַכְּנֶסֶת וְיַחְזֹק יָדוֹ הַיְבֵשָׁה: 2  
בְּיָמָיו יָבֹא אֶל-בֵּית הַכְּנֶסֶת וְיַחְזֹק יָדוֹ הַיְבֵשָׁה:  
בְּיָמָיו יָבֹא אֶל-בֵּית הַכְּנֶסֶת וְיַחְזֹק יָדוֹ הַיְבֵשָׁה:  
לְמַעַן יִמְצְאוּ עָלָיו עֲלִילוֹת הַדְּבָרִים:

2. waye'er'bu lo 'im-yir'pa'ehu baShabbat l'ma'an yim'ts'u `alayu `aliloth d'barim.

**Mark3:2** And they waited in ambush for Him if He would heal on the Shabbat,  
so that they might accuse Him on the words plotted.

<2> καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,  
ἵνα κατηγορήσωσιν αὐτοῦ.

2 kai paretēroun auton ei tois sabbasin therapeusei auton,

And they were watching Him to see if on the sabbath He shall heal him,

hina katēgorēsōsin autou.

In order that they might accuse Him.

וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ: 3  
וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ:  
וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ:

3. way'omer 'el-ha'ish 'asher yab'shah yado qum `amod batawe'h.

**Mark3:3** He said to the man whose hand had withered, “Arise and stand in the middle!”

<3> καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι, “Εγειρε εἰς τὸ μέσον.

3 kai legei tō anthrōpō tō tēn xēran cheira echonti,

And He said to the man, the one with the withered hand having

Egeire eis to meson.

“Stand up in the middle.”

וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ: 4  
וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ:  
וַיֹּאמֶר אֶל-הָאִישׁ אֶנְשִׁי יָדוֹ קוּם עֲמֹד בְּתוֹךְ:

דַּוִּיאָמֶר אֲלֵיהֶם הִמָּתֵר בַּשַּׁבָּת לְהִיטִיב אוֹ לְהָרַע לְהַצִּיל  
נֶפֶשׁ אוֹ לְהָמִית וּבִחְרִישׁוֹ:

4. wayo'mer 'aleyhem hamutar baShabbat l'heytib 'o l'hare`a  
l'hatsil nephesh 'o l'hamith wayacharishu.

Mark3:4 And He said to them, "Is it permitted on the Shabbat to do good or to do harm,  
to rescue life or to put to death?" And they were silent.

<4> καὶ λέγει αὐτοῖς, "Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι,  
ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

4 kai legei autois, Exestin tois sabbasin agathon poiēsai

And He said to them, "Is it permitted on the Sabbaths to do good

ē kakopoiēsai, psychēn sōsai ē apokteinai? hoi de esiōpōn.

or to do evil. To restore life or to destroy it?" But they were silent.

וַיֹּאמֶר אֲלֵיהֶם בַּשַּׁבָּת לְהִיטִיב אוֹ לְהָרַע לְהַצִּיל נֶפֶשׁ  
אוֹ לְהָמִית וּבִחְרִישׁוֹ:

וַיֹּאמֶר אֲלֵיהֶם בַּשַּׁבָּת לְהִיטִיב אוֹ לְהָרַע לְהַצִּיל נֶפֶשׁ  
אוֹ לְהָמִית וּבִחְרִישׁוֹ:

5. wayiphen wayabet 'aleyhem b'za`aph wayith`atseb `al-q'shi l'babam  
wayo'mer 'el-ha'ish p'shot 'eth-yadeak wayiph'shot yado  
wateraphe' watashab ka'achereth.

Mark3:5 Then He turned and looked intently at them in anger, and was grieved  
at the hardness of their hearts. And He said to the man, "Stretch out your hand!"  
and He stretched out his hand, and it was healed, and returned to being like the other one.

<5> καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει  
τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ, "Ἐκτεινον τὴν χεῖρα.  
καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὡς χεὶρ αὐτοῦ.

5 kai periblepsamenos autous met' orgēs, syllypoumenos

And having looked at them with anger, being deeply grieved

epi tē pōrōsei tēs kardias autōn legei tō anthrōpō, Ekteinon tēn cheira.

at the hardness of their heart He said to the man, "Stretch out the hand."

kai exeteinen kai apekatestathē hē cheir autou.

And He stretched it out and was restored his hand.

וַיִּבְּטֵם אֵלֵיהֶם בְּזַעֲף וַיִּתְּעֵב עַל-קִשְׁיָם לְבָבָם  
וַיֹּאמֶר אֲלֵיהֶם בַּשַּׁבָּת לְהִיטִיב אוֹ לְהָרַע לְהַצִּיל נֶפֶשׁ

וַיִּבְּטֵם אֵלֵיהֶם בְּזַעֲף וַיִּתְּעֵב עַל-קִשְׁיָם לְבָבָם

וַיֹּאמֶר אֲלֵיהֶם בַּשַּׁבָּת לְהִיטִיב אוֹ לְהָרַע לְהַצִּיל נֶפֶשׁ

6. wayets'u haPh'rushim way'maharu l'hith'ya`ets `alayu `im-'an'shey Hor'dos l'ab'do.

Mark3:6 And the Phrushim quickly went out and to consult  
with the men of Hordos against Him, to destroy Him.

<6> καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐδίδουν

κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

6 kai **exelthontes** hoi **Pharisaioi** **euthys** **meta** tōn **Hērōdianōn** **symbolion** **edidoun**  
**And going out the Pharisees immediately with the Herodians held consultation**  
**kat' autou** **hopōs** **auton** **apolesōsin**.  
**against Him as to how they might destroy Him.**

7 זַיְהוּשָׁעַ עָרַב מִשְׁמָע עִם־תַּלְמִידָיו אֶל־יַד הַיָּם  
וַיֵּלְכוּ אַחֲרָיו עִם־רַב מִן־הַגָּלִיל:

7. w'**Yahushua** **sar** **misham** **`im-tal'midayu** **'el-yad** **hayam**  
**wayel'ku** **'acharayu** **`am-rab** **min-haGalil**.

**Mark3:7** **Ow** **Yahushua** **departed** **from** **there** **with** **His** **disciples** **to** **the** **seaside**,  
**and** **a** **multitude** **of** **people** **followed** **after** **Him** **from** **the** **Galil**.

<7> Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν,  
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας

7 Kai ho **Iēsous** **meta** tōn **mathētōn** **autou** **anechōrēsen** **pros** **tēn** **thalassan**,  
**And Yahushua with His disciples went away to the sea**,  
**kai poly plēthos apo tēs Galilaias** [ēkolouthēsen]; **kai apo tēs Ioudaias**  
**a great multitude from Galilee followed Him, also from Judea**

8 חוֹמֵי־יְהוּדָה וּמִירוּשָׁלַם וּמֵאֶדוֹם וּמֵעֵבֶר הַיָּרְדֵּן וּמִסְבִּיבוֹתָיו  
וַיָּבִיאוּ אֵלָיו רַב כָּאֵן אֶלְיוֹ כִּי שָׁמְעוּ אֵת כָּל־אֲשֶׁר עָשָׂה:

8. **umiYahudah** **umiYrushalam** **ume'Edom** **ume`eber** **haYar'den** **umis'biboth** **Tsor**  
**w'Tsidon** **hamon** **rab** **ba'u** **'elayu** **ki** **sham** **`u** **'eth** **kal-** **'asher** **`asah**.

**Mark3:8** **and** **from** **Yahudah** **and** **from** **Yerushalam**, **and** **from** **Edom**,  
**and** **from** **across** **the** **Yarden**, **and** **from** **the** **vicinity** **of** **Tsor** **and** **Tsidon**,  
**a** **great** **crowd** **came** **to** **Him**, **for** **they** **heard** **of** **all** **that** **He** **had** **done**.

<8> καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου  
καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν.

8 kai **apo Hierosolymōn** **kai apo tēs Idoumaias** **kai peran** **tou Iordanou**  
**And from Jerusalem and from Idumea and on the other side of the Jordan**  
**kai peri Tyron** **kai Sidōna**, **plēthos** **poly** **akouontes** **hosa**  
**and around Tyre and Sidon, a great multitude followed hearing everything**  
**epoiei ēlthon pros auton**.  
**that He was doing, they came to Him.**

9 טוֹיֵאמַר אֶל־תַּלְמִידָיו לְהַכִּין לוֹ אֲנִיָּה קִטְנָה מִפְּנֵי הָעָם לְמַעַן  
יִשְׁלַח אֹתָם בְּרִיחַ הָעָם וְיִשְׁלַח אֹתָם בְּרִיחַ הָעָם:

9. wayo'mer 'el-tal'midayu l'hakin lo 'aniah q'tanah  
mip'ney ha'am l'ma'an 'asher lo' yid'chaquhu.

**Mark3:9** And He told His disciples to prepare a small boat for Him  
on account of the crowd, so that they would not push against Him.

<9> καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοiάριον προσκαρτερῇ αὐτῷ  
διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν·

9 kai eipen tois mathētais autou hina ploiarion proskarterē autō  
And he said to His disciples that a boat should stand ready for Him  
dia ton ochlon hina mē thlibōsin auton.  
because of the crowd lest they crowd around Him.

יְכִי רָפָא לְרַבִּים עַד כִּי־נִפְּלוּ עָלָיו כָּל־הַמְּנַגְעִים לְנֹגַעַ בּוֹ:  
10. ki rapha' l'rabbim `ad ki-naph'lu `alayu kal-ham'nuga'im lin'go'a bo.

**Mark3:10** For He healed so many that all those who were diseased would fall  
against Him to touch Him.

<10> πολλοὺς γὰρ ἐθεράπευσεν,  
ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας.

10 pollous gar etherapeusen,  
Many for He healed,  
hōste epipiptein autō hina autou hapsōntai hosoi eichon mastigas.  
so as to fall upon Him that Him they might touch as many as had affections.

יֵאָדָר וְהָיָה חֵטְאֹת כְּרֹאוֹתָן אֹתוֹ נִפְּלוּ לְכַנּוֹ  
וּתְצַעֲקֵנָה לֵאמֹר אֵתָּה הוּא בֶן־אֱלֹהִים:  
11. w'haruchoth hat'me'oth kir'othan 'otho naph'lu l'phanayu  
watits'`aq'nah le'mor 'atah hu' ben-'Elohim.

**Mark3:11** When the impure spirits saw Him, they fell before Him  
and cried out, saying, "You are the Son of Elohim!"

**Mark3:11** When the impure spirits saw Him, they fell before Him  
and cried out, saying, "You are the Son of Elohim!"

<11> καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτόν ἐθεώρουν, προσέπιπτον αὐτῷ  
καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

11 kai ta pneumata ta akatharta, hotan auton etheōroun, prosepipton autō  
And the spirits unclean, whenever they saw Him, were falling before Him  
kai ekrazon legontes hoti Sy ei ho huios tou theou.  
and were crying out saying that "You are the Son of Elohim."

יְבִיעֵד בָּם מֵאֵד לְמַעַן אֲשֶׁר לֹא־תִגְלִינָה אוֹתוֹ:  
12. waya`ad bam m'od l'ma'an 'asher lo'-th'galeynah 'otho.

12. waya`ad bam m'od l'ma'an 'asher lo'-th'galeynah 'otho.

**Mark3:12** And He strictly admonished them so that they should not make Him known.

<12> καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

12 kai polla epetima autois hina mē auton phaneron poiēsōsin.

and sternly He rebuked them lest Him they should make manifest.

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:יבִּעַל אֶל-הַהָרַי וַיִּקְרָא אֶל-אֲשֶׁר הוּא חָפֵץ וַיְבֹאוּ אֵלָיו 13

יג וַיַּעַל אֶל-הַהָרַי וַיִּקְרָא אֶל-אֲשֶׁר הוּא חָפֵץ וַיְבֹאוּ אֵלָיו:

13. waya`al 'el-hahar wayiq'ra' 'el-'asher hu' chaphets wayabo'u 'elayu.

**Mark3:13** And He went up on the mountain

and called to those whom He Himself desired, and they came to Him.

<13> Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός, καὶ ἀπηλθον πρὸς αὐτόν.

13 Kai anabainei eis to oros kai proskaleitai hous ēthelen autos,

And He goes up toward the mountain and summons whom He wanted,

kai apēlthon pros auton.

and they came to Him.

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:אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן 14

:יְדִוּמָן שְׁנַיִם עָשָׂר אִישׁ לְהִיּוֹת אִתּוֹ וּלְשַׁלְּחָם לְקָרְא:

14. way'man sh'neym `asar 'ish lih'yoth 'ito ul'shal'cham liq'ro'.

**Mark3:14** And He appointed twelve men to be with Him and to send them to proclaim.

<14> καὶ ἐποίησεν δώδεκα [οὓς καὶ ἀποστόλους ὠνόμασεν] ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν

14 kai epoiesen dōdeka [hous kai apostolous ōnomasen]

And He appointed twelve whom also He designated apostles

hina ōsin met' autou kai hina apostellē autous kēryssein

that they might be with Him and that He might send them to preach

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:אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן 15

:טו וְהָיָה לָהֶם הַשְׁלָטָן לְרַפָּא אֶת-הַתַּחֲלָאִים וּלְגַרֵּשׁ אֶת-הַשְּׂדִידִים:

15. w'hayah lahem hashal'tan lir'po' 'eth-hatachalu'im ul'garesh 'eth-hashedim.

**Mark3:15** They would have the authority to heal diseases and to cast out the demons.

<15> καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια.

15 kai echein exousian therapeuein tas nosous kai ekballein ta daimonia;

And to have authority to heal the diseases, and to cast out demons.

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:אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן אֶתְּמָנָן 16

:טז (וַיִּשֶׁם אֶת-שְׁנַיִם הָעָשָׂר) וַיִּכְנֶה אֶת-שְׁמֵעוֹן בְּשֵׁם פֶּטְרוֹס:

16. (wayashem 'eth-sh'neym he`asar) way'kaneh 'eth-shim'`on b'shem Pet'ros.

**Mark3:16** (And He appointed the twelve):

and He called Shimeon by the name Petros (Kepha),

<16> [καὶ ἐποίησεν τοὺς δώδεκα,] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,

16 [kai epoiēsen tous dōdeka,] kai epethēken onoma tō Simōni Petron,  
And he appointed the twelve, and He gave the name Peter to Simon,

17  
וַיִּכְנֶה אֹתָם בְּשֵׁם בְּנֵי־רָגוֹשׁ הוּא בְּנֵי־רַעַם:  
יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
17  
וַיִּכְנֶה אֹתָם בְּשֵׁם בְּנֵי־רָגוֹשׁ הוּא בְּנֵי־רַעַם:

17. w'eth-Ya`aqob ben-Zab'day w'eth Yahuchanan 'achi Ya`aqob  
way'kaneh 'otham b'shem B'ney-r'gos hu' b'ney-ra'am.

Mark3:17 and Ya`aqob, the son of Zabday, and Yahuchanan the brother of Ya`aqob  
and He called them by the name Beneyrgos, that is, "sons of thunder,"

<17> καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου  
καὶ ἐπέθηκεν αὐτοῖς ὄνόμα[τα] Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς·

17 kai Iakōbon ton tou Zebedaiou kai Iōannēn ton adelphon tou Iakōbou

And James the son of Zebedee and John the brother of James

kai epethēken autois onoma[ta] Boanērges ho estin Huioi Brontēs;

and He gave to them the names Boanerges which means sons of thunder.

18  
יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:  
18  
יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:

18. w'eth 'An'd'ray w'eth Philipos w'eth Bar-Tal'may w'eth Mattith'Yahu  
w'eth-Toma' w'eth-Ya`aqob ben-Chal'phay w'eth-Tadday w'eth Shim'on haQannay.

Mark3:18 and Andray, and Philipos, and Bar-Talmay, and MattithYahu,  
and Toma, and Ya`aqob the son of Chalphay, and Tadday, and Shimeon the Qannay;

<18> καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον  
καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον

18 kai Andrean kai Philippon kai Bartholomaion kai Maththaion kai Thōman

And Andrew and Philip and Bartholomew and Matthew and Thomas

kai Iakōbon ton tou Halphaίου kai Thaddaion kai Simōna ton Kananaion

and James the son of Alphaeus and Thaddaeus and Simon the Cananean

19  
יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:  
19  
יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:

19. w'eth-Yahudah 'Ish Q'rioth 'asher his'gir 'otho.

Mark3:19 and Yahudah Ish Qerioth, who betrayed Him.

<19> καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

19 kai Ioudan Iskariōth, hos kai paredōken auton.

And Judas Iscariot, who also betrayed him.

20  
וְאֵת יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:  
20  
וְאֵת יְהוֹנָתָן אֶחָי יַעֲקֹב בֶּן־זַבְדִּי וְאֵת יְהוֹחָנָן אֶחָי יַעֲקֹב  
וְאֵת תּוֹמָא וְאֵת יַעֲקֹב בֶּן־חֶלְפִי וְאֵת־תַּבִּי וְאֵת שְׁמַעְיֹן הַקְּנִי:

**כ** וַיִּבְּאוּ הַכִּיֻּנָּה וַיּוֹסֶף הַמֶּזֶן עִם לַהֲתָאֶסְף עַד כִּי-לֹא יִכְלוּ אֵף לֶאֱכֹל-לֶחֶם:

20 Kai **erchetai eis oikon**; kai **synerchetai palin** [ho] ochlos,  
**And he goes into a house**; and **assembles again the crowd**,  
**hōste mē dynasthai autous mēde arton phagein.**  
**so that were not able they nor even to eat bread.**

**כא** וַיִּשְׁמְעוּ קְרוֹביוֹ וַיָּצְאוּ לְהַחֲזִיק בּוֹ  
כִּי אָמְרוּ יֵצֵא מִדַּעְתּוֹ:

21 kai akousantes hoi par' autou exélthon kratēsai auton;  
And having heard those with Him went out to take hold of Him.  
elegon gar hoti exestē.

**כב** וְהִסּוּפְרִים אֲנֹשׁר יִרְדּוּ מִירוּשָׁלַיִם אֲמָרוּ בְּעַל-זְבוּל בּוֹ  
וְעַל-יְדֵי עַר-הַשָּׂדִים הוּא מַגְרֵשׁ אֶת-הַשָּׂדִים:

22 kai hoi grammateis hoi apo Hierosolymōn katabantes elegon  
 And the scribes, the ones from Jerusalem having come down were saying  
 hoti Beelzeboul echei kai hoti en tō archonti tōn daimoniōn ekballei ta daimonia.  
 "He has Beelzeboul. For by the ruler of the demons He cast out demons."

23 וַיִּקְרָא אוֹתָם אֵלָיו  
וַיְדַבֵּר לָהֶם בְּמִשְׁלִים לֵאמֹר אֵיךְ יוּכַל הַשָּׁטָן לְגַרֵּשׁ הַשָּׁטָן:

23. wayiq'ra' 'otham 'elayu

way'daber lahem bim'shalim le'mor 'ey'k yukal hasatan l'garesh hasatan.

Mark3:23 And He called them to Him and spoke to them in parables, saying,  
"How is the satan able to drive out the satan?"

<23> καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς,  
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

23 kai proskalesamenos autous en parabolais elegen autois,  
And having called them, in parables He was speaking to them,

Pōs dynatai Satanas Satanan ekballein?

"How is it possible for Satan to cast out Satan?"

24 כִּד וְאִם-נִחַלְקָה מַמְלָכָה עַל-עַצְמָהּ לֹא-תִיכַל לִעֲמֹד  
הַמַּמְלָכָה הַזֵּאת:

24. w'im-nech'l'qah mam'lakah `al-`ats'mah lo'-thukal la'amod hamam'lakah hahi'.

Mark3:24 "And if a kingdom is divided against itself, that kingdom is not able to stand."

<24> καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.

24 kai ean basileia eph' heautēn meristhē,

"And if a kingdom against itself is divided,

ou dynatai stathēnai hē basileia ekeinē;

it is not possible for to stand kingdom that."

25 כִּה וּבֵית אִם-נִחַלֵּק עַל-עַצְמוֹ לֹא-יִיכַל לִעֲמֹד הַבַּיִת הַזֶּה:

25. ubayth 'im-nechelaq `al-`ats'mo lo'-yukal la'amod habayith hahu'.

Mark3:25 "And if a house is divided against itself, that house shall not be able to stand."

<25> καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη σταθῆναι.

25 kai ean oikia eph' heautēn meristhē,

"And if a house against itself is divided,

ou dynēsetai hē oikia ekeinē stathēnai.

it shall not be possible for that house to stand."

26 כִּוְאִם-הַשָּׁטָן יִתְקוֹמֵם אֶל-עַצְמוֹ וְנִחַלֵּק לֹא-יִיכַל לִעֲמֹד  
כִּי-בֹא קִצּוֹ:

26. w'im-hasatan yith'qomem 'el-'ats'mo w'nechelaq lo'-yukal la'amod ki-ba' qitso.

**Mark3:26** “And if the satan has risen up against himself and is divided, he is not able to stand, for his end has come.”

<26> καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.

26 kai ei ho Satan̄as anēstē eph' heauton kai emeristhē,  
“And if Satan stood up against himself and was divided.  
ou dynatai stēnai alla telos echei.  
It is not possible for him to stand but he has an end.”

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יָכֹל-לֹא יֵשֶׁב אֶת-בֵּית הַגִּבּוֹר וְלִגְזֹל אֶת-כְּלָיו  
כִּי אִם-לֹא יֵאָסֵר בְּרֵאשׁוֹנָה אֶת-הַגִּבּוֹר וְאַחֵר יִשְׁסָה אֶת-בֵּיתוֹ:  
27

**27. 'eyn 'ish yakol labo' l'beyth hagibor w'lig'zol 'eth-kelayu 'im-lo' ye'esro bari'shonah 'eth-hagibor w'achar yish'seh 'eth-beytho.**

**Mark3:27** “A man is not able to come into the house of the mighty man to steal his goods unless he first binds the mighty man. Afterward he can rob his house.”

<27> ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

27 all' ou dynatai oudeis eis tēn oikian tou ischyrou  
“But no one is able into the house of the strong man  
eiselthōn ta skeuē autou diarpasai,  
having entered his possessions to plunder,  
ean mē prōton ton ischyron dēsē, kai tote tēn oikian autou diarpasei.  
unless first, the strong man he binds, and then his house he shall plunder.”

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כַּחַ אָמֵן אָמַר אֲנִי לָכֶם כִּי כָל-הַחַטָּאִים וְסִלְחֵי לְבָנֵי אָדָם  
וְכָל-הַגְּדֻפִּים אֲשֶׁר יִגְדְּפוּ:  
28

**28. 'Amen 'omer 'ani lakem ki kal-hachata'im yisal'chu lib'ney 'adam w'kal-hagiduphim 'asher y'gadephu.**

**Mark3:28** “Truly I say to you, that all sins shall be forgiven for the sons of men, and all the blasphemies that they speak,”

<28> Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν.

28 Amēn legō hymin hoti panta aphethēsetai tois huiois tōn anthrōpōn ta hamartēmata  
“Truly I say to you that everything shall be forgiven the sons of men the sins  
kai hai blasphemīai hosa ean blasphemēsōsin;  
and the blasphemies whatever they may blaspheme.”

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29

**כט** אַךְ הַמִּגְדָּף אֶת־רוּחַ הַקֶּן־שׁ אֵין־לוֹ סְלִיחָה לְעוֹלָם  
כִּי־עוֹנוֹ יִשָּׂא לְנֶצַח:

does not have forgiveness into the age, but is guilty of an eternal sin.”

לְכִי־הֵמָּה אֲמָרוּ רוּחַ טְמֵאָה בּוֹ:

For they were saying, “spirit an unclean he has.”

:Y 49Y YZ4 YHwZY

לֹא יִבְּאוּ אִמּוֹ וְאָחִיו וַיַּעֲמֵדּוּ מִחוּץ  
וַיִּנְשָׁלְחוּ אֵלָיו לִקְרֹא לוֹ:

**and standing outside, they sent to Him calling Him.**

፡ሃጽሃፋ ማፈወዋዊሃህ ኪሃዘዓ ሃፈዘፋህ

**ל**ב וְהִמּוֹן עִם יָשְׁבוּ סָבִיב לוֹ וַיֹּאמְרוּ אֵלָיו הִנֵּה אִמְךָ  
וְאַחֶיךָ בַּחוּץ וּמִבְּקָשִׁים אוֹתָךְ:

**32. wa**hamon `am yash'bu sabib lo wayo'm'ru 'elayu

hinneh 'im'ak w'acheyak bachuts um'baq'shim 'otha'h.

**Mark3:32** A crowd of people was sitting around Him, and they said to Him,  
“Behold, Your mother and Your brothers are outside asking for You!”

<32> καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ,  
Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε.

32 kai ekathēto peri auton ochlos, kai legousin autō,  
And a crowd was sitting around Him; and they said to Him,

Idou hē mētēr sou kai hoi adelphoi sou  
“Look! Your mother and Your brothers

[kai hai adelphai sou] exō zētousin se.  
and Your sisters are outside, asking for You.”

---

:כחכך כחכ כח כח כחכככ כחככככ כחככככ 33  
לגויען ויאמר אליהם מי הם אחי ואמי:

**33. waya`an way'omer 'aleyhem mi hem 'imi w'echay.**

**Mark3:33** And He answered and said to them  
“Who are they, My mother and My brothers?”

<33> καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου];

33 kai apokritheis autois legei, Tis estin hē mētēr mou kai hoi adelphoi [mou]?  
And having answered them He said, “Who are my mother and my brothers?”

---

:כחכך כחכ כחכ כחככככ כחכככככ כחכככככ כחכככככ כחכככככ 34  
לד ויפן ויבט אל-הישיבים סביביו ויאמר הנה אחי ואמי:

**34. way'phen wayabet 'el-hayosh'bim s'bibayu way'omar hinneh 'imi w'echay.**

**Mark3:34** He turned and looked at those sitting around Him and He said,  
“Behold My mother and My brothers!”

<34> καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει,  
Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

34 kai periblepsamenos tous peri auton kyklō kathēmenous legei,  
And have looked around at the ones sitting in an circle around Him, He said,

Ide hē mētēr mou kai hoi adelphoi mou.  
“behold My mother and My brothers”

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:כחכך כחכככככ כחכככככ כחכככככ כחכככככ כחכככככ כחכככככ כחכככככ 35  
לה כי כל-אשר יעשה רצון האלהים הוא אחי ואמי ואחותי ואמי:

**35. ki kal-'asher ye`aseh r'tson ha'Elohim hu' 'achi wa'achothi w'imi.**

**Mark3:35** “For whoever does the will of the Elohim,  
he is My brother and My sister and My mother.”

<35> ὅς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου  
καὶ ἀδελφή καὶ μήτηρ ἐστίν.

35 hos [gar] an poiēsē to thelēma tou theou, houtos adelphos mou  
“For whoever does the will of the Elohim this one my brother

kai adelphē kai mētēr estin.  
and sister and mother is.”

## Chapter 4

Mark4:1  
וַיָּשָׁב וַיֵּשֶׁב בְּאֶנְיָה בְּיָם וְכָל-הָעָם עֹמְדִים עַל-יַד הַיָּם בִּיבְנָשָׁה:  
וַיֵּרֶד וַיֵּשֶׁב בְּאֶנְיָה בְּיָם וְכָל-הָעָם עֹמְדִים עַל-יַד הַיָּם בִּיבְנָשָׁה:  
וַיֵּרֶד וַיֵּשֶׁב בְּאֶנְיָה בְּיָם וְכָל-הָעָם עֹמְדִים עַל-יַד הַיָּם בִּיבְנָשָׁה:

1. wayashab wayachel l'lamed `al sh'phath hayam wayiqahalu `elayu hamon `am-rab  
wayered wayesheb ba'aniah bayam w'kal-ha'am `omed `al-yad hayam bayabashah.

**Mark4:1** He returned and began to teach by the seashore,  
and a great crowd of people were assembled to Him. He went down and sat in a boat  
in the sea, and all the people stood by the seaside on the dry land.

<4:1> Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν·  
καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι  
ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

1 Kai palin ērxato didaskein para tēn thalassan;

And again he began to teach beside the sea.

kai synagetai pros auton ochlos pleistos,

And gathered together to Him a huge crowd

hōste auton eis ploion embanta kathēsthai en tē thalassē,

that He having gotten to sit in a boat on the sea,

kai pas ho ochlos pros tēn thalassan epi tēs gēs ēsan.

And all crowd was beside the sea on the land.

2  
וַיְלַמְדֵם הַרְבֵּה בְּמִשְׁלִים וַיֹּאמֶר אֲלֵיהֶם בְּלִמְדוֹ אוֹתָם:  
וַיְלַמְדֵם הַרְבֵּה בְּמִשְׁלִים וַיֹּאמֶר אֲלֵיהֶם בְּלִמְדוֹ אוֹתָם:

2. way'lam'dem har'beh bim'shalim way'omer 'aleyhem b'lam'do 'otham.

**Mark4:2** He taught them many things with parables,  
and He said to them as He taught them,

<2> καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ  
καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,

2 kai edidasken autous en parabolais polla

And He was teaching them with many parables,

kai elegen autois en tē didachē autou,

and in Hs teaching He said to them:

3  
גִּשְׁמָעוּ נְשִׁמוּעַ הִנֵּה יֹצֵא הַזֵּרֶעַ לְזֶרַע:  
גִּשְׁמָעוּ נְשִׁמוּעַ הִנֵּה יֹצֵא הַזֵּרֶעַ לְזֶרַע:

3. shim'`u shamo`a hinneh yatsa' hazore` liz'ro`a.

**Mark4:3** “Listen closely: Behold, the sower went out to sow seed”.

<3> Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι.

3 Akouete. idou exēlthen ho speirōn speirai.

“Listen! Behold, the one sowing went out to sow seed.”

4  
וַיְהִי כִּזְרַעוֹ וַיִּפֹּל מִן-הַזֵּרַע עַל-יַד הַדֶּרֶךְ  
וַיָּבֹאוּ עוֹף הַשָּׁמַיִם וַיֹּאכְלֵהוּ:

4. way'hi b'zar'`o wayipol min-hazera` `al-yad hadare'k  
wayabo'u `oph hashamayim wayo'k'luhu.

Mark4:4 “And it came to pass as he sowed, some of the seed fell by the road,  
and the birds of the heavens came and ate it.”

<4> καὶ ἐγένετο ἐν τῷ σπεῖρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,  
καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

4 kai egeneto en tō speirein ho men epesen para tēn hodon,  
“And it came about while he sowed, some seed fell beside the road,  
kai ēlthen ta peteina kai katephagen auto.  
and the birds came and devoured it.”

5  
הָיָה אֲשֶׁר נָפַל עַל-מְקוֹם הַסֶּלַע אֲשֶׁר אֵין-לוֹ שָׁם  
אֲדָמָה הַרְבֵּה וַיִּמְהַר לְצַמֵּחַ כִּי לֹא-הָיָה לוֹ עֹמֶק אֲדָמָה:

5. w'yesh 'asher naphal `al-m'qom hasela` 'asher 'eyn-lo sham 'adamah har'beh  
way'maher lits'moach ki lo'-hayah lo `omeq 'adamah.

Mark4:5 “There was some that fell on a rocky place where there was not much soil,  
and it sprang quickly because it did not have deep soil.”

<5> καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν,  
καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

5 kai allo epesen epi to petrōdes hopou ouk eichen gēn pollēn,  
“And other seed fell on rocky ground, where it did not have much soil,  
kai euthys exaneteilen dia to mē echēin bathos gēs;  
and immediately it sprang up because it does not have depth of soil.”

6  
וַיְהִי כִּזְרוֹחַ הַשֶּׁמֶשׁ וַיִּצְרַב וַיִּבָּשׂ כִּי אֵין-לוֹ שָׁרֵשׁ:

6. way'hi kiz'roach hashemesh wayitsareb wayibas ki 'eyn-lo shresh.

Mark4:6 “And it came to pass when the sun shone, it was scorched;  
and dried up because it had no root.”

<6> καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

6 kai hote aneteilen ho hēlios ekaumatisthē  
“And when the sun rose, it was scorched;

kai dia to mē echein hrizan exēranthē.  
and since it does not have a root, it withered.”

7 וַיִּשֶׁשׁ אֲשֶׁר נָפַל בֵּין הַקִּצְצִים וַיִּצְעֲלוּ הַקִּצְצִים  
וַיִּמְעַכְהוּ וְלֹא נָתַן פֶּרִי:

7. w'yesh 'asher naphal beyn haqotsim waya`alu haqotsim  
way'ma`akuhu w'lo' nathan peri.

**Mark4:7** “There was some that fell among the thorns, and the thorns came up  
and crowed it out, and it not bear fruit.”

<7> καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι  
καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

7 kai allo epesen eis tas akanthas, kai anebēsan hai akanthai  
“And other seed fell into thorn bushes, and the thorns came up  
kai synepnixan auto, kai karpon ouk edōken.  
and choked it, and it did not give fruit.”

8 וַיִּשֶׁשׁ אֲשֶׁר נָפַל עַל הָאֲדָמָה הַטּוֹבָה וַיִּתֵּן פֶּרִי עֹלָה וְגָדֵל  
וַיִּצְעַשׂ זֶה שְׁלֹשִׁים שָׁעָרִים וְזֶה שְׁנָיִם וְזֶה מֵאָה:

8. w'yesh 'asher naphal `al ha'adamah hatobah wayiten p'ri `oleh w'gadel  
waya`as zeh sh'loshim sh`arim w'zeh shishim wezeh me'ah.

**Mark4:8** “There was some that fell into the good soil, and it bore a fruit, coming up  
and growing. One made thirty times, another sixty, and another hundred.”

<8> καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα  
καὶ αὐξανόμενα καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

8 kai alla epesen eis tēn gēn tēn kalēn kai edidou karpon anabainonta  
“And other seed fell into good soil and it wa giving fruit, rising up  
kai auxanomena kai epheren hen triakonta kai hen hexēkonta kai hen hekaton.  
and growing and it was bearing fruit one thirty and one sixty and one hundred.”

9 טוֹיֵאמֶר אֲלֵיהֶם מִי אֲשֶׁר אֲזַנְיָם לוֹ לִשְׁמֹעַ יִשְׁמַע:  
9 וַיֹּמֶר אֵלֵיהֶם מִי אֲשֶׁר אֲזַנְיָם לוֹ לִשְׁמֹעַ יִשְׁמַע:

9. way'omer 'aleyhem mi 'asher 'az'nayim lo lish'mo`a yish'ma`.

**Mark4:9** And He said to them, “Whoever has ears to hear, let him hear.”

<9> καὶ ἔλεγεν, Ὅς ἔχει ὦτα ἀκούειν ἀκουέτω.

9 kai egen, Hos echei ōta akoueiv akouetō.  
And He was saying, “Who has ears to hear let him hear.”

10 וַיִּשְׁמַע הָעָם וַיִּבְרַח וַיִּלָּקֵחַ אֶת הַכֶּסֶף וַיִּתֵּן לָהֶם

יְיָהִי בְּהִיּוֹתוֹ לְבָדּוֹ וְיִגְשׁוּ הָאֲנָשִׁים

אֲשֶׁר אֵתוֹ עִם-שְׁנַיִם הָעֶשְׂרִי וַיִּשְׁאַלֻּהוּ עַל-הַמָּשָׁל:

10. way'hi bih'yotho l'bado w'yig'shu ha'anashim  
'asher 'ito 'im-sh'neym he'asar wayish'aluhu `al-hamashal.

**Mark4:10** And it came to pass when He was alone, the men that were with Him approached with the twelve, and they asked Him about the parable.

<10> Καὶ ὅτε ἐγένετο κατὰ μόνας, ἡρώτων αὐτὸν οἱ  
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.

10 Kai hote egeneto kata monas, ērōtōn auton hoi  
And when He was by Himself, were asking Him the ones  
peri auton syn tois dōdeka tas parabolās.  
around Him with the twelve the meaing of the parables.

וַיֹּאמֶר אֲלֵיהֶם לָכֶם נָתַן לְדַעַת סוֹד מַלְכוּת הָאֱלֹהִים  
וְאֲשֶׁר מִבְּחוּץ לָהֶם הַכֹּל בְּמִשְׁלִים:

11. way'omer 'aleyhem lakem nitan lada`ath sod mal'kuth ha'Elohim  
wa'asher mibachuts lahem hakol bim'shalim.

**Mark4:11** And He said to them, “To you it is given to know the secret of the kingdom of the Elohim, but to those who are outside, everything is in parables,”

<11> καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ·  
ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

11 kai elegen autois, Hymin to mystērion dedotai tēs basileias  
And He said to them, “To you has been given the mystery of the kingdom  
tou theou; ekeinois de tois exō en parabolais ta panta ginetai,  
of the Elohim, but for those outside, everything comes in parables,”

יְבָרֵךְ יְיָ אֱלֹהֵינוּ וְיִשְׁמְעוּ שְׁמוֹעַ  
וְיִבְרְכּוּ אֶת-יְיָ אֱלֹהֵינוּ וְיִשְׁמְעוּ שְׁמוֹעַ

וְיִבְרְכּוּ אֶת-יְיָ אֱלֹהֵינוּ וְיִשְׁמְעוּ שְׁמוֹעַ  
וְיִבְרְכּוּ אֶת-יְיָ אֱלֹהֵינוּ וְיִשְׁמְעוּ שְׁמוֹעַ

12. l'ma`an yir'u ra'o w'lo' yed'u w'sham'u shamo`a  
w'lo' yabinu pen-yashubu w'nis'lach l'chato'tham.

**Mark4:12** “so that seeing they may see but they shall not know.  
and hearing, they may hear and they shall not understand,  
lest they may repent and be forgiven for their sins.”

<12> ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν  
καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

12 hina blepontes blepōsin kai mē idōsin,

“in order that seeing they may see and they may not perceive,  
 kai akouontes akouōsin kai mē syniōsin,  
 and hearing they may hear but they may not understand,  
 mēpote epistrepōsin kai aphethē autois.  
 lest they may turn and it should be forgiven them.”

13 אִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה  
 וְאִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה  
 וְאִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה

13. way'omer lahem lo' y'da'tem 'eth-hamashal hazeh  
 w'ey'k tabinu 'eth-ham'shalim kulam.

Mark4:13 And He said to them, “Do you not know this parable?  
 How shall you understand any of the parables?”

<13> Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην,  
 καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε;

13 Kai legei autois, Ouk oidate tēn parabolēn tautēn,  
 And He said to them, “Do you not know this parable?  
 kai pōs pasas tas parabolās gnōsesthe?  
 And how shall you understand all the parables?”

14 אִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה  
 וְאִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה

14. hazore` hu' zore`a 'eth-hadabar.

Mark4:14 “The sower sows the word.”

<14> ὁ σπείρων τὸν λόγον σπείρει.

14 ho speirōn ton logon speirei.  
 “The one sowing sows the word.”

15 אִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה  
 וְאִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה  
 וְאִם־יִשְׁמְעוּ אֶת־הַמִּשְׁלָּה לֹא יִדְעוּתָם אֶת־הַמִּשְׁלָּה הַזֶּה

וכְּשֶׁמֵּעִים אוֹתוֹ מִדֶּרֶךְ אֵלֶּה הֵם אֲשֶׁר יִזְרַע־בָּם הַדָּבָר  
 וְכְּשֶׁמֵּעִים אוֹתוֹ מִדֶּרֶךְ אֵלֶּה הֵם אֲשֶׁר יִזְרַע־בָּם הַדָּבָר  
 וְכְּשֶׁמֵּעִים אוֹתוֹ מִדֶּרֶךְ אֵלֶּה הֵם אֲשֶׁר יִזְרַע־בָּם הַדָּבָר  
 15. w'al-yad hadere'k 'eleh hem 'asher yizara'-bam hadabar  
 uk'sham'am 'otho miad ba' hasatan wayisa' 'eth-hadabar hazaru` bil'babam.

Mark4:15 “Beside the road, these are those in whom the word is sown in it;  
 and when they hear it, the satan immediately comes  
 and picks up the word that is planted in their heart.”

<15> οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν,  
 εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.

15 houtoi de eisin hoi para tēn hodon; hopou speiretai ho logos,  
 “And these are the ones besides the road, where the word is sown,

kai hotan akousōsin, euthys erchetai ho **Satanas**  
 and when they hear it, **Satan immediately** comes  
 kai airei ton logon ton esparmenon eis autous.  
 and takes away the word having been sown in them.”

16 וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

16. w'ken haniz'ra'im `al-m'qomoth hasela` hem hashom'im `eth-hadabar  
 umaher b'sim'chah yiqachuhu.

**Mark4:16** “Likewise, the ones sown on the rocky places,  
 are those who those who hear the word they quickly receive it with joy”;

<16> καὶ οὗτοί ἐσιν οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι,  
 οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

16 kai houtoi eisin hoi epi ta petrōdē speiromenoi,

“And these are the ones being sown upon rocky places,

hoi hotan akousōsin ton logon euthys meta charas lambanousin auton,  
 who when they hear the word immediately with joy receive it.”

17 וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

17. 'a'k 'eyn-lahem shresh b'qir'bam w'raq l'sha'ah ya'amodu  
 w'achar-ken b'bo' tsarah ur'diphah big'lal hadabar m'herah yikashelu.

**Mark4:17** “But they have no root in them, and they only stand for an hour.  
 After that, when affliction or persecution arises on account of the word,  
 they quickly stumble.”

<17> καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί ἐσιν,  
 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

17 kai ouk echousin hrizan en heautois alla proskairoi eisin,

“And they do not have a root in themselves but are transitory,

eita genomenēs thlipseōs ē diōgmou

then when tribulation comes about or persecution

dia ton logon euthys skandalizontai.

on account of the word, immediately they fall away.”

18 וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

וְכֵן הָיָה כִּשְׁמֹעַ הֵם הַדְּבָרִים וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן  
 וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן וְהָיָה הַשָּׂטָן

18. w'eleh haniz'ra'im beyn haqotsim hem hashom'im `eth-hadabar.

**Mark4:18** “And these are those sown among the thorns:  
 They are those who hear the word,”

<18> καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι·

οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,

18 kai **alloi** eisin hoi **eis tas akanthas speiromenoi**;

“And **others** are the ones **being sown among the thorns**:

**houtoi** eisin hoi **ton logon akousantes**,

**these** are the ones **the word having heard**,”

×Υ✠Ⳑ ×Υ✠✠✠ ×Υ✠×Υ ✠✠✠✠ ✠✠✠✠✠ ✠✠✠✠✠ ✠✠✠✠✠✠ 19  
:Υ✠-✠✠✠✠ ✠✠ ✠✠✠✠ ✠✠✠✠-✠✠ ✠✠✠✠✠✠✠✠

יִטְוּאָגוֹת הָעוֹלָם הַזֶּה וּמִרְמַת הָעֵשֶׂר וְתֵאֵזוֹת אֲחֵרוֹת בָּאוֹת  
וּמִמְעֻכּוֹת אֶת-הַדָּבָר וּפָרִי לֹא יִהְיֶה-לּוֹ:

19. w'da'agoth ha`olam hazeh umir'math ha`sher w'tha'aoth 'acheroth ba'oth  
um'ma`akoth 'eth-hadabar uph'ri lo' yih'yeh-lo.

**Mark4:19** “but the worries of this age, and the guile of wealth  
and for other cravings come and crowd out the word, and it does not have fruit.”

<19> καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ  
ἐπιθυμῖαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.

19 kai **hai merimnai tou aiōnos kai hē apatē** tou ploutou

“but the worries of the age, and the deceit of wealth,

kai **hai peri ta loipa epithymiai eispreuomenai sympnigousin ton logon**

and the for the remaining things desire coming in choke the word,

kai **akarpus ginetai**.

and it becomes unfruitful.”

✠✠✠✠-✠✠ ✠✠✠✠✠✠✠ ✠✠ ✠✠✠✠✠ ✠✠✠✠✠✠-✠ ✠✠✠✠✠✠✠ ✠✠✠✠✠✠✠✠ 20  
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כּוֹאֵלָה הַזְּרוּעִים עַל-הָאֲדָמָה הַטּוֹבָה הֵם הַשְׂמָעִים אֶת-הַדָּבָר  
וּמִקְבָּלִים אוֹתוֹ וְעֹשִׂים פְּרִי זֶה שְׁלֹשִׁים שָׁעָרִים  
וְזֶה שְׁשִׁים וְזֶה מֵאָה:

20. w'eleh haz'ru'im `al-ha'adamah hatobah hem hashom'im 'eth-hadabar  
um'qab'lim 'otho w'osim p'ri zeh sh'loshim sh'arim w'zeh shishim w'zeh me'ah.

**Mark4:20** “But these are those sown on the good soil:  
They are those who hear the word and receive it, and they produce fruit.  
One produces thirty times, another sixty, and another a hundred.”

<20> καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες,  
οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται  
καὶ καρποφοροῦσιν ἕν τριάκοντα καὶ ἕν ἑξήκοντα καὶ ἕν ἑκατόν.

20 kai **ekeinoi eisin hoi epi tēn gēn tēn kalēn sparentes**, **hoitines akouousin ton logon**

“And these are the ones having been sown upon the good soil, who hear the word

kai **paradechontai kai karpophorousin hen triakonta kai hen hexēkonta kai hen hekaton**.

and receive it and bear fruit, one thirty and one sixty and one hundred.”

21 וַיֹּאמֶר אֲלֵיהֶם הֵבִיאוּ הֵנָּה לְשׁוֹם תַּחַת הָאֵיפָה  
וְתַחַת הַמָּטָה וְלֹא לְהַעֲלוֹתוֹ עַל-הַמִּנּוֹרָה:

21. way'omer 'aleyhem hayabi'u haner lasum tachath ha'eyphah  
w'thachath hamitah w'lo' l'ha'alothe `al-ham'norah.

Mark4:21 And He said to them, "Do those bring out a lamp in order to put it under a bushel measure, or under a bed? Is it not to put on the lampstand?"

<21> Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον  
τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

21 Kai elegen autois, Mēti erchetai ho lychnos

And He was saying to them, "Not is brought out the lamp

hina hypo ton modion tethē hypo tēn klinēn?

in order that under the measuring bucket it may be placed or under the couch?

ouch hina epi tēn lychnian tethē?

Nor that upon the lampstand it may be placed?"

22 כִּי אֵין-דָּבָר סְתוּם אֲשֶׁר לֹא-יִגָּלָה וְלֹא נִגְנֹז דָּבָר  
כִּי אִם-לְמַעַן יֵצֵא לְאוֹר:

22. ki 'eyn-dabar sathum 'asher lo'-yigaleh w'lo' nig'naz dabar  
ki 'im-l'ma'an yetse' la'or.

Mark4:22 "For nothing is hidden that shall not revealed,  
and nothing is hidden, except in order to be brought out to the light."

<22> οὐ γάρ ἐστιν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ,  
οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερὸν.

22 ou gar estin krypton ean mē hina phanerōthē,

"For there is nothing hidden, except that it may be revealed

oude egeneto apokryphon all' hina elthē eis phaneron.

nor has it become hidden but that it may come into the open."

23 כֹּל-אֲשֶׁר אֲזַנִּים לוֹ לְשִׁמְעַי יִשְׁמַע:

23. kal-'asher 'az'naym lo lish'mo'a yish'ma`.

Mark4:23 "Whoever has ears to hear, let him hear!"

<23> εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.

23 ei tis echei ōta akouein akouetō.

"If anyone has ears to hear listen!"

24

כַּד וַיֹּאמֶר אֲלֵיהֶם רְאוּ מָה אַתֶּם שׁוֹמְעִים בַּמִּדָּה אֲשֶׁר אַתֶּם  
מוֹדְדִים בָּהּ יִמָּד לָכֶם וְעוֹד יוֹסֵף לָכֶם (הַשְׁמָעִים):

24. way'omer 'aleyhem r'u mah 'atem sm'im bamidah  
'asher 'atem mod'dim bah yimad lakem w'od yusaph lakem (hashom'im).

Mark4:24 He said to them, "Take heed what you hear!  
With the measure that you measure it shall be measured to you,  
and more shall be added to you {who hear}."

<24> Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε.  
ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

24 Kai elegen autois, Blepete ti akouete.

And he was saying to them, "Consider what you hear.

en hō metrō metreite metrēthēsetai hymin

By what measure you measure it shall be measured to you

kai prostethēsetai hymin tois akouousin.

and it shall be added to you [, the ones hearing]."

25 כַּד וַיֹּאמֶר אֲלֵיהֶם רְאוּ מָה אַתֶּם שׁוֹמְעִים בַּמִּדָּה אֲשֶׁר אַתֶּם  
מוֹדְדִים בָּהּ יִמָּד לָכֶם וְעוֹד יוֹסֵף לָכֶם (הַשְׁמָעִים):  
כַּד וַיֹּאמֶר אֲלֵיהֶם רְאוּ מָה אַתֶּם שׁוֹמְעִים בַּמִּדָּה אֲשֶׁר אַתֶּם  
מוֹדְדִים בָּהּ יִמָּד לָכֶם וְעוֹד יוֹסֵף לָכֶם (הַשְׁמָעִים):

25. ki mi sheyesh-lo nathon yinathen lo  
umi she'eyn-lo yuqach mimenu gam 'eth-'asher lo.

Mark4:25 "For to him who has, it shall surely be given to him,  
and from one who does not have, even what he has shall be taken from him."

<25> ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

25 hos gar echei, dothēsetai autō;

"For whoever has, it shall be given to him,

kai hos ouk echei, kai ho echei arthēsetai ap' autou.

and whoever does not have, even what he has shall be taken away from him."

26 כַּד וַיֹּאמֶר מַלְכוּת הָאֱלֹהִים הִיא כְּאָדָם מְשַׁלֵּיךְ זֶרַע בְּאֲדָמָה:  
כַּד וַיֹּאמֶר מַלְכוּת הָאֱלֹהִים הִיא כְּאָדָם מְשַׁלֵּיךְ זֶרַע בְּאֲדָמָה:

26. way'omar mal'kuth ha'Elohim hi' k'adam mash'li'k zera` ba'adamah.

Mark4:26 He said,  
"The kingdom of the Elohim is the one like a man casting seed upon the ground";

<26> Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ  
ὡς ἄνθρωπος βάλην τὸν σπόρον ἐπὶ τῆς γῆς

26 Kai elegen, Houtōs estin hē basileia tou theou

He was saying, "Thus is the kingdom of the Elohim

hōs anthrōpos balē ton sporon epi tēs gēs

as a man might throw the seed upon the soil"

27 וַיֵּשְׁכֶב וְקָם לַיְלָה וַיִּזְרַע וַיִּגְדֵּל וְהוּא לֹא יָדָע:

27. w'shakab w'qam lay'lah wayom w'hazera` yits'mach w'gadel w'hu' lo' yada`.

**Mark4:27** “He goes to bed at night and gets up night and day, and the seed sprouted and grows, but he does not know it.”

<27> καὶ καθεύδῃ καὶ ἐγείρεται νύκτα καὶ ἡμέραν,  
καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὥς οὐκ οἶδεν αὐτός.

27 kai katheudē kai egeirētai nykta kai hēmeran,  
“and he might sleep and rise night and day,  
kai ho sporos blastā kai mēkynētai hōs ouk oiden autos.

and the seed sprouts and grows up, in such a way so that he does not know it.”

28 כַּחַבִּי הָאָרֶץ מַאֲלִיָּה מוֹצִיָּאָה פְּרִיָּה אֶת־הַדָּשָׁא רִאשׁוֹנָה  
וְאַחֲרָיו אֶת־הַשֶּׁבֶלֶת וְאַחֲרֵי־כֵן אֶת־הַחֹטָה הַמְּלֵאָה בַּשֶּׁבֶלֶת:

28. ki ha'arets me'eleyah motsi'ah phir'yah 'eth-hadeshe' ri'sonah  
w'acharayu 'eth-hashiboleth w'acharey-ken 'eth-hachitah ham'le'ah bashiboleth.

**Mark4:28** “For the earth brings forth its fruit by itself; first the stalk, then the head, after that the full grain in the head.”

<28> αὐτομάτῃ ἢ γῆ καρποφορεῖ,  
πρῶτον χόρτον εἶτα στάχυν εἶτα πλήρη[s] σῖτον ἐν τῷ στάχυϊ.

28 automatē hē gē karpophorei, prōton chorton eita stachyn

“The soil on its own bears fruit, first stalk, then the head of grain,  
eita plērē[s] siton en tō stachui.  
then the full wheat in the head.”

29 כֹּט וְכֹאֲשֶׁר גָּמַל הַפְּרִי יִמְהַר לְשַׁלַּח מִגָּל כִּי בְנֹשֶׁל קָצִיר:

29. w'ka'asher gamal hap'ri y'maher lish'loach magal ki bashal qatsir.

**Mark4:29** “But when the fruit is mature, he immediately sends out a sickle, for the harvest is ripe.”

<29> ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον,  
ὅτι παρέστηκεν ὁ θερισμός.

29 hotan de paradoi ho karpos, euthys apostellei to drepanon,

“But when the grain is ripe, immediately he puts forth the sickle,  
hoti parestēken ho therismos.  
for the harvest has come.”

30 וְכֹאֲשֶׁר יִשְׁלַח הַפְּרִי יִמְהַר לְשַׁלַּח מִגָּל כִּי בְנֹשֶׁל קָצִיר:

לֹא־יֹאמַר אֶל־מַה נִּדְמָה אֶת־מַלְכוּת הָאֱלֹהִים  
וּבְאִי־זֶה מָשָׁל נִמְשִׁילָנָה:

30. wayo'mar 'el-mah n'dameh 'eth-mal'kuth ha'Elohim  
ub'ey-zeh mashal nam'shilenah.

**Mark4:30** And He said, "To what shall we compare the kingdom of the Elohim,  
and with which parable shall we use for it?"

<30> Καὶ ἔλεγεν, Πῶς ὁμοιωσωμεν τὴν βασιλείαν τοῦ θεοῦ  
ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;

30 Kai elegen, Pōs homoiōsōmen tēn basileian tou theou

And He was saying, "To what should we compare the kingdom of the Elohim,  
ē en tini autēn parabolē thōmen?  
or by what parable it may we present?"

אִשְׁמַלְכָּא הָאֱלֹהִים אֶת־מַלְכוּת הָאֱלֹהִים  
בְּמַשָּׁל מָשָׁל נִמְשִׁילָנָה  
לֹא כִּגְרָר שֶׁל־חֶרֶדֶל אֲשֶׁר יִזְרַע בְּאֶדְמָה  
וְהוּא קָטָן מִכָּל־הַזֵּרְעִים אֲשֶׁר עַל־הָאָרֶץ:

31. k'gar'gar shel-char'dal 'asher yizara` ba'adamah  
w'hu' qaton mikal-hazero'im 'asher `al-ha'arets.

**Mark4:31** "It is like a seed which is of a mustard that is sown upon the soil,  
that it is smallest than all of the seeds that are on the earth."

<31> ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,  
μικρότερον ὢν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,

31 hōs kokkō sinapeōs, hos hotan sparē epi tēs gēs,

"As a mustard seed, which, when it is sown on the earth,  
mikroteron on pantōn tōn spermatōn tōn epi tēs gēs,  
is the smaller than all the seeds on the earth,"

אִשְׁמַלְכָּא הָאֱלֹהִים אֶת־מַלְכוּת הָאֱלֹהִים  
בְּמַשָּׁל מָשָׁל נִמְשִׁילָנָה  
לֹא כִּגְרָר שֶׁל־חֶרֶדֶל אֲשֶׁר יִזְרַע בְּאֶדְמָה  
וְהוּא קָטָן מִכָּל־הַזֵּרְעִים אֲשֶׁר עַל־הָאָרֶץ:

32. w'acharey hizar'`o ya`aleh w'yig'dal `al-kal-hay'raqoth  
w'asah `anaphim g'dolim `ad-'asher y'qan'nu `oph hashamayim b'tsilo.

**Mark4:32** "After it is sown, it comes up and grows larger than all the plants  
and produces large branches so that the birds of the heavens nest under its shade."

<32> καὶ ὅταν σπαρῇ, ἀναβαίνει  
καὶ γίνεται μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους,  
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

32 kai hotan sparē, anabainei kai ginetai meizon pantōn tōn lachanōn  
and when it is sown it grows up and becomes the greater than all shrubs,

kai poiei kladous megalous, hōste dynasthai  
and puts forth large branches, so as to make it possible for  
hypo tēn skian autou ta peteina tou ouranou kataskēnoun.  
under its shade the birds of the heavens to nest.”

**לג** וּבְמִשָּׁלִים רַבִּים כָּאֵלֶּה דִּבֶּר אֱלֹהִים אֶת-הַדָּבָר  
כְּפִי-אֲשֶׁר יָכְלוּ לִשְׁמָע:

**33. ubim'shalim rabbim ka'eleh diber 'aleyhem 'eth-hadabar  
k'phi-'asher yak'lu lish'mo`a.**

**Mark4:33** With many parables like these, He spoke to them the word according to what they were able to hear.

«33» Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον  
καθὼς ἠδύναντο ἀκούειν·

33 Kai **toiautais parabolais pollais elalei autois ton logon**  
 “And **similar parables with many He was speaking the word to them,**  
**kathōs ēdynanto akouein;**  
**as they were able to hear.”**

**לד** וּבְבִלִי מָשַׁל לֹא דִבֶּר אֲלֵיהֶם וְהָיָה בַּחַיּוֹת תִּלְמִידָיו עִמּוֹ  
וְאַיִן אִישׁ אֹתָם יִבְאֵר לָהֶם אֶת-הַכֹּל:

34. ubib'li mashal lo' diber 'aleyhem w'hayah  
bih'yoth tal'midayu imo w'eyn 'ish 'itam y'ba'er lahem 'eth-hakol.

**Mark 4:34** and He did not speak to them without a parable. But when His disciples were with Him and no one else was with them, He would explain everything to them.

**<34>** χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,  
κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.

34 chōris de parabolēs ouk elalei autois,  
But He was not speaking to them apart from parables,  
kat' idian de tois idiois mathētais epeluen panta.  
privately however he was explaining everything to His own disciples.

35 יְצַבֵּץ בְּצִבְצֻץ כְּתֻבָּה בְּחִיּוֹת בְּחִיּוֹת בְּחִיּוֹת  
יְצַבֵּץ בְּצִבְצֻץ כְּתֻבָּה בְּחִיּוֹת בְּחִיּוֹת בְּחִיּוֹת  
לְהַנִּיחַ בַּיּוֹם הַזֶּה לְפָנוֹת עָרָב  
וַיֹּאמֶר אֲלֵיהֶם נַעֲבֹדָה אֶל-עֵבֶר הַיָּם:

**35. way'hi bayom hahu' liph'noth `areb wayo'mer 'aleyhem na`b'rah 'el-`eber hayam.**

**Mark4:35** And it came to pass on that day at the turning of evening

He said to them, “Let us go across to the other side of the sea.”

<35> Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.

35 Kai legei autois en ekeinē tē hēmera opsias genomenēs,

And He said to them on that day evening having come,

Dielthōmen eis to peran.

“Let us go over to the other side.”

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אָז אַזאַ נאָכ אַזאַנאָך זאָל זיך פאַר-אָן זיך אַזאַנאָך 36  
:זאָנאָך זאָל אַזאַנאָך אַזאַנאָך

לֹוּ וַיִּנְיחוּ אֶת-הַמּוֹן הָעָם וַיִּקְחוּ אֹתוֹ בְּאַנְיָה אֲשֶׁר הָיָה בָּהּ  
וְאַנְיּוֹת אַחֵרוֹת הָלְכוּ אַחֲרָיו:

36. wayanichu ‘eth-hamon ha’am wayiq’chu ‘otho ba’aniah ‘asher hayah bah  
wa’anioth ‘acheroth ha’ku ‘acharayū.

Mark4:36 And they left the crowd of the people and took Him  
in the boat that He was in it, and other boats followed after Him.

<36> καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ,  
καὶ ἄλλα πλοῖα ἦν μετ’ αὐτοῦ.

36 kai aphentes ton ochlon paralambanousin auton hōs ēn en tō ploiō,

And leaving the crowd, they took Him as He was in the boat,

kai alla ploia ēn met’ autou.

and other boats were with Him.

---

אָל-אָן אַזאַנאָך אַזאַנאָך אַזאַנאָך 37  
:אָל-אָן אַזאַנאָך אַזאַנאָך אַזאַנאָך  
לֹוּ וַיִּתְּקֵם רוּחַ-סְעָרָה גְּדוֹלָה

וַיִּשָּׁטְפוּ הַגִּלְיָם אֶל-תּוֹךְ הָאֲנִיָּה עַד אֲשֶׁר-כִּמְעַט מְלֵאָה:

37. wataqam ruach-s’`arah g’dolah

wayish’t’phu hagalim ‘el-tok ha’aniah `ad ‘asher-kim’`at male’ah.

Mark4:37 And a great, stormy wind arose,  
and the waves were flooding inside the boat so that it was almost full.

<37> καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,  
ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον.

37 kai ginetai lailaps megalē anemou

And there came about a fierce gust of wind

kai ta kymata epeballen eis to ploion,

and the waves were beating against the boat,

hōste ēdē gemizesthai to ploion.

so that the boat was already to be filled.

---

זאָנאָך אַזאַנאָך אַזאַנאָך אַזאַנאָך אַזאַנאָך 38  
:אָל-אָן אַזאַנאָך אַזאַנאָך אַזאַנאָך  
לֹוּ וַיְהִיָּא יוֹשֵׁן עַל-הַכֶּסֶּת בְּאַחֲרֵי הָאֲנִיָּה וַיַּעֲרִירוּ אוֹתוֹ

וַיֹּאמְרוּ אֵלָיו מוֹרָה הֲלֹא תִדְאָג לָנוּ וְאֲנַחְנוּ אֲבָדִים:

38. w'hu' yashen `al-hakeseth ba'achorey ha'aniah waya`iru 'otho  
wayo'm'ru 'elayu Moreh halo' thid'ag lanu wa'anach'nu 'ob'dim.

**Mark4:38** He was asleep on the stern, on the cushion of the boat, so they woke Him up and said to Him, "Teacher, are You not worried about us? We are perishing!"

<38> καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων.  
καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

38 kai autos ēn en tē prymnē epi to proskephalaion katheudōn. kai egeirousin auton

And He was in the stern on the cushion sleeping and they awaken Him

kai legousin autō, Didaskale, ou melei soi hoti apollymetha?

And they said to Him, "Teacher, does it not matter to you that we are perishing?"

וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח  
וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח וַיִּשְׁכַּח

לֹא יֵעָזֵר וְיִגְעַר בָּרוּחַ וַיֹּאמֶר אֶל-הֵם הֲסָוֶה יָדְךָ  
וּתְשִׁיךָ הָרוּחַ וּתְהִי הַמָּחָה רַבָּה:

39. waye`or wayig`ar baruach way'omer 'el-hayam has wadom  
watasha'k haruach wat'hi d'mamah rabbah.

**Mark4:39** He woke up and reprimanded the wind and said to the sea, "Hush and be silent." The wind calmed down, and there was great silence.

<39> καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ, Σιώπα, πεφίμωσο.  
καὶ ἐκόπασεν ὁ ἄνεμος καὶ ἐγένετο γαλήνη μεγάλη.

39 kai diegertheis epetimēsen tō anemō kai eipen tē thalassē,

And having been awakened He rebuked the wind, and He said to the sea,

Siōpa, pephimōso.

"Be still, be silenced."

kai ekopasen ho anemos kai egeneto galēnē megalē.

And the wind died down, and there was a great calm.

וַיֹּאמֶר אֲלֵיהֶם לָמָּה חֲרָדִים אַתֶּם אֵיךְ חֲסִדְתֶּם אֲמוּנָה:

40. wayo'mer 'aleyhem lamah charedim 'atem 'ey'k chasar'tem 'emunah.

**Mark4:40** He said to them, "Why are you afraid? Why are you lacking faith?"

<40> καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;

40 kai eipen autois, Ti deiloi este? oupō echete pistin?

And He said to them, "Why are you cowardly? Do you still not have faith?"

וַיֹּאמֶר אֲלֵיהֶם לָמָּה חֲרָדִים אַתֶּם אֵיךְ חֲסִדְתֶּם אֲמוּנָה:

וַיֹּאמֶר אֲלֵיהֶם לָמָּה חֲרָדִים אַתֶּם אֵיךְ חֲסִדְתֶּם אֲמוּנָה:

מֵאֵי יִירָאוּ יְהֵאָה גְּדוּלָּה וַיֹּאמְרוּ אֵיֵשׁ אֶל-רַעְיָהוּ מִי אֲפֹא  
הוּא אֲשֶׁר גַּם הָרוּחַ וְגַם הַיָּם שִׁמְעִים לוֹ:

41. wayir'u yir'ah g'dolah wayo'm'ru 'ish 'el-re`ehu



3 hos tēn katoikēsīn eichen en tois mnēmasin,  
 who his dwelling had in the tombs;  
 kai oude halysei ouketi oudeis edynato auton dēsai  
 and not even with a chain any longer was anyone able to bind him.

4  
 דְּכִי־פַעַמִּים הָרַבָּה אֶסְרוּהוּ בְּכַבָּלִים וּבַעֲבֹתִים וַיִּנְתֵּק  
 אֶת־הָעֲבֹתִים וַיִּשְׁבֹּר אֶת־הַכַּבָּלִים וְאִישׁ לֹא עָצָר כֹּחַ לְכַבְּשׁוֹ׃

4. ki-ph'amim har'beh 'asaruhu bik'balim uba'abothim way'nateq 'eth-ha'abothim  
 way'shaber 'eth-hak'balim w'ish lo' 'atsar koch l'kab'sho.

Mark5:4 For they had been bound many times with shackles and with chains,  
 but he snapped the chains and smashed the shackles,  
 and no one had the strength to subdue him.

<4> διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσειν δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ  
 τὰς ἀλύσεις καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι.

4 dia to auton pollakis pedais kai halysesin dedesthai  
 because he often had been bound with shackles and chains,  
 kai diespasthai hyp' autou tas halyseis kai tas pedas syntetripthai,  
 and had been torn apart by him the chains and the shackles had been smashed,  
 kai oudeis ischuen auton damasai;  
 and no one was strong enough to subdue him.

5  
 הוּחָא תָמִיד לַיְלָה וַיּוֹמָם בְּהָרִים  
 וּבִקְבָרִים צִעַק וּפָצַע אֶת־עַצְמוֹ בְּאַבְנִים׃

5. w'hu' thamid lay'lah w'yomam beharim ubaq'barim  
 tso`eq uphotse'a 'eth-'ats'mo ba'abanim.

Mark5:5 But he was always, night and day, in the mountains and in the tombs,  
 screaming and injuring himself on the stones.

<5> καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν  
 καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων καὶ κατακόπτων ἑαυτὸν λίθοις.

5 kai dia pantos nyktos kai hēmeras en tois mnēmasin  
 And constantly night and day among the tombs  
 kai en tois oresin ēn krazōn kai katakoptōn heauton lithois.  
 and in the mountains he was crying out and beating himself with stones.

6  
 וַיְהִי כִּרְאֻתוֹ אֶת־יְהוֹשֻׁעַ מִרְחוֹק וַיִּרְץ וַיִּשְׁתַּחוּ לּוֹ׃

6. way'hi kir'otho 'eth-Yahushua merachok wayarats wayish'tachu lo.

Mark5:6 And it came to pass, when he saw **וַיִּרְאֵהוּ** from a distance,  
 he ran and bowed down to Him.

6> καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ

6 kai idōn ton Iēsoun apo makrothen edramen kai prosekynēsen autō

And having seen Yahushua from afar he ran and bowed down before Him

7  
וַיִּזְעַק קוֹל גָּדוֹל וַיֹּאמֶר מֵה־לִּי וְלָךְ יְהוֹשֻׁעַ בֶּן-אֵל  
עֲלִיּוֹן הִנְנִי מִשְׁבִּיעְךָ בְּאֱלֹהִים אֲשֶׁר לֹא תַעֲנִנִי׃

7. wayiz`aq qol gadol wayo`mer mah-li wal`ak Yahushua ben-`El `El`yon hin`ni mash`bi`aak b`Elohim `asher lo` th`aneni.

Mark5:7 And He cried out with a loud voice, and said,

“What do I have to do with you, **OWYAY**, Son of El Elyon (Most High)?

Behold, I implore You by Elohim that You shall not afflict me!”

7> καὶ κράξας φωνῇ μεγάλη λέγει, Τί ἐμοὶ καὶ σοί,

Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μή με βασανίσῃς.

7 kai kraxas phōnē megalē legei,

and having cried out with a loud voice, he said,

Ti emoi kai soi, Iēsou huie tou theou tou huuistou?

“What to me and to You, Yahushua, Son of the Most High Elohim?

horkizō se ton theon, mē me basanisēs.

I implore You by Elohim, do not torment me.”

8  
חֲכִי הוּא אָמַר אֵלָיו צֵא רֹחַ הַטְּמֵאָה מִן-הָאָדָם הַזֶּה׃

8. ki hu`amar `elayu tse` ruach hatum`ah min-ha`adam hazeh.

Mark5:8 For He had said to him, “Go out, spirit of impurity from this man,!”

8> ἔλεγεν γὰρ αὐτῷ, Ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

8 elegen gar autō, Exelthe to pneuma to akatharton ek tou anthrōpou.

For He was saying to him, “Come out from the man, Unclean spirit!”

9  
טוֹיִשְׂאֵל אֹתוֹ מֵה־שְׁמֶךָ וַיַּעַן וַיֹּאמֶר לְגִיּוֹן שְׁמִי

כִּי־רַבִּים אֲנִי׃

9. wayish`al `otho mah-sh`meak

waya`an wayo`mer Lig`yon sh`mi ki-rabbim `anach`nu.

Mark5:9 And He asked it, “What is your name?”

And it answered and said, “Legion is my name, for we are many.”

9> καὶ ἐπηρώτα αὐτόν, Τί ὄνομά σοι; καὶ λέγει αὐτῷ,

Λεγιὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.

9 kai epērōta auton, Ti onoma soi?

And He was questioning him, “What is your name?”

kai legei autō, **Legiōn** onoma moi, hoti polloi esmen.

And he said, “My name is **Legion**; for we are many.”

10. wayith'chanen 'elayu m'od l'bil'ti shal'cham 'el-michuts la'arets.  
יְבִיתְחַנֵּן אֵלָיו מְאֹד לְבִלְתִּי שַׁלְחָם אֶל־מִחוּץ לָאָרֶץ:

10. wayith'chanen 'elayu m'od l'bil'ti shal'cham 'el-michuts la'arets.

Mark5:10 And it strongly beg Him not to send them outside of the land.

<10> καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

10 kai parekalei auton polla hina mē auta aposteilē exō tēs chōras.

And he was imploring Him greatly that not to send them out of the country.

11. w'eder chazirim rabbim hayah sham ro'eh b'morad heharim.  
יֵאוּעֶדֶר חֲזִירִים רַבִּים הָיָה שָׁם רֹעֶה בְּמוֹרָד הַהָרִים:

11. w'eder chazirim rabbim hayah sham ro'eh b'morad heharim.

Mark5:11 Now a large herd of swine was there grazing on the slopes of the mountains.

<11> Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

11 Ἐν de ekei pros tō orei agelē choirōn megalē boskomenē;

Now there was there near the mountain a great herd of swine feeding;

12. wayith'chananu-lo kal-hashedim le'mor shal'chenu 'el-hachazirim w'nabo'ah 'el-tokam.  
יְבִיתְחַנְנוּ־לוֹ כָּל־הַשְּׁדִּים לֵאמֹר שַׁלְּחֵנוּ אֶל־הַחֲזִירִים וְנִבְאָה אֶל־תּוֹכָם:

12. wayith'chananu-lo kal-hashedim le'mor shal'chenu 'el-hachazirim w'nabo'ah 'el-tokam.

Mark5:12 All the demons begged Him, saying, “Send us to the pigs and let us enter into them.”

<12> καὶ παρεκάλεσαν αὐτὸν λέγοντες,

Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

12 kai parekalesan auton legontes,

and they implored Him saying,

Pempson hēmas eis tous choirous, hina eis autous eiselthōmen.

“Send us into the pigs, so that into them we may enter.”

13. wayanach lahem wayets'u ruchoth hatum'ah wayabo'u bachazirim wayis'ta'er ha'eder min-hamorad 'el-hayam w'hem k'al'payim b'mis'par way'tub'u bayam.  
יָגִידֵנָח לָהֶם וַיֵּצְאוּ רוּחֹת הַטְּמְאָה וַיָּבֹאוּ בַּחֲזִירִים וַיִּשְׁתַּעַר הָעֵדֶר מִן־הַמּוֹרָד אֶל־הַיָּם וְהֵם כָּאֶלְפִים בְּמִסְפָּר וַיִּטְבְּעוּ בָּיָם:

13. wayanach lahem wayets'u ruchoth hatum'ah wayabo'u bachazirim wayis'ta'er ha'eder min-hamorad 'el-hayam w'hem k'al'payim b'mis'par way'tub'u bayam.

Mark5:13 And He allowed them, and the spirits of impurity went out

and entered into the pigs, and the herd rushed down the slope into the sea.  
They were about two thousand in number, and they drowned in the sea.

<13> καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον  
εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,  
ὡς δισχιλίοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

13 kai epetrepsen autois. kai exelthonta ta pneumata ta akatharta eisēlthon  
And He permitted them. And having come out, the unclean spirits entered  
eis tous choirous, kai hōrmēsen hē agelē kata tou krēmnu eis tēn thalassan,  
into the pigs, and rushed the herd down the slope into the sea,  
hōs dischilioi, kai epnigonto en tē thalassē.  
about two thousand, and were drowned in the sea.

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13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

14. wayanusu ro`ey hachazirim wayagaydu `eth-hadabar ba`ir ubasadoth  
wayets'u lir'oth `eth-`asher-nih'yathah.

Mark5:14 The pigs herders fled and told of the manner in the city  
and in the fields, and they went out to see what had happened.

<14> καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν  
καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός

14 kai hoi boskontes autous ephygon kai apēggeilan eis tēn polin kai eis tous agrous;  
And the ones feeding them fled and reported it in the city and in the country.  
kai ēlthon idein ti estin to gegonos  
And they came to see what was the thing having come to pass.

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14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

15. wayabo'u `el-Yahushua wayir'u `eth-`achuz hashedim `asher halig'yon bo  
w'hu' yosheb m'lubash b'gadim w'tob-shekel wayira'u.

Mark5:15 They came to OW 15 and saw the man gripped by the demons,  
who had the legion in him. But he was sitting having been clothed in clothes  
and in his good mind, and they were afraid.

<15> καὶ ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον  
ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.

15 kai erchontai pros ton Iēsoun kai theōrousin ton daimonizomenon kathēmenon  
And they came to Yahushua and saw the one being demon-possessed sitting  
himatismenon kai sōphronounta, ton eschēkota ton legiōna,  
having been clothed and being of sound mind, the one having had the legion,  
kai ephobēthēsan.

and they were afraid.

וַיַּגִּידוּ לָהֶם הָרָאִים אֶת־אֲשֶׁר נַעֲשָׂה לְאַחֲוִי הַשָּׂדִים  
וְאֶת־הַבֵּר הַחֲזִירִים:

16. wayagidu lahem haro'im 'eth-'asher na`asah la'achuz hashedim  
w'eth-d'bar hachazirim.

**Mark5:16** Those who saw told them what had happened to the man gripped by demons,  
and the matter of the pigs.

<16> καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ  
καὶ περὶ τῶν χοίρων.

16 kai diēgēsanto autois hoi idontes

And they described to them the ones having seen

pōs egeneto tō daimonizomenō kai peri tōn choirōn.

how it happened to the demon-possessed man and about the pigs.

יִזְבִּיתְחַנְנוּ לוֹ לָסוּר מִגְבוּלֵיהֶם:

17. wayith'chananu lo lasur mig'buleyhem.

**Mark5:17** They begged Him to depart from their region.

<17> καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

17 kai ērxanto parakalein auton apelthein apo tōn horiōn autōn.

And they began to beg Yahushua to leave from their region.

וַיָּחִי אֶת־הַבְּרִיתוֹ אֶל־הָאֲנָיָה וּבִיתְחַנָּן אֶלְיָו הָאִישׁ  
אֲשֶׁר הָיָה אֶחָיו שָׂדִים לְתֵתוֹ לְשִׁבֶּת עִמּוֹ:

18. way'hi b'rid'to 'el-ha'aniah  
wayith'chanen 'elayu ha'ish 'asher hayah 'achuz shedim l'thito lashebeth `imo.

**Mark5:18** And it came to pass when He went down into the boat,  
the man who had been gripped by demons begged Him to let him to stay with Him.

<18> καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον  
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾤ.

18 kai embainontos autou eis to ploion parekalei auton

And while He was embarking into the boat, was begging Him

ho daimonistheis hina met' autou ē.

the one having been demon-possessed that with Him he might be.

וַיָּחִי אֶת־הַבְּרִיתוֹ אֶל־הָאֲנָיָה וּבִיתְחַנָּן אֶלְיָו הָאִישׁ  
אֲשֶׁר הָיָה אֶחָיו שָׂדִים לְתֵתוֹ לְשִׁבֶּת עִמּוֹ:

יטולא הנִּיח לוֹ וַיֹּאמֶר אֵלָיו שׁוּב לְבֵיתְךָ אֶל־מִשְׁפַּחְתְּךָ  
וְהַגֵּד לָהֶם אֶת־הַגְּדֹלוֹת אֲשֶׁר־עָשָׂה לָּךְ יְהוָה וְיִחַן:

19. w'lo' hiniach lo wayo'mer 'elayu shub l'beyth'ak 'el-mish'pach'teak  
w'haged lahem 'eth-hag'doloth 'asher-'asah l'ak Yahúwah way'chuanan.

**Mark5:19** And He did not permit him, but He said to him,  
“Return to your house to your family, and tell them the great things  
that **אֵלֹהִים** has done for you and that He has been gracious to you.”

<19> καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε εἰς τὸν οἶκόν σου  
πρὸς τοὺς σοὺς καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.

19 kai ouk aphēken auton, alla legei autō, Hypage eis ton oikon sou  
But He did not permit him, but said to him, “Go to your house  
pros tous sous kai apaggeilon autois  
to the ones who are yours and report to them  
hosa ho kyrios soi pepoiēken kai ēleēsen se.  
everything that YHWH has done for you, and that He had mercy upon you.”

אֵלֹהִים עָשָׂה לָּךְ וַיִּקְרָא בְּעֶשְׂרֵי הָעָרִים אֶת־הַגְּדֹלוֹת  
אֲשֶׁר־עָשָׂה לּוֹ יְהוָה וַיְהִי־שָׁם כָּל־מִשְׁפַּחְתְּךָ

20. wayele'k wayiq'ra' b'`eser he`arim 'eth-hag'doloth  
'asher-'asah lo Yahushuà wayith'm'hu kulam.

**Mark5:20** So he went and proclaimed in ten cities  
the great things that **אֵלֹהִים** had done for him; and everyone was amazed.

<20> καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει  
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

20 kai apēlthen kai ērxato kēryssein en tē Dekapolei  
And he left and began to preach in the Decapolis  
hosa epoiēsen autō ho Iēsous, kai pantes ethaumazon.  
everything that Yahushua had done for him; and everyone was amazed.

אֵלֹהִים עָשָׂה לָּךְ וַיִּקְרָא בְּעֶשְׂרֵי הָעָרִים אֶת־הַגְּדֹלוֹת  
אֲשֶׁר־עָשָׂה לּוֹ יְהוָה וַיְהִי־שָׁם כָּל־מִשְׁפַּחְתְּךָ

כָּל־מִשְׁפַּחְתְּךָ וַיִּקְרָא בְּעֶשְׂרֵי הָעָרִים אֶת־הַגְּדֹלוֹת  
אֲשֶׁר־עָשָׂה לּוֹ יְהוָה וַיְהִי־שָׁם כָּל־מִשְׁפַּחְתְּךָ

21. wayashab Yahushuà la`abor ba'aniah 'el-`eber hayam  
wayiqahel 'elayu hamon rab w'hu' `al-s'phath hayam.

**Mark5:21** **אֵלֹהִים** crossed again in the boat to the other side of the sea.  
A large crowd assembled to Him, and He was at the seashore.

<21> Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος  
πολύς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

21 Kai diaperasantos tou Iēsou [en tō ploiō] palin  
 And having crossed over Yahushua in the boat again  
 eis to peran synēchthē ochlos polys ep' auton, kai ēn para tēn thalassan.  
 to the other side, a great crowd was gathered to Him; and He was beside the sea.

22  
 כב והנה בא אחד מראשי הכנסת ושמו יאיר  
 ויפול לרגליו:

22. w'hinneḥ-ba' 'echad mera'shey hak'neseth ush'mo Ya'ir  
 wayar' 'otho wayipol l'rag'layu.

**Mark5:22** Behold, one of the leaders of the synagogue came, whose name was Yair,  
 and he saw Him and fell at His feet.

<22> καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος,  
 καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ

22 kai erchetai heis tōn archisynagōgōn, onomati Iairos,  
 And having came one of the synagogue leaders, by name Jairus  
 kai idōn auton piptei pros tous podas autou  
 and having seen Him he fell down at His feet

23  
 כג וביתחנן אליו מאד לאמר בתי הקטנה חלתה עד-למוות  
 אָנָּא בוא-נָא וְשִׁים יָדֶיךָ עָלֶיהָ לְמַעַן תִּנְשָׁע וְתַחְיָה:

23. wayith'chanen 'elayu m'od le'mor biti haq'tanah chal'thah `ad-lamuth 'ana'  
 bo'-na' w'sim yadeyak `aleyah l'ma'an tiuasha w'thich'yeh.

**Mark5:23** He strongly begged Him, saying, "My little daughter is sick to the point of dying;  
 please come and place Your hands on her, so that she may be saved and live!"

<23> καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει,  
 ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ.

23 kai parakalei auton polla legōn hoti To thygatrion mou eschatōs echei,  
 and begged Him earnestly saying, "My daughter was at the point of death,  
 hina elthōn epithēs tas cheiras autē  
 that having come You may put Your hand on her,  
 hina sōthē kai zēsē.  
 that she may be healed, and may live."

24  
 כד וילך אתו וילכו אחריו המון רב וידחקו:

24. wayele'h 'ito wayel'ku 'acharayu hamon rab wayid'chaquhu.

**Mark5:24** He went with him and a large crowd followed after Him,  
 and they were pressing against Him.

**and they were pressing against Him.**

**כה** וְאִשָּׁה הָיְתָה בְּזוּב דְּמִיָּה שְׁתֵּי עֶשְׂרֵה שָׁנָה:

**25. w'ishah hay'tah b'zob dameyah sh'teym `es'reh shanah.**

**Mark5:25** And there was a woman with a flow of blood for twelve years,

And there was a woman with a flow of blood twelve years

**כו וְהָיָא נֶעְנָה חֶרְפָּה פִּתְחַת יְדֵי רַפָּאִים רַבִּים וְהוֹצִיָאָה**

אֶת-כָּל אֲשֶׁר-לָהּ וְלֹא לְהוֹעִיל כִּי אִם כְּבֹדָה מִחֲלָתָהּ מֵאֹד:

**26. w'hi' na`anah har'beh tachath y'dey roph'im rabbim**

**w'hotsi'ah 'eth-kol 'asher-lah w'lo' l'ho'il ki 'im kab'dah machalathah m'od.**

**Mark5:26** She suffered very much under the hands of many healers, and she spent all that she had, but to no avail. Rather, her ailment had become very severe.

«26» καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

and having suffered much by many physicians and had spent with her everything

and having benefited nothing, but rather into worse condition having come.

YAGG OXY FGHY YOY YXY YXY

כִּזְבִּי כְּשִׁמְעָהּ אֶת־שִׁמְעַתְּ יְהוֹשֻׁעַ

וַתָּבוֹא בְּתוֹךְ הַמּוֹן הָעַם מֵאֲחֵרָיו וַתִּנָּע בְּבִגְדֶיהָ:

**27. way'hi k'sham`ah 'eth-shema` Yahushuà**

**watabo' b'tho'k hamon ha'am me'acharayu watiga` b'big'do.**

**Mark5:27** And it came to pass when she heard the news of **OWY34**,

she came to the middle of the crowd of people from behind Him and touched His garment.

⟨27⟩ ἀκούσασα περὶ τοῦ Ἰησοῦ,

ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ·

**27 akousasa peri tou Iēsou,**

having heard about Yahushua,

elthousa en tō ochlō opisthen hēpsato tou himatiou autou;  
having came in the crowd behind she touched His garment.

28. 28 אָמַרְהָ אֵךְ אֶנְע בְּבִגְדֵי וְאִשְׁעָה:  
אָמַרְהָ אֵךְ אֶנְע בְּבִגְדֵי וְאִשְׁעָה:

28. ki 'am'rah 'a'k 'ega` bib'gadayu w'iuashe`ah.

**Mark5:28** For she said, “If I just touch on His garments, I shall be healed.”

<28> ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι καὶ τῶν ἱματίων αὐτοῦ σωθήσομαι.

28 elegen gar hoti Ean hapsōmai kan tōn himatiōn autou sōthēsomai.

for she was saying, “If I may touch even His garments, I shall be healed.”

29. 29 כִּי נִירְפָא נִגְעָהּ בְּבִשְׂרָהּ כִּי נִרְפָּא נִגְעָהּ:  
כִּי נִירְפָא נִגְעָהּ בְּבִשְׂרָהּ כִּי נִרְפָּא נִגְעָהּ:

29. wayibash m'qor dameyah pith'om wataben bib'sarah ki nir'pa' nig'`ah.

**Mark5:29** And the foundation of her blood suddenly became dry,  
and she discerned in her body that her affliction was healed.

<29> καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς  
καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

29 kai euthys exēranthē hē pēgē tou haimatos autēs

And immediately was dried up the foundation of her blood

kai egnō tō sōmati hoti iatai apo tēs mastigos.

and she knew in her body that she had been cured from the terrible affliction.

30. 30 וַיֵּדַע יְהוֹשֻׁעַ בְּנִפְשׁוֹ כִּי גְבוּרָה יֵצְאָה מִמֶּנּוּ  
וַיֵּדַע יְהוֹשֻׁעַ בְּנִפְשׁוֹ כִּי גְבוּרָה יֵצְאָה מִמֶּנּוּ  
וַיֵּדַע יְהוֹשֻׁעַ בְּנִפְשׁוֹ כִּי גְבוּרָה יֵצְאָה מִמֶּנּוּ:

30. ub'rega` yada` Yahushua b'naph'sho ki g'burah yats'ah mimenu  
wayiphen b'tho'k ha'am wayo'mer mi naga` bib'gaday.

**Mark5:30** And in a moment, Owa` knew in His soul that the power had gone out  
from Him, and He turned in the middle of the people and said,  
“Who touched on My garments?”

<30> καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληοῦσαν  
ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;

30 kai euthys ho Iēsous epignous en heautō tēn

And immediately Yahushua having known within himself the

ex autou dynamin exelthousan epistrapheis en tō ochlō

from him power having gone out having turned around in the crowd,

elegen, Tis mou hēpsato tōn himatiōn?

he was saying, “Who touched my garments?”

31. 31 וַיֵּדַע יְהוֹשֻׁעַ בְּנִפְשׁוֹ כִּי גְבוּרָה יֵצְאָה מִמֶּנּוּ  
וַיֵּדַע יְהוֹשֻׁעַ בְּנִפְשׁוֹ כִּי גְבוּרָה יֵצְאָה מִמֶּנּוּ:

לֹא־וַיֹּאמְרוּ אֵלָיו תִּלְמִידָיו הִנֵּה רֹאֶה אֶת־הַחֲמוֹן דּוֹחֵק אֹתָךְ  
וְאָמַרְתָּ מִי־נִגַּע בִּי:

31. wayo'm'ru 'elayu tal'midayu hinn'ak ro'eh 'eth-hehamon docheq 'oth'ak  
w'amar'at mi-naga` bi.

Mark5:31 His disciples said to Him, "Behold You see the crowd pressing You,  
and You say, 'Who touched Me?'"

31> καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε  
καὶ λέγεις, Τίς μου ἥψατο;

31 kai elegon autō hoi mathētai autou, Blepeis ton ochlon synthlibonta se,  
And his disciples were saying to Him, "You see the crowd pressing against You,  
kai legeis, Tis mou hēpsato?  
and you say, 'Who touched Me?'"

32  
לֹב־וַיִּבֶט סָבִיב לְרֹאוֹת אֶת־אִשָּׁר עָשְׂתָה זֹאת:

32. wayabet sabib lir'oth 'eth-'asher 'as'thah zo'th.

Mark5:32 And He looked around intently to see who had done this.

32> καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

32 kai perieblepeto idein tēn touto poiēsasan.  
Now He was looking around to see the one having done this.

33  
לִגְוִהָאִשָּׁה יִרְאַה וְחָרְדָּה כִּי יִדְעָה אֶת־אִשָּׁר נַעֲשָׂה לָּהּ  
וּתְבֹא וּתִפֹּל לְפָנָיו וּתְגַד־לוֹ אֵת כָּל הָאֲמָת:

33. w'ha'ishah yar'ah w'char'dah ki yad'ah 'eth-'asher na'asah lah  
watabo' watipol l'phanayu wataged-lo 'eth kal ha'emeth.

Mark5:33 The woman was afraid and trembled because she knew what had happened  
to her, but she came and fell down before His presence and told Him the whole truth.

33> ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ,  
ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

33 hē de gynē phobētheisa kai tremousa,  
Now the woman was fearing and trembling,  
eiduia ho gegonen autē,  
having known what had happened to her,  
ēlthen kai prosepesen autō kai eipen autō pasan tēn alētheian.  
she came and fell down before Him and said to Him the whole truth.

לֹד־וַיֹּאמֶר אֵלָיָהּ בְּתִי אֲמוֹנָתִךְ הוֹשִׁיעָה לָּךְ לְכִי לְשָׁלוֹם

34. wayo'mer 'eleyah biti 'emunathe'k hoshi`ah l'ak l'ki l'shalom w'chayith minig'e'k.

**Mark5:34** And He said to her, “My daughter, your faith has saved you; go in peace and be revived of your affliction.”

<34> ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

34 ho de eipen autē, Thygatēr, hē pistis sou sesōken se;  
He said to her, “Daughter, your faith has healed you,  
hypage eis eirēnēn kai isthi hygiēs apo tēs mastigos sou.  
go in peace and be healed from the affliction of you.”

35  
לֵאמֹר אֶל-רֵאשִׁי הַכְּנֶסֶת וְהִנֵּה אֲנָשִׁים בָּאִים מִבֵּית-רֵאשִׁי הַכְּנֶסֶת  
וַיֹּאמְרוּ בְּתֶדֶק מֵתָה לָּמָּה תִטְרִיחַ-עוֹד אֶת הַמּוֹרֶה:

35. `odenu m'daber w'hinneh 'anashim ba'im mibeyth-ro'sh hak'neseth wayo'm'ru bit'ak methah lamah that'riach-`od 'eth haMoreh.

**Mark5:35** While He was still speaking, behold, men came from the house of synagogue leader and said, “Your daughter has died; why bother the Teacher any further?”

<35> Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

35 Eti autou lalountos erchontai apo tou archisynagōgou  
While he was still speaking they came from the house of the synagogue leader  
legontes hoti Hē thygatēr sou apethanen; ti eti skylleis ton didaskalon?  
saying, “Your daughter died. Why still are you bothering the Teacher?”

36  
לֵאמֹר אֶל-רֵאשִׁי הַכְּנֶסֶת אַל-תִּירָא רַק הִאֲמִינָה:  
לֹא וְכַשְׁמֵעַ יְהוֹשֻׁעַ אֶת-הַדָּבָר אֲשֶׁר הִבְרִי:

36. w'hish'mo`a Yahushua`eth-hadabar 'asher diberu wayo'mer 'el-ro'sh hak'neseth 'al-tira' raq ha'aminah.

**Mark5:36** But when Owh<sup>34</sup> heard the word that they said, He said to the synagogue leader, “Do not be afraid, only believe.”

<36> ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε.

36 ho de Iēsous parakousas ton logon laloumenon  
But Yahushua having overheard the word being spoken  
legei tō archisynagōgō, Mē phobou, monon pisteue.  
said to the synagogue leader, “Do not be afraid, only believe.”



**The child did not die but is sleeping.”**

וַיִּשְׁחָקוּ לוֹ וַהֲוֹא הוֹצִיא אֶת-כָּלם וַיִּקְח אֶת-אֲבִי הַנַּעֲרָה  
וְאֶת-אִמָּהּ וַהֲאֲנָשִׁים אֲשֶׁר אֵתוּ  
וַיָּבֹא אֶל-הַחֹדֶר אֲשֶׁר-שָׁם שֹׁכֶבֶת הַנַּעֲרָה:

and the ones with Him and went into where the child was.

מא וַיֹּאחֲז בְּיַד הַנְּעָרָה וַיֹּאמֶר אֵלֶיהָ טְלִי תָא קוּמִי בְּרוּשׁוֹ  
יִלְכְּדָה אֲנִי אֶמֶר לָךְ קוּמִי נָא:

**“Talitha cum,”** which being translated means, **“Little girl, to you I say, arise.”**

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 441**

מב ומיד קמה הילדה ותהלך והיא בת-שנים עשרה שנה  
וישמו שמה גדולה:

42. umiyad qamah hayal'dah watith'hale'k w'hi' bath-sh'teym `es'reh shanah  
wayashomu shamah g'dolah.

**Mark5:42** Immediately the girl got up and walked around. And it came to pass that the daughter was twelve years old, and they were greatly astonished there.

<42> καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιπάτει· ἦν γὰρ ἐτῶν δώδεκα.  
καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλη.

42 kai euthys anestē to korasion

And immediately arose the little girl

kai periepatei; ēn gar etōn dōdeka.

and she was walking around. For she was twelve years old,

kai exestēsan [euthys] ekstasei megalē.

And immediately they were amazed with great amazement.

מג ויזהר אותם מאד לאמר אל-יודע הדבר לאיש  
ויצו לתת לה לאכול:

43. wayaz'her 'otham m'od le'mor 'al-yiuada` hadabar l'ish  
way'tsaw latheth lah le'ekol.

**Mark5:43** But He warned them strictly, saying, “Do not make the matter known to anyone!” and He commanded them to give her something to eat.

<43> καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο,  
καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

43 kai diesteilato autois polla hina mēdeis gnoi touto,

And He gave orders to them earnestly that no one should know this,

kai eipen dothēnai autē phagein.

and He said to give her something to eat.

## Chapter 6

Shavua Reading Schedule (9th sidrot) - Mark 6 - 9

אויצא משם ויבא אל-ארצו וילכו אחריו תלמידיו: Mark6:1

1. wayetse' misham wayabo' 'el-'ar'tso wayel'ku 'acharayu tal'midayu.

**Mark6:1** He went out from there and came to His land, and His disciples followed after Him.

<6:1> Καὶ ἐξηλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,  
καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

1 Kai exēlthen ekeithen kai erchetai eis tēn patrída autou,

And He came out from there and came into the hometown of Him  
 kai akolouthousin autō hoi mathētai autou.  
 and His disciples followed Him.

וַיֵּצֵא מִשָּׁם וַיָּבֹא אֶל־עִיר הַנְּחִיָּה וַיִּשְׁמְעוּ רַבִּים  
 וַיִּשְׁתַּמְּחוּ וַיֹּאמְרוּ מֵאֵין לָאִישׁ הַזֶּה כֹּחַ לַעֲשׂוֹת כַּדֵּלֵק  
 וְלִשְׁתַּמֵּחַ לֹא עַד־אֲשֶׁר נַעֲשׂוּ גְבוּרֹת כַּדֵּלֵק עַל־יָדָיו׃

בַּיּוֹם הַשַּׁבָּת וַיְחַל לְלַמֵּד בְּבֵית הַכְּנָסָת וַיִּשְׁמְעוּ רַבִּים  
 וַיִּשְׁתַּמְּחוּ וַיֹּאמְרוּ מֵאֵין לָאִישׁ הַזֶּה כֹּחַ לַעֲשׂוֹת כַּדֵּלֵק  
 וְלִשְׁתַּמֵּחַ לֹא עַד־אֲשֶׁר נַעֲשׂוּ גְבוּרֹת כַּדֵּלֵק עַל־יָדָיו׃

2. way'hi b'yom haShabbat wayachel l'lamed b'beyth hak'neseth wayish'm'u rabbim  
 wayish'tomamu wayo'm'ru me'ayin la'ish hazeh ka'eleh  
 umah hachak'mah han'thunah lo `ad-`asher na`asu g'buroth ka'eleh `al-yadayu.

**Mark6:2** And it came to pass on the day of the Shabbat, He began to teach in the house  
 of the synagogue. Many heard and were astonished. They said,  
 “From where did this man get such things, and what is the wisdom given to Him,  
 so that such acts of power as these are done through His hands?”

<2> καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ,  
 καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία  
 ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

2 kai genomenou sabbatou ērxato didaskein en tē synagōgē,  
 And having become the sabbath he began to teach in the synagogue,  
 kai polloi akouontes exeplēssonto legontes,  
 and many listening were amazed saying,

Pothen toutō tauta,  
 “From where did this One learn these things,  
 kai tis hē sophia hē dotheisa toutō,  
 and what is the wisdom having given to this One,  
 kai hai dynameis toiautai dia tōn cheirōn autou ginomenai?  
 and such miracles by His hands coming about?”

וְהָיָה בַּיּוֹם הַשַּׁבָּת וַיִּבְרָא לְלַמֵּד בְּבֵית הַכְּנָסָת וַיִּשְׁמְעוּ רַבִּים  
 וַיִּשְׁתַּמֵּחַ וַיֹּאמְרוּ מֵאֵין לָאִישׁ הַזֶּה כֹּחַ לַעֲשׂוֹת כַּדֵּלֵק  
 וְלִשְׁתַּמֵּחַ לֹא עַד־אֲשֶׁר נַעֲשׂוּ גְבוּרֹת כַּדֵּלֵק עַל־יָדָיו׃

3. halo' hu' hecharash ben-Mir'yam wa'achi Ya`aqob w'Yosey wiYahudah  
 w'Shim'on wahalo' 'ach'yothayu 'itanu phoh way'hi lahem l'mik'shol.

**Mark6:3** “Is not He the carpenter, the son of Miryam, and brother of Ya'aqob  
 and Yosey and Yahudah and Shimeon? Are not His sisters here with us?”  
 And He became an obstacle to them.

<3> οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφου  
 καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;  
 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

**And they took offense at Him.**

[illegible]

ד' וַיֹּאמֶר אֱלֹהִים יְהוֹשֻׁעַ אֵין הִנָּבִיא נִקְלָה כִּי אִם-בְּאַרְצוֹ  
וּבֵין קְרוֹבָיו וּבְבֵיתוֹ:

4. **wa**yo'mer 'aleyhem Yahushuà 'eyn hanabi' niq'leh ki 'im-b'ar'tso  
u**beyn** q'robayu u**b'**beytho.

**Mark 6:4** **Οὐ γὰρ** said to them, “**A prophet is not despised except in His own land and among His relatives and in His house.**”

«4» καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

4 kai **elegen** autois ho **Iēsous** hoti **Ouk** estin **prophētēs** atimos

Then Yahushua was saying to them, “Prophets are not without honor,  
ei mē en tē patridi autou kai en tois syggeneusin autou kai en tē oikiā autou.  
except in His hometown, and among His relatives, and in His house.”

ሥፈጽ ሥፈራዊ ቀን ጓገረ-ሪሃ ሥፈ ጸሐፊ ሪሃ ቀሪ 5  
:ሥፈገገሪ ሥፈሪ ሪሃ ሥፈ

ה' וְלֹא יִכָּל לַעֲשׂוֹת נֶשֶׁם כָּל-גְּבוּרָה רַק חֲלָשִׁים מְעַטִּים  
שֵׁם יָדְיוֹ עָלֵיהֶם וַיִּרְפָּאם:

5. w'lo' yakol la`asoth sham kal-g'burah  
raq chalashim m'`atim sam yadayu `aleyhem wayir'pa'em.

**Mark6:5** And He was not able to do any act of power there except for a few weak people He laid His hands upon them and healed them.

«5» καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν,  
εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν.

5 kai ouk edynato ekei poiēsai oudemian dynamin,

And was not able there to do any work of power,  
ei mē oligois arrōstois epitheis tas cheiras etherapeusen.  
except on a few sick persons having laid on His hands He healed them.

:ΔΥΓΖΥ ΓΖΓΦΨ ΉΖΑΠΥΣ ΑΣΟΖΥ ΨΧΥΤΨΒ ΥΥΑΦΗ-ΛΟ ΦΨΧΖΥ 6

וַיִּתְּמָה עַל-הַסֶּרוֹן אַמּוֹנִיתָם וַיַּעֲבֹר בַּכְּפָרִים מִסָּבִיב וַיִּלְמֹד:

6. wayith'mah `al-ches'ron 'emunatham waya`abor bak'pharim misabib way'lamed.

**Mark6:6** And He was amazed at the lack of their faith.

He passed on into the surrounding the villages and taught.

<6> καὶ ἐθαύμαζεν διὰ τὴν ἀπίστιαν αὐτῶν.

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

6 kai ethaumazen dia tēn apistian autōn.

And He was amazed on account of their unbelief.

Kai periēgen tas kōmas kyklō didaskōn.

And He was going around the villages in a circuit teaching.

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מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם 7  
:אֶת־מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם

וַיִּקְרָא אֶל־שְׁנַיִם הָעָשָׂר וַיִּחַל לְשַׁלַּח אוֹתָם שְׁנַיִם שְׁנַיִם  
וַיִּתֵּן לָהֶם שְׁלֹטָן עַל־רוּחֹת הַטְּמְאָה:

7. wayiq'ra' 'el-sh'neym he`asar wayachel lish'loach 'otham sh'nayim sh'nayim wayiten lahem shal'tan `al-ruchoth hatum'ah.

Mark6:7 And He called to the twelve and began to send them two by two, and He gave them authority over spirits of the impurity.

<7> καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

7 kai proskaleitai tous dōdeka kai ērxato autous apostellein duo duo

and He called the twelve and He began to send them out two by two,

kai edidou autois exousian tōn pneumatōn tōn akathartōn,

and gave them authority over the unclean spirits.

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לִפְנֵי מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם 8  
:אֶת־מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם

חַוִּיצוֹ עֲלֵיהֶם אֲשֶׁר לֹא־יִקְחוּ מֵאִמָּה לַדֶּרֶךְ זולָתִי מִקֵּל  
לְבַדּוֹ לֹא תִרְמִיל וְלֹא לָחֶם וְלֹא מַעֲוֹת בַּחֲגוּרָה:

8. way'tsaw `aleyhem 'asher lo'-yiq'chu m'umah ladere'k zulathi maqel l'bado lo' thar'mil w'lo' lechem w'lo' ma'oth bachagorah.

Mark6:8 and He commanded them that they should not take anything for the road except a walking stick alone: no sack, no bread, no coins in a belt;

<8> καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,

8 kai parēggeilen autois

And He gave orders to them

hina mēden airōsin eis hodon ei mē hradon monon,

that they should take nothing on the road except a walking stick only,

mē arton, mē pēran, mē eis tēn zōnēn chalkon,

not bread, not knapsack, nor to carry in the belt copper (coins),

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טוֹלְהֵיוֹת נְעוּלֵי סִנְדָּל וּשְׁתֵּי כִּתְנֹת לֹא יִלְבָּשׁוּ: 9  
:אֶת־מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם מַעֲלֵם

9. w'lih'yoth n'uley san'dal ush'tey kutanoth lo' yil'bashu.

**Mark6:9** to be wearing sandals, but not to wear two tunics.

<9> ἀλλὰ ὑποδεμένους σανδάλια, καὶ μὴ ἐνδύσῃσθε δύο χιτῶνας.

9 alla hypodedemenous sandalia, kai mē endysēsthe duo chitōnas.

but having had tied on sandals and do not dress with two tunics.

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×ΥΨΥΦΨΞ ΔΗΒΨ ΨΒΒ-×ΒΨ ΥΒΨ× ΒΨ ΨΞΒΒΒ 10  
ΨΨΨ ΥΒΒ×-ΒΨ ΔΟ ΥΨ-ΥΨΨ

יִיאָמֵר אֲלֵיהֶם כִּי תִבְאוּ בֵּית-אִישׁ בְּאַחַד הַמְּקוֹמוֹת  
שָׁבוּ-בוּ עַד כִּי-תֵצְאוּ מִשָּׁם:

10. wayo'mer 'aleyhem ki thabo'u beyth-'ish b'achad ham'qomoth sh'bu-bo  
`ad hi-thets'u misham.

**Mark6:10** And He said to them, "When you come into someone's house  
in one of the places, remain in it until you go forth from there."

<10> καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν,  
ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκείθεν.

10 kai elegen autois, Hopou ean eiselhēte eis oikian,

And He said to them, "Wherever you enter into a house,  
ekei menete heōs an exelthēte ekeithen.  
stay there until you leave from there."

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ΨΨΨ ΥΒΒ ΨΨΒΒΒ ΥΟΨΨΒ ΒΒΥ ΨΨ×Β ΥΓΨΒΒ-ΒΒ 11  
1ΨΒ ΒΥΒ (ΥΨΒ) ΨΞΒ ×ΥΔΟΒ ΨΨΒΒΒ× ΥΥΓΨ 1ΓΟ-×Β Υ1ΟΥΥ  
:(ΒΒΒΞΒ 1ΒΟΞΒ-ΥΥ ΨΒΔΞΒ ΨΥΒΨ ΒΨΒ Ξ1ΨΟΒΥ ΨΔΨΒ ΨΨΒ

יֵא וְכָל-אִשָּׁר לֹא-יֵאֲסִפּוּ אֶתְכֶם וְלֹא יִשְׁמְעוּ אֲלֵיכֶם צְאוּ מִשָּׁם  
וְנִצְרוּ אֶת-עַפְרַת רַגְלֵיכֶם לְעֵדוּת לָהֶם (אָמֵן אָנִי אֹמֵר  
לָכֶם לְסֹדֶם וְלַעֲמֹרָה יִקָּל בְּיוֹם הַדִּין מִן-הָעִיר הַזֹּאת):

11. w'kal-'asher lo'-ya'as'phu 'eth'kem w'lo' yish'm'u 'aleykem ts'u misham  
w'na'aru 'eth-'aphar kapoth rag'leykem l'eduth lahem  
(Amen 'ani 'omer lakem li'sdom w'la'Amorah yeqal b'yom hadin min-ha'ir hahi').

**Mark6:11** "But whoever shall not take you in and shall not listen to you, go forth  
from there, and shake the dust off the soles of your feet as a testimony to them.  
{Truly, I say unto you, it shall be easier for Sedom and for Amorah,  
at the day of judgment than for that city.}"

<11> καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι  
ἐκείθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.  
ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως,  
ἢ τῇ πόλει ἐκείνῃ.

11 kai hosoi an mē dexētai hymas mēde akousōsin hymōn, ekporeuomenoi

And as many as shall not receive you nor hear from you, going out  
ekeithen ektinaxate ton choun ton hypokatō tōn podōn hymōn eis martyrion autois.  
from there shake off the dust under your feet for a testimony to them.  
amēn legō hymin, anektoteron estai Sodomois ē Gomorrois

[Truly I say to you, more tolerable it shall be for Sodom or Gomorrah  
en ēmera kriseōs, ē tē polei ekeinē.  
in day of judgment, than for city that.]”

יב ויציאו ויקראו לשוב בתשובה: 12

יב ויציאו ויקראו לשוב בתשובה:

12. wayets'u wayiq'r'u lashub bith'shubah.

Mark6:12 So they went out and proclaim to return in repentance.

<12> Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,

12 Kai exelthontes ekēryxan hina metanoōsin,

And having gone out they preached that they should repent,

יג ויגרשוו נשפים רבים 13

יג ויגרשוו נשפים רבים וימשיכו בשמן חלשים רבים ויקראו:

יג ויגרשוו נשפים רבים

וימשיכו בשמן חלשים רבים ויקראו:

13. way'gar'shu shedim rabbim wayasuku bashemen chalashim rabbim wayir'pa'um.

Mark6:13 And they drove out many demons  
and anointed with oil many weak people and healed them.

<13> καὶ δαιμόνια πολλὰ ἐξέβαλλον,

καὶ ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

13 kai daimonia polla exeballon,

And they were casting out many demons,

kai ēleiphon elaiō pollous arrōstous kai etherapeuon.

and they were anointing with oil many sick persons and they were healing them.

יד וישמע המלך הורדוס שמעו כי נודע שמו ויאמר יהוהקנן 14

יד וישמע המלך הורדוס שמעו כי נודע שמו ויאמר יהוהקנן

יד וישמע המלך הורדוס שמעו כי נודע שמו ויאמר יהוהקנן

המטביל נעור מן-המתים ועל-כן פועלים בו הכחות:

14. wayish'ma` hamele'k Hor'dos shim`o ki noda` sh'mo

wayo'mar Yahuchanan haMat'bil ne'or min-hamethim

w'al-ken po'alim bo hakochoth.

Mark6:14 And King Hordos heard the report of Him, for His name was well known,  
and he said, “Yahuchanan the Immerser has been awakened from the dead;  
and because of this the forces are at work in Him.”

<14> Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ,

καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν

καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

14 Kai ēkousen ho basileus Hērōdēs, phaneron gar egeneto to onoma autou,

And King Herod heard this well known for became the name of Him,

kai elegon hoti Iōannēs ho baptizōn egēgertai

**טו וַיֵּשׁ אֲמָרִים כִּי אֶלְיָהוּ הוּא וְאַחֲרָיו** **כִּי-נָבִיא**  
**הוּא אוֹ כְּאַחַד הַנְּבִיאִים:**

**And others said, “A prophet like one of the old prophets.”**

**“John, whom I beheaded, this one was raised.”**

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 448**

the wife of his brother Philipos, whom he had talem as a wife.

<17> Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην  
καὶ ἔδῃσεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου  
τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·

17 Autos gar ho Hērōdēs aposteilas ekratēsen ton Iōannēn

For Herod himself having sent arrested John,

kai edēsen auton en phylakē dia Hērōdiada tēn gynaika Philippou tou adelphou autou,  
and bound him in prison on account of Herodias, his brother Philip's wife,

hoti autēn egamēsen;

for he married her.

יח כִּי יְהוֹחָנָן אָמַר אֶל-הוֹרְדוֹס אִשְׁתּוֹ אֶחִיךָ אֵינָנָה מִתְּתָת לָךְ׃ 18

18. ki Yahuchanan 'amar 'el-Hor'dos 'esheth 'achiaak 'eynenah mutereth l'ak.

Mark6:18 For Yahuchanan had said to Hordos,

“The wife of your brother is not permitted for you.”

<18> ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι  
Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

18 elegen gar ho Iōannēs tō Hērōdē hoti

For John was saying to Herod,

Ouk exestin soi echain tēn gynaika tou adelphou sou.

“It is not permissible for you to have the wife of your brother.”

יט וַתִּשְׁטֹם אוֹתוֹ הוֹרֹדִיָּה וַתִּבְקֹשׁ מִמֶּיתוֹ וְלֹא מָצְאָה׃ 19

19. w'tis'tom 'otho Horod'yah wat'baqesh hamitho w'lo' matsa'ah.

Mark6:19 And Horodyah held a grudge against him

and sought a way to put him to death, and she had not found one;

<19> ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο·

19 hē de Hērōdias eneichen autō kai ēthelen auton apokteinai,

And Herodias bore a grudge against him, and desired to kill him.

kai ouk ēdynato;

And she could not;

כ כִּי הוֹרְדוֹס יָרָא אֶת-יְהוֹחָנָן בְּאִשְׁרֵי יָדַע כִּי-אִישׁ צַדִּיק  
וְקָדוֹשׁ הוּא וַיִּשְׁמַר עָלָיו וַחֲרָבָה עָשָׂה וַיַּעֲרֹב לוֹ לִשְׁמֵעַ אוֹתוֹ׃ 20

20. ki Hor'dos yare' 'eth-Yahuchanan ba'asher yada` ki-'ish tsadiq  
w'qadosh hu' wayish'mor `alayu w'har'beh `asah waye`erab lo lish'mo`a 'otho.

Mark6:20 for Hordos feared Yahuchanan, since he knew that he was a righteous  
and holy man, and he protected him and he did many things,  
but it pleased him to listen to him.

<20> ὁ γὰρ Ἡρώδης ἐφοβέιτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.

20 ho gar Hērōdēs ephobeito ton Iōannēn, eidōs auton andra dikaion kai hagian,  
For Herod feared John, having known him to be man a righteous and holy,  
kai synetērei auton, kai akousas autou polla ēporei,  
and he was protecting him, and having heard him, he was disturbed greatly;  
kai hēdeōs autou ēkouden.  
and yet gladly he was listening to him.

וַיְהִי הַיּוֹם הַמִּכְשָׁר כַּאֲשֶׁר עָשָׂה הוֹרְדוֹס מִשְׁתָּה בְּיוֹם  
:לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ לְבָרְכָהּ  
כַּאֲשֶׁר עָשָׂה הוֹרְדוֹס מִשְׁתָּה בְּיוֹם  
הַלֵּלָתוֹ לְגִדּוּלָיו וְלִשְׂרֵי הָאֱלֹפִים וְלִרְאֵשֵׁי הַגָּלִיל:

21. way'hi hayom hamuk'shar ka'asher `asah Hor'dos mish'teh b'yom huledeth 'otho  
lig'dolayu ul'sarey ha'alaphim ul'ra'shey haGalil.

Mark6:21 Then a suitable day happened when Herod made a banquet on the day  
of his birth for his nobles and for officers of thousands and for the leaders of the Galil.

<21> Καὶ γενομένης ἡμέρας εὐκαιροῦ ὅτε  
Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ  
καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

21 Kai genomenēs hēmeras eukairou  
And having come about a suitable day  
hote Hērōdēs tois genesiois autou deipnon epoiēsen tois megistasin autou  
when Herod on the birthday celebration of him made dinner for his court nobles  
kai tois chiliarchois kai tois prōtois tēs Galilaias,  
and the military officers and the most prominent persons of Galilee.

וַיָּבֹא בַת-הוֹרְדִּיָּה וַתִּרְקֹד וַתִּיטֵב בְּעֵינֵי הוֹרְדוֹס  
וּבְעֵינֵי הַמְּסֻבִּים עִמּוֹ וַיֹּאמֶר הַמֶּלֶךְ אֶל-הַנְּעָרָה שְׁאַלִי  
מִמֶּנִּי אֶת-אֲשֶׁר תִּחְפָּצִי וְאֶתֵּן לָךְ:

22. w'tabo' bath-Horod'yah wat'raqed watitab b'eyney Hor'dos  
ub'eyney ham'subim imo wayo'mer hamele'k 'el-hana'arah  
sha'ali mimeni 'eth-'asher tach'p'tsi w'eten l'ak.

Mark6:22 The daughter of Horodyah came and danced, and it was pleasing  
in the eyes of Hordos and in the eyes of those who were reclining with him;  
and the king said to the young woman, “Ask of me for whatever you desire  
and I shall give it to you.”

<22> καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος  
καὶ ὀρχησαμένης ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις.  
εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι·

ሃረ-ገጽቱ ጌገጃጃ ጌረቱጠጽ ሰጠቱ-ሪሃ ሰጥቶሪ ጓሪ ዐጋጠጌሂ 23  
:ጸሂሃሪጃጓ ጌረቱ-ፈዐ

ገጽ 24

ጌሃሁጉገ ላላቀረ ረቀወጸሃ ሃረግጓ-ረቀ ቀሃገረ ልቀግ ላጓግጸሃ 25  
:ረጌገግግግ ሃግሀሃጓጌ ወቀገ-ጸቀ ጓግግግ ጓጸግ ጌረ ሃጸጸወ

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 451**

What **I** want you to **give me the head** of Yahuchanan the Immerser **on a platter now**.

<25> καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἡτήσατο λέγουσα,  
Θέλω ἵνα ἐξαυτῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

25 kai eiselthousa euthys meta spoudēs pros ton basilea

And having entered immediately with haste to the king

ētēsato legousa, Thelō hina exautēs dōs moi

she made her request saying, “I desire that at once you may give me

epi pinaki tēn kephalēn Iōannou tou baptistou.

upon a platter the head of John the Baptist.”

יְהוֹשֻׁעַ אֶבְרָהָם בֶּן־יִשְׁכָּרְיָהוּ אֶל־הַמֶּלֶךְ וְהָיָה  
כְּשֶׁהָיָה הַמֶּלֶךְ עֹשֶׂה אֶת־הַדָּבָר הַזֶּה

כַּוִּיתָעֲצֵב הַמֶּלֶךְ מְאֹד אֶךְ בְּעֵבֶר הַשְּׂבִיעִי וּבְעֵבֶר  
הַמִּסְבִּים עָמַד לֹא רָצָה לְהַשִּׁיב פָּנָיו:

26. wayth'`atseb hamele'k m'od 'a'k ba`abur hash'bu`ah

uba`abur ham'subim `imo lo' ratsah l'hashib paneyah.

**Mark6:26** And the king was very grieved, but on account of his oaths

and on account of those reclining with him, he did not want to turn her face away.

<26> καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους

καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν·

26 kai perilypos genomenos ho basileus dia tous horkous

And having become very sad, the king on account of the promise

kai tous anakeimenous ouk ēthelēsen athetēsai autēn;

and the ones reclining at table with him he did not want to refuse her.

וַיִּצְוֶהוּ לְהָבִיא אֶת־רֹאשׁוֹ  
כְּשֶׁהָיָה הַמֶּלֶךְ אֹחֵד הַטַּבָּחִים

וַיִּצְוֶהוּ לְהָבִיא אֶת־רֹאשׁוֹ  
כְּשֶׁהָיָה הַמֶּלֶךְ אֹחֵד הַטַּבָּחִים

27. umiad shalach hamele'k 'achad hatabachim way'tsauehu l'habi' 'eth-ro'sho.

**Mark6:27** Immediately, the king sent one of the executioners

and commanded him to bring his head.

<27> καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι

τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ

27 kai euthys aposteilas ho basileus spekoulatora epetaxen

And immediately having sent the king an executioner he commanded

enegkai tēn kephalēn autou. kai apelthōn apekephalisen auton en tē phylakē

to bring the head of him. He went and beheaded him in the prison

וַיֵּלֶךְ וַיִּכְרֹת אֶת־רֹאשׁוֹ בְּבֵית הַסֵּהַר וַיְבִיֵּאֵהוּ בִּקְעָרָה

כַּח וַיֵּלֶךְ וַיִּכְרֹת אֶת־רֹאשׁוֹ בְּבֵית הַסֵּהַר וַיְבִיֵּאֵהוּ בִּקְעָרָה

וַיִּתְּנָהּ לַנְּעָרָה וְהַנְּעָרָה נָתַתָּה אֶל-אִמָּהּ:

28. wayele'k wayik'roth 'eth-ro'sho b'beyth hasohar way'bi'ehu baq'arah  
wayit'nehu lana'arah w'hana'arah nath'nah 'el-'imah.

**Mark6:28** He went and cut off his head in the house of the prison,  
and brought it upon a platter, and gave it to the young woman,  
and the young woman gave it to her mother.

<28> καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῇ κορασίῳ,  
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

28 kai ēnegken tēn kephalēn autou epi pinaki kai edōken autēn tē korasiō,  
And he brought his head upon a platter and gave it to the young girl,  
kai to korasion edōken autēn tē mētri autēs.  
and the young girl gave it to her mother.

יִשְׁמְעוּ תַלְמִידָיו וַיִּבְאוּ וַיִּשְׂאוּ אֶת-גּוֹיָתוֹ וַיְשִׁימוּהָ בַּקָּבֶר: 29  
אֵלֶּיָּהּ אָבְרָהָם וְיִצְחָק וְיַעֲקֹב

29. wayish'm'u tal'midayu wayabo'u wayis'u 'eth-g'wiatho way'simuah baqaber.

**Mark6:29** When his disciples heard, they came and carried away his body  
and placed it in a tomb.

<29> καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον  
καὶ ἦραν τὸ πῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

29 kai akousantes hoi mathētai autou ēlthon  
And having heard this his disciples came  
kai ēran to ptōma autou kai ethēkan auto en mnēmeiō.  
and took the corpse of him, and placed it in a tomb.

וַיִּקְהֲלוּ הַשְּׂלִיחִים אֶל-יְהוֹשֻׁעַ  
וַיִּגִּידוּ לוֹ אֶת-כָּל-אֲשֶׁר עָשׂוּ וְאֶת-כָּל-אֲשֶׁר לִמְדוּ:

30. wayiqahalu hash'lichim 'el-Yahushua  
wayagidu lo 'eth-kal-'asher 'asu w'eth-kal-'asher limedu.

**Mark6:30** The apostles assembled to **וַיִּקְהֲלוּ**  
and they told Him all that they had done and all that they had taught.

<30> Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν  
καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

30 Kai synagontai hoi apostoloi pros ton Iēsoun  
And the apostles gathered together to Yahushua,  
kai apēggeilan autō panta hosa epoiēsan kai hosa edidaxan.  
and reported to him all which they did and which they taught.

וַיִּגִּידוּ לָהֶם כָּל-אֲשֶׁר עָשׂוּ וְכָל-אֲשֶׁר לִמְדוּ 31  
וְיִשְׁמְעוּ אֶת-יְהוֹשֻׁעַ

לֹא וַיֹּאמֶר אֲלֵיהֶם בָּאוּ אַתֶּם לְבִדְכֶם אֶל־מְקוֹם חֲרָבָה  
וְנִיחוּ מֵעַט כִּי רַבִּים הָיוּ הַבָּאִים  
וַהֲיִצְאִים עַל־לֹאִין־עַתָּה לָהֶם לֶאֱכֹל׃

31. wayo'mer 'aleyhem bo'u 'atem l'bad'kem 'el-m'qom char'bah  
w'nuchu m'at ki rabbim hayu haba'im w'hayots'im `al-l'eyn-`eth lahem le'ekol.

**Mark6:31** And He said to them, “Come, you alone, to a desolate place and rest a little,” because there were many coming and going that there was no time for them to eat.

31> καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

31 kai legei autois, Deute hymeis autoi kat' idian eis erēmon topon  
He said to them, “Come you yourselves privately to a deserted place  
kai anapausasthe oligon. ēsan gar hoi erchomenoi kai hoi hypagontes polloi,  
and rest a little.” For many were the ones coming and the ones going,  
kai oude phagein eukairoun.  
and did not to eat have opportunity.

לֵב וַיֵּלְכוּ מִשָּׁם בְּאֶנְיָה אֶל־אַחַת הַחֲרָבוֹת לְבִדָּד׃ 32

32. wayel'ku misham ba'aniah 'el-'achath hecharaboth l'badad.

**Mark6:32** They went from there in the boat to one of the desolate areas alone.

32> καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ’ ἰδίαν.

32 kai apēlthon en tō ploiō eis erēmon topon kat' idian.  
And they went away in the boat to a deserted place privately.

לֵב וַיַּהֲמוּן הָרֹאֶה אוֹתָם יֹצְאִים וַיִּכְרִיחוּ רַבִּים וַיִּרְוּצוּ שָׁמָּה  
בְּרַגְלֵיהֶם מִכָּל הָעָרִים וַיַּעֲבְרוּ אוֹתָם וַיֹּאסְפוּ אֵלָיו׃ 33

33. w'hehamon ra'ah 'otham yots'im wayakiruhu rabbim wayarutsu shamah  
b'rag'leyhem mikal he'arim waya'ab'ru 'otham waye'as'phu 'elayu.

**Mark6:33** But the crowd saw them leaving, and many recognized Him. They ran there on foot from all the cities. And they passed them and gathered around him.

33> καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

33 kai eidon autous hypagontas kai epegnōsan polloi  
And saw them going and knew where they were going many,  
kai pezē apo pasōn tōn poleōn synedramon ekei kai proēlthon autous.  
and they hurried there on foot from all the towns and arrived ahead of them.

34 זען און אַזער אַינ-לעהם רעה וניחל ללמד אותם דברים הרבה:  
לד ויצא יחושע וירא המון עם רב ויהמו מעיו להם כי היו  
כצאן אשר אין-להם רעה וניחל ללמד אותם דברים הרבה:

34. wayetse' Yahushua wayar' hamon `am rab wayehemu me`ayu lahem  
ki hayu katso'n `asher `eyn-lahem ro`eh wayachel l'amed `otham d'barim har'beh.

Mark6:34 And **וואָס** went out and saw the great crowd of people,  
and He felt moved for them because they were like sheep without a shepherd to them,  
and He began to teach them many things.

<34> καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς,  
ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

34 kai exelthōn eiden polyn ochlon  
And having gotten out of the boat He saw a large crowd;  
kai esplagchnisthē ep' autous,  
and He had compassion for them,  
hoti ēsan hōs probata mē echonta poimena,  
for they were like sheep not having a shepherd,  
kai ērxato didaskein autous polla.  
and He began to teach them many things.

35 זען ויהי כאשר רפה היום לערב ויגשו אליו תלמידיו  
ויאמרו הנה המקום חרב והיום רד מאד:  
לח ויהי כאשר רפה היום לערב ויגשו אליו תלמידיו  
ויאמרו הנה המקום חרב והיום רד מאד:

35. way'hi ka'asher raphah hayom la`arob wayig'shu `elayu tal'midayu wayo'm'ru  
hinneh hamaqom chareb w'hayom rad m'od.

Mark6:35 And it came to pass when the day faded to descend, His disciples  
approached Him and said, "Behold, the place is desolate and the day is greatly declined."

<35> Καὶ ἦδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον  
ὅτι Ἐρημός ἐστιν ὁ τόπος καὶ ἦδη ὥρα πολλή·

35 Kai ēdē hōras pollēs genomenēs proselthontes autō hoi mathētai autou  
And already a late hour was coming and was approaching Him His disciples  
elegon hoti Erēmos estin ho topos kai ēdē hōra pollē;  
were saying "Desolate is the place and already it is a late hour."

36 ושלח אותם וילכו אל-החצרים והכפרים מסביב לקנות  
להם לחם כי אין-להם מה-נשיאכלו:  
לו שלח אותם וילכו אל-החצרים והכפרים מסביב לקנות  
להם לחם כי אין-להם מה-נשיאכלו:

36. shalach `otham w'yel'ku `el-hachatserim w'hak'pharim misabib  
liq'noth lahem lachem ki `eyn-lahem mah-sheyo'kelu.

Mark6:36 "Send them away and let them go into the settlements and villages around here

to buy bread for themselves, for they do not have anything to eat.”

36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς  
καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

36 apolyson autous, hina apelthontes eis tous kyklō agrous

“Send away them, in order that having departed to the surrounding country

kai kōmas agorasōsin heautois ti phagōsin.

and villages they may buy for themselves what they may eat.”

יִבְרְכֶה יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן  
לְעַד כָּל עוֹלָם אָמֵן לְעַד כָּל עוֹלָם אָמֵן

לְעַד כָּל עוֹלָם אָמֵן לְעַד כָּל עוֹלָם אָמֵן  
לְעַד כָּל עוֹלָם אָמֵן לְעַד כָּל עוֹלָם אָמֵן

37. waya`an way'omer 'aleyhem t'nu 'atem lahem le'ekol wayo'm'ru 'elayu  
hanele'k liq'noth lechem b'ma'thayim dinar latheth lahem le'ekol.

Mark6:37 He answered and said to them, “You give them something to eat.”

And they said to Him, “Shall we go to buy bread with two hundred denarii  
to give them something to eat?”

37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ,  
Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν;

37 ho de apokritheis eipen autois, Dote autois hymeis phagein.

But having answered he said to them, “Give them yourselves something to eat.”

kai legousin autō, Apelthontes agorasōmen dēnariōn diakosiōn artous

They said to Him, having departed “May we buy for two hundred denarii loaves

kai dōsomen autois phagein?

and shall we give to them to eat?”

יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן  
יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן

יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן  
יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן

38. wayo'mer 'aleyhem kamah kik'roth-lechem yesh lakem l'ku ur'u  
wayed'u wayo'm'ru chamesh ush'ney dagim.

Mark6:38 And He said to them, “How many loaves of bread do you have?

Go look and find out.” They said, “Five, and two fish.”

38 ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε.  
καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.

38 ho de legei autois, Posous artous echete? hypagete idete.

And He said to them, “How many loaves do you have? Go and see.”

kai gnontes legousin, Pente, kai duo ichthuas.

And having known, they said, “Five, and two fish.”

יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן  
יְיָ אֱלֹהֵינוּ לְעַד כָּל עוֹלָם אָמֵן

לְטַוִּיצוּ אוֹתָם לְשֹׁבֶת כָּלָם חֲבֵרָה חֲבֵרָה לְבַד עַל־יֶרֶק הַדֶּשֶׁא:

39. way'tsaw 'otham lashebeth kulam chaburah chaburah l'bad `al-y'raq hadeshe'.

**Mark6:39** And He commanded all of them to sit, group by group, separately, on the green grass.

<39> καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

39 kai epetaxen autois anaklinai pantas symposia symposia  
And He ordered them to lie down everyone group by group  
epi tō chlōrō chortō.  
on the green grass.

מִוִּישְׁבוּ שְׁוֵרוֹת שְׁוֵרוֹת לְמֵאוֹת וְלַחֲמִישִׁים:

40. wayesh'bu shuroth shuroth l'me'oth w'lachamishim.

**Mark6:40** And they sat in row by row of hundreds and of fifties.

<40> καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.

40 kai anepesan prasiai prasiai kata hekaton kai kata pentēkonta.

And they reclined group by group in hundreds and in fifties.

מֵאֵי וַיִּקַּח אֶת־חֲמִשָּׁת כֶּכָרֹת הַלֶּחֶם וְאֶת־שְׁנֵי הַדָּגִים  
וַיִּשָּׂא עֵינָיו הַשָּׁמַיְמָה וַיְבָרֶךְ וַיִּפְרֹס אֶת־הַלֶּחֶם  
וַיִּתֵּן לְתַלְמִידָיו לָשׂוּם לִפְנֵיהֶם וְאֶת־שְׁנֵי הַדָּגִים חָלַק לְכֻלָּם:

41. wayiqach 'eth-chamesheth kik'roth halechem w'eth-sh'ney hadagim  
wayisa' `eynayu hashamay'mah way'bare'k wayiph'ros 'eth-halechem  
wayiten l'thal'midayu lasum liph'neyhem w'eth-sh'ney hadagim chileq l'kulam.

**Mark6:41** And He took the five loaves of bread and the two fish; and he lifted his eyes toward the heavens and He blessed and broke the bread and He gave it to the disciples to place it before them, and He divided the two fish for them all.

<41> καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

41 kai labōn tous pente artous kai tous duo ichthuas anablepsas  
And having taken the five loaves and the two fish having looked up  
eis ton ouranon eulogēsen kai kateklasen tous artous  
to the heavens, and He blessed and broke the loaves,  
kai edidou tois mathētais [autou] hina paratithōsin autois,  
and He was giving them to His disciples in order that they might set before them,  
kai tous duo ichthuas emerisen pasin.  
and He divided the two fish to all.

42 יְכַלּוּ מִכָּל וְיִשְׂבְּעוּ  
42 יְכַלּוּ מִכָּל וְיִשְׂבְּעוּ

42. wayo'k'lu kulam wayis'ba`u.

Mark6:42 All of them ate and were satisfied,

<42> καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,

42 kai ephagon pantes kai echortasthēsan,

And everyone ate and were satisfied;

43 מִן־הַפֶּתוֹתִים מְלֹא סֵלִים שְׁנַיִם עָשָׂר וְגַם מִן־הַדָּגִים  
43 מִן־הַפֶּתוֹתִים מְלֹא סֵלִים שְׁנַיִם עָשָׂר וְגַם מִן־הַדָּגִים

43. wayis'u min-hap'thothim m'lo' salim sh'neym `asar w'gam min-hadagim.

Mark6:43 and they picked up twelve baskets full of the pieces of bread,  
as well as of the fish.

<43> καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.

43 kai ēran klasmata dōdeka kophinōn plērōmata kai apo tōn ichthyōn.

and they picked up fragments twelve full baskets and from the fish.

44 מִן־הַלֶּחֶם הָיוּ כִּחְמִשָּׁת אֲלֵפֵי אִישׁ  
44 מִן־הַלֶּחֶם הָיוּ כִּחְמִשָּׁת אֲלֵפֵי אִישׁ

44. w'ha'ok'lim min-halechem hayu kachamesheth 'al'phey 'ish.

Mark6:44 And those eating of the bread were about five thousand men.

<44> καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες.

44 kai ēsan hoi phagontes [tous artous] pentakischilioi andres.

And were the ones having eaten the loaves five thousand men.

45 מִן־הַיָּם עָבַר הָיָם אֶל־בֵּית צִיְדָה עַד־שְׁלָחוֹ אֶת־הָעָם  
45 מִן־הַיָּם עָבַר הָיָם אֶל־בֵּית צִיְדָה עַד־שְׁלָחוֹ אֶת־הָעָם

45. w'acharey-ken he'its b'thal'midayu laredeth ba'aniah

w'la`abor l'phanayu 'el-`eber hayam 'el-Beyth Tsay'dah `ad-shal'cho 'eth-ha`am.

Mark6:45 Afterward, He urged His disciples to go down into the boat  
and to cross ahead of Him to the other side of the sea, to Beyth Tsaydah,  
while He sent away the people.

<45> Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον  
καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

45 Kai euthys enagkasen tous mathētas autou embēnai eis to ploion

And immediately He compelled His disciples to embark into the boat

kai proagein eis to peran pros Bēthsaidan, heōs autos apoluei ton ochlon.

and go before Him to the other side, to Bethsaida, until He dismissed the crowd.

46 מוֹיְהִי אַחֵר שְׁלַחֵם אֹתָם וַיַּעַל הַהָרָה לְהִתְפַּלֵּל:  
46 way'hi 'achar shal'cho 'otham waya'al haharah l'hith'palel.

**Mark6:46** And it came to pass after He had sent them away,  
He went up on the mountain to pray.

<46> καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

46 kai apotaxamenos autois apēlthen eis to oros proseuxasthai.

And having said farewell to them, He went up on the mountain to pray.

47 מִן הַיָּם-עָרֵב וְהָאֲנִיָּה בָּאָה בְּתוֹךְ הַיָּם וְהוּא לְבַדּוֹ בִּיבְשָׁה:  
47 way'hi-`ereb w'ha'aniah ba'ah b'tho'k hayam w'hu' l'bado bayabashah.

**Mark6:47** It was evening, and the boat had come in the middle of the sea,  
and He was alone on the land.

<47> καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης,  
καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

47 kai opsias genomenēs ēn to ploion en mesō tēs thalassēs,

And evening having come was the boat in the middle of the sea,

kai autos monos epi tēs gēs.

and He was alone on the land.

48 מִן הַיָּמָּה רָאוּ אֹתָם מֵעֵת הָאֲשֶׁמֶת הַרְבִּיעִית  
וַיָּבֹא אֲלֵיהֶם מִתְּהִלָּה עַל-פְּנֵי הַיָּם וַיֹּאמֶר לַעֲבֹר לִפְנֵיהֶם:  
48 wayar' 'otham mith'yag'im b'shutam ki haruach l'neg'dam  
way'hi k'eth ha'ash'moreth har'bi'ith wayabo' 'aleyhem mith'hale'k  
`al-p'ney hayam wayo'el la`abor liph'neyhem.

**Mark6:48** He saw them wearing themselves out by rowing,  
because the wind was against them. About the fourth watch, He came to them,  
walking on the surface of the water, He intended to pass in front of them.

<48> καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν,  
ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται  
πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς.

48 kai idōn autous basanizomenous en tō elaunein, ēn gar ho anemos enantios autois,

And having seen them straining in the rowing, was for the wind against them,  
peri tetartēn phylakēn tēs nyktos erchetai pros autous peripatōn epi tēs thalassēs;  
about the fourth watch of the night He came to them walking on the sea.

kai ēthelen parelthein autous.

And He wanted to go by them.

49 wayir'u 'otho mith'hale'k `al-p'ney hayam  
wayo'm'ru mar'eh-ruach hu' wayits'`aqu.  
מַטְוִיָּהוּ אֹתוֹ מִתְּהַלֵּךְ עַל-פְּנֵי הַיָּם  
וַיֹּאמְרוּ מִרְאֵה-רוּחַ הוּא וַיִּצְעֲקוּ׃

49. wayir'u 'otho mith'hale'k `al-p'ney hayam  
wayo'm'ru mar'eh-ruach hu' wayits'`aqu.

Mark6:49 They saw Him walking on the surface of the sea, and said,  
“It was the appearance of a spirit!” and they cried out

<49> οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν,  
καὶ ἀνέκραξαν·

49 hoi de idontes auton epi tēs thalassēs peripatounta edoxan hoti phantasma estin,  
But having seen Him on the sea walking they thought that it was an apparition,  
kai anekraxan  
and cried out;

50 ki-kulam ra'uhu wayibahelu 'az diber 'itam  
wayo'mer 'aleyhem chiz'qu ki-'ani hu' 'al-tira'u.  
כִּי-כֻלָּם רָאוּהוּ וַיִּבְהֲלוּ אַזְ דִּבֶּר אִתָּם  
וַיֹּאמְרוּ אֲלֵיהֶם חֲזִקוּ כִּי-אֲנִי הוּא אַל-תִּירָאוּ׃

50. ki-kulam ra'uhu wayibahelu 'az diber 'itam  
wayo'mer 'aleyhem chiz'qu ki-'ani hu' 'al-tira'u.

Mark6:50 because they all saw Him and were terrified.  
Then He spoke with them and said to them, “Be strong; for it is I. Do not fear!”

<50> πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν,  
καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

50 pantes gar auton eidon kai etarachthēsan.  
for everyone saw Him and they were terrified.  
ho de euthys elalēsen met' autōn, kai legei autois,  
And immediately He spoke with them and He said to them,  
Tharseite, egō eimi; mē phobeisthe.  
“Have courage, I am; do not be afraid.”

51 wayered 'aleyhem ba'aniah w'haruach shakakah  
wayish'tomem libam `od-yother wayith'mahu.  
נֹא וַיִּירָד אֲלֵיהֶם בְּאַנְיָה וְהָרוּחַ שָׁכָכָה  
וַיִּשְׁתּוֹמֵם לִבָּם עוֹד-יֹתֵר וַיִּתְמְהוּ׃

51. wayered 'aleyhem ba'aniah w'haruach shakakah  
wayish'tomem libam `od-yother wayith'mahu.

Mark6:51 He went down to them in the boat, and the wind died down.  
Their hearts were astonished even more, and they were amazed.

<51> καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος,

καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο·

51 kai anebē pros autous eis to ploion kai ekopasen ho anemos,  
And He went up to them into the boat and the wind died down.  
kai lian [ek perissou] en heautois existanto;  
And very much exceedingly in themselves they were amazed,

52 נב כי לא השכילו בדבר-כפרות הלחם מפני קשי לבבם:  
52. ki lo' his'kilu bid'bar-kik'roth halachem mip'ney q'shi l'babam.

Mark6:52 For they still did not comprehend the matter of the loaves of bread,  
because of their hardness of heart.

<52> οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.

52 ou gar synēkan epi tois artois,  
for they did not understand concerning the loaves,  
all' ēn autōn hē kardia pepōrōmenē.  
but had been their heart hardened.

53 נג ויעברו את-הים ויבאו ארצה גניסר ויקרבו אל-היבשה:  
53. waya'ab'ru 'eth-hayam wayabo'u 'ar'tsah Ginneysar wayiq'r'bu 'el-hayabashah.

Mark6:53 They crossed the sea and came to the land of Ginneisar,  
and they drew near to the dry land.

<53> Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρετ καὶ προσωρμίσθησαν.

53 Kai diaperasantes epi tēn gēn ēlthon eis Gennēsaret  
And having crossed over onto the land they came to Gennesaret  
kai prosōrmisthēsan.  
and anchored there.

54 נד ויהי כצאתם מן-האניה ויכירהו:  
54. way'hi k'tse'tham min-ha'aniah wayakiruhu.

Mark6:54 And it came to pass when they went out from the boat, they recognized Him,

<54> καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν

54 kai exelthontōn autōn ek tou ploiou euthys epignontes auton  
And they having gone out from the boat, immediately having recognized Him,

55 נה וירוצו בכל-הכפר החוא מסביב ויחלו לשאת  
את-החלים במשכבות אל-כל-מקום אשר שמעו כי הוא נשם:  
55. wayarutsu b'kal-hakikar hahu' misabib wayachelu lase'th 'eth-hacholim  
b'mish'kaboth 'el-kal-maqom 'asher sham`u ki hu' sham.

55. wayarutsu b'kal-hakikar hahu' misabib wayachelu lase'th 'eth-hacholim  
b'mish'kaboth 'el-kal-maqom 'asher sham`u ki hu' sham.

**Mark6:55** They ran through that surrounding whole plain and began to carry the sick on the beds to every place where they heard that He would be there.

<55> περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κρᾶβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν.

55 periedramon holēn tēn chōran ekeinēn

and they ran around that whole region

kai ērxanto epi tois krabattois tous kakōs

and they began upon mats the ones illness

echontas peripherein hopou ēkouon hoti estin.

having to carry where they heard that He was.

56  
וַיָּבֹאוּ אֵלָיו הַפְּרוּשִׁים וְאֲנָשִׁים מִן־הַסּוֹפְרִים  
וְאֵל־הַשְּׂדוֹת שָׁם שָׁמוּ אֶת־הַחֹלִים בַּחוּצוֹת וַיִּתְּחֲנוּ לוֹ  
שִׁינְעוּ רַק בְּכַנֵּף בְּגָדוֹ וְהָיָה כֹּל אֲשֶׁר נָגְעוּ־בּוֹ וְנוֹשְׁעוּ׃

56. ub'kal-maqom 'asher yabo' 'el-hak'pharim 'o 'el-he'arim

w'el-hasadoth sham samu 'eth-hacholim bachutsoth wayith'chan'nu lo

sheyig'u raq bik'naph big'do w'hayah kol 'asher nag'u-bo w'nosha'u.

**Mark6:56** And in all places where He came, to villages, or to cities, and to fields there, they were laying the sick in the market places, and begged Him to let them touch just the corner of His garment. And all who touched it were saved.

<56> καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

56 kai hopou an eiseporeueto eis kōmas ē eis poleis ē eis agrous,

And wherever he was entering into villages or into cities or into countryside,

en tais agorais etithesan tous asthenountas

in the marketplaces they were putting the ones having sickness

kai parekaloun auton hina kan tou kraspedou tou himatiou autou hapsōntai;

and they were begging him that even if the edge of his garment they might touch.

kai hosoi an hēpsanto autou esōzonto.

And as many as touched him they were being healed.

## Chapter 7

Mark7:1  
וַיָּבֹאוּ אֵלָיו הַפְּרוּשִׁים וְאֲנָשִׁים מִן־הַסּוֹפְרִים  
וְאֵל־הַשְּׂדוֹת שָׁם שָׁמוּ אֶת־הַחֹלִים בַּחוּצוֹת וַיִּתְּחֲנוּ לוֹ  
שִׁינְעוּ רַק בְּכַנֵּף בְּגָדוֹ וְהָיָה כֹּל אֲשֶׁר נָגְעוּ־בּוֹ וְנוֹשְׁעוּ׃

וַיָּבֹאוּ אֵלָיו הַפְּרוּשִׁים וְאֲנָשִׁים מִן־הַסּוֹפְרִים  
וְאֵל־הַשְּׂדוֹת שָׁם שָׁמוּ אֶת־הַחֹלִים בַּחוּצוֹת וַיִּתְּחֲנוּ לוֹ  
שִׁינְעוּ רַק בְּכַנֵּף בְּגָדוֹ וְהָיָה כֹּל אֲשֶׁר נָגְעוּ־בּוֹ וְנוֹשְׁעוּ׃

1. wayiqahalu 'elayu haPh'rushim wa'anashim min-hasoph'rim

'asher ba'u miYrushalam.

**Mark7:1** Now the Phrushim and men from the scribes  
who had come from Yerushalam assembled to Him,

<7:1> Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι  
καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.

1 Kai synagontai pros auton hoi Pharisaioi

And came together to Him the Pharisees

kai tines tōn grammateōn elthontes apo Hierosolymōn.

one of the scribes having come from Jerusalem.

---

כְּלֹמָר בְּלֹא נְטִילָה וַיּוֹכִיחוּ אֹתָם׃  
בַּיָּהִי כִרְאוֹתָם מִתְלִמִּידָיו אֲכָלִים לֶחֶם בִּיָּדִים טְמֵאוֹת׃  
2

2. way'hi kir'otham mital'midayu 'ok'lim lechem b'yadayim t'me'oth  
k'lomar b'lo' n'tilah wayokichu 'otham.

**Mark7:2** and it came to pass when they saw some of His disciples eating the bread  
with hands that were impure, that is to say, without the washing and they rebuked them.

<2> καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν,  
τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους

2 kai idontes tinas tōn mathētōn autou hoti koinais chersin,

And having seen some of His disciples that with impure hands,

tout' estin aniptoīs, esthiousin tous artous

that is, unwashed, they were eating the loaves

---

גַּכִּי הַפְּרוּשִׁים וְכָל־הַיְּהוּדִים לֹא יֹאכְלוּ עַד־אֲנֹשֶׁר נְטִלוּ׃  
אֶת־יְדֵיהֶם עַד־הַפָּרֶק בְּאַחֲזָם בְּמַח־שִׁמְסָרוּ הַזְּקֵנִים׃  
3

3. ki haPh'rushim w'kal-haYahudim lo' yo'k'lu `ad-'asher nat'lu 'eth-y'deyhem  
`ad-hapereq b'achazam b'mah-shemas'ru haz'qenim.

**Mark7:3** For the Phrushim and all the Yahudim do not eat  
until they wash their hands up to the wrist, in holding to what the elders handed down.

<3> - οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας  
οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,

3 - hoi gar Pharisaioi kai pantes hoi Ioudaioi

(For the Pharisees, and all the Jews,

ean mē pygmē nipsōntai tas cheiras ouk esthiousin,

unless with a fist they wash their hands they do not eat,

kratountes tēn paradōsin tōn presbyterōn,

holding to the tradition of the elders,

---

4  
אֲפֹרָא מִיָּדָם לֹא יִשְׁטְפוּ וְעַד־רֹאשׁ הַיָּדָם יִחַדְּדוּ׃  
4

וְעוֹד (xʔwʔ) xʔqʔbʔ ʔwʔwʔwʔ

דָּוָאֵת אֲשֶׁר מִן־הַשּׁוּק אֵינָם אֹכְלִים בְּלֹא טְבִילָה וְעוֹד  
דְּבָרִים רַבִּים אֲשֶׁר קִבְּלוּ לְשֹׁמֵר כְּמוֹ טְבִילַת כֹּסוֹת  
וּכְדָּיִם וַיּוֹרֹת (וּמִטּוֹת):

4. w'eth 'asher min-hasuq 'eynam 'ok'lim b'lo' t'bilah w'od d'barim rabbim  
'asher qib'lu lish'mor k'mo t'bilath kosoth w'kadim w'yoroth (umitoth).

**Mark7:4** And they do not eat what comes from the market without the washing,  
and there are many more things that they have received to observe,  
such as the washing of cups and pitchers and kettles (and beds).

<4> καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ  
παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων {καὶ κλινῶν} -

4 kai ap' agoras ean mē baptisōntai ouk esthiousin,  
and from the marketplace unless they wash themselves they do not eat,  
kai alla polla estin ha parelabon kratein,  
and many other things there are which they received to hold to,  
baptismous potērion kai xestōn kai chalkiōn [kai klinōn] -  
washing of cups and pitchers and kettles and dining couches) -

וְעוֹד (xʔwʔ) xʔqʔbʔ ʔwʔwʔwʔ 5  
וְעוֹד (xʔwʔ) xʔqʔbʔ ʔwʔwʔwʔ 5

הַיִּשְׁאֲלוּ אוֹתוֹ הַפְּרוּשִׁים וְהַסּוֹפְרִים מִדּוּעַ תִּלְמִידֶיךָ אֵינָם  
נִהְגִים כְּכִי מִסֹּרֶת הַזִּיקְנִים כִּי־אֹכְלִים לֶחֶם בְּלֹא נְטִילַת יָדַיִם:

5. wayish'alu 'otho haPh'rushim w'hasoph'rim madu'a tal'mideyak 'eynam nohagim  
k'phi masoreth haz'qenim ki-'ok'lim lechem b'lo' n'tilath yadayim.

**Mark7:5** The Phrushim and the scribes asked Him, “Why do Your disciples not walk  
according to the tradition of the elders? For they are eating bread  
without the washing of hands?”

<5> καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς,  
Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων,  
ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;

5 kai eperōtōsin auton hoi Pharisaioi kai hoi grammateis,  
and question him the Pharisees and the scribes,  
Dia ti ou peripatousin hoi mathētai sou kata tēn paradosin tōn presbyterōn,  
“Why do your disciples not walk according to the tradition of the elders,  
alla koinais chersin esthiousin ton arton?  
but with impure hands eat the bread?”

וְעוֹד (xʔwʔ) xʔqʔbʔ ʔwʔwʔwʔ 6  
וְעוֹד (xʔwʔ) xʔqʔbʔ ʔwʔwʔwʔ 6

וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם הֵיטֵב נִבְּא יִשְׁעִיָּהוּ עָלֵיכֶם הַחֲנֻפִּים  
כִּכְתוּב הָעֵם הַזֶּה בְּשִׁפְתָיו כְּבָדוּנִי וְלִבּוֹ רַחֵק מִמֶּנִּי:

6. waya`an wayo`mer `aleyhem heyteb niba' Y'sha`Yahu `aleykem hachanephim  
kakathub ha`am hazeh bis'phathayu kib'duni w'libo richaq mimeni.

**Mark7:6** And He answered and said to them,

“YeshaYahu prophesied well about you hypocrites. As it is written,  
‘This people honors Me with their lips, but their heart is distant from Me.’”

<6> ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν,  
ὥς γέγραπται [ὅτι] Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,  
ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.

6 ho de eipen autois, Kalōs eprophēteusen Ēsaías peri hymōn tōn hypokritōn,

And He said to them, “Well prophesied Isaiah concerning you hypocrites,

hōs gegraptai [hoti] Houtos ho laos tois cheilesin me timā,

as it has been written, ‘This people with the lips honors Me,

hē de kardia autōn porrō apechei ap’ emou;

but their heart is removed far away from Me.’”

זֶהְיָהוּ יִרְאָתָם אֹתִי מִצְוֹת אֲנָשִׁים מְלַמְּדִים:  
זֶהְיָהוּ יִרְאָתָם אֹתִי מִצְוֹת אֲנָשִׁים מְלַמְּדִים:

7. w'thohu yir'atham 'othi mits'oth 'anashim m'lam'dim.

**Mark7:7** “Their reverence of Me is empty; they teach the commandments of men.”

<7> μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

7 matēn de sebontai me didaskontes didaskalias entalmata anthrōpōn.

“And in vain they worship Me teaching as teachings the commandments of men.”

חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)

8. ki `azab'tem `eth-mits'wath 'Elohim l'hachaziq b'masoreth b'ney-'adam  
(t'biloth kadim w'kosoth w'ka'eleh rabboth 'atem `osim).

**Mark7:8** “For you have abandoned the commandment of Elohim,

in order to hold to the tradition of sons of men,

{as the washing of pitchers and of cups, and many such things you do}.”

<8> ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων,  
βαπτισμοῦ ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

8 aphentes gar tēn entolēn tou theou

“forsaking For the commandment of Elohim

krateite tēn paradosin tōn anthrōpōn, baptismou xestōn

you are holding to the traditions of men [, washings of utensils

kai potēriōn. Kai alla paromoia toiauta polla poieite.

and cups and other like things such many you do].”

חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)  
(חֲכִי עֲזַבְתֶּם אֶת־מִצְוֹת אֱלֹהִים לְחֻזִּיק בְּמִסְוֹת בְּנֵי־אָדָם)

טויאָמער אַליהם יפה בטלִתֶּם אֶת־מִצְוֹת הָאֱלֹהִים כְּדִי  
שֶׁתִּשְׁמְרוּ אֶת־הַמִּסֹּרֶת שֶׁלָּכֶם:

9. wayo'mer 'aleyhem yapheh bital'tem 'eth-mits'wath ha'Elohim  
k'dey shetish'm'ru 'eth-hamasoreth shelakem.

Mark7:9 He said to them, "You have set aside well the commandment of the Elohim  
in order to observe the traditions which are yours."

<9> Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ,  
ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

9 Kai elegen autois, Kalōs atheteite

And He was saying to them, "You have set aside well enough  
tēn entolēn tou theou, hina tēn paradosin hymōn stēsēte.  
the commandment of the Elohim in order that your traditions might stand."

יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי  
יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי

יְכִי־מִשָּׁה אָמַר כְּבִד אֶת־אָבִיךָ וְאֶת־אִמְךָ וּמִקְלָל אָבִיו  
וְאִמּוֹ מוֹת יוֹמָת:

10. ki-Mosheh 'amar kabad 'eth-'abiak w'eth-'imeak  
um'qalel 'abiu w'imo moth yumath.

Mark7:10 "For Mosheh said, 'Honor your father and your mother,'  
and 'He who curses his father or his mother shall surely die.'"

<10> Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,  
καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

10 Mōusēs gar eipen, Tima ton patera sou kai tēn mētera sou,

For Moses said, "Honor your father and your mother",  
kai, Ho kakologōn patera ē mētera thanatō teleutatō.  
and "The one reviling of father or mother by death let him die."

יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי  
יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי

יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי  
יִכְיָהוּ בֶן־נְחֻמְיָהוּ מִלְּבָבָא דְּמַרְכְּלֵי

11. w'atem 'om'rim 'ish ki-yo'mar l'abiu ul'imo  
Qar'ban perusho matanah l'Elohim mah-she'atah neheneh li.

Mark7:11 "But you say, 'If a man says to his father or his mother, "Qarban"  
which means, gift to Elohim), is anything you would receive as my beneficiary,"

<11> ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ,  
Κορβάν, ὃ ἐστίν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς,

11 hymeis de legete, Ean eipē anthrōpos tō patri ē tē mētri,

"But you say, 'if a man says to father or to mother,  
Korban, ho estin, Dōron, ho ean ex emou ōphelēthēs,

12. w'lo' thanichu lo la`asoth `od m'umah l'abiu ul'imo.

<12> οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,  
 12 **ouketi aphiete auton ouden poiēsai tō patri ē tē mētri,**  
 “no longer do you permit him to do anything for his father or his mother,”

13. watapheru 'eth-d'bar ha'Elohim `al-y'dey qabalath'kem 'asher qibal'tem  
w'har'beh ka'eleh 'atem `osim.

«13» ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

יד וַיִּקְרָא אֶל-כָּל-הָעָם  
וַיֹּאמֶר אֲלֵיהֶם שְׁמַעוּ אֵלַי כְּלִמְךָם וְהִבִּינוּ:

**Mark7:14** Then He called to all the people and He said to them, “Listen to Me, all of you, and understand!”

◀14▶ Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς,  
Ἀκούσατέ μου πάντες καὶ σύνετε.

14 Kai **proskalesamenos** **palin** ton ochlon **elegen** autois,  
**And having summoned** the crowd **again** He was saying to them,  
**Akousate** mou **pantes** kai **synete**.  
**“Listen to Me, everyone and understand.”**

[illegible]



יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ 18  
 יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙  
 יְחִיאֲמַר אֲלֵיהֶם הֲאֵף־אַתֶּם חֹסְרֵי בִינָה הֲלֹא תִשְׁכַּחֲלוּ  
 כִּי כָל־הַבָּא אֶל־תּוֹךְ הָאָדָם מִחוּצָה לוֹ לֹא יְטַמְּאֵנּוּ׃

18. wayo'mer 'aleyhem ha'aph-'atem chas'rey binah halo' thas'kilu  
 ki kal-haba' 'el-to'k ha'adam michutsah lo lo' y'tam'enu.

Mark7:18 And He said to them, “Are even you lacking in understanding?  
 Do you not perceive that whatever comes within the man from outside cannot defile him,”

<18> καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι  
 πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι

18 kai legei autois, Houtōs kai hymeis asynetoι este?

And He said to them, “Thus also you are without understanding?

ou noeite hoti pan to exōthen eisporeuomenon

Do you not understand that everything outside entering

eis ton anthrōpon ou dynatai auton koinōsai

into the man is not able to defile him”

יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ 19  
 יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙

יֵטֵכִי לֹא־יָבוֹא בְּלִבִּי כִּי אִם־בְּכַרְשִׁי׃

וַיֵּצֵא אֶל־בֵּית הַכֶּסֶּא הַמְּנִקָּה כָּל־הַנֶּאֱכָל׃

19. ki lo'-yabo' b'libo ki 'im-bik'reso  
 w'yetse' 'el-beyth hakise' ham'naqeh kal-hane'ekal.

Mark7:19 “For it does not come into his heart, but rather into his stomach,  
 and it goes out to the house of toilet, which cleanses all that is eaten.”

<19> ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν,  
 καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα;

19 hoti ouk eisporeuetai autou eis tēn kardian all' eis tēn koilian,

because it does not enter of him into the heart but into the stomach,

kai eis ton aphedrōna ekporeuetai, katharizōn panta ta brōmata?

and into the sewer goes out, cleansing all foods?”

יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ 20  
 כִּי־אֵלֶּכָּה מִן־הָאָדָם הוּא מְטַמֵּא אֶת־הָאָדָם׃

20. wayo'mar hayotse' min-ha'adam hu' m'tame' 'eth-ha'adam.

Mark7:20 And He said, “What comes out from the man, that is what defiles the man,”

<20> ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

20 elegen de hoti To ek tou anthrōpou ekporeuomenon, ekeino koinoi ton anthrōpon.

And He was saying, “The thing out of the man going out, that defiles the man.”

יְלֵכְךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ וְכָל־אֲשֶׁר־בְּכָל־לֵבֶךָ֙ 21  
 הַיְחַדְּשִׁי אֶת־עַמִּי׃

כא כי מקרב האדם מלבו יצאות המחשבות הרעות נאף  
וזנה ורצוח:

21. **ki miqereb ha'adam milibo yots'oth hamachashaboth hara'oth na'oph w'zanoh w'ratsoach.**

**Mark7:21** “because from within the man, from his heart, come out the evil thoughts, adultery, sexual immorality, murder,”

<21> ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων  
οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,

21 esōthen gar ek tēs kardias tōn anthrōpōn

For from within out of the heart of the man

hoi dialogismoi hoi kakoi ekporeuontai, porneiai, klopai, phonoi,  
the thoughts evil come forth, fornication, thefts, murders,

כא כי מקרב האדם מלבו יצאות המחשבות הרעות נאף  
וזנה ורצוח:

כב וגנב ואהבת בצע ורשעה ורמיה וזוללות ועין רעה  
וגדוף וזדון וסכלות:

22. **w'ganob w'ahabath betsa` w'rish'`ah ur'miah w'zolaluth w'`ayin ra'ah w'giduph w'zadon w'sik'luth.**

**Mark7:22** “stealing, love of profit, wickedness, fraud, gluttony, evil eye, blasphemy, pride, foolishness.”

<22> μοιχεῖται, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός,  
βλασφημία, ὑπερηφανία, ἀφροσύνη·

22 moicheiai, pleonexiai, ponēriai, dolos, aselgeia,

adulteries, greedinesses, wickednesses, deceit, licentiousness,

ophthalmos ponēros, blasphēmia, hyperēphania, aphrosynē;

an evil eye, blasphemy, pride, and foolishness;

כא כי מקרב האדם מלבו יצאות המחשבות הרעות נאף  
וזנה ורצוח:

כב כל הרעות האלה מקרב האדם הן יוצאות ומטמאות אותו:

23. **kal-hara'oth ha'eleh miqereb ha'adam hen yots'oth um'tam'oth 'otho.**

**Mark7:23** “All these evil things are from within the man; they come out and defile him.”

<23> πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

23 panta tauta ta ponēra esōthen ekporeuetai kai koinoi ton anthrōpon.

“All these evil things come forth from within, and they defile the man.”

כא כי מקרב האדם מלבו יצאות המחשבות הרעות נאף  
וזנה ורצוח:

כב כל הרעות האלה מקרב האדם הן יוצאות ומטמאות אותו:  
כד ויקם ממש וילך לו אל-גבולות צור וצידון  
ובבואו הביתה לא אבה שפנדע לאיש ולא יכל להסתיר:

24. **wayaqam misham wayele'k lo 'el-g'buloth Tsor w'Tsidon**

**Mark7:24** He rose up from there and went to the regions of Tzor and Tsidon, and when He came to a house, He did not want it to be known of anyone. But He was not able to be hidden,

**And from there having arisen He departed to the district of Tyre.**

**And having entered into a house He wanted no one to know,**

and yet He was **not** able to escape notice,

**כה** כִּי אִשָּׁה אֲשֶׁר רִיחַ טַמְאָה נִכְנָסָה בְּבֵתָהּ הַקְטִנָּה שָׁמְעָה  
אֶת-שִׁמְעוֹ וַתָּבֹא וַתִּפֹּל לְרַגְלָיו:

**Mark7:25** Because a woman whose little daughter a spirit of impurity had entered had heard the news of Him, and she came and fell at His feet.

**25** all' euthys akousasa gynē peri autou,

### hēs eichen to thygatrion autēs pneuma akatharton,

elthousa prosepesen pros tous podas autou;

כִּי וַהֲאִשָּׁה יוֹנִית וְאֶרֶץ מוֹלֶדֶתָּהּ פְּנִיקָא אֲנֹשׁ לְסוּרְיָא  
וּתְבַקֵּשׁ מִמֶּנּוּ לְגִרָשׁ אֶת־הָאִשָּׁה מִבֵּיתָהּ:

**Mark7:26** Now the woman was a Yewanith (Greek), and her native land was Pheniqya which is of Surya. And she requested of Him to cast out the demon from her daughter.

26 hē de gynē ēn Hellēnis, Syrophoinikissa tō genei;

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 471**

kai ērōta auton hina to daimonion ekbalē ek tēs thygatron autēs.

And she was asking Him that the demon He might cast out from her daughter.

אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער 27  
:אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער

כַּזְוִיאָמַר אֵלֶיהָ יְהוֹשֻׁעַ הַנִּיחִי לַבָּנִים לְשִׁבֹּעַ בְּרֵאשׁוֹנָה  
כִּי לֹא־טוֹב לָקַחַת לֶחֶם הַבָּנִים וּלְהַשְׁלִיכוֹ לַצִּעִירֵי הַכְּלָבִים:

27. wayo'mer 'eleyah Yahushua hanichi labanim lis'bo`a bari'shonah  
ki lo'-tob laqachath lechem habanim ul'hash'liko lits'`irey hak'labim.

Mark7:27 And OW said to her, "Allow the children to be satisfied first,  
since it is not good to take the bread of the children and throw it to the little dogs."

<27> καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,  
οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

27 kai elegen autē, Aphes prōton chortasthēnai ta tekna,

And He was saying to her, "First allow to be satisfied the children,  
ou gar estin kalon labein ton arton tōn teknōn kai tois kynariois balein.

for it is not good to take the bread of the children and to throw it to the dogs."

אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער 28  
:אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער

כַּחֲוִיתָעַן וַתֹּאמַר אֵלָיו כֵּן אֲדֹנָי אֲבָל גַּם־צִעִירֵי הַכְּלָבִים  
יֹאכְלוּ תַּחַת הַשֻּׁלְחָן מִפִּרְוֵי לֶחֶם הַבָּנִים:

28. wata`an wato'mer 'elayu ken 'Adoni  
'abal gam-ts'`irey hak'labim yo'k'lu tachath hashul'chan miperurey lechem habanim.

Mark7:28 But she answered and said to Him, "Yes, My Adon (Master),  
but even the little dogs eat under the table from the crumbs of the children's bread."

<28> ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε·  
καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων τῶν παιδίων.

28 hē de apekrithē kai legei autō, Kyrie,

But she answered and said to Him, "Master,  
kai ta kynaria hypokatō tēs trapezēs esthiousin apo tōn psichiōn tōn paidiōn.  
even the dogs under the table eat from the crumbs of the children."

אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער 29  
:אָנפֿאַרשטעלן איר אַ דאַמאָניאָן אַז ער וויל אים אַרױסוואַרפֿן פֿון איר טאכטער

29. wayo'mer 'eleyah big'lal d'bare'k zeh l'ki-l'ak yatsa' hashed mibite'k.

Mark7:29 And He said to her, "On account of this saying of yours, go!  
The demon has gone out from your daughter."

<29> καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε,  
ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

29 kai eipen autē, Dia touton ton logon hypage,

And He said to her, "Because of this word, go,

exelēlythen ek tēs thygatros sou to daimonion.  
has gone out from your daughter the demon.”

30 וַתָּבֹא אֶל-בֵּיתָהּ וַתִּמְצָא אֶת-הַיְלָדָה מְשַׁכְּבֶת עַל-הַמִּטָּה  
וְהַדֵּמֹן יָצָא מִמֶּנָּה:  
30 וַתָּבֹא אֶל-בֵּיתָהּ וַתִּמְצָא אֶת-הַיְלָדָה מְשַׁכְּבֶת עַל-הַמִּטָּה  
וְהַדֵּמֹן יָצָא מִמֶּנָּה:

**30. watabo' 'el-beythah w'tim'tsa' 'eth-hayal'dah mush'kebeth `al-hamitah  
w'hashed yatsa' mimenah.**

**Mark7:30** And she returned to her home and found the girl lying on the bed,  
and the demon had come out from her.

<30> καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην  
καὶ τὸ δαιμόνιον ἐξεληλυθός.

**30 kai apelthousa eis ton oikon autēs heuren to paidion beblēmenon  
And having departed to her house she found the child having been lying  
epi tēn klinēn kai to daimonion exelēlythos.  
on the couch and the demon having gone out.**

31 וַיָּשָׁב וַיֵּצֵא מִגְּבּוּל צוּר וַיֵּצֵא  
וַיָּבֹא אֶל-יָם הַגָּלִיל בְּתוֹךְ גְּבּוּל עֶשְׂרֵי הָעָרִים:  
31 וַיָּשָׁב וַיֵּצֵא מִגְּבּוּל צוּר וַיֵּצֵא  
וַיָּבֹא אֶל-יָם הַגָּלִיל בְּתוֹךְ גְּבּוּל עֶשְׂרֵי הָעָרִים:

**31. wayashab wayetse' mig'bul Tsor w'Tsidon  
wayabo' 'el-yam haGalil b'tho'h g'bul `eser he`arim.**

**Mark7:31** Again He went out from the region of Tsor and Tsidon,  
and came to the Sea of the Galil within the region of Ten cities.

<31> Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος  
εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως.

**31 Kai palin exelthōn ek tōn horiōn Tyrou ēlthen dia Sidōnos  
And again having come out from the region of Tyre, He came through Sidon  
eis tēn thalassan tēs Galilaias ana meson tōn horiōn Dekapoleōs.  
to the Sea of Galilee, in the midst of the region of the Decapolis.**

32 וַיָּבִיאוּ אֵלָיו אִישׁ אֶשֶׁר הָיָה חֵרֵשׁ  
וְאֵלִים וַיִּתְּחַנְּנוּ לוֹ לָשׁוּם עָלָיו אֶת-יָדוֹ:  
32 וַיָּבִיאוּ אֵלָיו אִישׁ אֶשֶׁר הָיָה חֵרֵשׁ  
וְאֵלִים וַיִּתְּחַנְּנוּ לוֹ לָשׁוּם עָלָיו אֶת-יָדוֹ:

**32. wayabi'u 'elayu 'ish 'asher hayah chereshe w'ilem  
wayith'chananu lo lasum `alayu 'eth-yado.**

**Mark7:32** And they brought to Him one who was deaf and mute,  
and they begged Him to place His hand on him.

<32> καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον

καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

32 kai pherousin autō kōphon kai mogilalon

And they brought to Him a man who was deaf and mute

kai parakalousin auton hina epithē autō tēn cheira.

and they begged Him that He might put upon him His hand.

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יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל 33  
:יִבְרָאֵל-לֹא יִבְרָאֵל יִבְרָאֵל

לְגַוְיָקַח אֹתוֹ לְבִדּוֹ מִקְרֵב הַחֲמוּץ וַיִּשֶׁם אֶת-אֶזְבֵּעֵוֹתָיו בְּאַזְנוֹ  
וַיִּדְבֹּק וַיַּנֵּעַ עַל-לְשׁוֹנוֹ:

33. wayiqach 'otho l'bado miqereb hehamon wayasem 'eth-'ets'b' othayu b'az'nayu wayaraq wayaga`al-l'shono.

Mark7:33 He took him alone from the midst of the crowd. Then he placed His fingers into his ears, spat, and touched on his tongue.

<33> καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,

33 kai apolabomenos auton apo tou ochlou kat' idian ebalen tous daktylous autou

And having taken aside him from the crowd privately He put his fingers

eis ta ōta autou kai ptysas hēpsato tēs glōssēs autou,

into his ears, and having spit He touched his tongue.

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יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל 34  
:לֹא יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל

34. wayabet hashamay'mah waye'anach wayo'mer 'elayu 'lppattach upherusho hith'pateach.

Mark7:34 And He looked intently toward the heavens and sighed.

He said to him, "Ippattach," which is interpreted, "Be opened!"

<34> καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ, Εφφαθα, ὃ ἐστίν, Διανοίχθητι.

34 kai anablepsas eis ton ouranon estenaxen kai legei autō,

And having looked up to the heaven, He sighed and said to him,

Ephphatha, ho estin, Dianoichthēti.

"Ephphatha," that is, "Be opened."

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יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל 35  
:יִבְרָאֵל-לֹא יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל יִבְרָאֵל

לְחַיְבָרְגַע נִפְתָּחוּ אֶזְנוֹ וַיִּתֵּר אֶסּוּר לְשׁוֹנוֹ  
וַיִּדְבֹּר בְּשִׁפְהָ בְרוּרָה:

35. ub'rega` niph't'chu 'az'nayu wayutar 'esur l'shono way'daber b'saphah b'rurah.

Mark7:35 In a moment, his ears were opened

and the binding of his tongue was loosened, and he spoke with clear language.

<35> καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί,

καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς.

35 kai [eutheōs] ēnoigēsan autou hai akoai,

And immediately his ears were opened,

kai elythē ho desmos tēs glōssēs autou kai elalei orthōs.

and the bond of his tongue was loosened, and he was speaking properly.

וַיִּפְתָּח יְהוָה אֶת-אָזְנוֹ וַיִּשְׁמַע 36

וַיִּבְרַח מִן-הַבֵּית וַיֵּלֶךְ וַיִּשְׁמַע 37

לֹא-וַיִּצְוָה עָלֵיהֶם שְׁלֹא-יַגִּידוּ לְאִישׁ

וְכִאֲשֶׁר יִזְהִירוּ בֵּין יְרֵבּוֹ לְהַשְׁמִיעַ:

36. way'tsaw `aleyhem shel'-yagidu l'ish w'ka'asher yaz'hirem ken yar'bu l'hash'mi`a.

Mark7:36 He commanded them not to tell anyone;

but the more He warned them, the more they multiplied to proclaim it.

〈36〉 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν·

ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.

36 kai diesteilato autois hina mēdeni legōsin;

And He was ordering them that they should tell no one.

hoson de autois diestelleto, autoi mallon perissoteron ekērysson.

But as much as He ordered them, much more abundantly they proclaimed.

אֲנִי וְכָל-הָעָם מְבָרְכִים אֶת-יְהוָה 37

וְכָל-הָעָם מְבָרְכִים אֶת-יְהוָה 38

לֹא-וַיִּשְׁתַּחֲוֶימוּ עַד-מָאֹד וַיֹּאמְרוּ אֶת-הַכֹּל עֲשֵׂה יֵפֶה

גַּם-הַחֲרָשִׁים הֵיא עֲשֵׂה לְשִׁמְעִים גַּם-הָאֵלְמִים לְמַדְבָּרִים:

37. wayish'tomamu `ad-m'od wayo'm'ru `eth-hakol `asah yapheh

gam-hacher'shim hu' `oseh l'shom'im gam-ha'il'mim lim'dab'rim.

Mark7:37 They were extremely astonished and said, "He does everything well;

He makes even the deaf to hear and the mute to speak."

〈37〉 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα πεποίηκεν,

καὶ τοὺς κωφούς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν.

37 kai hyperperissōs exeplēssonto legontes, Kalōs panta pepoiēken,

And they were amazed beyond all measure, saying, "Well all things He has done,

kai tous kōphous poiei akouein kai [tous] alalous lalein.

and the deaf He makes to hear and the mute to speak."

## Chapter 8

וַיֵּלֶךְ יֵשׁוּעַ מִן-הַבֵּית וַיֵּלֶךְ 1

וַיֵּלֶךְ יֵשׁוּעַ מִן-הַבֵּית וַיֵּלֶךְ 2

אֲוִיָּהּ בְּיָמִים הָהֵם בְּהִקְבֵּץ עִם רַב וְאִין לָהֶם

מִחָיָא כְּלוּ וַיִּקְרָא יְהוֹשֻׁעַ אֶל-תַּלְמִידָיו וַיֹּאמֶר אֲלֵיהֶם:

1. way'hi bayamim hahem b'hiqabets `am rab w'eyn lahem mah-yo'kelu

wayiq'ra' Yahushuà 'el-tal'midayu wayo'mer 'aleyhem.

**Mark8:1** And it came to pass in those days, when a large group of people were gathered but they had nothing to eat, **Wayiqra'** called His disciples and said to them,

<8:1> Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,

1 En ekeinaiis tais hēmerais palin pollou ochlou ontos kai mē echontōn ti phagōsin,  
In those days again a large crowd being and not having anything they might eat,  
proskalesamenos tous mathētas legei autois,  
having called the disciples He said to them,

2 וַיִּקְרָא יֵשׁוּעַ אֶת-תּוֹמָא וְאֶת-יָחִי וְאֶת-יְהוֹנָתָן וְאֶת-בְּרִיתָא  
וְאֶת-בְּרִיתָא וְאֶת-בְּרִיתָא וְאֶת-בְּרִיתָא

בְּנֵי-חָמִי עַל-הָעָם כִּי-זֶה שְׁלֹשֶׁת יָמִים עֹמְדֵי עִמִּי  
וְאֵין לָהֶם לֶחֶם לֶאֱכֹל:

2. nik'm'ru rachamay `al-ha`am ki-zeh sh'losheth yamim `am'du `imi  
w'eyn lahem lechem le'ekol.

**Mark8:2** “I feel compassion for the people, for these three days they have stood with Me, and they have no bread to eat.”

<2> Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·

2 Splagchnizomai epi ton ochlon, hoti edē hēmerai treis  
“I have compassion on the crowd, because already three days  
prosmenousin moi kai ouk echousin ti phagōsin;  
they have remained with Me and they do not have anything they may eat.”

3 וַיִּשְׁלֶם יֵשׁוּעַ אֶת-הַלֶּחֶם וַיְהַדְרֵם  
וַיִּקְרָא אֶת-בְּרִיתָא וְאֶת-בְּרִיתָא

גִּוְהִיָּה בְּשִׁלְחֵי אוֹתָם רַעֲבִים לְבָתֵּיהֶם יִתְּעַלְפוּ בַּדֶּרֶךְ  
כִּי-יֵשׁ בָּהֶם אֲשֶׁר בָּאוּ מִמֶּרְחֶק:

3. w'hayah b'shal'chi 'otham r'`ebim l'bateyhem yith'`al'phu badare'h  
ki-yesh bahem 'asher ba'u mimer'chaq.

**Mark8:3** “If I send them away hungry to their houses, they shall faint on the way, because there are some of them that have come from a faraway distance.”

<3> καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.

3 kai ean apolysō autous nēsteis eis oikon autōn,  
“And if I sent away them hungry to their house,  
eklythēsontai en tē hodō; kai tines autōn apo makrothen hēkasin.  
they shall give out on the way; and some of them from far away have come.”

4 וַיִּתֵּן יֵשׁוּעַ אֶת-הַלֶּחֶם בְּיָדָם  
וַיִּקְרָא אֶת-בְּרִיתָא וְאֶת-בְּרִיתָא

דַּוִּיעָנוּ תְּלִמִּידָיו וַיֹּאמְרוּ אֵלָיו מֵאֵן יוּכַל אִישׁ לְהַשְׁבִּיעַ  
אֶת־אֵלֶּה לֶחֶם פֶּה בַּמִּדְבָּר:

4. waya`anu thal'midayu wayo'm'ru 'elayu  
me'ayin yukal 'ish l'has'bi`a 'eth-'eleh lechem poh bamid'bar.

**Mark8:4** And His disciples answered and said to Him, "From where could anyone be able to satisfy all these with bread here in this wilderness?"

4> καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

4 kai apekrithēsan autō hoi mathētai autou hoti Pothen toutous dynēsetai  
And answered Him His disciples "From where these ones shall be able  
tis hōde chortasai artōn ep' erēmias?  
anyone here to feed loaves in a desolate place?"

5 הַיִּשְׁאֵל אוֹתָם וַיֹּאמֶר כָּמָה כְּפֻרוֹת־לֶחֶם יֵשׁ לָכֶם וַיֹּאמְרוּ שִׁבְעַ:  
5. wayish'al 'otham wayo'mar kamah kik'roth-lechem yesh lakem wayo'm'ru sheba`.

**Mark8:5** And He asked them and said, "How many loaves of bread do you have?"  
And they said, "Seven."

5> καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ.

5 kai ērōta autous, Posous echete artous? hoi de eipan, Hepta.  
And He asked them, "How many loaves do you have?" And they said, "seven."

6 וַיִּצְוּ אֶת־הָעָם לִשְׁבֹּת לְאַרְבָּע וַיִּקַּח אֶת־שִׁבְעַ כְּפֻרוֹת הַלֶּחֶם  
וַיְבָרֶךְ וַיִּפְרֹס וַיִּתֵּן לְתִלְמִידָיו לְשׁוּם לִפְנֵיהֶם  
וַיִּשְׁימוּ לִפְנֵי הָעָם:

6. way'tsaw 'eth-ha`am lashebeth la'arets  
wayiqach 'eth-sheba` kik'roth halechem way'bare`k wayiph'ros  
wayiten l'thal'midayu lasum liph'neyhem wayasimu liph'ney ha`am.

**Mark8:6** And He commanded the people to sit on the ground, and He took the seven loaves of bread and He gave thanks. Then He broke them and gave them to His disciples to place before them, and they placed them before the people.

6> καὶ παραγγέλλει τῷ ὄχλῳ ἀναπesein ἐπὶ τῆς γῆς·  
καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν  
καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ.

6 kai paraggellei tō ochlō anapesein epi tēs gēs;  
And He gave orders to the crowd to recline on the ground.  
kai labōn tous hepta artous eucharistēsas eklasen  
And having taken the seven loaves and having given thanks He broke them

kai edidou tois mathētais autou hina paratithōsin,  
 and was giving them to His disciples so that they mighty serve,  
 kai parethēkan tō ochlō.  
 and they served the crowd.

7 יָדָדוּ לְתַלְמִידָיו לְמַעַן יִשְׁלָחוּם לְשִׁמּוּעַ  
 וְיַעֲבֹדוּ אֶת הָעָם׃

7. w'lahem m`at dagim q'tanim way'bare'k  
 wayo'mer lasum liph'neyhem gam-'eth-'eleh.

**Mark8:7** And they also had a few small fish; and He blessed them  
 and said to place these before them as well.

<7> καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.

7 kai eichon ichthydia oliga;

And they were having a few fish.

kai eulogēsas auta eipen kai tauta paratithenai.

And having blessed them He said also these are to be served.

8 וַיֵּשְׂאוּ מִן־הַפֶּתוֹתִים הַנּוֹתָרִים שְׁבַע רִידִים׃  
 ח וַיֹּאכְלוּ וַיִּשְׂבְּעוּ׃

8. wayo'k'lu wayis'ba`u wayis'u min-hap'thothim hanotharim shib`ah dudim.

**Mark8:8** And they ate and were satisfied,  
 and they picked up seven baskets from what was left over of the broken pieces.

<8> καὶ ἔφαγον καὶ ἐχορτάσθησαν,  
 καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας.

8 kai ephagon kai echortasthēsan,

And they ate and were satisfied,

kai ēran perisseumata klasmatōn hepta spyridas.

and there was an abundance of pieces, seven baskets full.

9 טוֹהֲאֹכְלִים כְּאַרְבַּעַת אֲלָפִים וַיִּשְׁלָחֵם׃  
 9 וַיֵּשְׁלַח אֶת־אֲרָבָתָא דְּאַרְבָּעַת אֲלָפִין׃

9. w'ha'ok'lim k'ar'ba`ath 'alaphim way'shal'chem.

**Mark8:9** Those who ate were about four thousand. Then He sent them away.

<9> ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

9 ēsan de hōs tetrakischilioi. kai apelysen autous.

And there were approximately four thousand people. And He sent away them.

10 10 אֲרָבָתָא דְּאַרְבָּעַת אֲלָפִין׃

י וַיֵּרֶד בְּאַנְיָה עַם־תְּלִמְיָדָיו וַיָּבֹא אֶל־גְּלִילוֹת דַּלְמָנוּתָא׃

10. wayered ba'aniah im-tal'midayu wayabo' 'el-g'liloth Dal'manutha'.

**Mark8:10** And He went down into the boat with His disciples and came to the area of Dalmanutha.

<10> Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

10 Kai euthys embas eis to ploion meta tōn mathētōn autou ēlthen

And immediately having embarked into the boat with His disciples He came eis ta merē Dalmanoutha.  
into the region of Dalmanutha.

וַיֵּצְאוּ הַפְּרוּשִׁים וַיַּחֲלֹךְ לְהִתְנַכַּח עִמּוֹ  
וַיִּשְׁאַלּוּ מֵאֵתוֹ אוֹת מִן־הַשָּׁמַיִם לְמַעַן נִסֹּתוֹ׃

11. wayets'u haP'rushim wayachelu l'hith'wakach imo wayish'alu me'ito 'oth min-hashamayim l'ma'an nasotho.

**Mark8:11** The Prushim came out and began to argue with Him; they sought from Him for a sign from the heavens in order to test Him.

<11> Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

11 Kai exēlthon hoi Pharisaioi kai ērxanto syzētein autō,

And came out the Pharisees and they began to argue with him, zētountes par' autou sēmeion apo tou ouranou, peirazontes auton.  
seeking from him a sign from the heaven, trying him.

יב וַיֹּאנַח בְּרוּחוֹ וַיֹּאמֶר מַה־הַדּוֹר הַזֶּה מְבַקֵּשׁ־לִּי אוֹת  
אָמֵן אֲמַר אֲנִי לָכֶם אִם־יִנָּתֵן אוֹת לַדּוֹר הַזֶּה׃

12. waye'anach b'rucho wayo'mar mah-hador hazeh m'baqesh-lo 'oth 'Amen 'omer 'ani lakem im-yinathen 'oth lador hazeh.

**Mark8:12** And He sighed in His spirit and said, "Why does this generation seek Him a sign? Truly I say to you, no sign shall be given to this generation!"

<12> καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

12 kai anastenaxas tō pneumati autou legei,

And having sighed deeply in His spirit he said,  
Ti hē genea hautē zētei sēmeion?  
"Why generation this does seek a sign?"

amēn legō hymin, ei dothēsetai tē geneᾱ tautē sēmeion.

Truly I say to you, in no way shall be given – to this generation a sign."

13 וַיַּעַל מֵעֲלֵיהֶם וַיָּשָׁב וַיֵּרֵד בְּאַנְיָה וַיַּעֲבֹר אֶל-עֵבֶר הַיָּם׃  
 13. waya`al me`aleyhem wayashab wayered ba`aniah waya`abor `el-`eber hayam.

**Mark8:13** He went up from them and returned and went down into the boat and crossed to the other side of the sea.

<13> καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπηλθεν εἰς τὸ πέραν.

13 kai apheis autous palin embas apelthen eis to peran.

And having left them again having embarked He departed to the other side.

14 וְהֵם שָׁכְחוּ לִקְחַת בִּיָּדָם לֶחֶם  
 וְלֹא-הָיָה לָהֶם בְּאַנְיָה בְּלִתִּי אֶם-כֶּכֶר-לֶחֶם אֶחָת׃  
 14 w`hem shak`chu laqachath b`yadam lachem  
 w`lo`-hayah lahem ba`aniah bil'ti `im-kikar-lechem `echath.

**Mark8:14** But they forgot to take bread in their hand, and they did not have anything with them in the boat but one loaf of bread.

<14> Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

14 Kai epelathonto labein artous

καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

14 Kai epelathonto labein artous

And they forgot to take loaves

kai ei me hena arton ouk eichon meth' heautōn en tō ploiō.

and except one loaf they did not have anything with themselves in the boat.

15 וַיִּזְהַר אוֹתָם לֵאמֹר רְאוּ הַשָּׁמַיִם לִכְסֵּם מִשְׁאֵר הַפְּרוּשִׁים  
 וּמִשְׁאֵר הוֹרְדוֹס׃  
 15 wayaz`her `otham le`mor r`u hisham`ru lakem mis`or haP`rushim umis`or Hor`dos.

**Mark8:15** He warned them, saying,

“See that you guard yourself from the leaven of the Prushim and the leaven of Hordos!”

<15> καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

15 kai diestelleto autois legōn, Horate,

And he was giving orders to them saying, “Take care,

blepete apo tēs zymēs tōn Pharisaion kai tēs zymēs Hērōdou.

beware of the leaven of the Pharisees and the leaven of Herod.”

16 מַזְוִיחָשְׁבוּ כִּי וְכִי וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ עַל  
 16 w`hem shak`chu laqachath b`yadam lachem w`lo`-hayah lahem ba`aniah bil'ti `im-kikar-lechem `echath.

כִּי-לֶחֶם אֵין אֶתָּנוּ:

16. wayach'sh'bu koh wakh wayo'm'ru 'ish 'el-re'ehu 'al ki-lechem 'eyn 'itanu.

**Mark8:16** They were thinking this and that, and they said to each other,  
“It is because there is no bread with us.”

<16> καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.

16 kai dielogizonto pros allēlous hoti Artous ouk echousin.

And they were arguing among themselves that they do not have any loaves.

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וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ אֲלֵכִי לֶחֶם אֵין אֵתָנוּ 17  
:אִם כֵּן יֵשֶׁנָּה עִמָּנוּ לֶחֶם אֵין אֵתָנוּ 17  
יִזְכְּרוּ וְיִשְׁמְעוּ וְיִתְּנוּ לָנוּ לֶחֶם מֵהַתְּחִיבָנוּ עַל כֵּן-לֶחֶם אֵין  
לָכֶם הָעוֹד לֹא תִשְׁכְּלוּ וְלֹא תִבְיִנוּ וְלִבְכֶּם עוֹדֵנִי קָשָׁה:

17. wayeda` Yahushua wayo'mer lahem mah-tach'sh'bu

'al ki-lechem 'eyn lakem ha'od lo' thas'kilu w'lo' thabinu w'lib'kem 'odenu qasheh.

**Mark8:17** And Owaya knew and said to them,

“Why are you thinking about not having bread with you?

Do you not still comprehend, and do you not understand and are your heart still hard?”

<17> καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

17 kai gnous legei autois,

And having known this He said to them,

Ti dialogizesthe hoti artous ouk echete?

“Why are you discussing that you do not have loaves?

oupō noeite oude syniete?

Do you not yet understand nor comprehend?

pepōrōmenēn echete tēn kardian hymōn?

Have you having become hardened the heart of you?”

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וַיֹּאמֶר יֵשׁוּעַ אֲלֵכֶם לֶחֶם אֵין אֵתָנוּ 18  
:אִם כֵּן יֵשֶׁנָּה עִמָּנוּ לֶחֶם אֵין אֵתָנוּ 18

יִחְזְקוּ וְיִשְׁמְעוּ וְיִתְּנוּ לָנוּ לֶחֶם וְיִזְכְּרוּ  
וְיִשְׁמְעוּ וְיִתְּנוּ לָנוּ לֶחֶם וְיִזְכְּרוּ:

18. `eynayim lakem w'lo' thir'u w'az'nayim lakem w'lo' thish'm`u w'lo' thiz'koru.

**Mark8:18** “You have eyes, but you do not see; and you have ears,  
but you do not hear, and you do not remember.”

<18> ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε;  
καὶ οὐ μνημονεύετε,

18 ophthalmous echontes ou blepete kai ōta echontes ouk akouete?

“Having eyes do you not see and having ears do you not hear?

kai ou mnēmoneuete,

And do you not remember.”

19 וַיִּשְׁבַּע וַיִּקַּח אֶת-חֲמִשָּׁתָּהּ לֶחֱמֶשֶׁת אֲלֹפִי אִישׁ  
כֶּמֶה סִלִּים מִלֵּאִי פְתוּתִים נִשְׂאָתָם וַיֹּאמְרוּ אֵלָיו שְׁנַיִם עָשָׂר:

19. ka'asher paras'ti 'eth-chamesheth kik'roth halechem lachamesheth 'al'phey 'ish kamah salim m'le'ey ph'thothim n'sa'them wayo'm'ru 'elayu sh'neym `asar.

**Mark8:19** “When I broke the five loaves of bread for the five thousand men, how many baskets full of broken pieces did you pick up?” And they said to Him, “Twelve.”

<19> ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ, Δώδεκα.

19 hote tous pente artous eklasa eis tous pentakischilious, “When the five loaves I broke for the five thousand, posous kophinous klasmatōn plēreis ērate? legousin autō, Dōdeka. how many baskets of pieces full you picked up?” They said to Him, “Twelve.”

20 כֹּבֶשֶׁבַע לְאַרְבַּעַת אֲלֹפִי אִישׁ כֶּמֶה דוּדִים מִלֵּאִי פְתוּתִים  
נִשְׂאָתָם וַיֹּאמְרוּ אֵלָיו שִׁבְעָה:

20. ubasheba`l'ar'ba`ath 'al'phey 'ish kamah dudim m'le'ey ph'thothim n'sa'them wayo'm'ru 'elayu shib'`ah.

**Mark8:20** “And with the seven for the four thousand men, how many baskets full of broken pieces did you pick up?” And they said to Him, “Seven.”

<20> Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ], Ἑπτὰ.

20 Hote tous hepta eis tous tetrakischilious, “When the seven for the four thousand, posōn spyridōn plērōmata klasmatōn ērate? kai legousin [autō], Hepta. how many baskets full of pieces you picked up?” And they said to him, “Seven.”

21 כֹּא וַיֹּאמֶר אֲלֵיהֶם אֵיךְ לֹא תִבְיִנוּ:

21. wayo'mer 'aleyhem 'ey'k lo' thabinu.

**Mark8:21** And He said to them, “How do you not understand?”

<21> καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

21 kai elegen autois, Oupō syniete? And He was saying to them, “Do you not yet comprehend?”

22 כֹּא וַיֹּאמֶר אֲלֵיהֶם אֵיךְ לֹא תִבְיִנוּ:

כב ויבא אל-בית צידה ויביאו אליו איש עור  
ויתחננו לו לגעת בו:

22. wayabo' 'el-Beyth Tsay'dah wayabi'u 'elayu 'ish `iuer  
wayith'chananu lo laga`ath bo.

**Mark8:22** And they arrived at Beyth-Tsaidah,  
and they brought a blind man to Him and begged Him to touch him.

<22> Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν  
καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

22 Kai erchontai eis Bēthsaidan.

And they came to Bethsaida,

kai pherousin autō typhlon kai parakalousin auton hina autou hapsētai.

and they brought to Him a blind man and they beg Him that he might touch him.

יבא אל-בית צידה ויביאו אליו איש עור  
ויתחננו לו לגעת בו:

כג ויאחז ביד העור ויוליכוהו אל-מחוג לכפר ויבק ביעיניו  
וישם ידיו עליו וישאלהו ויאמר אליו הלא אתה אפה:

23. wayo'chez b'yad ha`iuer wayolikehu 'el-michuts lak'phar wayaraq b'`eynayu  
wayasem yadayu `alayu wayish'alehu wayo'mer 'elayu haro'eh 'atah.

**Mark8:23** And He grasped the blind man by the hand and led him outside the village.  
And he spit on his eyes and placed His hands on him, and He asked and said to him,  
“Do you see?”

<23> καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἔξῃνεγκεν αὐτὸν ἔξω τῆς κώμης  
καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν,  
Εἶ τι βλέπεις;

23 kai epilabomenos tēs cheiros tou typhlou exēnegken auton exō tēs kōmēs

And having grasped the hand of the blind man He took him outside the village

kai ptysas eis ta ommata autou,

and having split in his eyes,

epitheis tas cheiras autō epērōta auton, Ei ti blepeis?

and having put His hands on him he was questioning him, if you see anything?

כד ויבט ויאמר אלהא את-בני האדם כי מתהלכים  
כאילו אנני ראה:

24. wayabet wayo'mer 'er'eh 'eth-b'ney ha'adam ki mith'hal'kim k'ilanoth 'ani ro'eh.

**Mark8:24** He looked intently and said, “I see the sons of men, that they are walking.  
I see them like trees.”

<24> καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους ὅτι  
ὡς δένδρα ὁρῶ περιπατοῦντας.

24 kai anablepsas elegen, Blepō tous anthrōpous hoti hōs dendra horō peripatountas.  
And having looked up He was saying, “I see – men that as trees I see walking.”

יָבִין עֵינָיו וַיֵּרָא הָכֹל הַיָּטִב עַד-לְמִרְחֹק׃ 25  
:פְּתַחְתָּ עֵינֶיךָ וַיֵּרָא הָכֹל הַיָּטִב עַד-לְמִרְחֹק׃

כה וַיִּסְקֶה וַיִּשָּׂם שְׁנֵית יָדָיו עַל-עֵינָיו וַתִּפָּקַחְנָה עֵינָיו  
וַיִּרְפָּא וַיֵּרָא הָכֹל הַיָּטִב עַד-לְמִרְחֹק׃

25. wayoseph wayasem shenith yadayu `al-`eynayu watipaqach'nah `eynayu  
wayeraphe' wayar' hako heyteb `ad-l'merachok.

Mark8:25 Then He placed His two hands on his eyes again; and his eyes were opened  
and he was healed, and he saw everything well, even at a distance.

<25> εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,  
καὶ διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.

25 eita palin epethēken tas cheiras epi tous ophthalmous autou, kai dieblepsen

Then again He place His hands on his eyes, and he opened his eyes

kai apekatestē kai eneblepen tēlaugōs hapanta.

and he was restored and he was seeing everything clearly.

וַיִּשְׁלַחְהוּ אֶל-בֵּיתוֹ וַיֹּאמֶר אֶל-תַּבָּא אֶל-תַּנּוּךְ הַכֹּפֶר  
:(וְאֶל-תִּדְבֹּר לְאִישׁ בַּכֶּפֶר): 26  
:וַיִּשְׁלַחְהוּ אֶל-בֵּיתוֹ וַיֹּאמֶר אֶל-תַּבָּא אֶל-תַּנּוּךְ הַכֹּפֶר

כו וַיִּשְׁלַחְהוּ אֶל-בֵּיתוֹ וַיֹּאמֶר אֶל-תַּבָּא אֶל-תַּנּוּךְ הַכֹּפֶר  
:(וְאֶל-תִּדְבֹּר לְאִישׁ בַּכֶּפֶר):

26. way'shal'chehu 'el-beytho wayo'mar 'al-tabo' 'el-to'k hak'phar  
(w'al-t'daber l'ish bak'phar).

Mark8:26 And He sent him to his house and said, “Do not enter inside the village  
{and do not speak to anyone in the village}.”

<26> καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων,  
Μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἰπῆς τινὶ ἐν τῇ κώμῃ.

26 kai apesteylen auton eis oikon autou legōn,

And He sent him to his house saying,

Mēde eis tēn kōmēn eiselthēs mēde eipēs tini en tē kōmē.

“Not into the village you may go in [, nor may tell anyone in the village].”

וַיִּשְׁלַח אֶת-יְהוֹשֻׁעַ וְתַלְמִידָיו לָלֶכֶת אֶל-כְּפָרֵי קֵיסָרְיָה  
וַיִּשְׁאַל אֶת-תַּלְמִידָיו וַיֹּאמֶר  
:אֲלֵיהֶם מִחֲאֻמְרִים לִי בְּנֵי אָדָם מִי-אַנִּי׃ 27  
:וַיִּשְׁלַח אֶת-יְהוֹשֻׁעַ וְתַלְמִידָיו לָלֶכֶת אֶל-כְּפָרֵי קֵיסָרְיָה

כז וַיִּשְׁלַח אֶת-יְהוֹשֻׁעַ וְתַלְמִידָיו לָלֶכֶת אֶל-כְּפָרֵי קֵיסָרְיָה  
וַיִּשְׁאַל אֶת-תַּלְמִידָיו וַיֹּאמֶר  
:אֲלֵיהֶם מִחֲאֻמְרִים לִי בְּנֵי אָדָם מִי-אַנִּי׃

27. wayetse' Yahushua w'thal'midayu laleketh 'el-k'pharey Qeysar'iah shel-Philipos

way'hi badere'k wayish'al 'eth-tal'midayu

wayo'mer 'aleyhem mah-'om'rim li b'ney 'adam mi-'ani.

**Mark8:27** **וַיֵּצֵא** and His disciples left and went on to the villages of Qeysariah of Philipos. And it came to pass on the way and He asked His disciples, and said to them, “What do sons of men say about Me? Who am I?”

<27> Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

27 Kai exēlthen ho Iēsous kai hoi mathētai autou eis tas kōmas Kaisareias tēs Philippou; And went out Yahushua and his disciples to the villages of Caesarea – of Philip. kai en tē hodō epērōta tous mathētas autou legōn autois, And on the way He was questioning His disciples saying to them, Tina me legousin hoi anthrōpoi einai? whom Me say – men to be?

וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם 28  
כַּח וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם

כַּח וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם  
וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם

28. waya`anu wayo'm'ru Yahuchanan haMat'bil w'yesh 'om'rim 'EliYahu wa'acherim 'om'rim 'echad min-han'bi'im.

**Mark8:28** And they answered and said, “Yahuchanan the Immerser; but some say EliYahu, and others say one of the prophets.”

<28> οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι, Ἑλίας, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.

28 hoi de eipan autō legontes [hoti] Iōannēn ton baptistēn, And they spoke to him saying, “John the Baptist, kai alloi, Ēlian, alloi de hoti heis tōn prophētōn. and others, Elijah, but others that one of the prophets.”

וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם 29  
כַּח וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם

כַּח וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם  
וַיֵּצֵא וַיֵּלֶךְ וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם וַיֵּשְׁבּוּ בְּכָפָרְנָחַיִם

29. wayish'al 'otham le'mor w'atem mah-to'm'ru li mi-'ani waya'an Pet'ros wayo'mer 'elayu 'atah hu' haMashiyach.

**Mark8:29** And He asked them, saying, “And you, who do you say about Me Who am I?” Petros (Kepha) answered and said to Him, “You are the Mashiyach.”

<29> καὶ αὐτὸς ἐπηρώτα αὐτούς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.

29 kai autos epērōta autous, Hymeis de tina me legete einai? And He questioned them, “but you whom do you say Me to be? apokritheis ho Petros legei autō, Sy ei ho Christos. Having answered Peter say to him, You are the Anointed One.”

30 waya`ad bam l'bil'ti daber-`alayu l'ish.

לְוַיַּעַד בָּם לְבַלְתִּי דַבֵּר-עֲלֵיו לְאִישׁ:

30. waya`ad bam l'bil'ti daber-`alayu l'ish.

Mark8:30 And He charged them not to speak about it to anyone.

<30> καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

30 kai epetimēsen autois hina mēdeni legōsin peri autou.

And He warned them that no one they speak about Him.

31 wayachel l'horotham shetsari'k Ben-ha'Adam le`anoth har'beh w'haz'qenim  
w'ra'shey hakohanim w'hasoph'rim yim'asuhu w'yehareg  
umiq'tseh sh'lisheth yamim qom yaqum.

לֹא וַיַּחֲל לְהוֹרֹתָם שֶׁצָּרֶיךָ בֶן-הָאָדָם לְעֲנוֹת הַרְבֵּה  
וְהַזְקֵנִים וְרָאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים וּמַאֲסָהוּ וַיַּהַרֵּג  
וּמִקְצֵה שְׁלֹשֶׁת יָמִים קוֹם יָקוּם:

31. wayachel l'horotham shetsari'k Ben-ha'Adam le`anoth har'beh w'haz'qenim  
w'ra'shey hakohanim w'hasoph'rim yim'asuhu w'yehareg  
umiq'tseh sh'lisheth yamim qom yaqum.

Mark8:31 And He began to teach that the Son of Man needs to suffer greatly,  
and the elders, and the chief priests, and the scribes would reject Him,  
and He would be killed, but at the end of three days He would surely rise.

<31> Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν  
καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων  
καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.

31 Kai ērxato didaskein autous hoti dei ton huion tou anthrōpou

And He began to teach them that it is necessary for the Son of Man

polla pathein kai apodokimasthēnai hypo tōn presbyterōn kai tōn archiereōn

to suffer many things and to be rejected by the elders and the chief priests

kai tōn grammateōn kai apoktanthēnai kai meta treis hēmeras anastēnai;

and the scribes and to be killed and after three days to rise.

32 w'hu' diber 'eth-hadabar hazeh b'az'ney kulam  
wayiqachehu Phet'ros wayachel lig`ar-bo.

לֵב וַיְהִי דַבָּר אֶת-הַדָּבָר הַזֶּה בְּאָזְנֵי כֻלָּם  
וַיִּקְחֵהוּ פֶּטְרוֹס וַיַּחֲל לְגַעֵר-בּוֹ:

32. w'hu' diber 'eth-hadabar hazeh b'az'ney kulam  
wayiqachehu Phet'ros wayachel lig`ar-bo.

Mark8:32 And He spoke this word in the ears of all of them,  
And Phetros (Kepha) took Him and began to reprimand Him.

<32> καὶ παρρησία τὸν λόγον ἐλάλει.

καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.

32 kai parrēsia ton logon elalei.

And with plainness the word He was speaking.  
 kai proslabomenos ho Petros auton ērxato epitiman autō.  
 And having taken aside – Peter Him began to rebuke Him.

33 וַיִּפֶּן אַחֲרָיו וַיִּבֹט אֶל-תְּלִמְיָדָיו  
 וַיִּגְעַר בְּפֶטְרוֹס וַיֹּאמֶר סוּר מֵעַל פְּנֵי הַשָּׁטָן  
 כִּי אֵין לְבָבְךָ לְדַבְּרִי הָאֵלֹהִים כִּי אִם-לְדַבְּרִי הָאָדָם׃

33. wayiphen 'acharay wayabet 'el-tal'midayu wayig'ar b'Phet'ros wayo'mar  
 sur me'al panay hasatan ki 'eyn lib'ak l'dib'rey ha'Elohim ki 'im-l'dib'rey ha'adam.

Mark8:33 And He turned back around and looked intently at His disciples,  
 He reprimanded Phetros (Kepha). He said, “Get away from My face, the satan!  
 For your heart is not on the things of the Elohim, but on the things of men.”

<33> ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει,  
 Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

33 ho de epistropheis kai idōn tous mathētas autou  
 and having turned around and having seen His disciples  
 epetimēsen Petrō kai legei, Hypage opisō mou, Satana,  
 He rebuked Peter and said “Go away behind me, Satan,  
 hoti ou phroneis ta tou theou alla ta tōn anthrōpōn.  
 because you are not thinking the things of Elohim but the things of men.”

34 וַיִּקְרָא אֶל-הָעָם וְאֶל-תְּלִמְיָדָיו וַיֹּאמֶר אֲלֵיהֶם הִחָפֵץ  
 לָלֶכֶת אַחֲרַי יִכְחַשׁ בְּנַפְשׁוֹ וַיִּשָּׂא אֶת-צְלוּבוֹ וַיֵּלֶךְ אַחֲרָי׃

34. wayiq'ra' 'el-ha'am w'el-tal'midayu wayo'mer 'aleyhem hechaphets laleketh  
 'acharay y'kachesh b'naph'sho w'yisa' 'eth-ts'lubo w'yele'k 'acharay.

Mark8:34 And He called to the people and to His disciples, and said to them,  
 “One who desire to follow after Me must deny himself,  
 and pick up his crucifixion and follow after Me.”

<34> Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς,  
 Εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν  
 καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.

34 Kai proskalesamenos ton ochlon syn tois mathētais autou eipen autois,  
 And having called together the crowd along with His disciples He said to them,  
 Ei tis thelei opisō mou akolouthein, aparnēsasthō heauton  
 “if someone desires after Me to follow, let him deny himself  
 kai aratō ton stauron autou kai akoloutheitō moi.  
 and let him take up his cross and let him follow Me.”

35 לְכָל אֲשֶׁר יַחְפֹּץ לְהַצִּיל אֶת־נַפְשׁוֹ יִאבְדֶנָּה וְכָל  
 אֲשֶׁר תֵּאבֹד נַפְשׁוֹ לְמַעַנִי וּלְמַעַן הַבְּשׂוּרָה הוּא יִצְלִלָנָה:

35. **ki kal-'asher yach'pots l'hatsil 'eth-naph'sho y'ab'denah**  
**w'kol 'asher to'bad naph'sho l'ma'ani u'l'ma'an hab'sorah hu' yatsilenah.**

**Mark8:35** “Because whoever desires to save his life shall lose it,  
 but whoever loses his life for My sake and for the sake of the good news he shall save it.”

<35> ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν.  
 ὅς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.

35 **hos gar ean thelē tēn psychēn autou sōsai apolesei autēn;**  
**“For whoever desires his life to save he shall lose it.**

**hos d' an apolesei tēn psychēn autou heneken emou**  
**And whoever loses his life for the sake of Me**  
**kai tou euaggeliou sōsei autēn.**  
**and the good news shall save it.”**

36 לֹא כִּי מִה־יִסְכֵּן לְאָדָם שְׂיִקְנֶה אֶת־כָּל־הָעוֹלָם וְנִשְׁחַתָּה נַפְשׁוֹ:

36. **ki mah-yis'kon l'adam sheyiq'neh 'eth-kal-ha'olam w'nish'chathah naph'sho.**

**Mark8:36** “For what does it profit a man to acquire the whole world,  
 and his soul is destroyed?”

<36> τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον  
 καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;

36 **ti gar ōphelei anthrōpon kerdēsai ton kosmon holon**  
**“For what does it benefit a man to gain the whole world**  
**kai zēmiōthēnai tēn psychēn autou?**  
**and to forfeit his life?”**

37 לֹא אִם מִה־יִּתֵּן אִישׁ פְּדִיּוֹן נַפְשׁוֹ:

37. **'o mah-yiten 'ish pid'yon naph'sho.**

**Mark8:37** “Or what shall a man give in exchange for his soul?”

<37> τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

37 **ti gar doi anthrōpos antallagma tēs psychēs autou?**  
**“For what may give a man in exchange for his life?”**

38 לְכָל אֲשֶׁר יִתֵּן אִישׁ נַפְשׁוֹ לְחַפְּזָה בְּהוֹר  
 לְכָל אֲשֶׁר יִתֵּן אִישׁ נַפְשׁוֹ לְחַפְּזָה בְּהוֹר

הַנְּאִיף וְהַחִוִּטָּא הַזֶּה אֶף־הוּא יִהְיֶה לְחִרְפָּה לְבֶן־הָאָדָם  
בְּבֹאוֹ בְּכָבוֹד אָבִיו עִם־הַמַּלְאָכִים הַקְּדוֹשִׁים:

38. ki ha'ish 'asher-hayithi 'ani ud'baray lo l'cher'pah bador hano'eph  
w'hachote' hazeh 'aph-hu' yih'yeh l'cher'pah l'Ben-ha'Adam  
b'bo'o bik'bod 'Abiu im-hamal'akim haq'doshim.

**Mark8:38** “For the man to whom I and my words are a disgrace to him in this adulterous and sinful generation, he too shall be a disgrace to the Son of Man when He comes in the glory of His Father with the holy messengers.”

<38> ὁς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

38 hos gar ean epaischynthē me kai tous emous logous en tē geneā tautē tē moichalidi  
For whoever is ashamed of Me and my words in generation this adulterous

kai hamartōlō, kai ho huios tou anthrōpou epaischynthēsetai auton,  
and sinful, also the Son of Man shall be ashamed of him,

hotan elthē en tē doxē tou patros autou meta tōn aggelōn tōn hagiōn.  
when he comes in the glory of His Father with the angels holy.

## Chapter 9

וַיֵּלֶךְ עִיָּשׁ אֶחָד מֵהַתּוֹמָיִם מִן־הַמִּדְבָּרָה וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ  
וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ Mark9:1  
וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ  
וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁרַח אֶת־הַלְבָּשׁ

אֲנִי־אֶמֶר אֲלֵיהֶם אָמֵן אֶמֶר אֲנִי לָכֶם

כִּי יֵשׁ בְּעַמֻּדִים פֶּה אֲשֶׁר לֹא־יִטְעֲמוּ טַעַם מִיָּתָה עַד

כִּי־יֵרָאוּ מִלְּכוּת הָאֱלֹהִים בָּאָה בְּגִבּוֹרָה:

1. wayo'mer 'aleyhem 'Amen 'omer 'ani lakem ki yesh ba'om'dim poh  
'asher lo'-yit`amu ta'am mithah `ad ki-yir'u mal'kuth ha'Elohim ba'ah big'burah.

**Mark9:1** He said to them, “Truly I say to you that there are some among those standing here who shall certainly not taste death until they see the kingdom of the Elohim coming in power.”

<9:1> Καὶ ἔλεγεν αὐτοῖς, Ἀμὲν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

1 Kai elegen autois, Amēn legō hymin hoti eisin tines hōde

And He was saying to them, truly I say to you that there are some here  
tōn hestēkotōn hoitines ou mē geusōntai thanatou  
of the ones having stood who shall be no means taste death

heōs an idōsin tēn basileian tou theou elēlythuian en dynamei.

until they see the kingdom of the Elohim having come in power.

וַיֵּלֶךְ עִיָּשׁ אֶחָד מֵהַתּוֹמָיִם מִן־הַמִּדְבָּרָה וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ  
וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ Mark9:1  
וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ  
וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ וַיִּשְׁׁרַח אֶת־הַלְבָּשׁ

בְּאַחֲרֵי שְׁשֶׁת יָמִים לָקַח יְהוֹשֻׁעַ אֶת-פֶּטְרוֹס וְאֶת-יַעֲקֹב  
וְאֶת-יְהוּחָנָן וַיַּעֲלֵם לְבָדָם עִמּוֹ עַל-הָר גִּבֹּהַּ וַיַּשְׁתַּנֶּה לְעֵינֵיהֶם:

2. w'acharey shesheth yamim laqach Yahushua 'eth-Pet'ros w'eth-Ya'aqob  
w'eth-Yahuchanan waya'alem l'badam imo al-har gaboah  
wayish'taneh l'eyneyhem.

**Mark9:2** After six days, Owing took Petros (Kepha), and Ya'aqob  
and Yahuchanan, and brought them up alone with Him on a high mountain.  
And He was transfigured before their eyes.

2> Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον  
καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.  
καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

2 Kai meta hēmeras hex paralambanei ho Iēsous ton Petron  
And after six days takes Yahushua – Peter

kai ton Iakōbon kai ton Iōannēn kai anapherei autous eis oros huyēlon kat' idian monous.  
and James and John and leads them to a high mountain privately alone.

kai metemorphōthē emprosthen autōn,  
And He was transfigured before them,

וַיִּזְהָרוּ בְּגִדֵּיהֶם וַיְהִי לְבָנִים מְאֹד כַּשֶּׁלֶג  
אֲשֶׁר לֹא יוּכַל כּוֹבֵס בְּאַרְץ לְהַלְבִּין כִּמּוֹהֶם:

3. wayaz'hiru b'gadayu wayih'yu l'banim m'od kashaleg  
'asher lo' yukal kobes ba'arets l'hal'bin k'mohem.

**Mark9:3** His garments shone and became very white like snow,  
such as a launderer on earth would not be able to whiten like them.

3> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν,  
οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκάναι.

3 kai ta himatia autou egeneto stilbonta leuka lian

And His garments became shining exceedingly white

hoia gnapheus epi tēs gēs ou dynatai houtōs leukanai.

of such a kind a bleacher on earth is not able thus to whiten.

וַיֵּרָא אֵלֵיהֶם אֱלִיָּהוּ וּמֹשֶׁה וַיְהִי מִדְּבָרִים עִם-יְהוֹשֻׁעַ:

4. wayera' 'aleyhem 'EliYahu uMosheh wayih'yu midab'rim im-Yahushua.

**Mark9:4** Then EliYahu and Mosheh appeared to them,  
and they were speaking with Owing.

4> καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

4 kai ophthē autois Ēlias syn Mōusei,

And appeared to them Elijah along with Moses,

kai ēsan syllalountes tō Iēsou.

and they were talking with Yahushua.

5 וַיֹּאמֶר אֵל-יְהוֹשֻׁעַ רַבִּי לָנוּ לְהִירֹת פֶּה  
בַּעֲשֵׂה-נָא שְׁלֹשׁ סֻכּוֹת לָךְ אַחַת וּלְמֹשֶׁה אַחַת וּלְאַלְיָהוּ אַחַת:

5. waya`an Pet'ros wayo'mer 'el-Yahushua Rabbi tob lanu lih'yoth poh  
na`aseh-na' shalosh sukkoth l'ak 'achath ul'Mosheh 'achath ul'EliYahu 'echath.

Mark9:5 And Petros (Kepha) answered and said to Owa`yahu, "Rabbi,  
it is good for us to be here; let us make three tabernacles,  
one for You, and one for Mosheh, and one for EliYahu."

<5> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,  
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἠλία μίαν.

5 kai apokritheis ho Petros legei tō Iēsou, Hrabbi, kalon estin hēmas hōde einai,  
And having answered Peter said to Yahushua, "Rabbi, it is good for us to be here,  
kai poiēsōmen treis skēnas, soi mian kai Mōusei mian kai Ēliā mian.  
and let us make three tents, one for You and one for Moses and one for Elijah."

6 וְכִי לֹא-יָדַע מַה-יַּדְבֵּר כִּי נִבְהָלוּ:  
6 וְכִי לֹא-יָדַע מַה-יַּדְבֵּר כִּי נִבְהָלוּ:

6. ki lo'-yada`mah-y'daber ki nib'halu.

Mark9:6 For he did not know what to say, since they were terrified.

<6> οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἐκφοβοὶ γὰρ ἐγένοντο.

6 ou gar ēdei ti apokrithē, ekphoboi gar egenonto.  
For he had not known what he answered, terrified for they were.

7 וַיָּבֹא מִן-הַשָּׁמַיִם קוֹל אֹמֵר  
זֶה בְּנִי יְהִי אֵלַי וְיִשְׁמְעוּן:

7 וַיָּבֹא מִן-הַשָּׁמַיִם קוֹל אֹמֵר  
זֶה בְּנִי יְהִי אֵלַי וְיִשְׁמְעוּן:

7. way'hi`anan soke'h`aleyhem wayetse' min-he`anan qol  
'omer zeh b'ni y'didi 'elayu tish'ma`un.

Mark9:7 And it came to pass a cloud was covering them, and a voice came forth  
from the cloud, saying, "This is My beloved Son. Listen to Him!"

<7> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης,  
Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

7 kai egeneto nephelē episkiazousa autois, kai egeneto phōnē  
And there came a cloud overshadowing them, and there came a voice  
ek tēs nephelēs, Houtos estin ho huios mou ho agapētos, akouete autou.  
out from the cloud, "this is My son the beloved, listen to Him."

8 וַיִּבְרָא מִן-הַשָּׁמַיִם קוֹל אֹמֵר  
זֶה בְּנִי יְהִי אֵלַי וְיִשְׁמְעוּן:

חַוִּיבִיטוּ פִתְאֻם כֹּה וְכֹה וְלֹא־רָאוּ עוֹד אִישׁ בְּלִתִּי  
אֶת־יְהוֹשֻׁעַ לְבָדּוֹ אִתָּם:

8. wayabitu phith'om koh wakoh w'lo'-ra'u `od 'ish bil'ti 'eth-Yahushua l'bado 'itam.

**Mark9:8** Suddenly, they looked around here and there but they no longer saw anyone except **OW** alone with them.

<8> καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον  
ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

8 kai exapina periblepsamenoi ouketi oudena eidon

And suddenly having looked around no longer anyone they saw  
alla ton Iēsoun monon meth' heautōn.  
but Yahushua alone with themselves.

וַיַּבִּיטוּ פִתְאֻם כֹּה וְכֹה וְלֹא־רָאוּ עוֹד אִישׁ בְּלִתִּי  
אֶת־יְהוֹשֻׁעַ לְבָדּוֹ אִתָּם:

וַיַּבִּיטוּ מִן־הָהָר וַיִּזְהִירוּם לְבִלְתִּי הָגִיד לְאִישׁ

אֶת־אֲשֶׁר רָאוּ עַד כִּי־יָקוּם בֶּן־הָאָדָם מִן־הַמֵּתִים:

9. wayer'du min-hahar wayaz'hirem l'bil'ti hagid l'ish  
'eth-'asher ra'u `ad ki-yaqum Ben-ha'Adam min-hamethim.

**Mark9:9** They came down from the mountain,  
and He warned them not to tell anyone what they had seen  
until the Son of Man had risen from the dead.

<9> Καὶ καταβαίνόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον  
διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

9 Kai katabainontōn autōn ek tou orous diesteilato autois

And as they were coming down from the mountain He gave orders to them  
hina mēdeni ha eidon diēgēsōntai,  
that no one what they saw they should tell  
ei mē hotan ho huios tou anthrōpou ek nekrōn anastē.  
except when the Son of Man from the dead should arise.

וַיֵּרְדּוּ מִן־הָהָר וַיִּזְהַרְםָּ לְבִלְתִּי הָגִיד לְאִישׁ  
אֶת־אֲשֶׁר רָאוּ עַד כִּי־יָקוּם בֶּן־הָאָדָם מִן־הַמֵּתִים:

וַיִּזְהַרְםָּ לְבִלְתִּי הָגִיד לְאִישׁ

אֶת־אֲשֶׁר רָאוּ עַד כִּי־יָקוּם בֶּן־הָאָדָם מִן־הַמֵּתִים:

10. wayish'm'ru 'eth-hadabar bil'babam  
wayid'r'shu lada`ath hat'qumah min-hamethim mah-hi'.

**Mark9:10** They kept the word in their hearts,  
but inquired to know what the rising from the dead was.

<10> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ  
ἐκ νεκρῶν ἀναστῆναι.

10 kai ton logon ekratēsan pros heautous syzētountes ti estin to

And the word they kept to themselves discussing what means  
ek nekrōn anastēnai.  
from the dead to rise.

יִשְׁאַלְהוּ לְאֹמֶר מַה־זֶּה אֲמָרִים הַסּוֹפְרִים כִּי אֵלֵיָּהוּ  
בּוֹא יָבוֹא בְּרֵאשׁוֹנָה:  
11

11. wayish'aluhu le'mor mah-zeh 'om'rim hasoph'rim ki 'EliYahu bo' yabo' bari'shonah.

Mark9:11 They asked Him, saying, "How is it that the scribes say  
that EliYahu shall surely come first?"

<11> καὶ ἐπηρώτων αὐτὸν λέγοντες, "Ὅτι λέγουσιν οἱ γραμματεῖς  
ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

11 kai epērōtōn auton legontes,

And they were questioning him saying.

Hoti legousin hoi grammateis hoti Ēlian dei elthein prōton?

"Why say the scribes that it is necessary for Elijah to come first?"

יְבֹיָעַן וַיֹּאמֶר לָהֶם הִנֵּה אֵלֵיָּהוּ בָּא בְּרֵאשׁוֹנָה וַיָּשִׁיב אֶת־הַכֹּל  
וַיַּחֲכֹתוּב עַל בֶּן־הָאָדָם הֲלֹא אֲנִי יֵעָנֶה הַרְבֵּה וַיִּמָּאָס׃  
12

12. waya'an wayo'mer lahem hinneh 'EliYahu ba' bari'shonah w'yashib 'eth-hakol  
umah-kathub `al Ben-ha'Adam halo' 'asher y`uneh har'beh w'yima'es.

Mark9:12 He answered and said to them, "Behold, EliYahu comes first  
and shall restore everything, and what is it written about the Son of Man?  
Is it not that He shall be greatly afflicted and rejected?"

<12> ὁ δὲ ἔφη αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα·  
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;

12 ho de ephē autois, Ēlias men elthōn prōton apokathistanei panta;

And he said to them, "Elijah indeed having come first restore everything.

kai pōs gegraptai epi ton huion tou anthrōpou

And how has it been written concerning the Son of Man

hina polla pathē kai exoudenēthē?

that He must suffer many things and be rejected?"

וְגַם־עָשׂוּ לוֹ כְּרִצּוֹנָם כַּכְּתוּב עָלָיו׃  
יְגַאבֵּל אֹמֶר אֲנִי לָכֶם גַּם־בָּא אֵלֵיָּהוּ  
13

13. 'abal 'omer 'ani lakem gam-ba' 'EliYahu  
w'gam-`asu lo kir'tsonam kakathub `alayu.



<16> καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε πρὸς αὐτούς;

16 kai epērōtēsen autous, Ti syzēteite pros autous?

And He questioned them, “What are you arguing with them?”

17 waya`an 'echad min-ha`am wayo'mar Moreh hebe'thi 'eleyak 'eth-b'ni  
:ygaqg yla hya-qw

יְוֹנִיעַן אֶחָד מִן-הָעָם וַיֹּאמֶר מוֹרֶה הֵבֵאתִי אֵלַיךְ אֶת-בְּנִי  
אֲשֶׁר-רוּחַ אֱלֹם בְּקֶרְבוֹ:

17. waya`an 'echad min-ha`am wayo'mar Moreh hebe'thi 'eleyak 'eth-b'ni  
'asher-ruach 'ilem b'qir'bo.

Mark9:17 And one of the people answered and said, “Teacher, I brought my son to You, who has a mute spirit within him,”

<17> καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

17 kai apekrithē autō heis ek tou ochlou,

And answered Him one of the crowd,

Didaskale, ēnegka ton huion mou pros se, echonta pneuma alalon;

“Teacher, I brought my son to You, having a mute spirit.”

yx h-qy ky yaqhkb qw yypg-ygy 18  
ygy wgy ygw qghy yqy qgy  
:yly ky ywyl yqygy yqygyx-ly qgy

יַחַד בְּכָל-מָקוֹם אֲשֶׁר יֵאָחֲזֶהוּ הוּא מְרַצֵּן אֹתוֹ  
וַיַּרְדּוּ הִירֹו וַחֲרַק שָׁנָיו וַיִּבֶשׂ גּוּפוֹ  
וַאֲמַר אֶל-תְּלַמִּידָיךְ לְגִרְשׁוֹ וְלֹא יָכֹלוּ:

18. ub'kal-maqom 'asher yo'chazehu hu' m'ratsets 'otho w'yarad ro  
w'charaq shinayu w'yabesh gupho wa'omar 'el-tal'mideyak l'garasho w'lo' yakolu.

Mark9:18 and wherever it grips him, it crushes him  
and his saliva runs down, and he grinds his teeth, and his body dries up.  
I told Your disciples to drive it out, but they could not.

<18> καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

18 kai hopou ean auton katalabē hrēssei auton, kai aphrizei

And wherever it seizes him it throws down him, and he foams at the mouth

kai trizei tous odontas kai xērainetai; kai eipa tois mathētais sou

and gnashes his teeth and he becomes stiff. And I told Your disciples

hina auto ekbalōsin, kai ouk ischysan.

in order that it they might cast out, and they were not strong enough.

qykb kxg-ao qyky qghy qy qy kb ya qyky ygy 19  
:ygy yx ky kyqy ygyx kw kxg-ao ygy

יְטוֹנִיעַן וַיֹּאמֶר לָהֶם הוּי דוֹר חָסֵר אֲמוּנָה עַד-מָתִי אֶהְיֶה

עֲמַכֶּם עַד־מָתִי אֲשָׁא אֶתְכֶם הִבִּיאוּ אֹתוֹ לְפָנַי:

19. waya`an wayo`mer lahem hoy dor chasar `emunah `ad-mathay `eh`yeh `imakem  
`ad-mathay `esa' `eth`kem habi'u `otho l'phanay.

**Mark9:19** And He answered and said to them, “O generation lacking faith!

How long shall I be with you? How long shall I put up with you? Bring him before Me!”

<19> ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;  
ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.

19 ho de apokritheis autois legei, Ō genea apistos,

And having answered them He said, “O faithless generation,

heōs pote pros hymas esomai?

how long with you shall I be?

heōs pote anexomai hymōn? pherete auton pros me.

How long shall I put up with you? Bring him to Me.”

חַיָּוֹתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל 20  
:דְּבִיּוּתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל

כַּוְּבִיּוּתָא דְּיִשְׂרָאֵל לְפָנָיו וַיְהִי כַּאֲשֶׁר רָאָהוּ וַיַּעֲזֵבֵנִי הָרוּחַ פְּתָאם  
וַיִּפֹּל אַרְצָה וַיִּתְּגֹלֵל וַיּוֹרֵד הִירוֹ:

20. way'bi'uhu l'phanayu way'hi ka'asher ra'ahu way'za`aze`enu haRuach pith'om  
wayipol `ar'tsah wayith'golel wayored riho.

**Mark9:20** They brought him before Him, and when he saw Him, the spirit suddenly  
crushed him and he fell on the ground. He rolled around and his saliva ran down.

<20> καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα  
εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

20 kai ēnegkan auton pros auton.

And they brought him to Him,

kai idōn auton to pneuma euthys synesparaxen auton,

and having seen him the spirit immediately convulsed him,

kai pesōn epi tēs gēs ekylieto aphrizōn.

and having fallen on the ground he was rolling around foaming at the mouth.

כַּאֲשֶׁר רָאָהוּ וַיַּעֲזֵבֵנִי הָרוּחַ פְּתָאם 21  
:דְּבִיּוּתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל דְּבִיּוּתָא דְּיִשְׂרָאֵל

כַּאֲשֶׁר רָאָהוּ וַיַּעֲזֵבֵנִי הָרוּחַ פְּתָאם  
וַיִּפֹּל אַרְצָה וַיִּתְּגֹלֵל וַיּוֹרֵד הִירוֹ:

21. wayish'al `eth-`abiu kamah yamim hay'thah-lo zo'th wayo`mer mimey n`urayu.

**Mark9:21** He asked his father, “How many days has he had this?”

And he said, “Since the days of his youth.”

<21> καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;  
ὁ δὲ εἶπεν, Ἐκ παιδιόθεν.

21 kai epērōtēsen ton patera autou, Posos chronos estin

And He questione his father, “how long in time, is it

hōs touto gegonen autō? ho de eipen, Ek paidiothen;  
while this has happened to him?” And he said, “from childhood.”

יֵשׁוּעַ אָמַר אֵלָיו כִּי יִשְׁלֹחַ אֶת-יָדָיו וְיִקְחֵם מִן-הַיָּם וְיִשְׁתָּם  
כִּי וּפְעָמִים רַבּוֹת הִפִּיל אֹתוֹ גַּם-בְּאֵשׁ וְגַם-בַּמַּיִם לְהָאֲבִידוֹ  
אֵךְ אִם-יִכָּל תּוּכַל רַחֵם עָלֵינוּ וְעֲזָרְנוּ:

22. uph'`amim rabboth hipil 'otho gam-ba'esh gam-bamayim l'ha'abido  
'a'k 'im-yakol tukal rachem `aleynu w'`az'renu.

Mark9:22 “It has thrown him many times both into the fire and into the water  
to destroy him. But if You really can, have compassion on us and help us!”

<22> καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·  
ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.

22 kai pollakis kai eis pyr auton ebalen  
“And often also into the fire it threw him

kai eis hydata hina apolesē auton;  
and into the waters that it might destroy him.

all' ei ti dynē, boēthēson hēmin splanchnistheis eph' hēmas.  
But if You can do anything, help us having compassion upon us.”

וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ לֵאמֹר אִם-תּוּכַל אֲמַרְתָּ כֹּל יוּכַל  
הַמֵּאֲמִין:

23. wayo'mer 'elayu Yahushua le'mor 'im-tukal 'amar'at kol yukal hama'amin.

Mark9:23 And OWY said to him, “You said, ‘If you can.’  
One who has faith shall be capable of anything.”

<23> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι.

23 ho de Iēsous eipen autō,  
And Yahushua said to him,  
To Ei dynē, panta dynata tō pisteuonti.  
“If you are able, all things are possible for the one believing.”

כִּדְוִיתָן אָבִי הִקְלֹד אֶת-קִלּוֹ בְּבָכִי וַיֹּאמֶר אָנִי מֵאֲמִין  
אֲדָנִי עֲזָר-נָא לְחֶסְרוֹן אֲמוּנָתִי:

24. wayiten 'abi hayeled 'eth-qolo bib'ki wayo'mar  
'ani ma'amin 'Adoni `azar-na' l'ches'ron 'emunathi.

Mark9:24 And the father of the boy lifted his voice in weeping and said,  
“I believe, My Adon (Master); please help my lack of faith!”

<24> εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν, Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ.

24 euthys kraxas ho patēr tou paidiou elegen,  
 Having cried out immediately the father of the child was saying,  
 Pisteuō; boēthei mou tē apistiā.  
 I believe. Help my unbelief.

כחֲרָא הַיְהוּשֻׁעַ הָאֵלֶּיךָ וְהַיְהוּדִים הָאֵלֶּיךָ 25  
 וְהַיְהוּדִים הָאֵלֶּיךָ וְהַיְהוּדִים הָאֵלֶּיךָ  
 :אֵלֶּיךָ הָאֵלֶּיךָ הָאֵלֶּיךָ

כה וַיִּקְרָא יְהוֹשֻׁעַ אֶת־הָעָם מִתְקַבֵּץ אֵלָיו וַיִּגְעַר בָּרוּחַ הַטָּמֵא  
 וַיֹּאמֶר רוּחַ אֱלֹהִים וְחַרְשׁ אָנִי מִצִּיּוֹן צֵא מִמֶּנִּי  
 וְאַל־תִּסָּף לְבוֹא־בִּי עוֹד:

25. wayar' Yahushuà 'eth-ha`am mith'qabets 'elayu wayig'`ar baruach hatame'  
 wayo'mar ruach 'ilem w'cheresh 'ani m'tsau'ak tse' mimenu w'al-toseph labo'-bo`od.

Mark9:25 And OW saw the people gathering to Him,  
 and He reprimanded the impure spirit and said, "Mute and deaf spirit, I command you,  
 go out from him and no more you come into him again!"

<25> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ  
 λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι,  
 ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

25 idōn de ho Iēsous hoti episyntrechei ochlos,  
 Having seen and Yahushua that a crowd is running together,  
 epetimēsen tō pneumatī tō akathartō legōn autō,  
 commanded the spirit unclean saying to it,  
 To alalon kai kōphon pneuma, egō epitassō soi,  
 mute and deaf spirit, I command you,  
 exelthe ex autou kai mēketi eiselhthēs eis auton.  
 come out from him and no more may you enter into him.

כחֲרָא הַיְהוּשֻׁעַ הָאֵלֶּיךָ וְהַיְהוּדִים הָאֵלֶּיךָ 26  
 :וְהַיְהוּדִים הָאֵלֶּיךָ וְהַיְהוּדִים הָאֵלֶּיךָ

כו וַיִּצְעַק וַיִּזְעַע אֹתוֹ מְאֹד וַיֵּצֵא  
 וַיְהִי כַּמֶּת וְרַבִּים אָמְרוּ כִּי גָוַע:

26. wayits'`aq way'za`aze`a 'otho m'od wayetse' way'hi kameth  
 w'rabbim 'am'ru ki gawa`.

Mark9:26 It screamed and greatly crushed him, and it came out.  
 And he became like the dead, and many said, "He has passed away!"

<26> καὶ κράξας καὶ πολλὰ σπαράξας ἔξηλθεν·  
 καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

26 kai kraxas kai polla sparaxas exēlthen;  
 And having cried out and having convulsed him greatly it came out.  
 kai egeneto hōsei nekros, hōste tous pollous legein hoti apethanen.  
 And he was like a dead person, so that many were led to say that he died.

27 wayachazeq Yahushuà b'yado way'irehu wayaqom.

כַּזְוִיחֶזֶק יְהוֹשֻׁעַ בְּיָדוֹ וַיַּעֲרִיחֵהוּ וַיָּקֻם:

27. wayachazeq Yahushuà b'yado way'irehu wayaqom.

Mark9:27 And OW<sup>914</sup> grasped his hand and roused him, and he arose.

<27> ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

27 ho de Iēsous kratēsās tēs cheiros autou ēgeiren auton, kai anestē.

But Yahushua having grasped his hand lifted up him, and he stood up.

28 way'hi ka'asher ba' habay'thah wayish'aluhu thal'midayu bih'yotham 'ito l'badam

le'mor madu'a 'anach'nu lo' yakol'nu l'gar'sho.

כַּחַוְיָהִי כַּאֲשֶׁר בָּא הַבַּיְתָה וַיִּשְׁאַלְהוּ תַלְמִידָיו בְּהִיּוֹתָם

אֵתוֹ לְבָדָם לֵאמֹר מַדּוּעַ אֲנַחְנוּ לֹא יָכֻלְנוּ לְגַרְשׁוֹ:

28. way'hi ka'asher ba' habay'thah wayish'aluhu thal'midayu bih'yotham 'ito l'badam le'mor madu'a 'anach'nu lo' yakol'nu l'gar'sho.

Mark9:28 And it came to pass when He came into the house, His disciples asked Him when they were with Him alone, saying, “Why were we not able to drive it out?”

<28> καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

28 kai eiselthontos autou eis oikon hoi mathētai autou kat' idian epērōtōn auton,

He having entered into a house, His disciples privately were questioning Him,

Hoti hēmeis ouk ēdynēthēmen ekbalein auto?

“Why we were not able to cast out it?”

29 wayo'mer 'aleyhem hamin hazeh yatso' lo' yetse' ki 'im-bith'philah ub'tsom.

כִּי אִם-בִּתְפִלָּה וּבְצוּם:

כַּטְוִיֵּאמֹר אֲלֵיהֶם הַמִּין הַזֶּה יֵצֵא לֹא יֵצֵא

כִּי אִם-בִּתְפִלָּה וּבְצוּם:

29. wayo'mer 'aleyhem hamin hazeh yatso' lo' yetse' ki 'im-bith'philah ub'tsom.

Mark9:29 He said to them, “This type cannot come out but with prayer and with fasting.”

<29> καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ.

29 kai eipen autois, Touto to genos en oudeni dynatai exelthein ei mē en proseuchē.

And He said to them, this kind by nothing is able to cast out except by prayer.

30 wayets'u misham waya'ab'ru baGalil w'lo' 'abah l'hiuada l'ish.

לְוִיֵּצְאוּ מִשָּׁם וַיַּעֲבְרוּ בְּגָלִיל וְלֹא אָבָה לְהַגִּידָה לְאִישׁ:

30. wayets'u misham waya'ab'ru baGalil w'lo' 'abah l'hiuada l'ish.

Mark9:30 And they went out from there and passed into the Galil, but He did not want it to be known to anyone

<30> Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ.

30 Kakei then exelthontes pareporeuonto dia tēs Galilaias,  
 And from there having come forth they were passing through Galilee,  
 kai ouk ēthelen hina tis gnoi;  
 and He did not want that anyone should know.

31 מֵאַתָּה אֵת־תְּלִמִידָיו לֵאמֹר אֲלֵיהֶם  
 כִּי עֲתִיד בֶּן־הָאָדָם לְהִמָּסֵר בְּיַד בְּנֵי־אָדָם וְיִהְיֶה־גֹהוּ  
 וְאַחֲרֵי מוֹתוֹ יָקוּם בַּיּוֹם הַשְּׁלִישִׁי׃

31. ki hayah m'lated 'eth-tal'midayu le'mor 'aleyhem  
 ki `athid Ben-ha'Adam l'himaser bidey b'ney-'adam w'yahar'guhu  
 w'acharey motho yaqum bayom hash'lishi.

Mark9:31 because He was teaching His disciples and saying to them that  
 “The Son of Man shall ultimately to be handed over into the hands of sons of men.  
 They shall kill Him, but after His death He shall rise on the third day.”

31 <31> ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι  
 Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων,  
 καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

31 edidasken gar tous mathētas autou kai elegen autois  
 For He was teaching His disciples and was saying to them  
 hoti Ho huios tou anthrōpou paradidotai eis cheiras anthrōpōn, kai apoktenousin auton,  
 “the Son of Man is betrayed into the hands of men, and they shall kill Him,  
 kai apoktantheis meta treis hēmeras anastēsetai.  
 and having been killed, after three days He shall arise.”

32 לֹא יָדָעוּ אֵת הַדָּבָר וַיִּירָאוּ לְשַׁאֵל אוֹתוֹ׃

32. w'hem lo' hebinu 'eth hadabar wayir'u lish'ol 'otho.  
 Mark9:32 And they did not understand this word, and they were afraid to ask Him.

32 <32> οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

32 hoi de ēgnōoun to hrēma, kai ephobounto auton eperōtēsai.  
 But they were not understanding the word, and they were afraid to ask Him.

33 מֵאֵת הַבַּיִת וַיָּבֹא אֶל־כְּפַר־נַחֻם וַיִּהְיֶה בַּבַּיִת וַיִּשְׁאֵל אוֹתָם׃

33. wayabo' 'el-K'phar-Nachum way'hi babayith wayo'mer 'aleyhem  
 mah hith'wakach'tem 'ish `im-re'ehu badare'h.  
 Mark9:33 And He came to Keper Nachum. He was in the house and asked them,

“What were you arguing with one another about on the way?”

33 Καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς,  
Τί ἐν τῇ ὁδῷ διελογίζεσθε;

33 Kai ēlthon eis Kapharnaoum.

And they came into Capernaum.

kai en tē oikia genomenos epērōta autous,

And in the house being He was questioning them,

Ti en tē hodō dielogizesthe?

What on the way were you arguing about?

לד ויחרישו כי התעשקו בהדד מי הגדול בהם: 34

34. wayacharishu ki hith'as'qu badere'k mi hagadol bahem.

Mark9:34 But they remained silent since they had been quarreling on the way about who was the great one among them.

34 οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.

34 hoi de esiwōpōn, pros allēlous gar dielechthēsan

But they were being silent, with one another for they argued

en tē hodō tis meizōn.

on the way about who was greater.

לח וינשב ויקרא אל-שנים העשר ויאמר אליהם איש 35  
כי-יחפץ להיות הראשון הוא יהיה האחרון לכלם  
ומשרת כלם:

35. wayesheb wayiq'ra' 'el-sh'neym he'asar wayo'mer 'aleyhem

'ish ki-yach'pots lih'yoth hari'shon hu' yih'yeh ha'acharon l'kulam um'shareth kulam.

Mark9:35 He sat down and called to the twelve and said to them,

“If anyone desires to be first, he shall be last of all of them and servant to all of them.”

35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς,

Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

35 kai kathisas ephōnēsen tous dōdeka kai legei autois,

And having sat down He called the twelve and He said to them

Ei tis thelei prōtos einai, estai pantōn eschatos kai pantōn diakonos.

“if someone desires to become first, he shall be last of all and a servant of all.

לויקח ילד ויעמידהו בתוכם ויחבקהו ויאמר להם: 36

36. wayiqach yeled waya'amidehu b'thokam way'chab'qehu wayo'mer lahem.

Mark9:36 And He took a child and stood him up in their midst;

He embraced him and said to them,

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν  
καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς,

36 kai labōn paidion estēsen auto en mesō autōn

And having taken a child He set him in the middle of them

kai enagkalisamenos auto eipen autois,

and having taken into His arms him He said to them,

כְּחֶזֶק לִפְנֵי הַיָּלָד אָחָד כָּזֶה הוּא מְקַבֵּל אוֹתִי  
וְהַמְקַבֵּל אוֹתִי אֵינְנוּ מְקַבֵּל אוֹתִי כִּי אִם-אֶת אֲשֶׁר שְׁלָחָנִי:

לז המקביל בשמי ילד אחד כזה הוא מקבל אותי  
והמקביל אותי איננו מקבל אותי כי אם-את אשר שלחני:

37. ham'qabel bish'mi yeled 'echad kazez hu' m'qabel 'othi

w'ham'qabel 'othi 'eynenu m'qabel 'othi ki 'im-'eth 'asher sh'lachani.

Mark9:37 “One who receives one child like this in My name, receives Me,  
and one who receives Me does not receive Me but the One who sent Me.”

37 Ὅς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.  
καὶ ὅς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

37 Hos an hen tōn toioutōn paidiōn dexētai epi tō onomati mou, eme dechetai;

“Whoever one of such as these children receives in My name, receives Me.

kai hos an eme dechetai, ouk eme dechetai alla ton aposteilanta me.

And whoever receives Me, not only receives Me but also the one having sent Me.”

וְכֵן יְהוֹחֲנָן וַיֹּאמֶר אֵלָיו מוֹרֶה הָאִינוּ אִישׁ  
מִגֵּרֵשׁ שְׂדִים בְּשִׁמְךָ וְאֵינְנוּ חוֹלְךְ אַחֲרֵינוּ  
וְנִכְלָאֵנוּ יַעַן אֲשֶׁר לֹא-הָלַךְ אַחֲרֵינוּ:

לח ויניען יהוחנן ויאמר אליו מורה האינו איש  
מגרש שדים בשמך ואיננו חולך אחרינו  
ונכלאנו יען אשר לא-הלך אחרינו:

38. waya'an Yahuchanan wayo'mer 'elayu Moreh ra'inu 'ish

m'garesh shedim b'shim'ak w'eynenu hole'k 'achareynu

wanik'la'enu ya'an 'asher lo'-hala'k 'achareynu.

Mark9:38 And Yahuchanan answered and said to Him, “Teacher, we saw a man  
driving out demons in Your name, but he does not follow after us, so we stopped him,  
on account of the fact that he did not follow after us.”

38 Ἐφῇ αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου  
ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

38 Ephē autō ho Iōannēs, Didaskale, eidomen tina en tō onomati sou ekballonta daimonia,

said to Him John, “Teacher, we saw someone in Your name casting out demons,

kai ekōluomen auton, hoti ouk ēkolouthēi hēmin.

and we were preventing him, because he was not following us.”

39 וַיֹּאמֶר יֵהוֹשֻׁעַ אֶל-תִּכְלָאָהוּ כִּי אֵין אִישׁ עֹשֶׂה גְבוּרָה  
בְּשָׁמִי וְיֻכַּל בְּמַהֲרָה לְדַבֵּר-בִּי רָעָה:

**39. wayo'mer Yahushua 'al-tik'la'uhu ki 'eyn 'ish `oseh g'burah  
bish'mi w'yukal bim'herah l'daber-bi ra'ah.**

**Mark9:39** And **Ow** said, “Do not stop him, because there is no one who does an act of power in My name can quickly speak evil of Me.”

<39> ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαι με·

39 ho de Iēsous eipen, Mē kōluete auton.

But Yahushua said, “Do not prevent him.

oudeis gar estin hos poiēsei dynamin epi tō onomati mou

For no one there is who shall do a mighty work in My name

kai dynēsetai tachy kakologēsai me;

and shall be able quickly to speak evil of Me.”

40 מִכִּי כֹל אֲשֶׁר אֵינָנוּ לְצָרֵינוּ לָנוּ הוּא:

**40. ki kol 'asher 'eynenu l'tsareynu lanu hu'.**

**Mark9:40** “For whoever is not for our foes, he is for us.”

<40> ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

40 hos gar ouk estin kath' hēmōn, hyper hēmōn estin.

“For whoever is not against us, for us is.”

41 מֵאֵין אֲמַר אֲנִי לָכֶם לֹא-יֵאבֹד שְׂכָרוֹ:  
מֵאֵין כָּל-הַמְשָׁקָה אֶתְכֶם כּוֹס מִיָּם בְּשָׁמִי בְּאֲשֶׁר לַמְּשִׁיחַ  
אֲתֶם אֲמַר אֲנִי לָכֶם לֹא-יֵאבֹד שְׂכָרוֹ:

**41. ki kal-hamash'geh 'eth'kem kos mayim**

**bish'mi ba'asher laMashiyach 'atem 'Amen 'omer 'ani lakem lo'-yo'bad s'karo.**

**Mark9:41** “For all who let you drink a cup of water to drink in My name because you belong to the Mashiyach, Truly, I say to you, he shall not lose his reward.”

<41> Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

41 Hos gar an potisē hymas potērion hydatos

“For whoever gives to drink you a cup of water

en onomati hoti Christou este,

in My name because you are the Anointed One's,

amēn legō hymin hoti ou mē apolesē ton misthon autou.

truly I say to you that he shall in no way lose his reward.”

42 וְכֹל־הַמְכַשִּׁיל אֶחָד הַקְטָנִים הַמֵּאֲמִינִים בִּי טוֹב לוֹ  
 מִשִּׁתְּלָה פֶלַח־רֶכֶב עַל־צִוְּאָרוֹ וְהִשְׁלָךְ בָּיָם׃

**42. w'kal-hamak'shil 'achad haq'tanim hama'aminim bi tob lo sheyitaleh  
 phelach-rekeb `al-tsaua'ro w'hush'la'k bayam.**

**Mark9:42** “Whoever causes one of the little ones who have faith in Me to stumble,  
 it would be better for him to have a millstone hung on his neck  
 and to be thrown into the sea.”

<42> Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],  
 καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ  
 καὶ βέβληται εἰς τὴν θάλασσαν.

42 Kai hos an skandalisē hena tōn mikrōn toutōn tōn pisteuontōn [eis eme],  
 “And whoever causes to stumble one of these little ones the ones believing in Me,  
 kalon estin autō mallon ei perikeitai mylos onikos  
 it is better for him rather if hangs around a milestone of a donkey  
 peri ton trachēlon autou kai beblētai eis tēn thalassan.  
 around his neck and he be cast into the sea.”

43 מִן־וְאֵם־יָדָךְ תִּכְשִׁילָךְ קִצֵּץ אֶתָּה טוֹב לָךְ לְבוֹא לַחַיִּים  
 וְאֶתָּה קָטַע מַהֲיוֹת לָךְ שְׁתִּי יָדַיִם  
 וְתִלָּךְ אֶל־גִּיהֵנּוֹם אֶל־הָאֵשׁ אֲשֶׁר לֹא תִכְבָּה׃

**43. w'im-yad'ak thak'shil'ak qatsets 'othah tob l'ak labo' lachayim  
 w'atah qite` mih'yoth l'ak sh'tey yadayim  
 w'thele'k `el-geyhinnom `el-ha'esh 'asher lo' thik'beh.**

**Mark9:43** “If your hand causes you to stumble, cut it off!  
 It is better for you to enter into life and you be crippled, than you having your two hands  
 and go into gehinnom, into the fire that is not extinguished,”

<43> Καὶ ἐὰν σκανδαλίζῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·  
 καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν  
 εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

43 Kai ean skandalizē se hē cheir sou, apokopson autēn;  
 “And if causes you to stumble your hand, cut off it;  
 kalon estin se kyllon eiselthein eis tēn zōēn ē tas duo cheiras  
 it is better for you to enter crippled into life than the two hands  
 echonta apelthein eis tēn geennan, eis to pyr to asbeston.  
 having to go away into Gehenna, into the fire inextinguishable,”

44 וְאִם־יָדְךָ אֶל־הָאֵשׁ אֲשֶׁר לֹא תִכְבָּה

מד אֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֶה:

44. 'asher-sham tola'tam lo' thamuth w'isham lo' thik'beh.

Mark9:44 "where their worm does not die and their fire is not extinguished."

<44> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

44 opou ho skōlēx autōn ou teleuta, kai to pyr ou sbennutai.

"where their worm has no end, and the fire is not quenched."

מִזֶּה-הַבָּיִת תִּכְשִׁילְךָ קִצֵּץ אֶתָּה טוֹב לְךָ לָבוֹא לַחַיִּים  
וְאֶתָּה פֶסֶחַ מְהִיּוֹת לְךָ שְׂתִי רִגְלִים  
וְתִשְׁלַךְ לְגִיהֵנּוֹם אֶל-הָאֵשׁ אֲשֶׁר לֹא תִכָּבֶה:

45. w'im-rag'l'ak tak'shil'ak qatsets 'othah tob l'ak labo' lachayim

w'atah phiseach mih'yoth l'ak sh'tey rag'layim

w'thush'la'k l'geyhinnom 'el-ha'esh 'asher lo' thik'beh.

Mark9:45 "If your foot causes you to stumble, cut it off!

It is better for you to enter into life and you be lame than you have your two feet and to be thrown into gehinnom, to the fire that is not extinguished,"

<45> καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν ὥλῳ ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

45 kai ean ho pous sou skandalizē se, apokopson auton;

"And if your foot causes you to stumble cut off it;

kalon estin se eiselthein eis tēn zōēn chōlon ē tous duo podas

it is better for you to enter into life lame than the two feet

echonta blēthēnai eis tēn geennan.

having to be cast into Gehenna."

מִזֶּה-הַבָּיִת תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֶה:

46. 'asher-sham tola'tam lo' thamuth w'isham lo' thik'beh.

Mark9:46 "where their worm does not die, and their fire is not extinguished."

<46> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

46 opou ho skōlēx autōn ou teleuta, kai to pyr ou sbennutai.

"where their worm has no end, and the fire is not quenched."

מִזֶּה-הַבָּיִת תִּכְשִׁילְךָ עֵקֶר אֶתָּה טוֹב לְךָ לָבוֹא  
בְּמַלְכוּת הָאֱלֹהִים בְּעַל עֵין אַחַת מְהִיּוֹת לְךָ שְׂתִי עֵינַיִם

47. w'im-`eyn'ak thak'shil'ak `aqor 'othah tob l'ak labo' b'mal'kuth ha'Elohim  
ba'al `ayin 'achath mih'yoth l'ak sh'tey `eynayim w'thush'la'k l'geyhinnom.

**Mark9:47** “If your eye causes you to stumble, gouge it out; it is better for you  
to enter into the kingdom of the Elohim having one eye than you having two eyes  
and to be thrown into geyhinnom,”

<47> καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν·  
καλὸν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ  
ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν,

47 kai ean ho ophthalmos sou skandalizē se, ekbale auton;  
And if your eye causes you to stumble, take out it;  
kalon se estin monophthalmon eiselthein eis tēn basileian tou theou  
better for you it is one eyed to enter into the kingdom of the Elohim  
ē duo ophthalmous echonta blēthēnai eis tēn geennan,  
than two eyes having to be cast into Gehenna,

48 מִן אֲשֶׁר-שָׁם תִּזְכָּר לֹא תִמּוּת וְאֲשֶׁם לֹא תִכָּבֵּה:

48. 'asher-sham tola`tam lo' thamuth w'isham lo' thik'beh.

**Mark9:48** “where their worm does not die, and the fire is not extinguished.”

<48> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

48 hopou ho skōlēx autōn ou teleuta kai to pyr ou sbennytai.  
“where their worm has no end, and the fire is not quenched.”

49 מִטּ כִּי כָל-אִישׁ בָּאֵשׁ יִמְלַח וְכָל-קָרְבָּן בְּמִלַּח יִמְלַח:

49. hi kal-'ish ba'esh yam'lach w'kal-qar'ban bamelach yam'lach.

**Mark9:49** “For everyone shall be salted with fire,  
and every sacrifice shall be salted with salt.”

<49> πᾶς γὰρ πυρὶ ἀλισθήσεται.

49 pas gar pyri halisthēsetai.  
“For everyone with fire shall be salted.”

50 נָטוּב הַמֶּלַח וְאֵם-הַמֶּלַח יִהְיֶה תָּפֵל בְּמַח תִּתְקַנִּי  
אֹתוֹ יִהְיֶה-לָּכֶם מֶלַח בְּקִרְבְּכֶם וַיְהִי שָׁלוֹם בֵּינֵיכֶם:

50. tob hamelach w'im-hamelach yih'yeh thaphel bameh t'thaq'nu 'otho  
y'hi-lakem melach b'qir'b'kem wihi shalom beyneykem.

**Mark9:50** “Salt is good; but if the salt becomes tasteless, with what can it be fixed?  
Have salt within you, and let there be peace among you.”

<50> Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;

ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

50 Kalon to halas; ean de to halas analon genētai, en tini auto artysete?

“Good salt is but if the salt becomes unsalty, by what means shall you season it?”

echete en heautois hala kai eirēneuete en allēlois.

Have in yourselves salt and be at peace with one another.

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## Chapter 10

Shavua Reading Schedule (10th sidrot) - Mark 10 - 13

יִשְׁמַח מִן הַיָּרְדֵּן וַיֵּלֶךְ אֶל-גְּבוּל יְהוּדָה מֵעַבְרַת הַיָּרְדֵּן  
וַיִּקָּהְלוּ עִיר אֵלָיו הָמוֹן עַם וַיְלַמְדֵם כַּפְעַם בְּכָפֶעַם

1. wayaqam misham wayele'k 'el-g'bul Yahudah me'eber haYar'den  
wayiqahalu `od 'elayu hamon `am way'lam'dem k'pha'am b'pha'am.

**Mark10:1** He rose up from there and went to the region of Yahudah,  
across the Yarden. A crowd of people assembled to Him again,  
and He taught them as He had done from time to time.

<10:1> Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας  
[καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν,  
καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

1 Kai ekeithen anastas erchetai eis ta horia tēs Ioudaias

And from there having arisen He comes into the region of Judea

[kai] peran tou Iordanou, kai symporeuontai palin ochloi pros auton,

and on the other side of the Jordon, and comes together again crowds to Him,

kai hōs eiōthei palin edidasken autous.

and as He was accustomed again He was teaching them.

וַיִּגָּשׁוּ אֵלָיו הַפְּרוּשִׁים לְנִסּוֹתוֹ וַיִּשְׁאַלְהוּ  
וַיֹּאמְרוּ הֲיֻכָּל אִישׁ לְשַׁלַּח אֶת-אִשְׁתּוֹ:

2. wayig'shu 'elayu haP'rushim l'nasotho wayish'aluhu  
wayo'm'ru hayukal 'ish l'shalach 'eth-'ish'to.

**Mark10:2** The Prushim approached Him, to test Him,  
and they asked and said, “Is a man able to send away his wife?”

<2> καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτόν  
εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.

2 kai proselthontes Pharisaioi epērōtōn auton

And having approached Pharisees, they were asking Him

ei exestin andri gynaika apolysai, peirazontes auton.

“if it is permissible for a husband to divorce his wife,” testing Him.

3 וַיֹּאמֶר וַיֵּצֵא מִן-הַצִּנּוֹת אֶתְכֶם מֹשֶׁה:  
3 waya`an wayo`mer `aleyhem mah-tsiuah `eth`kem Mosheh.

**Mark10:3** And He answered and said to them, “What did Mosheh command you?”

<3> ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωϋσῆς;

3 ho de apokritheis eipen autois, Ti hymin eneteilato Mōusēs?

But having answered He said to them, “What did Moses command you?”

4 דַּוִּיאָמְרוּ מֹשֶׁה הַתִּיר לְכָתוֹב סֵפֶר כְּרִיתָת וּלְשַׁלְּחַ:  
4 wayo`m`ru Mosheh hitir lik`tob sepher k`rithuth ul`shaleach.

**Mark10:4** And they said, “Mosheh made it permitted to write a certificate of divorce and to send her away.”

**Mark10:4** And they said, “Mosheh made it permitted to write a certificate of divorce and to send her away.”

<4> οἱ δὲ εἶπαν, Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.

4 hoi de eipan, Epetrepsen Mōusēs biblion apostasiou grapsai

And they said, “Moses permitted a man a certificate of divorce to write kai apolysai.  
and to divorce his wife.”

5 הַוֵּיִעֵן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם מִפְּנֵי קָשִׁי לְבַבְכֶם כָּתוֹב  
5 waya`an Yahushua wayo`mer `aleyhem mip`ney q`shi l`bab`kem kathab lakem `eth-hamits`wah hazo`th.  
6 וְאָבֵל מִרְאשִׁית הַבְּרִיאָה זָכָר וּנְקֵבָה בָּרָא אֹתָם אֱלֹהִים:  
6 `abal mere`shith hab`ri`ah zakar un`qebah bara` `otham `Elohim.

**5. waya`an Yahushua wayo`mer `aleyhem mip`ney q`shi l`bab`kem kathab lakem `eth-hamits`wah hazo`th.**

**Mark10:5** And Owayyā answered and said to them, “On account of the hardness of your heart, he wrote this commandment for you.”

<5> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,

Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

5 ho de Iēsous eipen autois,

But Yahushua said to them,

Pros tēn sklērokardian hymōn egrapsen hymin tēn entolēn tautēn.

“because of the hardheartness of you he wrote to you this commandment.”

6 וְאָבֵל מִרְאשִׁית הַבְּרִיאָה זָכָר וּנְקֵבָה בָּרָא אֹתָם אֱלֹהִים:  
6 `abal mere`shith hab`ri`ah zakar un`qebah bara` `otham `Elohim.

**6. `abal mere`shith hab`ri`ah zakar un`qebah bara` `otham `Elohim.**

**Mark10:6** “But from the beginning of creation, Elohim created them male and female.”

<6> ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

6 apo de archēs ktiseōs arsen kai thēly epoiēsen autous;

“But from the beginning of creation male and female He made them.”

7 זעל-כן יעזב-איש את-אביו ואת-אמו ודבק באשתו:  
7. `al-ken ya`azab-`ish `eth-`abiu w'eth-`imo w'dabaq b'ish'to.

**Mark10:7** “Therefore a man shall leave his father and his mother, and cling to his wife,”

<7> ἔνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα  
[καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ],

7 heneken toutou kataleipsei anthrōpos ton patera autou kai tēn mētera  
“On account of this a man shall leave his father and the mother  
[kai proskollēthēsetai pros tēn gynaika autou],  
and he shall be joined to his wife.”

8 חוקיו שניהם לבשר אחד  
ואם-כן אפוא אינם עוד שנים כי אם-בשר אחד:  
8. w'hayu sh'neyhem l'basar `echad  
w'im-ken `epho' `eynam `od sh'nayim ki 'im-basar `echad.

**Mark10:8** “and the two shall become one flesh.  
If so, they are not two any longer, but one flesh.”

<8> καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.  
8 kai esontai hoi duo eis sarka mian;  
“And shall be the two flesh one.

hōste ouketi eisin duo alla mia sarx.  
For this reason they are no longer two but one flesh.”

9 טלכן את אשר-חבר אלהים לא יפרידנו אדם:  
9. laken `eth `asher-chibar `Elohim lo' yaph'ridenu `adam.

**Mark10:9** “Thus, what Elohim has joined, a man shall no divide.”

<9> ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωρίζετω.

9 ho oun ho theos synezeuxen anthrōpos mē chōrizetō.  
“Therefore what Elohim joined together, do not let man separate.”

10 יוהי בבית וישבו תלמידיו לשאל אתו על-זאת:  
10. way'hi babayith wayashubu thal'midayu lish'ol `otho `al-zo'th.

**Mark10:10** And it came to pass in the house, His disciples came to ask Him about this.

<10> Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.

10 Kai eis tēn oikian palin hoi mathētai peri toutou epērōtōn auton.  
And into the house again the disciples about this were asking Him.

11 זעל-כן יעזב-איש את-אביו ואת-אמו ודבק באשתו:  
11. w'hayu sh'neyhem l'basar `echad w'im-ken `epho' `eynam `od sh'nayim ki 'im-basar `echad.

יֵאָמֵר אֲלֵיהֶם הַמְשַׁלַּח אֶת-אִשְׁתּוֹ  
וְלָקַח אַחֶרֶת נֹאֵף הוּא עָלֶיהָ:

11. wayo'mer 'aleyhem ham'shaleach 'eth-'ish'to  
w'loqeach 'achereth no'eph hu' `aleyah.

Mark10:11 He said to them,  
“One who sends away his wife and takes another is adulterer against her.”

<11> καὶ λέγει αὐτοῖς, “Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ  
καὶ γαμήσῃ ἄλλην μοιχᾷται ἐπ’ αὐτήν·

11 kai legei autois, Hos an apolysē tēn gynaika autou  
And He said to them, “Whoever divorces his wife  
kai gamēsē allēn moichatai ep’ autēn;  
and marries another commits adultery with her.”

יְבִיאָהּ כִּי תַעְזֹב אִישׁ וְהִיתָה לְאִישׁ אַחֵר נֹאֶפֶת הִיא:

12. w'ishah ki tha`azob 'ishah w'hay'thah l'ish 'acher no'epheth hi'.

Mark10:12 “and if a woman leaves her husband and goes to another man,  
she is an adulterer.”

<12> καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾷται.

12 kai ean autē apolysasa ton andra autēs gamēsē allon moichatai.  
“And if she divorces her husband and marries another she commits adultery.”

וַיְבִיאוּ אֲלָיו יְלָדִים לְמַעַן יְנוּעַ בָּהֶם  
וַיִּגְעְרוּ הַתּוֹלְמִידִים בַּמְבִּיאִים אֹתָם:

13. wayabi'u 'elayu y'ladim l'ma'an yiga` bahem  
wayig`aru hatal'midim bam'bi'im 'otham.

Mark10:13 And they brought children to Him so that He could touch them,  
but the disciples reprimanded those bringing them.

<13> Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψῃται·  
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

13 Kai prosepheron autō paidia hina autōn hapsētai;  
And they brought to Him children that He might touch them.  
hoi de mathētai epetimēsan autois.  
But the disciples rebuked them.

יֵד וַיִּרְאָה וַיְהוֹשֻׁעַ וַיִּרְעַ לוֹ וַיֵּאמֶר אֲלֵיהֶם הַנִּיחוּ לְיְלָדִים

לבוא אלי ואל-תמנעום כי לאלה מלכות האלהים:

14. wayar' Yahushuà wayera` lo wayo'mer 'aleyhem hanichu lay'ladim labo' 'elay w'al-tim'na`um ki l'eleh mal'kuth 'Elohim.

Mark10:14 And OW<sup>וַיַּרְא</sup> saw this and He was displeased, and said to them, "Permit the children to come to Me, and do not withhold them, because the kingdom of Elohim is for these ones."

<14> ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

14 idōn de ho Iēsous ēganaktēsen kai eipen autois, And having seen this Yahushua became angry and said to them, Aphete ta paidia erchesthai pros me, mē kōluete auta, "Permit the children to come to Me, do not hinder them, tōn gar toioutōn estin hē basileia tou theou. for of such as these is the kingdom of Elohim."

15 וַיַּרְא וַיִּזְעַק וַיֹּאמֶר אֵלֵיהֶם אֲנִי וְאַתֶּם לֹא יִקְבְּלוּ אֶת-מַלְכוּת הָאֱלֹהִים כִּי כֹכָבִים וְיָרֵחַ וְשֶׁמֶשׁ וְכָל בָּרִאשִׁית הַבָּרָאָה יֵרֶד לְפָנָיו וְהָאֱלֹהִים יִבְרָא בָהֶם

15. 'Amen 'omer 'ani lakem kol 'asher-lo' y'qabel 'eth-mal'kuth ha'Elohim kayeled lo'-yabo' bah.

Mark10:15 "Truly I say to you, whoever does not receive the kingdom of the Elohim like a child shall not enter it."

<15> ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

15 amēn legō hymin, hos an mē dexētai tēn basileian tou theou "Truly I say to you, whoever does not receive the kingdom of the Elohim hōs paidion, ou mē eiselthē eis autēn. as a child, may by no means enter into it."

16 וַיִּחַבְּקֵם וַיִּשֶׂת יָדָיו עַל־יָהֶם וַיְבָרֶכֶם

16. way'chab'qem wayasheth yadayu `aleyhem way'barakem.

Mark10:16 And He embraced them, and placed His hands upon them, and blessed them.

<16> καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

16 kai enagkalisamenos auta kateulogeititheis tas cheiras ep' auta. And having taken into his arms them, he blessed placing his hands on them.

17 וַיִּבְרַךְ וַיִּשֶׂת יָדָיו עַל־יָהֶם וַיְבָרֶכֶם

יְזַיְהִי בְּצִאתוֹ לְדֶרֶךְ וַהֲנִה-אִישׁ רֶץ לְקָרְאָתוֹ  
וַיִּכְרַע לְפָנָיו וַיִּשְׁאַל אוֹתוֹ לֵאמֹר מוֹרֶה הַטּוֹב מָה אֶעֱשֶׂה  
וְאִירֶשׁ חַיִּי עוֹלָם:

17. way'hi b'tse'tho ladere'k w'hineh-'ish rats liq'ra'tho wayik'ra' l'phanayu  
wayish'al 'otho le'mor Moreh hatob mah 'e'eseh w'irash chayey `olam.

Mark10:17 And it came to pass as He went out on a way, a man ran to meet Him  
and knelt in front of Him. He asked Him, saying, "Good Teacher,  
what should I do to inherit eternal life?"

<17> Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν  
ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

17 Kai ekporeuomenou autou eis hodon prosdramōn heis  
And as He going forth on the road, one having run  
kai gonypetēsas auton epērōta auton, Didaskale agathe,  
and having knelt before Him was asking Him, "Good Teacher,  
ti poiēsō hina zōēn aiōnion klēronomēsō?  
What may I do that life eternal I may inherit?"

18 וַיֹּאמֶר לוֹ יְהוֹשֻׁעַ מַדּוּעַ קָרָאתָ לִּי טוֹב אֵין טוֹב  
כִּי אִם אַחַד וַהֲוֵא הָאֱלֹהִים:

18. wayo'mer lo Yahushua' madu'a qara'tah li tob 'eyn tob ki 'im 'echad  
w'hu' ha'Elohim.

Mark10:18 And OWYJ said to him,  
"Why do you call Me good? No one is good but One, [that is] the Elohim."

<18> ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

18 ho de Iēsous eipen autō, Ti me legeis agathon?  
And Yahushua said to him, "Why do you call Me good?  
oudeis agathos ei mē heis ho theos.  
No one is good except One the Elohim."

19 וְאַתָּה יָדָעְתָּ אֶת-הַמִּצְוֹת לֹא תִנָּאֵף לֹא תִרְצַח לֹא תִגְנוֹב  
לֹא-תַעֲנֶה עֵד שָׁקֶר לֹא תַעֲשֶׂיךָ וְאַתָּה אָמְרָה:

19. hen yada'ta 'eth-hamits'oth lo' thin'aph lo' thir'tsach lo' thig'nob  
lo'-tha'aneh 'ed shaqer lo' tha'ashoq kabed 'eth-'abiak w'eth-'imeak.

Mark10:19 "See, you know the commandments, Do not murder, do not commit adultery,  
do not steal, do not bear false witness, do not defraud,  
honor your father and your mother."

<19> τὰς ἐντολὰς οἶδας· Μὴ φονεύσης, Μὴ μοιχεύσης, Μὴ κλέψης,



וַיֵּלֶךְ לוֹ כִּי־הָיָה רַב הָיָה לוֹ:

22. wayetser-lo `al-hadabar hazeh waye`atseb wayele`k lo ki-hon rab hayah lo.

**Mark10:22** And he was troubled over this word. He grieved and went away, because he had great wealth.

22> ὁ δὲ στεγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος·  
ἦν γὰρ ἔχων κτήματα πολλά.

22 ho de stygnasas epi tō logō apēlthen lypoumenos;

But he having become gloomy at the word he left grieving

ēn gar echōn ktēmata polla.

for he had many possessions.

אָוּפֿאַר אַזאַ פֿאַרשטאַנד־לעב אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד 23  
אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד

כַּג־וַיֵּיבֹט יְהוֹשֻׁעַ סָבִיב וַיֹּאמֶר אֶל־תְּלַמִּידָיו כִּמָּה יִקְשָׁה  
לְבַעְלֵי נַכְסִים לָבוֹא בְּמַלְכוּת הָאֱלֹהִים:

23. wayabet Yahushuà sabib wayo`mer `el-tal`midayu  
kamah yiq'sheh I'ba`aley n'kasim labo' b'mal'kuth ha'Elohim.

**Mark10:23** And Oυωϣαϣ looked around intently and said to His disciples,  
“How difficult it is for property owners to enter into the kingdom of the Elohim!”

23> Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ,  
Πὼς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.

23 Kai periblepsamenos ho Iēsous legei tois mathētais autou,

And having looked around Yahushua said to His disciples,

Pōs dyskolōs hoi ta chrēmata echontes

“How difficultly the ones having riches

eis tēn basileian tou theou eiseleusontai.

into the kingdom of the Elohim shall enter.”

פֿאַרשטאַנד־לעב אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד 24  
אָוּפֿאַר אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד אָוּפֿאַר אַזאַ פֿאַרשטאַנד

כַּד־וַיִּפְתְּחוּ הַתְּלַמִּידִים עַל־דְּבָרָיו  
וַיִּסָּף יְהוֹשֻׁעַ וַיַּעַן וַיֹּאמֶר לָהֶם בְּנֵי מָה קָשָׁה  
לְבָטְחִים עַל־חֵילָם לָבוֹא אֶל־מַלְכוּת הָאֱלֹהִים:

24. wayibahalu hatal'midim `al-d'barayu wayoseph Yahushuà waya`an  
wayo`mer lahem banay meh qasheh labot'chim `al-cheylam labo'  
`el-mal'kuth ha'Elohim.

**Mark10:24** The disciples were alarmed by His words, so Oυωϣαϣ answered again  
and said to them, “My sons, how difficult it is for those who trust in their might  
to enter into the kingdom of the Elohim!”

‹24› οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πὼς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

24 hoi de mathētai ethambounto epi tois logois autou.

And the disciples were alarmed at His words.

ho de Iēsous palin apokritheis legei autois,

But Yahushua again having answered said to them,

Tekna, pōs dyskolon estin eis tēn basileian tou theou eiselthein;

“Children, how difficult it is into the kingdom of the Elohim to enter.”

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25  
25  
25

כהנקל לגמל לעבד בנקב המחט מבוא עשיר  
אל-מלכות האלהים:

25. naqel lagamal la`abor b'neqeb hamachat mibo' `ashir 'el-mal'kuth ha'Elohim.

**Mark10:25** “It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of the Elohim.”

‹25› εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25 eukopōteron estin kamēlon dia [tēs] trymalias [tēs] hraphidos dielthein

“It is easier for a camel. Through the eye of the needle to go

ē plousion eis tēn basileian tou theou eiselthein.

than for a rich person into the kingdom of the Elohim to enter.”

---

26  
26  
26

כויספיו עוד להשתומם ויאמרו איש אל-אחיו  
ומי-אפוא יוכל להינשע:

26. wayosiphu `od l'hish'tomem wayo'm'ru 'ish 'el-'achiu umi-'epho' yukal l'hiuashe`a.

**Mark10:26** But again, they were still astonished and said to one another, “Then who is able to be saved?”

‹26› οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;

26 hoi de perissōs exeplēssonto legontes pros heautous,

And they even more were amazed, saying to themselves,

Kai tis dynatai sōthēnai?

“and who is able to be saved?”

---

27  
27  
27

כזויפט-בם יהושע ויאמר מבני אדם תפלא זאת אך לא  
מאלהים כי מאלהים לא יפלא כל-דבר:

27. wayabet-bam Yahushua wayo'mar mib'ney 'adam tipale' zo'th 'a'k lo' me'Elohim ki me'Elohim lo' yipale' kal-dabar.

**Mark10:27** And **OW** **ἰησους** looked intently at them and said, “To sons of men this is perplexing, but not to Elohim. For to Elohim, it is not perplexing.”

<27> ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

27 emblepsas autois ho Iēsous legei, Para anthrōpois adynaton,  
Having looked at them Yahushua said, “With men this is impossible,  
all’ ou para theō; panta gar dynata para tō theō.  
but not with Elohim. For all things are possible with Elohim.”

לְיֵשׁוּעַ-חָא יְהִיגֵם יְהִיגֵם חָא יְהִיגֵם יְהִיגֵם יְהִיגֵם 28  
יְהִיגֵם יְהִיגֵם יְהִיגֵם

כח ויחל פטרס לאמר אליו הן אנחנו עזבנו את-הכל  
ונלך אחריה:

28. wayachel Pet’ros le’mor ‘elayu hen ‘anach’nu `azab’nu ‘eth-hakol wanele’k ‘achareyak.

**Mark10:28** And Petros (Kepha) began to say to Him, “See, we have left everything behind so that we may follow after You!”

<28> Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.

28 Ērxato legein ho Petros autō, Idou hēmeis aphēkamen panta kai ēkolouthēkamen soi.  
Began to say Peter to him, “Behold we left everything and have followed you.”

וְהָיָה חָא יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם 29  
יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם  
יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם  
יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם  
יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם יְהִיגֵם

כט ויען יהושע ויאמר אמן אמר אני לכם כי אין איש  
אשר עזב את-ביתו או את-אחיו או את-אחיותיו או  
את-אביו או את-אמו או את-אשתו או את-בניו או את  
שדותיו למעני ולמען הבשורה:

29. waya`an Yahushua wayo`mer ‘Amen ‘omer ‘ani lakem ki ‘eyn ‘ish  
‘asher ‘azab ‘eth-beytho ‘o ‘eth-‘echayu ‘o ‘eth-‘ach’yotheyu ‘o ‘eth-‘abiu ‘o ‘eth-‘imo  
‘o ‘eth-‘ish’to ‘o ‘eth-banayu ‘o ‘eth s’dotheyu l’ma`ani ul’ma`an hab’sorah.

**Mark10:29** And **OW** **ἰησους** answered and said, “Truly, I say to you that there is no one who has left behind his house or his brothers or his sisters or his father or his mother or his wife or his children or his fields, for My sake and for the sake of the good news”

<29> ἔφη ὁ Ἰησοῦς, Ἀμὲν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,

29 ephē ho Iēsous, Amēn legō hymīn, oudeis estin  
said Yahushua “Truly, I say to you, there is no one

hos aphēken oikian ē adelphous ē adelphas ē mētera ē patera ē tekna  
 who left house or brothers or sisters or mother or father or children  
 ē agrous heneken emou kai heneken tou euaggeliou,  
 or fields for the sake of Me and for the sake of the good news,”

אֲשֶׁר לֹא יָקַח עִתָּהּ בְּזֶמֶן הַזֶּה בְּכָל־הַדִּיפוֹת מֵאָה  
 מֵאֵלֶּי וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ  
 וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ

לֹא יָקַח עִתָּהּ בְּזֶמֶן הַזֶּה בְּכָל־הַדִּיפוֹת מֵאָה  
 מֵאֵלֶּי וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ  
 וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ וּמֵאֵלֶּיךָ

30. ‘asher lo’ yiqach `atah baz’man hazeh b’kal-har’diphoth  
 me’ah ph’amim kahemah batim w’achim wa’achayoth w’imoth ubanim  
 w’sadoth w’la`olam haba’ chayey `olam.

Mark10:30 “who shall not receive now at this time, with all the persecutions,  
 a hundred times as many houses and brothers and sisters and mothers and children  
 and fields, and in the age to come, eternal life.”

<30> εἰς μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας  
 καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν,  
 καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

30 ean mē labē hekatontaplasiona nyn en tō kairō toutō oikias kai adelphous  
 “But receives a hundredfold now in this age, houses and brothers  
 kai adelphas kai mēteras kai tekna kai agrous meta diōgmōn,  
 and sisters and mothers and children and fields with persecutions,  
 kai en tō aiōni tō erchomenō zōēn aiōnion.  
 and in the age the one coming, life eternal.”

וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים  
 וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים

31. w’ulam rabbim min-hari’shonim yih’yu ‘acharonim w’ha’acharonim ri’shonim.

Mark10:31 “However, many of the first shall be last, and the last shall be first.”

<31> πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

31 polloi de esontai prōtoi eschatoi kai [hoi] eschatoi prōtoi.  
 “And many first shall be last and the last first.”

וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים  
 וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים  
 וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים

וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים  
 וְהָאֲחֵרֹנִים רַבִּים מִן־הָרִאשׁוֹנִים וְהָרִאשׁוֹנִים יִהְיוּ אֲחֵרֹנִים

וְהִמָּה נִבְהָלִים וְהוֹלְכִים אַחֲרָיו בַּחֲרָהּ וַיּוֹסֶף לָקַחַת אֵלָיו  
אֶת־שְׁנַיִם הָעֶשְׂרִי וַיִּחַל לְהַגִּיד לָהֶם אֶת־אֲשֶׁר יִקְרָהוּ לֵאמֹר:

32. way'hi badere'k ba`alotham Y'rushalayim w'Yahushuà hole'k liph'neyhem  
w'hemah nib'halim w'hol'kim 'acharayū bacharadah wayoseph laqachath 'elayu  
'eth-sh'neym he`asar wayachel l'hagid lahem 'eth-'asher yiq'rehu le'mor.

**Mark10:32** And they were on the road as they went up to Yerushalayim,  
and **וַיֵּשֶׁל** was walking ahead of them. They were alarmed,  
walked behind Him anxiously. Once more He took the twelve to Himself  
and began to tell them what was would happen, saying,

<32> Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα,  
καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,  
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς  
λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν

32 Ēsan de en tē hodō anabainontes eis Hierosolyma,  
And they were on the road going up to Jerusalem,  
kai ēn proagōn autous ho Iēsous, kai ethambounto  
and was leading them Yahushua, and they were astounded,  
hoi de akolouthountes ephobounto. kai paralabōn  
and the ones following were afraid. And having taken  
palin tous dōdeka ērxato autois legein ta mellonta autō symbainein,  
again the twelve He began to tell to them the things about to happen to Him,

כַּוְכָרָה וַיֵּשֶׁל מִלְּפָנָיו וַיֵּלֶךְ מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו 33  
לִגְהֵנָה אֲנַחְנוּ עֲלִים יְרוּשָׁלַיִם וּבֶן־הָאָדָם יִמָּסֵר לְרָאשֵׁי  
הַכֹּהֲנִים וּלְסוֹפְרִים וַיִּרְשָׁעוּהוּ לְמוֹת וַיִּמָּסְרוּ אֹתוֹ לְגוֹיִם:

33. hinneh 'anach'nu `olim Y'rushalay'mah uBen-ha'Adam yimaser l'ra'shey  
hakohanim w'lasoph'rim w'yar'shi`uhu lamuth w'yim's'ru 'otho lagoyim.

**Mark10:33** “Behold, we are going up to Yerushalayim,  
and the Son of Man shall be delivered to the chief priests and to the scribes;  
and they shall condemn Him to die. They shall hand Him over to the gentiles.”

<33> ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα,  
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,  
καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

33 hoti Idou anabainomen eis Hierosolyma,  
“Behold I go up to Jerusalem,  
kai ho huios tou anthrōpou paradothēsetai tois archiereusin kai tois grammateusin  
and the Son of Man shall be betrayed to the chief priests and the scribes  
kai katakrinousin auton thanatō kai paradōsousin auton tois ethnesin  
and they shall condemn Him to death and shall deliver Him to the nations”

וַיֵּשֶׁל מִלְּפָנָיו וַיֵּלֶךְ מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו 34  
וַיֵּשֶׁל מִלְּפָנָיו וַיֵּלֶךְ מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו וַיֵּשֶׁל מִלְּפָנָיו

לד ויהתלו בו ויכהו בשוטים וירקו בפניו וימיתוהו וביום  
השלישי קום יקום:

34. wihathelu bo w'yakuhu basotim w'yaroqu b'phanayu wimithuhu  
ubayom hash'lishi qom yaqum.

**Mark10:34** “They shall mock Him, strike Him with whips, and spit on Him, and kill Him.  
But on third day He shall surely rise.”

34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

34 kai empaixousin autō kai emptysousin autō kai mastigōsousin auton kai apoktenousin,  
“and they shall ridicule Him and spit on him and whip Him and shall kill Him,  
kai meta treis hēmeras anastēsetai.  
and after three days He shall rise again.”

35 וַיִּקְרְבוּ אֵלָיו יַעֲקֹב וְיִחְיָהוּנָן בְּנֵי זְבֵדִי וַיֹּאמְרוּ מִוְדָּה  
חֲפָצִים אֲנַחְנוּ שְׂתַעֲשֶׂה לָּנוּ אֶת־אֲשֶׁר נִשְׁאַל מִמֶּךָ׃

35. wayiq'r'bu 'elayu Ya`aqob w'Yahuchanan b'ney Zab'day wayo'm'ru  
Moreh chaphetsim 'anach'nu sheta`aseh lanu 'eth-'asher nish'al mimeak.

**Mark10:35** Ya`aqob and Yahuchanan, the sons of Zabday, drew near Him and said,  
“Teacher, we desire that You would do for us what we ask of You.”

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.

35 Kai prosporeuontai autō Iakōbos kai Iōannēs hoi huiοi Zebedaiου legontes autō,  
And approached Him James and John, the sons of Zebedee, saying to Him,  
Didaskale, thelomen hina ho ean aitēsōmen se poiēsēs hēmin.  
“Teacher, we wish that whatever we may ask You You may do for us.”

36 לֹו וַיֹּאמֶר אֲלֵיהֶם מַה־אֲוִיתֶם כִּי־אֶעֱשֶׂה לָכֶם׃

36. wayo'm'er 'aleyhem mah-'iuitheh ki-'e`eseh lakem.

**Mark10:36** He said to them, “What do you want Me that I should do for you?”

36 ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με] ποιήσω ὑμῖν;

36 ho de eipen autois, Ti thelete [me] poiēsō hymin?

And He said to them, “What do you wish Me that I may do for you?”

37 וַיֹּאמְרוּ אֵלָיו תְּנֶה־לָּנוּ לְשִׁבְתָּ אַחַד לִימִינְךָ  
וְאַחַד לְשִׁמְאֶלְךָ בְּכַבֻּדְךָ׃

37. wayo'm'ru 'elayu t'nah-lanu lashebeth 'echad limin'ak

w'echad lis'mo'l'ak bik'bodeak.

**Mark10:37** They said to Him, “Permit us to sit, one on Your right and one on Your left, in Your glory.”

<37> οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

37 hoi de eipan autō, Dos hēmin hina heis sou ek dexiōn

And they said to Him, “Grant to us that one of Your right

kai heis ex aristerōn kathisōmen en tē doxē sou.

and one on Your left we may sit in Your glory.”

לְאַחַד מֵאֵימָר אֲלֵיהֶם יְהוֹשֻׁעַ לֹא יָדַעְתֶּם אֵת אֲשֶׁר נִשְׁאַלְתֶּם  
לְתוֹכָם לְשִׁתּוֹת אֶת-הַכּוֹס אֲשֶׁר אֲנִי שׂוֹתָהּ וְלַהֲטִיבָל  
הַטְּבִילָה אֲשֶׁר אֲנִי נִטְבָּל׃

**38. wayo'mer 'aleyhem Yahushuà lo' y'da`tem 'eth 'asher sh'al'tem hathuk'lu lish'toth 'eth-hakos 'asher 'ani shotheh ul'hitabel hat'bilah 'asher 'ani nit'bal.**

**Mark10:38** And OW said to them, “You do not know what you have asked. Are you able to drink the cup that I drink, or to be immersed with the immersion with which I am immersed?”

<38> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

38 ho de Iēsous eipen autois, Ouk oidate ti aiteisthe.

But Yahushua said to them, “You do not know what you ask.

dynasthe piein to potērion ho egō pinō ē to baptisma

Are you able to drink the cup which I drink or the baptism

ho egō baptizomai baptisthēnai?

which I am baptized to be baptized with?”

לְאַחַד מֵאֵימָר אֲלֵיהֶם יְהוֹשֻׁעַ לֹא יָדַעְתֶּם אֵת אֲשֶׁר נִשְׁאַלְתֶּם  
לְתוֹכָם לְשִׁתּוֹת אֶת-הַכּוֹס אֲשֶׁר אֲנִי שׂוֹתָהּ וְלַהֲטִיבָל  
הַטְּבִילָה אֲשֶׁר אֲנִי נִטְבָּל׃

**39. wayo'm'ru 'elayu nukal wayo'mer 'aleyhem Yahushuà 'eth-hakos 'asher-'ani shotheh tish'tu w'hat'bilah 'asher 'ani nit'bal titabelu.**

**Mark10:39** They said to Him, “We are able.” And OW said to them, “The cup that I drink you shall drink; and you shall be immersed with the immersion with which I am immered.”

<39> οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,

39 hoi de eipan autō, Dynametha. ho de Iēsous eipen autois,

And they said to him, “We are able.” And Yahushua said to them,  
 To potērion ho egō pinō piesthe  
 “The cup which I drink you shall drink  
 kai to baptisma ho egō baptizomai baptisthēsesthe,  
 and the baptism which I am baptized with you shall be baptized with.”

40 מֵאֵךְ שִׁבֶּת לִימִינִי וְלִשְׂמֹאלִי אֵין בְּיָדִי לָתֶת  
 בְּלִתִּי לְאַשֶׁר הוֹכֵן לָהֶם:

40. ‘a’k shebeth limini w’lis’mo’li ‘eyn b’yadi latheth bil’ti l’asher hukan lahem.

Mark10:40 “But to sit on My right or on My left, this is not in My hand to give;  
 except to those for whom it has been prepared.”

<40> τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι,  
 ἀλλ’ οἷς ἡτοίμασται.

40 to de kathisai ek dexiōn mou ē ex euōnymōn ouk estin emon dounai,

“But to sit on My right or to My left is not for Me to grant,  
 all’ hois hētoimastai.

but for the ones it has been prepared.”

41 מֵאִיְהוֹי כְּשָׁמַעַ זֹאת הָעֲשָׂרָה וַיִּחְלּוּ לְכַעֹס אֶל־יַעֲקֹב וַיְהוּחָנָן:  
 41. way’hi kish’mo`a zo`th ha`asarah wayachelu lik`os ‘el-Ya`aqob w’Yahuchanan.

Mark10:41 And it came to pass when the ten heard this, they began to be upset  
 with Ya’aqob and Yahuchanan.

<41> Καὶ ἀκούσαντες οἱ δέκα ἠρξάντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

41 Kai akousantes hoi deka ērxanto aganaktein peri Iakōbou kai Iōannou.

And having heard the ten became angry with James and John.

42 מִבְּוִיקָרָא לָהֶם יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם אֲתֶם יְדַעְתֶּם  
 כִּי הַנְּחָשִׁים לְהִשְׁתָּרַר עַל־הַגּוֹיִם הֵם רֹדִים בָּהֶם  
 וַגְּדוּלֵיהֶם שׁוֹלְטִים עֲלֵיהֶם:

42. wayiq’ra’ lahem Yahushua wayo’mer ‘aleyhem ‘atem y’da`tem ki hanecheshabim  
 l’his’tarer `al-hagoyim hem rodim bahem ug’doleyhem shol’tim `aleyhem.

Mark10:42 And Ouyā called them and said to them, “You know  
 that those who are considered as rulers over the gentiles are the ones who oppress them,  
 and their great ones dominate them.”

<42> καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς,  
 Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν

καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

42 kai proskalesamenos autous ho Iēsous legei autois,

And having summoned them Yahushua said to them,

Oidate hoti hoi dokountes archein tōn ethnōn katakyrieuousin autōn

“You know that the ones having a reputation to rule the gentiles lord it over them

kai hoi megaloi autōn katexousiazousin autōn.

and the great ones of them exercise authority over them.”

43 חָזַק אֶת־עַצְמוֹתֵיכֶם כִּי אִם־הֶחָפֶז לְהִיּוֹת גָּדוֹל  
מִגְּדוֹל יִהְיֶה כֵּן בְּקִרְבְּכֶם כִּי אִם־הֶחָפֶז לְמִשְׁרָת:  
43 חָזַק אֶת־עַצְמוֹתֵיכֶם כִּי אִם־הֶחָפֶז לְמִשְׁרָת:

43. w'lo' yih'yeh ken b'qir'b'kem ki 'im-hechaphets lih'yoth gadol bakem yih'yeh lakem lim'shareth.

Mark10:43 “But it is not so among you, but the one who desires to be great among you is to be as a servant to you,”

<43> οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος,

43 ouch houtōs de estin en hymin, all' hos an thelē megas genesthai en hymin,

“Not so however, it is with you, but whoever wishes to become great among you, estai hymōn diakonos, he must be the servant of you,”

44 מִדְּהֶחָפֶז לְהִיּוֹת הָרֹאשׁ יִהְיֶה עֶבֶד לְכָל:  
44 מִדְּהֶחָפֶז לְהִיּוֹת הָרֹאשׁ יִהְיֶה עֶבֶד לְכָל:

44. w'hechaphets lih'yoth haro'sh yih'yeh `ebed lakol.

Mark10:44 “and the one who desires to be the head shall be a servant of all.”

<44> καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος·

44 kai hos an thelē en hymin einai prōtos estai pantōn doulos;

“and whoever wishes among you to be first he must be the servant of all.”

45 מִהֵנָּה בְּנֵי־הָאָדָם גָּם־הוּא לֹא בָּא לְמַעַן יִשְׁרָתוּהוּ כִּי אִם־לְשָׂרָת  
וּלְתַת אֶת־נַפְשׁוֹ כִּפְּר תַּחַת רַבִּים:  
45 מִהֵנָּה בְּנֵי־הָאָדָם גָּם־הוּא לֹא בָּא לְמַעַן יִשְׁרָתוּהוּ כִּי אִם־לְשָׂרָת  
וּלְתַת אֶת־נַפְשׁוֹ כִּפְּר תַּחַת רַבִּים:

45. ki Ben-ha'Adam gam-hu' lo' ba' l'ma'an y'sharathuhu ki 'im-l'shareth w'latheth 'eth-naph'sho kopher tachath rabbim .

Mark10:45 “For even the Son of Man, He did not come in order to be served, but to serve, and to give His life as a ransom for many.”

<45> καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

45 kai gar ho huio tou anthrōpou ouk ēlthen diakonēthēnai alla diakonēsai

“For even the Son of Man did not come to be served but to serve  
 kai dounai tēn psychēn autou lytron anti pollōn.  
 and to give His life as a ransom of behalf of many.”

46 wayabo'u Y'richo way'hi k'tse'tho miYricho hu' w'thal'midayu wahamon`am rab  
 w'hinneb Bar'timay ben-Timay`ish`iuer yashab`al-yad hadere'k l'baqesh ts'daqah.

וַיָּבֹאוּ יְרִיחוֹ וַיְהִי כַּצְּאָתוֹ מִיְרִיחוֹ הוּא  
 וְתַלְמִידָיו וְהָמוֹן עִם רַב וַהֲנִיחָה בְּרִטְמַי בֶּן-טִימַי  
 אִישׁ עִוֵּר יוֹשֵׁב עַל-יַד הַדֶּרֶךְ לְבָקֵשׁ צְדָקָה:

46. wayabo'u Y'richo way'hi k'tse'tho miYricho hu' w'thal'midayu wahamon`am rab  
 w'hinneb Bar'timay ben-Timay`ish`iuer yashab`al-yad hadere'k l'baqesh ts'daqah.

Mark10:46 And they came to Yericho, and it came to pass as He went out from Yericho  
 with His disciples and a large crowd of people, behold, a blind man, Bartimay,  
 the son of Timay, was sitting beside the road asking for righteousness.

<46> Καὶ ἔρχονται εἰς Ἱεριχῶ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχῶ  
 καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος,  
 τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

46 Kai erchontai eis Ierichō. kai ekporeuomenou autou apo Ierichō

And they came to Jericho, and He going forth from Jericho

kai tōn mathētōn autou kai ochlou hikanou ho huios Timaiou Bartimaios,  
 and His disciples and a large crowd, the son of Timaeus Bartimaeus,  
 typhlos prosaitēs, ekathēto para tēn hodon.  
 a blind beggar, was sitting down beside the road.

47 wayish'ma`ki hu' Yahushua haNats'ri wayachel lits'oq  
 wayo'mar`ana' Ben-Dawid Yahushua chaneni.

מִזְוִישְׁמַע כִּי הוּא יְהוֹשֻׁעַ הַנָּצְרִי וַיִּחַל לְצַעֲקַ  
 וַיֹּאמֶר אָנָּה בֶּן-דָּוִד יְהוֹשֻׁעַ חַנְּנִי:

47. wayish'ma`ki hu' Yahushua haNats'ri wayachel lits'oq  
 wayo'mar`ana' Ben-Dawid Yahushua chaneni.

Mark10:47 He heard that this was Owayshua the Natsri and he began to cry out.  
 He said, “Please, Son of Dawid, Owayshua, be gracious to me!”

<47> καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνὸς ἐστὶν ἤρξατο κράζειν  
 καὶ λέγειν, Υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με.

47 kai akousas hoti Iēsous ho Nazarēnos estin ērxato krazein

And having heard that Yahushua the Nazarene was coming he began to cry out

kai legein, Huie Dawid Iēsou, eleēson me.

and to say, “Son of David Yahushua, have mercy on me.”

48 wayish'ma`ki hu' Yahushua haNats'ri wayachel lits'oq  
 wayo'mar`ana' Ben-Dawid Yahushua chaneni.

מח ויגער-בו רבִּים לְהַחֲשֹׁתוֹ  
וְהוּא הִרְבָּה עוֹד לִזְעֹק בֶּן-דָּוִד חֲנָנִי:

48. wayig'`aru-bo rabbim l'hachashotho w'hu' hir'bah `od liz'`oq Ben-Dawid chaneni.

**Mark10:48** Many reprimanded him to be silence him,  
but he crying out much more, “Son of Dawid, have mercy on me!”

<48> καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ·  
ὁ δὲ πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαυίδ, ἐλέησόν με.

48 kai epetimōn autō polloi hina siōpēsē;

And were rebuking him many that he should be silent.

ho de pollō mallon ekrazen, Huie Dawid, eleēson me.

But much more he was crying out, “Son of David, have mercy on me.”

יְלֹד-יְהוֹשֻׁעַ 49  
מִטְּוִיָּעֵמָד יְהוֹשֻׁעַ וַיֹּאמֶר קְרָא-לוֹ  
וַיִּקְרָא לְעֹנֵר וַיֹּאמְרוּ אֵלָיו קוּם קְרָא-לָךְ:

49. waya`amod Yahushua wayo`mer qir'u-lo  
wayiq'r'u la'iuer wayo'm'ru 'elayu chazaq qum qara'-l'ak.

**Mark10:49** And Owayash'le'k stopped still and said, “Call him.”  
They called the blind man and said to him, “Be strong! Arise! He has called you!”

<49> καὶ στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν.  
καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε.

49 kai stas ho Iēsous eipen, Phōnēsate auton. kai phōnousin ton typhlon

And having stood Yahushua said, “Call him.” And they called the blind man

legontes autō, Tharsei, egeire, phōnei se.

saying to him, “Be cheerful, stand up, He is calling you.”

וַיִּשְׁלֹךְ אֶת-שִׁמְלָתוֹ מֵעָלָיו וַיָּקָם וַיָּבֹא אֶל-יְהוֹשֻׁעַ:  
50. wayash'le'k 'eth-sim'latho me`alayu wayaqam wayabo' 'el-Yahushua.

**Mark10:50** He threw off his garment and arose and came to Owayash'le'k.

<50> ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.

50 ho de apobalōn to himation autou anapēdēsas ēlthen

And having tossed aside his garment and having jumped up he came

pros ton Iēsoun.

to Yahushua.

וַיֹּאמֶר אֵלָיו הָעֹנֵר רַבּוֹנִי אֲשֶׁר אָרְאָה:  
נֹא וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו מַה-תִּרְצֶה שְׂאֲעֲשֶׂה-לָּךְ:

וַיֹּאמֶר אֵלָיו הָעֹנֵר רַבּוֹנִי אֲשֶׁר אָרְאָה:  
וַיֹּאמֶר אֵלָיו הָעֹנֵר רַבּוֹנִי אֲשֶׁר אָרְאָה:

51. waya`an Yahushua wayo`mer `elayu mah-tir`tseh she`e`eseh-l`ak  
wayo`mer `elayu ha`iuer Rabbuni `asher `er`eh.

**Mark10:51** And OW<sup>אמר</sup> answered and said to him, “What do you want Me that I do for you?” And the blind man said to Him, “Rabbuni, that I would see!”

<51> καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι θέλεις ποιήσω;  
ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ραββουνι, ἵνα ἀναβλέψω.

51 kai apokritheis autō ho Iēsous eipen,

And having answered him Yahushua said,

Ti soi theleis poiēsō?

“What for you do you wish that I may do?

ho de typhlos eipen autō, Rabbouni, hina anablepsō.

And the blind man said to Him, Rabboni, that I may see.”

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52 wayo`mer Yahushua `elayu le`k-l`ak `emunath`ak hoshi`ah l`ak  
uh`rega` niph`q`chu `eynayu wayele`k `acharey Yahushua badare`k.  
נבֿיאמר יהושע אליו לך-לך אמונתך הושיעה לך  
וכרגע נפקחו עיניו וילך אחרי יהושע בדרך:

52. wayo`mer Yahushua `elayu le`k-l`ak `emunath`ak hoshi`ah l`ak  
uh`rega` niph`q`chu `eynayu wayele`k `acharey Yahushua badare`k.

**Mark10:52** Then OW<sup>אמר</sup> said to him, “You go. Your faith has saved you.”

In a moment his eyes was opened and he followed after OW<sup>אמר</sup> on the road.

<52> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε.  
καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

52 kai ho Iēsous eipen autō, Hypage, hē pistis sou sesōken se.

And Yahushua said to him, “Go, your faith has restored you.”

kai euthys anablepsen kai ēkolouthēi autō en tē hodō.

And immediately he saw again and he was following him on the road.

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## Chapter 11

1 way`hi ka`asher qar`bu liYrushalam `el-Beyth-Pagey uBeyth-Hini `el-har HaZeythim  
wayish`lach sh`nayim mital`midayu.  
אויהי כאשר קרבו לירושלים אל-בית-פגי  
ובית-חיני אל-הר הזיתים וישלח שנים מן-מלמדי:

1. way`hi ka`asher qar`bu liYrushalam `el-Beyth-Pagey uBeyth-Hini `el-har HaZeythim  
wayish`lach sh`nayim mital`midayu.

**Mark11:1** And it came to pass when they drew near to Yerushalam, at Beyth Pagey  
and Beyth Hini, at the Mount of HaZeythim (Olives), He sent two of His disciples.

<11:1> Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν  
πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

1 Kai hote eggizousin eis Hierosolyma eis Bēthphagē kai Bēthanian

And when they drew near to Jerusalem to Bethphage and Bethany

וַיֹּאמֶר אֱלֹהִים לְכֹהֵן אֶל־הַכֹּהֵן אֲשֶׁר מִמּוֹלְכֶם וְהָיָה  
כָּבֹאֲכֶם שְׂמָחָה וּמִצְעָאֲתָם עִיר אָסוּר אֲשֶׁר לֹא־יֵנֶשֶׁב עָלֶיּוּ  
אָדָם אוֹתוֹ הִתִּירוּ וְהִבִּיאֻהוּ:

**Mark 11:2** and He said to them, “Go to the village that is across from you. And it came to pass, when you enter there, you shall find a tied donkey colt that no man has ever sat upon it. Untie it and bring it.”

2 kai **legei** autois, **Hypagete eis tēn kōmēn tēn katenanti hymōn,**  
**And He said to them, “Go into the village opposite of you,**  
**kai euthys eisporeuomenoi eis autēn heurēsete pōlon dedemenon**  
**and immediately entering into it you shall find a colt having been tied,**  
**eph’ hon oudeis oupō anthrōpōn ekathisen; lysate auton kai pherete.**  
**upon which no one not yet of men sat. Untie it and bring it.”**

וַאֲמַרְתֶּם הָאָדוֹן צָרִיךְ לוֹ וְהוּא מַהֲרָ יִשְׁלַחֲנוּ הַנָּחַ:

**Mark 11:3** “And if someone says to you, ‘Why are you doing this?’ and you say, ‘the Adon (Master) needs it’, and he shall quickly send it here.”

3 kai ean tis hymin eipē, Ti poieite touto?  
 And if someone said to you “Why are you doing this?  
 eipate, Ho kyrios autou chreian echei, kai euthys auton apostellei palin hōde.  
 Say, the Master of it needs has, and immediately he sent it again here.”

ሃፋፋ ማሩ-ገፍ ሲሆንም ሰውጃ-ገፍ ላላቸው ላረዐጃ ሃሳብና ሃሳብና ሃሳብና 4  
:ሃሳብና ሃሳብና ሃሳብና

דַּוְּלְכוּ וַיִּמְצְאוּ הָעִיר אֶסוּר אֶל־הַשַּׁעַר בַּחוּץ עַל־אֵם הַדֶּרֶךְ  
וַיַּתִּירוּהוּ:

4. wayel'ku wayim'ts'u ha`ayir 'asur 'el-hasha`ar bachuts `al-'em hadare'k  
wayatiruhu.

**Mark11:4** They went and found the donkey colt tied to the gate outside at the crossroads,  
and they untied it.

<4> καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδού  
καὶ λύουσιν αὐτόν.

4 kai apēlthon kai heuron pōlon dedemenon pros thyran exō epi tou amphodou  
And they left and found a colt having been tied to a door out on the street  
kai luousin auton.  
and they untie him.

וַיֵּצְאוּ מִן־הָעִיר אֶת־הָעֹמֶדִים שָׁם אָמְרוּ אֶל־יְהוֹשֻׁעַ וַיִּתְּנוּ לָהֶם  
אֶת־הַדֶּרֶךְ לְהַתִּיר אֶת־הָעִיר:

5. wa'anashim min-ha`om'dim sham 'am'ru 'aleyhem mah-zo'th `asithem  
l'hatir 'eth-ha`ayir.

**Mark11:5** Some of men standing there said to them,  
“What are you doing this, untying that donkey colt?”

<5> καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;

5 kai tines tōn ekei hestēkotōn elegon autois,  
And some of the ones having been standing there were saying to them,  
Ti poieite luontes ton pōlon?  
“What are you doing untying the colt?”

וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ כַּאֲשֶׁר צִוָּה יְהוֹשֻׁעַ וַיִּנְיחוּ לָהֶם:  
וַיִּבְיֵאוּ אֶת־הָעִיר אֶל־יְהוֹשֻׁעַ

6. wayo'm'ru 'aleyhem ka'asher tsuah Yahushua wayanichu lahem.

**Mark11:6** They spoke to them as Owasah had commanded, and they permitted them.

<6> οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς.

6 hoi de eipan autois kathōs eipen ho Iēsous, kai aphēkan autous.  
And they spoke to them just as told them Yahushua and they permitted them.

וַיִּבְיֵאוּ אֶת־הָעִיר אֶל־יְהוֹשֻׁעַ וַיִּשְׁמְרוּ  
אֶת־בְּגֵדֵיהֶם וַיִּשָּׁב עָלָיו:  
וַיִּשְׁמְרוּ עָלָיו אֶת־בְּגֵדֵיהֶם וַיִּשָּׁב עָלָיו:

7. wayabi'u 'eth-ha`ayir 'el-Yahushua  
wayasimu `alayu 'eth-big'deyhem wayesheb `alayu.

**Mark11:7** They brought the donkey colt to **OWYAY** and placed their garments on it, and He sat on it.

<7> καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν.

7 kai pherousin ton pōlon pros ton Iēsoun kai epiballousin autō ta himatia autōn,  
And they bring the colt to Yahushua and they lay upon it their garments  
kai ekathisen ep’ auton.  
and He sat upon it.

YQAY-LO YAYAYAY-XAY YWYQ YAYAYAY 8  
:YQAY-LO YHAYAYAY YAYAYAYAY-YAY YAYAYAY YWYQ YAYAYAYAY

חורבים פרשו את בגדיהם על-הדָּהָה  
ואחרים קרתו ענבים מן העצים וישטחו על-הדָּהָה:

8. w'rabbim par'su 'eth-big'deyhem `al-hadare'k  
wa'acherim kar'thu `anaphim min-ha`etsim wayish't'chu `al-hadare'k.

**Mark11:8** Many spread their garments on the road, and others cut branches from the trees and spread them on the road.

<8> καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.

8 kai polloi ta himatia autōn estrōsan eis tēn hodon,  
And many their garments spread on the road.  
alloi de stibadas kopsantes ek tōn agrōn.  
But others leafy branches having cut from the fields.

AY-OWYAY YWYQ YWYQ YAYAYAYAY YAYAYAYAY YAYAYAYAYAY 9  
:AYAYAY YWYQ AYAYAYAY YWYQ

טוהולכים לפניו ואחריו צעקו לאמר הושע-נא  
ברוך הבא בשם יהוה:

9. w'hahol'kim l'phanayu w'acharayu tsa`aqu le'mor  
Hosha`-na' baru'k haba' b'shem Yahúwah.

**Mark11:9** Those walking in front of Him and behind Him cried out, saying, “Hosha na! Blessed is the One who comes in the name of **YAYAY**!”

<9> καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

9 kai hoi proagontes kai hoi akolouthountes ekrazon,  
And the ones leading the way and the ones following were crying out,  
Hōsanna; Eulogēmenos ho erchomenos en onomati kyriou;  
“Hosanna! Having been blessed the One coming in the name of YHWH.”

(AYAYAY YWYQ) AYAYAYAYAY AYAYAYAYAY XAYAYAYAYAY AYAYAYAYAY 10  
:AYAYAYAYAY AYAYAYAYAY AYAYAYAYAY

י ברוכה מלכות דוד אבינו הבאה (בשם יהוה)

10. b'rukah mal'kuth Dawid 'abinu haba'ah (b'shem Yahúwah)  
Hosha`-na' bam'romim.

Mark11:10 "Blessed is the coming kingdom of Dawid our father {in the name of יהוה}!  
Hosha na in the heights!"

<10> Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυίδ·  
Ὡσαννά ἐν τοῖς ὑψίστοις.

10 Eulogēmenē hē erchomenē basileia en onomati kyriou  
"Having been blessed the coming Kingdom in the name of YHWH,  
tou patros hēmōn Dawid; Hōsanna en tois huuistois.  
of our Father David. Hosanna in the highest."

וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ יְרוּשָׁלַיִם אֶל־בֵּית הַמִּקְדָּשׁ  
וַיֵּרָא וַיִּתְּבוֹנֵן עַל־כָּל יְהִיּוֹם רַבָּה לַעְרוֹב  
וַיֵּצֵא אֶל־בֵּית־הַיְגִי עַם־שְׁנַיִם הָעֶשְׂרִי:

11. wayabo' Yahushuà Y'rushalayim 'el-beyth haMiq'dash wayar' wayith'bonen  
'al-hakol w'hayom raphah la`arob wayetse' 'el-Beyth-Hini `im-sh'neym he`asar.

Mark11:11 OWיהוה came to Yerushalayim and into the house of the Temple,  
and He saw and watched everything. And the day was fading to darkness,  
so He went out to Beyth Hini with the twelve.

<11> Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν καὶ περιβλεψάμενος πάντα, ὀψίας  
ἤδη οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

11 Kai eisēlthen eis Hierosolyma eis to hieron  
And He entered into Jerusalem into the temple  
kai periblepsamenos panta, opsias ēdē ousēs tēs hōras,  
and having looked around everywhere, late now being the hour,  
exēlthen eis Bēthanian meta tōn dōdeka.  
He went out to Bethany with the twelve.

וַיֵּצֵא וַיִּתְּבוֹנֵן עַל־כָּל יְהִיּוֹם רַבָּה לַעְרוֹב  
וַיֵּצֵא וַיִּתְּבוֹנֵן עַל־כָּל יְהִיּוֹם רַבָּה לַעְרוֹב:

12. way'hi mimacharath b'tse'tham miBeyth-hini wayir`ab.

Mark11:12 And it came to pass on the next day,  
as they went out from Beyth Hini, He was hungry.

<12> Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

12 Kai tē epaurion exelthontōn autōn apo Bēthanias epeinasen.  
And on the next day they having gone out from Bethany, He was hungry.

וַיֵּצֵא וַיִּתְּבוֹנֵן עַל־כָּל יְהִיּוֹם רַבָּה לַעְרוֹב  
וַיֵּצֵא וַיִּתְּבוֹנֵן עַל־כָּל יְהִיּוֹם רַבָּה לַעְרוֹב 13

13. wayar' t'engah merachoc w'lah `alim wayabo' lir'oth hayim'tsa'-bah peri  
 wayiq'rab `eleyah w'lo'-matsa' bah ki 'im-`alim ki lo' hay'thah `eth t'enim.  
 יג וַיֵּרָא תְּאֵנָה מֵרָחוֹק וְלָהּ עָלִים וַיָּבֹא לִרְאוֹת  
 הִימָצְאָ-בָּהּ פְּרִי וַיִּקְרַב אֵלֶיהָ וְלֹא-מָצָא בָּהּ כִּי  
 אִם-עָלִים כִּי לֹא הָיְתָה עֵת תְּאֵנִים:

13. wayar' t'engah merachoc w'lah `alim wayabo' lir'oth hayim'tsa'-bah peri  
 wayiq'rab `eleyah w'lo'-matsa' bah ki 'im-`alim ki lo' hay'thah `eth t'enim.

**Mark11:13** He saw a fig tree from far away. It had leaves, so He came to see  
 if He could find fruit on it. He drew near to it, but He did not find anything on it  
 except leaves because it was not the season for figs.

<13> καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσιν φύλλα ἦλθεν, εἰ ἄρα τι εὕρήσει ἐν αὐτῇ,  
 καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.

13 kai idōn sykēn apo makrothen echousan phylla elthen,  
 And having seen a fig tree from a distance having leaves He came to see  
 ei ara ti heurēsei en autē,  
 whether He might find something on it.  
 kai elthōn ep' autēn ouden heuren  
 And having come upon it He found nothing  
 ei mē phylla; ho gar kairos ouk ēn sykōn.  
 except leaves. For the season was not for figs.

14. waya'an wayo'mer `eleyah me`atah `ish `al-yo'kal p'ri mime'k `ad-`olam  
 wayish'm`u tal'midayu.  
 יד וַיַּעַן וַיֹּאמֶר אֵלֶיהָ מֵעַתָּה אֵינִי אֶל-יֹאכֵל פְּרִי מִמֶּךָ  
 עַד-עוֹלָם וַיִּשְׁמְעוּ תִּלְמִידָיו:

14. waya'an wayo'mer `eleyah me`atah `ish `al-yo'kal p'ri mime'k `ad-`olam  
 wayish'm`u tal'midayu.

**Mark11:14** And He answered and said to it, "From now on,  
 no one shall eat fruit from you ever again!" And His disciples heard.

<14> καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι.  
 καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

14 kai apokritheis eipen autē, Mēketi eis ton aiōna ek sou  
 And having answered He said to it, no longer into the age from you  
 mēdeis karpon phagoi. kai ēkouon hoi mathētai autou.  
 no one may eat the fruit and were listening His disciples.

15. waya'an wayo'mer `eleyah me`atah `ish `al-yo'kal p'ri mime'k `ad-`olam  
 wayish'm`u tal'midayu.  
 טו וַיֵּבֹאוּ יְרוּשָׁלַם וַיָּבֹא יְהוֹשֻׁעַ אֶל-בֵּית הַמִּקְדָּשׁ וַיְחַל  
 לְגַרְשׁ מִנְשָׁם אֶת-הַמּוֹכְרִים וְאֶת-הַקּוֹנִים בַּמִּקְדָּשׁ

וְאֶת־שְׁלֵחָנוֹת הַשְּׁלֵחָנִים וְאֶת־מוֹשְׁבוֹת מְכָרֵי הַיּוֹנִים הִפָּךְ:

15. wayabo'u Y'rushalayim wayabo' Yahushuà 'el-beyth haMiq'dash  
wayachel l'garesh misham 'eth-hamok'rim w'eth-haqonim baMiq'dash  
w'eth-shul'chanoth hashul'chanim w'eth-mosh'both mok'rey hayonim hapha'k.

**Mark11:15** And they came to Yerushalayim, and **וַיָּבֹאוּ** entered into the house of the Temple and began to drive out the merchants and customers in the Temple. He overturned the tables of the money changers and the booths of those selling doves.

<15> Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστράς κατέστρεψεν,

15 Kai erchontai eis Hierosolyma.

And they come to Jerusalem

kai eiselhōn eis to hieron ērxato ekballein tous pōlountas  
and having entered into the temple, he began to drive out the ones selling  
kai tous agorazontas en tō hierō, kai tas trapezas tōn kollybistōn  
and the ones buying in the temple, and the tables of the money changers  
kai tas kathedras tōn pōlountōn tas peristeras katestrepsen,  
and the chairs of the ones selling the doves He overturned.

16 וְלֹא־הֵנִיחַ לְאִישׁ לְשַׂאת כְּלִי דֶרֶךְ הַמִּקְדָּשׁ:

16. w'lo' hiniach l'ish lase'th k'li dere'k haMiq'dash.

**Mark11:16** He did not permit anyone to carry an implement through the Temple.

<16> καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

16 kai ouk ēphien hina tis dienegkē skeuos dia tou hierou.

And He was not allowing that anyone should carry things through the temple.

17 וַיִּלְמַד וַיֹּאמֶר לָהֶם הֲלֹא כָתוּב כִּי בֵיתִי בֵּית תְּפִלָּה  
יִקְרָא לְכָל־הָעַמִּים וְאַתֶּם עֲשִׂיתֶם אֹתוֹ מְעַרַת פְּרִיזִים:

17. way'lamed wayo'mer lahem halo' kathub ki beythi beyth t'philah yiqare' l'kal-ha'amim w'atem `asithem 'otho m`arath paritsim.

**Mark11:17** He taught and said to them, "Is it not written, 'For My house shall be called a house of prayer for all the peoples'? But you have made it 'cave of a robbers'."

<17> καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

17 kai edidasken kai elegen autois, Ou gegraptai hoti

And He was teaching and He was saying to them, "Has it not been written

Ho oikos mou oikos proseuchēs klēthēsetai pasin tois ethnesin?

'My house a house of prayer shall be called for all the nations?'

hymeis de pepoiēkate auton spēlaion lēstōn.  
But you have made it a refuge of robbers.”

יחַ וַיִּשְׁמְעוּ הַסּוֹפְרִים וְרָאִשֵׁי הַכֹּהֲנִים וַיִּתְּנָכְלוּ אֹתוֹ לְהַשְׁמִידוֹ  
כִּי יָרְאוּ מִפָּנָיו יַעַן אֲשֶׁר כָּל-הָעָם מִשְׁתּוֹמְמִים עַל-תּוֹרָתוֹ:

18. wayish'm`u hasoph'rim w'ra'shey hakohanim wayith'nak'lu 'otho l'hash'mido ki  
yar'u mipanayu ya`an 'asher kal-ha`am mish'tom'mim `al-toratho.

Mark11:18 And the scribes and the chief priests heard this and conspired to destroy Him,  
because they were afraid of Him, since all of the people were astonished at His teaching.

<18> καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
καὶ ἐζήτησαν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν,  
πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

18 kai ēkousan hoi archiereis kai hoi grammateis  
and heard this the chief priests and the scribes  
kai ezētoun pōs auton apolesōsin ephobounto gar auton,  
and they were seeking how they might destroy Him for they were afraid of Him  
pas gar ho ochlos exeplēseto epi tē didachē autou.  
for all the crowd were amazed at His teaching.

יט וַיְהִי בָּעָרֶב וַיֵּצֵא אֶל-מַחוּץ לָעִיר:

19. way'hi ba`areb wayetse' 'el-michuts la`ir.

Mark11:19 And it came to pass in the evening, he went out to the outside of the city.

<19> Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

19 Kai hotan opse egeneto, exeporeuonto exō tēs poleōs.  
And when it became late, they were going forth outside the city.

כ וַיְהִי הֵם עוֹבְרִים בַּבֹּקֶר וַיִּרְאוּ אֶת-הַתְּאֵנָה  
כִּי יְבֹשָׁה מִשְׁרָשֶׁיהָ:

20. way'hi hem `ob'rim baboqer wayir'u 'eth-hat'enah ki yab'shah misharasheyah.

Mark11:20 And they were passing through in the morning,  
and they saw that the fig tree had withered from its roots.

<20> Καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

20 Kai paraporeuomenoi prōi eidon tēn sykēn exērammenēn ek hrizōn.  
And passing by early they saw the fig tree having been withered from the roots.

כא וַיָּבֹאוּ אֵלַי אֶת-הַיֵּץ הַזֶּה וַיֹּאמְרוּ אֵלָיו  
אֲנִי וְעַבְדִּי הָאֵלֶּה הָיִינוּ עוֹבְרִים בָּהּ יְמֵי רַבִּים וְלֹא מָצָאנוּ בָּהּ פֶּתַח לְעֹרֹתֵינוּ:

כאִוִּיזְכֹּר פֶּטְרוֹס וַיֹּאמֶר אֵלָיו רַבִּי הִנֵּה הַתְּאֵנָה  
אֲשֶׁר אֲכַרְתָּהּ יָבֵשָׁה:

21. wayiz'kor Pet'ros wayo'mer 'elayu  
Rabbi hinneh hat'enah 'asher 'erar'tah yabeshah.

Mark11:21 And Petros (Kepha) remembered and said to Him,  
"Rabbi, behold! The fig tree that You cursed is withered!"

<21> καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ,  
'Ραββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.

21 kai anamnēstheis ho Petros legei autō, Hrabbi,  
And having remembered Peter said to Him "Rabbi.

ide hē sykē hēn katērasō exērantai.  
Look the fig tree which you cursed has been withered."

כב וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם  
תְּהִי-נָא בָכֶם אֲמוֹנַת אֱלֹהִים:

22. waya'an Yahushua wayo'mer 'aleyhem t'hi-na' bakem 'emunath 'Elohim.

Mark11:22 And OWY answered and said to them, "Let the faith of Elohim be in you."

<22> καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, "Ἐχετε πίστιν θεοῦ.

22 kai apokritheis ho Iēsous legei autois, Echete pistin theou.  
And having answered Yahushua said to them, "Have faith in Elohim."

כג כִּי-אָמֵן אָמַר אֲנִי לָכֶם כָּל-אֲשֶׁר יֹאמַר אֱלֹהֶיךָ  
הַזֶּה הַנָּשָׂא וְהַעֲתִק אֶל-תּוֹךְ הַיָּם וְאִין סָפֵק בְּלִבּוֹ כִּי  
אִם-יֵאֱמִין כִּי יַעֲשֶׂה דְבָרוֹ כֵּן-יְהִי-לּוֹ כְּאֲשֶׁר אָמַר:

23. ki-'amen 'omer 'ani lakem kal-'asher yo'mar 'el-hahar hazeh hinase'  
w'he`atheaq 'el-to'k hayam w'eyn sapheaq bil'babo ki 'im-ya'amin  
ki ye`aseh d'baro ken-yih'yeh-lo ka'asher 'amar.

Mark11:23 "For truly I say to you, anyone who says to this mountain, 'Be lifted up  
and moved into the middle of the sea,' and does not doubt in his heart,  
but rather believes that what he says shall be done, so it shall be for him as he has said."

<23> ἀμὲν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἀρθῆτι  
καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ  
ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ.

23 amēn legō hymin hoti hos an eipē tō orei toutō, Arthēti  
"Truly I say to you that whoever says to this mountain, 'Be lifted up  
kai blēthēti eis tēn thalassan, kai mē diakrithē en tē kardia autou

and be thrown into the sea,' and does not waver in his heart  
 alla pisteuē hoti ho lalei ginetai, estai autō.  
 but believes that what he says happens. It shall be so for him.”

24. כִּד עַל־כֵּן אֲנִי אֹמֵר לָכֶם כֹּל אֲשֶׁר תִּשְׁאַלּוּ בְּתַפְלִתְכֶם  
 הָאֲמִינוּ כִּי תִקְחוּ וִיְהִי לָכֶם:

24. `al-ken `ani `omer lakem kol `asher tish`alu bith`philath`kem  
 ha`aminu ki thiqachu wihi lakem.

Mark11:24 “Therefore I say to you, all that you ask in your prayer,  
 believe that you have received it, and it shall be so for you.”

<24> διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε  
 καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

24 dia touto legō hymin, panta hosa proseuchesthe  
 “For this reason I say to you, everything which you pray  
 kai aiteisthe, pisteuete hoti elabete, kai estai hymin.  
 and ask, believe that you received it, and it shall be so for you.”

כַּהֲוִי תַעֲמְדוּ לְהִתְפַּלֵּל תְּמַחֲלוּ לְכָל־אִישׁ אֶת  
 אֲשֶׁר בְּלִבְבְּכֶם עָלְיוֹ לְמַעַן יִסְלַח אֲבִיכֶם  
 שְׁבַשְׁמִימִים גַּם־הוּא לְפָנֶיכֶם:

25. w'ki tha`am`du l'hith`palel tim`chalu l'kal-`ish `eth `asher bi'l'bab`kem `alayu  
 l'ma`an yis'lach `Abikem shebashamayim gam-hu' l'phish`eykem.

Mark11:25 “And when you stand to pray, forgive everyone  
 for what is in your heart against them, so that your Father who is in the heavens  
 as He shall also forgive your transgressions.”

<25> καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα  
 καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

25 kai hotan stēkete proseuchomenoi, aphiete ei ti echete kata tinos,  
 And when you stand praying, “Forgive if something you have against someone,  
 hina kai ho patēr hymōn ho en tois ouranois  
 in order that also your Father, the one in the heavens,  
 aphē hymin ta paraptōmata hymōn.  
 may forgive you your transgressions.”

כּוֹנְנֹתֶם אִם־לֹא תְמַחֲלוּ אֶף־אֲבִיכֶם שְׁבַשְׁמִימִים לֹא־יִסְלַח  
 כִּי־תִקְחוּ:

26. w'atem 'im-lo' thim'chalu 'aph-'Abikem shebashamayim lo'-yis'lach l'phish'eykem.

**Mark11:26** “But as for you, if you do not forgive, even your Father who is in the heavens shall not forgive your transgressions.”

וְאַתֶּם יְיָ לֹא תִחַלּוּ אֶפְרַיִם אֲבִיקֶם שֶׁבַשְׁמַיִם לֹא יִסְלַח לְפִשְׁעֵיכֶם 27  
כִּזְנוּ וְיָשׁוּבוּ וְיִבְאוּ יְרוּשָׁלַם וְיִהְיֶה הוּא מִתְחַלֵּךְ בְּמִקְדָּשׁ  
וְיִבְאוּ אֵלָיו רְאֵשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים וְהַזְקֵנִים:

27. wayashubu wayabo'u Y'rushalayim way'hi hu' mith'hale'k baMiq'dash wayabo'u 'elayu ra'shey hakohananim w'hasoph'rim w'haz'qenim.

**Mark11:27** They returned and came to Yerushalayim. And it came to pass as He was walking around in the Temple, the chief priests, and the scribes, and the elders came to Him.

<27> Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι

27 Kai erchontai palin eis Hierosolyma. kai en tō hierō peripatountos autou  
And they came again into Jerusalem. And in the temple when He walking about,  
erchontai pros auton hoi archiereis kai hoi grammateis kai hoi presbyteroi  
came to Him the chief priests and the scribes and the elders

אֵלָּה אָמַר אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה 28  
אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה אֵלָּה  
כֹּחַ וַיֹּאמְרוּ אֵלָּיו בְּאֵי-זוֹ רְשׁוֹת אַתָּה עוֹשֶׂה אֵלָּה  
וּמִי נָתַן לְךָ אֶת-הָרְשׁוֹת הַזֵּאת לַעֲשׂוֹת אֶת-אֵלָּה:

28. wayo'm'ru 'elayu b'ey-zo r'shuth 'atah `oseh 'eleh umi nathan l'ak 'eth-har'shuth hazo'th la'asoth 'eth-'eleh.

**Mark11:28** and they said to Him, “By what authority are You doing these things, and who gave You this authority to do these things?”

<28> καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;  
ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;

28 kai elegon autō, En poia exousia tauta poieis?  
And they were saying to Him, “By what kind of authority do You do these things?  
ē tis soi edōken tēn exousian tautēn hina tauta poiēs?  
or who gave to You this authority that You may do these things?”

כֹּחַ וַיֹּאמְרוּ אֵלָּיו בְּאֵי-זוֹ רְשׁוֹת אַתָּה עוֹשֶׂה אֵלָּה 29  
וּמִי נָתַן לְךָ אֶת-הָרְשׁוֹת הַזֵּאת לַעֲשׂוֹת אֶת-אֵלָּה  
כֹּחַ וַיֹּאמְרוּ אֵלָּיו בְּאֵי-זוֹ רְשׁוֹת אַתָּה עוֹשֶׂה אֵלָּה  
וּמִי נָתַן לְךָ אֶת-הָרְשׁוֹת הַזֵּאת לַעֲשׂוֹת אֶת-אֵלָּה

וַאֲמַר לָכֶם בְּאִי-זוֹ רְשׁוּת אֲנִי עֹשֶׂה אֵלֶּה:

29. waya`an Yahushua wayo`mer `aleyhem gam-`ani `esh`alah `eth`kem dabar `echad w`atem hashibuni w`omar lakem b`ey-zo r`shuth `ani `oseh `eleh.

Mark11:29 And OW answered and said to them, “I shall also ask you one question, and you answer Me, and I shall say to you by what authority I do these things.”

<29> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

29 ho de Iēsous eipen autois, Eperōtēsō hymas hena logon, kai apokrithēte moi

But Yahushua said to them, “I shall ask you one question, and you answer Me

kai erō hymin en poia exousia tauta poiō;

and I shall tell you by what kind of authority I do these things.”

30 לְטַבִּילַת יְהוֹחָנָן הַמְשָׁמַיִם אִם-מִבְּנֵי אָדָם הַשִּׁיבֹנִי:

30. t`bilath Yahuchanan hamishamayim hayathah `im-mib`ney `adam hashibuni.

Mark11:30 “Was the immersion of Yahuchanan from the heavens, or from the sons of men? Answer Me.”

<30> τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

30 to baptisma to Iōannou ex ouranou ēn ē ex anthrōpōn? apokrithēte moi.

The baptism of John from the heavens was it or from men? Answer Me.

31 וַיִּנְדְּבוּ יַחְדָּם לֵאמֹר:

אם-נאמר משמים יאמר מדוע אפוא לא האמנתם בו:

31. wayiua`atsu yach`daw le`mor

`im-no`mar mishamayim yo`mar madu`a `epho` lo` he`eman`tem bo.

Mark11:31 And they deliverated together, saying,

“If we say, ‘From the heavens,’ He shall say, ‘Then why did you not believe Him?’”

<31> καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες,

Ἐὰν εἰπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;

31 kai dielogizonto pros heautous legontes,

and they were discussing with themselves saying,

Ean eipōmen, Ex ouranou, erei, Dia ti [oun] ouk episteusate autō?

“If we say, ‘from the heavens,’ He shall say, ‘Why then did you not believe Him?’”

32 לְבֵן אִי הַנֶּאֱמַר מִבְּנֵי-אָדָם וַיִּירָאוּ אֶת-הָעָם:

כִּי-כָלָם חָשְׁבוּ אֶת-יְהוֹחָנָן לְנָבִיא בְּאֵמֶת:

32. `o hano`mar mib`ney-`adam wayir`u `eth-ha`am

ki-kulam chash`bu `eth-Yahuchanan l`nabi` be`emeth.

**Mark11:32** “Or if shall we say, ‘From the sons of men?’ they were afraid of the people, since all of them considered Yahuchanan to be a real prophet.”

<32> ἀλλὰ εἰπωμεν, Ἐξ ἀνθρώπων; - ἐφοβοῦντο τὸν ὄχλον·

ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.

32 alla eipōmen, Ex anthrōpōn? - ephobounto ton ochlon;

“But if we say ‘from men?’ They were afraid of the crowd,

hapantes gar eichon ton Iōannēn ontōs hoti prophētēs ēn.

for everyone was considering John really that he was a prophet.”

וַיֹּאמְרוּ אֶל־יְהוֹשֻׁעַ לֹא יָדָעָנוּ  
וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם אִם־כֵּן גַּם־אֲנִי  
לֹא אֹמֵר לָכֶם בְּאִי־זוֹ רְשׁוֹת אֲנִי עֹשֶׂה אֲלֶיהָ:

33. waya`anu wayo'm'ru 'el-Yahushua lo' yada`nu waya`an Yahushua  
wayo'mer 'aleyhem 'im-ben gam-'ani lo' 'omar lakem b'ey-zo r'shuth 'ani `oseh 'eleh.

**Mark11:33** And they answered and said to Owa`an, “We do not know.”

And Owa`an answered and said to them,

“If so, I too shall not say to you by what authority I do these things.”

<33> καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν.

καὶ ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

33 kai apokrihentes tō Iēsou legousin, Ouk oidamen.

And having answered Yahushua they say, “We do not know.”

kai ho Iēsous legei autois,

and Yahushua said to them,

Oude egō legō hymin en poia exousia tauta poiō.

“Neither I tell you by what kind of authority I do these things.”

## Chapter 12

וַיֵּלֶךְ יֵשׁוּעַ מִן הַמִּקְדָּשׁ וְיָצָא מִן הַמִּקְדָּשׁ  
וַיֵּלֶךְ מִן הַמִּקְדָּשׁ וְיָצָא מִן הַמִּקְדָּשׁ  
וַיֵּלֶךְ מִן הַמִּקְדָּשׁ וְיָצָא מִן הַמִּקְדָּשׁ

אֵלֶיךָ לְדַבֵּר אֲלֵיהֶם בְּמִשְׁלִים לֵאמֹר אִישׁ אֶחָד  
נָטַע כָּרֶם וַיַּעַשׂ גֶּדֶר סָבִיב וַיַּחְצֹב יֶקֶב וַיִּבֶן מִגְדָּל  
וַיִּתְּנָהוּ אֶל־כֹּרְמִים וַיִּלְךְ לְמַחְסֵי:

1. wayachel l'daber 'aleyhem bim'shalim le'mor 'ish 'echad nata`kerem

waya`as gader sabib wayach'tsob yeqeb wayiben mig'dal

wayit'nehu 'el-kor'mim wayele`k l'mer'chaqim.

**Mark12:1** He began to speak to them in parables, saying, “A man planted a vineyard. He made a fence around it, hewed out a winepress and built a tower. And He gave it to vinedressers and went to faraway places.”

<12:1> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδῆμυσεν.

1 Kai ērxato autois en parabolais lalein, Ampelōna anthrōpos ephyteusen  
And He began to speak to them in parables, “A vineyard a man planted  
kai periethēken phragmon kai ōryxen hypolēnion kai ōkodomēsen pyrgon  
and he put around it a fence and dug a trough and built a tower  
kai exedeto auton geōrgois kai apedēmēsen.  
And he leased it to farmers and he went on a journey.”

וַיֵּרָא אוֹתוֹם בְּפָרָבּוֹלִים לֵאמֹר אִישׁ יָצָא וַיִּטֵּעַ עֵץ זֵיתֹן וַיִּבְנֶה חֹמָה וַיִּחְדֹּשׁ כֶּלִּי וַיִּבְנֶה מִגְדָּל וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו

בְּיָמָיו וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו  
מִפְּרֵי הַכֶּרֶם:

2. w'lamō`ed shalach `ebed `el-hakor`mim laqachath me`eth hakor`mim mip`ri hakarem.

**Mark12:2** “At the appointed time, he sent a servant to the vinedressers, to take some of the produce from the vinedressers.”

<2> καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·

2 kai apesteilen pros tous geōrgous tō kairō doulon hina  
“And he sent to the farmers in the season of harvest a servant in order that  
para tōn geōrgōn labē apo tōn karpōn tou ampelōnos;  
from the farmers he might receive from the fruits of the vineyard.”

וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו  
גַּם בְּיָמָיו וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו

3. wayo`chazuhu wayakuhu way'shal'chuhu reyqam.

**Mark12:3** “They seized him, and struck him and sent him away empty-handed.”

<3> καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.

3 kai labontes auton edeiran kai apesteilan kenon.  
“And having taken him they beat him and sent him away empty.”

וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו  
וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו  
וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו  
וַיֵּצֵא אֹתוֹ לְיַד גֵּרְמִיּוֹת וַיֵּצֵא בְּיָמָיו

4. wayoseph lish'loach `aleyhem `ebed `acher w'otho (saq'lu ba'abanim u) machatsu ro'sho way'shal'chuhu b'cher'pah.

**Mark12:4** “Once more, he sent another servant to them, but him {they cast stones with stones, and} they wounded his head, and sent him away in disgrace.”

<4> καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·  
κάκεϊνον λιθοβολήσαντες ἐκεφαλίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

4 kai **palin** apesteilen **pros** autous **allon** doulon. **akeinon** lithobolēsantes

“And again he sent to them another servant; [that one having stoned]  
**ekephaliōsan** kai **apesteilan** ētimōmenon.

they struck on the head, and sent him away, insulting him.”

---

וַיִּשְׁלַח אֲחֵר וְגַם-אֹתוֹ הִרְגוּ וְכֵן עָשׂוּ לְרַבִּים  
אֲחֵרִים מֵהֶם הָכּוּ וּמָהֶם הִרְגוּ׃

5. wayoseph wayish'lach 'acher w'gam-'otho haragu  
w'ken `asu l'rabbim 'acherim mehem hiku umehem haragu.

**Mark12:5** “Once more, he sent another, but him also they actually killed.  
They did the same to many others; they struck some of them and they killed some of them.”

<5> καὶ πάλιν ἄλλον ἀπέστειλεν· κάκεϊνον ἀπέκτειναν,  
καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.

5 kai **palin** **allon** apesteilen; **akeinon** apekteinan,

“And again he sent another; and that one they killed,  
kai **pollous** **allous**, **hous** **men** **derontes**, **hous** **de** **apoktennontes**.  
And many others, some beating and others killing.”

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וְלֹא עוֹד בֶּן יָחִיד אֲשֶׁר אֶהְיֶה וַיִּשְׁלַח גַּם-אֹתוֹ אֶלֵיהֶם  
בְּאַחֲרֵנָה כִּי-אָמַר מִפְּנֵי בְנֵי יְגִירוֹ׃

6. w'lo `od ben yachid 'asher 'ahebo wayish'lach gam-'otho 'aleyhem ba'acharonah  
ki-'amar mip'ney b'ni yaguru.

**Mark12:6** “He still had an only son, whom he loved, and even he finally sent him to them,  
for he said, ‘They shall respect in the presence of my son.’”

<6> ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι  
Ἐντραπήσονται τὸν υἱόν μου.

6 **eti** **hena** **eichen** **huion** **agapēton**; **apesteilen** **auton** **eschaton** **pros** **autous** **legōn**

“Still he had one beloved son. He sent him finally to them saying  
**hoti** **Entrapēsontai** **ton** **huion** **mou**.  
‘They shall respect my son.’”

---

וַיְהִי כִּי-אָמַר אִישׁ אֶל-רַעְיָהוּ הַנֶּה-זֶּה הוּא  
זֶה כֹּהֲרָמִים הָהֶם אָמְרוּ אִישׁ אֶל-רַעְיָהוּ הַנֶּה-זֶּה הוּא

הַיּוֹרֵשׁ לָכֵן וְנִהְרָגְהוּ וְהִירָשָׁה תִּהְיֶה לָּנוּ:

7. w'hakor'mim hahem 'am'ru 'ish 'el-re'ehu hinneh-zeh hu' hayoresh  
l'ku w'nahar'gehu w'hay'rushah tih'yeh lanu.

**Mark12:7** “But those vinedressers said to each other, ‘Behold, this one is the heir!’  
Come, let us kill him, and the inheritance shall be ours!”

<7> ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος·  
δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

7 ekeinoi de hoi geōrgoi pros heautous eipan hoti Houtos estin ho klēronomos;

“But those farmers to themselves said this one is the heir.

deute apokteinōmen auton, kai hēmōn estai hē klēronomia.

Come let us kill him, and ours shall be the inheritance.”

וַיִּשְׁלְחוּ וַיִּהְרֹגוּ אוֹתוֹ וַיִּשְׁלִיכוּהוּ אֶל-מְחוּץ לְכַרְם׃  
8. wayo'chazuhu wayahar'gu 'otho wayash'likuhu 'el-michuts lakarem.

**Mark12:8** “They seized him, and killed him and threw him outside of the vineyard.”

<8> καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον αὐτόν ἔξω τοῦ ἀμπελῶνος.

8 kai labontes apekteinan auton

“And having seized him they killed him

kai exebalon auton exō tou ampelōnos.

and threw out him outside of the vineyard.”

וַיָּבֹא טוֹעֵתָה מִהַיְעָשָׁה בְּעַל הַכֶּרֶם הַלֵּא יְבוֹא  
וַיִּצְבֹּד אֶת-הַכֶּרֶם הַהוּם וְנָתַן אֶת-הַכֶּרֶם לְאַחֵרִים׃  
9. w'atah mah-ya'aseh ba'al hakarem halo' yabo'  
wi'abed 'eth-hakor'mim hahem w'nathan 'eth-hakerem la'acherim.

**Mark12:9** “Now what shall the owner of the vineyard do? Shall he not come  
and destroy those vinedressers, and shall give the vineyard to others.”

<9> τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;  
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

9 ti [oun] poiēsei ho kyrios tou ampelōnos?

“What then shall do the master of the vineyard?

eleusetai kai apolesei tous geōrgous kai dōsei ton ampelōna allois.

He shall come and destroy the farmers and shall give the vineyard to others.”

וַיָּבֹא קִרְאָתָם אֶת-הַכֶּתִּיב הַזֶּה אֶבְרָם הַבּוֹנִים הַיְתָה  
לְרֹאשׁ פִּנְחָה׃  
10. halo' q'ra'them 'eth-haKathub hazeh 'eben ma'asu habonim hay'thah

**10. halo' q'ra'them 'eth-haKathub hazeh 'eben ma'asu habonim hay'thah**

**Mark12:10** “Have you not read this Scripture: ‘A stone the builders rejected, has become into the chief corner stone’”.

10 oude tēn graphēn tautēn anegnōte,

**Lithon hon apedokimasan hoi oikodomountes,**

houtos egenēthē eis kephalēn gōnias;

“this one has come to be for the head of the corner.”

**יא** מֵאֵת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ:

**11. me'eth Yahúwah hay'thah zo'th hi' niph'la'th b'`eyneynu.**

**Mark 12:11** “This was from **3333**; it is wonderful in our eyes?”

¶ <11> παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;

11 para kyriou egeneto hautē kai estin thaumastē en ophthalmois hēmōn?

From YHWH this came to be and it is wonderful in our eyes?"

**יב** וַיִּבְקְשׁוּ לְתַפְּשׁוֹ וַיִּירָאוּ מִפְּנֵי הָעָם יַעַן

אֲשֶׁר-הִבִּינוּ כִּי עָלֵיהֶם דָּבַר אֶת-הַמֶּלֶךְ הַזֶּה וַיִּפְיחוּהוּ וַיִּלְכוּ:

**12. way'baq'shu l'thaph'so wayir'u mip'ney ha'am**

ya`an 'asher-hebinu ki `aleyhem diber 'eth-hamashal hazeh wayanichuhu wayeleku.

**Mark12:12** And they sought to capture Him, but they were afraid of the presence of the people. For they understood that He spoke this parable about them.

So they left Him and went away.

**<12>** Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,

ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

**12 Kai ezētoun auton kratēsai, kai ephobēthēsan ton ochlon,**

**And they were seeking to seize Him, and they were afraid of the crowd,**

egnōsan gar hoti pros autous tēn parabolēn eipen.

for they knew that to them the parable he told.

**kai aphen<sup>tes</sup> auton apēl<sup>thōn</sup>.**

**And leaving Him they went away.**

:Yqg△g Yx4 wjx6 ƒY△qY3 zwY4zy

יְבִישׁ־לֶחָו אֱלִיר אַנְשִׁים מִן־הַפְּרוֹשִׁים

וּמֵאֲנָשֵׁי הַיִּזְרְדֻם לְתַפֵּשׂ אֹתוֹ בְּדַבְּרוֹ:

**Mark12:13** They sent to Him some men of the Prushim and some men of Hordos to catch Him in His word.

**13 Kai apostellousin pros auton tinas tōn Pharisaion**

**kai tōn Hērōdianōn hina auton agreusōsin logō.**

ጓጰቱ ጰኞቱ ሠጌቱ-ጌሃ ሃኅዐፋጌ ጓገሃኝ ሃጌሪቱ ሃገኞቱጌሃ ሃቱጌሃ 14  
 ሠጌቱ ጌኅኅ ቱጠጰ ቱሪ ጌሃ ሠጌቱ ጌኅኅኝ ገሃገጸ-ቱሪሃ  
 ቹኝ ጸጸሪ ከሃሃኅጓ ሃጌጓሪቱጓ ሃገፋ-ጰቱ ጓጰቱ ጓገሃኝ ጰኞቱጌሃ  
 ፡ከጰኅ ቱሪ-ኞቱ ከጰኅጓ ቱሪ-ኞቱ ገቹጌዎ-ሪቱ

14. wayabo'u wayo'm'ru 'elayu Moreh yada`nu ki-'ish 'emeth 'atah  
w'lo'-thagur mip'ney 'ish ki lo' tisa' p'ney 'ish ube'emeth moreh 'atah  
'eth-dere'k ha'Elohim hanakon latheth mas 'el-Qeysar 'im-lo' haniten 'im-lo' niten.

**◀14▶** καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι  
περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν  
τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον **Καίσαρι** ἢ οὐ; δώμεν ἢ μὴ δώμεν;

**14** kai **elthontes** **legousin** **autō**, **Didaskale**, **oidamen** **hoti** **alēthēs** **ei**

**kai ou melei soi peri oudenos:**

ou gar blepeis eis prosōpon anthrōpōn,

all' ep' alētheias tēn hodon tou theou didaskeis;

**“but rather on the basis of truth the way of the Elohim you teach.**

exestin dounai kēnson Kaisari ē ou?

Is it permissible to give a poll tax to Caesar or not?

dōmen ē mē dōmen?

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 542**

15 וַיֵּדְעוּ אֲנִי וְרַבִּי אֶת־הַנִּסְיוֹן  
וַיֹּאמֶר אֲלֵיהֶם מִה־תִּנְסוּנִי הַבִּיאוּ אֵלַי הַיָּנִר וְאֶת־הַנִּסְיוֹן  
טו וְהוּא יֵדַע אֶת־הַנִּסְיוֹן  
וַיֹּאמֶר אֲלֵיהֶם מִה־תִּנְסוּנִי הַבִּיאוּ אֵלַי הַיָּנִר וְאֶת־הַנִּסְיוֹן

15. w'hu' yada` 'eth-chanupatham  
wayo'mer 'aleyhem mah-t'nasuni habi'u 'elay dinar w'er'eh.

Mark12:15 But He knowing their hypocrisy and said to them,  
“Why are you testing Me? Bring Me a dinar and I shall see it.”

<15> ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς,  
Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

15 ho de eidōs autōn tēn hypokrisin eipen autois, Ti me peirazete?

“But He having seen their hypocrisy said to them, Why are you testing Me?  
pherete moi dēnaron hina idō.

Bring Me a denarius that I may look at it.”

16 וַיָּבִיאוּ אֲנִי וְרַבִּי אֶת־הַצִּוְרָה הַזֹּאת וְהַמִּכְתָּב אֲשֶׁר  
עָלָיו שֵׁל־מִי הֵם וַיֹּאמְרוּ אֵלָיו שֵׁל־קֵיסָר  
טז וַיָּבִיאוּ אֲנִי וְרַבִּי אֶת־הַצִּוְרָה הַזֹּאת וְהַמִּכְתָּב אֲשֶׁר  
עָלָיו שֵׁל־מִי הֵם וַיֹּאמְרוּ אֵלָיו שֵׁל־קֵיסָר

16. wayabi'u wayo'mer 'aleyhem hatsurah hazo'th w'hamik'tab  
'asher 'alayu shel-mi hem wayo'm'ru 'elayu shel-Qeysar.

Mark12:16 And they brought it, and He said to them, “This image and the inscription  
that is over it--whose are they?” And they replied to Him, “That is Qeysar’s.”

<16> οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή;  
οἱ δὲ εἶπαν αὐτῷ, Καίσαρος.

16 hoi de ēnegkan. kai legei autois,

And they brought one. And He said to them,

Tinos hē eikōn hautē kai hē epigraphē?

“Whose image is this and whose inscription?”

hoi de eipan autō, Kaisaros.

And they said to Him, “Caesar’s”

17 וַיֹּאמֶר אֲנִי וְרַבִּי אֶת־הַצִּוְרָה הַזֹּאת וְהַמִּכְתָּב אֲשֶׁר  
עָלָיו שֵׁל־מִי הֵם וַיֹּאמְרוּ אֵלָיו שֵׁל־קֵיסָר  
יז וַיֹּאמֶר אֲנִי וְרַבִּי אֶת־הַצִּוְרָה הַזֹּאת וְהַמִּכְתָּב אֲשֶׁר  
עָלָיו שֵׁל־מִי הֵם וַיֹּאמְרוּ אֵלָיו שֵׁל־קֵיסָר

17. waya`an Yahushua wayo'mer 'aleyhem 'eth 'asher l'Qeysar t'nu l'Qeysar  
w'eth 'asher l'Elohim t'nu l'Elohim wayith'm'hu 'alayu.

Mark12:17 And answered and said to them,  
“Give to Caesar what belongs to Caesar, and give to Elohim what belongs to Elohim.”  
And they were amazed at Him.

<17> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρος ἀπόδοτε Καίσαρι

καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ’ αὐτῷ.

17 ho de Iēsous eipen autois, Ta Kaisaros apodote Kaisari

And Yahushua said to them, “The things of Caesar give to Caesar

kai ta tou theou tō theō. kai exethaumazon ep’ autō.

and the things of Elohim give to Elohim.” And they were amazed at Him.

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יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
18 יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן

יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
וְהֵמָּלְאָם מִפְּתוֹן לְאֵמֹר:

18. wayabo'u 'elayu min-haTs'dduqim ha'om'rim 'eyn t'chiath hamethim  
wayish'aluhu le'mor.

Mark12:18 Some of the Tsedduqim came to Him,

who said that there is no resurrection of the dead. They questioned Him, saying,

<18> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,  
καὶ ἐπηρώτων αὐτὸν λέγοντες,

18 Kai erchontai Saddoukaioi pros auton, hoitines legousin anastasin mē einai,

And the Sadducees came to Him, who say a resurrection is not to be,

kai epērōtōn auton legontes,

and they were questioning Him saying,

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יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
19 יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן

יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן

יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
וְהֵמָּלְאָם מִפְּתוֹן לְאֵמֹר:

19. Moreh Mosheh kathab lanu ki yamuth 'achi-'ish w'hiniach 'ishah  
ubanim 'eyn lo w'laqach 'achiu 'eth-'ish'to w'heqim zera`l'achiu.

Mark12:19 “Teacher, Mosheh wrote for us that if a man’s brother dies

and leaves behind a wife and has no child, his brother should take his wife

and raise up offspring for his brother.”

<19> Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ  
καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

19 Didaskale, Mōusēs egrapsen hēmin hoti ean tinos adelphos apothanē

“Teacher, Moses wrote to us that if of someone a brother should die

kai katalipē gynaika kai mē aphētekon, hina labē ho adelphos autou tēn gynaika

and leave behind a wife and not leave a child, that may take his brother the wife

kai exanastēsē sperma tō adelphō autou.

and may raise up seed for his brother.”

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יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
20 יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן

יְהוֹשֻׁעַ אָמַר לָהֶם וְהַדְּמוֹתָם לְכֹסֶם הַקַּיְסָרִים וְהַדְּמוֹתָם לְכֹסֶם הָאֱלֹהִים וְהֵמָּלְאָם מִפְּתוֹן  
וְהֵמָּלְאָם מִפְּתוֹן לְאֵמֹר:

20. w'hinneḥ shib'`ah 'achim wayiqach hari'shon 'ishah wayamath  
w'lo'-hish'ir 'acharayu zara`.

**Mark12:20** “But behold, there were seven brothers; and the first one took a wife and died, but he did not leave offspring after him.”

<20> ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα  
καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

20 hepta adelphoi ēsan; kai ho prōtos elaben gynaika

“Seven brothers there were. And the first took a wife

kai apothnēskōn ouk aphēken sperma;  
and dying did not leave a descendant.”

21  
כַּאֲוִיָּקַח אֶתְּהָ הַשֵּׁנִי וַיָּמָת וְלֹא־הָנִיחַ זָרַע וְכֵן גַּם הַשְּׁלִישִׁי:

21. wayiqach 'othah hasheni wayamath w'lo'-hiniach zara` w'ken gam hash'lishi.

**Mark12:21** “The second one took her, and died, but he did not leave offspring, and the third one did so too.”

<21> καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα·  
καὶ ὁ τρίτος ὡσαύτως·

21 kai ho deuterōs elaben autēn kai apethanen mē katalipōn sperma;

“And the second took her and he died not having left behind a descendant.

kai ho tritos hōsautōs;  
And the third likewise.”

22  
כָּבֹד וַיִּקְחֶהָ כָּל־הַשְּׁבָעָה וְלֹא־הִשְׁאִירוּ אַחֲרֵיהֶם זָרַע  
וְאַחֲרָנָה לְכֻלָּם מָתָה גַּם הָאִשָּׁה:

22. wayiqachuah kal-hashib'`ah w'lo'-hish'iru 'achareyhem zara`  
w'acharonah l'kulam methah gam ha'ishah.

**Mark12:22** “All seven took her, but they did not leave offspring after them, and last of all, the woman also died.”

<22> καὶ οἱ ἐπτά οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

22 kai hoi hepta ouk aphēkan sperma. eschaton pantōn kai hē gynē apethanen.

“And the seven did not leave a descendant. Last of all also the woman died.”

23  
כִּי לַשְּׁבָעָה הִיתָה לְאִשָּׁה:  
כִּי לַשְּׁבָעָה הִתְחַיַּת הַמֵּתִים כְּשִׁיקוּמוֹ לְמִי מֵהֶם תִּהְיֶה לְאִשָּׁה

23. w'`atah bith'chiath hamethim k'sheyaqumu l'mi mehem tih'yeh l'ishah  
ki lashib'`ah hay'thah l'ishah.

**Mark12:23** “Now, at the resurrection of the dead, when they rise, whose wife of them shall she be? For she had been the wife of all seven.”

<23> ἐν τῇ ἀναστάσει [ ὅταν ἀναστῶσιν ] τίνος αὐτῶν ἔσται γυνή;  
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

23 en tē anastasei [ hotan anastōsin ] tinos autōn estai gynē?

“In the resurrection when they are raised of which of them shall she be the wife?  
hoi gar hepta eschon autēn gynaika.  
For seven had her as wife.”

24 wayo'mer Yahushuà 'aleyhem halo' to'im 'atem  
ba'asher lo' y'da'tem 'eth-hak'thubim w'lo' 'eth-g'burath ha'Elohim.

כד ויאמר יהושע אליהם הלא טעים אתם  
באשר לא ידעתם את הכתובים ולא את גבורת האלהים:

24. wayo'mer Yahushuà 'aleyhem halo' to'im 'atem  
ba'asher lo' y'da'tem 'eth-hak'thubim w'lo' 'eth-g'burath ha'Elohim.

**Mark12:24** Owayyaf said to them, “Have you not erred,  
in that you do not understand the Scriptures nor the power of the Elohim?”

<24> ἔφη αὐτοῖς ὁ Ἰησοῦς,  
Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

24 ephē autois ho Iēsous, Ou dia touto planasthe

said to them Yahushua “Is is not for this reason that you are mistaken  
mē eidotes tas graphas mēde tēn dynamin tou theou?  
not having known the Scriptures nor the power of the Elohim?”

25 ki b'eth qumam min-hamethim lo' yis'u nashim w'lo' tinase'nah  
ki-yih'yu k'mal'akey hashamayim.

כה כי בעת קומם מן המתים לא ישאו נשים ולא תנשאנה  
כי יהיו כמלאכי השמים:

25. ki b'eth qumam min-hamethim lo' yis'u nashim w'lo' tinase'nah  
ki-yih'yu k'mal'akey hashamayim.

**Mark12:25** “For at the time their rising from the dead, they shall not marry women,  
and they shall not be married, because they shall be like the messengers of the heavens.”

<25> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται,  
ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

25 hotan gar ek nekrōn anastōsin oute gamousin

“For when from the dead they rise they do not marry  
oute gamizontai, all' eisin hōs aggeloi en tois ouranois.  
nor are they give in marriage, but they are like angels in the heavens.”

26 wayo'mer Yahushuà 'aleyhem halo' to'im 'atem  
ba'asher lo' y'da'tem 'eth-hak'thubim w'lo' 'eth-g'burath ha'Elohim.

כּוֹנֵעַל־דִּבֶּר הַמֵּתִים שִׁיקוּמוֹ הֲלֹא קִרְאתָם בְּסֵפֶר מֹשֶׁה  
בַּסֵּנָה אֵת אֲשֶׁר־דִּבֶּר אֵלָיו הָאֱלֹהִים לֵאמֹר אָנֹכִי אֱלֹהֵי  
אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:

26. w'`al-d'bar hamethim sheyaqumu halo' q'ra'them b'sepher Mosheh  
bas'neh 'eth 'asher-diber 'elayu ha'Elohim le'mor 'anoki 'Elohey 'Ab'raham  
w'Elohey Yits'chaq w'Elohey Ya`aqob.

Mark12:26 “But on the matter of the dead, that rise, have you not read in the scroll  
of Mosheh, in the bush, what the Elohim spoke to him? He said,  
‘I am the El of Abraham, and the El of Yitschaq, and the El of Ya’aqob.’”

<26> περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως  
ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, Ἐγὼ ὁ θεὸς Ἀβραὰμ  
καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ;

26 peri de tōn nekrōn hoti egeirontai ouk anegnōte

“But concerning the dead that they are raised have you not read  
en tē biblō Mōuseōs epi tou batou pōs eipen autō ho theos legōn,  
in the scroll of Moses at the thorn bush and spoke to him the Elohim saying,  
Egō ho theos Abraam kai [ho] theos Isaak kai [ho] theos Iakōb?  
I am the El of Abraham and the El of Isaac and the El of Jacob?”

וְאֵל־דִּבְרֵי הַמֵּתִים שִׁיקוּמוֹ הֲלֹא בְּסֵפֶר מֹשֶׁה  
בַּסֵּנָה אֵת אֲשֶׁר דִּבֶּר אֵלָיו הָאֱלֹהִים לֵאמֹר אָנֹכִי אֱלֹהֵי  
אַבְרָהָם וְיִצְחָק וְיַעֲקֹב:

כִּזְהָאֱלֹהִים אֵינָנּוּ אֱלֹהֵי הַמֵּתִים כִּי אִם־אֱלֹהֵי הַחַיִּים לְכֵן  
טוֹעִים אַתֶּם הַרְבֵּה:

27. Ha'Elohim 'eynenu 'Elohey hamethim  
ki 'im-'Elohey hachayim laken to'im 'atem har'beh.

Mark12:27 “The Elohim is not the El of the dead, but the El of the living!  
Therefore you, then, go greatly astray.”

<27> οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾷσθε.

27 ouk estin theos nekrōn alla zōntōn; poly planasthe.

“He is not the El of dead persons but of living ones. You are mistaken greatly.”

וְאֵל־דִּבְרֵי הַמֵּתִים שִׁיקוּמוֹ הֲלֹא בְּסֵפֶר מֹשֶׁה  
בַּסֵּנָה אֵת אֲשֶׁר דִּבֶּר אֵלָיו הָאֱלֹהִים לֵאמֹר אָנֹכִי אֱלֹהֵי  
אַבְרָהָם וְיִצְחָק וְיַעֲקֹב:

כִּזְהָאֱלֹהִים אֵינָנּוּ אֱלֹהֵי הַמֵּתִים כִּי אִם־אֱלֹהֵי הַחַיִּים לְכֵן  
טוֹעִים אַתֶּם הַרְבֵּה:

28. w'echad min-hasoph'rim shama' otham mith'wak'chim wayiq'rab 'aleyhem  
wayar' ki heyteb heshibam wayish'alehu mah-hi' hari'shonah l'kal-hamits'oth.

Mark12:28 One of the scribes heard them arguing and drew near to them.  
He saw that He had answered them well, and he asked Him,

“What is the first of all the commandments?”

<28> Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων;

28 Kai proselthōn heis tōn grammateōn akousas autōn syzētountōn,

And having approached one of the scribes having heard him debating,

idōn hoti kalōs apekrithē autois epērōtēsen auton,

having seen that well He answered them asked Him,

Poia estin entolē prōtē pantōn?

“Which is the first commandment of all?”

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לְכָל־מִצְוָה אֲשֶׁר צִוִּיתָנוּ יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד 29  
אֶת־יְהוָה אֱלֹהֵינוּ יְהוָה אֱחָד

כַּטְוִיעֵן אֶת־יְהוָה אֱלֹהֵינוּ יְהוָה אֱחָד  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱחָד:

29. waya`an ‘otho Yahushua`

hari’shonah l’kal-hamits’oth sh’ma` Yis’ra’El Yahúwah ‘Eloheynu Yahúwah ‘echad.

Mark12:29 OW answered him,

“The first of all the commandments is: ‘Hear, O Yisra’El! our El, is one.”

<29> ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν,

Ἄκουε, Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,

29 apekrithē ho Iēsous hoti Prōtē estin, Akoue, Israēl,

Answered Yahushua the first is, Hear O Israel,

kyrios ho theos hēmōn kyrios heis estin,

YHWH our El, one YHWH is,

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יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד 30  
יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד

לְכָל־מִצְוָה אֲשֶׁר צִוִּיתָנוּ יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד  
יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד:

30. w’ahab’at ‘eth Yahúwah ‘Eloheyak b’kal-l’bab’ak ub’kal-naph’sh’ak

ub’kal-mada`aak ub’kal-m’odeak zo’t’h hi’ hamits’wah hari’shonah.

Mark12:30 “And you shall love your El with all your heart, and with all your soul, and with all your knowledge, and with all your strength. This is the first commandment.”

<30> καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου

καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

30 kai agapēseis kyrion ton theon sou ex holēs tēs kardias sou

and you shall love YHWH our El from all your heart

kai ex holēs tēs psychēs sou kai ex holēs tēs dianoias sou kai ex holēs tēs ischuos sou.

and from all your soul and from all your mind and from all your strength.

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יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד 31  
יְיָ אֱלֹהֵינוּ יְהוָה אֱחָד

לא וְהִשְׁנִיתָ הַדְּמָה לָּהּ וְאַהֲבָתָּ לְרֵעֶךָ כְּמוֹךָ  
וְאֵין מִצְוָה גְּדוּלָּה מֵאֵלֶּה:

31. w'hashenith hadomah lah w'ahab'at l're`aak kamoak  
w'eyn mits'wah g'dolah me'eleh.

**Mark12:31** “Now The second is similar to it: ‘You shall love your neighbor as yourself.’  
There is no commandment greater than these.”

<31> δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

31 deutera hautē, Agapēseis ton plēsion sou hōs seauton.

“The second is this, You shall love your neighbor as yourself.

meizōn toutōn allē entolē ouk estin.

Greater than these another commandment there is not.”

32  
לֵב וַיֹּאמֶר אֵלָיו הַסּוֹפֵר אֲמָנָם מוֹרָה יִפָּה דְּבָרָתָּ  
כִּי אֵלֹהִים אֶחָד הוּא וְאֵין עוֹד מְלִבְדּוֹ:

32. wayo'mer 'elayu hasopher 'am'nam Moreh yaphéh dibar'at  
ki 'Elohim 'echad hu' w'eyn `od mil'bado.

**Mark12:32** The scribe said to Him, Truly, Teacher;  
You have spoken well, for Elohim is one, and there is none else besides Him;

<32> καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε,  
ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

32 kai eipen autō ho grammateus, Kalōs, didaskale, ep' alētheias eipes

and said to him the scribe, “Well, Teacher, on the basis of truth to say

hoti heis estin kai ouk estin allos plēn autou;

that there is one and there is not another except Him.”

לֹא וְלֹאֲהֶבָה אֹתוֹ בְּכָל-לֵבָב וּבְכָל-מֶדַע וּבְכָל-נֶפֶשׁ וּבְכָל-מְאֹד  
וְלֹאֲהֶבָה אֶת-הָרֵעַ כְּנִפְשֶׁךָ גְּדוּלָּה הִיא מִכָּל-עֲלוֹת וּזְבָחִים:

33. ul'ahabah 'otho b'kal-lebab ub'kal-meda` ub'kal-nephesh ub'kal-m'od  
ul'ahabah 'eth-hare`a k'naph'sh'ak g'dolah hi' mikal-`oloth uz'bachim.

**Mark12:33** And to love Him with all the heart, and with all the knowledge,  
and all the soul, and with all the strength, and to love the neighbor like your own life.  
This is greater than all burnt offerings and sacrifices.

<33> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως  
καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν  
περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

33 kai to agapan auton ex holēs tēs kardias kai ex holēs tēs syneseōs

“And to love Him from all the heart and from all the intelligence  
 kai ex holēs tēs ischuos kai to agapan ton plēsion  
 and from all the strength and to love the neighbor  
 hōs heauton perissoteron estin pantōn tōn holokautōmatōn kai thysiōn.  
 as himself is greater than all of the burnt offerings and sacrifices.”

34 xוּאֵלֶּיךָ אֶת־כָּל־לֵבָבְךָ וְכָל־מִדְּבַר־לֵבָבְךָ וְכָל־מִדְּבַר־יָדְךָ וְכָל־מִדְּבַר־חַיִּיךָ וְכָל־מִדְּבַר־חַיִּיךָ וְכָל־מִדְּבַר־חַיִּיךָ וְכָל־מִדְּבַר־חַיִּיךָ

לֵד וּנְיָא יְהוֹשֻׁעַ כִּי־עָנָה בְּרַעַת  
 וַיֹּאמֶר אֵלָיו לֹא־רָחוֹק אַתָּה מִמְּלְכוּת הָאֱלֹהִים  
 וְאִישׁ לֹא־עָרַב עוֹד אֶת־לְבָבוֹ לִשְׁאֹל אוֹתוֹ שְׁאֵלָה:

34. wayar' Yahushuà ki-`anah b'da`ath wayo'mer 'elayu lo'-rachoq 'atah mimal'kuth ha'Elohim w'ish lo'-`arab `od 'eth-libo lish'ol 'otho sh'elah.

Mark12:34 And **וַיֹּאמֶר** saw that he had answered with knowledge, and He said to him,  
 “You are not far from the kingdom of the Elohim.”  
 And no one else dared of his heart to ask Him a question.

<34> καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

34 kai ho Iēsous idōn [auton] hoti nouncechōs apekrithē eipen autō,

And Yahushua having seen him that He answered wisely said to him,

Ou makran ei apo tēs basileias tou theou.

“Not far you are from the kingdom of the Elohim.”

kai oudeis ouketi etolma auton eperōtēsai.

And no one any longer was daring to question Him.

35 וַיְהִי כִּי יִשְׁמַע יְהוֹשֻׁעַ אֶת־הַסּוֹפְרִים וְהַבְּרִיִּים וְהַכֹּהֲנִים וְהַלְוִיִּם וְהַכֹּהֲנִים וְהַלְוִיִּם וְהַכֹּהֲנִים וְהַלְוִיִּם

לֵאמֹר הַסּוֹפְרִים כִּי הַמָּשִׁיחַ בֶּן־דָּוִד הוּא:

35. w'Yahushuà m'lamed baMiq'dash waya`an wayo'mar  
 'ey'k yo'm'ru hasoph'rim ki haMashiyach ben-Dawid hu'.

Mark12:35 And **וַיְהִי כִּי יִשְׁמַע** was teaching in the Temple and answered and said,  
 “How can the scribes say that the Mashiyach is the Son of Dawid?”

<35> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ,  
 Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἐστίν;

35 Kai apokritheis ho Iēsous elegen didaskōn en tō hierō,

And having answered Yahushua was saying when teaching in the temple,

Pōs legousin hoi grammateis hoti ho Christos huios Dawid estin?

“How say the scribes that the Anointed One the Son of David is?”

36 וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־הַסּוֹפְרִים וְהַבְּרִיִּים וְהַכֹּהֲנִים וְהַלְוִיִּם וְהַכֹּהֲנִים וְהַלְוִיִּם וְהַכֹּהֲנִים וְהַלְוִיִּם

לו הלא קוד אָמר בְּרוּחַ הַקֹּדֶשׁ נֹאֵם יְהוָה לְאַדְנִי שֵׁב  
לְיָמִינִי עַד-אַנְשִׁית אִבְיָךְ הָרֹם לְרִגְלֶיךָ:

36. halo' Dawid 'amar b'Ruach haQodesh n'um Yahúwah la'Adoni sheb limini  
`ad-'ashith 'oy'beyak hadom l'rag'leyak.

Mark12:36 "Did not Dawid said by the Holy Spirit, אָמַר בְּרוּחַ הַקֹּדֶשׁ נֹאֵם יְהוָה לְיָמִינִי עַד-אַנְשִׁית אִבְיָךְ הָרֹם לְרִגְלֶיךָ (Master),  
'Sit at my right hand, until I put your enemies a footstool for your feet.'"

<36> αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν κύριος τῷ κυρίῳ μου,  
Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

36 autos Dawid eipen en tō pneumati tō hagiō, Eipen kyrios tō kyriō mou,  
David himself said by the spirit holy, YHWH said to My Master,  
Kathou ek dexiōn mou, heōs an thō tous echthrous sou hypokatō tōn podōn sou.  
"Sit at my right, until I put your enemies under your feet."

37 אָמַר דָּוִד בְּרוּחַ הַקֹּדֶשׁ נֹאֵם יְהוָה לְיָמִינִי עַד-אַנְשִׁית אִבְיָךְ הָרֹם לְרִגְלֶיךָ  
וַיֵּאָהֶב רַב הָעָם לְשִׁמְעַתָּהּ:

37. hinneh-Dawid b'`ats'mo qore'-lo 'Adon w'ey'k hu' b'no  
waye'ehab rob ha'am lish'mo`a 'otho.

Mark12:37 "Behold, Dawid himself calls Him 'Adon (Master)', so how can he be His son?"  
And the large multitude of people loved to listen to Him.

<37> αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός;  
καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

37 autos Dawid legei auton kyrion, kai pothen autou estin huios?  
"David himself calls Him Master, and how is he His son?"  
kai [ho] polys ochlos ēkouen autou hēdeōs.  
And the huge crowd was listening Him gladly.

38 וַיֵּאָמְרוּ אֵלָיו בְּלִמְדָּתָם הִשְׁמָרוּ מִן-הַסּוֹפְרִים  
הָאֵלֶּהֶם לְהִתְהַלֵּךְ עֲטוּפֵי טְלִית וְשִׁישׁ אֲלוֹ בְּשָׁלֹמָם בְּשׁוּקִים:

38. wayo'mer 'aleyhem b'lamed 'otham hisham'ru min-hasoph'rim ha'ohabim  
l'hith'hale'k `atuphey tallith w'sheyish'alu bish'lomam bash'waqim.

Mark12:38 And He said to them as He taught them,  
"Beware of the scribes who love to walk around wrapped in tallith,  
and for the people to ask in their peace in the marketplaces,"

<38> Καὶ ἐν τῇ διδασκῇ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν  
στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

38 Kai en tē didachē autou elegen, Blepete apo tōn grammateōn tōn thelontōn  
And in His teaching He was saying, "Beware of the scribes, the ones desiring

en stolais peripatein kai aspasmous en tais agorais  
in long robes to walk about and greetings in the marketplaces”

39. w'lashebeth ri'shonim b'bathey k'nesioth ul'haseb ri'shonim bas'`udoth.  
לְטוֹלְשֵׁבֶת רֵאשֹׁנִים בְּבֵתֵי כְנִסְיֹת וּלְהִסֵּב רֵאשֹׁנִים בְּסְעוּדוֹת:

**Mark12:39** “and to sit first in the house of synagogues and to recline first at meals,”

<39> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

39 kai prōtokathedrias en tais synagōgais kai prōtoklisias en tois deipnois

“And chief seats in the synagogues and places of honor at the banquets,”

40. habol'im 'eth-batey ha'al'manoth uma'arikim bat'philah l'mar'eh `eynayim  
מְהַבְלִיעִים אֶת-בֵּתֵי הָאֱלֻמָּנוֹת וּמֵאֲרִיקִים בַּתִּפְלָה לְמַרְאֵה  
עֵינַיִם הֵמָּה מְשַׁפֵּט גָּדוֹל יְתֵר מְאֹד וְשֹׁפֵטוֹ:

**40. habol'im 'eth-batey ha'al'manoth uma'arikim bat'philah l'mar'eh `eynayim hemah mish'pat gadol yether m'od yishaphetu.**

**Mark12:40** “who swallow up the houses of the widows while prolonging the prayer for the appearance of the eyes. They shall be judged with a much greater judgment.”

<40> οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

40 hoi katesthiontes tas oikias tōn chērōn kai prophasei makra proseuchomenoi;  
the ones devouring the houses of the widows and for show praying long prayers.

houtoi lēmpsontai perissoteron krima.

These ones shall receive greater judgment.

41. w'Yahushua yashab mimul 'aron ha'otsar w'hu' ro'eh 'eth-ha'am m'simim ma'oth  
מֵאֵי יְהוֹשֻׁעַ יָשָׁב מִמּוּל אֲרוֹן הָאוֹצָר וְהוּא רֹאֶה אֶת-הָעָם  
מְשִׁימִים מַעוֹת בְּאֲרוֹן הָאוֹצָר וְעֹשִׂירִים רַבִּים נְתִנּוּ הַרְבֵּה:

**41. w'Yahushua yashab mimul 'aron ha'otsar w'hu' ro'eh 'eth-ha'am m'simim ma'oth ba'aron ha'otsar wa'ashirim rabbim nath'nu har'beh.**

**Mark12:41** And w'Yahushua sat facing the treasury box, and He was watching the people placing money into the treasury box; and many rich people gave much.

<41> Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ·

41 Kai kathisas katenanti tou gazophylakiou etheōrei

And having sat down opposite the treasury He was observing

pōs ho ochlos ballei chalkon eis to gazophylakion.

how the crowd threw copper coins into the treasury.

kai polloi plousioi eballon polla;

And many rich people were throwing in much.

42. watabo' 'al'manah `aniah watiten sh'tey ph'rutoth 'asher hen reba' `isar.  
 מֵב וְתָבֵא אֶלְמָנָה עֲנִיָּה וַתִּתֵּן שְׁתֵּי כְרוֹטוֹת אֲשֶׁר הֵן רֶבַע אִסָּר:

**Mark12:42** A poor widow came and gave two small coins, which amount to a quarter.

<42> καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδραντῆς.

42 kai elthousa mia chēra ptōchē ebalen lepta duo, ho estin kodrantēs.

And having come one poor widow, she threw in two leptas, which is a kodrantes.

43. wayiq'ra' 'el-tal'midayu wayo'mer 'aleyhem 'Amen 'omer 'ani lakem ki  
 ha'al'manah ha`aniah hazo'th nath'nah yother mikal-hanoth'nim 'el-'aron ha'otsar.  
 מִגּוֹ וַיִּקְרָא אֶל-תַּלְמִידָיו וַיֹּאמֶר אֲלֵיהֶם אָמֵן אֹמֵר אֲנִי לָכֶם  
 כִּי הָאֵלְמָנָה הַזֹּאת נָתְנָה יוֹתֵר מִכָּל-הַנּוֹתְנִים  
 אֶל-אֲרוֹן הָאֹצָר:

**43. wayiq'ra' 'el-tal'midayu wayo'mer 'aleyhem 'Amen 'omer 'ani lakem ki ha'al'manah ha`aniah hazo'th nath'nah yother mikal-hanoth'nim 'el-'aron ha'otsar.**

**Mark12:43** And He called to His disciples and said to them, “Truly, I say to you that this poor widow has given more than all those giving to the treasury box.”

<43> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς, Ἀμὲν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

43 kai proskalesamenos tous mathētas autou eipen autois,

And having summoned his disciples he said to them,

Amēn legō hymin hoti hē chēra hautē hē ptōchē pleion pantōn

“Truly I say to you that this poor widow more than all.

ebalen tōn ballontōn eis to gazophylakion;

threw in the ones throwing into the treasury.”

44. ki kulam nath'nu min-ha`odeph shelahem w'hi' mimach'sorah  
 nath'nah kal-'asher-lah 'eth kal-mich'yathah.  
 מִדּוֹ כִּי כָלָם נָתְנוּ מִן-הָעֹדֶף שֶׁלָּהֶם וְהִיא מִמַּחְסְרָהּ נָתְנָה  
 כָּל-אֲשֶׁר-לָהּ אֶת כָּל-מַחְיֹתָהּ:

**44. ki kulam nath'nu min-ha`odeph shelahem w'hi' mimach'sorah nath'nah kal-'asher-lah 'eth kal-mich'yathah.**

**Mark12:44** “For all of them gave of the surplus that were to them, and she, out of her lack, has given all that she had, all her living!”

<44> πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς.

44 pantes gar ek tou perisseuontos autois ebalon, hautē de ek tēs hysterēseōs autēs

“For everyone from the abounding to them threw in but this widow from her need panta hosa eichen ebalen holon ton bion autēs.

## Chapter 13

אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ Mark13:1  
אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

מִתְלַמְּדֵי מוֹרֶה רֵאשִׁי מִן-הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

1. way'hi b'tse'tho min-haMiq'dash wayo'mer 'elayu 'echad mital'midayu Moreh  
r'eh mah-yaphu ha'abanim w'habin'yanim ha'eleh.

Mark13:1 As He went out of the Temple, one of His disciples said to Him, “Teacher,  
look how beautiful these stones and buildings are!”

<13:1> Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ,  
Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

1 Kai ekporeuomenou autou ek tou hierou legei autō heis tōn mathētōn autou,

And He going out from the temple said to Him one of his disciples,

Didaskale, ide potapoi lithoi kai potapai oikodomai.

“Teacher, look what sort of stones and what sort of buildings.”

אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ 2  
אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

בְּיָעַן אֹתוֹ יְהוֹשֻׁעַ וַיֹּאמֶר הֲרֵאִיתָ אֶת-הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

הָאֵלֶּה לֹא-תִשָּׂא אֶבֶן עַל-אֶבֶן אֲשֶׁר לֹא תִתְפָּרֵק:

2. waya'an 'otho Yahushua wayo'mar hara'itah 'eth-habin'yanim hag'dolim ha'eleh  
lo'-tisha'er 'eben `al-'eben 'asher lo' thith'paraq.

Mark13:2 Ὡς αὐτὸς ἀνέκρινεν αὐτῷ, λέγων, “Ὁρᾷς τοὺς τοῦτοῦ ἱεροῦ οἰκοδομαί;  
ὅτι οὐκ ἔστιν ἑνὶ λίθῳ ἡ ἐπὶ λίθῳ ὃς οὐκ ἔστιν καταλυθῆναι.”

<2> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;  
οὐ μὴ ἀφελθῇ ὥδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.

2 kai ho Iēsous eipen autō, Blepeis tautas tas megalas oikodomas?

And Yahushua said to him, Do you see these great buildings?

ou mē aphethē hōde lithos epi lithon

“By no means shall be left here a stone on a stone

hos ou mē katalythē.

which shall not be thrown down.”

אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ 3  
אֵלֶּה הַבְּנֵי הַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ

וַיִּשָּׁב עַל-הַר הַזֵּיתִים מִמּוֹל הַמִּשְׁכָּן וַיִּשְׁאַלְהוּ פֶּטְרוֹס

וַיַּעֲקֹב וַיְהוֹחָנָן וְאַנְדֵּרָי וְהֵם לְבָדָם אֹתוֹ:

3. wayesheb `al-har HaZeythim mimul haMiq'dash

wayish'aluhu Phet'ros w'Ya`aqob w'Yahuchanan w'An'd'ray w'hem l'badam 'ito.

**Mark13:3** He sat down on the Mount of HaZeythim (Olives) facing the Temple, Phetros (Kepha) and Ya'aqob and Yahuchanan and Andray questioned Him, and they were alone with Him.

<3> Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἑλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,

3 Kai kathēmenou autou eis to Oros tōn Elaiōn katenanti tou hierou

And He sitting on the mount of Olives opposite the temple

epērōta auton kat' idian Petros kai Iakōbos kai Iōannēs kai Andreas,

were questioning Him privately Peter and James and John and Andrew,

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:×45-67 39-370× 974 ×03 499 ×243 423-372

דאָמער-נאָ לָנוּ מַתִּי תַהֲיֶה-זֹאת

וּמַה-הוּא הָאוֹת כָּבֹא הַעֵת אֲשֶׁר תַּעֲשֶׂה-בָּהּ כָּל-זֹאת:

4. 'emar-na' lanu mathay tih'yeh-zo'th

umah-hu' ha'oth b'bo' ha'eth 'asher te'aseh-bah kal-zo'th.

**Mark13:4** "Please tell us when shall this be,

and what shall the sign be when the time comes that all this to occur in it?"

<4> Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται

καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

4 Eipon hēmin pote tauta estai

"tell us when these things shall be

kai ti to sēmeion hotan mellē tauta synteleisthai panta?

and what shall be the sign when are about these things to be complete all?"

:744 77×4 30×2-77 776 29773 73264 99422 07732 70227 5

הוֹיֵעַן יְהוֹשֻׁעַ וַיַּכְבֵּר אֶלֵיָּהֶם הַשְׁמָרוּ לָכֶם פֶּן-יִתְעַה אֶתְכֶם אִישׁ:

5. waya'an Yahushuà way'daber 'aleyhem hisham'ru lakem

pen-yath'eh 'eth'kem 'ish.

**Mark13:5** Owayy answered and spoke to them:

"Guard yourselves lest anyone misleads you,"

<5> ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ·

5 ho de Iēsous ērxato legein autois, Blepete mē tis hymas planēsē;

And Yahushua began to say to them, "Beware lest someone deceives you."

:7299 20×32 423 274 9746 2779 2492 7299 277 6  
וְכִי רַבִּים יִבְאוּ בְּשֵׁמִי לֵאמֹר אֲנִי הוּא וְהִתְעוּ רַבִּים:

6. ki rabbim yabo'u bish'mi le'mor 'ani hu' w'hith'u rabbim.

**Mark13:6** "For many shall come in My name, saying, 'I am He'

and they shall mislead many."

<6> πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι

Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

6 polloi eleusontai epi tō onomati mou legontes hoti Egō eimi, kai pollous planēsousin.  
“Many shall come in My name saying I am here and they shall deceive many.”

יְלֻאָס־לֵב אֲשׁוּחִי שְׂוֹמְשׁוּ שְׂוֹחִי שְׂוֹמְשׁוּ 7  
:לִפְאָ לֵב לֵב אֲשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ  
זִבְשָׁמְעֶכֶם מִלְחָמוֹת וּשְׂמֵעוֹת מִלְחָמָה אֶל־תִּבְהִלוּ  
כִּי־הֵיוּ תִהְיֶה זֹאת וְעוֹד לֹא בָא הַקֵּץ:

7. ub'sham'`akem mil'chamoth ush'mu'oth mil'chamah 'al-tibahelu  
ki-hayo thih'yeh zo'th w'`od lo' ba' haqets.

Mark13:7 “When you hear of wars and rumors of wars, do not be alarmed.  
For this shall surely be, but the end has still not come.”

<7> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·  
δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

7 hotan de akousēte polemous kai akoas polemōn, mē throeisthe;  
“But when you hear of wars and reports of wars, do not be troubled.

dei genesthai, all' oupō to telos.

It is necessary for these things to occur, but not yet the end is.”

אֲשׁוּחִי־לֵב אֲשׁוּחִי שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ 8  
:אֲשׁוּחִי שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ  
חִי־יָקוֹם גּוֹי עַל־גּוֹי וּמִמְלָכָה עַל־מִמְלָכָה  
וְהָיָה רָעַשׁ כֹּה וְכֹה וְהָיָה רָעַב וּמַהוּמָה:

8. ki-yaqum goy `al-goy umam'lakah `al-mam'lakah  
w'hayah ra`ash koh wakoh w'hayah ra`ab um'humah.

Mark13:8 “For nation shall rise up against nation and kingdom against kingdom.  
There shall be earthquakes here and there. There shall be famine and panic.”

<8> ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,  
ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

8 egerthēsetai gar ethnos ep' ethnos kai basileia epi basileian,

“shall be raised for nation against nation and kingdom against kingdom,

esontai seismoi kata topous, esontai limoi;

there shall be earthquakes in place after place, and there shall be famines.

archē ōdinōn tauta.

The beginning of the birth pangs these things are.”

שְׂוֹחִי שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ 9  
שְׂוֹחִי שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ שְׂוֹמְשׁוּ  
ט אֵלֶּה הָאִשִּׁית הַחֲבָלִים וְאַתֶּם הַשְׁמָרוּ בְּנִפְשֵׁיכֶם  
כִּי־יִמָּסְרוּ אֶתְכֶם לְסִנְהֶדְרִיּוֹת וְהַפִּיתֶם בְּבִתֵּי כְּנִסְיֹת  
וּלְפָנֵי נְגִידִים וּמַלְכִּים תִּגְבְּאוּ לְמַעַנִּי לְעֵדוּת לָהֶם:

9. 'eleh re'shith hachabalim w'atem hisham'ru b'naph'shotheykem



all' ho ean dothē hymin en ekeinē tē hōrā touto laleite;  
 "but whatever is given to you in that hour this you shall say,  
 ou gar este hymeis hoi lalountes alla to pneuma to hagian.  
 For you are not yourselves the ones speaking but the Spirit Holy."

12  
 יבִּיאַח יִמְסֹר אֶת־אָחִיו לְמוֹת וְאָב אֶת־בְּנוֹ  
 וְקָמוּ בָנִים בְּאַבְוֹתָם וְהִמִּיתוּ אוֹתָם:

12. w'ach yim'sor 'eth-'achiu lamaweth w'ab 'eth-b'no  
 w'qamu banim ba'abotham w'hemithu 'otham.

Mark13:12 "A brother shall betray his brother to death, and a father his child.  
 Children shall rise up against their fathers and put them to death."

<12> καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον,  
 καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·

12 kai paradōsei adelphos adelphon eis thanaton kai patēr teknon,  
 "and brother shall hand over brother to death and father his child,  
 kai epanastēsontai tekna epi goneis kai thanatōsousin autous;  
 and children shall rise up against parents and put to death them."

13  
 יִגְדְּלוּ אֹתָם שְׂנוֹאִים לְכָל לְמַעַן שְׂמִי  
 וְהִמָּחְקָה עַד־עֵת קֵץ הוּא יִשָּׁע:

13. wih'yithem s'nu'im lakol l'ma'an sh'mi w'ham'chakeh `ad-`eth qets hu' yiuashe'a.

Mark13:13 "You shall be hated by everyone on account of My name,  
 but the one who endures until the time of the end, he shall be saved."

<13> καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.  
 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

13 kai esesthe misoumenoi hypo pantōn dia to onoma mou.  
 "And you shall be hated by everyone because of My name.  
 ho de hypomeinas eis telos houtos sōthēsetai.  
 But the one having endured to the end this one shall be saved."

14  
 יֵד וְכִי תִרְאוּ אֶת־שְׂקוּיָן מְשֻׁמִּם אֲשֶׁר אָמַר הַנְּבִיא  
 עֹמֵד בַּמָּקוֹם אֲשֶׁר לֹא־לוֹ הַקּוֹרָא רִבִּין אֲזַנּוּסוֹס  
 אֲנִשִּׁי יְהוּדָה אֶל־הַהָרִים:

יד וְכִי תִרְאוּ אֶת־שְׂקוּיָן מְשֻׁמִּם אֲשֶׁר אָמַר הַנְּבִיא  
 עֹמֵד בַּמָּקוֹם אֲשֶׁר לֹא־לוֹ הַקּוֹרָא רִבִּין אֲזַנּוּסוֹס  
 אֲנִשִּׁי יְהוּדָה אֶל־הַהָרִים:

14. w'ki thir'u 'eth-shiquts m'shomem 'asher 'amar Dani'El hanabi' `omed bamaqom  
 'asher lo'-lo haqore' yabin 'az nos yanusu 'an'shey Yahudah 'el-heharim.

**Mark13:14** “When you see the abomination of desolation of which is spoken by Dani’El the prophet, standing in the place that does not belong to it -- let the reader understand -- then the men of Yahudah must surely flee to the mountains.”

<14> Ὄταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

14 Hotan de idēte to bdelygma tēs erēmōseōs hestēkota

“And when you see the abomination of desolation having stood

hopou ou dei, ho anaginōskōn noeitō,

where it ought not, the one reading take note,

tote hoi en tē Ioudaia pheugētōsan eis ta orē,

then the ones in Judea let them flee to the mountains.”

אָפֿאַר אַל־הַגָּג אַל־יֶרֶד הַבַּיְתָה וְאָבֹא בֹ לַשְׂאֵת דְּבַר מִבֵּיתָה׃  
 טוֹ וְאִשֶּׁר עַל־הַגָּג אַל־יֶרֶד הַבַּיְתָה וְאָבֹא בֹ לַשְׂאֵת דְּבַר מִבֵּיתָה׃

15. wa'asher 'al-hagag 'al-yered habay'thah w'al-yabo' bo lase'th dabar mibeytho.

**Mark13:15** “Whoever is on the roof must not go down into the house, and must not enter in it to carry anything out of his house”.

<15> ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἀραὶ τι ἐκ τῆς οἰκίας αὐτοῦ,

15 ho [de] epi tou dōmatos mē katabatō

“And the one on the roof let him not come down

mēde eiselthatō arai ti ek tēs oikias autou,

nor let him enter to take anything from his house.”

טוֹ וְאִשֶּׁר בַּשָּׂדֶה אַל־יָשׁוּב הַבַּיְתָה לְשֵׂאת מִלְּבוּשׁוֹ׃  
 אָפֿאַר אַל־הַגָּג אַל־יֶרֶד הַבַּיְתָה וְאָבֹא בֹ לַשְׂאֵת דְּבַר מִבֵּיתָה׃

16. wa'asher basadeh 'al-yashob habay'thah lase'th mal'busho.

**Mark13:16** “Whoever is in the field should not return to the house to carry his clothes.”

<16> καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἀραι τὸ ἱμάτιον αὐτοῦ.

16 kai ho eis ton agron mē epistrepsatō eis ta

“and the one in the field let him not return to the things

opisō arai to himation autou.

behind to take his garment.”

יִזְוִי לְהָרוֹת וְלִמְיֻנִיקוֹת בְּיָמִים הָהֵמָּה׃  
 אָפֿאַר אַל־הַגָּג אַל־יֶרֶד הַבַּיְתָה וְאָבֹא בֹ לַשְׂאֵת דְּבַר מִבֵּיתָה׃

17. w'oy leharoth w'lameyniqoth bayamim hahemah.

**Mark13:17** “Woe to those who are pregnant and to those who are nursing babies in those days!”

<17> οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

**And woe to the ones pregnant and the ones nursing in those days.**

**“But pray that it may not come in winter.”**

until now and by no means shall be."

**B'rit haChadashah (New Testament) Hebrew-Greek-English color coded Interlinear edited by Lanny Mebust – page 560**

20 kai **ei mē** ekolobōsen kyrios **tas hēmeras**, **ouk an** esōthē **pasa sarx**;  
 “And **unless** YHWH **shortens** the **days**, **would not** be saved **all** **flesh**.  
 alla dia tous eklektous hous exelexato ekolobōsen **tas hēmeras**.

**But on account of the chosen whom He chosen he shortened the days.”**

21  
 חֲזָקָה אֶת־הַיָּמִים וְלֹא יִשָּׁלַח אֶת־הַבָּרָאָה  
 כֹּל־בָּשָׂר אֲשֶׁר־יִשָּׁלַח אֶת־הַיָּמִים  
 אֲזִי הַיָּמִים שֶׁנֶּחֱמָד לְהַקְצִינָם

**21. w'az 'im-yo'mar 'aleykem 'ish hinneh-phoh haMashiyach**  
**'o hinnehu sham 'al-ta'aminu.**

**Mark13:21** “Then, if anyone says to you, ‘Behold! Here is the Mashiyach!’  
 or, ‘Behold, He is there!’ **do not believe it.**”

<21> καὶ τότε εἰάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε·

21 kai **tote ean tis hymin eipē**, **Ide hōde ho Christos**,

“And **then if someone to you says**, ‘**look**, **here is the Anointed One**.  
**Ide ekei**, **mē pisteuete**;

**Look**, there,’ **do not believe** them.”

22  
 כִּי יָקוּמוּ מְשִׁיחֵי שָׂקָר וְנָבִיאֵי שָׂקָר וְנִתְּנוּ אֹתוֹת  
 וּמוֹפְתִים לְהַתְעוֹת אֶת־הַבְּחִירִים אֲם־יֻכְלוּ:

**22. ki yaqumu m'shichey sheqer un'bi'ey shaqer w'nath'nu 'othoth**  
**umoph'thim l'hath'oth 'aph 'eth-hab'chirim 'im-yukalu.**

**Mark13:22** “For false mashichey (anointed ones) and false prophets shall arise,  
 and shall show signs and wonders to mislead even the chosen ones, if they can.”

<22> ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα  
 καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.

22 **egerthēsontai gar pseudochristoi kai pseudoprophētai**

“shall be raised up for false anointed ones and false prophets

kai dōsousin sēmeia kai terata pros to apoplanan,

and they shall perform signs and wonders so as to deceive,

ei dynaton, tous eklektous.

if possible, the chosen.”

23  
 כִּנְיָאֲתָם רָאִי הִנֵּה מְרִאֲשׁ הַבְּרִית לָכֶם אֶת־כָּל־

**23. w'atem r'u hinneh mero'sh higad'ti lakem 'eth-kol.**

**Mark13:23** “But as for you, look! Behold, I have told you everything from the beginning.”

<23> ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.

23 **hymeis de blepete**; **proeirēka hymin panta**.

“But you beware. I have forewarned you concerning all things.”

וְיִשְׁמְרֵךְ אֶתְּכָל אֲשֶׁר אֶתְּכָל אֲשֶׁר אֶתְּכָל 24  
:יָדְכָל אֶתְּכָל-כָּל אֲשֶׁר אֶתְּכָל

כִּד וְהָיָה בַּיָּמִים הָהֵם אַחֲרֵי הַצָּרָה הַהִיא תִּהְיֶה הַשָּׁמֶשׁ  
וְתִהְיֶה לֹא-נִגִּים אֲוֵרוֹ:

24. w'hayah bayamim hahem 'acharey hatsarah hahi'  
tech'sha'k hashemesh w'hayareach lo'-yagiah 'oro.

Mark13:24 “And it shall be in those days, after that tribulation,  
the sun shall be darkened and the moon shall not shine its light;”

<24> Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην  
ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

24 Alla en ekeinaiis tais hēmerais meta tēn thlipsin ekeinēn

But in those days after that tribulation

ho hēlios skotisthēsetai, kai hē selēnē ou dōsei to pheggos autēs,

the sun shall be darkened, and the moon shall not give its light,

:יָדְכָל אֶתְּכָל אֲשֶׁר אֶתְּכָל אֲשֶׁר אֶתְּכָל 25  
כִּד וְהִכּוֹכָבִים יִפְּלוּ מִן-הַשָּׁמַיִם וְחִלְיֵי הַשָּׁמַיִם יִתְמוּטְטוּ:

25. w'hakokabim yip'lu min-hashamayim wachayaley hashamayim yith'motatu.

Mark13:25 “the stars shall fall from the heavens,  
and the powers of the heavens shall be shaken.”

<25> καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες,  
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

25 kai hoi asteres esontai ek tou ouranou piptontes,

“and the stars shall be out of the heavens falling,

kai hai dynameis hai en tois ouranois saleuthēsontai.

and the powers, the ones in the heavens shall be shaken.”

:אֲזַי יִרְאוּ אֶת-בֶּן-אָדָם בָּא בְּעָנָנִים בְּגִבּוֹרָה רַבָּה וּבְכָבוֹד: 26  
כִּד וְהָיָה אֶת-בֶּן-אָדָם בָּא בְּעָנָנִים בְּגִבּוֹרָה רַבָּה וּבְכָבוֹד:

26. w'az yir'u 'eth-Ben-ha'Adam ba' ba'ananim big'burah rabah ub'kabod.

Mark13:26 “Then they shall see the Son of Man coming  
on the clouds with great power and with glory.”

<26> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον  
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

26 kai tote opsontai ton huion tou anthrōpou erchomenon

“And then you shall see the Son of Man coming

en nephelais meta dynameōs pollēs kai doxēs.

on clouds with great power and glory.”

יָדְכָל אֶתְּכָל אֲשֶׁר אֶתְּכָל אֲשֶׁר אֶתְּכָל 27  
:יָדְכָל אֶתְּכָל אֲשֶׁר אֶתְּכָל אֲשֶׁר אֶתְּכָל

כַּזְאֲזִי שְׁלַח אֶת־מַלְאָכָיו וַיִּקְבְּצוּ אֶת־בְּחִירֵי  
מֵאַרְבַּע הָרוּחוֹת מְקִצָּה הָאָרֶץ עַד־קִצָּה הַשָּׁמַיִם:

27. w'az yish'lach 'eth-mal'akayu wiqabets 'eth-b'chirayu  
me'ar'ba` haruchoth miq'tseh ha'arets `ad-q'tseh hashamayim.

**Mark13:27** “Then He shall send the messengers, and He shall gather His chosen ones from the four winds, from the ends of the earth to the ends of the heavens.”

<27> καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ]  
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

27 kai tote apostelei tous aggelous kai episynamei tous eklektous [autou]

“And then He shall send the angels and He shall gather together His elect  
ek tōn tessarōn anemōn ap' akrou gēs heōs akrou ouranou.  
from the four winds from the ends of the earth to the end of the heavens.”

28 אֶת־מִשְׁלַּח הַיָּדָיִם וְהַפֶּה הַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם  
כַּחַד וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם

כַּחַד וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם  
וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם

28. umin-hat'enah lim'du-na' 'eth-m'shal hadabar k'sheyir'tab `anaphah upharach  
`aleah y'da`tem ki qarob haqayits.

**Mark13:28** “And from the fig tree, learn the parable of the matter. When its branch is lush and its leaves sprout, you know that the summer is near.”

<28> Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς  
ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

28 Apo de tēs sykēs mathete tēn parabolēn;

“And from the fig tree learn the parable.

hotan ēdē ho klados autēs hapalos genētai

When by that time its branch has become tender

kai ekphyē ta phylla, ginōskete hoti eggys to theros estin;

and its puts forth the leaves, you know that near summer is.”

29 אֶת־מִשְׁלַּח הַיָּדָיִם וְהַפֶּה הַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם  
כַּחַד וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם

כַּחַד וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם  
כַּחַד וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם וְהַיָּדָיִם

29. ken gam-‘atem bir’oth’kem ki-hayu ‘eleh d’u ki-qarob hu’ bapathach.

**Mark13:29** “Likewise, you too, when you see that these things have happened, know that He is near, at the entrance.”

<29> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,  
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

29 houtōs kai hymeis, hotan idēte tauta ginomena,

“So also you, when you see these things happening,

ginōskete hoti eggys estin epi thyraís.  
know that it is near at the doors.”

30 אָמֵן אֲמַר אֲנִי לָכֶם לֹא יַעֲבֹר הַדּוֹר הַזֶּה עַד  
אֲשֶׁר-יָהִיו כָּל-אֵלֶּה:

30. ‘Amen ‘omer ‘ani lakem lo’ ya`abor hador hazeh `ad ‘asher-yih’yu kal-‘eleh.

Mark13:30 “Truly I say to you, this generation shall not pass  
until all these things shall be.”

<30> ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη  
μέχρις οὗ ταῦτα πάντα γένηται.

30 amēn legō hymin hoti ou mē parelthē hē genea hautē  
“Truly I say to you that by no means passes away generation this  
mechris hou tauta panta genētai.  
until all these things happen.”

31 לֹא הַשָּׁמַיִם וְהָאָרֶץ יַעֲבֹרוּ וּדְבָרִי לֹא יַעֲבֹרוּן:

31. hashamayim w’ha’arets ya`aboru ud’baray lo’ ya`aborun.

Mark13:31 “The heavens and the earth shall pass away,  
but My words shall not pass away.”

<31> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

31 ho ouranos kai hē gē pareleusontai, hoi de logoi mou ou mē pareleusontai.  
“Heaven and earth shall pass away, but My words shall by no mean pass away.”

32 לֵב אֵין יוֹדֵעַ עֵת-בּוֹא הַיּוֹם הַהוּא וְהַשָּׁעָה הַהִיא אֵין אִישׁ יוֹדֵעַ  
גַּם-לֹא מַלְאָכֵי הַשָּׁמַיִם גַּם-לֹא הַבֵּן מִבְּלָעָדִי הָאָב:

32. ‘a’k `eth-bo’ hayom hahu’ w’hasha`ah hahi’ ‘eyn ‘ish yode`a gam-lo’ mal’akey  
hashamayim gam-lo’ haBen mibal’adey ha’Ab.

Mark13:32 “But the time of the coming of that day and that hour, no one knows --  
not even the messengers in the heavens nor even the Son -- except the Father.”

<32> Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν,  
οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

32 Peri de tēs hēmeras ekeinēs ē tēs hōras oudeis oiden,  
“But concerning that day or the hour no one knows,  
oude hoi aggeloi en ouranō oude ho huiois, ei mē ho patēr.  
neither the angels in the heavens nor the Son, except the Father.”

33 יְהוָה אֵין יוֹדֵעַ עֵת-בּוֹא הַיּוֹם הַהוּא וְהַשָּׁעָה הַהִיא אֵין אִישׁ יוֹדֵעַ

לִגְרָאוֹ שְׁקִדּוֹ וְהִתְפַּלְלוֹ כִּי לֹא יִדְעֶתֶם מָתִי הָעֵת:

33. r'u shiq'du w'hith'palelu ki lo' y'da'tem mathay ha'eth.

**Mark13:33** “Look! Be alert and pray,  
for you do not know when the time shall be.”

<33> βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.

33 blepete, agrypneite; ouk oidate gar pote ho kairos estin.

“Beware, be awake. For you do not know when the time is.”

יְחִיָּה בְּאִישׁ חוֹלֶה לְמַרְחֵק אֲשֶׁר עָזַב אֶת-בֵּיתוֹ וַיִּתֵּן  
לְדָוָד אֲשֶׁר עָזַב אֶת-מְלָאכְתּוֹ וַאֲתֵּי-הַשּׁוֹעֵר צָנִיחַ לְשִׁקּוֹד:

34. w'hayah k'ish hole'b lamer'chaq 'asher 'azab 'eth-beytho  
wayiten rashuth la'abadayu ul'ish 'eth-m'la'k'to w'eth-haso'er tsiuah lish'god.

**Mark13:34** “It shall be like a man going on a journey who left his house  
and gave his servants authority over each one his work,  
and he commanded the gatekeeper to be alert.”

<34> ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ  
τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.

34 hōs anthrōpos apodēmos apheis tēn oikian autou

“As a man having left on a journey left his house

kai dous tois doulois autou tēn exousian hekastō to ergon autou

and having given to his servants authority, to each his work

kai tō thyrōrō eneteilato hina grēgorē.

and to the doorkeeper he commanded that he should be alert.”

אִם-בֶּעֶרְבַּי אִם-בֶּעֶרְבַּי לַיְלָה לִכְנֹן שְׁקִדּוֹ כִּי לֹא יִדְעֶתֶם מָתִי יְבוֹא בְּעַל הַבַּיִת אִם-בֶּעֶרְבַּי  
אוֹ-בִּחְצוֹת הַלַּיְלָה אִם-בְּעֵת קְרִיאַת הַתְּהִלָּה אוֹ בַּבֹּקֶר:

35. laken shiq'du ki lo' y'da'tem mathay yabo' ba'al habayith 'im-ba'ereb 'o-  
bachatsoth halay'lah 'im-b'eth q'ri'ath hatar'n'gol 'o baboqer.

**Mark13:35** “Thus, be alert--for you do not know when the owner of the house shall come,  
whether in the evening or at midnight, whether at the time the rooster crows  
or in the morning--”

<35> γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ  
μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,

35 grēgoreite oun; ouk oidate gar pote ho kyrios tēs oikias erchetai,

“Therefore you be alert, for you do not know when the master of the house comes,

ē opse ē mesonyktion ē alektorophōnias ē prōi,

either late in the day or midnight or at the crowing or early,”

36 4293 44x7 4172 47x4 4747:

לו פֶּן־יָבוֹא פְתָאִם וּמָצָא אֶתְכֶם יְשָׁנִים:

36. **pen-yabo' phith'om umatsa' 'eth'kem y'shenim.**

**Mark13:36** “lest he does come suddenly and find you sleeping.”

<36> μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας.

36 **mē elthōn exaiphnēs heurē hymas katheudontas.**

“lest having come suddenly he finds you sleeping.”

37 44x7 4747 4747 4747 4747 4747 4747:

לֹא יָוֹאת אֲשֶׁר אֶמְרֹתִי לָכֶם הַנִּי אֹמֵר לְכֹל שְׁקִדּוֹ:

37. **w'eth 'asher 'amar'ti lakem hin'ni 'omer lakol sh'godu.**

**Mark13:37** “What I have said to you, behold, I say to everyone: ‘Be on the alert!’”

<37> ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.

37 **ho de hymin legō pasin legō, grēgoreite.**

“And what I say to you I say to everyone, ‘Be on the alert.’”

## Chapter 14

Shavua Reading Schedule (11th sidrot) - Mark 14 - 16

49 4293 4747 4747 4747 4747 4747 Mark14:1  
4747 4747 4747 4747 4747 4747 4747

אֲוִיָּהּ עוֹד יוֹמִים וְחַג הַפֶּסַח וְהַמִּצּוֹת בָּא

וַיִּבְקְשׁוּ רְאִישֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים לְתַפְּשׁוֹ בְּעֶרְמָה לְהַמִּיתוֹ:

1. **way'hi 'od yomayim w'Chag haPesach w'haMatsoth ba'**

**way'baq'shu ra'shey hakohanim w'hasoph'rim l'thaph'so b'ar'mah lahamitho.**

**Mark14:1** “There were two more days until the Feast of the Passover and the Unleavened Bread would come, and the chief priests and the scribes sought to capture Him through treachery to put Him to death.”

<14:1> Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

1 **Ēn de to pascha kai ta azyma meta duo hēmeras.**

“Now it was the Passover and the feast of Unleavened Bread after two days

kai ezētoun hoi archiereis kai hoi grammateis

and were seeking the chief priests and the scribes

pōs auton en dolō kratēsantes apokteinōsin;

how Him by deceit having seized they might kill.”

2 4747 4747 4747 4747 4747 4747:

בּוֹיָאֲמְרוּ לֹא בְּחָג פֶּן־תִּהְיֶה מְהוּמָה בָּעָם:

2. **wayo'm'ru lo' bechag pen-tih'yeh m'humah ba'am.**

**Mark14:2** They said, “Not on the feast, lest there shall be a panic among the people.”

<2> ἔλεγον γάρ, Μὴ ἐν τῇ ἐορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

2 elegon gar, Mē en tē heortē,

For they were saying, “Not at the feast,

mēpote estai thorybos tou laou.

lest there shall be a disturbance of the people.”

גוֹיִהִי בְּהִיּוֹתוֹ בְּבֵית-הַיְיָ בֵּית שִׁמְעוֹן הַמְצֻרֶעַ  
וַיִּסֵּב אֶל-הַשְּׁלֵחַן וַתָּבֹא אִשָּׁה וּבְיָדָהּ פֶּךָ-מִרְקָחַת גִּרְדִּי זָךְ  
וַיִּקַּר מֵאֵד וַתִּשְׁבֹּר אֶת-הַפֶּךָ וַתִּצֹק עַל-רֹאשׁוֹ:

3. way'hi bih'yotho b'Beyth-Hini beyth Shim'on ham'tsora` wayaseb 'el-hashul'chan watabo' 'ishah ub'yadah pa'k-mir'qachath ner'd' za'k w'yaqar m'od watish'bor 'eth-hapa'k watitsoq `al-ro'sho.

Mark14:3 While He was in Beyth Hini in the house of Shimeon the leper, he was reclining at the table, and a woman came, and in her hand was a vial of perfume of pure nard, very expensive. She broke the vial and poured it on His head.

<3> Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς.

3 Kai ontos autou en Bēthaniā en tē oikiā Simōnos tou leproū, katakeimenou autou

And he being in Bethany at the house of Simon the leper, he reclining,

ēlthen gynē echousa alabastron myrou nardou pistikēs

came a woman having an alabaster jar of ointment, pure nard

polytelous, syntripsasa tēn alabastron katecheen autou tēs kephalēs.

which was expensive having broken the alabaster jar she poured it on his head.

דַּוִּישׁ אֲשֶׁר מִתְרַעְמִים אִישׁ אֶל-רֵעֵהוּ לֵאמֹר עַל-מָה הָיָה  
אֲבוֹד הַמִּרְקָחָה הַזֹּאת:

4. w'yesh 'asher mith'ra`amim 'ish 'el-re`ehu le'mor `al-meh hayah 'ibud hamer'qachah hazo'th.

Mark14:4 There were some who started grumbling to one another, saying “Of what purpose was this waste of the perfume?”

<4> ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

4 ēsan de tines aganakountes pros heautous,

“were now some being angry with themselves

Eis ti hē apōleia hautē tou myrou gegonen?

“for what purpose was this waste of perfume?”

**ה**כִּי הָאֵינִי הָיִתָּה זֹאת לְהַמְכִּיר בְּיוֹתֵר מִשְׁלֹשׁ מֵאוֹת הַיָּנָר וּלְתֵת לְעֲבָדִים וְיִגְעְרוּ בָּהּ:

and to be given to the poor.” And they reprimanded her.

וַיֹּאמֶר יְהוֹשֻׁעַ הַכִּיחוּ לָהּ לָמָּה תִּלְאַזי בַּכִּשָּׁף  
מִעֲשֵׂה טוֹב עָשִׂיתָה עִמָּדִי:

She has performed a good work on me.”

זְכִי הָעֲנִיִּים תְּמִיד עִמָּכֶם וּבְשִׁתְּרָצוֹ תוֹכְלוּ לְהִיטִיב לָהֶם  
וְאֲנִי לֹא-אֶהְיֶה אִתְּכֶם תְּמִיד:

7 pantote gar tous ptōchous echete meth' heautōn

For always the poor you have with yourselves  
 kai hotan thelēte dynasthe autois eu poiēsai,  
 “and when you wish you are able for them to do good.  
 eme de ou pantote echete.  
 But me not always do you have.”

יְהִי עֲשֶׂתָּהּ קִדְמָה לְסוּךְ  
 אֶת־גּוֹפִי לְקִבּוּרָתוֹ:  
 8

8. ‘eth ‘asher hayah l’el yadah `asathah qid’mah lasu’k ‘eth-guphi liq’buratho.

**Mark14:8** “She has done in advance what was in her hand:  
 to apply oil to My body for its burial.”

<8> ὁ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.  
 8 ho eschen epoiēsen;  
 “What she had she did.

proelaben myrisai to sōma mou eis ton entaphiasmon.  
 She prepared ahead of time to anoint my body for the burial.”

טָאָמֵן אָמַר אָנִי לָכֶם כִּי בְּאַשֶׁר תִּקְרָא הַבְּשׂוּרָה הַזֹּאת  
 אֶל־כָּל־הָעוֹלָם גַּם אֶת־אַשֶׁר עָשִׂתָּהּ הִיא יִסְפָּר לְזִכְרוֹן לָהּ:  
 9

9. ‘Amen ‘omer ‘ani lakem ki ba’asher tiqare’ hab’sorah hazo’t’h ‘el-kal-ha`olam  
 gam ‘eth-‘asher `as’t’hah hi’ y’supar l’zikaron lah.

**Mark14:9** “Truly, I say to you that wherever this good news is proclaimed  
 in the whole world, what she has done shall also be told as a memory to her.”

<9> ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον,  
 καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

9 amēn de legō hymin, hopou ean kērychthē to euaggelion eis holon ton kosmon,  
 “And truly I say to you, wherever is preached the good news in the whole world.  
 kai ho epoiēsen hautē lalēthēsetai eis mnēmosynon autēs.  
 Also what this woman did shall be spoken in memory of her.”

יְהוּדָה אִישׁ־קָרִיּוֹת אֶחָד מִשְׁנֵי הָעֹשֶׂר הָלַךְ  
 אֶל־רְאִשֵׁי הַכֹּהֲנִים לְמַסֵּר אוֹתוֹ אֲלֵיהֶם:  
 10

10. wiYahudah ‘Ish-Q’rioth ‘echad mish’neym ha`asar  
 hala’k ‘el-ra’shey hakohanim lim’sor ‘otho ‘aleyhem.

**Mark14:10** Now Yahudah Ish Qerioth, one of the twelve,  
 went to the chief priests to betray Him to them.

<10> Καὶ Ἰούδας Ἰσκαριώθ ὁ εἰς τῶν δώδεκα  
ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.

10 Kai Ioudas Iskariōth ho heis tōn dōdeka apēlthen pros tous archiereis  
And Judas Iscariot one of the twelve went to the chief priests  
hina auton paradoi autois.  
in order that he might betray Him to them.

11  
וַיִּבְקֹשׁ תְּאֵנָה לְמַסְרוֹ׃  
וַיֹּאמְרוּ וְיֵאֱמָרוּ לְתֵת-לוֹ כֶּסֶף׃  
וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ  
וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ וַיִּשְׂמְעוּ

11. w'hem b'sham'am sam'chu wayo'm'ru latheth-lo kaseph  
way'baqesh to'anah l'mas'ro.

Mark14:11 When they heard, they rejoiced and said they would give him money,  
and he sought an opportunity to betray Him.

<11> οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι.  
καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

11 hoi de akousantes echarēsan kai epēggeilanto autō argyrion dounai.  
And the ones having heard rejoiced and promised him money to give.  
kai ezētei pōs auton eukairōs paradoi.  
And he was seeking how Him conveniently he might betray.

12  
וַיְהִי בַּחֹג הַמַּצּוֹת בַּיּוֹם הָרִאשׁוֹן אֲשֶׁר יִזְבַּח הַפֶּסַח  
וַיֹּאמְרוּ אֵלָיו תְּלַמִּידָיו אֵיפֹה תִּחְפֹּץ לֶאֱכֹל אֶת-הַפֶּסַח  
וְנִלְכָּה וְנִכְיִין׃

12. way'hi b'Chag haMatsoth bayom hari'shon 'asher yizabach haPesach wayo'm'ru  
'elayu tal'midayu 'eyphoh thach'pots le'ekol 'eth-haPesach w'nel'kah w'nakin.

Mark14:12 On the first day of the Feast of Unleavened Bread,  
when the Passover lamb would be slaughtered, His disciples said to Him,  
“Where do You desire to eat the Passover? We shall go and prepare.”

<12> Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ  
οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

12 Kai tē prōtē hēmerā tōn azymōn,  
And on the first day of the feast of unleavened bread  
hote to pascha ethuon, legousin autō hoi mathētai autou,  
when the Passover lamb was being sacrificed, say to Him His disciples,  
Pou theleis apelthontes hetoimasōmen  
“Where do You wish having gone we may prepare  
hina phagēs to pascha?

that You may eat the Passover lamb?”

13 וַיִּשְׁלַח שְׁנַיִם מִתְלַמִּידָיו וַיֹּאמֶר אֲלֵיהֶם לְכוּ הָעִירָה  
וּפְגַע אֶתְכֶם אִישׁ נֹשֵׂא צִפְחַת מַיִם לְכוּ אַחֲרָיו:

13. wayish'lach sh'nayim mital'midayu wayo'mer 'aleyhem l'ku ha'irah  
uphaga` 'eth'kem 'ish nose' tsapachath mayim l'ku 'acharayu.

Mark14:13 He sent two of His disciples and said to them,  
“Go to the city, and a man carrying a jar of water shall encounter you; follow after him.”

<13> καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε  
εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·  
ἀκολουθήσατε αὐτῷ

13 kai apostellei duo tōn mathētōn autou kai legei autois, Hypagete eis tēn polin,  
And He sends two of His disciples and He says to them, “Go into the city,  
kai apantēsei hymin anthrōpos keramion hydatos bastazōn; akolouthēsate autō  
and shall meet you a man a jar of water carrying, follow him”

14 יְדוּבְאֲשֶׁר יָבוֹא שָׁמָּה אָמְרוּ לְבַעַל הַבַּיִת כֹּה אָמַר הַמּוֹרֶה  
אֵינָה הַמָּלּוֹן אֲשֶׁר אֵכֹל שָׁם אֶת-הַפֶּסַח עִם-תְּלַמִּידָי:

14. uba'asher yabo' shamah 'im'ru l'ba'al habayith koh 'amar haMoreh 'ayeh hamalon  
'asher 'okal sham 'eth-haPesach 'im-tal'miday.

Mark14:14 “Where he enters, say to the owner of the house, this is what the Teacher said,  
‘Where is the lodging place where I can eat the Passover there with My disciples?’”

<14> καὶ ὅπου ἐὰν εἰσέλθῃ εἵπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει,  
Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

14 kai hopou ean eiselthē eipate tō oikodespotē hoti Ho didaskalos legei,  
“and wherever he enters tell the master of the house that the teacher says,  
Pou estin to katalyma mou hopou to pascha meta tōn mathētōn mou phagō?  
‘Where is Me guest room where the Passover with My disciples I may eat?’”

15 טוֹוְהוּא יֵרָאֶה אֶתְכֶם עֲלֶיהָ גְדוֹלָה מְצֻעָה  
וּמוֹכְנָה וְשָׁם הָכִינוּ לָנוּ:

15. w'hu' yar'eh 'eth'kem `aliah g'dolah mutsa`ah umukanah w'sham hakinu lanu.

Mark14:15 “He shall show you a large upper room, spread and ready;  
prepare for us there.”

<15> καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον·  
καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

15 kai autos hymin deixei anagaion mega estrōmenon

“And he shall show you a large upstairs room having been furnished  
hetoimon; kai ekei hetoimasate hēmin.  
and ready and there prepare the meal for us.”

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16 יִשְׁכְּבוּ וְיִצְאוּ תַלְמִידָיו וַיֵּבְאוּ הָעִירָה וַיִּמְצְאוּ כְּאֲשֶׁר אָמַר לָהֶם  
וַיַּכְינוּ אֶת-הַפֶּסַח:

16. wayets'u thal'midayu wayabo'u ha`irah  
wayim'ts'u ka'asher 'amar lahem wayakinu 'eth-haPasach.

Mark14:16 His disciples went out and came to the city,  
and found it like He had said to them, and they prepared the Passover.

<16> καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν  
καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.

16 kai exēlthon hoi mathētai kai ēlthon eis tēn polin

And went out the disciples and they came into the city

kai heuron kathōs eipen autois kai hētoimasan to pascha.

and found things just as He told them and they prepared the Passover lamb.

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17 יִזְוִיחִי בַּעֲרֵב וַיֵּבֶא עֶם-שְׁנַיִם הָעֶשְׂרִי:

17. way'hi ba`areb wayabo' `im-sh'neym he`asar.

Mark14:17 It came to pass that in evening He came with the twelve.

<17> Καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

17 Kai opsias genomenēs erchetai meta tōn dōdeka.

and evening having come He came with the twelve

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18 יַחְוִיסְבוּ וַיֹּאכְלוּ וַיֹּאמֶר יְהוֹשֻׁעַ אֲמֵן אָמַר אֲנִי לָכֶם אֶחָד  
מֵכֶם יִמְסְרֵנִי וְהוּא אֹכֵל אִתִּי:

18. wayasebu wayo'kelu wayo'mer Yahushuà  
'Amen 'omer 'ani lakem 'echad mikem yim's'reni w'hu' 'okel 'iti.

Mark14:18 They reclined and ate, and Ow said,  
“Truly, I say to you, one of you shall betray Me, and he is eating with Me.”

<18> καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν,  
Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

18 kai anakeimenōn autōn kai esthiontōn ho Iēsous eipen,

and they reclining and eating Yahushua said,

Amēn legō hymin hoti heis ex hymōn paradōsei me ho esthiōn met' emou.

“Truly I say to you that one of you shall betray Me the one eating with Me.”

19. wayachelu l'hith'atseb wayo'm'ru 'elayu zeh 'achar zeh haki 'ani hu'.  
 יט וַיַּחֲלֵלוּ לְהִתְעַצֵּב וַיֹּאמְרוּ אօֹלֶיךָ זֶה אַחֲרֶיךָ זֶה הָכִי אֲנִי הוּא׃

**Mark14:19** They began to be grieved and said to Him one after another, “Is it I?”

<19> ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἰς κατὰ εἰς, Μήτι ἐγώ;

19 ērxanto lypeisthai kai legein autō heis kata heis, Mēti egō?

They began to be sorrowful and to say to Him one of one “Surely not I?”

20. waya'an wayo'mer 'aleyhem  
 'echad mish'neym he'asar hu' hatobel `imi baq`arah.  
 כּוֹנֵעַן וַיֹּאמֶר אֲלֵיהֶם  
 אֶחָד מִשְׁנַיִם הָעֹשֶׂה הוּא הַטֹּבֵל עִמִּי בַקְעָרָה׃

**20. waya'an wayo'mer 'aleyhem  
 'echad mish'neym he'asar hu' hatobel `imi baq`arah.**

**Mark14:20** And He answered and said to them,  
 “It is one of the twelve who dips with Me in the bowl.”

<20> ὁ δὲ εἶπεν αὐτοῖς, Εἰς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.

20 ho de eipen autois, Heis tōn dōdeka, ho embaptomenos met' emou eis to tryblion.

And he said to them, “One of the twelve, the one dipping with Me into the bowl.”

21. hen Ben-ha'Adam halo'k yele'k kakathub `alayu 'abal 'oy la'ish hahu'  
 'asher `al-yado yimaser Ben-ha'Adam tob la'ish hahu' shel' nolad.  
 כֹּא הֵן בֶּן-הָאָדָם הַלֵּךְ יֵלֵךְ בְּכַתוּב עָלָיו אֲבָל אוֹי לְאִישׁ הַחוּא  
 אֲשֶׁר עַל-יָדוֹ יִמָּסֵר בֶּן-הָאָדָם טוֹב לְאִישׁ הַחוּא נִשְׁלָא נוֹלָד׃

**21. hen Ben-ha'Adam halo'k yele'k kakathub `alayu 'abal 'oy la'ish hahu'  
 'asher `al-yado yimaser Ben-ha'Adam tob la'ish hahu' shel' nolad.**

**Mark14:21** “Yes, the Son of Man shall surely go, as it is written of Him,  
 but woe to that man by whom the Son of Man is betrayed by his hand!  
 It would have been better for that man if he had not been born.”

<21> ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ,  
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·  
 καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

21 hoti ho men huios tou anthrōpou hypagei kathōs gegraptai peri autou,

For the Son of Man goes just as it has been written concerning Him,

ouai de tō anthrōpō ekeinō di' hou ho huios tou anthrōpou paradidotai

“but woe to that man through whom the Son of Man is betrayed

kalon autō ei ouk egennēthē ho anthrōpos ekeinos.

it would have been better for him if had not been born that man.”

22. wayachelu l'hith'atseb wayo'm'ru 'elayu zeh 'achar zeh haki 'ani hu'.  
 יט וַיַּחֲלֵלוּ לְהִתְעַצֵּב וַיֹּאמְרוּ אօֹלֶיךָ זֶה אַחֲרֶיךָ זֶה הָכִי אֲנִי הוּא׃

כב ויהי באכלם ויקח יהושע לחם ויברך ויתן להם  
ויאמר קחו אכלו זה הוא גופי:

22. way'hi b'ak'lam wayiqach Yahushuà lechem way'bare'k wayib'tsa` wayiten lahem wayo'mar q'chu 'ik'lu zeh hu' guphi.

Mark14:22 When they ate, Ow<sup>יֵשׁוּעַ</sup> took bread, having blessed, and broke it, and gave it to them. He said, "Take it, eat it. This is My body."

<22> Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

22 Kai esthiontōn autōn labōn arton eulogēsas eklasen

And they eating having taken bread and having blessed it He broke it kai edōken autois kai eipen, Labete, touto estin to sōma mou. and gave it to them and said, "Take it; this is My body."

כג ויקח את-הכוס ויברך ויתן להם וישתו ממנה כלם:

23. wayiqach 'eth-hakos way'bare'k wayiten lahem wayish'tu mimenah kulam.

Mark14:23 He took the cup, having blessed, and gave it to them, and all of them drank from it.

<23> καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

23 kai labōn potērion eucharistēsas edōken autois,

And having taken a cup and having given thanks He gave it to them, kai epion ex autou pantes. and drank of it everyone.

כד ויאמר להם זה דמי דם-הברית החדשה הנשפך בעד רבים:

24. wayo'mer lahem zeh dami dam-hab'rith hachadashah hanish'pa'k b'`ad rabbim .

Mark14:24 He said to them, "This is My blood, the blood of the new covenant, which is poured out on behalf of many."

<24> καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

24 kai eipen autois, Touto estin to haima mou tēs diathēkēs

And He said to them, "This is My blood of the covenant the blood to ekchynnomenon hyper pollōn. which is being poured out for many."

כה אמן אִמֵּר אֲנִי לָכֶם שְׁתָּה לֹא-אַשְׁתָּה עוֹד מִפְּרִי הַנֶּפֶץ  
עַד-הַיּוֹם הַזֶּה אֲשֶׁר אַשְׁתָּה אִתּוֹ חֶדֶשׁ בְּמַלְכוּת הָאֱלֹהִים:

25. 'Amen 'omer 'ani lakem shathoh lo'-`esh'teh `od mip'ri hagephen `ad-hayom hahu' `asher `esh'teh `otho chadash b'mal'kuth ha'Elohim.

**Mark14:25** “Truly I say to you, ‘I shall surely not drink of the fruit of the vine again until that day when I drink it new in the kingdom of the Elohim.’”

<25> ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

25 amēn legō hymin hoti ouketi ou mē piō ek tou genēmatos

“Truly I say to you that no longer shall I by any means drink of the fruit tēs ampelou heōs tēs hēmeras ekeinēs hotan auto pinō kainon en tē basileiā tou theou. of the vine until that day when I drink it new in the kingdom of the Elohim.”

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26 כּוֹנֵן אַחֲרֵי קִרְאָם אֶת-הַחֲלִיל וַיִּצְאוּ אֶל-הָר הַזַּיִתִּים:

26. w’acharey qar’am ‘eth-hahallel wayets’u ‘el-har HaZeythim.

**Mark14:26** After their recital of the praise, they went out to the Mount of HaZeythim (Olives).

<26> Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

26 Kai hymnēsantes exēlthon eis to Oros tōn Elaiōn.

And having sung a hymn they went out to the mount of Olives.

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27 כּוֹנֵן אָמַר אֲלֵיהֶם יְהוֹשֻׁעַ אֲתֶם כָּלְכֶם תִּכְשְׁלוּ בִּי בַלְיָלָה  
וְהָיָה כִּי כְתוּב אֶפְסָה אֶת-הָרֹעַה וְתִפּוּצִין הַצֹּאֵן:

27. wayo’mer ‘aleyhem Yahushua ‘atem kul’kem tikash’lu bi balay’lah hazeh ki kathub ‘akeh ‘eth-haro’eh uth’phutseyan hatso’n.

**Mark14:27** Ὡς αὐτοὶ εἶπεν αὐτοῖς, “You shall all stumbled because of Me this night, because it is written, ‘I shall smite the shepherd, and the sheep shall be scattered.’”

<27> Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

27 Kai legei autois ho Iēsous hoti Pantēs skandalisthēsesthe,

And said to them Yahushua every one of you shall fall away, hoti gegraptai, Pataxō ton poimena, for it has been written, I shall strike down the shepherd, kai ta probata diaskorpisthēsontai. and the sheep shall be scattered.

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28 כּח אַחֲרֵי אֲדֹמִי מִן-הַמַּתִּים אֵלַי לְפָנֶיכֶם הַגָּלִילָה:

28. ‘a’k ‘acharey qumi min-hamethim ‘ele’k liph’neykem haGalilah.

**Mark14:28** “But after I have been raised from the dead, I shall go ahead of your presence to the Galil.”

<28> ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

28 alla meta to egerthēnai me proaxō hymas eis tēn Galilaian.

But after I am raised I shall go before you into Galilee.”

29. wayo'mer 'elayu Pet'ros gam 'im-yikash'lu kulam 'ani lo' 'ekashel.

Mark14:29 But Petros (Kepha) said to Him,  
“Even if everyone stumbles, I shall not stumble.”

<29> ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

29 ho de Petros ephē autō, Ei kai pantes skandalisthēsontai, all' ouk egō.

But Peter said to Him, “Even if everyone shall fall away, yet I shall not stumble.”

30. wayo'mer 'elayu Yahushua 'Amen 'omer 'ani l'ak hi hayom balay'lah hazeh b'terem yiq'ra' hatar'n'gol pa'amaim 'atah th'kachesh-bi shalsh p'amim.

Mark14:30 Oway said to him, “Truly I say to you today, that this night,  
before the rooster calls twice, you shall disown Me three times.”

<30> καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὲν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ  
πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

30 kai legei autō ho Iēsous, Amēn legō soi hoti sy sēmeron tautē tē nykti

And says to him Yahushua, “Truly I say to you that you today this night  
prin ē dis alektora phōnēsai tris me aparnēsē.

before twice a rooster crows three times Me you shall deny.”

31. w'hu' hith'amets wayoseph l'daber wayo'mer gam ki-yih'yeh 'alay lamuth 'it'ak kachesh lo'-akachesh b'ak w'ken 'am'ru gam-kulam.

Mark14:31 But he emphatically spoke up once more and said, “Even if I have to die  
with You, I shall surely not disown You!” And all of them said likewise also.

<31> ὁ δὲ ἐκπερισσὼς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.  
ὥσαύτως δὲ καὶ πάντες ἔλεγον.

31 ho de ekperissōs elalei, Ean deē me synapothanein soi,

“But with great emphasis he was saying, if it is necessary for me to die for You.  
ou mē se aparnēsomai. hōsautōs de kai pantes elegon.

By no means shall I deny You.” And likewise also everyone spoke.

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לב ויבֹאוּ אֶל-חֲצֵר אַחַת וּשְׁמָהּ בֵּית-שָׁמְנִי וַיֹּאמֶר אֶל-תְּלִמְיָדָיו  
שְׁבוּ-לָכֶם פֹּה עַד אֲשֶׁר אֶתְפַּלֵּל:

32. wayabo'u 'el-chatser 'achath ush'mah Gath-sh'maney wayo'mer 'el-tal'midayu sh'bu-lakem poh `ad 'asher 'eth'palal.

**Mark14:32** They came to a certain courtyard, and its name was Gath Shamanei.  
He said to His disciples, "You remain here until I have prayed."

<32> Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ  
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι.

32 Kai erchontai eis chōrion hou to onoma Gethsēmani

And they came to a place of which the name was Gethsemane

kai legei tois mathētais autou, Kathisate hōde heōs proseuxōmai.

and He said to His disciples, sit down here while I pray.

לג וַיִּקַּח אֹתוֹ אֶת-פֶּטְרוֹס וְאֶת-יַעֲקֹב וְאֶת-יְהוֹחָנָן  
וַיִּתֵּן לָהֶם שְׂתוּמָּה וְלִמּוּג:

33. wayiqach 'ito 'eth-Pet'ros w'eth-Ya`aqob w'eth-Yahuchanan wayachel l'hish'tomem w'lamug.

**Mark14:33** He took Petros (Kepha) and Ya'aqob and Yahuchanan with Him,  
and He began to be astonished and disheartened.

<33> καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ' αὐτοῦ  
καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν

33 kai paralambanei ton Petron kai [ton] Iakōbon kai [ton] Iōannēn met' autou

And He take Peter and James and John with Him

kai ērxato ekthambeisthai kai adēmonein

and He began to be distressed and to be troubled

לד וַיֹּאמֶר אֲלֵיהֶם נַפְשִׁי מְרֵחָ-לִי עַד-מָוֶת עֲמָדוּ-פֹה וּשְׁקֻדּוּ:

34. wayo'mer 'aleyhem naph'shi marah-li `ad-maweth `im'du-phoh ush'qodu.

**Mark14:34** He said to them, "My soul is bitterly troubled to the point of death.  
Stay here and keep watch."

<34> καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου·  
μείνατε ὧδε καὶ γρηγορεῖτε.

34 kai legei autois, Perilypos estin hē psychē mou heōs thanatou;

And He said to them, "Very sad is My soul unto death.

meinate hōde kai grēgoreite.

Remain here and stay away."

לד וַיֹּאמֶר אֲלֵיהֶם נַפְשִׁי מְרֵחָ-לִי עַד-מָוֶת עֲמָדוּ-פֹה וּשְׁקֻדּוּ:

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“Simon, Are you sleeping? Were you not strong enough one hour to stay awake?”

38 אִתְּךָ כְּכֹחַ חַדָּשָׁה יָמָא יְזַכְּתָּךְ כְּאַחַד שָׁעָא דְּלִילָא דְּאַחַד שָׁעָא  
:אִתְּךָ אֶחָד שָׁעָא

לֹא שָׁקְדוּ וְהִתְפַּלְּלוּ בֶּן-תָּבֹאוּ לִידֵי נִסְיוֹן הֵן הָרוּחַ הִיא הַפֶּצֶה  
וְהַבָּשָׂר רַבָּה:

38. shiq'du w'hith'palalu pen-tabo'u lidey nisayon hen haruach hi' chaphetsah  
w'habasar rapheh.

Mark14:38 “Watch and pray, lest you come into the hand of testing.  
See, the spirit desires, but the flesh is weak.”

<38> γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν.  
τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.

38 grēgoreite kai proseuchesthe, hina mē elthēte eis peirasmon;  
“Stay awake and pray that you may not come into temptation.  
to men pneuma prothymon hē de sarx asthenēs.  
Indeed, the spirit is ready but the flesh is weak.”

39 אֵתְּכֵן שָׁבַר שְׁנֵי שָׁעָא דְּלִילָא דְּאַחַד שָׁעָא  
לֹא וַיֵּסֶף לְסוּר וַיִּתְפַּלֵּל בְּאַמְרוֹ עוֹד-הַפַּעַם בְּדִבְרֵי הַהֵמָּה:

39. wayoseph lasur wayith'palel b'am'ro `od-hapa'am kad'barim hahemah.

Mark14:39 Again He departed and prayed, saying those words once more.

<39> καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν.

39 kai palin apelthōn prosēuxato ton auton logon eipōn.  
And again having gone away He prayed the same word having said.

40 שָׁבַר שְׁנֵי שָׁעָא דְּלִילָא דְּאַחַד שָׁעָא  
:וַיָּבֹאוּ אֵתְּכֵן יְדֵיהֶם כְּבִדּוֹת וְלֹא יָדְעוּ מַה-יַּעֲנֶהוּ  
מִיָּשָׁב וַיִּמְצְאוּ שְׁנֵי יָמִים  
כִּי עֵינֵיהֶם כְּבִדּוֹת וְלֹא יָדְעוּ מַה-יַּעֲנֶהוּ:

40. wayashab wayim'tsa'em shenith y'shenim  
ki `eyneyhem k'bedoth w'lo' yad'u mah-ya'anuhu.

Mark14:40 He returned and found them a second time sleeping,  
for their eyes were heavy; and they did not know what to answer Him.

<40> καὶ πάλιν ἐλθὼν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ  
καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.

40 kai palin elthōn heuren autous katheudontas,  
And again having come He found them sleeping,  
ēsan gar autōn hoi ophthalmoi katabarynomenoi  
Were for of them the eyes falling shut  
kai ouk ēdeisan ti apokrithōsin autō.  
and they did not know what they might answer Him.

41 דְּלִילָא דְּאַחַד שָׁעָא דְּאַחַד שָׁעָא  
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מא ויבא פּעם שְׁלִישִׁית וַיֹּאמֶר אֲלֵיהֶם נִימּוּ עוֹד וְנוּחוּ רַב-לִי  
כִּי-בָאָה הַשָּׁעָה הַנִּה בֶן-הָאָדָם נִמְסָר בְּיַדִּי חַטָּאִים:

41. wayabo' pa'am sh'lishith wayo'mer 'aleyhem numu `od w'nuchu rab-li  
ki-ba'ah hash'a'ah hinneh Ben-ha'Adam nim'sar bidey chata'im.

Mark14:41 He came a third time and said to them,  
“Keep sleeping and rest! It is enough for me, for the hour has come;  
behold, the Son of Man is being betrayed into the hands of sinners!”

<41> καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς,  
Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει·  
ἤλθεν ἡ ὥρα, ἰδοὺ παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

41 kai erchetai to triton kai legei autois,  
And He comes a third time and says to them,  
Katheudete to loipon kai anapauesthe; apechei; elthen hē hōra,  
“Sleep for the remainder and rest. It is enough. Has come the hour,  
idou paradidotai ho huios tou anthrōpou eis tas cheiras tōn hamartōlōn.  
behold is betrayed the Son of Man into the hands of sinners.”

מב קוּימוּ וְנִלְכָּה הַנִּה הַמּוֹסֵר אוֹתִי קָרֵב:  
42

42. qumu w'nelekeh hinneh hamoser 'othi qareb.

Mark14:42 “Arise, let us go! Behold! The one who betrays Me has drawn near.”

<42> ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

42 egeiresthe agōmen; idou ho paradidous me ēggiken.  
“Get up, let us go. Behold the one betraying Me has drawn near.”

מִן עוֹדְנֵנוּ מְדַבֵּר וַיְהִי־הָ בָּא וַהּוּא אֶחָד מִשְׁנֵי הַעֲשָׂר  
וַעֲמֹי הָמוֹן רַב בִּבְחָרְבוֹת וּבִמְקָלוֹת מֵאֵת רֹאשֵׁי הַכֹּהֲנִים  
וְהַסּוֹפְרִים וְהַזְקֵנִים:  
43

43. `odenu m'daber wiYahudah ba' w'hu' 'echad mish'neym he`asar w'imo hamon rab  
bacharaboth ub'maq'loth me'eth ra'shey hakohanim w'hasoph'rim w'haz'qenim.

Mark14:43 While He was still speaking, Yahudah came, who was one of the twelve,  
and a large crowd with swords and with clubs was with him from the chief priests,  
the scribes and the elders.

<43> Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα  
καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων  
καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

43 Kai euthys eti autou lalountos paraginetai Ioudas heis tōn dōdeka

**מד** וְהַמּוֹסֵר אֶתוֹ נָתַן לָהֶם אוֹת לֵאמֹר הָאִישׁ אֲשֶׁר אֲנִי קִדְּחִי  
זֶה הוּא תִפְשׂוּ אֹתוֹ וְהוֹלִיכֻהוּ אֶל-יְמִלָּט:

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50 waya`az'bu 'otho kulam wayanusu.

נִינְעָזְבוּ אֹתוֹ כָּלָם וַיָּנוּסוּ:

50. waya`az'bu 'otho kulam wayanusu.

Mark14:50 They all abandoned Him and fled.

<50> καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.

50 kai aphenates auton ephygon pantes.

And having left Him everyone fled.

51 w'na`ar 'echad hala'k 'acharayu m`utaph b'sadin l'kasoth 'eth-`er'watho wayo'chazuhu han`arim.

51. w'na`ar 'echad hala'k 'acharayu m`utaph b'sadin l'kasoth 'eth-`er'watho wayo'chazuhu han`arim.

Mark14:51 But one young man followed after Him, wrapped in a sheet to cover his nakedness, and the young men seized Him.

<51> Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν·

51 Kai neaniskos tis synēkolouthei autō peribēblēmenos

And a certain young man was following along with Him having been clothed

sindona epi gymnou, kai kratousin auton;

with a linen garment over his naked body, and they seize Him.

52 waya`azob 'eth-hasadin b'yadam wayanas mip'neyhem `arom.

נִינְעָזְבַּת אֶת-הַסָּדִין בְּיָדָם וַיָּנָס מִפְּנֵיהֶם עָרֹם:

52. waya`azob 'eth-hasadin b'yadam wayanas mip'neyhem `arom.

Mark14:52 So he abandoned the sheet in their hands and fled from them naked.

<52> ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

52 ho de katalipōn tēn sindona gymnos ephygen.

But he having left behind the linen garment fled naked.

53 wayoliku 'eth-Yahushuà 'el-hakohen hagadol wayiqahalu 'elayu kal-ra'shey hakohananim w'haz'qenim w'hasoph'rim.

53. wayoliku 'eth-Yahushuà 'el-hakohen hagadol

wayiqahalu 'elayu kal-ra'shey hakohananim w'haz'qenim w'hasoph'rim.

Mark14:53 They led OWYZZ to the high priest, and all the chief priests and the elders and the scribes assembled before Him.

<53> Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

53 Kai apēgagon ton Iēsoun pros ton archiereia,  
 And they led away Yahushua to the high priest,  
 kai synerchontai pantes hoi archiereis kai hoi presbyteroi kai hoi grammateis.  
 and gathered together all the chief priests and the elders and the scribes.

54  
 נִדְּוּ וּפְטָרוֹס הָלַךְ אַחֲרָיו מִרְחוֹק עַד-לְחֶצֶר הַכֹּהֵן הַגָּדוֹל פְּנִימָה  
 וַיֵּשֶׁב שָׁם עִם-הַמְשָׁרְתִּים וַיִּתְחַמֵּם בְּגַד הָאֵשׁ:

54. uPhet'ros hala'k 'acharayu merachok `ad-lachatsar hakohen hagadol p'nimah  
 wayesheb sham `im-ham'sharathim wayith'chamem neged ha'ur.

Mark14:54 Phetros (Kepha) followed after Him from a distance,  
 even into the courtyard of the high priest. He sat there with the servants  
 and warmed himself by the fire.

<54> καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ  
 ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος  
 μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

54 kai ho Petros apo makrothen ekolouthēsen autō heōs esō  
 And Peter from a distance followed Him until inside  
 eis tēn aulēn tou archiereōs kai ēn sygkathēmenos  
 in the courtyard of the high priest and he was sitting together  
 meta tōn hypēretōn kai thermainomenos pros to phōs.  
 with the servants and warming himself near the light of the fire.

55  
 נָהִי וְרָאשֵׁי הַכֹּהֲנִים וְכָל-הַסִּנְהֶדְרִין בִּקְשׁוּ עֵדוּת עַל-יְהוֹשֻׁעַ  
 לְהַמִּיתוֹ וְלֹא מָצְאוּ:

55. w'ra'shey hakohanim w'kal-ha'san'hed'rin biq'shu `eduth `al-Yahushua  
 lahamitho w'lo' matsa'u.

Mark14:55 The chief priests and all the Council sought testimony  
 against Ow' to put Him to death, but they did not find any.

<55> οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν  
 κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠύρισκον·

55 hoi de archiereis kai holon to synedrion ezētoun  
 And the chief priests and the entire council were seeking  
 kata tou Iēsou martyrian eis to thanatōsai auton,  
 against Yahushua a witness in order to put to death Him  
 kai ouch ēhuriskon;  
 and they were not finding any.

56  
 נֹכַח רַבִּים עָנּוּ בּוֹ עֵדוּת שֶׁקֶר אֲבָל לֹא הָיוּ דִּבְרֵיהֶם מְכֻנָּיִם:

56. **ki rabbim `anu bo `eduth shaqer `abal lo' hayu dib'reyhem m'kuuanim.**

**Mark14:56** For many gave false testimony, but their words was not consistent.

<56> πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

56 polloi gar pseuodomartyroun kat' autou,

For many were testifying falsely against Him,

kai isai hai martyriai ouk ēsan.

and identical the testimonies were not.

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57 נִזְכָּרֵנוּ אֲנָשִׁים וַיַּעֲנוּ בֹּ עֵדוּת שֶׁקֶר לֵאמֹר:

57 wayaqumu 'anashim waya`anu bo `eduth shaqer le'mor.

**Mark14:57** Then men arose and gave false testimony against Him, saying,

<57> καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες

57 kai tines anastantes pseuodomartyroun kat' autou legontes

And some having stood up were testifying falsely against Him saying

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58 אָמַרְנוּ אֲנִי אֶהְיֶה מִצֵּדָה שֶׁל יָדֵי אָדָם וְלֹא מִצֵּדָה שֶׁל יָדֵי אָדָם:

58 shama`nu 'otho 'omer 'ani 'eheros 'eth-haHeykal hazeh ma`aseh y'dey 'adam w'lish'lisheth yamim 'eb'neh Heykal 'acher 'asher 'eynenu ma`aseh y'dey 'adam.

**Mark14:58** “We heard Him saying, ‘I shall demolish this Temple made of the hands of men, and in three days I shall build another Temple that is not the work of the hands of men.’”

<58> ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω

58 hoti Hēmeis ēkousamen autou legontos hoti  
“We heard Him saying  
Egō katalysō ton naon touton ton cheiropoiēton  
‘I shall destroy this temple made with human hands  
kai dia triōn hēmerōn allon acheiropoiēton oikodomēsō  
and after three days another not made with hands I shall build”

---

59 נִזְכָּרֵנוּ אֲנָשִׁים וַיַּעֲנוּ בֹּ עֵדוּת שֶׁקֶר לֵאמֹר:

59 w'gam-bazo'th lo' hay'thah `edutham m'kuuaneth.

**Mark14:59** Even in this, their testimony was not consistent.

<59> καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

59 w'gam-bazo'th lo' hay'thah `edutham m'kuuaneth.

59 kai **oude** houtōs isē ēn hē martyria autōn.  
And **not so identical was** their testimony.

60 wayaqam hakohen hagadol waya`amod batawe`k wayish'al 'eth-Yahushuà le'mor  
ha'eyn'ak meshib dabar mah-zeh 'eleh `onim b'ak.  
סוּיָקָם הַכֹּהֵן הַגָּדוֹל וַיַּעֲמֵד בַּתְּוֶךְ וַיִּשְׁאַל אֶת־יְהוֹשֻׁעַ  
לֵאמֹר הָאֵינְךָ מְשִׁיב דְּבַר מַה־זֶּה אֵלֶיךָ עֲנִים בָּךְ:

**60. wayaqam hakohen hagadol waya`amod batawe`k wayish'al 'eth-Yahushuà le'mor ha'eyn'ak meshib dabar mah-zeh 'eleh `onim b'ak.**

**Mark14:60** Then the high priest came and stood up in the centre and asked Ow<sup>יָקָם</sup>, saying, “Do You **not** answer anything? What is it that these are speaking against You?”

<60> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων,  
Οὐκ ἀποκρίνη οὐδὲν τί οὗτοί σου καταμαρτυροῦσιν;

60 kai anastas ho archiereus eis meson epērōtēsen ton Iēsoun legōn,  
And having stood up the high priest in the midst questioned Yahushua saying,  
Ouk apokrinē ouden ti houtoi sou katamartyrousin?  
“Do You **not** answer anything to what these testify against You?”

61 w'hu' hecherish w'lo' heshib dabar wayoseph `od hakohen hagadol lish'ol 'otho  
wayo'mer 'elayu ha'atah hu' haMashiyach ben-ham'bora'k.  
סֵא וְהוּא הֶחֱרִישׁ וְלֹא הִשְׁיב דְּבַר וַיּוֹסֶף עוֹד הַכֹּהֵן הַגָּדוֹל  
לִשְׁאֹל אֹתוֹ וַיֹּאמֶר אֵלָיו הֲאֵתָה הוּא הַמְּשִׁיחַ בֶּן־הַמְּבֹרָךְ:

**61. w'hu' hecherish w'lo' heshib dabar wayoseph `od hakohen hagadol lish'ol 'otho wayo'mer 'elayu ha'atah hu' haMashiyach ben-ham'bora'k.**

**Mark14:61** But He remained silent and did not answer anything.  
Once more, the high priest asked Him and said to Him,  
“Are You the Mashiyach, the Son of the Blessed One?”

<61> ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν  
καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

61 ho de esiōpa kai **ouk** apekrinato ouden.  
But he was silent and did **not** answer anything.  
palin ho archiereus epērōta auton kai legei autō,  
Again the high priest was questioning Him and he said to Him,  
Sy ei ho Christos ho huios tou eulogētou?  
“Are you the Anointed One the Son of the Blessed one?”

62 wayo'mer Yahushuà 'ani hu' w'atem tir'u 'eth-Ben-ha'Adam  
yosheb limin hag'burah uba' `im-`ananey hashamayim.  
סב וַיֹּאמֶר יְהוֹשֻׁעַ אֲנִי הוּא וְאַתֶּם תִּרְאוּ אֶת־בֶּן־הָאָדָם יוֹשֵׁב  
לִימִין הַגְּבוּרָה וּבָא עִם־עַנְנֵי הַשָּׁמַיִם:

**62. wayo'mer Yahushuà 'ani hu' w'atem tir'u 'eth-Ben-ha'Adam yosheb limin hag'burah uba' `im-`ananey hashamayim.**

«62» ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου  
ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

at the right hand sitting of the power and coming with the clouds of the heavens.”

63 וְיִקְרַע הַכֹּהֵן הַגָּדוֹל אֶת-בְּגָדָיו  
 וַיֹּאמֶר מֵה-לָּנוּ עוֹד לְבָקֵשׁ עֲדִים׃

**“What further need do we have of witnesses?”**

ኃይለማርያም ሥላሴ የግንባታው ዓላማና አስተዳደር በአጭር ጊዜ ውስጥ ትኩረት  
የሚሰጠው ነው።

**סד הנה** **שְׁמַעְתֶּם** **אֶת־הַגְּדוּף** **מִהַ־דַּעְתְּכֶם** **וַיִּרְשָׁעוּהוּ כָּל־**  
**בְּנֵי־חַיִּב מִיִּתְּהָ הוּא:**

**And they all condemned Him to be deserving of death.**

79149 23222 2277-44 27222 2 99 22 2222 65  
=222-0 2222 222222 222222 2222 222222  
סח ויחללו מהם לרבך בו ויחפזו את-פניו ויפכו באגרוף

וַיֹּאמְרוּ אֵלָיו הֲנִבָּא וְהַמְשַׁרְתִּים אֶחְזֶהוּ בְּמִכּוֹת עַל-הַלְחִי:

65. wayachelu mehem laroq bo way'chapu 'eth-panayu wayakuhu b'eg'roph  
wayo'm'ru 'elayu hinabe' w'ham'sharathim 'achazuhu b'makoth `al-halechi.

**Mark14:65** Then some of them began to spit on Him. They covered His face  
and struck Him with a fist, saying to Him, "Prophecy!"  
And the servants seized Him with strikes on the cheek.

<65> Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον  
καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον,  
καὶ οἱ ὑπηρέται ραπίσμασιν αὐτὸν ἔλαβον.

65 Kai ērxanto tines emptuein autō kai perikalypptein autou to prosōpon

And some began to spit on Him and to cover His face

kai kolaphizein auton kai legein autō, Prophēteuson,

and to strike Him and to say to Him, "Prophecy,"

kai hoi hypēretai hrapismasin auton elabon.

and the servants with slaps Him received.

9144 x2xhx9 Fey907 xY2A9 2A2Y 66

:6Y4A YAY xYH7W xH4 49XY

סוֹוִיְהִי בְּהִיּוֹת פִּטְרוֹס בְּתַחֲתִית הַחֲצֵר

וּתְבֹא אַחַת מִשְׁפָּחוֹת הַכֹּהֵן הַגָּדוֹל:

66. way'hi bih'yoth Pet'ros b'thach'tith hechatser  
watabo' 'achath mishiph'choth hakohen hagadol.

**Mark14:66** And it came to pass while Petros (Kepha) was in the lower part  
of the courtyard, there came one of the maids of the high priest,

<66> Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται  
μία τῶν παιδισκῶν τοῦ ἀρχιερέως

66 Kai ontos tou Petrou katō en tē aulē erchetai mia tōn paidiskōn tou archiereōs

And being Peter below in the courtyard, came one of the maids of the high priest

974XY Y9-09XY 4Y3 77HXY 2Y Fey907-x4 49XY 67

:0WY32 291Y3-70 x22A 3x4-71

סוֹוִיְהִי אֶת-פִּטְרוֹס כִּי מִתְחַמֵּם הוּא וְתַבֵּט-בּוֹ וַתֹּאמֶר

גַּם-אַתָּה הִיִּיתָ עִם-הַנִּצְרִי יְהוֹשֻׁעַ:

67. watere' 'eth-Pet'ros ki mith'chamem hu' watabet-bo  
wato'mar gam-'atah hayitah 'im-haNats'ri Yahushua.

**Mark14:67** She saw that Petros (Kepha) warming himself, looked intently at him,  
and said, "You were also with the Natsri OW7777."

<67> καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει,  
Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

67 kai idousa ton Petron thermainomenon emblepsasa autō legei,

And having seen Peter warming himself, having looked at him she said

Kai sy meta tou Nazarēnou ēstha tou Iēsou.

xqy4 x4 3y 3y94 46y 044 46 qy4zy wwyzy 68  
 :6y9x3 494zy 76y43-64 3yzy3 4zy  
 סח ויכחש ויאמר לא אדע ולא אבין מה את אמרת  
 ויצא החוצה אל-האולם ויקרא התרנגול:

68. way'kadesh wayo'mer lo' 'eda' w'lo' 'abin mah 'at' 'omareth

**wayetse' hachutsah 'el-ha'ulam wayiq'ra' hatar'n'gol.**

**Mark14:68** He denied it and said, “I do not know, nor do I understand what you are talking about.” He went outside to the gateway, and the rooster crowed.

«68» ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [ καὶ ἀλέκτωρ ἐφώνησεν].

68 ho de ērnēsato legōn, Oute oida oute epistamai sy ti legeis.

**But he denied it saying, “I do not know nor understand what you are saying.”**

**kai exēlthen exō eis to proaulion** [ **kai alektōr ephōnēsen** ].

**And he went out outside into the entryway and a rooster crowed.**

69  
 אֶחָד מֵהֶם וַיְכַחֵשׁ פָּעַם שְׁנִית:  
 סט ותראו הושפחה ותאמר עוד אל-העמדים שם זה הוא

69. watir'ehu hashiph'chah wato'mer `od 'el-ha'om'dim sham zeh hu' 'echad mehem  
way'kadesh pg'am shenith.

**Mark 14:69** The maid saw him, and again she said to those standing there, “This is one of them!” but he denied it a second time.

«69» καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι  
Οὗτος ἐξ αὐτῶν ἐστίν.

69 kai hē paidiskē idousa auton ērxato palin legein tois parestōsin hoti

**And the maid having seen him began again to say to the ones having stood by**

Houtos **ex** autōn **estin**.

**“This one of them is one.”**

**ע**וּמַעֲט אַחֲרֵי-כֵן גַּם-הָעִמְדִים נָשָׁם אָמְרוּ אֶל-פִּטְרוֹס  
אָמְנָם אַתָּה אַחֲד מֵהֶם כִּי אַף-גְּלִילִי אַתָּה וּלְשׁוֹנְךָ כָּל־שׂוֹנָם:

**70. um'`at 'acharey-ken gam-ha`om'dim sham 'am'ru 'el-Pet'ros 'am'nam 'atah 'echad mehem ki 'aph-G'lili 'atah ul'shon'ak kil'shonam.**

**Mark 14:70** And a little afterwards, those standing there also told Phetros (Kepha),  
 “Surely you are one of them, for you are even a Galilean,  
 and your tongue is like their tongue!”

70 ὁ δὲ πάλιν ἡρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ,

Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

70 ho de **palin** ērneito.

**But again he was denying it.**

kai **meta mikron palin hoi parestōtes elegon** tō **Petrō**,

**And after a little while again the ones having stood by were saying to Peter,**

**Alēthōs ex autōn ei, kai gar Galilaios ei.**

**“Truly of them you are one, for indeed you are a Galilean.”**

71 xoxz kl qykl o gwal ywng-xk yzghal hzy 71  
:yxqg qwk qsq wzkq-xk

עא ויחל להחרים את-נפשו ולהשבע לאמר לא ידעתי  
את-האיש הזה אשר דיברתם:

**71. wayachel l'hacharim 'eth-naph'sho ul'hishabe`a le'mor**

**lo' yada`ti 'eth-ha'ish hazeh 'asher dibar'tem.**

**Mark14:71** He began to **vow** by **his own life** and **swear**, **saying**,

**“I do not know this man of whom you are speaking.”**

<71> ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι

Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

71 ho de **ērxato anathematizein**

**And he began to curse**

kai **omnynai hoti Ouk oida ton anthrōpon touton hon legete.**

**and to swear “I do not know this man of whom you speak.”**

72 qgq-xk fygq qyqz yz wng kj kl 72  
wgyx yz yq kl yqqa kqk yqg o wqz yk yk-qk qwk  
:qz yqz-l o wqz yz yq yk qz

עב והתנגל קרא פעם שנית ויזכר פטרוס את-הדבר  
אשר אמר-לו יהושע בטרום יקרא התנגל פעמים תכחש  
בי שלש פעמים וישם על-לבו ויב:

**72. w'hatar'n'gol qara' pa'am shenith wayiz'kor Pet'ros 'eth-hadabar**

**'asher 'amar-lo Yahushua b'terem yiq'ra' hatar'n'gol pa'amayim**

**t'kachesh bi shalsh p'amim wayasem `al-libo wayeb'a'.**

**Mark14:72** The rooster called a **second time**. And **Petros** (Kepha) **remembered** the **statement that** **Ωωχ** had said to him: **“Before a rooster crows twice, you shall disown Me three times.”** And he placed it **on his heart**, and he wept.

<72> καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν.

καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι

Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

72 kai **euthys ek deuterou alektōr ephōnēsen.**

**And immediately for a second time a rooster crowded.**

kai **anemnēsthē ho Petros to hrēma hōs eipen autō ho Iēsous hoti**

**And remembered Peter the word as spoke to him Yahushua**

Prin alektora phōnēsai dis tris me aparnēsē;

“Before a rooster crows twice, three times you shall deny Me.”

kai epibalōn eklaien.

And having broken down he was crying.

## Chapter 15

וַיָּבֹאוּ הַכֹּהֲנִים וְהַסּוֹפְרִים וְכָל-הַסֵּנֶהֶדְרִין לְהַנְעִיךְ וַיֹּאסְרוּ  
אֶת-יְהוֹשֻׁעַ וַיּוֹלִיכֻהוּ מִשָּׁם וַיִּמְסְרֻהוּ אֶל-פִּילָטוֹס׃

1. way'hi liph'noth haboqer way'maharu ra'shey hakohanim w'imahem haz'qenim  
w'hasoph'rim w'kal-hasan'hed'rin l'hiua`ets waya'as'ru 'eth-Yahushua  
wayolikuhu misham wayim's'ruhu 'el-Pilatos.

**Mark15:1** And it came to pass as it turned toward the morning, the chief priests hurried along with them, the elders and the scribes and the whole council to deliberate together. And they bound **וַיֹּאסְרוּ** and led Him away from there, and handed Him over to Pilatos.

<15:1> Καὶ εὐθὺς πρωτὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ.

1 Kai euthys prōi symboulion poiēsantes hoi archiereis meta tōn presbyterōn  
And immediately early having prepared a council, the chief priests with the elders  
kai grammateōn kai holon to synedrion, dēsantes ton Iēsoun apēnegkan  
and scribes and the entire council, having bound Yahushua they led Him away  
kai paredōkan Pilatō.  
and handed Him over to Pilate.

וַיִּשְׁאַל אוֹתוֹ פִּילָטוֹס הֲאַתָּה מֶלֶךְ הַיְּהוּדִים וַיַּעַן  
וַיֹּאמֶר אֵלָיו אַתָּה אָמַרְתָּ׃

2. wayish'al 'otho Pilatos ha'atah Mele'b haYahudim  
waya'an wayo'mer 'elayu 'atah 'amar'at.

**Mark15:2** Pilatos asked Him, “Are You the King of the Yahudim?”  
And He answered and said to him, “You have said it.”

<2> καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Σὺ λέγεις.

2 kai epērōtēsen auton ho Pilatos, Sy ei ho basileus tōn Ioudaiōn?  
And questioned him Pilate, “Are you the king of the Jews?”

**And having answered him He said “You say it.”**

hon parētounto.

for whom they were begging.

7 זַוְיָהִי אִישׁ הַנִּקְרָא בְּשֵׁם בָּר-אָבְאָ אֲסוּר עִם-הַמּוֹרְדִים  
אֲשֶׁר רָצְחוּ רָצַח בְּעֵת הַמֶּרֶד:

7. way'hi 'ish haniq'ra' b'shem Bar-'Abba' 'asur `im-hamor'dim  
'asher rats'chu retsach b'eth hamared.

**Mark15:7** And it came to pass that the man who was called by the name Bar Abba was a prisoner along with the rebels who had committed murder at the time of the rebellion.

<7> ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

7 ēn de ho legomenos Barabbas meta tōn stasiastōn

Now there was the one being called Barabbas with the fellow insurrectionists dedemenos hoitines en tē stasei phonon pepoiēkeisan.  
having been bound, who in the uprising had committed murder.

8 חֲוִיעַל הֶהָמוֹן וַיַּחֲלוּ לְבַקֵּשׁ שְׁמֵעָשָׂה לָהֶם כְּפַעַם בְּפַעַם:  
טוֹיַעַן אַתֶּם פִּילָטוֹס

8. waya'al hehamon wayachelu l'baqesh sheya'aseh lahem k'pha'am b'pha'am.

**Mark15:8** And the crowd ascended and began requesting that He do for them as in other times.

<8> καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

8 kai anabas ho ochlos ērxato aiteisthai kathōs epoiei autois.

And having gone up the crowd began to ask just as He used to do for them.

9 טוֹיַעַן אַתֶּם פִּילָטוֹס  
וַיֹּאמֶר רְצוֹנְכֶם שְׁאֲתִיר לָכֶם אֶת-מֶלֶךְ הַיְּהוּדִים:

9. waya'an 'otham Pilatos wayo'mar r'tson'kem she'atir lakem 'eth-Mele'k haYahudim.

**Mark15:9** Pilatos answered them, saying,  
“Do you want me to release for you the King of the Yahudim?”

<9> ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων,  
Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

9 ho de Pilatos apekrithē autois legōn,

But Pilate answered them saying,

Thelete apolysō hymin ton basilea tōn Ioudaiōn?

“Do you wish that I should release to you the king of the Jews?”

10 מִי יָדַע אֲשֶׁר רִקְּ-מִקְנָאָה מְסַרוּהוּ רֵאשִׁי הַכֹּהֲנִים:

10. ki yada` 'asher raq-miqin'ah m'saruhu ra'shey hakohanim.

**Mark15:10** For he knew that it was only out of their jealousy that the chief priests had handed Him over.

<10> ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδédωκεισαν αὐτὸν οἱ ἀρχιερεῖς.

10 eginōskēn gar hoti dia phthonon paradedōkeisan auton hoi archiereis.

For he knew that because of envy had handed Him over to him the chief priests.

11 מִי יָדַע אֲשֶׁר רִקְּ-מִקְנָאָה מְסַרוּהוּ רֵאשִׁי הַכֹּהֲנִים:

יֵאָמְרוּ רֵאשִׁי הַכֹּהֲנִים הַסִּיתוּ אֶת-הַחֲמוֹן לְבִלְתִּי הַתִּיר לָהֶם  
כִּי אֶם-בָּר-אָבָא:

11. w'ra'shey hakohanim hesithu 'eth-hehamon l'bil'ti hatir lahem ki 'im-Bar-'Abba'.

**Mark15:11** But the chief priests incited the crowd not to release to them anyone but Bar Abba.

<11> οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

11 hoi de archiereis aneseisan ton ochlon

But the chief priests stirred up the crowd

hina mallon ton Barabban apolysē autois.

that rather he should release Barabbas to them.

12 יִבְרָא מִלְּטוֹם וַיַּעַן וַיֹּאמֶר לָהֶם

וְמַח-אֶפּוֹא רְצוֹנְכֶם שְׁאֶעֱשֶׂה לְאֲשֶׁר אַתֶּם קוֹרְאִים מֶלֶךְ הַיְּהוּדִים:

12. wayoseph Pilatos waya'an wayo'mer lahem

umah-'epho' r'tson'kem she'e'eseh la'asher 'atem qor'im Mele'k haYahudim.

**Mark15:12** Once more Pilatos answered and said to them,

“Then what do you want me to do to the One you call the King of the Yahudim?”

<12> ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς,

Τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων;

12 ho de Pilatos palin apokritheis elegen autois, Ti oun [thelete]

But Pilate again having answered was saying to them, “What then do you wish

poiēsō [hon legete] ton basilea tōn Ioudaiōn?

that I should do with the One whom you call the king of the Jews?”

13 יִגְבְּרוּקְרְאוּ עוֹד הַצֵּלָב אֹתוֹ:

יִגְבְּרוּקְרְאוּ עוֹד הַצֵּלָב אֹתוֹ:

13. wayiq'r'u `od hats'leb 'otho.

**Mark15:13** They called out again, “Crucify Him!”

**And again they cried out, “Crucify Him.”**

**יד** וַיֹּאמֶר אֲלֵיהֶם פִּילְטוֹס מָה-אַפּוֹא רָעָה עֲשֶׂה וְהֵם  
הִרְבּוּ-עוֹד לִקְרֹא הַצֵּלָב אֹתוֹ:

But they all the more cried out, “Crucify Him.”

**טו** וַיֹּאמֶר פִּילָטוֹס לַעֲשׂוֹת כְּרִצּוֹן הָעָם וַיִּתֵּר לָהֶם אֶת  
בֶּרֶךְ-אֲבָא וְאֵת יְחִישַׁע הַכֹּהֵן בְּשׁוֹמְרִים וַיִּמָּסֶר אוֹתוֹ לְהַצִּילָב:

**and handed over Yahushua having scourged Him that He might be crucified.**

**טז** וַיּוֹלִיכֵהוּ אֲנָשֵׁי הַצָּבָא אֶל-תּוֹךְ הַחֲצֵר הוּא בֵּית הַמִּשְׁפָּט וַיִּזְעִיקוּ אֶת-כָּל-הַגָּדוֹד:

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<16> Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον,  
καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.

16 Hoi de stratiōtai apēgagon auton esō tēs aulēs, ho estin praitōrion,  
And the soldiers led away Him into the courtyard, which is the praetorium  
kai sygkalousin holēn tēn speiran.  
and they called together the whole cohort.

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יִזְוּ וַיִּלְבִּישׁוּהוּ אֶרְגָּמָן וַיִּשְׂרְגּוּ עֲטָרַת קִצִּים וַיַּעֲטְרוּהוּ׃  
17 wayal'bishuhu 'ar'gaman way'saragu `atereth qotsim way'`at'ruhu.

Mark15:17 They dressed Him in purple and wove a crown of thorns and crowned Him.

<17> καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν  
καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·

17 kai endidyskousin auton porphyran  
And they clothed Him in purple  
kai perititheasin autō plexantes akanthinon stephanon;  
and placed upon Him having been woven a thorny crown.

---

יַחַד וַיַּחֲלֵוּ לְבָרְכוֹ לֵאמֹר שְׁלוֹם לָךְ מֶלֶךְ הַיְּהוּדִים׃  
18 wayachelu l'barako le'mor Shalom l'ak Mele'k haYahudim.

Mark15:18 And they began to bless Him, saying, “Shalom to you, King of the Yahudim!”

<18> καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·

18 kai ērxanto aspazesthai auton, Chaire, basileu tōn Ioudaiōn;  
And they began to greet Him, “Hail, king of the Jews.”

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וַיִּכְרְעוּ עַל-בְּרִכְיָהֶם וַיִּשְׁתַּחֲווּ לוֹ׃  
19 wayaku `al-ro'sho b'qaneh wayaroqu bo  
wayik'r'`u `al-bir'keyhem wayish'tachawu lo.

19. wayaku `al-ro'sho b'qaneh wayaroqu bo  
wayik'r'`u `al-bir'keyhem wayish'tachawu lo.

Mark15:19 They struck His head with a cane and spat on Him.  
They knelt down on their knees and bowed to Him.

<19> καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυνον αὐτῷ  
καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

19 kai etypton autou tēn kephalēn kalamō  
And they were striking Him on the head with a staff  
kai eneptuon autō kai tithentes ta gonata  
and they were spitting on Him and bending their knees  
prosekynoun autō.  
they were bowing down before Him.

20 וַיִּלְבִּישׁוּהוּ אֶת־בְּגָדָיו וַיּוֹצִיאוּהוּ לְצֹלָב אֹתוֹ  
כּוֹאחֲרֵי הַתְּלוּצָצִים בּוֹ הַפְּשִׁיטוּ אֹתוֹ אֶת־הָאֲרָגָן  
וַיִּלְבִּישׁוּהוּ אֶת־בְּגָדָיו וַיּוֹצִיאוּהוּ לְצֹלָב אֹתוֹ:

20. w'acharey hith'lotsatsam bo hiph'shиту 'otho 'eth-ha'ar'gaman  
wayal'bishuhu 'eth-b'gadayu wayotsi'uhu lits'lob 'otho.

Mark15:20 After ridiculing Him, they stripped Him of the purple  
and dressed Him in His own garments. And they brought Him out to crucify Him.

<20> καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν  
καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.

20 kai hote enepaixan autō, exedysan auton tēn porphyran  
And when they ridiculed Him, they stripped Him of the purple  
kai enedysan auton ta himatia autou.  
and clothed Him in His garments.  
kai exagousin auton hina staurōsōsin auton.  
And they led out Him that they might crucify Him.

21 כּאִישׁ אֶחָד עָבֵר וְהוּא בָּא מִן־הַשָּׂדֶה וְשְׁמוֹ שִׁמְעוֹן הַקּוֹרִינִי  
אָבִי אֱלֶכְסַנְדְּרוֹס וְרוּפּוֹס וַיֹּאנְסוּ אֹתוֹ לִשְׂאת אֶת־צִלּוּבּוֹ:  
21 אִישׁ אֶחָד עָבֵר וְהוּא בָּא מִן־הַשָּׂדֶה וְשְׁמוֹ שִׁמְעוֹן הַקּוֹרִינִי  
אָבִי אֱלֶכְסַנְדְּרוֹס וְרוּפּוֹס וַיֹּאנְסוּ אֹתוֹ לִשְׂאת אֶת־צִלּוּבּוֹ:

21. w'ish 'echad `abar w'hu' ba' min-hasadeh ush'mo Shim'on haQurini 'abi  
'Aleh'san'd'ros w'Ruphos waye'en'su 'otho lase'th 'eth-ts'lubo.

Mark15:21 A certain man passed by who had come from the fields,  
whose name was Shimon the Qurini the father of Aleksandros and Ruphos,  
they forced him to carry His crucifixion.

<21> Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ,  
τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

21 Kai aggareuousin paragonta tina Simōna Kyrēnaion erchomenon  
And they requisition passing by a certain Simon, a Cyrenian coming  
ap' agrou, ton patera Alexandrou kai Hrouphou,  
from the countryside, the father of Alexander and Rufus,  
hina arē ton stauron autou.  
in order that he might carry His cross.

22 כּבּ וַיְבִיאוּהוּ אֶל־גִּלְגֹּלְתָא הַמְּקוֹם הוּא מְקוֹם הַגִּלְגֹּלֶת:  
22 וַיְבִיאוּהוּ אֶל־גִּלְגֹּלְתָא הַמְּקוֹם הוּא מְקוֹם הַגִּלְגֹּלֶת:

22. way'bi'uhu 'el-Gal'gal'ta' hamaqom hu' m'qom hagul'goleth.

Mark15:22 They brought Him to the place Golgotha, that is, the place of a skull.

<22> καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον,  
ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος.

22 kai pherousin auton epi ton Golgothan topon,

And they brought Him to the Golgotha place called,  
 ho estin methermēneuomenon Kraniou Topos.  
 which means being interpreted Place of the Skull.

ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ ⲉⲥⲧⲓⲛ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ 23  
 כג וַיִּתְּנוּ-לוֹ לְשִׁתּוֹת יַיִן מְסוּךְ בְּמֹר וְהוּא לֹא לָקַח:

23. wayit'nu-lo lish'toth yayin masu'k b'mor w'hu' lo' laqach.

Mark15:23 They gave Him wine to drink, mixed with myrrh, but He did not take it.

<23> καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

23 kai edidoun autō esmyrnismenon oinon;

And they were giving to Him wine having been mixed with myrrh.

hos de ouk elaben.

But this One did not take it.

ⲙⲓⲣⲣⲏ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ ⲉⲥⲧⲓⲛ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ 24  
 ⲙⲓⲣⲣⲏ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ ⲉⲥⲧⲓⲛ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ

כד וַיְהִי כַּאֲשֶׁר צָלְבוּ אוֹתוֹ וַיַּחֲלִקוּ בְּגָדָיו לָהֶם וַיַּפִּילוּ  
 עֲלֵיהֶם גּוֹרָל מִהַיֵּקֶח אִישׁ אִישׁ:

24. way'hi ka'asher tsal'bu 'otho way'chal'qu b'gadayu lahem  
 wayapilu `aleyhem goral mah-yiqach 'ish 'ish.

Mark15:24 When they crucified Him, and divided His garments for themselves  
 and cast lots for them, what each man should take.

<24> καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ  
 βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

24 kai staurousin auton kai diamerizontai ta himatia autou,

And they crucified Him and divide His garments

ballontes klēron ep' auta tis ti arē.

casting a lot for them, which one might take them.

ⲙⲁⲧⲏ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ ⲉⲥⲧⲓⲛ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ 25  
 כה וַתְּהִי הַשָּׁעָה הַשְּׁלִישִׁית וַיַּצְלְבוּהוּ:

25. wat'hi hashah`ah hash'lishith wayits'l'buhu.

Mark15:25 It was the third hour when they crucified Him.

<25> ἥν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.

25 ēn de hōra tritē kai estaurōsan auton.

Now it was the third hour and they crucified Him.

ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ ⲕⲣⲁⲛⲓⲟⲩ ⲧⲟⲡⲟⲥ ⲉⲥⲧⲓⲛ ⲙⲉⲧⲉⲣⲙⲉⲛⲟⲙⲉⲛ 26  
 כו וּמִכְתָּב דְּבַר-אַשְׁמָתוֹ כְּתוּב לְמַעַלָּה מֵלֶךְ הַיְּהוּדִים:

26. umik'tab d'bar-'ash'matho kathub l'ma'lah Mele'k haYahudim.

Mark15:26 An inscription, the pronouncement of His guilt, was written above:  
 "The King of the Yahudim."

<26> καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.  
 26 kai ēn hē epigraphē tēs aitias autou epigrammenē,  
 And **had** the inscription of the charge against **Him** been written over Him,  
 Ho basileus tōn Ioudaiōn.  
 “The king of the Jews.”

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כְּזֶה וְיִצְלָבוּ אֹתוֹ שְׁנֵי פָרִיצִים אֶחָד לִימִינוֹ וְאֶחָד לְשִׁמְאֹלוֹ׃  
 27. wayits'l'bu 'ito sh'ney pharitsim 'echad limino w'echad lis'mo'lo.

**Mark15:27** They crucified two robbers with Him, one on His right and one on His left.

<27> Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές,  
 ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.  
 27 Kai syn autō staurousin duo lēstas,  
 And with Him they crucified two thieves,  
 hena ek dexiōn kai hena ex euōnymōn autou.  
 one on the right and one on the left of Him.

---

כַּחַ וַיִּמָּלֵא הַכֶּתִיב הָאֵמֶר וְאֶת־פְּשָׁעִים נִמְנָה׃  
 28. wayimale' haKathub ha'omer w'eth-psh'im nim'nah.

**Mark15:28** And the Scripture was fulfilled that says, “He was counted with transgressors.”

<28> καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.  
 28 kai eplērōthē ē grathē ē legousa, Kai meta anomōn elogisthē.  
 And was fulfilled the scripture which says, “And with the lawess He was counted.”

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כִּטְ וַיְהַעֲבִרִים גְּדָפוֹ אֹתוֹ וַיִּגִּיעוּ רֹאשָׁם וַיֹּאמְרוּ הֶאֱחָא  
 אֶתְהָה הַחוּרִם אֶת־הַהִיכָל וּבִנְיָה אֹתוֹ בְּשָׁלֹשֶׁת יָמִים׃  
 29. w'ha`ob'rim gid'phu 'otho wayani`u ro'sham wayo'm'ru  
 he'ach 'atah hahores 'eth-haHeykal uboneh 'otho bish'lisheth yamim.

**Mark15:29** Those passing by insulted Him, wagged their heads, and said,  
 “Ah! You who would demolish the Temple and build it in three days!”

<29> Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν  
 καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,  
 29 Kai hoi paraporeuomenoi eblasphēmoun auton kinountes tas kephalas autōn  
 And the ones passing by were reviling Him shaking the heads of them  
 kai legontes, Oua ho katalyōn ton naon kai oikodomōn en trisin hēmerais,  
 and saying, “Aha, the one destroying the temple and building it in three days,”

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לְהוֹשִׁיעַ אֶת־עַצְמָהּ וּרְחָה מִן־הַצָּלוּב׃  
 30

30. hosha` 'eth-`ats'meak ur'dah min-hats'lub.

**Mark15:30** "Save Yourself, and come down from the crucifixion!"

<30> σωσον σεαυτον καταβας απο του σταυρου.

30 sōson seauton katabas apo tou staurou.

"Save Yourself having come down from the cross."

יְהוֹשֻׁעַ בְּעַצְמוֹ יָרַד מִן־הַצֵּלָב וְהָאֲרִיִּסְתִּים וְהַסּוֹפְרִים הִתְלוצְצוּ  
אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ אֶת־אֲחֵרֵים הוֹשִׁיעַ  
וְאֶת־עַצְמוֹ לֹא יוּכַל לְהוֹשִׁיעַ:

31. w'ken gam-ra'shey hakohanim `im-hasoph'rim hith'lots'tsu 'ish 'el-re`ehu  
wayo'm'ru 'eth-'acherim hoshi`a w'eth-`ats'mo lo' yukal l'hoshi`a.

**Mark15:31** Likewise, also the chief priests with the scribes ridiculed Him to one another, saying, "He saved others, He is not able to save Himself!"

<31> ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

31 homoiōs kai hoi archiereis empaizontes pros allēlous meta tōn grammateōn

Likewise also the chief priests mocking to one another with the scribes elegon, Allous esōsen, heauton ou dynatai sōsai;  
were saying, "He saved others, but Himself He is not able to save."

וְהָאֲרִיִּסְתִּים וְהַסּוֹפְרִים הִתְלוצְצוּ אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ אֶת־אֲחֵרֵים הוֹשִׁיעַ וְאֶת־עַצְמוֹ לֹא יוּכַל לְהוֹשִׁיעַ:

32. HaMashiyach Mele'k Yis'ra'El yered `atah min-hats'lub l'ma'an nir'eh  
w'na'amin w'gam-hanits'labim 'ito cher'phuhu.

**Mark15:32** O the Mashiach, the King of Yisra'El, come down now from the crucifixion so that we can see and believe!" Even those crucified with Him insulted Him.

<32> ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνειδίζον αὐτόν.

32 ho Christos ho basileus Israēl katabatō nyn apo tou staurou,

The Anointed One the King of Israel let Him come down now from the cross, hina idōmen kai pisteusōmen.

in order that we may see and believe.

kai hoi synestaurōmenoi syn autō ōneidizon auton.

And the ones having been crucified with Him were reproaching Him.

וְהָאֲרִיִּסְתִּים וְהַסּוֹפְרִים הִתְלוצְצוּ אִישׁ אֶל־רֵעֵהוּ וַיֹּאמְרוּ אֶת־אֲחֵרֵים הוֹשִׁיעַ וְאֶת־עַצְמוֹ לֹא יוּכַל לְהוֹשִׁיעַ:

## לְגִבְהֵי־הַשָּׁמַיִם הַשָּׁעָה הַשְּׁשִׁית הָיָה חֹשֶׁךְ עַל-כָּל-הָאָרֶץ עַד הַשָּׁעָה הַתְּשִׁיעִית:

**33. ubih'yoth hashah`ah hashishith hayah chshe'k`al-kal-ha'arets`ad hashah`ah hat'shi`ith.**

**Mark15:33** When it was the sixth hour, there was darkness over all the land until the ninth hour.

33 Kai genomenēs hōras hektēs skotos egeneto eph' holēn tēn gēn

And having become the sixth hour it became dark over the whole land heōs hōras enatēs.  
until the ninth hour.

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לְגִבְהֵי־הַשָּׁמַיִם הַשָּׁעָה הַשְּׁשִׁית וַיְהִי־חֹשֶׁךְ בְּכֹל הָאָרֶץ וְעַד הַשָּׁעָה הַתְּשִׁיעִית  
לְמָה נִשְׁבַּקְתָּנִי וַיִּפְרוּשׁוּ אֱלֹהֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי:

**34. ubasha`ah hat'shi`ith wayiz`aq Yahushua b'qol gadol 'Elahi 'Elahi L'mah Sh'baq'tani upherusho 'Eli 'Eli lamah`azab'tani.**

**Mark15:34** At the ninth hour Ow<sup>34</sup> cried out with a loud voice, "Elahi, Elahi, Lamah Shabaqtani?" which is interpreted, "My El, My El, why have You forsake Me?"

34 kai tē enatē hōra eboēsen ho Iēsous phōnē megalē,  
And at the ninth hour cried out Yahushua in a loud voice.

Elōi elōi lema sabachthani? ho estin methermēneuomenon  
"Eloi, Eloi, Lema Sabachthani?" which means being interpreted  
Ho theos mou ho theos mou, eis ti egkatelipes me?  
"My El My El, Why did you forsake Me?"

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וַיִּשְׁמְעוּ אֲנָשִׁים מִן הָעַמָּה וַיֹּאמְרוּ הִנֵּה אֵל-אֱלֹהֵינוּ קוֹרֵא:  
לְמָה נִשְׁבַּקְתָּנִי וַיִּפְרוּשׁוּ אֱלֹהֵי אֱלֹהֵי לְמָה עֲזַבְתָּנִי:

**35. wayish'm`u 'anashim min ha`om'dim sham wayo'm'ru hinneh 'el-'EliYahu hu' qore'.**

**Mark15:35** Some of the men standing there heard and said, "Behold, He is calling for EliYahu."

35 kai tines tōn parestēkotōn akousantes elegon,

And some of the ones having been standing nearby having heard were saying,  
Ide Ἐλίαν phōnei.

36. wayarats 'echad mehem way'male' s'phog chomets wayasem `al-qaneh  
wayash'qehu wayo'mer hanichu w'nir'eh 'im-yabo' 'EliYahu l'horido.  
לֹוּ וַיִּרְץ אֶחָד מֵהֶם וַיִּמְלֵא כִפּוּג חֲמֵץ וַיִּשֶׂם עַל-קָנֶה  
וַיִּשְׁקְהוּ וַיֹּאמֶר הַנִּיחוּ וְנִרְאָה אִם-יָבֹא אֱלִיָּהוּ לְהוֹרִידוֹ:

36. wayarats 'echad mehem way'male' s'phog chomets wayasem `al-qaneh  
wayash'qehu wayo'mer hanichu w'nir'eh 'im-yabo' 'EliYahu l'horido.

Mark15:36 One of them ran and filled a sponge with vinegar.

He placed it on a cane, gave it to Him to drink, and said, "Leave Him alone,  
and let us see if EliYahu shall come to take Him down!"

<36> δραμὼν δέ τις [καὶ] γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτὸν  
λέγων, Ἄφετε ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.

36 dramōn de tis [kai] gemisas spoggon oxous

Having run and someone and having filled a sponge with vinegar  
peritheis kalamō epotizen auton legōn,

having been placed on a staff he gave drink to Him saying,

Aphete idōmen ei erchetai Ἐlias kathelein auton.

"Leave Him alone let us see if Elijah comes to take down Him."

37. w'Yahushua nathan qol gadol wayipach 'eth-naph'sho.  
לֹז וַיְהִי וַיִּשָּׁע נָתַן קוֹל גָּדוֹל וַיִּפַּח אֶת-נַפְשׁוֹ:

37. w'Yahushua nathan qol gadol wayipach 'eth-naph'sho.

Mark15:37 But w'Yahushua gave a loud cry and breathed out His life.

<37> ὁ δὲ Ἰησοῦς ἀφείς φωνήν μεγάλην ἐξέπνευσεν.

37 ho de Iēsous apheis phōnēn megalēn exepneusen.

And Yahushua, having uttered a loud cry expired.

38. upharoketh haHeykal niq'r'ah lish'nayim q'ra'im mil'ma`lah l'matah.  
לַח וּפָרֹכֶת הַהֵיכָל נִקְרְעָה לְשְׁנַיִם קְרָעִים מִלְּמַעְלָה לְמַטָּה:

38. upharoketh haHeykal niq'r'ah lish'nayim q'ra'im mil'ma`lah l'matah.

Mark15:38 The curtain of the Temple was torn in two pieces from top to bottom.

<38> Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἀνωθεν ἕως κάτω.

38 Kai to katapetasma tou naou eschisthē eis duo ap' anōthen heōs katō.

And the curtain of the temple was torn in two from top to bottom.

39. wayar' sar hame'ah ha`omed mineged ki b'za`aqo kakah yats'ah naph'sho  
וַיֹּאמֶר אֶכֶן הָאִישׁ הַזֶּה הָיָה בֵּן-הָאֱלֹהִים:  
לֹט וַיִּרְא שָׂר הַמַּאָּה הָעֹמֵד מִנֶּגֶד כִּי בִזְעָקוֹ כָּכָה יֵצֵאתָ נַפְשׁוֹ

39. wayar' sar hame'ah ha`omed mineged ki b'za`aqo kakah yats'ah naph'sho  
wayo'mar 'aken ha'ish hazeh hayah ben-ha'Elohim.

**Mark15:39** The ruler of centurion, who was standing opposite Him, saw that He breathed out His soul with such His cry, he said, “Truly this man was the Son of the Elohim!”

<39> Ἴδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

39 Idōn de ho kenturiōn ho parestēkōs ex enantias autou

Having seen and the centurion having stood nearby opposite Him  
hoti houtōs exepneusen eipen, Alēthōs houtos ho anthrōpos huios theou ēn.  
that He expired this way said, “Truly, this man Son of Elohim was.”

40. w'gam-nashim hayu sham tsophoth merachok ub'thokan gam-Mir'yam  
haMag'dalith uMir'yam 'imo shel-Ya'aqob hatsa'ir w'shel-Yosey uSh'lomith.

מִגַּם-נָשִׁים הָיוּ שָׁם צְפוֹת מֵרָחוֹק וּבְתוֹכָן גַּם-מִרְיָם הַמַּגְדָּלִית  
וּמִרְיָם אִמּוֹ שֶׁל-יַעֲקֹב הַצָּעִיר וְשֶׁל-יוֹסֵי וְשֶׁל-לֹמִית:

40. w'gam-nashim hayu sham tsophoth merachok ub'thokan gam-Mir'yam  
haMag'dalith uMir'yam 'imo shel-Ya'aqob hatsa'ir w'shel-Yosey uSh'lomith.

**Mark15:40** There were also women there, watching from a distance, and among them were Miryam the Magdalene, and Miryam the mother of Ya'aqob the younger and of Yosey, and Shelomith.

<40> Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη,

40 Ēsan de kai gynaikes apo makrothen theōrouσαι, en hais

And there were also women from a distance looking on, among whom  
kai Maria hē Magdalēnē kai Maria hē Iakōbou tou mikrou  
were both Mary Magdalene and Mary the of James the younger  
kai Iōsētos mētēr kai Salōmē,  
and of Joses mother and Salome,

41. 'asher bih'yotho baGalil gam-hal'ku 'acharayu w'gam sher'thuhu  
wa'acheroth rabboth 'asher-'alu 'ito Y'rushalayim.

מֵאֲשֶׁר בְּהִיּוֹתוֹ בְּגָלִיל גַּם-הָלְכוּ אַחֲרָיו וְגַם שִׁרְתָּהּ  
וְאַחֲרוֹת רַבּוֹת אַחֲרֵי-עָלוֹ אֶתוֹ יְרוּשָׁלַם:

41. 'asher bih'yotho baGalil gam-hal'ku 'acharayu w'gam sher'thuhu  
wa'acheroth rabboth 'asher-'alu 'ito Y'rushalayim.

**Mark15:41** who also followed after Him when he was in Galil, and also served Him, and there were many others who gone up with Him to Yerushalayim.

<41> αὐτὸς ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.

41 hai hote ēn en tē Galilaiā ēkolouthoun autō kai diēkonoun autō,

Who when he was in Galilee were following Him and were serving Him,  
kai allai pollai hai synanabasai autō eis Hierosolyma.  
and many others having gone up with Him to Jerusalem.

42 w`eth ha`ereb higi`a umip`ney `asher `ereb Shabbat

hayah hu' hayom sheliph`ney haShabbat.

מב ועת הערב הגיע ומפני אשר ערב שבת  
היה הוא היום שלפני השבת:

42. w`eth ha`ereb higi`a umip`ney `asher `ereb Shabbat  
hayah hu' hayom sheliph`ney haShabbat.

**Mark15:42** The time of evening arrived, and since it was the evening of Shabbat,  
which is, the day before the Shabbat,

<42> Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ ὁ ἐστὶν προσάββατον,

42 Kai ēdē opsias genomenēs, epei ēn paraskueū

And already evening having come, since it was the preparation  
ho estin prosabbaton,  
which is the day before the Sabbath,

43 wayabo' Yoseph HaRamathi yo`ets nik`bad `asher hayah m`chakeh gam-hu'  
l'mal`kuth ha'Elohim wayith`chazeq wayabo' `el-Pilatos  
wayish'al `eth-guphath Yahushua.

מג ויבא יוסף הרמתי יועץ נכבד אשר היה מחכה  
גם-הוא למלכות האלהים ויתחזק ויבא אל-פילטוס  
וישאל את-גופת יהושע:

43. wayabo' Yoseph HaRamathi yo`ets nik`bad `asher hayah m`chakeh gam-hu'  
l'mal`kuth ha'Elohim wayith`chazeq wayabo' `el-Pilatos  
wayish'al `eth-guphath Yahushua.

**Mark15:43** Yoseph of HaRamathi came, a respected counselor who was also awaiting  
for the kingdom of the Elohim; he strengthened himself and came to Pilatos,  
and he asked for the body of Yahushua.

<43> ἐλθὼν Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς,  
ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ,  
τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

43 elthōn Iōsēph [ho] apo Harimathaias euschēmōn bouleutēs,

Having come Joseph the one from Arimathea, a prominent member of the council,  
hos kai autos ēn prosdechomenos tēn basileian tou theou,  
who also himself was looking forward to the kingdom of the Elohim,  
tolmēsas eisēlthen pros ton Pilaton kai ētēsato to sōma tou Iēsou.  
having boldness he went in to Pilate and asked for the body of Yahushua.

44 wayith'mah Pilatos `al-`asher meth wayiq'ra' `el-sar hame'ah  
wayish'alehu hak'bar gawa`.

מד ויתמה פילטוס על-אשר מת ויקרא אל-שר המאז  
וישאלהו הכבר גווע:

44. wayith'mah Pilatos `al-`asher meth wayiq'ra' `el-sar hame'ah  
wayish'alehu hak'bar gawa`.

**Mark15:44** And Pilatos was amazed that He was dead, and he called to the ruler of the centurion and asked him if He had already dead.

<44> ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν  
καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλοι ἀπέθανεν·

44 ho de Pilatos ethaumasen ei ēdē tethnēken kai proskalesamenos

And Pilate was amazed that He had died already and having summoned  
ton kenturiōna epērōtēsen auton ei palai apethanen;  
the centurion he questioned him to see whether He died already.

וַיִּשְׂא פִּילָטוֹס וַיִּתְּנָהּ לְיֹסֵף  
וַיִּתֵּן אֶת־גּוֹפָתוֹ מִתְּנָה לְיֹסֵף  
מִן־מַפִּי־שַׁר הַמֶּלֶךְ כִּי־כֵן  
45

45. wayeda` mipi-sar hame'ah ki-ben wayiten 'eth-guphatho matanah l'Yoseph.

**Mark15:45** He was informed from the mouth of the ruler of the centurion that it was so, and he gave His body as a gift to Yoseph.

<45> καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἔδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.

45 kai gnous apo tou kenturiōnos edōrēsato to ptōma tō Iōsēph.

And having founded out from the centurion, he gave the corpse to Joseph.

וַיִּקְנֶה קָנָה סָדִין וַיִּוֹרֶד אֹתוֹ  
וַיִּכְרְכֵהוּ בַּסָּדִין וַיְשִׁימָהוּ  
בַּקֶּבֶר חָצוּב בַּסֵּלַע וַיָּגֵל אֶבֶן עַל־פֶּתַח הַקֶּבֶר  
46

46. w'hu' qanah sadin wayored 'otho wayik'r'kehu basadin way'simehu b'qeber  
chatsub basala` wayagal 'eben `al-pethach haqaber.

**Mark15:46** He purchased a sheet, took Him down, wrapped Him in the sheet, and placed Him in a tomb hewn in the rock, and rolled a stone over the entrance of the tomb.

<46> καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι  
καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας  
καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

46 kai agorasas sindona kathelōn auton

And having bought a linen cloth and having taken down Him,  
eneilēsen tē sindoni kai ethēken auton en mnēmeiō  
he wrapped Him in the linen cloth and placed Him in a tomb  
ho ēn lelatomēmenon ek petras  
which had been cut from rock

kai prosekylisen lithon epi tēn thyran tou mnēmeiou.

and he rolled a stone against the entrance of the tomb.

וַיִּקְנֶה זֶפֶּטֶל וַיִּתְּנֵהוּ מִן־מַפִּי־שַׁר הַמֶּלֶךְ  
וַיִּכְרְכֵהוּ בַּזֶּפֶּטֶל וַיְשִׁימָהוּ בַּקֶּבֶר  
וַיָּגֵל אֶבֶן עַל־פֶּתַח הַקֶּבֶר  
47

מִזְוִמְרִים הַמַּגְדָּלִית וּמִרְיָם אִם יוֹסֵי רָאוּ  
אֶת-הַמָּקוֹם אֲשֶׁר הוּשָׁם שָׁמָּה:

47. uMir'yam haMag'dalith uMir'yam 'em Yosey ra'u  
'eth-hamaqom 'asher husam shamah.

Mark15:47 Miryam HaMagdalene and Miryam the mother of Yosey saw  
the place where He was put there.

<47> ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν τοῦ τέθειται.

47 hē de Maria hē Magdalēnē kai Maria hē Iōsētos

And Mary Magdalene and Mary the mother of Joses  
etheōroun pou tetheitai.

were observing where He had been laid.

## Chapter 16

כִּזְכֹּרֶתָא מִצְוִי אֲנִיכְפֹאֲרִי אֲפֹאֲרִי מִצְוִי מִצְוִי מִצְוִי Mark16:1  
מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי  
אֲוִיחִי כְּאֲשֶׁר עָבַר יוֹם הַשַּׁבָּת וַתִּקְנִינָה מִרְיָם הַמַּגְדָּלִית  
וּמִרְיָם אִם יַעֲקֹב וְשִׁלְמִית סָמִים לְלֶכֶת וּלְסוּךְ אֹתוֹ בָּהֶם:

1. way'hi ka'asher `abar yom hashabbat watiq'neynah Mir'yam haMag'dalith  
uMir'yam 'em Ya`aqob uSh'lomith samim laleketh w'lasu'k 'otho bahem.

Mark16:1 And it came to pass when the Shabbat day had passed, Miryam HaMagdalith,  
and Miryam the mother of Ya'aqob, and Shelomith, bought spices with which to go  
and to apply Him with them.

<16:1> Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ  
[τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

1 Kai diagenomenou tou sabbatou Maria hē Magdalēnē kai Maria hē [tou] Iakōbou

And having passed the Sabbath, Mary Magdalene and Mary, the mother of James,  
kai Salōmē ēgorasan arōmata hina elthousai aleipsōsin auton.

and Salome bought spices in order that having come they might anoint Him.

מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי מִצְוִי 2  
בַּיּוֹמָא קֳדָם בְּשַׁבָּתוֹת בְּבֹקֶר הַשָּׁמֶשׁ בָּאוּ אֶל-הַקֶּבֶר כַּעֲלוֹת הַשָּׁמֶשׁ:

2. ub'echad baShabbatot baboqer hash'kem ba'u 'el-haqaber ka`aloth hashamesh.

Mark16:2 Early in the morning on the one of the Shabbats,  
they came to the tomb as the sun had risen.

<2> καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται  
ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

2 kai lian prōi tē miḡ tōn sabbatōn erchontai

And very early in the morning on the one of the Sabbaths they came  
epi to mnēmeion anateilantos tou hēliou.

upon the tomb, having arisen the sun.

3 וַיֹּאמְרוּ אִשָּׁה אֶל-אֲחֹתָהּ מִי יִגָּל-לָנוּ אֶת-הָאֶבֶן  
מֵעַל פֶּתַח הַקֶּבֶר:

3. wato'mar'nah 'ishah 'el-'achothah mi yagel-lanu 'eth-ha'eben  
me'al pethach haqaber.

Mark16:3 They said to one another,  
"Who shall roll the stone away from the entrance of the tomb for us?"

<3> καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον  
ἐκ τῆς θύρας τοῦ μνημείου;

3 kai elegon pros heautas,

And they were saying to themselves

Tis apokylisei hēmin ton lithon ek tēs thyras tou mnēmeiou?

"Who shall roll away for us the stone from the entrance of the tomb?"

4 דּוּבְחַבִּיטָן רָאוּ וַחֲנָה נִגְלָה הָאֶבֶן כִּי הִיְתָה גְדֹלָה מְאֹד:  
4 וַיֹּאמְרוּ אִשָּׁה אֶל-אֲחֹתָהּ מִי יִגָּל-לָנוּ אֶת-הָאֶבֶן מֵעַל פֶּתַח הַקֶּבֶר:

4. ub'habitan ra'u w'hinneh nig'l'lah ha'aben ki hay'thah g'dolah m'od.

Mark16:4 But when they looked intently, they saw, behold,  
that the stone had been rolled away, for it was very large.

<4> καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

4 kai anablepsasai theōrousin hoti apokekylistai ho lithos;

And having looked up they saw that had been rolled away the stone.

ēn gar megas sphodra.

For it was extremely large.

5 וַתָּבֹא אִשָּׁה אֶל-תּוֹךְ הַקֶּבֶר וַתִּרְאֶינָה בָּחוּר אֶחָד יוֹשֵׁב מִיְמִין  
וְהוּא עֹטָה שָׂמָלָה לְבָנָה וַתִּשְׁתּוֹמָמְנָה:

5. watabo'nah 'el-to'k haqaber watir'eynah bachur 'echad ysheb miyamin  
w'hu' o'teh sim'lah l'banah watish'tomam'nah.

Mark16:5 They came inside the tomb and saw a certain young man sitting to the right and  
he clothed a white robe; and they were astonished.

<5> καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιαῖς  
περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.

5 kai eiselthousai eis to mnēmeion eidon neaniskon kathēmenon en tois dexiois

And having entered into the tomb, they saw a young man sitting on the right

peribēblēmenon stolēn leukēn, kai exethambēthēsan.

having been clothed in a white robe, and they wee utterly amazed.

וַיֹּאמֶר אֱלִיהֶן אֶל־הַנָּשִׁים מִמֶּנֶּה אֶת־יְהוֹשֻׁעַ הַנָּצְרִי הַנִּצֵּלָב  
 אֵתָּן מִבְּקָשׁוֹת הוּא קָם אֵינָנוּ פֹּה הֵנָּה־זֶה הַמָּקוֹם  
 אֲנִשְׁר הַנִּשְׁכִּיבֵהוּ בּוֹ:

**וַיֹּאמֶר לְכֻנֶּה וְהַגְדַּתָּן לְתַלְמִידָיו וּלְפֶטְרוֹס כִּי הוֹלֵךְ הוּא לְפָנֵיכֶם הַגְלִילָה וְשָׁם תִּרְאֶהוּ כִּאֲשֶׁר אָמַר לָכֶם:**

וַתִּמְחַרְנָה לָצֵאת וַתְּנוֹסֶינָה מִן־הַקֶּבֶר כִּי אֶחָזְתָן רַעְדָּה וַתִּמְחֹזֶן וּלֹא־הִגִּידוּ דְבַר לְאִישׁ כִּי יֵרָאוּ:

«8» καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδέν εἶπαν· ἐφοβοῦντο γάρ.

And having gone out they fled from the tomb, seized for them trembling  
kai ekstasis; kai oudeni ouden eipan; ephobounto gar.  
and amazement. And no one nothing they told, for they were afraid.

ጥቅም ጥገና ለዘፋኝ ማረጋገጫ-ገጽ ማዕ ባህሪ ትረፋ፡፡  
:ማረጋገጫ ጥገና ጥገና ማዕ ባህሪ ማረጋገጫ-ገጽ ጥገና ጥገና

ט וְהָיָא כְּאֲשֶׁר קָם מִן-הַמֵּתִים בְּאֶחָד בַּשָּׁבֹת בְּרֵאשִׁית

בְּרֵאשִׁיטָה אֶל-מְרִימֵי הַמִּגְדָּלִית אֲשֶׁר גִּרְשׁ מִמֶּנָּה שְׂבַעַת נְשִׁדִים:

**nir'ah bari'shonah 'el-Mir'yam haMag'dalith 'asher gerash mimenah shib`ah shedim.**

**Mark16:9** {{But when He rose from the dead on the one of the Shabbat, He appeared first to Miriyam Magdalith, from whom He had cast out seven demons.

¶ 9) Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον **Μαρία τῇ Μαγδαληνῇ**,  
παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

to Mary Magdalene, from whom He had cast out seven demons.

፡ሚሄያህ ሚረዳቱን ማህ ህዕ ያባላ ሚወጥረ ልጉህ ሃረኅ 10

י וּתְלַךְ וּתְגִיד לְאֲנָשִׁים אֲשֶׁר הָיוּ עִמּוֹ וְהֵם מִתְאַבְּלִים וּבָכִים:

**Mark16:10** She went and told this to the men who had been with Him and they were mourning and weeping.

ᾠ0> ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν·

**and crying.**

፡ፋ ሆኖታፋ ፋ ፋፋ ፋፋፋ ፋፋፋ ፋፋፋ ፋፋፋ ፋፋፋ 11

**יֵאָדָה** וּכְבֹאֲשֶׁר שָׁמְעוּ כִּי חֵי וְנִרְאָה אֵלָיָהּ לֹא הָאֲמִינוּ לָהּ:

**Mark16:11** When they heard that He was alive and had appeared to her, they did not believed her.

<11> καὶ οἱ ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν.

11 kakeinoi akousantes hoti zē kai etheathē hyp’ autēs ēpistēsan.

And those having heard that He lived and he was seen by her, refused to believe.

יבִּיאֲחֲרֵי־כֵן נִרְאָה בְּדַמוּת אַחֲרֵת לְשָׁנִים מֵהֶם בְּדֶרֶךְ  
בְּהִיתָם יוֹצְאִים הַשָּׂדֶה:

12. w’acharey-ken nir’ah bid’muth ‘achereth lish’nayim mehem badare’k  
bih’yotham yots’im hasadeh.

Mark16:12 Afterward, He appeared in another form to two of them on the road  
when were going out into the field.

<12> Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη  
ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν·

12 Meta de tauta dysin ex autōn peripatousin ephanerōthē

And after these things, to two of them walking along he appeared  
en heterā morphē poreuomenois eis agron;  
in another form going into the country.

יָגִידוּ וַיִּגִּידוּ לְאַחֲרֵים וְגַם־לָהֶם לֹא הֵאֱמִינוּ:  
יְבִיאֲחֲרֵי־כֵן נִרְאָה בְּדַמוּת אַחֲרֵת לְשָׁנִים מֵהֶם בְּדֶרֶךְ

13. w’hem hal’ku wayagidu la’acherim w’gam-lahem lo’ he’eminu.

Mark16:13 They went away and told to the others, but they did not believe them either.

<13> καὶ οἱ ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

13 kakeinoi apelthontes apēggeilan tois loipois; oude ekeinois episteusan.

And those having gone reported to the rest. Neither did those believe.

יָד וּבִאֲחֲרָנָה נִרְאָה לְעֶשְׂתֵּי הָעֹשֶׂר בְּהִיּוֹתָם מְסֻבִּים  
לֹא־כֹל וַיִּחְרַף חֲסְרוֹן אֱמוּנָתָם וַיִּקְשִׁי לְבָבָם אֲשֶׁר  
לֹא־הֵאֱמִינוּ לְרֵאיוֹ וְהוּא גֵעוֹר מִן־הַמֵּתִים:

14. uba’acharonah nir’ah l’ash’tey he’asar bih’yotham m’subim le’ekol  
way’chareph ches’ron ‘emunatham uq’shi l’babam ‘asher lo’-he’eminu l’ro’ayu  
w’hu’ ne`or min-hamethim.

Mark16:14 Finally He appeared to the eleven as they were reclining to eat.  
He reproached their lack of faith and the hardness of their heart, that they did not believe  
those who saw Him that He had been awakened from the dead.

<14> Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη  
καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν

ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.

14 Hysteron [de] anakeimenois autois tois hendeka ephanerōthē

But later reclining at table themselves to the eleven He was revealed

kai ōneidisen tēn apistian autōn kai sklērokardian

and He reproached the unbelief of them and their hardness of heart

hoti tois theasamenois auton egēgermenon ouk episteusan.

because the ones having seen Him having been raised they did not believe.

---

15  
טוֹיִאָמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם

15. wayo'mer 'aleyhem l'ku 'el-kal-ha`olam w'qir'u 'eth-hab'sorah l'kal-hab'ri'ah.

Mark16:15 And He said to them, “Go into the whole world  
and preach the good news to all creation.”

<15> καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα  
κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

15 kai eipen autois,

And he said to them,

Poreuthentes eis ton kosmon hapanta kēryxate to euaggelion pasē tē ktisei.

“having gone into the world all preach the good news to all creation.”

---

16  
טוֹיִאָמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם  
וַיֹּאמֶר אֶל־הֵעוֹלָם

16. hama'amin w'niṭ'bal hu' yiuashe`a wa'asher lo'-ya'amin ye'sham.

Mark16:16 “One who believes and is immersed he shall be saved,  
but whoever does not believe shall be made guilty.”

<16> ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

16 ho pisteusas kai baptistheis sōthēsetai,

“The one having believed and having been baptized shall be saved,

ho de apistēsas katakrithēsetai.

but the one not having believed shall be condemned.”

---

17  
יְהִי וְיִשְׁמַח  
וְיִשְׁמַח וְיִשְׁמַח  
וְיִשְׁמַח וְיִשְׁמַח  
וְיִשְׁמַח וְיִשְׁמַח

17. w'eleh ha'othoth 'asher yilawu 'el-hama'aminim y'garashu shedim bish'mi  
ubil'shonoth chadashoth y'daberu.

Mark16:17 “These are the signs that shall accompany those who believe:  
they shall cast out demons in My name; they shall speak in new tongues;”

<17> σημεία δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου  
δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

17 sēmeia de tois pisteusasasin tauta parakolouthēsei;

Signs and the ones having believed these shall accompany:

en tō onomati mou daimonia ekbalousin, glōssais lalēsousin kainais,

in My name they shall cast out demons, tongues they shall speak with new,

18  
x y z a - b c d e f g h i j k l m n o p q r s t u v w x y z  
: a b c d e f g h i j k l m n o p q r s t u v w x y z

יח נחשאים ישאוי בידיהם וישתאו סם-המנות  
ולא יזיקם על-חוללים ישימו את-ידיהם ויטב להם:

18. n'chashim yis'u bideyhem w'yish'tu sam-hamaweth

w'lo' yaziqem 'al-cholim yasimu 'eth-y'deyhem w'yitab lahem.

Mark16:18 “they shall pick up snakes with the hands, and they drink deadly poison  
and it shall not harm them; they shall place their hands on the sick, and they shall be well.”

<18> [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀρουῖσιν καὶν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς  
βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

18 [kai en tais chersin] opheis arousin

“and with their hands they shall pick up snakes

kan thanasimon ti piōsin ou mē autous blapsē, epi arrōstous

and if any deadly poison they drink in no way shall it harm them, upon the sick

cheiras epithēsousin kai kalōs hexousin.

they shall lay their hands and they shall be healthy.”

19  
a b c d e f g h i j k l m n o p q r s t u v w x y z  
: a b c d e f g h i j k l m n o p q r s t u v w x y z

יט ויהי אחרי אשר-דבר אתם האדון וינשא השממה  
וישב לימין האלהים:

19. way'hi 'acharey 'asher-diber 'itam ha'Adon wayinase' hashamay'mah  
wayesheb limin ha'Elohim.

Mark16:19 And it came to pass after that the Adon (Master) had spoken to them,  
He was lifted up to the heavens and sat at the right hand of the Elohim.

<19> Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν  
καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

19 Ho men oun kyrios Iēsous meta to lalēsai autois anelēmphthē eis ton ouranon

The then Master Yahushua after speaking to them was taken up into the heavens

kai ekathisen ek dexiōn tou theou.

and sat down at the right hand of the Elohim.

20  
a b c d e f g h i j k l m n o p q r s t u v w x y z  
: a b c d e f g h i j k l m n o p q r s t u v w x y z

כ והמה יצאוי ויקראו בכל-המקומות ויד האדון הנה

עֲמָהֶם וַיִּחַזְקוּ אֶת־הַדְּבָר בְּאִתּוֹת הַפְּאִרִּי אָמֵן:

20. w'hemah yats'u wayiq'r'u b'kal-ham'qomoth w'yad ha'Adon hayah `imahem way'chazeq 'eth-hadabar ba'othoth haba'oth 'acharayu 'Amen.

**Mark16:20** But they went out and proclaimed in all the places, and the hand of the Adon was with them, and reinforced the word with signs that came after them. Amen.

<20> ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.]]

20 ekeinoi de exelthontes ekēryxan pantachou, tou kyriou

And those having gone forth preached everywhere, while the master synergountos kai ton logon bebaiountos dia tōn epakolouthountōn sēmeiōn. P̄ working with them and the word confirming through the accompanying signs.

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## The Shorter Ending of Mark

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]

ÎPanta de ta parēggelmena tois

[And they promptly reported all these instructions peri ton Petron syntomōs exēggeilan. to Phetros (Kepha) and his companions.

Meta de tauta kai autos ho Iēsous apo ananolēs

And after that, Yahushua Himself from east kai achri dyseōs exapesteilen di' autōn to hieron to west sent out through them the sacred

kai aphtharton kērygma tēs aiōniou sōtērias. amēn. P̄ and imperishable proclamation of eternal salvation.] Amen.