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Additional Notes to Translation

One

^{1,1} The secret of the gospel is immediately communicated to the reader Jeshua is *messiah, son of god*. However, to understand the significance of this message, the disciples set out on a slow, often painful journey of initiation. And the reader? Is s/he prepared to do likewise?

Start The opening word of the gospel recalls the initial phrase of the book of Genesis: *At the start...* See also the gospel of John.

Others: *In the beginning*.

glad news

Others: *gospel*.

Jeshua Hebrew *Jeshua* is a contracted form of *Jehoshua* meaning "god will save".

Others: *Jesus*, from the Greek rendering *Iesous*

messiah In Hebrew, *mashiah*, meaning consecrated with oil, is said of the saviour awaited by Israel. In Greek, *Christos*, *Christ*.

Christians use the title *Christ* as a proper name. Hence the current *Jesus Christ*.

son of god Probably a late insertion, summarising early Christian belief in Jeshua. cf. 1, 11; 3, 11; 5, 7; 9, 7; 14, 61; 15, 39.

^{1,2-3} cf. Malachi 3, 1 and Isaiah 40, 3

^{1,6} cf. 2 Kings 1, 8.

^{1,10} *All at once* The repetition of *All at once/at once* (42 times in the gospel), especially characteristic of the early chapters, conveys a sense of urgency (Mark 1, 10. 12. 18. 20. 21. 23. 28. 29. 30. 42. 43...).

going up... going down A literal translation. The double movement suggests the meeting of earth and sky.

^{1,11} cf. Genesis 22, 2; Isaiah 42, 1; Psalms 2, 7.

^{1,13} *the satan* A Hebrew term meaning *the adversary*.

^{1,14} For John's fate, cf. Mark 6, 14-29.

^{1,15} *has come* Literally, *is fulfilled*.

- 1,16 *The sea of Galilee* A stretch of water covering +/- 150 sq. km. (Also 7, 31). Elsewhere, *the sea* (2, 13; 3, 7; 4, 1; 5, 1.13. 21).
- Yes, they were fishermen* *Yes* introduces an explanatory comment. A frequent stylistic feature in Mark (2, 15; 3, 10; 5, 28.42...).
Others: *for they were fishermen*.
- 1,17 *make you catch human fish*
Others: *make you become fishers of men*.
- 1,21 *sabbath*: the seventh day of the week: Corresponds to our Saturday.
- 1,23 *unclean*: a cultic term, meaning which may not come into contact with the divinity.
- 1,24 *What is there between us and you?* A difficult idiom: the unclean spirit immediately recognises that it shares no common ground with Jeshua (also 5, 7). An Arabic interpretation reads, *What is that to us and to you?* The unclean spirit initially looks to Jeshua for mutual recognition.
- Jeshua Nazarene* Also 10, 47; 14, 67; 16, 6.
Others: *Jesus of Nazareth*.
- 1,25 *Down, beast!* Literally, *Be muzzled!* cf. also 4, 39.
- 1,31 *takes hold of her hand* Same gesture: 5, 41; 9, 27.
- Awakens her* A literal rendering. A single Greek verb associates sickness (2, 9.12; 3, 3...), death (6, 14.16; 12, 23. 25. 26; 14, 28; 16, 6. 14) and sleep (4, 27. 38).
Others: *lifted her up*
- 1,38 *went out* out of the town (1,35).
- 1,40 *a man with a diseased skin* Probably not a case of true leprosy, unknown in biblical times, but of psoriasis, lupus, or ringworm
Others: *a leper*.
- 1,41 *Angered*
Others follow the (less probable) Greek variant: *Moved with pity*.
- 1,43 *Fuming at him* A strong word that evokes the snorting of an animal, inner turmoil and emotion, anger and displeasure. (Also 14, 5). Possible interpretation: Jeshua is shaken by the spirit.
Others: *sternly charged him*
- Jeshua* In the text, *he*.
- 1,44 *for them* i.e. *for the people* The dative *for them* can also be translated *before them* or *against them*. Possibly all three meanings are implied. cf. also 6, 11; 13, 9. For the legal custom, cf. Leviticus 14, 2-32.
- 1,45 *starts to* A current expression in Mark. Often introduces proclaiming and teaching (4, 1; 5, 20; 6, 2. 7. 34...).

Two

- 2,1 *a house* Jeshua has a convenient house that seems to travel around with him! cf. also 2, 15; 3, 20; 7, 17. 24; 9, 28. 33; 10, 10. Perhaps reflects the early Christian practice of assembling in houses (often under the patronage of women).
Others: *at home*.
- 2,2 *speaking the word* The verb *speak*, more solemn than *say*, is used of the proclamation of *the glad news* (cf. *proclaim*, 13, 10. Also 4, 33. 34; 8, 32; 13, 11).
- 2,4 *unroofed*... Literal translation of a rare Greek verb.
dug an opening... The flat roof is made of earth covered with a layer of clay and held in place by branches.
- 2,5 *My child* Literally, *Child*. Familiar, affectionate address.
Others: *My son*.
- 2,6 *their hearts* The heart is the seat of conscious activity, thought and will, as well as of sentiment.
- 2,9 *Awake!* Same verb in 2, 11. 12. cf. note 1, 31.
- 2,10 *son-of-mankind* (also 2, 28; 8, 31. 38; 9, 12. 31; 10, 33. 45; 13, 26; 14, 21.41. 62). Denotes a human person (cf. Ezekiel 2, 1). Also points to the glorious, eschatological figure of the Apocalypse (cf. Daniel 7, 13).
Others: *Son of man*.
- 2,15 *he reclined at table* For ceremonial meals the Jews adopted the Greek custom of lying on one side, supported by cushions. (Luke 5, 29 speaks of *a great feast*)
Others, *he sat*.
un-devout people Those who do not observe the teachings of the Torah, also known as the Pentateuch or Law (i.e. the first five books of the Bible).
Others: *sinners*
they were many and they followed him The Greek follows Hebrew syntax.
Others *there were many who followed him*.
- 2,22 *Young wine into new skins!* A proverb?
- 2,26 *sacred loaves* Bread placed before the divine Face each Sabbath and eaten by the priests at the end of the week. cf. Leviticus 24, 5-9. For the incident, cf. 1 Samuel 21, 4-7.

Three

- 3,3 *Awake!* cf. note 1, 31.
In the middle! Literal translation. Suggests *brought from the margin to the centre*.
Others, *Come here*.
- 3,14 *twelve* Recalls the twelve tribes of Israel.
- 3,16 *the twelve* A group set apart (cf. 4, 10; 6, 7; 9, 35; 10, 32; 11, 11; 14, 10. 17. 20. 43).
- 3,17 *sons-of-thunder* Recalls two of the twelve sons of Jacob/Israel. Simon and Levi were reputed for their violence (cf. Genesis 34, 25; 49, 5. Also Luke 9, 54).

3,22 *Beelzebul* Possible meaning: *Lord of the Flies*. A scornful reference to the Phoenician divinity, Baalzebul, *Lord the Prince* (2 Kings 1, 2).

3,23 *riddles*
Others: *parables*.

3,28 *Amen*, a Hebrew term.
Others: *Truly*.

3,32 *and your brothers* Some authorities add *and your sisters*.

Four

4,10 *When he was alone* An abrupt change of scene, away from the crowd (cf. 4, 1-2), introduces teaching reserved for Jeshua's close disciples.

those around him The close disciples. Also, in the early Christian context, the Christian community.

4,12 *so that* introduces purpose and result, the purpose of speaking in riddles and the resulting lack of comprehension.

The riddle proper is centred on the seed, symbol of the word (4, 3-8).

In the following verses (4, 13-20), the context shifts to the Christian mission. The quotation in verse 4, 12 (cf. Isaiah 6, 9-10) is applied to the failure/success of the mission. The seed thus comes to symbolise those who do not accept/accept the Christian message.

4,21 *Does the lamp come...* The lamp symbolises the *glad news*.

corn-bin
Others: *bushel*.

4,22 Proverbial?

4,29 cf. Joel 14, 13.

4,32 *under its shade the birds of the sky can settle* cf. Ezekiel 17, 23; 31, 6; Daniel 4, 9.

4,33 *them* Refers to the crowd of 4, 1-2 (Also 4, 34).

4,34 *apart* Reflects teaching as developed in the Christian community. cf. 6, 31. 32; 7, 33; 9, 2. 28; 13, 3.

4,35 *them* Refers to the disciples.

the other side The west side, with Galilee (also 5, 21).

4,36 *in the boat he is sitting in* Literally: *as he was, in the boat*. The scene switches back to 4, 1.

4,38 *on the pillow* Jeshua uses (the helmsman's?) cushion as a pillow?

4,39 *Down, beast!* cf. 1, 25. For the calming of the sea, cf. Psalms 107, 29.

4, 41 *fear with great fear* Hebrew tautology, or repetition of the same. Other examples: 5, 42; 7, 7; 13, 20; 14, 6; 15, 26.

Five

5, 1 *the other side* The east side: territory of the Gentiles.

5, 7 *What is there between me and you?* For the idiom, cf. note 1, 24.

5, 9 *Legion* From the Latin *legio*, a military unit of up to 6,000 men.

5, 10 *he...them* In 5, 7-10a, the afflicted man is identified with the unclean spirits. In 10b-13, the unclean spirits are distinct from the man.

5, 18 *be with him* cf. 3, 14: *He made twelve to be with him*.

5, 20 *the Decapolis* Confederation of independent Greek towns, originally ten. Figures as Gentile territory.

5, 21 *the other side* The west side, with Galilee, cf. 4, 35.

5, 26 *many...many* Wry humour at the expense of the medical profession.

5, 27 *behind*, so as not to be seen? Suggests discipleship.

touches... The touch of a woman during menstruation is said to contaminate and is forbidden by the Torah. cf. Leviticus 15, 25.

5, 29 *her source of blood* For the expression, cf. Lev 12, 7.

scourge A strong word, translated literally.

5, 39 *the little child* (again 5, 40.41) was called *the little daughter* in 5, 23, *the daughter* in 5, 35. She is *Girl* in 5, 41 and 5, 42. Said to be *twelve years old* (considered as the dawn of maturity, nubile) in 5, 43. Suggests her personal development?

5, 41 *Talitha, cum* Aramaic, meaning *Girl, awake!*
Awake! Literal translation of the Greek. Corresponds to *she is slumbering* (5, 39). The verbs: *awake* (5, 41) and *rise (up)* (5, 42) are used of resurrection from the dead, cf. note 1, 31. Others: *arise*.

Six

6, 1 *fatherland* Announces the saying in verse 6, 4.

6, 3 *the carpenter*. Works with wood, also stone or metal. Houses are made of wooden supports and beams, filled in with clay and stones.

Judas Three men bear the name of *Judas* in the gospels: Judas, brother of Jeshua (6, 3); Judas, brother (or son) of James (Luke 6, 16); Judas Iscariot, son of Simon (John 13, 2).

6, 4 Proverbial? For the swapping of sayings, cf. Luke 4, 23-24.

- 6, 8-9 Spoken idiom.
- copper* Copper coins (cf. *silver* in Luke 9, 3; *gold, silver* and *copper* in Matthew 10, 9)
- 6, 10 *from those parts* In the text, *from there*.
- 6, 11 *shake off the soil from your feet* A symbolic act denoting the breaking off of all association.
as a testimony against them cf. note 1, 44.
- 6, 13 *anointed with oil* In ancient times, a medical treatment (cf. Isaiah 1, 6; Luke 10, 34) which subsequently becomes a rite
- 6, 14 *Herod the king* So called by the people. Herod Antipas, tetrarch of Galilee.
is awakened from the sleep of death (cf. 5, 41). Also 6, 16.
- 6, 22 *the girl* A girl young enough to consult her mother (vv. 24, 28). cf. the twelve year-old in 5, 41, 42.
- 6, 27 *headsman* The Latin loanword *speculator* has a barbaric ring in Greek.
- 6, 30 *apostles* Literally, *those sent*. Occurs only once in Mark.
- 6, 34 *When he got out* That is *out of the boat*, cf. verse 32.
- He felt for them in the pit of his stomach.* The Greek verb suggests a turning over of the inwards conveying strong physical emotion. Also 8, 2. Translated as *feel deeply* in 9, 22. Others: *he had compassion on them; his heart went out to them.*
- like sheep that had no shepherd* The expression is often applied to the people of Israel (cf. Numbers 27, 17; 1 Kings 22, 17; 2 Chronicles 18, 16; Ezekiel 34,5; Judith 11 ,19).
- 6, 37 *bread* A key word in section 6, 35-8, 21, where it occurs 17 times.
- 200 denarii* Roman coinage. One denarius is the equivalent of a day's agricultural labour (cf. Matthew 20, 2).
- 6, 39 *lie down* in order to eat. (cf. note 2, 15).
- 6, 40 *row* A hapax in N.T. Literally, *a garden plot*.
- in hundreds and in fifties* Recalls the ordered mustering of the people of Israel (cf. Exodus 18, 21, 25; Numbers 31, 14; Deuteronomy 1, 15). The total number is five thousand (verse 44), hence others suggest: *a hundred rows of fifty each*. Contrasts with the disorder evoked in verse 34.
- 6, 44 *five thousand men* Matthew 14, 21 specifies *five thousand besides women and children*.
- 6, 45 *the other side* The east side, with Bethsaida to the north. (cf. 8, 13).
- 6, 48 *the fourth watch* Calculated according to Roman custom (cf. 13, 35 and note): between three and six a.m. The Jews counted three watches of the night.
- 6, 50 *I AM* echoes the divine name revealed to Moses in Ex 3, 14: *I AM WHO I AM*. The words are used by Jeshua three times in Mark's gospel (cf. 13, 6; 14, 62).

Others: *It is I*.

6, 52 *their heart* Singular in the text (cf. note 2, 6).

6, 56 *tassel* In keeping with Mosaic law, tassels were worn at four corners of the outer garment (cf. Numbers 15, 37; Deuteronomy 22, 12).

Seven

7, 1 The time and place are not specified.

7, 2 *eat bread* For *bread* as a key word, cf. note 6, 37.
Others: *eat*.

soiled...un-rinsed Ritual uncleanness necessitates ritual cleansing.

7, 3 *to the elbow* Meaning uncertain.
Others: *carefully*.

Cups and jugs and copper pots Other authorities add *and beds*.

7, 5 *walk according* Hebrew idiom.
Others: *live according...*

7, 6-7 cf. Isaiah 29, 13.

7, 9 *How beautifully* Note of irony.

to set up
Others: *to keep*.

7, 10 cf. Exodus 20, 12; 21, 17; Leviticus 20, 9; Deuteronomy 5, 16.

7, 11 *corban* An Aramaic word, followed by the Greek translation: *offered to god*. For other Aramaic terms, cf. 5, 41; 7, 34; 14, 36; 15, 22. 34.

7, 22 *evil eye* A term for jealousy (cf. Matthew 6, 23; 20, 15).

7, 24 *territory of Tyre* To the north of Galilee. Greek territory. Other authorities have *Tyre and Sidon*.

a house cf. note 2, 1.

7, 27 *children* The term *children* is used of children as related to parents. It often signifies the Jews. For the Jews *first*, cf. Romans 1, 16.

house-dogs Literally, *small dogs*. The term is not derogatory, whereas *dog* without an epithet is associated with uncleanness and used as an insult.

the little children A general term referring to age (cf. note 7, 27).

7, 31 *Sidon* is 30 kilometres north of Tyre. For *the sea of Galilee*, cf. note 1, 16. For *Decapolis*, cf. note 5, 20. The itinerary, which is not geographically viable, maps out Greek (non-Jewish) territory.

7,32 *speaks with difficulty* Occurs only twice in the Bible, recalls the messianic miracles in Isaiah 35, 6.

7,34 *Ephphatha* Aramaic. Followed by Greek translation: *Open wide*.

7,37 *the speechless speak* Reflects Greek sound link.
Others, *the dumb speak*.

Eight

8,6 *lie down (to eat)*.

8,10 *Dalmanutha* Locality unknown.

8,11 *testing him* In order to find something to be used against him (cf. also 10, 2; 12, 15).

8,12 *He groans deeply* Literally, *He groans in his spirit* (cf. 2, 8).

... if a sign is given to this generation! The imprecation in the first part of the sentence is left to the imagination. A Hebrew construction, which expresses strong condemnation.

8,13 *the other side* The east side, with Bethsaida to the north (cf. 6, 45).

8,15 *leaven* Symbol of fermentation, with the unfavourable connotation of corruption.

8,18 cf. Jeremiah 5, 21; Ezekiel 12, 2.

8,21 Here ends the section with the keyword *bread* (6, 35–8, 21).

8,23 *orbs* Not the usual word for *eyes*.

8,24 A difficult verse. Syntax unclear.

8,31 *starts to teach* A new lesson about suffering, death and resurrection begins here (cf. also 9, 31; 10, 32).

the elders, the chief priests and the scribes, the latter representing the scholars, form the high council, or Sanhedrin, the indigenous governing body in Judea under Roman occupation.

Nine

9,3 *fuller* One who cleanses cloth by treading or beating.

9,5 *Rabbi* A respectful address. From Hebrew *rab*, meaning *lord*. *Rabbi, my lord*.

9,11 For Elijah as precursor, cf. Malachi 3, 1. 23.

9,12 For Elijah as reconciler, cf. Malachi 3. 24.

There is no scriptural reference to the suffering of the son-of-mankind. For the suffering servant, cf. Isaiah 52, 13-53, 12.

- 9, 13 The role of Elijah falls to John the dipper, seen as precursor (Mark 1, 7-8). John's imprisonment and death (6, 21-29) prefigure the suffering and death of the son-of-mankind (9, 12). To sustain the parallel between John the dipper and the son-of-mankind, Mark appeals to the authority of the Scriptures: *just as it is written of him* (for the persecution of Elijah, cf. 1 Kings 19, 2. 10).
- 9, 15 *alarmed* A strong word, peculiar to Mark (cf. also 14, 33; 16, 5-6). For a possible explanation of the crowd's reaction, cf. Exodus 34, 29-35.
- 9, 27 *awakens him... rises up* verbs used of resurrection from the dead. cf. 5, 41; 6, 14. 16. Others: *lifted him up and he arose*.
- 9, 29 *prayer* Other authorities: *prayer and fasting*.
- 9, 41 *in the name, because you are of the messiah name*, a key-word, occurs 4 times in 9, 37-41. Connotation of *power*.
- 9, 42 *the grindstone of an ass* Heavy, turned by an ass (not by hand).
- 9, 43 *the Gehenna* The Valley of the sons of Hinnom, a ravine to the south of Jerusalem, reputed for child sacrifice (cf. 2 Kings 23, 10). A place of punishment, associated with the last judgement and eternal fire.
- 9, 48 *their worm* (cf. Isaiah 66,24). *worm* and *fire* denote two aspects of the valley. Originally used for burning refuse, the valley looks like a smouldering serpent at night.
- 9, 49 *salted with fire* Salt is a preserving agent (Leviticus 2, 13), fire, a purifying agent (Acts 2, 3).
- 9, 50 Possible interpretation: Jeshua recommends his followers to remain true to his teaching in all its purity and to be at peace with one another.
- Ten*
- 10, 4 *to write a scroll of disownment and dismiss her* (cf. Deuteronomy 24, 1). A unilateral initiative on the part of the husband. Under Jewish law, a woman could not dismiss or leave her husband. Others, *to write a certificate of divorce and to put her away*.
- 10, 6-8 cf. Genesis 1, 27; 2, 24-25.
- 10, 10 *In the house* The meeting place of the Christian community? (cf. note 2, 1).
- 10, 11 *her* i.e. the first wife.
- 10, 12 The marital context is extended to include Greco-Roman custom, which allows the woman also to initiate separation (cf. 1 Corinthians 7, 10).
- 10, 16 *calls down a blessing on them* The prefix to the Greek verb for *bless*, *kata/down*, suggests a movement from high to low. (a term peculiar to Mark)
- 10, 19 *Do not defraud* Added to the Decalogue (cf. Exodus 20, 12; Deuteronomy 16-17).
- 10, 21 *Go sell... give* The form of the imperatives denotes instantaneous action, in contrast to the verb *follow*, where the form of the imperative denotes continuous action.

- 10, 24 *My children* Affectionate address (cf. 2, 5).
- 10, 25 *camel... the eye of the needle* The hyperbole contrasts large and small. There is not sufficient evidence to justify the common interpretation *a narrow gate*.
- 10, 26 *astonished* Wealth and riches are considered a token of divine blessing.
- 10, 27 *for with god everything is possible* (cf. Genesis 18, 14; Job 42, 2; Zechariah 8, 6).
- 10, 29 The context is current, everyday life (cf. following note).
- 10, 30 The context is the Christian community, where Christian houses open up and new relationships are formed, against a background of persecution. Hence the increase *house/houses; mother/mothers*. The absence of the word *fathers* points to the Christian belief in god as Father.
- 10, 37 *one on your right and one on your left* (also 10, 40). cf. the place of the robbers at the crucifixion (15, 27).
- 10, 38 *the cup* Symbolises suffering (cf. Psalms 75, 8; Jeremiah 25, 15; 49, 12; Ezekiel 23, 33). cf. also 14, 36.
- dip* immersion in suffering and death (cf. Romans 6, 3).
Others, *baptism*
- 10, 40 *for those it is made ready for* The passive voice denotes divine intervention. Matthew adds *by my Father* (Matthew 20, 23).
- 10, 45 *to serve* For the role of the suffering servant, cf. Isaiah 53, 11-12.
- the many* Meaning *all and they are many* (cf. Isaiah 53, 12). Also 14, 24.
- 10, 47 *son-of-David* A messianic title.
- 10, 51 *Rabboni* More solemn than *Rabbi* (cf. note 9, 5).
- on the way* The blind man, formerly *beside the way* (v 46), is now *on the way*, i.e. with Jeshua (cf. 10, 17. 32).

Eleven

- 11, 3 *The lord* It is not clear whether the reference is to Jeshua or to the owner of the colt. The title *lord* is not used of Jeshua elsewhere in Mark.
- 11, 9 *Hosanna!* A Hebrew acclamation, meaning *Save us, we pray!* For the quotation, cf. Psalms 118, 26.
- 11, 14 For the incident, cf. Jeremiah 8, 13; Hosea 9, 16.
- 11, 16 The temple esplanade serves as a short cut between the city and the Mount of Olives.
- 11, 17 cf. Isaiah 56, 7.
- A den of robbers!* (cf. Jeremiah 7, 11).

- he teaches* The teaching begun in Galilee (1, 22) is renewed in Jerusalem.
- 11, 19 *they went out* The progressive form of the verb suggests a habitual action.
- 11, 23 *what he speaks* More solemn than *says* (cf note 2, 2)
- 11 26 The missing verse is not universally attested. Some authorities insert *But if you do not forgive, neither will your father in the skies forgive your faults.*
- 11, 28 *these things* repeated with insistence in 11, 28. 29. 33.
- 11, 30 *the sky* A circumlocution for the divine name.

Twelve

- 12, 1 cf. *The Song of the Vine* (Isaiah 5, 2).
- 12, 2 *At the right moment* Five years after planting (cf. Leviticus 19, 25).
- 12, 10 *the head of the corner* A Semitism for *keystone*, i.e. the stone at the summit of an arch which locks the whole together (cf. Psalms 118, 22-23).
- 12, 14 *poll-tax* translates *census*, a Latin loanword. The poll-tax must be paid in Roman coinage and is thus a painful reminder of the Roman occupation.
- 12, 15 *denarius* A Roman silver coin.
- 12, 18 *Sadducees* A political party formed mainly from the priestly caste.
- 12, 19 For the custom of the levirate, cf. Deuteronomy 25, 5ff.
- seed* (cf. Genesis 38, 8)
Others, *children*.
- 12, 25 *men do not wed nor are women wedded*
Others: *they neither marry nor are given in marriage*.
- 12, 26 *As for the dead – because they are awakened* – Answers the basic question put by the Sadducees (12, 18). *Awaken*: one of the two terms used of resurrection from the dead. Associates sleep and death (6, 14. 16; 12, 26; 14, 28; 16, 6. 14). The second term, *rise (up)*, suggests an upright position, contrasting with the recumbent position of death (12, 23. 25; 8, 31; 9, 9.10. 31; 10, 34; 16, 9).
Others, *And as for the dead being raised*.
- At-the-Thorn-Bush* (cf. Exodus 3, 6): designates the passage of the burning bush.
Others, *the passage about the bush*.
- 12, 29-30 *LORD our god LORD is One* Jeshua cites the daily prayer of Israel (cf. Deuteronomy 6, 4-5).
- 12, 31 *as yourself* (cf. Leviticus 19, 18). Jewish commentators favour the reading *for he is as yourself*. Christian commentators interpret *as you love yourself*

- 12, 32 In keeping with current debating practice, the scribe repeats and amplifies what is said in verses 29-30.
burnt offerings and sacrifices (cf. 1 Samuel 15, 22).
- 12, 36 *to my Lord* cf. Psalms 110, 1, where *my Lord* refers to the king.
In Christian tradition, *my Lord* refers to the Messiah, seated in glory at the right hand of god.
- 12, 42 *two copper coins* Greek *lepta* are coins of minimal value.
which make a quadrans Mark gives a rough equivalent in Roman currency, using a Latin loanword, *quadrans*.
Others, *two copper coins, which make a penny*.

Thirteen

- 13, 1 *What...! What...!* In the context, the interrogative *what* takes on exclamatory value.
- 13, 5 *starts* cf. note 1, 45.
Look out! The expression is repeated (13, 5. 9. 23. 33). Warns of the coming apocalypse.
- 13, 6 *I AM* (cf. note 6, 50).
Others, *I am he!*
- 13, 7-9 cf. Isaiah 24; Haggai 2, 6ff; Zechariah 14, 3ff.
- 13, 9 *as a testimony for them* cf. note 1, 44.
- 13, 12 cf. Micah 7, 6.
- 13, 14 *loathsome devastator* The words are (intentionally?) enigmatic. It is up to the reader to recognise the reference to the apocalypse (cf. Daniel 9, 27).
Others, *the abomination of desolation*.
- 13, 19-27 The passage is rich in apocalyptic references and quotations from the prophets. The style is strikingly Hebrew.
- 13, 19 cf. Daniel 12, 1.
the creation god created Hebrew tautology. cf. also *the chosen he has chosen* (13, 20).
- 13, 20 *no flesh* A Hebrew expression, meaning *no living creature*.
cf. Deuteronomy 7, 7; 10, 15; 14, 2; Isaiah 14, 1; 42, 1...
- 13, 22 cf. Deuteronomy 13, 2.
will be awakened. Others, *will arise*.
- 13, 24-25 cf. Isaiah 13, 10; 34, 4; Ezekiel 32, 7-8; Amos 8, 9 ...
- 13, 26 cf. Daniel 7, 13.

- 13, 27 cf. Ezekiel 37, 9.
- 13, 30 *this generation shall not pass* In keeping with the prophetic, apocalyptic vision of the time an urgent message is addressed to listeners.
- 13, 35 Four night watches, here given popular names (cf. note 6, 48).

Fourteen

- 14, 1 *Passover and Unleavened Bread* Two feasts (2 Chronicles 35, 17) combined (Luke 22, 1). For the feasts, cf. Exodus 12, 1-4.15-20.
- 14, 3 *Simon the skin-diseased* (cf. note 1, 40)
Others, *Simon the leper*.
- he reclined at table* (cf. note 2, 15)
- 14, 5 *denarii* Latin plural of *denarius*. 300 *denarii*, the equivalent of 300 days of agricultural labour (cf. note 6, 37).
- They fume at her* (cf. 1, 43 and note).
Others, *reproached*.
- 14, 6 *a beautiful work*. Almsgiving (cf. vv 5. 7) and burying the dead (v 8) are numbered among beautiful (good) works.
- perfumed.. in preparation for burial* For the custom, cf. 16, 1.
- 14, 13 *carrying a pitcher of water* Usually a woman's task.
- 14, 15 *spread in readiness* The room is spread with cushions, carpets, couches, in oriental style, ready for the meal.
- 14, 18 *one who eats with me* Implies close friendship. Psalms 41, 9 describes *the bosom friend in whom I trusted* as *one who ate of my bread*. (cf. also John 13, 18).
- 14, 20 *one who dips with me, in the bowl* Same implication as 14, 18.
- the bowl* Guests take food with the fingers from a common dish.
- 14, 24 *blood of the pact* cf. Exodus 24, 8; Zechariah 9, 11.
- the many* cf. note, 10, 45.
- 14, 26 *the songs of praise* The *Hallel*: Psalms 115-118, sung at the close of the Passover meal.
- 14, 27 cf. Zechariah 13, 7.
- 14, 28 *I am awakened*
Others, *I am raised up*.
- 14, 34 cf. Psalms 42, 6.12; 43, 5.
- 14, 35 *falls to the ground* A violent movement (cf. 9, 20).

- 14, 36 *abba* An Aramaic word expressing familiarity: *Dad, Papa* (cf. Arabic *baba*). *abba* is followed by (explained by?) the Greek word for *Father*.
- 14, 38 In verse 37, Jeshua addresses Peter. The verb is in the singular. In verse 38, he addresses the three disciples (cf. 14, 33). The verbs are in the plural.
- 14, 41 *Enough* Meaning uncertain. In profane documents the word is attested as a commercial term: *The account is settled*. Other authorities: *This is the end*.
- 14, 42 *Awake!*
Others: *Rise* (cf. 14, 28).
- 14, 51 *follows him* The Greek verb implies discipleship.

a linen cloth cf. 15, 46.
- 14, 61 *the blessed one* A circumlocution for the divine name.
- 14, 62 *the power* Idem (cf. Daniel 7, 13; Psalms 110).
- 14, 63 *rips his clothes* A ritual gesture expressing sorrow or horror at blasphemy.
- 14, 64 *liable* A legal term. For the death penalty, cf. Leviticus 25, 16: *He who blasphemes the name shall be put to death*.
- 14,68 *And a cock crows* Inserted by some authorities.

Fifteen

- 15, 1 *At once* According to the law, the council must wait for morning to take a decision.
- 15, 16 *the praetorium* A Latin loanword, explaining the Greek word for *court*.

cohort 500-600 soldiers. Hyperbole.
- 15, 17 *drape* The solemnity of the verb accentuates the derisive intention of the act.
- 15, 18 The Roman soldiers mock Jeshua as king. In the Jewish council, Jeshua is mocked as prophet (cf. 14, 65).
- 15, 22 *Golgotha* an unusual form from Aramaic, followed by the Greek equivalent, translated as *Skull Rock*, literally *Place of Skull*. It is thought that the rock looked like a skull.
- 15, 23 *wine with myrrh* An intoxicating drink intended to alleviate suffering.
- 15, 25 *and* Hebrew usage meaning *when*.
- 15, 26 *inscription...inscribed* Hebrew tautology.
- 15, 29 cf. Psalms 22, 8.
- 15, 33 *sixth hour* and *ninth hour* Corresponds to *midday* and *three p.m.*

- 15, 34 Quotation in Aramaic (cf. Psalms 22, 2).
- 15, 36 cf. Psalms 69, 22.
- 15, 39 *son of god* or *a son of god*. cf. the opening verse of the gospel (1, 1).
Others, *the Son of God*.
- 15, 40 *looked on* (also verse 47) Suggests contemplation?

Sixteen

- 16, 1 *the sabbath* ends at sunset.
- 16, 2 *the one of the week* A Hebrew form, in stylistic contrast with the Greek form *the first of the week* (v 16, 9).
- 16, 6 *he is awakened* (also 16, 14). The passive form denotes divine intervention.
- 16, 8 *they are trembling and amazed* Literally, *trembling and amazement had them*.
- Here Mark's Gospel ends abruptly. The manuscripts add various texts by way of compensation. The most current is presented here under the heading APPENDIX. It draws on the other three Gospels, Acts, and the Epistles of Paul (notably, on Luke 24, 13-35; 36-43; 50-51 and John 20, 14-18). Its main theme is belief/disbelief: 16, 11. 13. 14. 14. 16. 16. 17. Jeshua is presented as *Lord* (16, 19. 20). The difference of content and style is reflected in the translation by a change of vocabulary: *belief, believe* in place of *trust, trust* and *baptize* in place of *dip*.
- 16, 12 *in another form*, meaning *different from during his lifetime?* (cf. Luke 24, 16)
- 16, 19 cf. 2, Kings 2, 11 and Psalms 110, 1.