

The Gospel According to Mark, Chapter 14, Greek Text – Westcott-Hort, Interlinear English – G.T. Emery.

The Plot to Kill Jesus

Mt. 26:1-5; Lk. 22:1,2; Jn. 11:45-53.

14

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·
the scribes how him by deceit having taken they might kill;
ἔλεγον γὰρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.
they said for, Not in the feast, lest will be a tumult of the people.

The Anointing at Bethany

Mt. 26:6-13; Jn. 12:1-8.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ,¹ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς συντρίψασα τὴν ἀλάβαστρον κατέχευεν αὐτοῦ τῆς κεφαλῆς.
And being him in Bethany in the house of Simon of the leprosy, reclining him came a woman having an alabaster box² of ointment of nard³ pure⁴ very costly having broken⁵ the alabaster box she poured over of him the head.

ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
Were but some being annoyed among themselves, For what the waste this of the ointment has been done?

ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι⁶ ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.
capable for this the ointment to be sold above denaria three hundred and to be given to the destitute; and they were rebuking her.

ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.
The but Jesus said, Let alone her; why her sufferings you are causing? A good work she performed upon me.

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
Always for the destitute you have with yourselves, and whenever you may wish you can to them [always] good works to do, me but not always you have.

ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμα μου εἰς τὸν ἐνταφιασμόν.
What she could she did; she came beforehand to anoint the body of me for the burial.

1 λεπροῦ, n.m. a person with leprosy or skin disease. scaly, rough; used here as a surname for Simon of Bethany.

2 ἀλάβαστρον, n.n. A box made of alabaster which the ancients considered the best material in which to preserve their ointments.

3 νάρδου, n.f. the head or spike of a member of the genus Valerianna, which produces a juice of delicious odour which the ancients used, either pure or with other ingredients, in the preparation of precious ointments.

4 πιστικῆς, adj. normally means 'pertaining to belief' but here 'pure' or 'genuine'.

5 'breaking' here probably means breaking the seal.

6 πραθῆναι, v., 'to sell' a reduplication and prolonged form of 'prao', (which occurs only as an alternative in certain tenses), contracted from 'perao' - 'to traverse'

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⁹ ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον,
Truly and I say to you, wheresoever should be proclaimed the gospel in all the world,
καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.
and what did this woman shall be spoken of for a remembrance of her.

Judas Agrees to Betray Jesus

Mt. 26:14-16; Lk. 22:3-6.

¹⁰ Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα
And Judas Iscariot the one of the twelve went away unto the chief priests in order that
αὐτὸν παραδοῖ αὐτοῖς.
him he might give over to them.

¹¹ οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι.
They and hearing were glad and they promised him money to give.
καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.
And he began to seek how him at a convenient time he might give over.

The Passover with the Disciples

Mt. 26:17-25; Lk. 22:7-14; Jn. 13:21-30.

¹² Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουον λέγουσιν
And the first day of the unleavened, when the passover they were slaughtering say
αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα
to him the disciples of him, Where you wish we having departed we may make ready that
φάγης τὸ πάσχα;
you may eat the passover?

¹³ καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ
And he sends two of the disciples of him and he says to them, Let you go into the city, and
ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ
shall meet you a man a pitcher⁷ of water carrying; let you follow him

¹⁴ καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ Διδάσκαλος λέγει,
and wherever if he should enter let you say to the householder that The Teacher says,
Ποῦ ἐστὶν τὸ κατάλυμα μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
Where is the guest room⁸ of me where the passover with the disciples of me I may eat?

¹⁵ καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἑτοιμον·
And self you will show an upstairs room great having been furnished⁹ ready;
καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.
and there let you prepare for us.

¹⁶ καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς,
And went forth the disciples and came into the city and they found just as he told them,
καὶ ἠτοίμασαν τὸ πάσχα.
and they prepared the passover.

⁷ κεράμιον, n.n., 'pitcher', 'an earthen vessel pot or jar' possibly derived from keramos – n.m. 'clay' or 'potter's earth'.

⁸ κατάλυμα, n.n., 'guest room' or 'lodging place' or 'dining room' from kataluo – v. 'destroy', 'throw down', 'lodge' from the sense that the straps on the beasts of burden and the ties of the traveller's clothes were loosened at a halt in a journey.

⁹ ἐστρωμένον, v., 'furnished' ie with couches or divans and carpets,- perfect, passive, participle.

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The Last Supper

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

And evening having come he comes with the twelve.

18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
And reclining them and eating the Jesus said, Truly I tell you that one out of you
παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

shall give over me, he eating with me.

19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ;

They began to grieve and to say to him one by one, Not I?¹⁰

20 ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ [ἐν] τρύβλιον.

He but said to them, One of the twelve, he dipping with me into the [in] bowl.¹¹

21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ,
For the indeed Son of the Man goes just as it has been written concerning him,

οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·

woe but to the man that through whom the Son of the Man is given over;

καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

good for him if not was born the man that.

The Institution of the Eucharist

Mt. 26:26-30; Lk. 22:15-20; 1 Cor. 11:23-25.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν,
And eating them having taken bread having blessed he broke and gave to them and said,
Λάβετε, τοῦτο ἐστὶν τὸ σῶμα μου.

Let you take, this is the body of me.

23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

And having taken a cup having given thanks he gave to them, and drank of it all.

24 καὶ εἶπεν αὐτοῖς, Τοῦτο ἐστὶν τὸ αἷμα μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

And he said to them, This is the blood of me of the covenant the being shed for many.

25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως
truly I tell you that no more certainly not might I drink of the fruit of the vine until
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

the day that when it I should drink in the kingdom of the God.

Peter's Denial Foretold

Mt. 26:31-35; Lk. 22:31-33; Jn. 13:36-38.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

And having sung a hymn they went forth into the Mount of the Olives.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται,

And he says to them the Jesus that All shall be offended, for it has been written,

Πατάξω τὸν ποιμένα,

I will smite the shepherd,

10 Μήτι, adv., used in a question to indicate the expectation of a negative answer, or used to indicate that the questioner is in doubt regarding the answer.

11 τρύβλιον, n.n.sng. acc., bowl, dish, - only here in the NT.

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καὶ τὰ πρόβατα διασκορπισθήσονται.
and the sheep shall be scattered around.¹²

²⁸ ἀλλὰ μετὰ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
But after the to be risen me I will go before you into the Galilee.

²⁹ ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται ἀλλ' οὐκ ἐγώ.
The but Peter said to him, If even all shall be offended but not I.

³⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις
And says to him the Jesus, Truly I say to you that you today this the night before twice
ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.
a cock to crow three times me you shall deny utterly.

³¹ ὁ δὲ ἐκπερισσῶς ἔλαλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ
He but more emphatically¹³, If it should be necessary for me to die together with you, by no means
σε ἀπαρνήσομαι. ὡσαύτως [δὲ] καὶ πάντες ἔλεγον.
you I will deny utterly. Likewise [and] also all all.

Gethsemane

Mt.26:36-46; Lk. 22:39-42.

³² Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ,
And they come into a place of which the name Gethsemane¹⁴ and he says to the disciples of him,
Καθίσατε ὧδε ἕως προσεύξωμαι.
Let you sit down here while I should pray.

³³ καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ ἤρξατο
And he takes the Peter and the James and the John with him, and began
ἐκθαμβεῖσθαι καὶ ἀδημονεῖν
to be stricken with the extremities of terror and to be depressed

³⁴ καὶ λέγει αὐτοῖς, Περίλυπος ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε
and he says to them, Deeply grieved is the soul of me unto death;¹⁵ let you remain here
καὶ γρηγορεῖτε.
and let you watch.

³⁵ καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν
And having gone forward a little he fell upon the ground, and prayed that if if possible
ἐστὶν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,
it is might pass away from of him the hour,

12 Zechariah 13:7 but altered and differs from both the Hebrew and Greek versions.

13 ἐκπερισσῶς, adv., more exceedingly or emphatically, - only here in the NT.

14 **Gethsemane** Oil-press, the name of an olive-yard at the foot of the Mount of Olives, to which Jesus was wont to retire ([Luk 22:39](#)) with his disciples, and which is specially memorable as being the scene of his agony ([Mar 14:32](#); [Joh 18:1](#); [Luk 22:44](#)). The plot of ground pointed out as Gethsemane is now surrounded by a wall, and is laid out as a modern European flower-garden. It contains eight venerable olive-trees, the age of which cannot, however, be determined. The exact site of Gethsemane is still in question. Dr. Thomson (The Land and the Book) says: "When I first came to Jerusalem, and for many years afterward, this plot of ground was open to all whenever they chose to come and meditate beneath its very old olive trees. The Latins, however, have within the last few years succeeded in gaining sole possession, and have built a high wall around it... The Greeks have invented another site a little to the north of it... My own impression is that both are wrong. The position is too near the city, and so close to what must have always been the great thoroughfare eastward, that our Lord would scarcely have selected it for retirement on that dangerous and dismal night... I am inclined to place the garden in the secluded vale several hundred yards to the north-east of the present Gethsemane."

15 Cf. Psalms. 42:5-8 (LXX), 88:2; Jonah 4:4; Ecclesiasticus .51:6; Judges 16:16; 1 Kings 19:4.

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³⁶ καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
and he says, Abba the Father, all things possible to you; take away the cup this
ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.
from me; but not what I I wish but what you.

³⁷ καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ
And he comes and finds them sleeping and he says to the Peter, Simon, you sleep? Not
ἴσχυσας μίαν ὥραν γρηγορῆσαι;
able one hour to keep watch?¹⁶

³⁸ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα
Let you keep watch and let you pray, that not you should enter into temptation; the indeed spirit
πρόθυμον ἢ δὲ σὰρξ ἀσθενής.
willing the but flesh weak.¹⁷

³⁹ καὶ πάλιν ἀπελθὼν προσηύξατο [τὸν αὐτὸν λόγον εἰπὼν].

And again having gone away he prayed [the same word having spoken].

⁴⁰ καὶ πάλιν ἐλθὼν εὔρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
And again having come he found them sleeping, were for of the the eyes
καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.
having become heavy, and not they had known what they might reply to him.

⁴¹ καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε·
And he comes the third and he says to them, Let you sleep [the] remaining and let you take rest;
ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν
it is enough;¹⁸ came the hour, let you see is given over the Son of the Man into the hands of the
ἀμαρτωλῶν.
sinful.

⁴² ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.
Let you arise, we should depart; let you be aware the giving over of me is near.

The Arrest of Jesus

Mt. 26:47-56; Lk. 22:47-53; Jn. 18:3-12.

⁴³ Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται [ὁ] Ἰούδας εἷς τῶν δώδεκα καὶ μετ'
And immediately still him speaking comes near [the] Judas one of the twelve and with
αὐτοῦ ὄχλος μετὰ μαχαίρων καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων
him a crowd with swords and cudgels from of the chief-priests and of the scribes
καὶ τῶν πρεσβυτέρων.
and of the elders.

⁴⁴ δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων, "Ὀν ἂν φιλήσω
Had given and the giving over him a sign¹⁹ to them saying, Whomsoever I should kiss
αὐτὸς ἐστίν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.
same he is, let you lay hold of him and let you lead away safely.

⁴⁵ καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν αὐτόν.
And having come immediately having approached him he says, Rabbi, and kissed²⁰ him.

¹⁶ The verbs in verse 37 are 2nd person singular, - addressed to Peter alone.

¹⁷ The verbs in the imperative are 2nd person plural, - addressed to all Christians.

¹⁸ ἀπέχει, v., be sufficient, having received in full, 3rd sing., present, active, indicative, - only here in the NT.

¹⁹ σύσσημον, n.n., sign, token, a relatively new word in the 1st century – only here in the NT.

²⁰ κατεφίλησεν, v., is of Latin origin, variously translated as 'to fervently kiss', 'to tenderly kiss', 'to kiss again and

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⁴⁶ οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.

They and they laid upon the hands him and seized him.

⁴⁷ εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν

One but [a certain] of the having stood by having drawn out the sword struck the

δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.

slave of the chief-priest and took off of him the little ear.

⁴⁸ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν

And answering the Jesus said to them, As upon a bandit you came out with swords

καὶ ξύλων συλλαβεῖν με;

and cudgels to take me?

⁴⁹ καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατε με· ἀλλ' ἵνα

Daily I was with you in the Temple teaching and not you seized me; but that

πληρωθῶσιν αἱ γραφαί.

should be fulfilled the Scriptures.

⁵⁰ καὶ ἀφέντες αὐτόν ἔφυγον πάντες.

And having left him they fled all.

The Youth Who Fleed²¹

⁵¹ Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ,

And a youth certain closely following him having put about him a linen cloth²² upon naked,

καὶ κρατοῦσιν αὐτόν·

and they seize him;

⁵² ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

he but having left behind the linen cloth naked he escaped.

Jesus Before the Sanhedrin

Mt. 26:57-68; Lk. 22:54-55, 63-71; Jn. 18:23-14, 19-24.

⁵³ Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ

And they led away the Jesus unto the high-priest, and assemble all the chief-priests and

οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς,

the elders and the scribes.

⁵⁴ καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως εἰς τὴν αὐλὴν τοῦ ἀρχιερέως

And the Peter from afar off followed them as far as interior into the court of the high-priest

καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.

and he was sitting together with the officers and warming himself near the light.²³

again'. A kiss was the customary greeting for a Rabbi, aorist, active, indicative.

21 Verses 51,2 relate to a bizarre incident – a '*non sequitor*' – recorded only by Mark – thought to be a record of Mark's own experience – he could be the young man! However it may be a scriptural allusion to Genesis 39:12 – “*and she catcheth m by his garment, saying, 'Lie with me; and he leaveth his garment in her hand, and fleeth, and goeth without.*” (Young) and/or Amos 2:16 in the LXX – “*And the strong shall find no confidence in power; and the naked shall flee away in that day, saith the Lord.*” (Brenton). The identification with Mark is relatively modern – older commentators regard the 'young man' as one living close to the scene and being awakened by the tumult went out clothed only in a bed sheet.

22 σινδόνα, n.f., fine linen cloth, a bed sheet, a shroud, shirt.

23 'light' here is used to mean fire as in the Greek of 1 Macc. 12:29 – Ἰωνᾶθαν δὲ καὶ οἱ παρ' αὐτοῦ οὐκ ἔγνωσαν ἕως πρωῒ ἔβλεπον γὰρ τὰ φῶτα καιόμενα 'Jonathan and his company knew it not till the morning: for they saw the lights of the watch fires burning.'

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⁵⁵ οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ
The now chief-priests and all the Sanhedrin were seeking against the Jesus witness for the
θανατῶσαι αὐτὸν, καὶ οὐχ ἠύρισκον·
to put to death him, and not they were finding;

⁵⁶ πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
many for were falsely testifying against him, and alike the testimonies not were.

⁵⁷ καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες
And a certain having stood up was falsely testifying against him saying

⁵⁸ ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν
that We heard him saying that I I will destroy the sanctuary this the
χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω
made by hand and through three days another not made by hand I will build

⁵⁹ καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
and not even so alike was the testimonies of them.²⁴

⁶⁰ καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων,
And having stood up the high-priest into midst questioned the Jesus saying,
Οὐκ ἀποκρίνη οὐδὲν τί οὗτοι σου καταμαρτυροῦσιν;

Not answer you nothing what these of you bear witness against?

⁶¹ ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδὲν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν
He but was keeping silent and not answered nothing. Again the high-priest was questioning him
καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;
and says to him, You are the Christ the Son of the Blessed?²⁵

⁶² ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι,

The but Jesus said, I I am,

καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου

and you shall see the Son of the Man

ἐκ δεξιῶν καθήμενον τῆς δυνάμεως

at right hand sitting of the Power²⁶

καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

and coming with the clouds of the heaven.²⁷

⁶³ ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;
The and high-priest having torn the clothes of him says, What still need we have of witnesses?

⁶⁴ ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
We heard the blasphemy, what to you it appears? They and all condemned him
ἐνοχον εἶναι θανάτου.

worthy to be of death.

⁶⁵ καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
And began certain to spit on him and to cover of him the face and to harass

αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.
him and to say to him, Let you prophesy, and the officers with slaps on the face him they took.²⁸

24 The exact agreement of two witnesses was required by Numbers 35:30 and Deuteronomy 17:6, 19:15.

25 'Blessed' – Jewish reverential term for 'God'.

26 'Power' – as 'Blessed'.

27 Daniel 7:13 and Psalm 110:1.

28 The meaning of the last part of this verse is not fully understood and perhaps should be rendered – 'the officers took him into custody with blows.' (A. E. J. Rawlinson)

**The Gospel According to Mark, Chapter 14, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

Peter's Denial

Mt. 26:69-74; Lk. 22:56-62; Jn. 18:15-18, 25_27.

⁶⁶ Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως
And being the Peter below in the court comes one of the maidservants of the high-priest

⁶⁷ καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ
and she having seen the Peter warming himself having looked at him she says, And you with
τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

the Nazarene was the Jesus.

⁶⁸ ὁ δὲ ἠρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις.

He but denied saying, Neither have I known nor I understand you what you say.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον.

And he went forth outside into the forecourt.

⁶⁹ καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι
And the maidservant having seen him began again to say to the having stood by that
Οὗτος ἐξ αὐτῶν ἐστιν.

This one from of them he is.

⁷⁰ ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ,

He but again was denying. And after a little time again the having stood by was saying to Peter,

Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ.

Truly from of the you are, and since a Galilean you are.

⁷¹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν

He but began to swear and to curse that Not I have known the man this of whom
λέγετε.

you were speaking.

⁷² καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς
And immediately for second time a cock crew. And was reminded the Peter the saying as

εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις φωνῆσαι τρίς με ἀπαρνήσῃ·
said to him the Jesus that Before a cock twice to crow thrice me you shall deny;

καὶ ἐπιβαλὼν ἔκλαιεν.

and having thought he began to weep.