

[1-2]\* (the) beginning of the gospel of **Jesus Christ**, [Son of God]  
 [3-4] just as (there) **has been written** in **Isaiah**, the **prophet**:  
 [1] behold, I **send** My messenger before Your face  
 [5] who **will prepare** Your way  
 [1] a voice **crying** in the wilderness:  
 [2] **prepare** the way of (the) Lord!  
 [3-4] **straight, make, His paths!**  
 [5-6] (there) **appeared**, John, [the] **baptizing** in the wilderness  
 [7] and **preaching** a baptism of repentance for (the) forgiveness of sins  
 [8-10] and (there) **went out** to him, **all** the Judean country and the  
**Jerusalemites, all**  
 [1-2] and they **were baptized** by him in the Jordan River, **confessing** their sins  
 [3] and (there) **was**, John, **having been clothed** (with) hair of a camel  
 [4-5] and a **belt, leather (was)** around his waist  
 [6-8] and **eating locusts** and **honey, wild**  
 [9-10] and he **preached, saying**  
 [1-2] (He) **comes**, who (is) mightier than me, after me  
 [3-5] of Whom, **not – (am) I – worthy, bowing down, to loosen** the strap of  
 His sandals  
 [6] I **baptize** you with water  
 [7-8] but He **will baptize** you with (the) **Spirit, Holy**  
 [9] and it **happened** in those **days**  
 [10] (there) **came**, Jesus, from Nazareth of Galilee  
 [1] and He **was baptized** in the Jordan by John  
 [2-3] and immediately, **coming up** from the waters, He **saw**  
 [2] (there) **being split**, the heavens:  
 [4]\* and the Spirit, like a dove, **coming down** to Him  
 [3] and a voice **happened** from the heavens  
 [5-6] You **are My Son**, the **beloved**  
 [4] in You, I **am well pleased!**  
 [7] and immediately, the Spirit, Him, **drove out** into the wilderness  
 [8-9] and He **was** in the wilderness **forty days, being tested** by Satan  
 [10] and He **was** with the beasts  
 [5] and the angels **ministered** to Him  
 [1] now after the, **to be delivered over**, John  
 [2-4] (there) **came**, Jesus, to Galilee, **preaching** the gospel of God and  
**saying** that  
 [5] (there) **has been fulfilled**, the **appointed-time**  
 [6] and (there) **has come near**, the kingdom of God  
 [7-8] **repent** and **believe** in the gospel!

1:1

40 element reflection

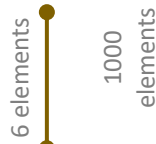
This is a translation and a study of the Gospel of Mark. This work presents the possible presence of a literary numbering system in Mark. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Greek and consistently used throughout Mark, as it is in other books of Scripture.

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDF's are a good place to begin. © Steve, 2026. Update: June 11, 2026. *Current progress: chapters 1-8.*

“(the) beginning of the gospel of Jesus Christ, [Son of God]” | Judging by the completeness and flow of the literary sets here, the phrase “Son of God,” which is omitted in some manuscripts, is original to Mark’s gospel.

“and the Spirit, like a dove, coming down to Him” | If literary counts are accurate, Mark may structure the opening section of his gospel with reflected 40-fold measures, as shown. These measures sandwich a 6-element focal point in chastic arrangement: the Son of God, beloved of the Father. The 6-fold value of this focal point may correspond with a number for humanity, created on the 6<sup>th</sup> day.

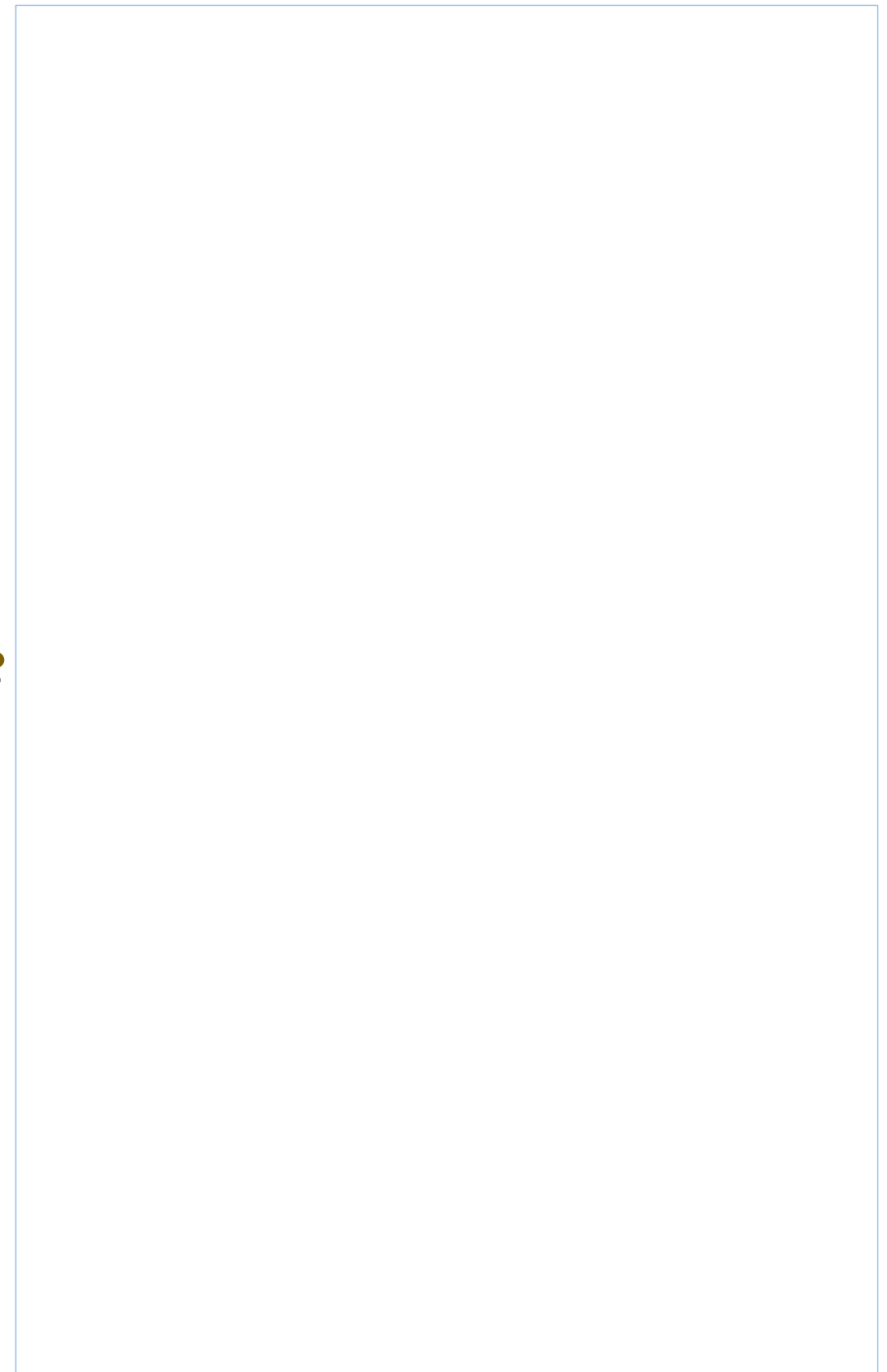
The splitting of the heavens (cyan line) may also serve as the beginning point of the first thousandfold in total literary count. See the conclusion of this thousandfold interval at Mark 4:20.



40 elements | 40 days

[9-10] and **passing by**, alongside the Sea of Galilee, He **saw** Simon –  
 [1-2] and **Andrew**, the **brother** of Simon, **casting** a net into the sea  
 [3] for they **were** fishermen  
 [4] and (there) **said** to them, Jesus  
 [5] **follow** after Me  
 [6-7] and I **will make you, to become fishers** of people  
 [8-9] and immediately, **leaving** the nets, they **followed** Him  
**[10]** and **going** a little –  
 [1] He **saw** James –  
 [2] the, (**being**) of Zebedee –  
 [3-4] and **John**, his **brother**  
 [5-6] and them, (**being**) in the boat, **mending** the nets  
 [7] and immediately, He **called** them  
 [8-9] and **forsaking** their **father, Zebedee**, in the boat with the hired-laborers,  
 they **followed** after Him  
**[10]** and they **went** into Capernaum  
 [1-2] and immediately, on the Sabbath, **entering** into the synagogue, He **taught**  
 [3] and they **were amazed** at His teaching  
 [4-5] for He **was, teaching** them as, authority, **having**  
 [6] and **not** as the scribes  
 -----  
 [7-8] and immediately (there) **was**, in their synagogue, a man with a **spirit,**  
**unclean**  
**[9-10]** and he **cried out, saying**  
 [1-3] what (**is**) with **us** and with **You, Jesus** of Nazareth?  
 [4-5] have You **come, to destroy** us?  
 [6-8] we **know You, who You are: the Holy** of God!  
**[9-10]** and (there) **rebuked** it, Jesus, **saying**  
 [1-2] **be silent**, and **come out** from him!  
 [3-4] and **convulsing** him – the **spirit**, the **unclean** – and **shouting** with a voice,  
 [5] **great**, it **came out** from him!  
 [1-3] and (there) **were amazed**, **all**, so that, **to question** to **themselves, saying**  
 [4] what **is** this?  
 [5-6] (**it is**) a **teaching, new**, according to authority!  
 [7-8] and the **spirits**, the **unclean**, He **commands**  
 [9] and they **obey** Him!  
**[10]** and (there) **went out**, the report of Him, immediately, everywhere, to all the  
 region of Galilee

40 elements | 40 days



[1-4] and immediately – from the synagogue, **going out** – they **entered** into the house of **Simon** and **Andrew**, with **James** and **John**

[5-6] now the mother-in-law of Simon **lay down**, **having-fever**

[7] and immediately, they **spoke** with Him concerning her

[8-10] and **coming**, He **lifted** her, **grasping** the hand

[1] and (there) **left** her, the fever

[2] and she **served** them

[3] now (when) **evening** (was) **happening**

[4] when (there) **set**, the **sun**

[5-6] they **brought** to Him all the, (those), sickly, **having**

[7] and the, (those) **being demon-possessed**

[8] and (there) **was**, all the city, **being gathered** to the door

[9-10] and He **healed** many, sickly, **having**, with various diseases

[1-2] and **demons**, **many**, He **cast out**

[3-4] and He **did not permit**, **to speak**, the demons

[5] because they **knew** Him

[1-2] and **early-morning**, **while-still-dark**, **very** – **rising**, He **went out**

[3] and He **went away** to a desolate place

[4] and there, He **prayed**

[5-6] and (there) **searched** (for) Him, **Simon** and the (**those being**) with him

[7] and they **found** Him

[8] and they **said** to Him, that –

[9] all **seek** you!

[10] and He **said** to them

[1-2] **let** us **go** elsewhere, to the, (there) **having** towns

[3] in order that also there, I **may preach**

[4] for this, indeed, I **came**

[5-6] and he **went**, **preaching** in their synagogues, to all Galilee

[7] and the demons, He **cast out**

[8-10]\* and (there) **came** to Him, a leper, **entreating** Him [*and kneeling*] and **saying** to Him that,

[1-3] if You **will**, You **are able**, me, **to cleanse**

[4-7] and **having compassion**, **stretching out** His hand, He **touched** and **said** to him

[8-9] I **will**; **be cleansed**

[10] and immediately, (there) **departed** from him, the leprosy

[1] and he **was cleansed**

[2-3] and **warning** him, immediately He **sent away**, him

[4] and He **said** to him

[5-6] **see** (that) to no one, anything, you **say**

“*[and kneeling]*” | This phrase, which is not included in some manuscripts, does not appear to be original to Mark’s gospel. Its verb form exceeds the count of this literary set.

[7-8] but **go away**; yourself, **show** to the priest  
 [9] and **offer** for your purification  
 [10] what (there) **commanded**, Moses, for a witness to them

[1-3] but he, **going out**, **began**, **to preach** much  
 [4] and **to spread abroad** the word  
 [5-6] such that no longer, Him, **to be able**, openly into a city, **to enter**  
 [7] but outside, at desolate places, He **was**  
 [8] and they **came** to Him from all places

1:45

[9] and **entering** again into Capernaum after **days**  
 [10] it **was reported**:

2:1

[1] that at home, He **was**  
 [2] and (there) **gathered together**, many  
 [3] such that, no longer **to make room**, not even which, at the door  
 [4] and He **spoke** to them, the word  
 [5-6] and they **came**, **bringing** to Him a paralytic:  
 [7-10] **being carried** by **four**

[1-2] and **not being able**, **to bring near** to Him because of the crowd  
 [3-4] they **uncovered** the roof, where He **was**  
 [5-6] and **digging through**, they **let down** the bed  
 [7] where the paralytic **lay down**  
 [8-9] and **seeing**, Jesus, their faith, He **said** to the paralytic  
 [10] son, (there) **are forgiven** you, the sins

[1-3] now (there) **were** certain ones of the scribes, there, **sitting** and **reasoning** in their hearts  
 [4] why **does** this One, thus, **speak**?  
 [5] He **blasphemes**!

[1-2] who **is able**, **to forgive** sins, except **One: God**?!

[1] and immediately, **knowing**, Jesus, their spirit  
 [2] that thus, they **reasoned** in themselves  
 [3] He **said** to them  
 [4] why, these things, **do you reason** in your hearts?  
 [5] which **is** easier:

[1] **to say** to the paralytic  
 [2] “(there) **are forgiven** you, the sins”  
 [3] or **to say**  
 [4-6] “**rise** and **take up** your bed and **walk around**”?

[7] but that you **may know**,  
 [8-9] that authority, (there) **has**, the Son of Man, **to forgive** sins upon the earth –  
 [10] He **said** to the paralytic  
 [1] to you, I **say**:  
 [2-4] **rise, take up** your bed, and **go away** to your house  
 [5] and he **rose**  
 [6-7] and immediately, **taking up** the bed, he **went out** before all  
 [8-10] such that, **to be amazed**, all, and **to glorify** God, **saying** that,  
 [1] thus, never, **have we seen**!  
 [2] and He **went out** again, beside the sea  
 [3] and all the crowd **came** to Him  
 [4] and He **taught** them  
 [5-6] and **passing by**, He **saw** Levi  
 [7-8] the, (**being**) of Alphaeus, **sitting** at the tax-booth  
 [9] and He **said** to him  
 [10] **follow** Me!  
 [1-2] and **rising**, he **followed** Him  
 [3] and it **happened** –  
 [4] **to recline**, Him, in his house  
 [5-6] and many **tax-collectors** and **sinners reclined together** with Jesus  
 [7] and with His **disciples**  
 [8-9] for (there) **were** many, and they **followed** Him  
 [10] and the scribes of the Pharisees, **seeing** –  
 [1-2] that He **ate** with the **sinners** and **tax-collectors** –  
 [3] **said** to His disciples, that  
 [4-5] “with the **tax-collectors** and **sinners**, He **eats**?”  
 [6-7] and **hearing**, Jesus **said** to them, that  
 [8-9] not a need, (there) **have**, the, (those) **being well**, of a physician  
 [10] but the, (those), sickly, **having**  
 [1-2] I **did not come, to call** (the) righteous, but sinners  
 [3-4] and (there) **were**, the **disciples** of John and the **Pharisees, fasting**  
 [5-6] and they **came** and **said** to Him  
 [7-8] because of what, (**do**) the **disciples** of John and the **disciples** of the Pharisees  
**fast**  
 [9] but the, Your disciples **do not fast**?  
 [10] and (there) **said** to them, Jesus  
 [1-] (there) **are not able**, the sons of the bridal-chamber [*groomsmen*] –  
 [2] in which, the Bridegroom, with them, **is** –  
 [-3] **to fast**

[4] as much a **time**, they **have** the Bridegroom with them,  
 [5-6] they **are not able, to fast**  
 [7] but (there) **come, days**  
 [8] when (there) **will be removed** from them, the Bridegroom  
 [9] and then they **will fast** in that **day**  
**[10]** no one, a piece of **cloth** –  
 [1-2] unshrunk – **sews** upon a **garment, old**  
 [3-4] but if (it **is**) **not**, (there) **tears**, the patch, from it – the new, from the old –  
 [5] and a worse tear **happens!**  
 [1-2] and no one **puts wine, fresh**, into wineskins,  
 [3] **old**  
 [4-5] but if (it **is**) **not**, (there) **bursts**, the wine, the wineskins  
 [6-7] and the **wine is destroyed**, and the **wineskins**  
 [8-9] but **wine, fresh, (is)** for wineskins,  
**[10]** **new**  
 [1-2] and it **happened** – Him, on the Sabbath, **to pass** through the grainfields  
 [3-4] and His disciples **began**, a way, **to do**:  
 [5] **plucking** the heads-of-grain  
 [6] and the Pharisees **said** to Him  
 [7-8] behold, why **do** they **do** on the Sabbath, what **is not lawful**?  
 [9] and He **said** to them  
**[10]** **have** you **never read**:  
 [1] when (there) **did**, David  
 [2] when, a need, he **had**?  
 [3-4] and (there) **was hungry, he** and the **(those being)** with him  
 [5-6] how he **entered** into the House of God, to **Abiathar**, (the) **high-priest**  
 [7] and the bread of the presence, he **ate**?  
 [8-9] which, it **was not lawful, to eat**, except for the priests?  
**[10]** and he **gave** also to those –  
 [1] with him, **being**?  
 [2] and He **said** to them  
 [3] the **Sabbath**, for the man, **was created**  
 [4] and **not** the **man** for the Sabbath  
 [5] therefore Lord, **is** the Son of Man, even of the Sabbath! 2:28  
 [1] and He **entered** again into the synagogue 3:1  
 [2-3] and (there) **was**, there – a man, (there) **having been withered – having –**  
 the hand  
 [4] and they **watched** Him –  
 [5] if, on the Sabbath, He **would heal** him  
 [6] in order that they **might accuse** Him

[7] and He **said** to the man, the –  
 [8] the withered hand, **having** –  
 [9] **come** into the midst!  
 [10] and He **said** to them  
 [1-3] **is it lawful**, on the Sabbath, good, **to do** – or **to do evil**?  
 [4-5] a life, **to save** – or **to kill**?  
 [6] but they **were silent**  
 [7-9] and **looking around** (at) them with anger, **being grieved** over the  
 hardness of their hearts, He **said** to the man  
 [10] **stretch out** the hand!  
 [1] and he **stretched** (it) **out**  
 [2] and (there) **was restored**, his hand  
 [3-4] and **going out**, the Pharisees, immediately, with the Herodians, a  
 counsel, **held** against Him  
 [5] in order that Him, they **might destroy**  
 [1-2] and **Jesus**, with His **disciples**, **departed** to the sea  
 [3-9] and a great multitude from **Galilee** [**followed**], and from **Judea**, and from  
**Jerusalem**, and from **Idumea** and (the) **region** of the Jordan, and around  
**Tyre** and **Sidon** –  
 [10] a **multitude**,  
 [1] **great**, **hearing**  
 [2] as much as He **did**  
 [3] they **came** to him  
 [4] and He **said** to His disciples that,  
 [5] a little-boat, they **should attend** for Him because of the crowd  
 [6] in order that they **would not crush** Him  
 [7] for many, He **healed**  
 [8-9] such that, **to press upon** Him, in order that of Him, they **might touch** –  
 [10] as many as **had** afflictions  
 [1-3] and the **spirits**, the **unclean** – when Him, **they saw**, **fell down** before Him  
 [4-5] and they **cried out**, **saying** that  
 [1] You **are** the Son of God!  
 [2] and much, He **rebuked** them  
 [3-4] in order that **not**, **Him**, **known**, they **would make**  
 [5-7] and He **went up** to the mountain and **called**, whom (there) **wanted**, He  
 [8] and they **came** to Him  
 [9-10] and He **appointed** **twelve**  
 [1] [whom also, “apostles,” He **named**]  
 [2] in order that they **might be** with Him

[3-4] and in order that He might send them, to preach  
 [5-6] and to have authority, to cast out the demons  
 [7-8] [and He appointed the twelve]  
 [9-10] and He set a name to Simon: Peter

[1] and James, the (being) of Zebedee  
 [2-3] and John, the brother of James  
 [4-5] and He set to them (the) name, Boanerges,  
 [6] which is, “sons of thunder”  
 [7-10] and Andrew and Philip and Bartholomew and Matthew

[1] and Thomas  
 [2] and James, the (being) of Alphaeus  
 [3] and Thaddaeus  
 [4-5] and Simon, the Cananaean [Zealot]  
 [6-7] and Judas Iscariot,  
 [8] who also betrayed Him  
 [9] and He went to home  
 [10] and (there) gathered together again, (the) crowd –

[1-2] such that not, to be able – them – even bread, to eat  
 [3-6] and hearing, the, (those being) from Him [family], they went out, to seize Him  
 [7] for they said that  
 [8] “He is confused!”  
 [9-10] and the scribes who, from Jerusalem, (were) coming down, said that

[1] “Beelzebul, He has!”  
 [2-3] and that, “by the chief of the demons, He casts out the demons!”  
 [4-5] and calling them, in parables He said to them

[1-2] how is there able, Satan – Satan, to cast out?!  
 [3-4] and if a kingdom, against itself, be divided –  
 [5-6] (there) is not able, to stand, the kingdom, that  
 [7-8] and if a house, against itself, be divided –  
 [9-10] (there) will not be able, the house, that, to stand

[1-2] and if Satan rises up against himself and is divided  
 [3] he will not be able, to stand  
 [5] but an end, he has!

[1-2] but (there) is not able, anyone, into the house of the strong, entering –  
 [3] his goods, to plunder  
 [4] unless first, the strong, he bind  
 [5] and then his house, he will plunder

10

[1] truly, I **say** to you, that  
 [2] all – (there) **will be forgiven** to the sons of man – the sins  
 [3] and the blasphemies – as many as, if they **blaspheme**  
 [4-5] but whoever **blasphemes** against the **Spirit**, the **Holy** –  
 [6] he **does not have** forgiveness to the **age**  
 [7] but guilty, he **is**, of an **eternal** sin  
 [8] because they **said**  
 [9-10] “a **spirit**, **unclean**, He **has**!”

[1-2] and (there) **came**, His **mother** and His **brothers**, and outside, (**were**) **standing**  
 [3-4] they **sent** to Him, **calling** Him  
 [5] and (there) **sat** around Him, (the) crowd  
 [6] and they **said** to Him  
 [7-8] behold, Your **mother** and Your **brothers** [and Your sisters], outside, **seek**  
 You  
 [9-10] and **answering** them, He **said**

[1-2] who **is** My **mother**? And [My] **brothers**?  
 [3] and **looking around** (at) the –  
 [4] (those) around Him, in-a-circle, **sitting**  
 [5] He **said**

[1-2] behold, (these **are**) My **mother** and My **brothers**!  
 [3] [for] whoever **does** the will of God –  
 [4-6] this-one, My **brother** and **sister** and **mother**, **is**! 3:35

[7-8] and again, He **began**, **to teach** beside the sea 4:1  
 [9-10] and (there) **gathered** to Him, a **crowd**, **very-great** –

[1-2] so that Him, into a boat, **embarking** – **to sit** – in the sea  
 [3] and all the crowd, toward the sea, upon the land, **were**  
 [4] and He **taught** them in **parables**, many (things)  
 [5] and He **spoke** to them in His instruction:

[1] **Listen**!  
 [2-4] behold, (there) **went out** the, (he) **sowing**, **to sow**  
 [5-6] and it **happened** – in the, **to sow** –  
 [7] the, some **fell** along the path  
 [8-9] and (there) **came**, the birds, and **devoured** it  
 [10] and other **fell** upon the rocky (ground) –

[1-2] where it **did not have** soil, **much** –  
 [3] and immediately it **sprang up**, because of which, **not to have** a depth of soil  
 [5] and when (there) **rose**, the **sun**  
 [6] it **was scorched**  
 [7-8] and because of which, **not to have** root, it **withered**

[9] and other **fell** into the thorns  
 [10] and (there) **grew**, the thorns  
 [1] and they **choked** it!  
 [2] and fruit, it **did not give**  
 [3-4] and other **fell** into the **soil**, the **good**  
 [5-7] and it **gave** fruit, **growing** and **increasing**  
 [8-10] and (there) **yielded**, one, **thirty(fold)** 30  
 [1-2] and **one**, **sixty(fold)** 60  
 [3] and one, a **hundred(fold)** 100  
 [4] and He **said**  
 [5-7] (he) who **has ears, to hear, let (him) hear!**  
 [8-9] and when **He became**, according to, **alone** –  
 [10] (there) **asked** Him –  
 [1-2] the (those **being**) around Him with the **twelve**, (about) the parables 10  
 [3] and He **said** to them  
 [4] to you, the **mystery has been given**, of the kingdom of God  
 [5] but to those outside, in **parables**, everything **happens**:  
 [1-3] in order that, “**seeing**, they **may see** and **not perceive**  
 [4-6] and **hearing**, they **may hear** and **not understand**  
 [7-8] lest they **turn back**, and it **be forgiven** to them”  
 [9] and He **said** to them  
 [10] **do you not understand** the **parable** –  
 [1] **this?**  
 [2] and how, all the **parables, will you come to know?**  
 [3-4] the, (he) **sowing** – the word, **sows**  
 [5]\* but these **are** the (**being**) along the path:  
 [6] where (there) **is sown**, the word  
 [7] and when they **hear** –  
 [8-9] immediately, (there) **comes**, Satan, and **takes up** the word,  
 [10] the, **having been sown** to them  
 [1-2] and these **are** the, (those) upon the rocky (ground), **having been sown**:  
 [3-4] the, when they **hear** the word, immediately with joy **receive** it  
 [5-6] and **they do not have** root in **themselves**, but transitory, **are**  
 [7-8] then, (when there **is**) **happening tribulation** or **persecution** because of the  
 word, immediately, they **are caused-to-stumble**

785

“but these are the (being) along the path” | The paired being verbs are counted with a single element count.

[9-10] and others are the, (those) into the thorns, being sown  
 [1-2] these are the, (those), the word, hearing  
 [3-5] and the cares of the age and the deceitfulness of the wealth and the –  
 (being) about the other – desires, entering, choke the word! –

[1-2] and unfruitful, it becomes

[3-4] and these are the, (those), upon the soil, the good, being sown:

[5-7] who hear the word, and they receive (it) and yield fruit:

[8-10] one, thirty(fold)

[1-2] and one, sixty(fold)

[3]\* and one, a hundred(fold)

[4] and He said to them

[5-6] neither is (there) brought, the lamp, in order that, under the  
 basket, it be placed, or under the bed!

[7-8] (is it) not in order that, upon the lampstand, it be placed?

[9-10] for (there) is not hidden, except that it be revealed

[1-2] neither does (there) become encrypted, except that it come to, obvious

[3-5] if a certain-on has ears, to hear, let him hear!

[6] and He said to them

[7-8] take heed, what you hear

[9-10] in which measure, you measure, it will be measured to you –

[1] and (there) will be added to you

[2-3] for whoever has, (there) will be given to him

[4] and whoever does not have –

[5-6] even what he has, will be taken up from him

[7] and He said

[3] thus is the kingdom of God:

[8] as a man should scatter the seed upon the earth

[9-10] and he sleeps and rises, night –

[1] and day

[2-3] and the seed sprouts and grows –

[4] how, (there) does not know, he!

[5] automatic, the earth produces fruit:

[1] first a stalk

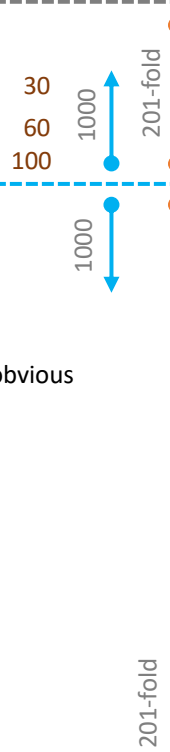
[2-3] then an ear, then a full grain in the ear

[4] but when (there) ripens, the fruit

[5] immediately he sends the sickle

[6] because (there) is ready, the harvest

[7] and He said



“and one, a hundred(fold)” | If literary counts are accurate, this line concludes the first thousandfold interval in total literary count, measured from chapter 1 as shown there. About the same completion point, Mark may frame a literary reflection. The reflection, measured at 201 elements in each direction, relates the good soil with the Gerasene demoniac.

- [8] how shall we compare the kingdom of God?  
 [9-10] and with what, her, to a parable, shall we make?
- [4] (it is) as a grain of mustard –  
 [1-3] which, when it is sown upon the earth, (the) smallest (is) being of all the seeds of the (being) upon the earth  
 [4-6] and when it is sown, it rises up and becomes greater than all the garden-plants  
 [7-8] and it makes branches, large  
 [9-10] so that (there), to be able, under its shadow, the birds of the heaven, to nest
- [1-2] and with such parables, many, He spoke to them the word  
 [3-4] as they were able, to hear  
 [5] and without a parable, He did not speak to them  
 [6-7] but according to His own [privately] – with the, His own disciples, He explained everything  
 [8-9] and He said to them on that day, (when) evening (was) happening  
 [10]\* let us pass through to the other side
- [1-3] and leaving the crowd, they took Him, as He was, in the boat<sup>1</sup>  
 [4] and other boats<sup>2-4</sup> were with Him  
 [5-6] and (there) happened, a storm, great, of wind  
 [7] and the waves crashed into the boat<sup>5</sup>  
 [8] such that already, to be filled, the boat<sup>6</sup>  
 [9-10] and He was in the stern, upon the pillow, sleeping!
- [1-2] and they woke Him and said to Him  
 [3-4] Teacher, is it not a concern, to You  
 [5] that we perish?  
 [6-8] and rising, He rebuked the wind and said to the sea  
 [9-10] be still, be silent!
- [1] and (there) ceased, the wind  
 [2-3] and (there) happened, a calmness, great  
 [4] and He said to them  
 [5] why, cowardly, were you?  
 [6] do you not yet have faith?  
 [7-8] and they feared a fear, great  
 [8] and they said to one-another  
 [10] who then – This-one, is?
- [1-2] because even the wind and the sea obey Him!

201-fold

“let us pass through to the other side” | Jesus leads His disciples to embark toward the predominantly Gentile side of the Sea of Galilee. Mark may place the key word *boat* with sevenfold literary significance (purple superscripts). In context of the literary mirror about the thousandfold interval, these sevenfold instances of *boat* may correspond with the seven thousandfolds of the age. Here at evening, Jesus fell asleep during the fifth and sixth placements of *boat*. The raging waves of water crash the boat and fill it, while Jesus sleeps. The raging waters are used in Scripture to portray the Gentile nations (e.g. Psalm 65:5-8). Mark may convey that during the fifth and sixth thousandfolds of the age, Jesus will not be physically present (i.e., awake), but will be present nonetheless (i.e., by faith, a topic just below). During this time, the nations will enter the disciples’ space. The disciples are meant to exercise faith rather than fear. By faith in Jesus’ presence, peace will be spoken to these Gentiles.

This message dovetails with the illustration of the demon-possessed man. Jesus will speak peace to this man, just as He did to the raging waters. The eschatological underpinning continues with the literary reflection (orange).

4:41

[3-4] and they came to the other-side of the sea, to the region of the Gerasenes 5:1  
[5] and (when) going out, Him, from the boat<sup>7</sup>

[6-7] immediately (there) met Him, from the tombs, a man with a spirit, unclean  
[8] which, the abode, he had, in the tombs  
[9-10] and not even with a chain, anymore, was anyone able, him, to bind!  
[1-2] because of which, him, often, with fetters and chains, to be bound  
[3] and to be torn apart by him, the chains  
[4] and the fetters, to be broken  
[5-6] and no one was strong (enough), him, to subdue  
[7-8] and through all night and day, in the tombs  
[9-10] and in the mountains, he was, crying out and cutting himself with stones

[1-3] and seeing Jesus from afar, he ran and fell down before Him  
[4-5] and crying out with a voice, great, he said

[1-2] what is with me and You,  
[3] Jesus,  
[4-5] Son of the God, Most-High?!

[1-2] I implore You by God –  
[3] do not, me, torment!  
[4] for He said to him  
[5-7] (you) come out, O spirit, unclean, from the man!  
[8] and He asked him  
[9] what name (is) to you?  
[10] and he said to Him

[1]\* "Legion" (is) (the) name to me  
[2] because many, we are  
[3-4] and he begged Him, greatly  
[5] that He would not, them, send out of the region  
[1-2] now (there) were, there, at the hill, a herd of pigs, great, feeding  
[3-4] and they begged Him, saying  
[5] send us into the pigs  
[6] in order that, into them, we may enter  
[7] and He permitted them  
[8-10] and coming out – the spirits, the unclean – they entered into the pigs!

[1-2] and (there) rushed, the herd, down the precipice into the sea – like, two-thousand  
[3] and they drowned in the sea!  
[4-5] and the, (those) pasturing them, fled!  
[6-7] and they reported to the city and to the fields  
[8-9] and they came, to see  
[10] what was the, having happened



201-fold

“'Legion' (is) (the) name to me” | The Roman legion numbered in the range of 5,000-fold. Here in context, this “legion” of spirits will intersect 2000 pigs. This intersection takes place in a literary reflection about the first thousandfold interval in literary count (see above). Taken together, Mark may intend an eschatological significance to this passage. See comparable intersections of 5000-fold with 2000-fold measures in John 6 and John 21, as well as the presentation of total literary count at the end of John, in relation to the thousandfolds of the age.

Here in Mark, the context is one of mixed-ethnicity culture, where the herding of pigs (not a Jewish preference!) is at large. The 2000-fold stature of the pigs may correspond with the fifth and sixth thousandfolds of the age, which are being reflected about the completion point of the first five thousandfolds of the age, via literary intersection. Notice that the measure two-thousand, which is counted as two elements in the literary set, is placed at the exact center of a literary reflection encompassing this entire context (51-fold green measures). Notice also that the word Legion is placed in an exact literary reflection about the same two-thousand (16-fold blue measures). The intersection of these measures arises as the unclean spirits enter the pigs.

100-fold

16-fold

51-fold

[1-2] and they came to Jesus and saw the,  
 [3-4] him being demon-possessed: sitting,  
 [5-6] having been clothed and being of sound mind  
 [7] the, (him) having had the "Legion"  
 [8] and they feared  
 [9-10] and (there) described to them, the, (those) having seen –  
 [1-2] how it happened with the, (him) being demon-possessed  
 [3] and concerning the pigs  
 [4-6] and they began, to implore Him, to depart from their borders  
 [7] and when, embarking, Him, into the boat –  
 [8-9] (there) implored Him, the, (he) being demon-possessed  
 [10] in order that, with Him, he might be  
 [1-2] and he would not permit him, but said to him  
 [3-4] go to your home, to the, (those being) yours [friends]  
 [5] and report to them as much as –  
 [6-7] the Lord, for you, has done, and has shown you mercy  
 [8-10]\* and he went and began, to preach in the Decapolis ["ten cities"] –  
 [1] as much as (there) had done for him, Jesus  
 [2] and everyone marveled!  
 [3-4] and (when there) having crossed over – Jesus [in the boat] again to the other  
 side, there were gathered, a crowd, great, to Him  
 [5] and He was beside the sea  
 [1-2] and (there) came, one of the synagogue-rulers, by name, Jairus  
 [3-4] and seeing Him, he fell before His feet  
 [5-7] and he begged Him much, saying that  
 [8] my little-daughter, deathly, has  
 [9-10] in order that, coming, You might place the hands on her –  
 [1-2] so that she may be saved and may live!  
 [3] and He went with him  
 [4-5] and (there) followed with Him a crowd, great, and pressed upon Him  
 [1-2] and a woman (was) being with a flow of blood, twelve years  
 [3] and much, (she was) having suffered under many physicians  
 [4] and (she was) having spent the, from herself, all  
 [5] and nothing, (she was) having gained  
 [6] but rather, for the worse, (she was) coming  
 [7-9] hearing concerning Jesus, coming in the crowd, from-behind, she touched  
 His garment  
 [10] for she said that,  
 [1-2] if I touch – even if – His garment –  
 [3] I will be saved!

10

10

201-fold

41 elements

"and he went and began, to preach" | Beautifully, this outcast becomes a fruitful witness of God's mercy, deliverance, and healing. Follow the orange measure back to the literary reflection of the parable of good soil. The (formerly) demon-possessed man is the illustration of a person having good soil.

100-fold



[4] and immediately, (there) **dried up**, the flow of her blood  
 [5] and she **knew** in the body  
 [6] that she **had been healed** from the affliction!  
 [7-10]\* and immediately, **Jesus, knowing** in **Himself** the – from Him, power,  
**having gone out – turning-back** to the crowd, **said**

[1] who **touched** My garments?

[2] and (there) **said** to Him, His disciples  
 [3-4] You **see** the crowd, **pressing** You  
 [5] and You **say**

[1] “who **touched** Me”?!  
 [2-3] and He **looked around, to see** the –  
 [4] (her), this, **having done**  
 [5-9] but the woman – **fearing** and **trembling, having known** what **had**  
**happened** to her – **came**  
 [10] and she **fell down** before Him –

[1] and she **told** Him all the truth  
 [2] but He **said** to her  
 [3] daughter, your faith **has saved** you!  
 [4-5] **go** in peace and **be** healthy from your affliction  
 [6] (while) still He (**was**) **speaking** –

[7-8] they **came** from the synagogue-ruler, **saying** that  
 [9] “your daughter **died**  
 [10] why still **do** you **trouble** the Teacher?”

[1-3] but Jesus, **overhearing** the word **having been spoken, said** to the  
 synagogue-ruler  
 [4-5] **do not fear**; only **believe!**  
 [6-9] and He **did not permit** anyone with Him, **to accompany**, except **Peter** and  
**James**, and **John**, the **brother** of James  
 [10] and they **came** to the house of the synagogue-ruler

[1-4] and He **saw** a tumult and (those) **weeping** and (those) **wailing, much**  
 [5-6] and **entering**, He **said** to them  
 [7-8] why **do** you **make a commotion** and **weep**?  
 [9-10] the child **has not died**, but **sleeps**

[1] and they **laughed** at Him  
 [2-3] but He, **sending away** everyone, **took** the **father** of the child and the **mother**  
 [4] and the (**those being**) with Him  
 [5-6] and He **entered** where (there) **was**, the child  
 [7-8] and **taking** the hand of the child, He **said** to her  
 [9-10] **girl** [Aramaic “*talitha*”], (**you**) **arise** [“*kumi*”]!

Mark

41 elements

41 elements

“turning-back to the crowd” | In this passage, Mark may place key words “from behind” and “turning-back” to indicate reverse directionality. See examples at Gen. 3:24 and Rev. 1 (and elsewhere) for hundredfold literary measures corresponding with a reversal in literary directionality. Here, the measure reaches back to a previous reference point: the 2000-fold stature above. By association with this 2000-fold stature, Mark may connect the theme of resurrection to the eschatological framing of the 2000-fold stature.

The reversal in literary directionality may be further emphasized by the arrangement of “twelve years” and “years, twelve.” These measures are given in an inverted sequence, relative to the sequence used for unveiling mystery (see Rev. 1). From below, “years, twelve” is presented in (unit | quantity) format for mystery. The measure is unveiled as “twelve years,” above, in (quantity | unit) format. The direction of unveiling points upward, toward the 2000-fold stature, just as does the hundredfold measure.

The hundredfold measure may arise from the tenfold literary identities of the two “daughters” presented in this reflected narrative: 10 x 10 = 100-fold.

Mark

[1] which is, being translated  
 [2-3] O girl, to you I say, rise!  
 [4-5] and immediately, (there) rose, the girl, and walked around!

[1-2] for she was of years, twelve [twelve years old]

10

[3-4] and they were astonished [immediately] with an astonishment, great  
 [5-6] and He charged them, much  
 [7] that no one should know (about) this  
 [8-10] and he said, (there) to be given to her, to eat

5:43

[1-2] and He went out from there and came to His homeland  
 [3] and (there) followed with Him, His disciples  
 [4] and (when it was), having become Sabbath  
 [5-6] He began, to teach in the synagogue  
 [7-9] and many, hearing, were amazed, saying  
 [10] from where, to this-One, (are) these things?

6:1

[1-2] and what (is) the wisdom which has been given to this-One?  
 [3] and the powers,  
 [4-5] such, by His hands, (are) happening?

[1-2] is not this-One the carpenter, the son of Mary  
 [3-6] and (the) brother of James and Joses and Judas and Simon  
 [7] and are not His sisters here, with us?  
 [8] and they took offense with Him  
 [9] and (there) said to them, Jesus, that  
 [10] that (there) is not, a prophet, without honor, except in his homeland –

[1-2] and among his relatives and in his household  
 [3-4] and He was not able, there, to work any power [mighty-deed]  
 [5-6] except to a few sick (people), placing the hands, He healed  
 [7] and He marveled because of their unbelief  
 [8-10]\* and He went around the villages, in-a-circle, teaching

10

[1-2] and He called the twelve  
 [3-6] and He began, them, to send: two, two  
 [7-8] and He gave to them authority over the spirits, the unclean  
 [9] and He charged them  
 [10] that nothing, they would take for (the) way, except a staff,

[1] alone:  
 [2-3] no bread, no bag  
 [4] no – for the belt – copper-money  
 [5-6] but having put on sandals – “and you should not wear two tunics”  
 [7] and He said to them  
 [8] wherever you enter into a house  
 [9-10] there remain until ever, you should depart from there

“went around the villages, in-a-circle” | The adverb “in-a-circle,” which is placed after the verb “went around,” is counted as an adverb of degree here. It reemphasizes the meaning of the verb it modifies. Thus, the count on this line, including the second verb form, is three.

[1-2] and whatever place **does not receive** you, neither **do** they **listen** to you –  
 [3-5] **coming out** from there, **shake off** the dust, the (**being**) under your **feet**, for a witness against them!

[1-2] and **going out**, they **preached**  
 [3] in order that they [*people*] **should repent**  
 [4-5] and **demons**, **many**, they **cast out**

[1-2] and they **anointed** with oil many sick (people) and **healed** (them)  
 [3-4] and (there) **heard**, the **king**, **Herod**  
 [5-6] for **well-known**, (there) **had become**, His **name**  
 [7] and they **said** that  
 [8-9] John, the, (he) **baptizing**, **has been raised** from (the) dead  
 [10] and because of this, he **works** the powers in Him

[1] but others **said** that  
 [2] “Elijah, He **is**”  
 [3] and others **said** that  
 [4-5] “(He **is**) a **prophet**, like one of the **prophets**”  
 [6-7] but **hearing**, Herod **said**  
 [8-10] **whom I beheaded** – **John** – **this-One**, **has been raised**

[1-2] for **he** – **Herod** – **sending**, **had seized** John  
 [3] and he **bound** him in a prison because of Herodias,  
 [4-5] the wife of **Philip**, his **brother**  
 [6] because her, he **married**  
 [7] for (there) **said**, John, to Herod  
 [8-9] that it **is not lawful** for you, **to have** the wife of your brother  
 [10] and Herodius **held a grudge** against him –

[1-2] and she **wanted**, him, **to kill!**  
 [3] and he **was not able**  
 [4-7] for Herod **feared John**, **having known him (to be)** a man, **righteous** and **holy**  
 [8] and he **protected** him  
 [9-10] and **hearing** him – greatly, he **was perplexed**

[1] and gladly, him, he **heard**  
 [2-3] and (there) **happening**, a **day**, **timely**, when Herod, on his birthday, a supper, **made** for his nobles  
 [4-5] and the **chiefs-of-a-thousand** and the **firsts** [*chiefs*] of Galilee  
 [6-8] and (when there **was**) **entering**, the daughter of (the) same Herodias, and **dancing**, she **pleased** Herod  
 [9] and the, (those) **reclining together**  
 [10] (there) **said**, the king, to the girl

25 elements

[1-2] ask me, whatever you want

[3] and I will give to you

[4] and he vowed to her [greatly]

[5] whatever, me, you ask

[6] I will give to you, up to half of my kingdom

[7-8] and going out, she said to her mother

[9] what should I request?

[10] and she said

[1] the head of John, the, (him) baptizing

[2-5] and entering, immediately, with haste, to the king, she asked, saying

[1] I want

[2] that immediately, you give to me upon a platter, the head of John,

[3] the, (him) baptizing

[4] and very-sorrowful, becoming –

[5-7] the king – because of the oaths and the, (those) reclining at table –  
was not willing, to deny her

[8-10] and immediately – (there) sending, the king, an executioner –  
he commanded (him), to bring his head

[1-2] and going away, he beheaded him in the prison

[3] and he brought his head upon a platter

[4] and he gave it to the girl

[5] and the girl gave it to her mother

[1-2] and hearing, his disciples came

[3-4] and they took up his body and placed it in a tomb

[5] and (there) returned, the apostles, to Jesus

[6-7] and they reported to him all, as much as they had done

[8] and as much as they had taught

[9] and He said to them

[10] (you) come –

[1-2] you, yourselves, privately – to a desolate place

[3] and rest a little

[4-5] for (there) were the, (those) coming and the, (those) going, many

[6-7] and not even to eat, did they have opportunity

[8] and they went away in the boat to a desolate place, privately

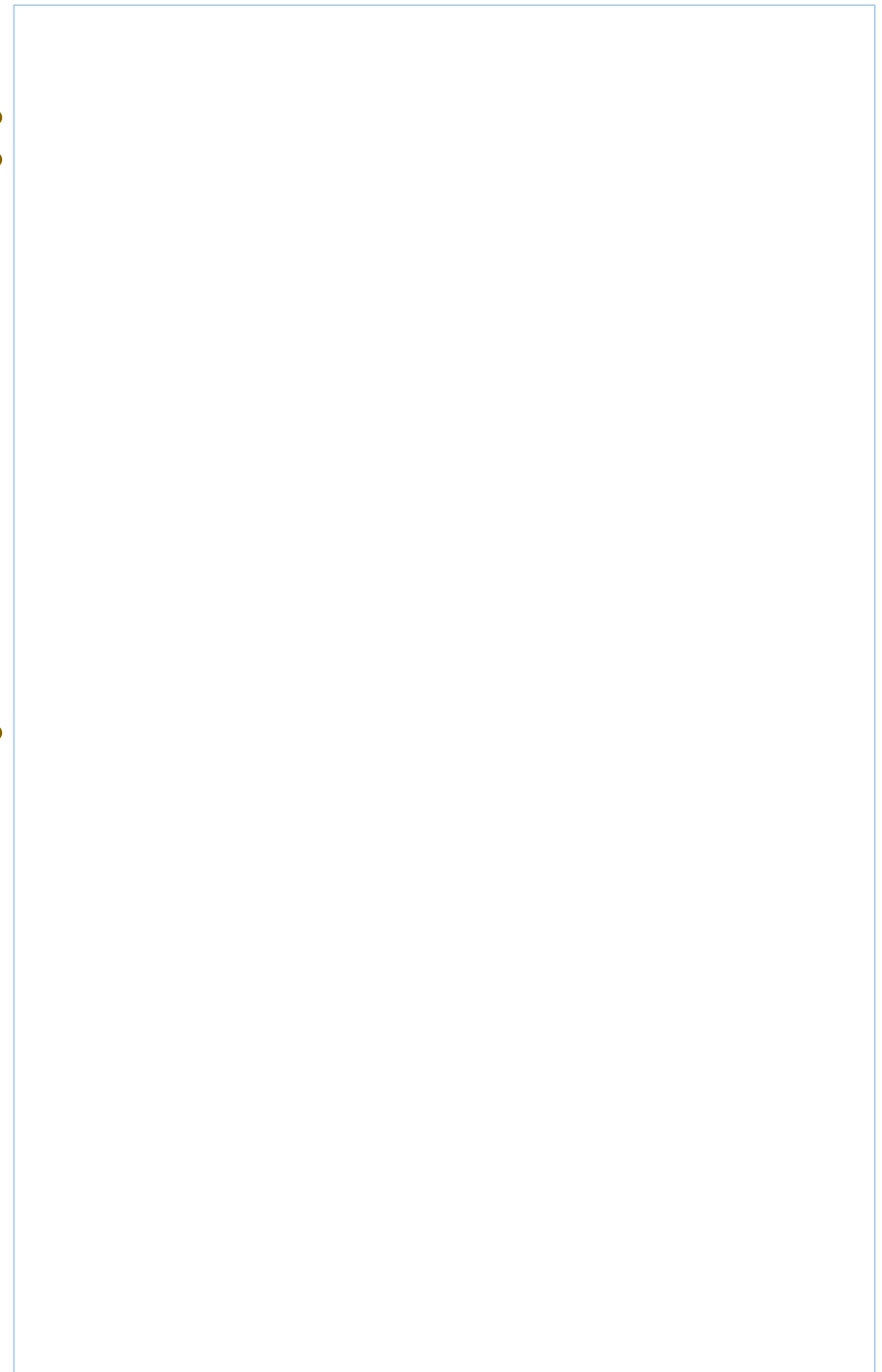
[9-10] and (there) saw them, (those) going –

[1] and (there) recognized (them), many

[2-3] and on foot, from all the cities, they ran together there and went ahead of  
them!

25 elem.

25 elements



[4-5] and going out, He saw a great crowd  
 [6] and He had compassion upon them  
 [7-8] because they were like sheep, not having a shepherd  
 [9-10] and He began, to teach them many (things)

[1-3] and already an hour, much [late], having happened – coming to Him,  
 His disciples said that:  
 [4] desolate is the place  
 [5] and already (the) hour (is) much [late]  
 [6] release them  
 [7] in order that, departing to the, in-a-circle, fields  
 [8-10] and villages, they may buy for themselves something, they may eat

[1-2] but He, answering, said to them  
 [3-4] (you) give to them – you! – to eat  
 [5] and they said to Him

[1-2] going, shall we buy, denarii, two-hundred, of loaves  
 [3-4] and give to them, to eat?  
 [5] but He said to them

[1] how many loaves do you have?  
 [2-3] go, see  
 [4-5] and having ascertained, they said

[1-5]\* five –

[1-2] and two fish  
 [3-5] and He commanded them, to sit down, all – eating-party,  
 eating-party, upon the green grass  
 [6] and they sat down, orderly-group –  
 [7] orderly-group  
 [8] according to a hundred(fold)  
 [9-10] and according to fifty(fold)

[1-5] and taking the five loaves  
 [1-2] and the two fish –  
 [3-4] looking upwards toward the heavens, He blessed  
 [5-6] and he broke the loaves and gave (them) to [His] disciples  
 [7] in order that they would set (them) before them  
 [8-9] and the two fish, He divided to all  
 [10] and (there) ate, everyone –

[1] and they were filled  
 [2-3] and they took up fragments of twelve baskets –  
 [4-5] full-measure – and from the fish

[1-5] and (there) were, the, (those) eating [the loaves], five-thousand men

200

209 elem.

6 elem.

100

1000

261 elem.

100

50

1000

261 elements

10

5000

“five, and two fish” | It appears Mark structures the narrative with layers of literary reflection about the 2000-fold interval of the total literary count. If accurately modeled here, the design contributes an eschatological overtone to the narratives that follow. The theme of bread for God’s people, introduced here with Jewish “sheep” in view, will find its later fulfillment with a Gentile woman (7:28, below, at 261-fold / 6-fold reflection). Programmatic numbers 5-fold and 2-fold are used, much like the design at the first thousandfold in Mark (see comments on the 5000-fold and 2000-fold, there). Here, the 2-fold of fish may be a play on the sea and those Gentile nations represented by it (the “fish”). Notice that Jesus will depart this scene and head for Bethsaida, the “House of Fish” (top of next page). The literary design may indicate movement toward the Gentile world for the coming two thousandfolds of the age (2 fish). See the corresponding comments at 7:28.

The influence of this thousandfold interval may find further fulfillment at 8:25, with the further 209-fold cumulative reflection, in the context of the feeding of the 4000. There, the disciples do not yet see clearly, but Jesus heals blindness.

If literary counts are accurate, the cyan line concludes the second thousandfold interval in total literary count, measured from chapter 1 as shown there. It appears that Mark intended for the special number 100 to be carried twice, modifying each instance of “eating-party,” and special number 50 to be carried twice, modifying each instance of “orderly-group.” If accurately modeled here, this is a unique arrangement and is crucial to the macrostructure of thousandfolds intervals

In local context, the literary stature of hunger may be 500-fold. First, the disciples estimate the measure of loaves of bread needed to satisfy the multitude: 200-fold. Then the arrangement of eating-parties and orderly-groups is given, with (2x) 100-fold and (2x) 50-fold literary significance. Taken together: 200-fold + (2x) 100-fold + (2x) 50-fold = 500-fold.

In local context, the literary stature of satisfaction may be 10-fold, judged by the special number 10 carried for the “full-measure” of baskets of leftovers.

Taken together, Mark may intend the literary statures of hunger and of satisfaction to correspond with the stature of the crowd, by intersection: 500-fold x 10-fold = 5000-fold.

[1-2] and immediately, He **compelled** His disciples, **to embark** into the boat  
 [3-4] and **to go before** (Him) to the **other-side**, to **Bethsaida** [*“House of fish”*]  
 [5] until He **released** the crowd

[1-3] and **bidding-farewell** to them, He **went away** into the mountain, **to pray**  
 [4-5] and (when) **evening** (was) **happening**, (there) **was**, the boat, in (the) midst of  
 the sea

[6] and He (**was**) alone upon the land  
 [7] and **seeing** them,  
 [8-9] **being tossed** in the, **to row**  
 [10] for (there) **was**, the wind, opposite to them

[1-2] about (the) fourth watch of the night, He **came** to them, **walking** upon the sea  
 [3-4] and He **wanted, to pass by** them  
 [5-7] but the, (they) **seeing** Him upon the sea – **walking – thought –**  
 [8] that a phantom, He **was**  
 [9] and they **cried out**  
 [10] for all, Him, **saw –**

[1] and they **were disturbed!**  
 [2] but which, immediately, He **spoke** with them  
 [3] and He **said** to them  
 [4] **take heart!**  
 [5] **I AM**  
 [6] **do not fear!**  
 [7] and He **went up** to them, into the boat  
 [8] and (there) **ceased**, the wind  
 [9-10] and exceedingly [of (the) excessive], in **themselves, they were astonished**

[1] for they **did not understand** concerning the loaves  
 [2] but (there) **was**, of them, the heart, **having been hardened**  
 [3-5] and **passing over** to the land, they **came** to Gennesaret and **moored**

[1] and (when there **were**) **going out**, them, from the boat  
 [2-3] immediately, **recognizing** Him, they **ran around** all the **region**, the **that**  
 [4-6] and they **began** – upon the beds, the, (those) sickly, **having – to carry about**  
 [7] where they **heard**  
 [8] that He **was**  
 [9-10] and wherever He **entered** into **villages** or into **cities –**

[1] or into **fields –**  
 [2-3] in the marketplaces, they **placed** the, (those) **being sick**  
 [4] and they **implored** Him  
 [5] that if even of the fringe of His garment, they **might touch**  
 [6-7] and as many as **touched** Him, **were saved**

261 elements

6:56

[8-9] and (there) **gathered** to Him, the **Pharisees** and **certain-ones** of the scribes, **coming** from Jerusalem

[10] and **seeing** certain-ones of His disciples –

[1-2] that with unclean **hands** – that **is**, unwashed – they **ate** the loaves

[3-4] for the **Pharisees** and all the **Jews** –

[5-6] unless with a fist, they **wash** the **hands**, **will not eat** –

[7] **holding** (to) the tradition of the elders

[8-9] and from (the) marketplace – unless they **wash**, they **will not eat**

[10] and **others** –

[1] **many**, (there) **are**

[2-5] which, they **take**, **to hold fast**, ablutions of **cups** and **pots** and **copper-vessels** [and **dining-couches**]

[1-2] and (there) **asked** Him, the **Pharisees** and the **scribes**

[3-4] because of what, **do** (there) **not walk around**, Your disciples, according to the tradition of the elders, but with unclean **hands**, **eat** the bread?

[5] but He **said** to them

[1-2] well **did** (there) **prophecy**, Isaiah, concerning **you**, the **hypocrites**, as it **has been written** [that]:

[3-4] this people, with their **lips**, Me, **honors**

[5] but their heart – far away, **is distant** from Me

[6-7] and vainly **do** they **worship** Me, **teaching** (as) doctrines, (the) commandments of men

[8-9] **abandoning** the commandment of God, you **hold-fast** the tradition of men

[10] and He **said** to them

[1-2] effectually, you **set-aside** the commandment of God, in order that your tradition, you **may establish**

[3] for Moses **said**

[4-5] “**honor** your **father** and your **mother**”

[6-7] and, “the, (he) **speaking evil** of **father** or **mother** – to death, **let him die!**”

[8] but you **say**

[9-10] if (there) **should say**, a man, to the **father** or the **mother**

[1-2]\* **Corban**, which **is**, “a **gift**,” (is) what, of me, you **would have gained**

[3-4] you no longer **permit** him, anything, **to do** for the **father** or the **mother!** –

[5-6] **nullifying** the word of God for your tradition which you **handed over**

[7-8] and similar, of **such-kinds**, **many**, you **do!**

[9-10] and **summoning** again the crowd, He **said** to them

7:1

261 elements

“which is, “a gift,” (is) what” | The doubled being verb is counted with a single count on this line. The count increases to two with “would have gained.”

[1-2] **hear** Me, all, and **understand**:  
 [3] nothing **is** – from outside of the man – **entering** into him,  
 [4-5] which **is able, to defile** him  
 [6-7] but what, from the man, (**is**) **going out, is** what (**is**) **defiling** the man  
 [8] and when He **entered** into (the) house, away from the crowd  
 [9] (there) **asked** Him, His disciples, (about) the parable  
**[10]** and He **said** to them

[1] so, also you, without-understanding, **are**?  
 [2] **do** you **not understand**  
 [3] that everything which, from outside, (**is**) **entering** into the man,  
 [4-5] **is not able, him, to defile**?  
 [6-7] because it **does not enter**, of him, into the **heart**, but into the **stomach**  
 [8] and into the latrine, it **goes out** –  
 [9] (He) **pronouncing clean** all the food!  
**[10]** but He **said** that:

[1-2] what, from the man, (**is**) **coming out** – this **defiles** the man  
 [3-4] for from within, out of the heart of the man, the **thoughts, the evil, go out**:  
**[5-10]** **sexual-immoralities, thefts, murders, adulteries, greedinesses, wickednesses,**

[1-2] **deceit, sensuality** –  
 [3-4] an **eye, evil** –  
 [5-7] **blasphemy, pride, foolishness,**  
 [8-9] all **these, the evil, from within, go out**  
**[10]** and they **defile** the man

[1-2] now from there, **arising**, He **departed** to the regions of Tyre  
 [3] and **entering** into a house,  
 [4-5] no-one, He **wanted, to know** –  
 [6-7] yet He **was not able, to be hidden!**  
 [8] but immediately, (there) **hearing**, a woman, concerning Him –  
**[9-10]\*** of whom, (there) **had**, her **little-daughter, a spirit, unclean** –

**[1-2]** **coming**, she **fell down** before His **feet**  
 [3-4] now the woman **was** a **Gentile** [*“Greek”*], a **Syrophoenician** by birth  
 [5] and she **begged** Him  
 [6] that the demon, He **might cast out** from her daughter  
 [7] and He **said** to her  
 [8-9] **allow**, first, (there) **to be filled** [*“satisfied”*], the children  
**[10]** for it **is not good** –

[1-2]\* **to take** the bread of the children, and to the **little-dogs, to throw** (it)!

261 elements

6 elem.

“her little-daughter” | The curious noun versions “little-daughter” and “little-dogs” are placed at this end of the 261-fold literary reflection about the 2000-fold measure of total literary count. By association with the 2000-fold measure, these two instances of “little” may correspond with a 2000-fold measure for the present age, in which the blessings of the Messiah will reach the Gentile world. See comments in chapters 6 and 16 of the Gospel of John, for the possible correlation of “little” with the thousandfolds of the age.

Here at the conclusion of the literary reflection, the narrative returns to the theme of bread for God’s people. The same verb “satisfied” is used, as was used for the feeding of the five thousand. In place of the baskets of uneaten fragments, here we have crumbs falling under the table and being cherished by those who are truly (spiritually) hungry.

[3-4] but she answered and said to Him  
 [5] Lord, even the little-dogs, underneath the table, eat from the crumbs of the children!  
 [6] and He said to her  
 [7-8] because of this word, go away – (there) has departed from your daughter, the demon!

6 elements

[9-10] and going away to her house, she found the child:

[1] lying upon the bed  
 [2] and the demon, having gone out  
 [3-4] and again, going out from the regions of Tyre, He came through Sidon,  
 [5] to the Sea of Galilee,  
 [6] through the midst of the regions of Decapolis [“ten cities”]  
 [7-8] and they brought to Him a deaf and speech-impeded (man)  
 [9] and they asked Him  
 [10] that He might place upon him the hand

10

[1-2] and leading him away from the crowd, privately, He put His fingers into his ears

[3-4] and spitting, He touched his tongue  
 [5-7] and looking up to the heavens, He sighed and said to him  
 [8-9] “ephphatha” [Aramaic], which is, “be opened!”  
 [10] and [immediately] (there) were opened, his senses-of-hearing

209 elements

[1] and (there) was released, the bond of his tongue  
 [2-3] and he spoke, straightly!  
 [4] and He commanded them  
 [5] that to no-one, they should tell  
 [6] but as much as, to them, He commanded  
 [7-8] they, more – so much more – proclaimed!  
 [9-10] and above-measure, they were astonished, saying

[1] rightly, all (things), He has done  
 [2-4] and the deaf, He makes, to hear  
 [5] and [the] mute, to speak!

7:37

[1] in those days, (when) again, a great crowd (was) being [present]  
 [2-3] and not having what they might eat –  
 [4-5] calling the disciples, He said to them

8:1

[1] I have compassion upon the crowd

[2-4]\* because already days, three, they have remained with Me  
 [5-6] and they do not have, what they might eat

97 elements

“because already days, three, they have remained with Me; and they do not have, what they might eat” | The measure “days, three” is given in (unit | quantity) format, indicating literary device or mystery. Here, the measure arises as a lack of – and an expectation for – something for the multitude to eat. The measure may be revealed through literary reflection with “three days,” given in (quantity | unit) format, at 8:31. There, Jesus foretells of His death and, “after three days,” resurrection. Jesus will Himself be broken, and his life will be given for the sustenance of the world. At the center point between “days, three” and “three days” is the mention of the five loaves being broken for the multitude.

97 elements

55 elements

55 elements

[7-8] and if I **send them away, hungry**, to their home  
 [9] they **will be exhausted** on the way  
 [10] and certain-ones of them, from afar, **have come**  
 [1] and (there) **answered** Him, His disciples, that  
 [2-3] from where, these – **will** (there) **be able**, a certain-one, here, **to feed**,  
 of loaves, at (this) desolate-place?  
 [4] and He **asked** them

[5] how many, **do** you **have**, loaves?  
 [1] and they **said**  
 [2-8] **seven**  
 [9-10] and He **directed** the crowd, **to sit down** upon the earth  
 [1-7] and **taking** the **seven** loaves, **giving thanks**, He **broke** (them)  
 [8] and He **gave** (them) to His disciples  
 [9] in order that they **might set before**  
 [10] and they **set** (them) **before** the crowd

[1-2]\* and they **had little-fish**, a **little**  
 [3-4] and **blessing** them, He **said**  
 [5] also these, **to set before**  
 [1-2] and they **ate** and **were satisfied**  
 [3] and they **took up** (the) over-abundance of fragments:  
 [4-10] **seven** baskets

[1-4] now (there) **were**, like, **four-thousand** [people] **4000**  
 [5] and He **sent** them **away**

[1-2] and immediately, **embarking** into the boat with His disciples, He  
**came** to the parts [district] of Dalmanutha  
 [3] and (there) **came out**, the Pharisees  
 [4-7] and they **began, to argue** with him, **seeking** from Him a **sign** from  
 heaven, **testing** Him

[8-9] and **sighing-deeply** in His spirit, He **said**  
 [10] why (does) the **generation**,

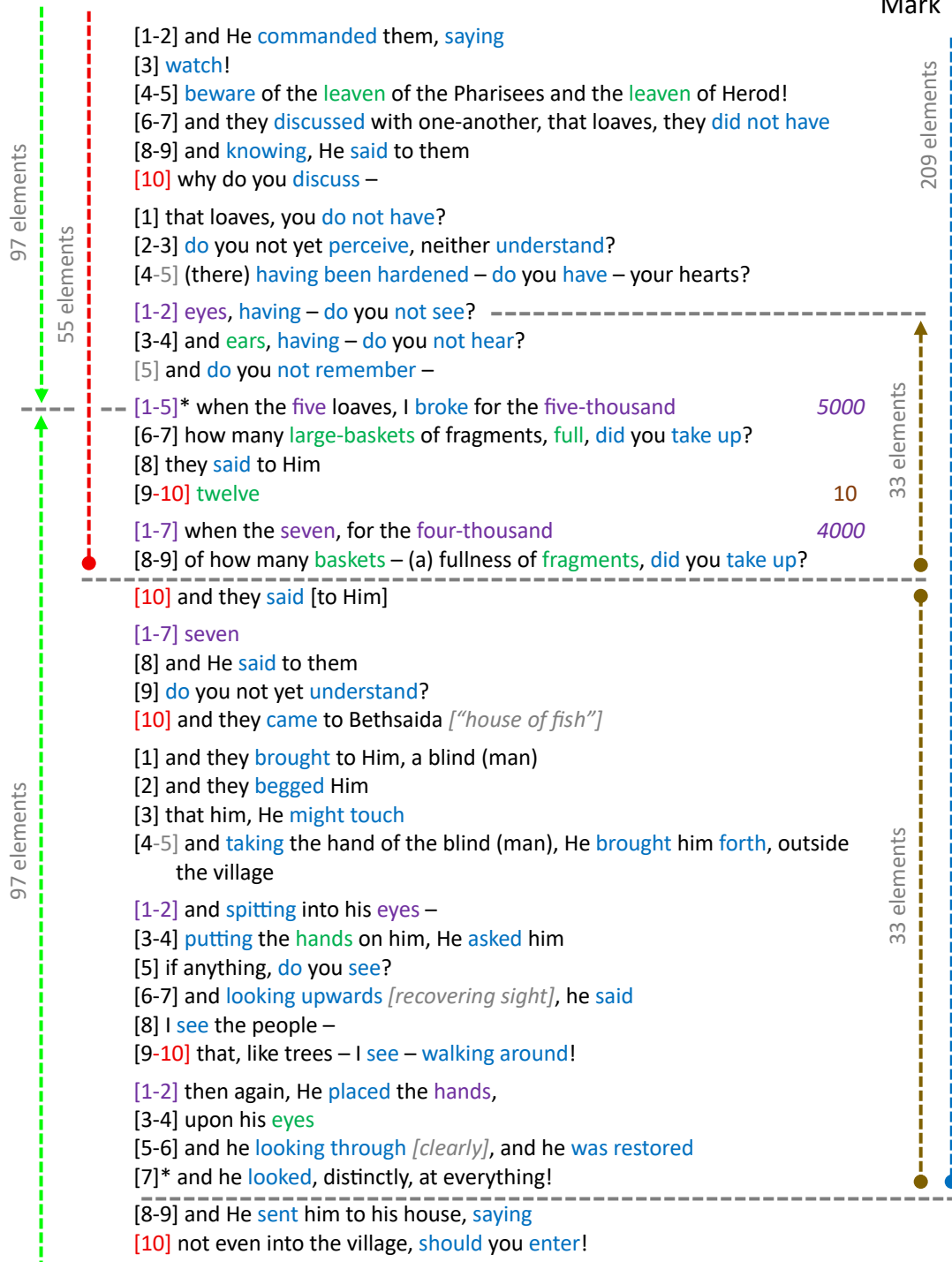
[1] **this, seek** a **sign**?  
 [2] truly I **say** to you  
 [3-4] (there) **will not be given** to the **generation, this, a sign!**

[5-7] and **leaving** them, again, **embarking**, He **went away** to the other-side  
 [8-9] and they **had forgotten, to bring** loaves!  
 [10] and except (for) one loaf, they **did not have** (any) with them in the boat

209 elements

“they had little-fish, a little” | See the comments about the possible eschatological connotation at 7:25-29, where “little-daughter” and “little dogs” may be associated with the two thousandfolds of the age of the Gentiles. The eschatological connotation arose by literary reflection about the 2000-fold interval in total literary count. So also here, in further cumulative reflection about the 2000-fold interval in total literary count, Mark places this doubled significance of “little fish, a little.” The theme of fish may continue to correspond with the Gentile world, where the nations are portrayed by the sea waters, where the fish live.

“a sign” | The word *sign* is often used as a reflection point. Here, though no sign will be given to the Pharisees, Mark may reflect the feeding of the 4000 about this line, with a focus on the faith (or lack thereof) of the disciples. A 55-fold reflection maps from the question, “How many do you have, loaves,” to the question, “of how many baskets – (a) fullness of fragments, did you take up?” In context, this reflection results in the question to the disciples, “do you not yet understand?”



“the five loaves... for the five-thousand” | Judging by the completeness and flow of the literary sets here, the number *five-thousand* does not separately increase the literary count. (The same applies to the instance of four-thousand here.) In literary intersection, the 97-fold reflecting measures each share the center element of the fivefold elements on this line.

“and he looked, distinctly, at everything” | A 33-fold reflection may overlay this man’s experience with the development of faith among the disciples. The disciples, who have seen the signs of feeding the five-thousand and four-thousand, have not yet perceived the significance of the moment. (Note that the 33-fold reflection, above, reaches to the middle of the line, between the eyes of the disciples.) In the passage that follows, however, Peter will acknowledge Jesus as being the Messiah (Christ). Like the blind man here, Peter is coming to see clearly.

This blind man’s healing occurs in two stages. The literary point may be, not the inadequacy of Jesus’ first attempt at healing, but the spiritual nature of Jesus’ first attempt at healing. See the comments at Revelation 9:4, where John speaks of “the grass of the earth,” “everything green,” and “every tree” as examples of the people who *do* have the seal of God and belong to Him. There, the span from green grass to mature trees may reflect the span of God’s people in this life, from spiritually novice to mature. See the instance of “green grass” at Mark 6:39, during the feeding of the five-thousand, at the 2000-fold reflection point in total literary count. There, perhaps, the mention of “green grass” may allude to the legitimate faith, yet spiritual immaturity, of the multitude at that point.

Here, when the blind man is first healed, he sees people, as it were, *in the spiritual realm*, as being mature in faith. Those standing nearest around – in particular, the disciples – are reaching a point of understanding the identity of Jesus (see page below). They are like trees. Then, on the second pass, the man’s physical sight is restored to normal.

[1-2] and (there) went out, Jesus and His disciples, to the villages of Caesarea,

[3] Philippi

[4-5] and on the way, He asked His disciples, saying to them

[1-2] who, Me, do (there) say, the people, to be?

[3-4] and they told Him, saying [that]

[5-6] "John, the Baptist"

[7] and others, "Elijah"

[8] and others that, "one of the prophets"

[9] and He asked them

[10] but you –

[1-2] who, Me, do you say, to be?

[3-4] answering, Peter said to Him

[5] You are the Christ!

[6] and He commanded them

[7] that to no-one, they should tell, concerning Him

[8-9] and He began, to teach them

[10] that it was necessary (for) the Son of Man –

[1] many (things), to suffer

[2-4] and to be rejected by the elders and the high-priests and the scribes

[5] and to be killed –

[1-3] and after three days, to rise

[4] and plainly, the word, He spoke

[5-7] and taking aside, Peter, Him – he began, to rebuke Him!

[8-10] but He, turning and seeing His disciples, rebuked Peter

[1] and He said

[2-3] (you) go away, behind Me, Satan!

[4] because you do not mind,

[5] what (is) of God –

[5] but what (is) of the people

[1-2] and calling the crowd with His disciples, He said to them

[3-4] if a certain-one wants – behind Me, to follow

[5-6] let him deny himself

[7-8] and let him take up his cross and follow Me

[9-10] for whoever wants, his soul, to save –

[1] he will lose it!

[2-3] but whoever loses his soul for My sake and for the gospel –

[4] he will save it!

[5] for what does it benefit, a man –

[1-2] to gain the world, whole –

[3] and to forfeit his life?

[4] for what can (there) give, a man, (as) an exchange for his soul?

[5-6] for whoever is ashamed of Me and My words in the generation,

[7-9] this – the adulterous and sinful –

[6] also the Son of man will be ashamed of him,

[7-9] when He comes in the glory of His Father with the angels, the holy

[10] and He said to them

[1] truly I say to you, that

[2-3] (there) are certain-ones, here, of the, (those) having stood,

[4] who will not taste of death

[5] until ever, they see –

[10] the kingdom of God, having come in power!

[1-6] and after days, six, (there) took, Jesus, Peter

[7-8] and James and John

[9-10] and He brought them to a mountain, high, privately –

[1] alone

[2] and He was transformed before them

[3]

8:38

9:1

