

[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

6 elements

1000 elements

40

40 elements | 40 days

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, 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: July 6, 2026.

“(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. The name + title combination, Jesus Christ, is counted as a single element, as elsewhere.

“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 chiasmic 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 6th 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.

[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

[3-4] 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	

“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

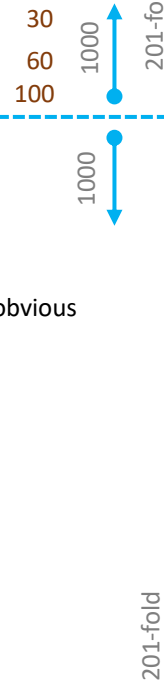
[2-3] then an ear, then a full grain in the ear

[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 boat¹
 [4] and other boats²⁻⁴ **were** with Him
 [5-6] and (there) **happened**, a **storm**, **great**, of wind
 [7] and the waves **crashed** into the boat⁵
 [8] such that already, **to be filled**, the boat⁶
 [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!

4:41

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).

[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 boat⁷

[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!

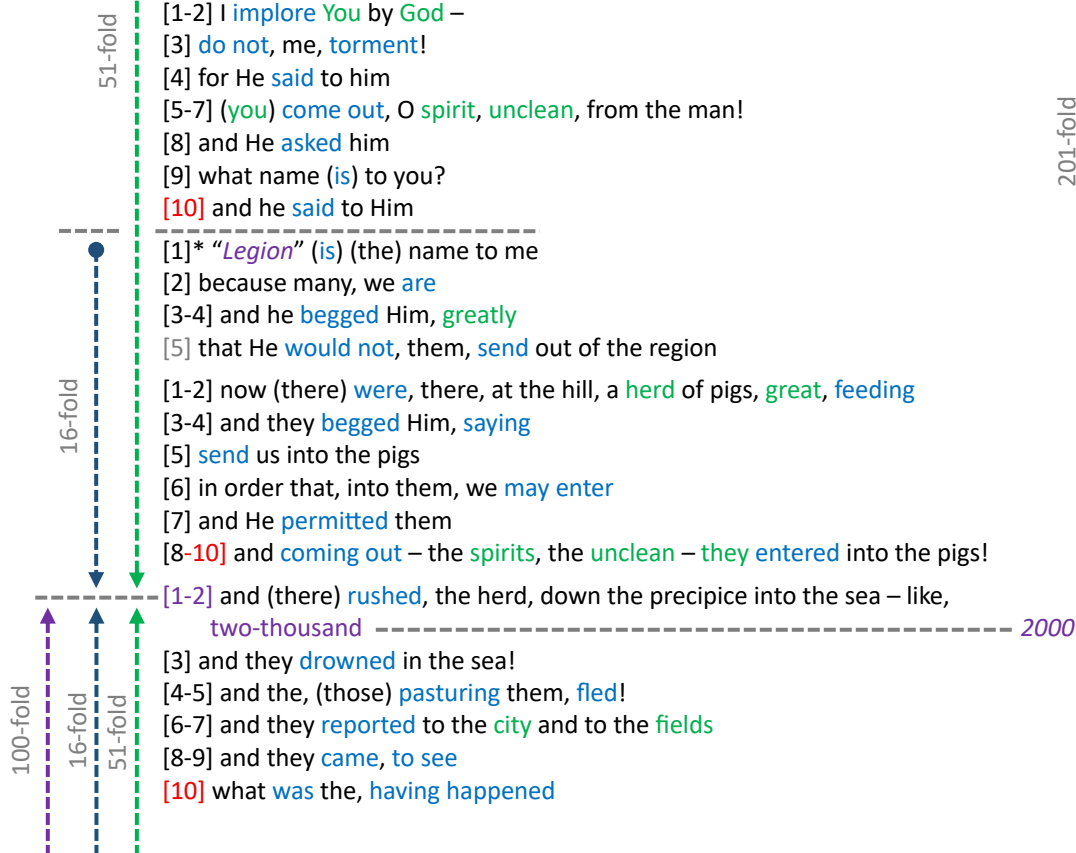
[6-7] and they reported to the city and to the fields

[8-9] and they came, to see

[10] what was the, having happened

“‘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.



16-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**"

51-fold

[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**!

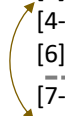
201-fold

10

10

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 “<i>talitha</i>”], (you) arise [“<i>kumi</i>”]!

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: $10 \times 10 = 100$ -fold.

[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

6:1

[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?

[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 **hometown** –

[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

[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

100

50

50

1000

261 elem.

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) prophesy, 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 Syrophenician 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.

97 elements

[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!

[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-impaired** (man)
 [9] and they **asked** Him
 [10] that He **might place** upon him the hand

[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

[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!**

[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

[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**

6 elements

10

209 elements

7:37

8:1

“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.

[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

“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 –
- [1-2] also the Son of man will be ashamed of him, when He comes in the glory of His Father with the angels,
 [3] 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 –
- [4] 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
 [3-5] and His garments became – (there) shining, white, exceedingly
 [6-7] such as a bleacher, upon the earth, is not able – thus, to make white
- [5-6] and (there) appeared to them Elijah with Moses
 [7] and they were, speaking with Jesus
 [8-9] and answering, Peter said to Jesus
 [10]* Rabbi, good it is (for) us, here, to be
- [1-3] and we should make three tents:
 [4] for You, one
 [5] and for Moses, one
 [6] and for Elijah, one
 [7-8] for he did not know, what to answer
 [9-10] for terrified, they became
- [8-9] and (there) happened, a cloud, overshadowing them
 [10] and (there) happened, a voice from the cloud:
- [1-2] This is My Son, the beloved!
 [3] listen to Him!
 [4-5] and suddenly, looking around – no longer, anything, did they see, but Jesus, alone, with them

“and after days, six” | This measure may given in (unit | quantity) format for literary device or mystery. The measure may have multiple referents:

1. This measure is given in immediate succession to the statement “until ever, they see, the kingdom of God, having come in power.” Mark may abide an eschatological structuring of the ages, based upon the creation week: six days = 6000-fold years. The phrase “after days, six,” may indicate the open display of the power of the heavenly kingdom at the end of the 6000-fold years of the age. For a possible similar design, see comments at Mt. 26:2.
2. This measure calls for an unveiling of meaning via the same measure in (quantity | unit) format. In near context, a literary sixfold is given in this format: “three tents – for You, one, and for Moses, one, and for Elijah, one.” Here, Peter didn’t know what to speak. He groups the radiant Jesus with the heavenly appearances of Moses and Elijah, as though these three were of similar import. Peter pronounces the need for a threefold of “tents,” presented twice for literary effect. The pairing of (2x) threes may be aligned with what follows. The need for a tent (a body – see 2 Cor. 5:1-4, Heb. 9:11-12) may also be aligned with what follows.
3. The Father speaks and clarifies the worthiness of His Son! The Father indicates that Jesus will speak worthily, and that all should listen to Him. A pairing of (2x) threes follows, with specific focus on the death and resurrection of Jesus’ body (His tent). These two instances are given in (quantity | unit) format. These two instances may be cued by the doubled placement of “until when” (next page):
 - “after three days, He will rise!” (Mark 9:31)
 - “after three days, He will rise!” (Mark 10:34)

“good it is (for) us, here, to be” | The double being verb is counted with a single count.

[1] and (as) (there) (were) coming down, they, from the mountain
 [2] He commanded them
 [3-4] that to no-one, what they saw, should they declare-in-detail
 [5] except when the Son of Man, from (the) dead, rise
 [1-2] and the word, they kept to themselves, debating
 [3-4] what was the – “from (the) dead, to rise”
 [5-6] and they asked Him, saying
 [7] why do (there) say, the scribes, that
 [8-9] “Elijah – it is necessary, to come first”
 [10] but He said to them
 [1-2] Elijah indeed, coming first, restores all (things)
 [3] and how has (there) been written concerning the Son of Man –
 [4-5] that many (things), He must suffer, and be treated-with-contempt
 [6] but I say to you, that even
 [7] Elijah has come
 [8-9] and they did to him, as much as they wanted
 [10] just as is has been written concerning him
 [1-2] and coming to the disciples, they saw a crowd, great, around them
 [3] and (the) scribes, arguing with them
 [4-5] and immediately, all the crowd, seeing Him, were astonished
 [6-7] and running, they greeted Him
 [8] and He asked them
 [9] what were you arguing with them?
 [10] and (there) answered Him, one of the crowd
 [1-2] Teacher, I brought My son to You, having a spirit, speechless
 [3-4] and whenever, him, it seizes – it convulses him
 [5] and he foams
 [1-2]* and he gnashes the teeth
 [3] and he withers
 [4] and I asked Your disciples
 [5] that it, they might cast out
 [6] and they were not able
 [7-8] but He, answering them, said
 [9-10] O generation, faithless! –
 [1]* until when, with you, will I be?
 [2] until when, will I bear with you?
 [3] bring him to Me
 [4] and they brought him to Him

“he gnashes the teeth” | In Ancient Hebrew, a person’s “teeth” are indicated with a dual noun. So here also, the line is counted for two elements.

“until when... until when” | See comments at 9:2 (page above). The question “until when” typically indicates a literary measure. Here, it appears the measure reaches to the second instances of “after three days, He will rise” at 10:34 – a measure of 430 elements. This is the measure of adversity in Scripture. If accurately modeled here, Jesus’ adversity will continue until His resurrection on the third day.

[5-6] and **seeing** Him, the spirit immediately **convulsed** him
 [7-9] and **falling** upon the earth, he **wallowed**, **foaming**
 [10] and He **asked** his father
 [1-2] how much **time**, **is** it, while this **has happened** with him?
 [3] but he **said**, “from childhood”
 [4-5] and often, also into **fire** – him, it **throws** – also, into **water**
 [6] in order that it **may destroy** him
 [7] but if, anything, You **are able** –
 [8-9] **help** us, **having compassion** upon us!
 [10] but Jesus **said** to him
 [1] “**if**, You **are able**?”
 [2-3] all (things) (**are**) possible for the, (him) **believing**
 [4-5] immediately **crying out**, the father of the child **said**
 [1] I **believe**!
 [2] **help** my unbelief!
 [3] and **seeing**, Jesus –
 [4] that (there) **surrounded-quickly**, a crowd –
 [5-6] He **rebuked** the **spirit**, the **unclean**,
 [7] **saying to it**
 [8-9] O **speechless** and **deaf** spirit –
 [10] I **command you** –
 [1] **come out** from him
 [2] and no more, **enter** into him!
 [3-5] and **crying out** and much, **convulsing** (him), it **went out**
 [1-2] and **he became**, like a **corpse**
 [3] such that the many, **to say**
 [4] that he **had died**
 [5-6] but Jesus, **grasping** his hand, **raised him up**
 [7] and he **arose**
 [8] and (when) (there **was**), **entering**, Him, into (the) house
 [9] His disciples privately **asked** Him
 [10] why **were** we **not able** –
 [1] **to cast out**, it?
 [2] and He **said** to them
 [3-4] this kind, by nothing, **is able**, **to come out**, except by prayer
 [5-6] and from there, **going out**, they **passed through** Galilee
 [7] and He **did not want**
 [8] that anyone **should know**
 [9-10] for He **taught** His disciples and **said** to them, that:

[1-2] the Son of Man is delivered over into (the) hands of men

[3] and they will kill Him

[4] and having being killed –

[5-7]* after three days, He will rise!

[8] but they did not understand the word

[9-10] and they were afraid – Him, to ask

[1] and they came into Capernaum

[2-3] and in the house, happening – He asked them

[4] what, on the way, did you discuss?

[5] but they were silent

[6-7] for with one-another, they disputed on the way, who (was) greatest

[8-9] and sitting, He called the twelve

[10] and He said to them

[1-2] if a certain-one wants – first, to be

[3-4] he will be, of all, last; and of all, a servant

[5-6] and taking a child, He stood him in their midst

[7-8] and taking into His arms, him, He said to them

[9-10] whoever, one of such children, receives in My name – Me, receives

[1-2] and whoever, Me, receives – not Me, receives –

[1] but the, (Him) sending Me

[3] (there) said to Him, John

[4] Teacher, we saw a certain-one,

[5] in Your name casting out demons!

[1] and we forbid him

[2] because he does not follow with us

[3] but Jesus said

[4] do not forbid him

[5-6] for no-one, (there) is, who will do a mighty-deed in My name

[7-9] and will be able, quickly, to speak evil of Me

[10] for (he) who is not against us –

[1] for us, is

[2] whoever makes-drink, you, a cup of water in (the) name

[3] because of Christ, you are –

[4] truly, I say to you –

[5] that he will not lose his reward!

[1] and whoever causes-to-stumble, one of the little,

[2] these, the, believing [in Me] –

[3-4] good it is for him, more

[5] if (there) be hung, a millstone [“a millstone-for-a-donkey”] around his neck

[6] and he be thrown into the sea!

10

“after three days, He will rise!” | See comments above, at 9:2.

[7] and if (there) **causes** you **to stumble**, your hand –
 [8] (you) **cut** it **off**!
 [9-10] good it **is** (for) **you**, **crippled**, **to enter** into the life –
 [1-2] than the **two** hands, **having**, **to depart** into *Gehenna* [*hell*]
 [3-4] into the **fire**, the **unquenchable**!
 [5] and if your foot **causes-to-stumble**, you –
 [6] **cut** it **off**!
 [7-8] good it **is** (for) **you**, **to enter** into the life, **lame**
 [9-10] then the **two** feet, **having**, **to be thrown** into *Gehenna*
 [1] and if your eye **causes-to-stumble**, you –
 [2] **tear** it **out**!
 [3-4] good it **is** (for) **you**, **single-eyed**, **to enter** into the kingdom of God
 [5-6] then **two** eyes, **having**, **to be thrown** into *Gehenna* –
 [7] where their worm **does not die**
 [8] and the fire **is not quenched**!
 [9] for everyone, with fire, **will be salted**
 [10] good (**is**) the salt
 [1-2] but if **salt**, **without-taste**, **becomes** –
 [3] with what, **will** you **season** it?
 [4] **have** in yourselves salt
 [5] and **be at peace** with one-another
 [1-2] and from there, **rising**, He **went** into the **borders** of Judea
 [and] across the **Jordan**
 [3] and (there) **assembled**, again, crowds to Him
 [4-5] and as He **was accustomed**, again, He **taught** them
 [1-2] and **coming**, Pharisees **asked** Him
 [3-4] if **it is lawful** for a man, a wife, **to divorce**
 [5] **testing** Him
 [6-7] but He, **answering**, **said** to them
 [8] what, to you, **did** (there) **command**, Moses?
 [9] and they **said**
 [10] (there) **permitted**, Moses –
 [1-2] a certificate of divorce, **to write**, and **to divorce** (her)
 [3] but Jesus **said** to them
 [4-5] because of your hard-heartedness, he **wrote** for you the **command**, **this**
 [1-2] but from (the) **beginning** of creation, “**male** and **female** –
 [2] He **made** **them**

9:50

10:1

- [3-4] because of this, (there) shall leave, a man, his father and mother, [and shall cling to his wife]
- [5-6] and (there) shall be, the two, into flesh, one
- [7]* therefore, no longer are they two, but one flesh
- [3] what then God has joined together
- [8] let man not separate!
- [9] and in the house, again, the disciples – concerning this – asked Him
- [10] and He said to them
- [1-2] whoever divorces his wife and marries another –
- [3] commits adultery against her
- [4-5] and if she, divorcing her husband, marries another –
- [6] she commits adultery
- [7] and they brought to Him children
- [8] in order that them, He might touch
- [9] but the disciples rebuked them
- [10] but seeing –
- [1] Jesus was indignant!
- [2] and He said to them
- [3-4] permit the children, to come to Me
- [5] do not hinder them
- [4] for of such is the kingdom of God
- [6] truly I say to you
- [7] whoever does not receive the kingdom of God like a child
- [8] he will not enter into it!
- [9-10] and taking-in-arms, them, He blessed –
- [1-2] placing the hands upon them
- [3] and (when) (there was) going out, he, to (the) way –
- [4-6] (there) running up, one, and kneeling (before) Him, he asked Him
- [7] Teacher,
- [8-9] good – what shall I do, in order that life, eternal, I may inherit?
- [10] but Jesus said to him
- [1] why, Me, do you call, good?
- [5] no-one, good, is, except One:
- [6] God!
- [2] the commandments, you know:
- [3-6] do not murder, do not commit adultery, do not steal, do not bear false witness,
- [7] do not defraud,
- [8-9] honor your father and mother
- [10] but he said to Him

“no longer are they two, but one flesh” | Judging by the completeness and flow of the literary sets, this line appears to be counted as a single element for “one” (and not for “two”). This counting accords with the meaning of the line.

[1] Teacher, these all, I **have kept** from my youth
 [2-3] but Jesus, **gazing earnestly** at Him, **loved** Him
 [4] and He **said** to him
 [5] one (thing), you **lack** [*are behind, are late*]
 [1] **go**
 [2-4] as much as you **have**, **sell**, and **give** to [the] poor
 [5] and you **will have** treasure in heaven
 [6-7] and **come**, **follow** Me
 [8-10] but he, **being appalled** upon the word, **departed**, **grieving**
 [1-2] for he **was**, **having possessions**, **many**
 [3-4] and **looking around**, Jesus **said** to His disciples
 [5-6] how hardly, the (those) – the riches, **having** – into the kingdom of God,
will enter!
 [7] but the disciples **were astounded** at His words
 [8-9] but Jesus again, **answering**, **said** to them
 [10] children, how difficult it **is** – into the kingdom of God, **to enter!**
 [1-2] easier, it **is**, (for) a camel – through [the] eye of [the] needle – **to pass through**,
 [3] than (for) a rich (man) – into the kingdom of God – **to enter!**
 [4-5] but they, exceedingly, **were astonished**, **saying** to themselves
 [1-2] and who **is able**, **to be saved?!**
 [3-4] **gazing earnestly** at them, Jesus **said**
 [5] with men, (it **is**) impossible

[7] but (it **is**) **not**, with God!
 [8] for all (things) (**are**) possible with God!
 [1-2] (there) **began**, **to speak**, Peter, to Him
 [3-4] behold, we **have forsaken** all (things) and **have followed** You!
 [5] (there) **said**, Jesus
 [1] truly, I **say** to you –

[2-8] no-one, (there) **is**, who **has forsaken house** or **brothers** or **sisters**
 or **mother** or **father** or **children** or **fields**, for My sake
 [9-10] and for the sake of the gospel, who **will not receive** a
 hundredfold now, in the **appointed-time**, **this**:

[1-6] **houses** and **brothers** and **sisters** and **mothers** and **children** and
fields, with persecutions –
 [7-8] and in the **age** which (is) **coming** – **life**, **eternal!**
 [9] but many – (there) **will be** – **first**, last
 [10] and [the] **last**, first

If literary counts are accurate, the cyan dashed line indicates the completion of the third thousandfold in total literary count in the Gospel of Mark. Notice that cardinal number *hundredfold* is divided into 2/3 and 1/3, corresponding with the line “now” and “the appointed time, this.” Mark may indicate Jesus’ place in history as He approaches His passion week: at the conclusion of the first four thousandfolds of the age, and prior to the fifth and sixth thousandfolds of the age. See Psalm 90, the comments on time conversion values, for the possibility of a similar design.

1000

67
33

100

76 elem.

76 elements

430 elements 76 elements	[1-2] now they were on the way, going up to Jerusalem [3] and (there) was, going before them, Jesus [4] and they were amazed [5-6] and the, (those) following, were afraid [7-8] and taking again the twelve, He began [9-10] to them, to tell, what was about, to Him – [1] to happen [2] that, behold, we go up to Jerusalem [3-4] and the Son of Man will be delivered over to the high-priests and the scribes [5-6] and they will condemn Him to death and will give Him over to the Gentiles [7-10] and they will mock Him and spit at Him and flog Him and kill – [1-3] and after three days, He will rise! [4-6] and (there) came to Him, James and John, the sons of Zebedee, saying to Him [7-8] Teacher, we want that whatever we ask You, [9] You will do for us [10] but He said to them [1-2] what do you want [Me], (that) I do for you? [3] but they said to Him [4] grant to us [5-6] that one, from Your right-hand, and one, from your left-hand, we sit in Your glory [7] but Jesus said to them [8-9] you do not know, what you ask [10] are you able – [1-2] to drink the cup which I drink? [3-4] or the baptism (with) which I am baptized, to be baptized? [5] but they said to Him [1] we are able! [2] but Jesus said to them [3-4] the cup which I drink, you shall drink [5-6] and the baptism (with) which I am baptized, you shall be baptized [7-9] but the, to sit from My right-hand or from the left, is not Mine, to give [10] but for whom it has been prepared [1-3] and hearing, the ten began, to be indignant at James and John [4-5] and calling them, Jesus said to them
--	---

10

10

[1] you **know** that the,
 [2-4] (those) **thinking, to rule** – of the Gentiles – **lord it** over them
 [5] and their great (persons) **exercise authority** over them
 [1] but not thus, it **is**, among you!
 [2-3] but **whoever should want, great, to become** among you –
 [4] he **will be** your servant
 [5-6] and whoever **should want**, among you, **to be** first –
 [7] he **will be**, of all, a servant
 [8-9] for even the Son of Man **did not come, to be served**
[10] but **to serve** –
 [1] and **to give** His life, a ransom in place of many
 [2] and they **came** into Jericho
 [3-6] and (when) **going out, He**, from Jericho – and His **disciples** and a **crowd**,
considerable –
 [7-9] the **son** of Timaeus, **Bartimaeus**, a blind **beggar, sat** alongside the road
[10] and **hearing** –
 [1-2] that **Jesus**, the **Nazarene**, it **was** –
 [3-5] he **began, to cry out** and **to say**
 [1-3] **Son** of David, **Jesus**, (**You**) **have mercy** upon me!
 [4] and (there) **rebuked** him, many –
 [5] in order that he **would be silent!**
 [1] but which – to much – more, he **cried out**
 [2] Son of David, **have mercy** upon me!
 [3-4] and **stopping**, Jesus **said**
 [5] **call** him
 [6-7] and they **called** the blind (man), **saying** to him
 [8-9] **take heart! arise!**
[10] He **calls** you
 [1-3] but he, **casting off** his cloak, **leaping up, came** to Jesus
 [4-5] and **answering** him, Jesus **said**
 [1] what **do** you **want**,
 [2] (that) I **should do?**
 [3] but the blind (man) **said** to Him
 [4] Rabbi, that I **might receive sight!**
 [5] and Jesus **said** to him
 [1-2] **go**, your faith **has saved** you!
 [3] and immediately he **received sight**
 [4] and he **followed** Him on the way

[5-7] and when they **came near** to **Jerusalem** – to **Bethphage** and **Bethany**, 11:1
[8-9] toward the Mount of Olives – He **sent two** of His disciples
[10] and He **said** to them

[1-2] **go** into the village, the, (**being**) in front of you
[3-4] and immediately, **entering** into it, you **will find** a colt,
[5] **having been bound**

[1] upon which, no-one yet, of men, **has sat**
[2-3] **loosen** it and **bring** (it)
[4] and if a certain-one, to you, **should say**
[5] why **do** you **do** this?
[6] **say**
[7] the Lord, of it, a need, **has**
[8-9] and immediately, it, he **will send** back, **here**
[10] and they **went**

[1] and they **found** a colt,
[2] **having been bound** to a door outside, at the street [*the “road around”*]
[3] and they **loosened** it
[4-5] and certain-ones of the, (those), there, **having stood**, **said** to them

[1-2] what **do** you **do**, **loosening** the colt?
[3-4] but they **spoke** to them, just as (there) **said**, Jesus
[5] and they **permitted** them

[1] and they **brought** the colt to Jesus
[2] and they **threw** upon it, their cloaks
[3] and He **sat** upon it
[4] and many, their **cloaks**, **spread** on the road
[5] but others, **branches** – **cutting down** from the fields
[6-8] and the, (those) **going before** and the, (those) **following**, **cried out**
[9] *hosanna* [*“save now!”*]
[9-10] **having been blessed**, (is) He, **coming** in (the) name of (the) Lord!
[1-2] **having been blessed**, (is) (the) **coming** kingdom of our **father**, **David**!
[10] *hosanna* [*“save now!”*] in the highest [*“Most-High”*]!

[3-4] and He **entered** into **Jerusalem**, into the **temple**
[5] and **looking-around** (at) everything –
[6] **evening** already **being** of the **hour** –
[7-8] He **went out** to Bethany with the **twelve**
[9] and on the **next-day**, (when) (they **were**) **coming out** from Bethany
[10] He **hungered**

[1] and **seeing** a fig-tree from afar –
 [2] **having** leaves –
 [3] He **came**
 [4] if therefore, anything, He **might find** in it
 [5-6] and **coming** to it – nothing, He **found**, except leaves!
 [7] for the **appointed-time**, it **was not**, of figs
 [8-9] and **answering**, He **said** to it
 [10] no longer, to the **age**, from you – **may** anyone, fruit, **eat**!

[1] and (there) **heard**, His disciples
 [2] and He **came** into Jerusalem
 [3-5] and **entering** into the temple, He **began, to cast out** –
 [6-7] the, (those) **selling** and the, (those) **buying** in the temple
 [8-9] and the **tables** of the money-changers and the **seats** of the, (those) **selling** the pigeons –

[10] He **overturned**

[1] and He **did not permit**
 [2] that anyone **carry** a vessel through the temple
 [3-4] and He **taught** and **said** to them
 [5] **has** it **not been written**, that:

[1-2] My **house** – a **house** of prayer, **shall be called** for all the nations?
 [3-4] but you **have made it**, a **den** of robbers!
 [5-6] and (there) **heard**, the **high-priests** and the **scribes**
 [7-8] and they **sought** how, Him, they **might destroy**
 [9] for they **feared** Him
 [10] for all the crowd **were astonished** at His teaching

[1-2] and when **evening happened**, He **went** outside the city
 [3-4] and **passing by** in-the-morning, they **saw** the fig-tree,
 [5] **having dried up** from (the) roots!

[1-2] and **remembering**, Peter **said** to Him
 [3-4] Rabbi, behold, the fig-tree, which You **cursed**, **has dried up**!
 [5-6] and **answering**, Jesus **said** to them
 [7] **have** faith in God!
 [8] truly, I **say** to you, that
 [9-10] whoever **will say** to the **mountain**, **this**

[1-2] “**be taken up** and **be thrown** into the sea!”
 [3-4]* and **does not doubt** in his heart, but **believes**, that
 [5-6] what he **speaks**, **will happen** –
 [7] it **will be**, for him

45 elements

“but believes, that, what he speaks, will happen” | On the theme of faith, Mark may benchmark this line by 45 elements from the parallel context, above. The measure 45-fold has been broadly observed to be a measure of faith in Scripture.

[8] because of this, I **say** to you
 [9-10] all (things), as much as you **pray** and **ask** –
 [1-2] **believe**, that you **will receive**
 [3] and it **will be**, for you!
 [4-5] and when you **stand**, **praying** –
 [1] **forgive** –
 [2] if anything, you **have**, against a certain-one –
 [1-2] in order that also your Father, who (**is**) in the heavens, **may forgive** you, your trespasses!
 [3] and He **came** again into Jerusalem
 [4-6] and in the temple – (as) (there **was**) **walking around**, He – (there) **came** to Him,
 the **high-priests** and the **scribes** and the **elders**
 [7] and they **said** to Him
 [8] by what kind of authority, these (things), **do** you **do**?
 [3-4] or Who, to You, **has given** the **authority**, **this** –
 [9] in order that, these (things), You **may do**?
 [10] but Jesus **said** to them
 [1] I **will ask** you **one** word
 [2] and you **answer** me –
 [3-4] and I **will tell** you, by what kind of authority, these (things), I **do**
 [5] the baptism of John – from heaven, **was**, or from man?
 [1] **answer** Me!
 [2-3] and they **reasoned** with themselves, **saying**
 [4] if **we say**, “from heaven”
 [5] He **will say**
 [1] because of what [then], **did** you **not believe** him?
 [2] but if we **say**, “from man” –
 [3] they **feared** the crowd
 [4-5] for everyone **held** John, **really** –
 [6] that a prophet, he **was**
 [7-8] and **answering** Jesus, they **said**
 [9] we **do not know**
 [10] and Jesus **said** to them
 [1] neither **will** I **tell** you,
 [2] by what kind of authority, these (things), I **do**

11:33

[3-4] and He **began**, to them, in parables, **to speak**:

[5] a vineyard – a man **planted**

[6] and He **placed around** (it) a wall

[7] and he **dug** a winepress-vat

[8] and he **built** a tower

[9] and he **leased** it to tenant-farmers

[10] and he **journeyed-abroad**

[1] and he **sent** to the tenant-farmers, at the **appointed-time**, a servant

[2] in order that, from the tenant-farmers, he **might receive** from the fruits of the vineyard

[3-5] and **taking** him, they **beat** (him) and **sent** (him) **away** empty!

[1] and again, he **sent** to them another servant

[2-3] and that-one, they **struck-the-head** and **dishonored**!

[4] and another, he **sent**

[5] and that-one, they **killed**!

[1-2] and many others, of **whom**, some, they **beat**, and of **whom**, they **killed**

[3-4] still one – he **had** – **son**, **beloved**

[5-6] he **sent him**, **last**, to them, **saying** that

[7] they **will regard** my son!

[8] but those tenant-farmers, to themselves **said** that

[9] this-one **is** the heir!

[10] **come** –

[1-2] **let** us **kill** him, and ours **will be** the inheritance!

[3-5] and **taking** (him), they **killed** him and **threw** him outside the vineyard!

[1] what [then] **will** (there) **do**, the lord of the vineyard?

[2-3] he **will come** and **will destroy** the tenant-farmers

[4] and he **will give** the vineyard to others

[5-6] not even the **Scripture**, **this**, **have** you **read**?

[7-8] “(the) stone which (there) **rejected**, the, (those) **building** –

[9-10] **this-one has become**, to (the) **head** of (the) corner

[1] from (the) Lord, (there) **has happened**, this!

[2-3] and it **is** wonderful in our **eyes**!

[4-5] and they **sought**, Him, **to seize**

[6] and they **feared** the crowd

[7] for they **knew** that

[8] against them, the parable, He **spoke**

[9-10] and **abandoning** Him, they **went away**

12:1

[1-2] and (there) **sent** to Him, certain-ones of the **Pharisees** and the **Herodians**
 [3] in order that Him, they **might entrap** in a word
 [4-5] and **coming**, they **said** to Him

[1-2] **Teacher**, we **know** that true, **You** are
 [3] and (there) **is not a concern**, to You, concerning anything [*anyone's opinion*]
 [4] for You **do not look** toward (the) face of men
 [5] but upon truth, the way of God, You **teach**

[1-2] **is it lawful**, **to pay** tax to Caesar, or not?
 [3-4] **should** we **pay**, or **should** we **not pay**?
 [5-6] but He, **knowing** of them the hypocrisy, **said** to them
 [7] why, Me, **do** you **test**?
 [8-9] **bring** Me a *denarius*, that I **may see** (it)
 [10] and they **brought** (it)

[1] and He **said** to them
 [2-4] of whom (**is**) the **image**, **this**, and the **inscription**?
 [5] and they **said** to Him, "Caesar's"
 [6] and Jesus **said** to them
 [7-8] what (**is**) **Caesar's**, **give** to **Caesar**
 [9-10] and what (**is**) **God's**, to **God**

[1] and they **marveled** at Him
 [2] and (there) **came**, Sadducees to Him
 [3-4] who **say**, resurrection, **not to be**
 [5-6] and they **asked** Him, **saying**
 [7] Teacher, Moses **wrote** to us that
 [8-9] if a certain-one's brother **should die** and **leave behind** a wife
 [10] and **not leave behind** a child –

[1-2] that (there) **take** – his brother – the woman and he **raise up** a seed to
 his brother
 [3-9] **seven** brothers, (there) **were**
 [10] and the **first** **took** a woman

[1-2] and **dying**, he **did not leave behind** a seed
 [3] and the **second** **took** her
 [4-5] and he **died**, **not leaving behind** a seed

[1-2] and the **third**, **likewise**
 [3-9] and the **seven** **did not leave behind** a seed
 [10] **last** of all, also the woman **died**

[1-2] in the resurrection [when they **rise**], whose of them, **will be** (the) woman?
 [3-9] for the **seven** **had** her (as) wife

[10] (there) answered them, Jesus
 [1-2] are you not, because of this, deceived, not having known the Scriptures,
 nor the power of God?
 [3] for when, from (the) dead, they rise
 [4-5] they neither marry, nor are they given in marriage
 [6] but they are like angels in the heavens
 [7] but concerning the dead – that they are raised –
 [8] have you not read in the Book of Moses, at the thorn-bush –
 [5-6] how (there) spoke to him, God, saying
 [7-9] I (am) the God of Abraham and [the] God of Isaac and [the] God of Jacob
 [10] He is not God of (the) dead –
 [9] but of the, (those) living
 [10] much, you are deceived!
 [1] and coming, one of the scribes –
 [2-3] hearing them, disputing
 [4] seeing that,
 [5] rightly, He answered them,
 [6] asked Him
 [7] which is (the) commandment, first [most important] of all?
 [8-9] (there) answered, Jesus that (the) first is:
 [10] (you) hear –
 [1] [O] Israel!
 [1-2] (the) Lord, our God – Lord, one is
 [2-3] and you shall love (the) Lord, your God, with all your heart
 [4-5] and with all your soul and with all your mind
 [6] and with all your strength
 [7] (the) second (is) this:
 [8] you shall love your neighbor as yourself
 [9] greater than these, another commandment, (there) is not
 [10] and (there) said to Him, the scribe
 [1] rightly, (it is), Teacher
 [2] upon truth, you have spoken that
 [3] one, He is
 [4] and (there) is not another, besides Him
 [3-5] and the, to love Him with all the heart and with all the understanding and with
 all the strength –
 [6-7] and the, to love the neighbor as oneself – more, is, than all the whole-burnt-
 offerings and sacrifices

[8] and Jesus, **seeing** [him] –
 [9] that wisely, he **answered** –
 [10] **said** to him

[1] not far, you **are**, from the kingdom of God
 [2-3] and no-one, anymore, **dared** – Him, **to interrogate**
 [4-6] and **answering**, Jesus **spoke**, **teaching** in the temple:
 [7] how do (there) **say**, the scribes
 [8] that the Christ, (the) son of David, **is**?
 [9-10] **himself**, **David says** in the Spirit,

[1] the **Holy**:

[5] (there) **said**, (the) Lord, to my Lord

[2] **sit** at My right-hand

[1-2] until ever I **put** Your enemies under Your **feet**!

[3-4] **himself**, **David calls** Him “Lord”

[5] and how, of him, **is** He a son?

[1] and [the] great crowd **listened to** Him gladly

[2] and in His instruction, He **said**

[3] **beware** of the scribes

[4-5] the, (those) **desiring**, in robes, **to walk around**

[6] and **salutations** in the markets

[7] and **honorable-seats** in the synagogues

[8] and **honorable-places** in the suppers

[9] the, (those) **devouring** the houses of the widows

[10] and for a pretext – long, (are) **praying**

[1] these **will receive** a greater judgment!

[2-3] and **sitting** opposite the treasury, He **observed**

[4] how the crowd **cast** copper-money into the treasury

[5] and many rich (people) **cast** many

[1] and **coming**, **one** widow,

[2-3] poor, **cast little-coins, two**

[4] which **is** a **quadrans** [one-fourth of a larger coin value]

[5-6] and **calling** His disciples, He **said** to them

[7] truly, I **say** to you, that

[8-10] the **widow, this** – the **poor** – more than all, **cast** – of the, (those)
casting into the treasury

[1-2] for all, from the **abounding** to them, **cast**

[3] but she, from her need, **everything** – as much as she **had** – **cast**:

[5] all her **life**!

12:44

177 / 183 elements

“little-coins, two” | This measure, given in (unity | quantity) format for literary device and mystery, looks ahead to an unveiling in (quantity | unit) format. Building on prior usage of “little” to denote thousandfolds of the age, Mark appears to resume a similar eschatological meaning here. Indeed, the passage develops with significant eschatological context, next page. Follow the gold measurement line to the location where Mark offers a (quantity | unit) measure at the close of this eschatological narrative. Notice that the measure concludes the final literary set of this narrative. The measure serves as the answer to the question “when,” given twice within this narrative. The measure is “after **two** days.” By eschatological context, these are the final two thousandfolds of the age.

The equivalence given here for the two thousandfolds – “a *quadrans*” – introduces a fourfold in the denominator (that is, one-fourth of the larger coin value). In keeping with the rule observed for fractions, a fourfold is being indicated for completion or change. Here, by eschatological context, four thousandfolds of the age have been completed, and the two remain. These 4 + 2 thousandfolds are balanced about the present moment of Jesus’ life. The literary directionality is inverted, pointing back (up) toward the “one widow”: a fourfold complete, twofold remaining.

Mark may structure this eschatological passage with a calendrical feature to reinforce the amplification from “two days” to *two (thousandfold) years*. A “days-to-years” amplification was observed for Psalm 90, featuring the folding of the luni-solar calendar. A similar design, featuring both luni-solar and solar calendars, was observed for Psalm 119, at Eccl. 7, and at Judges 13 (Samson narrative). Mark may follow the same folding of the luni-solar and solar calendars, here in a context that contemplates eschatological impacts to both the sun and the moon. The luni-solar calendar is shown with the 177-element measure, corresponding with Jesus’ admonition to His (Jewish) disciples to “stay awake!” The solar (Julian) calendar reaches to the 183-element measure, corresponding to the expansion of this same admonition to the Gentile world (“but what, to you, I say – to all, I say: stay awake!”).

The presence of these two calendrical measures may be reinforced by the presence of a 180-fold reflected span, 90-fold and 90-fold, centered about a line where Mark mentions “let not turn to the, behind.” This language can be used to cue a reversal in literary directionality, as seen in Gen. 3, Rev. 1, and elsewhere. The dual-directionality of this folded calendar may be further emphasized by the inverse eschatological directionality from “*quadrons*” up to “little-coins, two” (discussed above) vs. the forward directionality of “either evening or midnight or cock-crow or morning,” at the close of the passage. Notice that the 180-fold reflected span measures...

90 element reflection
 Inverse Directionality

[1] and (as) (there **was**) **going out**, He, from the temple,
 [2] (there) **said** to Him, **one** of His disciples
 [3-4] Teacher, behold, what kind of **stones** and what kind of **buildings**,
 (they **are**)!
 [5] and Jesus **said** to him

[1] **do** you **see** these great buildings?
 [2-3] (there) **will not be left**, here, a stone upon a stone, which **will not be cast down**!
 [4] and (as) (there **was**) **sitting**, He, on the Mount of Olives opposite the temple
 [5-8] (there) **asked** Him, privately, **Peter** and **James** and **John** and **Andrew**
 [9] **tell** us –
 [10] **when will** these (things) **be**? →

[1] and what (**will be**) the **sign**
 [2-3] **when** (there) **is about** – **these** (things), **to be completed-together** – **all**? →
 [4-5] but Jesus **began**, **to say** to them

[1-2] **see** that (there) **not**, a certain-one, you, **deceive**
 [3-4] many **will come** in My name, **saying** that
 [5] “**I am**” [“**I AM**”]
 [6] and many, they **will deceive**
 [7-8] but when you **hear** (about) **wars** and **reports** of war, **do not be alarmed**
 [9-10] **it is necessary, to happen**

[1] but **not** yet, **is** the **end**
 [2-3] for (there) **will rise**, **nation** against nation and **kingdom** against kingdom
 [4] (there) **will be** earthquakes according to places
 [5] (there) **will be** famines

[1] (the) **beginning** of birth-pangs, these (**are**)
 [2-4] but (**you**) **watch out** – **you**, (for) **yourselves**
 [5] they **will deliver** you **over** to councils [*Sanhedrin*]
 [6] and in synagogues, you **will be beaten**
 [7-8] and before **governors** and **kings**, you **will stand** for My sake, for a witness to them
 [9-10] and to all the nations, first – **it is necessary**, (there) **to be proclaimed**, the gospel

[1-2] and when they **bring** you, **delivering over** –
 [3-4] **do not ponder-beforehand**, what you **will say**
 [5-6] but whatever **is given** to you in that **hour** – this, **speak**
 [7-8] for **you are not** – **you** – the, (those) **speaking** –
 [9-10] but (it **is**) the **Spirit**, the **Holy**

13:1

177 / 183 elements

...to the difference between the 183-fold and 177-fold calendrical measures. In essence, Mark may provide a complementing framework to show that he intends the calendrical value of the passage (183-fold, 177-fold) to be folded to the stature of the full solar and luni-solar year.

If these observations are accurate, the answer to the doubled question “when” is “two days.” These two days are amplified by the calendrical device to *two years*. These two years are amplified by eschatological context (including the opener, “**little-coins, two**”) to *two thousandfold years*. This finding is in keeping with the study’s observations, for example, in Matthew, in Peter, in John’s gospel, and in Revelation.

90 elem. reflection | Inverse Directionality

[1] and (there) **will deliver over**, a **brother**: a brother unto death
 [2] and a **father**: a child
 [3-4] and (there) **will rise up**, children, against parents and **put** them **to death**
 [5] and you **will be**, **being hated** by all because of My name
 [6-7] but the, (he) **enduring** to (the) **end** – this-one **will be saved**
 [8] but when you **see** the abomination of the desolation,
 [9-10] **having stood**, where he **ought not** –

[1-2] the, (he) **reading**, **let comprehend** –
 [3-4] then the, (those **being**) in Judea, **let flee** to the mountains
 [5-6] [and] the, (he **being**) on the roof, **let not go down**,
 [7-8] neither **enter**, **to take up** anything from his house
 [9-10] and the (he **being**) in the field, **let not turn** to the, **behind** –

90 elem. reflection | Forward Directionality

[1] **to take up** his garment
 [2-3] but woe (**be**) to the, (those), in womb, **having**
 [4] and to the, (those) **nursing** in those **days**!
 [5] but **pray**
 [6] that it **may not happen** in winter
 [7-8] for (there) **will be**, the **days**, **those**, a tribulation such as
 [9-] (there) **has not happened**, such kind, from (the) beginning of creation –
 [3] which (there) **created**, God –
 [-10] until now, and **never will happen**
 [4] and if (there) **had not cut short** – (the) Lord) – the **days**
 [1] (there) **would not be saved**, any flesh [*human*]
 [5-6] but because of the elect, whom He **chose**, He **cut short** the **days**
 [2] and then, if a certain-one, to you, **should say**
 [3] “behold, here (**is**) the Christ!”
 [4] “behold, there (He **is**)!”
 [5] **do not believe** (it)!
 [6-7] for (there) **will arise false-christs** and **false-prophets**
 [8-9] and they **will give signs** and **wonders** for the, **to lead astray**, if possible,
 the elect
 [10] but **you** –
 [1] (**you**) **watch out**!
 [2] I **have told beforehand**, you, all (things)
 [7-8] but in those **days**, after the **tribulation**, **that** – the sun **will be darkened** →
 [9] and the moon **will not give** its splendor →
 [10] and the stars **will be**, from the heaven, **falling**
 [1-2] and the powers, which (**are**) in the heavens, **will be shaken**!

177 / 183 elements

[3] and then you will see the Son of Man –
 [3-5] coming in (the) clouds with power, much, and glory
 [6] and then He will send the angels
 [7-10] and He will gather [His] elect from the four winds –
 [1-2] from (the) extremity of earth, as far as (the) extremity of heaven
 [4] but from the fig-tree, learn the parable
 [5-6] when already its branch, tender, becomes
 [7] and it puts out the leaves
 [8-9] you know that, near, the summer is
 [10] so also you –
 [1-2] when you see these (things), happening
 [3] (you) know that
 [3] near, He is, upon (the) gates!
 [4] truly, I say to you that
 [5-6] (there) will not pass away, the generation, this
 [7-8] until which, these (things), all, happen
 [4-5] the heaven and the earth will pass away
 [9] but My words will not pass away
 [10] but concerning the day,
 [1] that, or the hour, no-one knows –
 [1] neither the angels in heaven
 [2] neither the Son
 [2] but only the Father
 [3-4] watch out! stay awake!
 [5] for you do not know
 [6] when the appointed-time is
 [7-8] like a man, abroad, leaving his house
 [9] and giving his servants the authority – to each, for his work
 [10] and to the doorkeeper, he commands –
 [1] that he stay awake
 [2] stay awake, then!
 [3] for you do not know
 [3] when the Lord of the house comes –
 [4-7] either evening or midnight or cock-crow or morning –
 [8-10] (that) not coming, unexpectedly, He find you –
 [4] sleeping!
 [5-6] but what, to you, I say – to all, I say
 [7] stay awake!
 [8] and (there) was, the Passover,
 [9-10] and the Unleavened-Bread, after two days

13:37

14:1

177 elements = ½ Luni-solar Year (Jewish Calendar)

183 elements = ½ Solar Year (Roman Julian Calendar)

[1-2] and (there) **sought**, the **high-priests** and the **scribes**
 [3-4] how Him, with deceit, **seizing**, they **might kill**
 [5] for they **said**

[1-2] (**let it**) **not** (**be**) in the feast, lest (there) **be** a tumult of the crowd
 [3-4] and (while) **being**, He, in Bethany in the house of **Simon**, the **leper**
 [5] (as there **was**) **reclining**, He
 [6-8] (there) **came**, a woman **having** an alabaster-vial of ointment of
nard, pure, expensive

[9-10] **breaking** the alabaster-vial, she **poured** (it) over His head!

[1-2] now (there) **were**, **certain-ones**, **being indignant** to **themselves**:
 [3] for what, her waste of the ointment, **has** (there) **happened**?

[4-6] for (there) **was able**, this ointment, **to be sold** (for) more than **denarii**,
three-hundred

[7] and (there) **to be given** to the poor

[8] and they **rebuked** her!

[9] but Jesus **said**

[10] **leave her alone**!

[1] why, for her, troubles, **do you cause**?

[2] a good work, she **has done** to Me

[3] for always, the poor, you **have** with you

[4-6] and whenever you **want**, you **are able**, to them: well, **to do**

[7] but Me, you **do not** always **have**

[8-9] what she **could**, she **did**:

[10] she **did beforehand** –

[1] **to anoint** My body for the burial-preparation!

[2] and truly, I **say** to you

[3] wherever (there) **is proclaimed**, the gospel, to all the world

[4] also what (there) **did**, she –

[5] it **will be spoken** in remembrance of her

[1-2] and **Judas Iscariot**, the, (**being**) **one** of the twelve, **went** to the high-priests

[3] in order that, Him, he **might deliver over** to them

[4-5] now the, (those) **hearing**, **rejoiced**

[1-2] and they **promised** him, silver-money, **to give**

[3-4] and he **sought** how – Him, conveniently, he **might deliver over**

[5-6] and on the first **day** of Unleavened-Bread, when the Passover-lamb, they
sacrificed, (there) **said** to Him, His disciples

[7] where **do** You **want** –

[8-9] **departing**, we **should prepare** –

[10] in order that You **may eat** the Passover?

18 elements

18 elements

300

300 elements | "denarii, three-hundred"

[1-2] and He **sent two** of His disciples
 [3] and He **said** to them
 [4] **go away** to the city
 [5-6] and (there) **will meet** you, a man – a jar of water, **carrying**
 [7] **follow** him
 [8] and wherever he **enters**
 [9] **say** to the head-of-household
 [10] that the Teacher **says**
 [1] where **is** My guest-room
 [2] where the Passover, with My disciples, I **may eat**?
 [3-5] and he, you, **will show** an **upper-room**, **great**, **having been furnished**, **ready**
 [6] and there, **prepare** for us
 [7-8] and (there) **went out**, the disciples, and **came** to the city
 [9-10] and they **found** (it), just as He **said** to them
 [1] and they **prepared** the Passover
 [2] and (as) **evening was happening**
 [3-4] He **came** with the **twelve**
 [5-6] and (as) (they **were**) **reclining-at-table** and **eating**
 [7] Jesus **said**
 [8] truly, I **say** to you
 [9-10] that one of you **will deliver** Me **over** – who (is) **eating** with Me!
 [1-3] and they **began**, **to be grieved** and **to say** to Him, **one by one**
 [4] **not** I, (is it)?
 [5] but He **said** to them
 [1-2] (it **is**) **one** of the twelve, the, (he) **dipping** with Me into the bowl
 [3] because, indeed, the Son of Man **goes**
 [4] just as it **has been written** concerning Him
 [5-6] but woe (be) to the **man**, **that** –
 [7] through whom the Son of Man **is delivered over**!
 [8-9] better for him (it **would be**), if (there) **had not been born**, the **man**, **that**!
 [10] and (as) (there **were**) **eating**, they –
 [1-3] **taking** bread, **blessing** (it), He **broke** (it)
 [4-5] and He **gave** (it) to them and **said**
 [1] **take**
 [2] this **is** My body
 [3-5] and **taking** a cup, **giving thanks**, He **gave** (it) to them
 [6] and (there) **drank** from it, all

10

300 elements | “denarii, three-hundred”

[7] and He **said** to them
 [8-9] this **is** My blood of the covenant, the, **being poured out** for many
 [10] truly, I **say** to you
 [1-2] that no longer **will** I **drink** from the produce of the vine until the **day, that** –
 [1-2] when **it**, I **drink**, **new**, in the kingdom of God
 [3-4] and **singing** a hymn, they **went out** to the Mount of Olives
 [5] and (there) **said** to them, Jesus, that
 [1] all **will be caused-to-stumble**
 [2] because it **has been written**
 [3] I **will strike** the Shepherd
 [3] and the sheep **will be scattered**
 [4] but after the, **to be raised**, Me
 [5] I **will go before** you to Galilee
 [6] but Peter **said** to Him
 [7] even if all **will be caused-to-stumble**
 [8] nevertheless, **not** I, (**will be**)
 [9] and (there) **said** to him, Jesus
 [10] truly, I **say** to you
 [1-2] that you, **today** – on this night, before even **twice**, a rooster, **to crow** –
 [3-5] **three-occasions**, Me, you **will deny**!
 [1] but he, emphatically, **said**
 [2-4] even if **it is necessary** (for) me, **to die** with You – never, You, **will I deny**!
 [5] and likewise also, all **said**
 [1-2] and they **came** to a place of which, the name (**was**) Gethsemane
 [3] and He **said** to His disciples
 [4] **sit** here
 [5] while I **pray**
 [6-8] and He **took Peter** and **James** and **John** with Him and **began, to be distressed**
 [9] and **to be depressed**
 [10] and He **said** to them
 [1-2] very-grieved, **is** My **soul**, unto **death**
 [3-4] **remain** here and **be watchful**
 [5-6] and **proceeding** a little, He **fell** upon the ground
 [7] and He **prayed**
 [8-9] that if possible, it **were** – (there) **might pass** from Him, the **hour**
 [10] and He **said**
 [4-6] **Abba, Father**, all (things) (**are**) possible for **You**
 [7-8] **take away** the **cup**, **this**, from Me
 [1] but not what I **want** –
 [9] but what **You**

300 elements | “denarii, three-hundred”

[2-3] and He **came** and **found** them,
 [4] **sleeping**!
 [5] and He **said** to Peter
 [1-2] **Simon, you sleep**!
 [3-4] **were** you **not able**, one **hour**, **to be watchful**?
 [5-7] **be watchful**, and **pray**, that you **may not enter** into temptation
 [8-9] indeed, the Spirit (**is**) ready, but the flesh (**is**) weak
 [10] and again, **going away** –
 [1-2] He **prayed**, the same word, **speaking**
 [3-4] and again, **coming**, He **found** them,
 [5] **sleeping**!
 [1-2] for (there) **were**, their **eyes**, **being heavy**
 [3-4] and they **did not know**, what they **should answer** Him
 [5-6] and He **came** the third [*occasion*] and **said** to them
 [7-8] (you) **sleep** the remainder and **are refreshed**?
 [9] **it is enough**
 [10] (there) **has come**, the **hour**
 [1-2] behold, (there) **is delivered over**, the Son of Man, into the **hands** of the sinful
 [3-4] **rise**; **let us go**
 [5-6] behold, the, (he) **delivering** Me **over**, **has come near**
 [7-8] and immediately – (while) still He (**was**) **speaking** – (there) **appeared Judas**,
one of the twelve
 [9-10] and with him (**was**) a crowd with **swords** and **clubs**, from the high-priests –
 [1-2] and the **scribes** and the **elders**
 [3-5] now (there) **had given** – the, (he) **delivering over** Him – a signal to them,
saying
 [1-2] **Whomever I kiss** – He, it **is**!
 [3-5] **seize** Him, and **lead** (Him) **away**, **securely**
 [6-8] and **coming**, immediately **approaching** Him, he **said**
 [9] **Rabbi**!
 [10] and he **kissed** Him
 [1-2] and they **laid** the **hands** (on) Him and **seized** Him
 [3-5] but one (certain) of the, (those) **having stood by**, **drawing** the sword,
struck the servant of the high-priest
 [6] and **cut off** his ear!
 [7-8] and **answering**, Jesus **said** to them
 [9-10] as against a robber, **have** you **come out** with **swords** and **clubs**, **to**
capture Me?

[1-2] according to **day**, I **was** with you in the temple, **teaching**
 [3] and you **did not seize** Me
 [4-5] but (it **is**) in order that (there) **may be fulfilled**, the Scriptures
 [6-7] and **abandoning** Him, (there) **fled**, all
 [8-9] and a **young-man**, a **certain-one**, **accompanied** Him, **being clothed** (with)
 a linen-cloth about (the) body
[10] and they **seized** him

[1-2] but he, **leaving** the linen-cloth – naked, **fled**!
 [3] and they **led away** Jesus to the high-priest
 [4-6] and (there) **came together**, all the **high-priests** and the **elders** and the **scribes**
 [7-8] and Peter, from **far-off**, **followed** with Him, as far as **inside**, to the
 courtyard of the high-priest
[9-10] and he **was**, **sitting** with the guards and **warming** at the firelight
 [1-2] but the **high-priests** and all the **Sanhedrin sought** against Jesus testimony,
 to the, **to put to death**, Him
 [3] and they **could not find** *[any]*
 [4] for many **bore false witness** against Him
 [5] and consistent, the testimonies, **were not**
 [6-8] and certain-ones, **standing up**, **bore false witness** against Him, **saying** that
 [9] we **heard**,
[10] Him **saying** that

[1-3] I **will destroy** the **temple**, **this** – the, **hand-made**
 [4-6] and through *[the course of]* **three days**, another, not-hand-made, I **will build**
 [7] and not even thus, consistent, **was** their testimony!
[8-10] and **standing up**, the high-priest, in (the) midst, **asked** Jesus, **saying**

[1] **do** You **answer** nothing?
 [2] what **do** these, (against) You, **testify**?
 [3] but He **was silent**

[4] and He **answered** nothing
 [5-6] again, the high-priest **asked** Him and **said** to Him
 [7-8] **are** You the **Christ**, the **Son** of the Blessed?
 [9] and Jesus **said**
[10] I **AM**!

[1] and you **will see**
[10] the Son of Man, at (the) right-hand – **sitting** – of the Power –

[1] and **coming** with the clouds of the heavens
 [2-3] but the high-priest, **tearing** his garments, **said**
 [4] what further need **do** we **have** of testimony?
 [5] you **have heard** the blasphemy!
 [6] what, to you, **does** it **appear**?

300 elements

32 elements

14:72

32 elements

300 elements

32 elements

“but he denied (it)” | The 300-fold measure reaches from the context of those “certain-ones” (plural) who were rebuking the generous woman. Here in present context, Peter fulfills Jesus’ prophecy of a three-fold denial. Whereas Matthew (ch. 26) and John (ch. 12) may implicate Judas in connection with the generous woman, Mark may implicate Peter.

[1-3] and immediately in the morning – a council, (there) holding, the high-priests with the elders and scribes and all the Sanhedrin –

[4-5] binding Jesus, they carried (Him) away

[6] and delivered (Him) over to Pilate

[7] and (there) asked Him, Pilate

[8] are You the King of the Jews?

[9-10] but He, answering him, said

[1] you say (so)

[2] and (there) accused Him, the high-priests, (of) many (things)

[3-4] and Pilate again asked Him, saying

[5] do You answer nothing?

[6] behold, how many (things), (against) You, they accuse!

[7] but Jesus no longer, anything answered

[8] so that, to be amazed, Pilate

[9] now at (the) feast, he would release for them one prisoner

[10] whom they requested

[1-2] now (there) was the, (he) being called Barabbas

[3] with the rebels, having been bound

[4] who in the revolt – murder, had done

[5-7] and going up, the crowd began, to ask

[8] likewise, he do for them

[9-10] and Pilate answered them, saying

[1] do you want –

[2] that I release for you the King of the Jews?

[3] for he recognized

[4] that because of envy, (there) had delivered Him over, the high-priests

[5] but the high-priests stirred up the crowd

[6] in order that rather, Barabbas, he might release for them

[7-8] but Pilate again, answering, said to them

[9]* what then [do you want] shall I do with –

[10] [whom you call] – the King of the Jews?

[1] and they again cried out

[2] crucify Him!

[3] but Pilate said to them

[4] indeed, what – has He done – evil?

[5] but they, all the more, cried out

[1] crucify Him!

15:1

Judging by the completeness and flow of the literary sets here in context, it appears the verbal clause indicated with gray font, which is included in some manuscripts, is not original to Mark's gospel.

[2-3] and Pilate, wanting for the crowd – the gratified, to make –
 [4] released for them Barabbas
 [5-7] and he delivered over Jesus, scourging (Him), in order, to be crucified
 [8] now the soldiers led Him away, inside the courtyard
 [9] which is (the) praetorium [headquarters]
 [10] and they called together all the cohort
 [1] and they clothed Him (with) purple
 [2-3] and they set around Him [His head] – weaving thorns – a crown
 [4-5] and they began, to greet Him:
 [1-2] (You) rejoice, [O] King of the Jews!
 [3] and they struck His head with a reed
 [4] and spit upon Him
 [5-6] and placing the knees, they did homage to Him
 [7-8] and when they had mocked Him, they stripped (from) Him the purple
 [9] and they clothed Him (with) His garments
 [10] and they brought Him out –
 [1] in order that they might crucify Him
 [2] and they compelled –
 [3-5] (there) passing-by, a certain-one, Simon, a Cyrenian, coming from a field –
 [6-7] the father of Alexander and Rufus –
 [8] in order that he would take up His cross
 [9] and they brought Him to the Golgotha-place
 [10] which is, being translated, “of a Craniun [skull], place”
 [1-2] and they gave Him – (there) having been mixed with myrrh – wine
 [3] but which, He did not receive
 [4] and they crucified Him
 [5-6] and they divided His garments, casting (the) lot for them –
 [7] who, what, should take up
 [8] now it was (the) hour, third
 [9] and they crucified Him
 [10] and (there) was, the superscription of His charge, having been written:
 [1] “the King of the Jews”
 [2-3] and with Him, they crucified two robbers:
 [4-5] one at (the) right-hand and one at His left-hand
 [1-2] and the, (those) passing-by, blasphemed Him
 [3-4] wagging their heads and saying
 [5] ah, the, (You) destroying the temple
 [6-8] and building (it) in three days –
 [9-10] (You) save Yourself, coming down from the cross!

[1-2] likewise also the high-priests, **mocking** to one-another with the scribes, **said**

[3] others, He **saved**

[4-5] **Himself**, He is not able, to **save**!

[1-2] **let** the **Christ**, the **King** of Israel, **come down** now from the cross

[3-4] that we **may see** and **believe**

[5-6] and the, (those) **being crucified** with Him, **reviled** Him

[7] and (as there **was**) **becoming** (the) **hour**, sixth

[8] darkness **happened** upon all the land, until (the) **hour**, ninth

[9-10] and at the **ninth hour**, (there) **cried out**, Jesus, with a **voice**, **great**

[2-3] **Eloi** [*My God*], **Eloi** –

[4] *lema sabachthani* [*to what, have You forsaken Me*]?

[5] which **is**, **being translated**,

[1-2] “My God, My God –

[3] to what, have **You forsaken** [*“left behind”*] Me?”

[1] and certain-ones of the, (those) **standing by** –

[2-3] **hearing**, **said**

[4] behold, Elijah, He **calls**!

[5-6] but **running**, a certain-one, [and] **filling** a sponge (with) sour-wine –

[7-9] **placing** (it) on a reed, he **gave to drink**, (to) Him, **saying**

[10] **wait** –

[1] **let us see**

[2-3] if (there) **comes**, Elijah, **to take Him down**

[4-5] but Jesus, **uttering** a **voice**, **great**, **breathed-His-last**

[1-2] and the veil of the temple **was torn** into **two**:

[3-4] from **above**, as far as **below**

[5]* but **seeing**, the centurion¹ [*commander of a hundred*] –

[6] the, **standing by**, from opposite Him –

[7] that thus, He **breathed-His-last**

[8] he **said**

[9] truly, this Man – (the) Son of God, **was**!

[10] now (there) **were** also women, from far-off, **observing** –

[1-2] among whom also (**were**) **Mary**, the **Magdalene**

[3] and **Mary**, the –

[4-6] of **James**, the **younger**, and of **Joses** – mother

[7] and **Salome**

[8-9] who, when He **was** in Galilee, **followed** Him

[10] and **ministered** to Him

[1-2] and **others**, **many**, who **traveled** with Him to Jerusalem

32 element span --- 300-fold literary stature

In chapter 14 above, Mark placed a 300-fold literary measure for “denarii, three-hundred.” The measure concluded with a reflected 32-fold mirror, spanning from the identity Christ acknowledged of Himself, to the identity Peter denied in relation to Christ.

Here, Mark may structure a parallel 300-fold literary stature from the three-fold instances of “centurion” in this context, with a focus on the body of Christ, having been crucified, and having died. The literary span is 32-fold, similar to the design in chapter 14. These reflecting measures may highlight Jesus’ age at the time of His death (c.f. Luke 3).

[3] and already, evening having happened –
 [4]* since it was (the) Preparation, which is, (the) sabbath-eve
 [5-6] (there) coming, Joseph from Arimathea, a respectable council-member –
 [7] who, even he, was, waiting for the Kingdom of God –
 [8-9] taking courage, he entered before Pilate
 [10] and he asked (for) the body of Jesus
 [1] but Pilate marveled
 [2] that, already, He had died
 [3-4] and calling the centurion², he asked him
 [5] if already [*of old*], He had died
 [1] and knowing from the centurion³ –
 [2] he granted the body to Joseph
 [3] and buying a linen-cloth,
 [4-5] taking Him down, he [Joseph] wrapped (Him) with the linen-cloth
 [6] and he placed Him in a tomb
 [7] which was, having been cut from rock
 [8] and he rolled a stone upon the entrance of the tomb
 [9-10] now Mary, the Magdalene –
 [1-2] and Mary, the, (being [mother]) of Joses, saw
 [3] where He was placed
 [4] and (when there was) having passed, the sabbath
 [5-6] Mary, the Magdalene,
 [7] and Mary, the (being [mother]) of James
 [8] and Salome bought spices
 [9-10] in order that, coming, they might anoint Him
 [1-2] and very early [*in the morning*], on the one from the sabbath, they came
 to the tomb, (when there was) having risen, the sun
 [3-4] and they said to themselves
 [5] who will roll away for us the stone from the entrance of the tomb?
 [6-7] and looking up [*receiving sight*], they saw
 [8] that (there) had been rolled away, the stone
 [9-10] indeed, it was large, exceedingly!
 [1] and entering into the tomb –
 [2] they saw a young-man,
 [3] sitting on the right-hand,
 [4-5] having been clothed (with) a robe, white
 [6] and they were alarmed!

32 element span --- 300-fold stature

The paired being verbs are counted with a single element count here.

15:47

16:1

[7] and he **said** to them
 [8] **do not be alarmed!**
 [9] Jesus, you **seek** –
 [10] the Nazarene who (**was**) **having been crucified**
 [1-2] He **has risen!** He **is not** here!
 [3] behold, the place where they **placed** Him
 [4] but **go away**,
 [5-6] **tell** His **disciples** and **Peter** that
 [7] He **goes before** you to Galilee
 [8] there, Him, you **will see**
 [9] just as He **said** to you
 [10] and **going out** –
 [1] they **fled** from the tomb
 [2-3] for (there) **had** [*seized*] them, a **tremble** and **astonishment**
 [4] and to no-one, anything, **did** they **say**
 [5] for they **were terrified!**

These do not appear to
 be original. A possible
 numbering is shown,
 but it doesn't fit.

[9-10] *but all (things) which they (were) **having been commanded**, to the (those)
 around Peter, briefly [“cut short”], they **made known***
 [1-2] *but after these (things), even **He – Jesus** – from (the) east [dawn]
 [3] and as far as (the) **west** [sunset], **sent forth** through them the sacred
 [4] and **imperishable** proclamation of the eternal salvation
 [5] **amen!***

[1-2] but **rising** early [*in the morning*] on (the) **first** from (the) sabbath, He
appeared first to **Mary**, the **Magdalene**
 [3-9] from whom He **had cast out seven** demons
 [10] that-one, **going** –
 [1] she **reported** to the,
 [2] (those) with Him **having been**,
 [3-4] (those) **mourning** and **weeping**
 [5] and those-ones, **hearing** –
 [6-7] that He **lived** and **had been seen** by her –
 [8] **disbelieved!**
 [9-10] but after these (things), (while) **two** of them (**were**) **walking around** –
 [1] He **appeared** in another form [*appearance*]
 [2] (as they **were**) **going** to a field
 [3-4] these-ones, **going away**, **reported** to the rest
 [5] not even these-ones, **did** they **believe!**

10

[1] [but] afterward, (as there **were**) **reclining**, they –
 [2] to the **eleven**, He **appeared**
 [3-4] and He **rebuked** their **unbelief** and **hard-heartedness**
 [5] because to the, (those) **having seen** Him –
 [6] **having risen** –
 [7] they **did not believe**
 [8] and He **said** to them
 [9-10] **going** into the **world**, **all**, **proclaim** the gospel to all the creation
 [1-3] the, (he) **believing** and **being baptized**, **will be saved**
 [4-5] but the, (he) **disbelieving**, **will be condemned**
 [1-2] and **signs** – to the, (those) **believing** – **these**, **will accompany**:
 [3] in My name, demons, they **will cast out**
 [4-5] **tongues**, they **will speak**, **new**
 [1-2] [and in the **hands**], snakes, they **will take up**
 [3-4] and **deadly-poison**, a **certain** [any], (if) they **drink** –
 [5] it **will not**, them, **harm**
 [1-2] upon (the) sick – **hands**, they **will place**
 [3] and well [health], they **will have**
 [4] indeed then, the Lord Jesus – after which, **to speak** to them –
 [4] **was taken up** into the heaven
 [5] and He **sat down** at (the) **right-hand** of God
 [5-7] but these-ones, **going out**, **proclaimed**, **everywhere**
 [8-9] (while) the Lord (**was**) **working together with** (them), and the word, **confirming**
 [10] through the **accompanying signs**

If literary counts are accurate, the total literary count of the Gospel of Mark is 4,735-fold. This count has been modeled as a 3-fold of thousandfolds, flowing forward from the heavens “being split” in chapter 1. This design may be intended to reflect an overall 6-fold of thousandfolds (2 x 3-fold). Another single thousandfold (a seventh) is modeled as the literary stature of honor for the death of Christ. This final stature arises in connection with the generous woman who anointed Christ for His burial. This stature also encompasses the promise of resurrection and reward (sitting in glory). Taken together, Mark may intend a 7,000-fold stature in His gospel, corresponding with a 7,000-year (that is, 7-day) framework for the age.