Mark 12

1 And He began to speak to them in parables, A man planted a vineyard and placed a fence around it, and dug a pit (trough) under the wine-press, and built a tower, and rented (gave it out for hire) it out to vine-dressers, and went away from the country.

2 And he sent a servant (doulon) to the vinedressers at the season (opportune time), so that he might receive from the vinedressers from the fruit of the vineyard.

3 And having taken him, they beat him, and sent him away empty.

4 And again he sent to them another servant (doulon), and him they stuck on the head, and treated shamefully.

5 And he sent another, and him they killed; also many others, beating some, and killing some.

6 Having yet one beloved son, he sent him last to them, saying, They will have respect for my son.

7 However those vinedressers said to themselves, This is the heir: come, let us kill him, and the inheritance will be ours.

8 And having taken, they killed him and cast him outside the vineyard.

9 What then will the lord of the vineyard do? He will come and destroy the vinedressers and will give the vineyard to others.

10 Have you not read this Scripture? The stone which those building rejected, this has become the head of the corner;

11 This was from the Lord and it is marvelous in our eyes.

12 And they sought to lay hold of Him, and they feared the crowd; for they knew that He had spoken the parable against (to) them. And having left Him, they went away.

13 And they send to Him some of the Pharisees, and of the Herodians, that they might catch Him in word.

14 And having come, they say to Him, Teacher, we know that You are true and there is not a concern to You about anyone; for You do not look unto the appearance (face) of men, but teach the way of God upon truth. Is it permitted to give tribute-money (poll-tax that had to be paid not in Jewish but Roman money) to Caesar or not,

15 give or not give? And knowing their hypocrisy, He said to them, Why do you test Me? Bring Me a denarius, so that I might see it.

16 And they brought it. And He says to them, Whose is this image (resemblance, mirror-like representation) and the inscription?

And they said to Him, Caesar’s.

17 And Jesus said to them, Give from the things of Caesar to Caesar, and the things of God to God. And they marveled upon Him.

18 And the Sadducees come to Him, who say there is no resurrection. And they questioned Him, saying,

19 Teacher, Moses wrote for us, that of a brother of anyone should die and leave behind a wife and not leave children, that his brother should take the wife and raise up seed for his brother.

20 There were seven brothers; and the first took a wife, and dying, left no seed;

21 And the second took her, and died having not left seed; and the third likewise.

22 And the seven left no seed. Last of all, the woman also died.

23 In the resurrection, when they rise, which of them will she be the wife? For the seven had her as wife.

24 Jesus said to them, Do you not err (go astray, wander, deviate) because of this, not knowing the Scriptures, nor the power of God?

25 For when they rise from out of the dead, neither do they marry nor are given in marriage; but are like as the angels in the heavens.

26 And concerning the dead, that they rise, Have you not read in the book of Moses, in the part on (upon) the bush, how God spoke to him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not God of the dead, but of the living. You err greatly (much).

28 And one of the scribes having come up, having heard them discussing together, having seen that He answered them well (kalos, good), inquired of Him, Which is the first commandment of all?

29 Jesus answered, The foremost is, Hear this O Israel: the Lord our God is one Lord.

30 And you will love the Lord your God from out of your whole heart, and from out of your whole soul, and from out of your whole mind (dianoias, disposition, thorough-mind, critically thought out mind), and from out of your whole strength (ischyos, ability, might, force to overcome resistance).

31 The second this: You will love your neighbor (nearby) like as yourself. There is not another commandment greater than these.

32 And the scribe said to Him, Right (well, good), Teacher, You have spoken upon truth that He is one and there is not another except Him;

33 And to love Him from out of the whole heart, and from out of the whole comprehension (syneseos- synthesized understanding- note different word than above), and from out of the whole strength; and to love [one’s] neighbor (nearby) like as oneself is more exceeding than all the whole burnt offerings and sacrifices.

34 And Jesus having seen him that he answered intelligently (having a mind), said to him, You are not far away from the kingdom of God. And no one dared inquire of Him any longer.

35 And Jesus answering, said, teaching in the temple, How do the scribes say that the Christ is the son of David?

36 David himself said, In the Holy Spirit, The Lord said to my Lord, Sit at (from out of) My right, until I place (put, set) Your enemies (hateful hostiles) underneath Your feet.

37 David himself calls Him, Lord, and how is He his Son? And the great crowd heard Him gladly.

38 And in His teaching, He said, Beware of (Look away from) the scribes, wanting to walk around in long robes (robes signaling high station-elitism), and greetings in the marketplaces,

39 And the first seats in the synagogues, and first places at (in) the suppers;

40 Devouring the houses of the widows and praying at long length as a pretense (pretext, excuse, for appearance sake). These will receive exceeding judgment.

41 And having sat down opposite the treasury, He saw how the crowd threw money into the treasury’ and many rich were throwing in much.

42 And having come, one poor widow threw in two lepta (coin worth very little), which is a kodrantes (smallest Roman copper coin).

43 And having called His disciples to Him, He says to them, Truly, I say to you, that this poor widow has thrown in much more than all of those throwing into the treasury.

44 For all threw in from out of that which was abounding to them, however her, from out of her poverty, all as much as she had, she threw in her whole livelihood.