

] you gospel Mark.

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1 it marks

1 [basic rule the Jesus Christian, the son OF the god;

[2] Have, if written prophet, I lake is sent looked after ME before liked thy, thy that, front that the wants thee does emergency prepare A more manner.

[3] the voice OF prepare that you into raise you the desert, outside ye of manner OF dear Sir, with type his trajectory precisely above.

[4] Juan who into the desert the baptism is baptized and said repentance decorates ahead the decree OF the sins. [] and you him all measured OF Judaea which left with 5 and them by Jerusalem and completely baptized OF him into the of river OF Jordan and admitted its sins. [] and you it Juan of roll UP with the hair OF of camel rolled UP 6 and with A bakes OF the skin above above; and it ate ton him OF lobster and wildly honey;

[7 there preached] and statement, ton fold ton the bottom cometh bath that productive latest OF ME, latchet which is emergency adapted shoes I, and unloose.

[8] you who ME one baptizes makes with more water: into more with the pear tree willt him you baptizes holy with the spirit.

[9] and OF the wine too ton arrive RK thesis days, this Jesus with the wine OF Nazareth OF Galiläa and which baptized by Juan in Jordan.

[10] and more water raise immediately, it saw open skies and the pigeon OF alcohols Adzes one which it is descended:

[11] and voice OF the wine OF one OF the sky, Willerefrán, kind with miles ME wire liked which in that I to quite carried out.

[12] and immediately driveth alcohols him into the desert.

[13 forty] and it which there with the desert days, attempted OF Satan; and it which animal Savages; and Los Angeles he ministraron you.

[14] Juan that placed you in prison, the Jesus it penetrated now later OF Galiläa and preached gospel OF the kingdom OF the god, [] and saying 15, if time realizes and is currently one kingdom OF the god: that repent ye which causes gospel and.

[OF Galiläa it which 16] now As which it went, saw, you Simon and you Andrew with the tons which the network has jeté inside, is: it decorates it fished. [] and the Jesus said 17, eats you tons him you ye ego, and you that I form, decorate more later, ton make with fish men.

[18] and immediately them followed its networks, and them left.

[19] and as him bath HAD of GONE emergency very future for batches, it saw you the son OF James OF Zebedee and you it that Juan bread ago above who which thus in ship, that its network repaired.

[20] and immediately it named them: and on OF Zebedee into the ship OF of employees manufactured make you bring and were of later OF him.

[21] and him OF Capernaum penetrated; and immediately the sabbath day if it penetrated it synagog, formless and. [] and had astonished 22 with indoctrinates: it is decorated him with the Ace it, authorization informed and emergency As those publicly. [] and which with the interior 23 on the synagog man with dirty alcohols; The direction too and it cried tons him outside, [] saying 24, only tons leave US; into more has, too thee what you, Jesus Nazareth of miles ton make? with miles OF kind, it eats you, tons destroy with US? Thee itself this kind OF too miles, OF saint OF the god.

[25] and Jesus rebuked, too, for saying, ton take which you that thy peace the keys and knows OF it.

[26] and salts alcohols has buzzers gezerrissen cried violently outside and with A high voice, has left him OF him.

[27] and all were, in this respect them if does question surprise itself

ton say, which that this one? which new teaching is this one? it
decorates commandeth OF authorization it on CLOSE dirty With
alcohols, and they tons obey.

[28] and Reputation so separate you immediately eXternal you more
more traver even all AREA approximately on Galiläa.

[29] and immediately, when they were left synagog, came it
house OF the Simon and Andrew, inside James and Juan.

[30] patient more however the woman OF the Simon one more fever
and anón position, you too bemuttern Legends OF he.

[31] and it OF wine ton take it for and raised decorates hand
country; and has a temperature it to on the left immediately, and it is
useful you it.

[32] the uniformly and inside, if the sun fixed locally, you were taken
this one it all and him crimp him which which had with Teufeln.

[33] and all town center became too more together gathered into the
door.

[Patient 34] and much looked after ton him tons which diseases
zambullidores, in direction being too and it devil tons throw you
distinctively from much; undergone and emergency it devil you tons
speak, because knew you.

[Morning 35] and, likes ton increase increases into large, while that
before day, left him and gauchement the colonist one and there it
require inside.

[36] and Simon and him which with him were followed more later
him. [, known as decorates it you, all the research OF the men gave
found 37] and like thee.

38] and have it say [you it, in on the left penetrate the following cities
which I CAN thus preach there you: decorate ahead for much the
wine.

[39] and it preached in its synagogs you more traver itself Galiläas
and all it devil OF in direction ton the form outside.

[40] and OF the wine in Aussätzigen you him, suplicando him and

kneeling you it faded ton the bottom downwards and saying you, him, if with miles, canst miles with ME more corner properly.

[41] and Jesus, you with A compassion move, centres place the hand into before and affects you and saith you him; with miles sound properly. [] and the so ready Ace which one i'spoke, immediately leprosy on the left by him and which cleaned with 42.

[43] and straitly charged tons him and sent immediately far;

[44] and saith you it considers that you DO emergency give ton legends miles, emergency-hung you emergency one: goes ton pear tree the more manner which is thy, shew thyself you it mirror-image ritual, and offers it decorates thy with cleaning those which you sew that A Moses ordered, I testify decorate you him.

[45] more however left you and it started too much, around he tons publish, and you burn yourself much express too much, tons constitute, in this this bath Jesus respect you the town center, could records publicly with pear RK outside tree which please in you it deserted: and you came he which it if fourthly.

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Mark.2

[1] and IT came another Capernaum time, later of a few days; and that was extends was to him in the house.

[2] and immediately became too much gathered much together, insofar as that not there Ci IN was not to it me, do not besiege, to receive it much Ace on the havens: and to IT A preached it word Cinch.

[3] and Ccome him, the patients to outer paralysis of width links fascinating, that A taken of four. [] and IF does not eat, Ccould 4 width links him decorate it narrowly to him actuated, him are outer opened roof which was: and like him them country, putrefied inch is jaggedly, decorates pours bottom inside the bed where patient endecha the paralysis.

[5] IF on the saw Jesus faith, HE said to you patient to that paralysis, wire, sins thy IF excuses thee.

[6] Safe however was public which, IF you are placed there, and argumentation in its Heart,

[7], which doth this man consequently Blasphemies speaks? that which Cwidth links sins pear the tree begnadigen can Conly one god?

[8] and immediately IF Jesus perceived inside on alcohols that concluded in thus him even, IT means it C, that which ye the reason those Ci Cin to width units hearts to sew?] bad simple is 9 to say [width links the patient paralyse, sins you Thy IF Excuses thee; or IT decorates too much, more of too much saying to appear to take and thy bed and all?

[10] however those Ci ye box knowledge that the son of energy hath of the man in the mass, Cthe sins begnadigst, (him saith Cthe patient that) [] ever say paralysis, with 11 width links thee, I introduce with me, and outer volume thy it reads, and in the manner thy of the house thine.

[12] him, IF it and indicated him it which reads A represented A taken and immediately be Ahead before it all; in measure where that Ci A be surprised completely inch him and insofar as the god glorifizierter width links, too never saw Willerefrán, States universities in this way.

[13] Ahead and IT was the different one for time side is; and diversity yew very taken does him a refuge, him inch A and informed.

[14] Have IT of tentative, A and led saws Levi to him the son the Alphaeus of seats with reception practice and width links follows says him, with me. And IF represented to him/indicated and followed.

[15] and you too arrived wine which, because Jesus, if it is placed inside at much in the meat on the house, publicans and sinners, A placed also too IN collaboration with the Jesus and his pupils: he decorate much and had followed.

[16] and IF Notary and Pharisees öffentlichkeiten the saw more to eat publicans and sinners, said it width links of its pupils, like the clay which him eateth and drinketh publicans and sinners?

[17] IF the Jesus, IF IT does not give it completely saith C, to inch which Cit, to influence not of need you doctor belongs, until it is sick: Wines not too more to name righteous, too the pear To Arbres sinners Cthe repentance.

[18] and pupils Juan and Pharisees ayunaban: and THEY come and you he says it, because too much, to fair of the Juan pupils and you Pharisees ayunan, too thy with the pupils pear Arbres ayunan not? [] and a Jesus A says 19 width links him, children preserve too much more more bridechamber too too ayunar, while it is that fiancé with them? while they have that fiancé, not box too ayunar.

[20] however those days, IF fiancé from them inches of width come links removes, and Willeayunarán inside late these days.

[21] not of man seweth also Cthe new piece of you rag in old clothing one: the new one piece that by filled taketh on broad the old man and outer more rent, SO worse more corner.

[22] not of wine again putteth the man in that old and bottles: new doth exploded wine A him those of the bottles, and you wine are ruined, and the bottles one damages: outer pear wine of tree again, to IF Must which Csatisfy in new the bottles.

[23] it and wine more to arrive, that whose width links more traver him A conduit, collects you corn the sabbath day; and its pupils collected above, while that was, does corn depluming above.

[24] does Pharisees A and known as does to see IT that it is not the approved day sabbath that?

25] IT A and known as [you it, that Ci ye read that the David, have European Union a need never, him and hungred, him and inch which was with him, was?

[26], like him house you god days Abiathar strikes Spiritual A penetrated and eaten shewbread which approved outer the pear is tree eats that Cdo not give to the priests, also more to decorate does outer and god which was with him?

[27] and to IT A says Cbecame inch, sabbath to decorate The man and the man decorate it not made sabbath:

[28] For plumb bob, the son of man is also Sir sabbath.

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Mark.3

[1] and IT came another time the synagog; and there there, the man was A let marchitada transmit.

[2] and paid attention, IT would look after a lighting the sabbath day; box, that to be more to show.

[3] and to IT saith Cequips that which marchitar the Hand, support cultivated is advanced.

[4] and to IT saith Cinch, east decorates too much, for molder them days of good sabbath or times approved? IT decorates too much, for more to store the life or him door? Accepted Corn A width links the peace of handle.

[5] IT and around the lighting of them A too noted for more to oppose, betrübend him it hardness of width links hearts, decorates too much he saith Cthe man, to extend the Hand Ahead thine. To And he outside Cextended IN direction too: and outer average it was discovers an Ace still manufactured the other. [] and Ahead was 6 in Pharisees and A immediately obeyed council with Herodians against him like THEY destroying the capacity.

[7] however to Jesus, IF him with its pupils Cit withdrawn, it: and diversity the Galiläa followed largely and the Judaea,

[8] and the Jerusalem and the Idumaea and damages there of Jordanian ones; and inch on the car and the Sidon, great diversity, when IT there A European Union the ear, did that which great C sews, you wine Chim.

[9] and him Cits pupils spake, of which this ship small must wait in

him which it diversity, has you European Union the end owes throng him. one A neat

[10] him much; insofar as that that with him IT A actuated, decorates decorates, for more to affect him, much of Ace A European Union a plague. [] dirty alcohols and, when THEY considered, IT, A lowered 11 cried Ahead pours the low outside and, for for saying, kind with of miles the son God.

[12] and charged straitly to him which does not owe him molders in the future known.

[13] IT and goeth decorate Pays inside a mountain and calleth Cinch Cthat it: and to inch Cit come him.

[14] and IT ordinierte sugar refinery, of that must that with him be, and those Ci IT decorates the box being which sends Ahead, width links preach,

[15] and influences it energy width links decorates looks after C C Diseases and too, for more to throw direction too outside width links with devil that in: [] IT A and called the Simon with 16 width links Peter;

[17] the son of James and Zebedee, the brother and Juan of James; and IT A called of the Boanerges, C-with-D. Children you thunder:

[18] Andrew and and Philip and Bartholomew and Matthew and Thomas and the son of James of the Alphaeus and the Thaddaeus and the Simon Canaanite,

[19] and Judas Iscariot which also betrays: and THEY penetrated one house.

[20 too together] and cometh that diversity another time, manner those could not more to eat much Ace, bread.

[21] IF and centres the friends who are heard, for him likes more to speak, width links calms to seize in him: this A decorates it says that it is Cthe side IF.

[22] those Publiquement and which the Jerusalem to come pours bottom, IT A known as hath the Beelzebub and for the princes casteth devil of devil him IN direction outside.

[23] and and IT A called known as [width links width links the interior inch of to him the parabolas, HOW the Satan, can more throw outside IN direction outer Satan?

[24] the kingdom, IF and that does divide against him width to him links, this box you kingdom not to be motionless.

[25] and house, IF him which Cagainst width links even divide him, this box of the house not to be in the opinion.

[26] and the rise Satan is countries decorated approximately IF and IF him that C to SE divide, him not the box being motionless, only hath far more to carry.

[27] no man can more enter does house of the man away, and above, width links of goods, width links too a small number damages that Ci width more strongly links dregs initially him Homme; and then willt him dirtiness on the house.

[28] those to the opinion you Verily becomes more soever width links C, all them sins C the children the men and that wherewith it begnadigt Blasphemies inch blasphemy:

[29] however him it against holy the blasphemy spirit hath those the excuses never, outer pear tree are not eternal in that Danger of the judgment:

[30] because known as, him hath dirty alcohols.

[31] then you wine his/her brothers and above too and, outside stopping with mother, sent Chim, designation him.

[32] and diversity, if it is placed above him, and Ctell him it considering, too, thy too bemuttern and the brothers who are without the search thy, thee decorates.

[33] and IT A answered, with the legends who too too are, me bemuttern, or with my brothers?

[34] and IT A pays attention around the lighting of them which IF around IT sees ME with weighting and saying, too, more too bemuttern and my brothers!

[35] for too more whosoever willt makes the will you god,
comparable are a brother me even, sister and me even and with
mother.

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Mark.4

[1] and it another time you have to teach over begun for the side of
the east: and in such a way you it meets a large variety in kind goes in
it into a ship, and so inside is set; and the whole Variety was you
that the side of from earth 2 is [], and he much you at them taught
sews for parabolas and so-called you to hear it inside on endocrine,

[3]; If you see, link on at the Säer seem you there:

[4] and wine to actually produce As, which it sowed, lowered and is
come devoured a certain intention you the side those approximately 5
birds of the thrust those Unloads flower ash [stony] and is fallen into
the earth, where much earth not had; and if of origin immediately,
because not had no depth of the earth:

[6] one burned easily the Birnbaum, when the sun was flower ash of
the earth; and, because no root, marchitó far

[7] and some not had reduction between that Thorns and have
themselves thorns and the earth and strangled no fruit not made
flower ash

[8 Bons] develops, and still those are into the earth please and
returned fruit, if of origin and strengthens; it brought advanced and
approximately sixty thirty and some, and something one hundred

[9], and it you said it, it that the ears hath, over too it hears],
understands themselves left that [the 10 and if it were only, that
above with the sugar factory were it in demand of and it it said you

to the parabola

[11] to know you that, if with it decorates, around the secret of god king realm: on at the Birnbaum you it, which outside is, all this, you sew so made in the parabolas:

[12] that, which sees can, in order to see and notice not on for; to want and that can, in order to hear not to understand and for; It end of the necessity on inside in person to convert time and their 13 sins if the necessity perdonarlos. [], and it it, knows it at you ye did not indicate this parabola? and the ye will it how much then know all parabolas?

[soweth of 14], on at Säer they press out

[the intention of the 15] and these you sound from the throws, you over to work on roughly, where, if the word sowing; on to Birnbaum, if they heard to cometh of Satan and at the immediately distant word of taketh, that has sown at its 16 hearts [] and this stony noise it in addition, those, if seeds in the earth; who, if it have belongs the word, the receipt with immediately that Joy;

[17] and you do not give the seizure a root in and in such a way this from the seizing to Birnbaum during mark: soon, if ariseth the Kummers or from pursuit he decorates the reason the word, it this 18 it, if [] and the noise insults immediately, that, if seeds between the thorns; to Example hears the word,

[19] and the property-taken Maintain one this world and the falsification of wealth and lujurias the different that you sew, those between within strangle the word, fields and becometh

[the 20] and these sound it, those, if seeds in the good earth; for example the word hears and recíbala and produces the fruit united thirtyfold approximately sixty and something one hundred

[21] and it you under indicated if it has, it imposes, if it draws decorates over of celemín or under of a bed too posed become? and to the candle stand not to be fastened?

[22] nothing is not occulted, that is not indicated; neither still nor one it had TO not there at person from private sector keep what at the Birnbaum, that must, you

[the 23] at any man foreign eat remains myself maintained belongs
you to hear, déjelo hear that

[24], and he you it, attention of the volume said, what hears the ye:
also, which ye by the measure the goals you are measured you:
and you you, those hear badly

[25] for He this hath, you are given that he will give: and this hath not
will He take to include, which it hath.

[26] and it has, like that god king realm is said, Asmann must that
Seeds of the earth throw;

[27] and you must sleep and the night of day and the rise, and the
seed must release to develop and around itself an earth, it does not
decorate knoweth way under it

[28] decrees to the earth bringeth forward of the fruit, if; first the
lamella then the ear later that full corn in the 29] Ohrbirnbäumen [if
forward of the fruit, if it , immediately he draws putteth in Sichel,
because, if he eats you from the harvests

[the 30], and he said, Whereunto the United States you compare
himself her that God king realm? or also, which compares
comparison?

[31] the grain of the Asse of the seed of mustard, that one, is if, if
encencement in the earth, is lower all seeds, which are in the
earth:

[32] Birnbaum, if, if sowing it groweth the earth, more largely and
becometh that the whole grass and shooteth in exterior of large
branches decorates; on the kind the of bird the thrust know under the
shade of it accommodate

[33] such and with that spake of many Parabolas it word you it,
because] the parabola pear would know oírla. [Tree 34 without spake
of it not it it: and as it the suns were, he all stated that you sew its
same pupils

[day 35] and, if that uniform had come, he saith left her in you to
you convey the other side

[36], and if those Variety far sent is on, taken included, while it was

he in the ship. It likewise had and with He others, than that sends less

[37] and if presented/displayed large it of Wind tortures, and military blow of the waves in the ship, kind who except completion now

[38] and it was in the kPa of the annoyance of the ship fallen asleep in one Set: and you and wakes he, I says likes at thousands I to I's carest not that we occur far?

[39] and it, if presented/displayed so-called wind and rebuked and you is, which is peace, building. Wind and decree and a large so-called peace

[40], and it were they are you there them, because those the so ängstliche ye? how this ye doesn't it that you give the seizure goes faith?

[41] and feared and you exaggerated still, which kind of the noise of man, that the wind included and it it is to obey?

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Mark.5

[1] and they came you the another one side of is in country the Gadarenes.

[2] and the ship is known them has, tombs satisfies outside of immediately that man with alcohol impure

[3] had, on house underneath of that tombs; and no man not could also with bow of the chains:

[4] there which was limited you the slight with the chains and the chains and the chains they were bad to asunder of he plucked towards outside and chains routes in the pieces: neither one nor

could to make the other to any man of to zahmer he.

[5] and the night and the day were always he in mountains and tombs, cry out and if shorts also the stones.

[6] nevertheless, is far you You due you the Jesus that does that she work and she angebetet

[7] and that it there are cried out with one voice strong assumption and that holds that to to do with thee Jesus, thoufäden you the bad possible God you the it lands? Thee for you torture of the God adorns to swear you to me the this to thousand.

[8] it adorns that he you eat of alcohol impure of to thousand of human beings it said.

[9] and the requested, what names is thy? And it answered, the legend, in names me is the legion: it adorns U.S. is much.

[10] and requested much he that the would send not far outside of the country.

[11] now had there there it tries you the mountains herd great that food of the pig.

[12] and all the devil it holds around of he requested, the legend, he in sends in the pigs that we dog you to enter inside he.

[13] and Jesus the God the vacations immediately. And if it you eat towards liquor impure it was and if enters inside pigs: and the herd it holds approximately down you side of force worked of the rigid pleases in is (years had of to thousand;) and in lake be blocked to.

[14] and indicated this Föederal, that they pigs saved same, and in the city and in country. And they left, excess to see that which it was that one, it was done.

[15] and he it you eat with Jesus, and the sees that with the devil one had, and that had legion, meeting and vêtü and of on good alcohol: and they were scared.

[16] and this mountain creaks he said you the they that holds arrived in him, that with the had devil is, and also in relation with you the pigs.

[17] and began you pedirte that exceeding outside it goes up of his coasts.

[18] and was inherited the ship keeps it, that devil, asked had had with that could to be with she.

[19] Howbeit Jesus not the suffered, until goes saith in him you the house in friends thy, and you indicate, how hath large of you sew had for the horseman, that was done it adorns thee and hath, adorns you hold the condolencia deep adorns lands that thee.

[20] and you the left and it you have begun you to publish in Decapolis, Ace those you sew great that Jesus it had fact adorns he: and all the men surprised they themselves.

[21 exceeding] and changing itself closing continues being itself of the excess of Jesus you the another one side adorns to carry you many gathered people in him: and try was they in is.

[22] and, to see there cometh one of the rules of synagog the Jairus of the name; it saw and the, is you his feet satisfies,

[23] and considerably for example consulted that me lieth small of the girls, you the Time, of where death: The please thee, it you eat those it adorns you widen the hands thy put that able he that sound to be cured; and will will live.

[24] and Jesus was with he; and many people the followed, and filled.

[25] and the joined lady, one question of bleeds had candy 26 years much [the] and under sews of had much much not undergone of doctors had and all spent what the had, and to nobody what was improved, to to pear tree made worse something

[27], when it had heard adorns to speak on Jesus is pressure entered in behind and adorns to to affect its clothes.

[28] it adorns she I can to affect, your clothes you only hold the saying, you totally.

[29] and of on bleeds it holds well immediately summers later of dried lands; and if that felt in on body was cured by this plague.

[30] and Jesus, of that immediately in white him that it knows them virtue of she was says to return approximately in pressure you and was indicated, that if referred you the my clothes?

[31] and his bad pupils said seest of to thousand the full amount, that thee, and of to thousand harms sayest, I affected?

[32] and watched above approximately, it adorns to see it that had marks of this what.

[33] nevertheless fearing you to woman and shaking, that it knows, that she was done entered in down you towards and the remits ones is please and he this falls truth.

[34] and happiness, you she, the girls, does hath thy of thee whole of the faith; in the peace and you to be whole the plague you the being thy received.

[35] during he nevertheless spake wine there of rule of the house of synagog safe, those says, girl of the Dead Thy: for what to thousand harms troublest that the I love promotes?

[36] so ready Ace heard Jesus the Word, that was spoken, he saith in the rule of the synagog, fear not had that only to to believe.

[37] and not underwent you no man, brother Juan adorns you follow adorns it to to save you Peter and James and that of James.

[38] and he cometh in the house of those rule of tumults of the synagog and of the seeth and cried out he those and cried out considerably.

[39] and he one was entered he saith in them, for what you the ye to to do and you crying out this excitation? Ms not died, only sleepeth.

[40] and the laughed, adorn to to scorn. Pear tree, had all suppressed taketh to to father and tuerca/la to to mother of the ms and he, that she, and entereth inside, of were with where he was ms.

[41] and took you ms for the hand holds and it said cumi of Talitha; which, for being interpreted, ms that it you emerges, legend of that thee.

[42] and is immediately that emerged ms, and was; it adorns he was of the age of candy years. And he with large one astonishment was surprised.

[43] and the makes to load straitly that no man could know it; and, something the orders it adorns to be given she would have that to eat.

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Mark.6

[1 exhaled] and you he in that and on inherited same country; and his pupils the follows.

[2] and Ace sabbath the day was come, gathered too much lands in that Informent Synagoge: hearing and much capacity of the it was known Ace étonnament of of where hath this man those you sew? intelligence and that of these that is says you he, this equal that such work of large reach is worked by its hands is?

[3] this one not is that Charpentier, the son of Maria, he brother of James and the Joses and Juda and the Simon? and not to be on sisters here with U.S.? And if it turned with humiliate.

[outside of the honor, is not 4] without Jesus embargo that if it says you he, with prophet, not in on own country and underneath of his propious trunks, and in house appropriate heals.

[5] and not could of the work of large reach, you the least that lesquel that it regulates put its hands there some people ill and cured.

[6] and he marvelled had you on unbelief. And he with entour in the villages, was you inform.

[7] and named candy with he and began you to send it bad far for both and of both; and the energy of to to rüber on impure God alcohol;

[8] and informed you that must on swims to take adorn appealed except only the personal; none scrip, not of bread, not of the monedero money in on:

[9] without sound embargo of the beschuht of sandals; balanced and not of the layers lands.

[10] and he said you he, in pleases of lesquel bad ye of to to soever in one the house eats you, remains there, auction ye of this pleases to go away.

11] and bad to to whosoever not [still receives not oírte, ye in dejarte, far of the octopus under your feet it adorns certifyd against he adorns you churn. The legend of Verily with you, is you he adorns of bearable Sodom and Gomorrha the day of judgments, Ace adorns this city.

[12] and they exhaled preached and that the men would have repent.

[13] and sent of much devil outside and greased with you have accepted that was ill much, and they cured them.

[14] and king heard Herod; (it adorns on name diffusion was:) and he said, this Johannes of consequent Täufer that they increased to deaths and why shew of work of large reach bad far you equal inside he.

[15] of others said which is Elias this one. And other sayings this sound prophet or Ace one of the prophet.

[he, said 16] nevertheless, Ace Herod, heard, Juan is he, with left without a leader that I: deaths it increases it.

[17] it adorns of Herod was sent included the Herodias widens jumps influences and to to later fix of Juan and to for prison reason of, on wife Philips brother: the he married.

[18] it adorns Juan with of Herod, that he not had said is legal, of way that to woman thee thy of the brother it holds.

[19] for the much controversial Herodias had one against he and would kill you he; to to pear tree he not could:

[20] it adorns of the fears of Herod Juan, samment that holds was man adapted and one saint and the observe; and the makes hear, fact you the much sews and heard fortunately.

[21] and Ace pleasant day of this Herod was come on on birthday its gentlemen, one to to supper, and done important states of Galiläa of captains high;

[22] and Ace girl of aforesaid and pleasant Herodias adorns you to enter and danced Herod and he that he, the king that if knows Ace in servant, was seated request of me, of to thousand descolorarte, and you I give thee.

[23] and he you sware with they, you requires of the shalt of me, to thousand he thee of the elasticity, with half me kingdom.

[24] and it you have continued and you have said his on to to mother what I must to ask for? And she said, head of the Johannes de Täufer.

[25] and wine with rapidity king and requested known Ace immediately it lands inside gradually I will, a thousand I in one unit of to to load head the Johannes de Täufer you give.

[26] and the king it was sad to exceed; still for the reason of his sakes of the oath and of the sound that if was seated with he, not if it turned him you to reject.] and immediately the king that the judge would send [you the 27 and controlled head taken on if turn: and the satisfied and leaves without a leader in prison,

[28] and on taken head in one unit shipment and of they God you the servant: and created the God the hers on to to mother.

[29] and Ace his pupils they heard, wine and on corpse took and put in one tomb.

[30] and to together Apostel of was grasped with the Jesus and all they them you sew, he explain of, you which had done and he that was informed.

[31] and he said to the desert you he, one you eat itself to share ye in
pleases and adorns when: there was arrivals and travels much
outer, and they not did that the leisures ate lot.

[32 private] and traveled inside in desert the pleases with the ship
that if will go.

[33] and people saw going away them, and knew much and have lazy
in all operation course of bad cities to to thither outside, and outwent
he and came to together you he.

[34] and Jesus, left, saw you much people you he and if turns with
one compassion with she, parce of direction that changed of the
position Ace ewes that not have one sheepdog: and much gathered
with they you sew it too much informs you.

[35] and Ace the I was, wine his pupils you he, and saying widen day
used now, this is desert you please, and you maintain last time far:
you envoyerloin

[36] that that he can you penetrate inside country approximately
and to buy itself inside approximately villages and the bread: they
must nothing to eat.

[37] you answered and said adorn to eat adorn you give it ye. And
they say you he, they satisfy you U.S. and you it buys it dosciento
pennyworth with bread and from, it adorns adorns to eat?

[38] he saith with he, how much the breads has ye? it adorns to go
and to see. And Ace he, knew, says five and of the fished ones.

39] and all informed it adorns to go away with bad [with the
companies hinsitzen later of there grass green.

[40] and you hold seated you he in that it adorns to go adorns lands,
for hundreds and bad there of that around fifty years.

[41] and Ace had taken five breads and both of fished, aimed you
auction sky and blessed and breads and the you gave you brake his
pupils the oration before they; and of that has that all he divided
fished between they.

[42] and all that did adorn to eat and that was filled.

[43] and took candy baskets completely in of fished they fragments and.

[44] and that ate breads, were approximately five miles of the men.

[45] and immediately he limited [his pupils you to receive in the ship, and you to pass for above before Bethsaida you the another one side, while that to send far you people.

[46] and Ace the was sent far, travelled inside holds that he you leave of the mountain you request. wine

[47] and holds taste you equal, the medium ship in is he was only and of he in country.

[48 saw] and, the rudders abzuplagen of; it adorns the wind, was contrary with he: and in fourth clock that one night cometh with it goes, later of the is and if would exceed for he.

[49] nevertheless, when the go saw to later of the is, he not had been prohibited one outer alcohol and had cried out:

[50] was disturbado all the mountain creaks he and. And it spoke immediately with they, and saith with he, is good applause: she is I; The fear not you hold.

[51] and registered in covers with he the ship; stopped wind and: and they were hurt which the yes same was unmässig and étonnamment surprised.

[52] it adorns he considered not the miracle of the breads: it adorns on heart, one there are hardened.

[53] and Ace had Crossed, inherited country Gennesaret and it drew with bench.

[54] and while that the was lazy ship, knew he,

[to them 55 immediately] and worked for this area you completes which is approximately to to clear and to to take in approximately beds that they began were ill, of where, of where was you heard.

[56] and bad to to whithersoever that it there are registered, in villages or the cities or country, it holds lacks with patients in the ways

and beschwuren that could being affected, it was nevertheless
embroiders of on behavior: and lot how one affects that shape
totally.

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Mark.7

[1] Then has like entirety grease he the Pharisees and certain to
number the gave scrivani, Che sleep like gives Gerusalemme.

[2] and when they have seen loads the gave its disciples to eat
the bread with defiled, that is, with they unwashen, peanut, is found
the defect.

[3] For the Pharisees and all the Hebrew, you the wash little Che if
oft him dark- Brown peanut, to eat not, held tradition of elders.

[4] and when they like from the washed one, they eat market, except
not And many others sews to to to to here sleep, That they have
received you in order to hold, eats the washing of the cups and the
POT, is would brasen is gone and of tables.

[5] Then asked the Pharisees trace and the is, because walk disciples
the not thy according to tradition gave elders, me eats the bread with
unwashen him peanut?

[6] answered Is you and said dark-Brown grease, hath good
Esaias prophesied gave you i hypocrites, while it is written, this
honoureth of people me with dark- Brown the labbri, me to make away
dark- Brown heart is gives me.

[7] they adore Howbeit in useless the, teaching you for doctines
the orders of the men.

[8] In order to place gives you part the order of gave, of the grip of ye

tradition of the men, eats the washing gave to the POT and of the cups: and many the other such eats ye gave sews.

[9] And is said dark- Brown grease, good refuse completes of ye the order of gave, those ye can maintain your own tradition.

[10] For said Moses, Honour to father thy and to mother thy; and, to father of curseth gave the Whoso or to mother, is left to die death:

[11] Me the ye says, man will say the sweat you to father or to mother, it is Corban, that is, gift, gives any thou more mightest to be profited gives me; it will be the release.

[the 12] and the ye give not suffer the gave more you in order not to make must you for the sweats to father or its to mother;

[13] to to to to to there Relieving word of gave gave the not effect with your tradition, Than the ye is transported: and many such ones appreciate sews make you him the ye.

[14] and when it had called all people, he said dark-Brown grease, every Hearken grease gave you and to understand me:

[15] to to to to there is nothing without gives man, that to enter in he can fashion parade: me sews That they exit gives him, those sleep that fashion parade the man.

[16] any man is ears gives to feel itself, you feel to leave it if.

[17] and when it is from the inserted one be in the house people, asked its disciples is the beloveds you the pairable one.

[the 18] and saith dark- Browns grease, to to to to are ye therefore without to understand widens? To make the ye you in order not to perceive, that one any thing thing without gives entereth in the man, fashion parade cannot;

[19] Since it entereth not in sweat the heart, me in belly and in the goeth outside in the ugly copy, eliminating it the jam all him meats?

[20] And is said, what cometh from the man, those defileth the man.

[21] For gives inside, from the heart of the men, the thoughts continuous diabolic, the adulteries, Thefts the fornications, homicides,

[22], covetousness, wickedness, swindle, lasciviousness, eye diabolic, blasphemy, pride, foolishness:

[23] these diabolic Tutte sews comes gives and inside fashion parade the man.

[24] from and the gave is introduced to to to to here and is entered in the edges of the takes off and gave you the the Sidon and is to prisoner divides to house and not introducing you it to man: me it could not be hidden.

[25] For one sure woman, daughter gave the which Young person is had the dirty spirit, felt to speak he and has like and fallen to its feet:

[26] Greek woman was the, one Syrophenician cuts with scythe nation; and besought he That she would launch ahead the devil cuts with scythe its daughter.

[27] Me the said Jesus is grease law, is filled up left the children in cousin place to be: you for it it is not the gathering you in order to take to the bread gave the children and you for you launch it grease the dogs.

[28] And is answered and said grease he, yes, you getlteman: dogs eat anchors under table of the briciole gave the children.

[29] And is said grease law, dates this That said goes sense thy; devil is exited of the daughter thy.

[30] and when it has been like to to to to there its house, is exited found the devil and its daughter have rank on the bases.

[31] And anchors, leaving you give shorelines of takes off and Sidon, the sea of the Galilee has like grease, with midst gave the shorelines gave the Decapolis.

[32] and they carry grease he one Che was deaf and have had an impediment in sweat the speech; and beseech he you in order to put its hand his he.

[33] and is to prisoner beyond you the great one to number and is put him sweats barrette in its ears and in he spit and they have touched sweats linguetta;

[34] And observing finishes you the sky, sighed and saith grease it, Ephphatha, that is to to to to are squeeze.

[35] And immediately its ears sleep be opened and the series the gave its linguetta plain of the spake has been untied and he.

[the 36] and read is it loads would have to you That not to say to man: more me the gave the read it loaded, therefore more much great the transaction have published;

[37] and surata mind sleep be astonished, as an example, he hath made all sews well you him: he maketh both sordi you feel and the dumb you in order to speak.

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Mark.8

[1] INSIDE currently of the multiplicity that is large, and not having to nobody what with bad to eat, Jesus You very called his disciples with he, and saith with they,

[2] I hold compassion in the multiplicity, because now were with me of three days, and I of not hold to nobody what with bad to eat:

[3] and of for distant spot sends that ayunan in his propious houses, will disappear in addition of: it adorns of piston of they the large wine in measure.

[4] And of his disciples you answered, of of of where can man to satisfy you the these men with you bread here in the desert?

[5] they AND HE You requested, how much breads that ye holds? And they said, September

[6] and You ordered you people to seat down in earth: and disk HE You the taking you ploughs breads, and You the given one mercies, and brake, and You it given you his disciples with unit before they; you please and THEY of before people.

[7 some] and SHE hold small European union fished: and HE for You asked blessed, and bad it adorns to place them also front they.

[8] Thus they ate, and they were filled: and they took the meat broken that You left you you ploughs baskets.

[9] and that had eaten had approximately four thousands you: far and HE You the envoy.

[10] and entered the immediately boat with his disciples, and You inherited parts of Dalmanutha.

[11] and Pharisees wine you continuation, and Begun You with bad you asks with he, harms you search of he one shows of the sky, trying it.

[12] And sighed deeply in on ALCOHOL, and saith, for what search of the doth of this generation later of one it shows? to to always say verily you you, there none this shows will be says you the generation.

[13] and You if was, and bad still it adorns you to enter in boat left you the another one side.

[14] Now of they disciples if had forgotten to take the bread, neither one nor the other not had in boat with they harms that bread.

[15] and You loaded, declaration, adorns to take the attention, the protector of you take that leudas Pharisees you, and you leavening of Herod.

[16] and reasoned between they you equal, declaration, HE because of the this not we take no bread.

[17] And when Jesus YOU THECSU, they HE saith with, for what ye of

the reason, because ye not have no bread? it adorns to to still perceive ye not, neither one nor the other includes/understands? ye you heart that still hardened?

[18] Having eyes, adorns to see ye not? and having heard, it adorns to hear ye not? of makes the IF ye not memory THEY and not?

[19] Quandest-he that always delays five breads they between five thousands, how much of did baskets the volume of the I break up does ye spills strikes of the completion? He, candy say you.

[20] and quandest-it that it you ploughs between four thousands, how much baskets of the I break up has taken totally ye spills strikes? And they said, 21 September [] and IT that indicated you they, HOW this ye is HE includes to understand it not?

[22] AND HE cometh with Bethsaida; and disk man brings you plugs with he, requested and bad it adorns to touch it you he.

[23] AND HE You the taking the man carried through plugs, and by hand outside of the city; and when one European union hinge in its eyes, you pleases of on ignition hand and he, HE he You asked for that he saw have.

[24] and You the searched one, and happiness, always sees of men Ace trees, going.

[25] Then that You still hand in its eyes put on, and stirred up with you bad the search: and HE You the reconstituted one, You and in falls seen of man clearly.

[26] and the sent with far the house of KNOWS, indicating, neither bad adorns you to enter in the city, nor adorns to say it in you the city pulg.

[27] and left Jesus you the, and his disciples, in the cities of Césarée Philippi: and in addition of SHE You asked for of his disciples, declaration with they, which men say that to them is always?

[28 contested] AND THEY, Baptist of Jean: the maize some it indicates, Elias; and others, prophet.

[29] they AND HE saith with, maize that ye of the motto that always? And answereth of Peter and saith with he, class of to thousand the

Christian.

[30 bad] AND HE loaded You that must not indicating no man of he.

[31] and begun You with bad it adorns to to teach, that the son of the man to must undergo much you sew, old and is the rejected, priests AS head and, and of killed notary publics, and being, and later bad of IF of three days still it adorns to raise.

[32] AND HE spake this that indicates adorns to open itself. And Peter took, External and begun reprobación.

[33] Maize when there was says return and was aimed in his approximately disciples, rebuked you the Peter, indicating, obtains thee behind of me, Satan: it adorns the a thousand harms savourest not you sew that is of God, maize of you sew that sound the men.

[34] and when with had called people he with on disciples , You also called you she, Whosoever will come later of me, to leave to the IF you deny, and to take the cross of KNOWS, and to follow to me.

[35] For bad to whosoever will will save life of IT KNOWS the will lose; the maize bad to whosoever will lose life of IT KNOWS in me gospel interest and, same the will will save.

[36] Is that adorns that bad the HE loses must benefit man, must bad increase that in left to the whole moons bad, clean heart of KNOWS and?

[37] Or that one serves you must thunder IN I interchange of on heart?

[38] Whosoever will have thus ego of the stone to Seth right and of my words in this generation adulteress and sinning; of he the son of the man also will have stone to Seth right, when HE cometh in Gloria of on to to father with Los Angeles saints.

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Mark.9

[1] AND HE you called you the they, Verily that you to to always say you you, you the the clocks some it raises HE and it holds of they that that he was here stopped, that taste of dead, auction the. which it the saw kingdom of the God you eats with energy.

[2] and soon taketh of Jesus of six days with he Peter, and James, and Juan, and leadeth THEY adorns to see it strikes in units with pressed the mountain the enclosed part he uniform: And was transfigured before they.

[3] and is raiment if shining turned haltings you, he the target to exceed the costs; it adorns the white south not extraordinarily you complete he of embroiders of the earth THEY.

[4] and there seemed with they Elias with Moïse: And they spoke with Jesus.

[5] and contested Peter and call you the Jesus, I love, is Bon here who is you U.S.: And armored haltings you it adorns to leave marks us three to chamber of the door; it adorns he thee, and Moïse, and adorns Elias.

[6] For there the of the wist of the amndt not. which with to to say; it adorns they was endolori scared.

[7] and and had cloud that they you the lipses: And units you expresses you left the cloud, indicating, this one sound my loved you son: it adorns to hear.

[8] and, when There were suddenly aimed approximately of approximately, Ahead THEY did not to see of now in you any man, you it only adorns to to save you the equal Jesus with they you.

[9] and Ace if descend of mountain, loaded that said you to them nobodies serves you that you sew THEY had considered, auction the. that he fences of man it was you pesarte died.

[10 excessive] and kept will refrán of they them clocks with you equal, unit that asks. which if deferred payment it adorns criarte he died to to wish to them to say.

[11] and you requested that, included example, because opinion they points you you retracing you that Elias must eats you initially?

[12] AND HE answered you and Says, cometh of Elias verily, and restoreth initially all they you sew; And the commentaries one write you fences of the man you he, clocks above HE you must you undergo of much you sew, and is to to say you please you laughter External.

[13] the maize you to always say you you, this Elias in effect wine, and did with he some that he enumerated, Ace one writes of he.

[14] and when wine you his disciples, HE you the consideration large multiplicity you the External one of inclined he, and he points with you adorns to retrace to to ask with they.

[15] and all people, when she it saw, was astonished immediately considerably, and with he you greeted the current the SHE.

[16] AND HE you me I demanded the points with you adorns to retrace, with as ye of asks they?

[17] and of contested and said multiplicity, pipe, suit you the thee External you me son, who hath it dumb holds deaf ALCOHOL;

[18] and you to to wheresoever HE taketh HE, HE teareth HE: And he foameth, and gnasheth with its teeth, and pineth far: And spake You the disciples thy who he must haltings you he you mold outside; And not could.

[19] Is the. what he answereth HE, and saith, inexact generation of Or, always does of a long time you it must to be how much with you? they how much of time is the. that you always must you to suffer? I 20 haltings you it adorns you draw it you [] and you the they brought: And when HE you to consider it, immediately he the vitiates of the alcohol; And of is earth South the fail, and wallowed the halting you adorns to to do foam.

[21] And holds he that I demanded with I am to to father, they how much of time is HE HE and you the put that this wine you he? And it said you, of young.

[22] and of ofttimes hath molded in him fire, and they water, adorn that he destroys: the maize he canst of marks of to thousand not it imports spills what, holds South of the compassion U.S., and in the aid.

[23] known Jesus Ace in him, he canst of to thousand creates, all they them you sew is you he possible. believeth.

[24] and immediately he to to father you the young shouted outside, and you called with rasgones, belief Sir, the; unbelief of to thousand you mine of aid.

[25] When Jesus you considerarte that people is operation come to together, rebuked stinks out HE the alcohol that, declaration with he, dumb and deaf person deaf ALCOHOL of A thousand, adorns falls thee charges he, know them of HE, and of not to to enter grazes additional in him.

[26 cried out] and you the alcohol, he to hurt rent, and you left of and he: AND IT IN that one had lot dead; it adorns that one these lot that holds indicated to me much, dead HE.

[27] the maize included Jesus took the pipe, and to see he strikes raised; 28 Emerged AND HE you [] and when that is. it was house inherited, his disciples required of he INSIDE that I prevailed, you because not could deferred payment you he mold outside?

[29] AND HE you called you the they, this until to be able coming enclosed INSIDE before that laughter, I pray uniform of maize and he fast.

[30] and if were of there, and crossed you Galileo; AND IT not that to any man would have that to know.

[31] For amndt you taught you his there disciples, and you called you the they, included he fences of man is réceptioné they men, AND THEY that he will kill; And then clocks on that one that if kills, HE the will educate to third day.

[32] Maize that included/understood not that that said, and was scared adorns he that you another one.

[33] and wine in Capernaum: And in house the does of they you the asked for being, which he it was included in addition of that he ye contested enters you?

[34] Maize took you the handle on peace: it adorns in addition of they had to me answered between they you equal, which must to be

additional great they.

[35] and if seated down, and called you the candy, and you saith with they, nobodies you the desire of first man of being to to to minister, they you equal serum IN haltings you the happened it pleases, and you External domestic of all.

[36] AND young IT taken, and you put the External atmosphere of THEY: And when it had taken in his arms, call you the they, [37] Whosoever will will receive of such children in me name, receiveth you always: And he you to whosoever it will will receive me, receiveth not I, maize which sent to me.

[38] and Juan he contested you, declaration, I love, U.S. units of the mountain creaks devils that molds they outside in him thy well-known, and he followeth not U.S.: And in them we we left you hold, parce prohibited that he followeth not U.S.

[39] the maize Jesus said, prohibited not: it adorns he and you no man that in will will make miracle it names, of that haltings of to be able you it adorns lightly to speak it times of me.

[40] For amndt that not is against U.S. is of South our portion.

[41] you the width of to to whosoever he connections will give the cup to you of units of water with drunk in names me, parce that that he ye belongs you the External Christian, verily you always with you, HE will lose IT YOU DONATE NOT KNOW recompen the opinion.

[42] and you to whosoever you he opened to serum not very of the. those which create IN me, is better it adorns he that one stone that inclined External ground was hung you of is neck, and was molded in haltings you the is.

[43] thee and the hand thy he, haltings you he you to take offense it adorns to cross itself: It is worth better you which he thee in medium in the life mutilated, of that that it holds hand of adorns the haltings adorns you incorporate halting you the hell, in him the fire that never extinct serum:

[44] Of the of where they dieth not, and he fire not is extinct.

[45] devout and he thy the offended thee, haltings you he you you to cross itself: that he thee better the writes you the subsistence in

the life is, that that it holds of feet with the haltings you you to mold in haltings you the hell, in him the fire that never extinct serum:

[46] Of the of where dieth not, he and fire not is extinct.

[47 the eye] and of the thee thine to offend it, haltings you he you adorn to deplume he was of: It is that thee better between in him kingdom of the God with the eye You, of the eyes with the haltings you you to to mold in him you what having fire you lives the hell:

[48] Of the of where they dieth not, and he fire not is extinct.

[49] For serum of falls the salty serums with he fire, and falls sacrifice salty with you salan.

[50] He salt is Bon: maize he salt lost salinity of IT IS KNOWN, station of ye of the will of wherewith HE? It adorns to to do that he knows them in you equals, and you the holding to together peace.

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And cometh here inside coastal Mark.10

[1] and there are resulted of of distant Judaea of the side bad of Giordano: and people still resorts the lubricated; and, poichè she in the age, he still it holds it taught.

[2] and Pharisees holds it come and that one that holds that he requested that, legal he was affinchè to the man put via on moglie? temptation he.

[3] and there are contested and you have said lubrication they, that what you have done the Moses to command they?

[4] and is saying, Undergone invoice Moses to to write joins of divorcement and to pleases it via.

[5] and Jesus answered and said lubricated them, for the hardness of you heart you you have written this embargo.

[6] Pear tree of begin of the creation the God holds relieved the man and the female.

[7] For this you cause to permission of the man on priest and to mother and to cleave on moglie;

[8] and twain meat will be joins: for in such to way then in the sound bad twain, to pear tree joins meat.

[9] That what for in such to way hath the God you have assembled with, to to let to the man stops in to placing to asunder.

[10] and in the house his disciples still has that same he asked for would to matter.

[11] and saith lubricated, Whosoever will put via on moglie and husband another one, adultery of committeth against of she.

[12] and itself via joins to woman it you please on husband and being married one another one, adultery she of the committeth.

[13] and has taken the young of Young in age he, that one that he would have that to touch it: and their they those disciples have rimpovato that have that the capacities.

[14] But when Jesus there are it seen, it there are discontented and you have said much lubrication they, to undergo the small children to to eats lubricated and stops to me to prohibit them in: of is stops such he reigned of the God.

[15] opinion of the Verily you it lubricated, Whosoever in it will will receive reign of the God ace the small boy, he in it will to enter in that.

[16] and it you have taken inside ignition in its equipment, it you have position its hands ignited they and holds that they blessed.

[17] and when if it there are enrolled continuation in direction, it you have come joins operation and is made kneel down he and holds that he requested, good the love, that what to to do that I can to inherit the perpetual life?

[18] and Jesus holds it this lubrication, because to thousand harms callest I them merchandise? in the good nè for pear tree the join, of that we to plows God.

[19] to thousand harms knowest the orders, in trusts the adultery, he in the bush, he in robs, witness false of sopporta, in disapoints it in, priest of the honor and in serves of to mother thy.

[20] and he there are contested and there are this lubrication he, homemade, all these the make to have observed of me youth.

[21] Then Jesus that beholding the loved and it holds it this lubrication, to thousand of that bad lackest: he it goes felt thy, he sells to nobody hast of to thousand and of the elasticity poor persons and shalt of to thousand to holding treasure in sky: come and, to take the crosspiece and to follow it.

[22] and was sad that he says and he you have given GONE via pain: for he it holds had great possessions.

[23] and around Jesus there are observed approximately and saith lubricated on they disciples, how much that does but to prendparteere the God wealth to reigned of the!

[24] and disciples has been astonished his words. But answereth of the Jesus still and of the saith lubricated them, children, how much that confidence in the God wealth is lasts for they to prendparteere to the reigned of the!

[25] the camel is bad easy peace of affinchè the crosspieces of the eye of needle, that affinchè to prendpartea man rich of to the reigned of the God.

[26] and has been astonished to measure, ace example in equal medium itself, what then to be able conservarte?

[27] and Jesus that it considers saith, with the men is impossible, to pear tree in with the God: for with the God all you sew sound possible.

[28] Then Peter you have begun the opinion the lubricated, point low, U.S. you have left all and to follow thee.

[29] and Jesus answered and they will refrán, Verily that the say you it lubricated, he is the man that hath that the house if YOU HAVE GONE, the brothers, the sisters, the priest, to mother, moglie, the young here, earth, for gospel the you cause to me and,

[30] only the hour will receive hundredfold in these time, brothers houses and and young sisters and mothers and and earth, with persecutions; and in world to to eats perpetual life.

[31] Pero many that sound first will be passed; and the a to first past.

[32] and was in felt auction which goes Gerusalemme; and Before Jesus YOU HAVE GONE that they: and they have been astonished; and ace if follows, to were scared. And still you have taken candy and it you have begun to say them that you sew they would have that to succeed lubricated he,

[33] calamitous, Behold, U.S. goes Gerusalemme auction; and son will transport to the of the man lubricated the priests pipe and lubrication scrivani; and they will condemn the dead women and they the they will transport to the Gentile:

[34] and derideranno and whip he escupida and ignited he and will kill: and to third immovable day increase.

[35] and James and Juan, children of Zebedee, come lubrication he, example, caretakers, that to thousand harms shouldest does stops U.S. any that we we wished it.

[36] and there are this lubrication they, that what ye that would have that to to make for you?

[37] the has this lubrication, Grant in lubricated those U.S. if to can to bases, join in right of flow ignited thy and the left other the flow thy, in the Gloria thy.

[38] But Jesus holds this lubrication, Ye knows in what what ye that requests: can ye drink of the cup of that I to drink? baptized and with which baptism with baptized?

[39] and has will refrán lubrication he, we dog. And Jesus this lubricated them, drink of Ye effectiveness with of cup of that that the drink; and with the withal baptism that sound baptized ye that it will be baptized:

[40] Pero to be based on right me flow and me the flow left of he in is you mine to give; to pear tree will be given they for who is prewall.

[41] and when the ten the are direction, has begun much to be discontented with James and Juan.

[42] But Jesus it holds called you he and saith lubrication, Ye knows that that is explains you for excessive practice Lordship of regulation of of the Gentile above they; great and they exercise the ignited authority they.

[43] Pero for in such to way in it will be between you: to pear tree to to whosoever he will be great between you, will be yours minister:

[44] and to to whosoever of you will be bad bad chiefest, to be created of all.

[45] enclosed In order the son of the man it holds assistitoe come that in if it will he will lubricate, to pear tree the aid and must on life the redeem stops many.

[46] and has come the Jericho: and ace people with has left of Jericho his disciples and tantissima, Occult Bartimaeus, the son of Timaeus, to elemosinare lateral seated of the fireplace main.

[47] and when to be sensation of as to be the Jesus Nazareth, you have begun to cry out outside and to to say, Jesus, son of to thousand of David, holds that I mercy.

[48] and many the have loaded that to would have that to support on peace: to pear tree much it holds screaied bad, son of the Thou I gave David, had that mercy.

[49] and Jesus have been firm and to be holds commant he called. Occult and the man the calls, ace example, there am is of good comfort, increase; he thee of the calleth.

[50] and, to to send via you indumento, if increase and if Jesus you eat.

[51] and Jesus answered and said the lubricated, what sews withered to thousand that would have that to to do lubricated thee? Occult the man it holds this lubrication, getlteman, that could to receive me sight.

[52] and Jesus holds it this lubrication, goes felt thy; hath thy of the

faith it you have done thee whole. And you have received on immediately sight and there are followed the Jesus in felt.

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Mark.11

[1] and when of had come meadows of Equal Jerusalem, of Bethphage and of Bethany, in joint of olives, he sendeth you continuation of the ones of his disciples,

[2] and saith auction they, exceeds on way in the village of the meeting you: And so ready Ace ye is incorporated in him, ye will find the filly moored, of where to never not to equip sitted; afrouxá-low, and you draw it.

[3] and man with you to say auction that you, for what ye this? it adorns to to say ye this necessity of Mr. of the hath of she; Emitizá of and immediately he with here.

[4] and had been on way, and was found filly moored it tries the door towards outside in pleases You of where of ways found with; And they it adorns you separate it.

[5] and some they which it says auction they, that ye, you separate Filly?

[6] and had said auction that exactly they Ace Jesus had commanded: And goes will leave that it they.

[7] and had brought you the Filly of Jesus, and that had molded on clothes in him; And the seated lands down.

[8 separate] and was much on to to wrap in the way: And of others besiege had I very small of the branches is trees, and strawed of way.

[9] and they before which had they been, and they which it had followed, cried out outside, excavation, Hosanna; Blessed With cometh in the Mr. named:

[10] Blessed adorns to be kingdom ours to to father David, this cometh in named Mr.: Hosanna in increased.

[11] and Jesus participated in Jerusalem, and warms up: And when there was aimed in return rough AT moment of all you sew, and of the twilight they were come now, in left auction the Bethany with candy.

[12] and inner he later of day, when there were been comings of Bethany, he was with hunger:

[13] and to see the tree far with the outside it adorns you hold the examinations, wine, haply could to find to nobody what in covers: And when wine he, not it found all less the examinations; it adorns period of higos that still is not if turned fullfilled.

[14] and Jesus contested called and auction that, no man the fruit of the daqui of the thee it adorns you continuation adorns always. His disciples of and hears that you eat pulg.

[15] and Jerusalem: And Jesus entered the weather, begun and with you to mold it adorns is that they venderam and they were bought in warm up, and you invested to the tables of to deliverer of the modernity, and the seats of they this venderam of doves;

[16] and not to to undergo that to any man to must load to for nobody boat the weather.

[17] and, the excavation auction they, he not if writes, me house the must to be called all the nations house that it taught I pray? to to pear tree fêz of the ye you he one to lair of the thieves.

[18] and authors main and priests you to hear inside, and you aim in-in the bus they had had to destroy CAPable: it adorns fear-in, because to nobody person it you have astonished in his doctrines.

[19] and when he was come you equal, you left the city.

[20 morning] and the, while that there were close past, the mandril if dried on the roots.

[21] and draws you the Peter who the calls saith it adorns to to remember auction that, you dominate, considers, tree that cursedst of to thousand is spotted you the a side.

[22 answer] and of saith of the Jesus auction they, with faith in God.

[23] For verily me opinion auction that you, he to to whosoever that I will say you the this mountain, one or the other to thousand cleared, and one or another one to thousand molds in is; And not will will doubt in on heart, until she you to believe that these you sew that saith it you eat to to happen; you will have it donate not import that saith.

[24] For the lot I say auction that you, this ye of to to soever of you sew desire, when the request of the ye, he creates that ye receives them, and ye will have them.

[25] and when the support of the ye that the I pray, pardon, ye has must to satisfy in some: that on to to also father that I have is in sky can perdonarte its violations.

[26] Pear tree ye that not if nenhuns will will pardon, wishes on to to father that is in the pardon of the sky its violations.

[27] and it you eat another one moment of Jerusalem: And you the equal that long walk inside the weather, it you eat he forces you the old priests, and you the authors, and people,

[28] and Word auction that he, because she holds to thousand bad authorities doest these you sew? And you as God thee this authority adorns to to do these you sew?

[29] and call contested Jesus and auction they, also I will do of you you the asks, and me it contests, and the you say because authority the does these sews.

[it was baptism of 30] of Juan, of the sky, or of the men? I have adorns to answer to me.

[31] and had reasoned with, to to excavate, U.S. that it will indicate, of the sky; he, for then what ye will indicate the not believed?

[32] Pear tree U.S. with to to say, of the men; people was scared: she adorns all the men counted Juan, this prophet of age one certainly.

[33] and was contested and said you the Jesus, not can say to us.

Saith answer of the of and of Jesus auction they, nenhuns says because the authority I for these you sew.

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Mark.12

[1] and he took ignition, for he parabolas also to to speak. Certain man settled down to vineyard and it fit to surround above and digged pleases for towards winefat and established to left test and he was the the Husbandmen and if raised in distant a country.

[2] and in the station would send that the Husbandmen of the civil employee, of that, that of that one the Husbandmen of received of knew the fruit the vineyard.

[3] and obtained took and the pressed, and far the sent emptiness.

[4] and you would send another Time civil employee another one; and in him they sent stones and hurt in the head, and far it touched skillfully shamefully.

[5] and would send another Time others; and, he it killed and many different; something and joins slaughter of joins certain strike.

[6] credit nevertheless for in such to way to son, seins wellbeloved, he they also last opinion that you sent the Willereverence me son.

[7] Pero that the Husbandmen said underneath, this is that one the inheritance; come, we we left to slaughter he, inheritance and the is ours.

[8] and the took and you killed and the vineyard sent of the.

[9] Sir Which is that the does of the for vineyard in such to way? he it you eat, those Husbandmen to destroy and of the vineyard the others.

[10] and ye this scripture to to read in if go; The stone, that the designers if rejects, the head of the corner if turns:

[11] This one was tuenden the Sir, amazing and it is in our eyes?

[12] and looked for, stops to to pleases, to pear tree people was influences scared in she: for they they knew that he had spoken the parabola against: and they left and they were on way.

[13] and you send surely the Pharisees and the Herodians, to obtain the took in his words.

[14] and ace he, opinion were comings she, in they dominate, know this Thoukunst, that is bad carest for no applicable man and: for to thousand person of the men in bad regardst, to pear tree way of God in the truth bad teachest: Is she, legal to give to pays the the Caesar in?

[15] We to plows to give to to in the supposed being U.S. to give? Pear tree, knowing on Hypokrisie, it said he, for what ye the provokes? I to penny, that obtains, which I can to see it.

[16] and the obtained. And he saith he, that is this picture and superscription? And they said the Caesar he.

[17] and to contest of Jesus said he, transference the Caesar you sew, those Caesars is and to the God you sew, God they are. And marvelled in him.

[18 Then] Come he Sadducees, that says there, in is Auferstehung; and you they requested, for example,

[19] masters, Moses in wrote, itself the brother cube of of to man if go and on wife behind of for he and and raises lands the leaves of the seed no children that on brother must to take on brother wife, in on ignition.

[20] brother Now was you plows: and first to took joins woman, and to to left die no seed.

[21] and second the took and dead, also in left to each possible seed: and third in addition.

[22 sifted] and the had, and left no seed: zuallerletzt that to woman died also.

[23] In For Auferstehung, itself sound to rise, on in such to way lady

they is of they to be? it stops sifted had that to woman.

[24] and to contest of Jesus said to energy of the God he, in does ye in the one for in such to way, because in the does ye those to know scriptures, is mistaken in?

[25] For, itself if raises deads, connects neither, nor if turn connection given; The Bells ace Los Angeles his, that are in sky.

[26] and ace to to affect deads, if raise: interior to to read in it knows them of the book of ye of the Mosese, of the how in spake of God of the God God shrubs she it opinion is I Abraham and the God of Isaac and of Jacob?

[27] Is in that dead God God, Bell of the life: ye for in such to way misses in large part.

[28] And join the wine to writer, and, argumentation together that the hears, and that acknowledgment this the it does that was contested well, the was asked for, that is to first requisite of all?

[29] and Jesus you he answered, of that he is to first of all requisite, hears, to Israel; The gentleman our God is one Sir:

[30] and gentleman love of the shalt of to thousand the God thy with all hearts thy and with all soul thy and with all understanding thy and with all force thy: this one is to first requisite.

[31] and second is ace, is to to say to this, neighboring thy of the love of the shalt of to thousand ace thyself. In there is another one requisite these harms in large part that.

[32] and writer, of that holds the love, to thousand that he the well was saying, said the truth: for is God; and in it is various nevertheless:

[33] and with all the heart and with all understanding and with all the soul and with all the force the esteem one, neighbor and on as soon as the love, is bad that all completes them burned casualties and casualties.

[34] discreet and ace Jesus that he answered the one, this he saw Thoukunst he, in the God far of the kingdom of and no man soon that possible thirst each the join he asks she requests.

[35] And answers of Jesus and saying, while that he informed in the handle, how legend writers who Christian is the son of David?

[36] For David, who is for saying the alcohol Sir saint, that if I says the Sir, to thousand if feels in right me the flow, auction that the educated ones the enemy of the thine thy the collarines.

[37] Of David calleth he in such to way for Sir uniform; and of of to where is then on son? And the heard generally glad people.

[38] and he greetings said in markets,

[39] and workshops central in synagogs and high bad area in the celebrations he in its lessons, clocks towards outside of writers, who to the love, to go in the clothes wide and of the love:

[40] What widows houses of and for pretence devour the wide form of prayers: bad these receive joins condemnation great.

[41] and Jesus seated bad to to rüber against the Property and mountain range, because the money of people sent in the Property: and much those were rich form in much.

[42 wine] and certain poor widow person, and she sent in of the Scherflein, that to I threaten form.

[43] and indicated pupils he on and saith he, legend of Verily you that this hath of the badly widow harms inside, that all the property sent that inside those sent to the:

[44] For all sent to the interior of on abundance; it wishes to pear tree of she sent inside, that had, all enclosed on life finds out.

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Mark.13

[1] and carry-in you the left or warms up, one of disciples healthy Is give saith with it, white main, sees that a way Them rocks and that

you buildings is here!

[2] and you the reply of Jesus it indicated to it, thousands of Seest these great buildings? will will not leave a rock command post another one, that one not will be jeté it adorns low.

[3] and while if seated it adorns low not frame OF the olives maize of meeting to warms up, Peter and James and John and private Andrew ask for-in the I give,

[4], ace when these makes things must you make you the say-US if? and that has that you be or signal these when all things must you be made?

[5] and Jesus answering its started word, you the attention from taken adorns or fear everything or man you mislead:

[6] very Will be turned not mine known, indicating, I am Christ; and mislead much.

[7] and when or ye you expect you speech on ace wars and wars two rumors, being ye not worried: it adorns such necessities adorns ace things from necessity that is; but you the extremity not will be still.

[8] Will be you the nation raise-if you of meeting you the nation, and to kingdom of meeting to kingdom: and will will have ones earthquakes US places two actuators, and and will will have famines and problems: starts OF Them are they you gild.

[9] But attention I give pin with yourselves: it adorns they give-it you the I tied advice; and US synagogues or ye will be beaten: and or ye will be brought before two regulators and two kings command post mine interest, adorns one testimony of meeting you they.

[10] and or Gospel must initially you be published between all ace nations.

[11] But when or they carry through, and it adorns you give to it adorns top, not you to make examination of none thought within you to advance that or ye will will speak, nor another one one nor make or ye I give premeditated: but some - it-ão you be given in this hour, that one say-in ye: it adorns it not and or ye that they speak, but or saint phantom.

[12] Manter or brother betray or brother with dead women, and or pairs or son; and ace children you the raise-if-ão it adorns top of meeting you its country, and make-if-ão with that is ranks in died.

[13] and or ye will be hated of all you men not interest of my name: but which will will support with you the extremity, same will be conserved.

[14] But when or ye you coming abomination I give desolation, said of Daniel prophet, being caught waves does not have, (adorns or you to leave that or readeth includes/understands,) there am adorns to leave them seen that adorns you be command post Judaea is worked moved away with mountains:

[15] and to leave it which must not roof not you you enter in house it adorns low, nor one nor or another one it enters in it, adorns you making examination not imports that thing pierces of its house:

[16] and it adorns to leave it adorns which and with you distilling Teams I give nao I give return I give field adorns adorns you making examination of its clothes.

[17] But which problem with them are with you the child, and with them that you the elasticity suck in these days!

[18] and it adorns you request or ye that this its flight does not occur not you winter.

[19] During in these day you be affliction, Like was or start from creation they god did not create with this Teams, nor one nor or another one will will occur.

[20] Sir and except I hoist that or had shortened these day, none would have meat that you be conserved: but not interest you choosing, I hoist hath selected, it hath shortened you day.

[21] and then if you the any man it you saying, low point, here Christ; or, low, he ploughs; there am adorns you credit not:

[22] Will be falsifies Christs or forgery and you prophets will raise, and shew two signals and OF wonders, to the allure, if will be possible, to choose it exactly.

[23] But attention I give ye I give pin: it adorns you see, I envisaged

or all ace things.

[24] But in these days, then this tribulation, or sun will be become gloomy, and you the moon it will give you light,

[25] and holds or first not paper I give sky will will fall, and you poders that is not sky will be shaken.

[26] and then summer or great Is son give man adorns you coming it in clouds with it adorns you to power and glory.

[27] and then will emit its angels, and will will collect his to together chooses it two four winds, from part uttermost from earth to part uttermost I give sky.

[28] parabola you learn now one from tree; When branch office its and meanwhile supplies, and you ahead part I give putteth, or ye knows that or summer is next:

[29] Thus or similar ye command post a way, when or ye you coming these ace things that comes pass, knows that to you and next, exactly with ace portholes.

[the 30] You the word of Verily with you, this this generation will will not pass, you all these things and made.

[31] Or sky and you distant earth will pass: but my words will not pass distant.

[32] But this gives and gave knoweth from hour no man, not, angels did not you who is not sky, nor one nor or another one or son, but or pairs.

[33] Will be to make examination from attention I give ye, adorns to observe it and pediz it: it adorns or ye it adorns you know not when or Teamse.

[34] Will be or son I give man and within contanto that or man or pin of a trip remote, with that its left of house, and gave it to you authority you its employees, and it falls man his work, and nourishing requested or from luggage extension.

[35] Ye I give clock thus: it adorns or ye you you know not when or master I give cometh from house, with equal, or midnight, or

cockcrowning, or you the morning:

[36] Will be or fear that comes suddenly it it adorns to find it or plow.

[37] and or that I I say I myself you you the word you the everything, samples.

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Mark.14

[the 1] to to later of of days had pleases festividad of to to to to passover and of the unleavened you annoy: Or priests main and attempt of the scrivani you because the deal the could tomaros and you pleases it you the dead they women.

[2] PERO to there plows saying, not the day of the festividad, affinché not is to to uproar of people.

[3] Or being in Bethany in the house of Simon bad to to to to leper, while that to there to plows based one you the meat, to eats woman you have one to here who scato of hectars to there a.m. of to to to to alabaster of ointment the swimming pool of the point of the corporations of diffusion much much; and she if checks of scato shed to there a.m. and you in on head.

[4] and was something that had equal indignation within you they and saying, because it you have been this ointment sweepings of the fact?

[5] poor For she could to be sold bad why three one hundreds pennies of and if have says the. And murmured against of she.

[6] and said to to to to hectar of Jesus, lazy on I pull ahead; for what ye of difficulty she? she hath modeled you good work to me.

[7] Poor For ye adorns you hold always with you and ye of the will of the ye of the bad to to to to whensoever dog hacerte merchandise: to to always to to pear tree ye that the of not hold.

[8] Ella hath donates that what could: of WAS is network to to deer and eats for dipping in it grease the million body you it adorns to embed.

[9] opinion of the Verily you lubricated, Wheresoever that will be this preached gospel during world whole, this for another one part that hath you you have been for fact speech monument of she.

[10] and Judas Iscariot, of candy, lubricated YOU HAVE GONE pipe of priests, to there a.m. denounces the they.

[11] and when they the plows direction, happy to were PROM and to to to to hectar to there a.m. of dargli the moneies. Proven Or to to to to hectar Ace to there a.m. the force denunciation conveniently.

[12] Or to first day of unleavened you annoy, when the is to to to to hectar killed you bad to to to to passover, his refranes of disciples of the lubricated, of to where withered to thousand that we go and in them we you it preseems that to thousand bad bad harms mayest like to to to passover?

[13] and it sendeth you continuation of the ones of his disciples and of the saith lubricated them, incorporated ye you the City and you left man will eats you to to to to enter in contact with throwing who the sopporta of to to water: it adorns you follow it.

[14] and bad to to to to wheresoever will go within, ye Ace goodman of the aluminum of example of the house, the matrix of the saith, in ace is bad to to to guestchamber, of to where the will eat bad to to to passover with of million of disciples?

[15] and shew you large one besieges advanced equipped prewall and: company it tries you the wait adorns 16 tries LAST [] Or his disciples they THERE PLOWS GONE you Or continuation plows entered in the City and found had this lubrication: Or to there to plows fact it tries it adorns to wait harms to to to to passover.

[17] and in serum to there a.m. cometh with the candy.

[18] and Ace if have based Or if you have eaten, said you the Jesus, Verily that say you the lubricated, of you what eateth with to there a.m. the will it denounces you me.

[19] begun Or you the being painful and you the opinion it to there
plows it lubricated by, is I? Or others refranes, sound I?

[20] Or to to to to hectar contested you and this lubrication, to there
a.m. is of candy, that dippeth with ME in the plate.

[21] the is of the man of the goeth with effectiveness, Ace writes you
of the have: to to to to pear tree there select you that man you
you what to plows of the man it denounces! the for NATO
connection was that man she not had been of May.

[22] and while that you have eaten, to to to to hectar of taken to
Jesus the you annoy and Benedict and the pigrim's staff to to to to
hectar Or to to to to hectar says and saying, the returned, it eats:
that one is the million body.

[23] Or to to to to hectar taken to cup and when it was the says
thankses, to to to to hectar of the CLOSES they: and all of is drunk
she.

[24] Or will will will refrán lubrication to to to to hectar, this one sound
me new alcohol of the testament, that to there a.m. sound for slope
many.

[25] opinion of the Verily you it lubricated, the not will drink
nient'altro of the fruit of, auction the screw that day that new the the
drink in reigned of the God.

[26] and when to there to were sung hymn, to there to plows left in
depression of the aid you trim off to lower branches of.

[27] and saith of the Lubrication Jesus, all ye will be offenduto had
you the ME this night: she is in writing, they will to to disper you
shepherd and the ewes the violent military coup.

[28] BUT to to later of that to there a.m. if it increases, will go great of
you in Galilee.

[29] PEAR TREE Peter this to to to to hectar lubrication the have,
although all to there a.m will be offensive, not not Ith

[30] and saith of lubricated you the Jesus the have, Verily that dam
the lubricated thee, that this day, also in this night, great of the crow
of the tap one of times, shalt of to thousand you denies three times.

[31] bad PERO spake with veemenza, the thee die with, the not will deny thee ones in test in all. For to to another one part also said all.

[32] and if eats you to pleases that if it you have called Gethsemane: and saith you on disciples, simmers ye to here, while that the will request.

[33] and to there a.m. taketh with to there a.m. Peter and James and Juan, Or to to to to hectar begun you being lament astonished to Or you to be much weighed;

[34] and saith lubricated them, me alcohol is you exceeding painful lubricated you women died: catramoso of the ye monitoring to here and.

[35] Or it to there plows entered in you continuation little fail Or you have in the earth supplicated Or to to to to hectar possible that one, was, the hour could the pungent to there of the passport the have.

[36] Or this to to to to hectar, Abba, to to to to father, all you sew possible sound it lubricated thee; it adorns to quit this cup you me: you the less not that what the will, withered to to to to pear tree that to thousand that.

[37] and to there a.m. dream of the cometh and of findeth they and lubrication Peter saith, Simon, to thousand harms sleepest? not monitoring of to thousand bad harms couldest one hour?

[38] Guardare ye and to supplicate, affinché not prendpartee of the ye you the temptation. the alcohol you aligning is wait it adorns, to to to pear tree the meat is person weak.

[39] Or still it YOU HAVE GONE via Or to to have supplicated to to to to hectar and spake you equal maxim.

[40] and when to there a.m. is to to to to hectar sent behind, hectars immovable they found addormentate, (you the side of to to their eyes to were heavy,) to to neither nor others one nor nor others to to other that wist what rispondergli.

[41] and cometh the third Time and saith lubricated, hour of the excessive dream and you take you rest: to there a.m. is sufficient, the hour it you have eats; behold, the is of the man it denounces

in the hands of sinners.

[42] you increase of , left leaves to to to hecтар that you go; low, that betrayeth that is executes them.

[43] Or immediately, while that to there a.m. nevertheless spake, cometh Judas, of candy and with to there a.m. great large to to to number with swords and doghe, of old priests main and scrivani Or.

[44] and that hectars it denounces one shows had them says, to to say, Whomsoever that the will kiss, that you equal is the have; it adorns to take and condurlo way insurance.

[45] and not to under ready Ace if it you have eats, to there a.m. goeth immediately you to there a.m. and you the saith, caretakers, caretakers; kissed and the have.

[46] Or position plows to to their hands to there a.m. and the you have taken.

[47] Or of they that they you have donates one one you slow down to to to to hecтар extracted sword and struck violently you the servant high praised and cuts on heard.

[48] and contested Jesus you and this lubrication, exit sound of the ye, inside comparison the bark it, with swords and doghe you to take it?

[49] for It was to to to diem with you in the instruction of the tempiale and of the ye taken hectars not: to to to to pear tree scriptures must to be finished.

[50] and all the left and if escapes.

[51 followed] and to there a.m. to here one person Young insurance, having cloth casting of the burlap on on knot of the body; Young Or people have you please tight the have:

[52] left Or to to to to hecтар the Or cloth to there to there a.m. of the burlap if escapes you she the knots.

[53] Or to there to plows lead Jesus via you the praised overflow: and with to there a.m. they it you have assemblies been old all you priests Or pipe and scrivani.

[54] and outside followed Peter to to to to hectar Officers' Club of Revolutionary Armed Forces, also in the palace high praised: and if the have you have based with created scaldato aluminum and to fire of the of the one.

[55] for Or priests main and all advice attentive of witness you against Jesus it tries you you adorns you pleases it you the dead women; and not found.

[56] For many falsifies to to testify knot against of the have, to to to to pear tree the accosentito witness of the one not to to to together.

[57] Or falsifies knot introduced solved and to to to to hectar of the witness against of the have, Ace example,

[58] we we have felt you to say, the will destroy this tempiale that if does with the Or hands in term of three days the will construct to to to another one it you have donates without hands.

[59 for] BUT nobody the lot to there to plows fact on accosentono of the witness to to to together.

[60] and high praised been to there plows levato inside feet in medium in the Or the asked Jesus to to to to hectar, will will will refrán, to thousand of Answerest nothing? that which is which these testify against thee?

[61] PERO to to to to hectar it maintained on peace and to to to to hectar not contested nothing. said overflow still praised to to have asked for to to to to hectar Or to to to to hectar lubrication the have, to thousand of Christian art, to plows of Benedict?

[62] and Jesus this to to to to hectar, the a.m.: and ye will see you is of the man that if will the will bases on hand right of feeding and will eats in clouds of sky.

[63] Then high to rent of praised dressed on and saith, that necessity LAST new witness?

[64] Felt to to to to hectar of Ye blasphemy the: what what thinks ye? Whole to to number and the have condemned tries adorns to be guilty of the dead women.

[65] Or loads to there to plows begun you to to to escupir to there a.m. Or you to to to cover to strike it and you beloved and you opinion the lubricated, Prophecy: Or created the is hit with the palm depression they hands.

[66] and Ace Peter was underneath in the palace, cathedral LAST cometh ONE of the depression the peace of overflow praised:

[67] and when to there a.m. is to to to to hectar Peter scaldarsi seen you you, to to to to hectar considered there a.m. said to Or to to to hectar and wast of to thousand for to to other the part with Jesus of Nazareth.

[68] PEAR TREE not to to have denied to to to to hectar, Ace example, SABE not, nobody understands bad that to thousand harms sayest. Or to to to to hectar exit in porch; tap and the square of the one.

[69] and domestic still to to have to seen Or to to to hectar to to to to hectar begun you adorn to say them that donates one you slow down, this one it is of they.

[70] and to to still to to hectar denied. And little to to later, that you have donates one you still slow down that have said you the Peter, of insurance art one of to thousand of they: for art of to thousand Galilaean and agreeth thy of speech you that one.

[71] PERO to to to hectar begun you the attends and you swearing, Ace example, I know not this man you that ye there am speaks.

[72 from returned square of the second tap] and one. And call Peter to to to hectar it tries to take it you the care of ace Word the Jesus this to to to hectar lubricated, large raising of the ones for the crow, shalt of to thousand they deny three times. And when thought to hectar that, to to hectar plant.

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For Mark.15

[1 main sharp] and priests the immediately tomorrow one consults

with bad old and it you complete writers Officers' Club of
Revolutionary Armed Forces and to border advice and the taken to
Jesus and there am and proveído you in Pilatus.

[2] And Pilatus the requested, to thousand of the art the Jewish king
of? And there am that contests announced you, to thousand there am
bad sayest.

[3] and priests main accused with there am of many you sew: to to
to pear tree not answered to nobody what.

[4] And Pilatus the requested that says to another Time raises to
thousand excessive of Answerest it swims? it sees how many
approximately thee of you sew that testifies.

[5] But Jesus without contested embargo it swims; thus Pilatus
marvelled.

[6] Now in this celebration Seth free there am you there am taking,
harms to to to whomsoever, wished.

[7] and entered, to border Barabbas, the with they was called adorns
you it pleases, the rebellion with there am formed, to murder in the
rebellion was specified had.

[8] and the amount, that the noisy long walk one, began, adorns to
wish it adorns to to do, Ace in all you I have donates had.

[9] Pero Pilatus you answered will say ye, that free you king of Jewish
you you?

[10] For there am knew that priests main the had proveído adorns the
you send.

[11] But priests main changed of put you people, that must to send to
Barabbas you the they something.

[12] and Pilatus, that I have, what ye to later it answered and it is
happiness, that I must to do you I have, the called of the ye the
Jewish king of?

[13 towards] and shouted to another Time outside, the they
crucifican.

[14] Then Pilatus said what bad you I have because hath I have donates? It was and shouted towards, bad extraordinary, to to crucificar it.

[15] and himself of Pilatus, to wish-extremity, adorns to to satisfy people you the Barabbas in freely there am and proveído of Jesus, Ace was nitrogenated, crucificado.

[16] and the distant spot soldiers lead in the have, Praetorium call; and there am to to together assigned person it you completes volume.

[17] and dressed with PUR-polarize and twisted tons of the pricks the crowns and fixed on on head,

[18] and they began, there am, the hail, king you give the welcome the Jews!

[19] and struck violently in the head with one cane and escupió to later of I have, and bent its knees the requested ignition.

[20] and Ace there am that had scoffed, it cleared them outside PUR-polarizes of and fixes his propious clothes to lead there am towards and you to to crucificar it.

[21] and forces you to Simon the Cyrenian, that if exceeded bad and it there you eat country, to to outside to father of Alexander and of towards Rufus, adorns to to take on cross.

[22] and the obtain you the pleases the Golgotha, that is and if it interprets, pleases of one head.

[23] and the gave you the drink wine, that was mixed with Myrrhe: to to to pear tree received not.

[24] and Ace there am that crucificó, divided dresses and sent to portions of to later they, that it falls man you taking must.

[25 direct] and was the hour, and I have crucificado it you.

[26] and superscription on accusation if turned, OF the JEWS sobrewrote you REY you the WHO.

[27] and with she to to to crucificar of there am them thieves; in on

hand right and tons of the various one in on left.

[28] and scripture was satisfied, with which saith and the numbered transgressors.

[29] and bad there of I have, those if exceeded, continued you with the railroad, that to dare was to their heads and legend, ampere hour, to thousand harms destroyest that the handle, and there am bad buildest in three days,

[30] except eats thyself and down of cross.

[31] But Ace also priests main scoffing said of uniform underneath with writers, who there am tons stored others to them; included, that not dog to store.

[32] Christian the king of Israel of the Cross now you descending if it goes, that to see and to to believe to be able. And, those with she the crucificó, reviled.

[33] and Ace the 6. Hour the wine, God you the exceeding to of the density that country you completes you the 9. Hour.

[34] and you the 9. Cried out does you the Jesus with one noisy voice, will will refrán, Eloí concession, Eloí laminates, sabachthani of the? which is and if it interprets, me God, me God, for what that it holds to thousand, that one leaves?

[35] and some of available they, those was, when the heard, saying, sees, there am calleth Elias.

[36] and one filled left to operation and sponge completely to vinegar and it fixed to one cane and you the drink, to to say the God, still less; the we see to go away, Elias you eat itself, I have increase.

[37] and Jesus shouted with one noisy voice and God on the alcohol.

[38 superior veil] and of the handle was to rent in twain of the side you surface bad low.

[39] and Ace outside to to to commander saw who bad to to rüber against there am that I have know shouted I towards to and God on the alcohol, I have, really, said that this man the are of the God it was.

[40] distance Were also the women ignited of one, those sight:
underneath who Maria Magdalene and Maria was that nut to to to
mother of small James harms and of the the Joses and of Salome;

[41] (who followed, when it was in Galiläa, also beneficial and was you
I have;) and many tons to other women, that came on with I have in
Jerusalem.

[42 now] and, when one uniform, because was the preparation, that,
the day if calls BEFORE sabbath,

[wine the 43] respectable Jose de Arimathaea and bad to to
counsellor, also in which kingdom of the God waited, wine and inside
valiant was yearned for Pilatus and the body of Jesus.

[44] and Pilatus marvelled, was already died: and you there am to to
to commander that indicated, there am you asked there am anyone
had been, is dead.

[45] and Ace there am of to to to commander knew, you God you
Jose the body.

[46] and it bought finishes linen and took down and the rolled adorns
lands in linen and put in sepulchre, that pressed of rock, and rolled
one stone you sepulchre of the door.

[47] and Maria Magdalene and Maria nut to to to mother of the the
Joses sees, of where there am one put.

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Mark.16

[1] and when the Sabbath was bad there of that, Maria Magdalene,
and Maria to to mother of James, and of Salome, was bought the
spices soft, that could you eats oindre.

[2] and very tempers the tomorrow to first day of week, came you
the tomb to rise sun.

[3] and said between themselves, that in must you the roller far stone of door of the tomb?

[4 aimed] and when they, saw that the stone was round far: it adorns she was very large.

[5] and entering in the tomb, saw you man Young that if feels down of the good side, vêtu of one wide white clothes; and they scared.

[6] and saith with they, not if scares: Search Jesus de Ye de Nazareth, that was crucifié: if raises; not is here: it adorns to see pleases in of where the they extended.

[7] Pero disappears way you, Galileo indicates you its these disciples and Peter he goeth before you of: there ye the will to consider, Ace he said you you.

[8] and if were fast, and saved the tomb; it adorns they it shook and were astonished: neither one nor another one known Ace they to nobody what with to any man; it adorns they were scared.

[9] Now of where Jesus raised you the they to to temper to first day of the week, appeared initially in Maria Magdalene, towards outside that had molded you you ploughs devils.

[10] and was and on said that to be with he, because shouted and cried out.

[11] and, when they had heard that was it lives, and had seen of, believed not.

[12] Then that appeared in another one shape with of the ones of they, while that was, and entered country.

[13] and they was you to say it you the residual one: neither one nor the other believed them they.

[14] Later of he if appears you ounces while that if reclined with the meat, and upbraided they with on unbelief and hard-heartedness, because they believed not what the was outside approval later of that raised.

[15] and he said you the they, between ye in nobodies world, gospel

and it foretells with creature falls.

[16] This believeth and if baptizes will be saved; to to pear tree this believeth not will be damné.

[17] and these samples will follow that adorns to to believe; In it names me mold devils outside; they will speak with new languages;

[18] Tomarán serpents; and they drink you mortal nobody of the thing, not will will hurt; the hands in patient will extend with, and if will recover.

[19] lot then later of that the gentleman spoke with they, were received towards lands in sky, and if reclined on the hand right of the God.

[20] and was you continuation, and all preached for they parts, the gentleman that worked with, and confirming the Word with following samples. Love.

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