

Two Reconstructions of Mark

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EDITORS' NOTE: Two reconstructions of the earliest layer of Mark are here juxtaposed. The content-based Beckwith **Ur-Mark** is on the lefthand pages, and the interpolation-based Brooks **Markan Core** on the righthand pages. The ASV translation is used in both, for its fidelity to the original Greek.

Beckwith Criteria for omission, as likely to represent later views or interpretations of Jesus or other elements added to Ur-Mark's presentation of Jesus, are:

1. Passages representing Jesus as concealing the meaning of his teachings
2. Recurring teaching formulas
3. Miracles or references to the divinity of Jesus
4. Foreknowledge of events in or after Jesus' lifetime
5. Passages containing later terms: "Son of Man," "Son of God," etc
6. The Davidic Messiah strand; see Beckwith **Mark's Jesus**
7. The John the Baptist strand, as likely originating in the John movement
8. The Twelve material, as likely representing a later development
9. Other material reflecting later history, practices, or doctrine
10. Old Testament quotations or allusions interpreted as referring to Jesus
11. Explanations of local names or expressions
12. Obvious narrative interruptions, regardless of content

Brooks Layers, as later added to the original Core ("Layer 0"), in approximate chronological order of their addition, are the following:

- 1-2. First and second Divinization layers
- 3-4. Beelzebul accusation. Baptist input. Syrophoenician Woman
- 5-6. Bodily resurrection of Jesus; the Empty Tomb (Jerusalem tradition)
- 7-8. Uncertainty about the Second Coming. "False Christs"
- 9-10. Limited acceptance of Gentile converts (the Gerasene Demoniac)
- 11-12. Advice to churches and apostles. Faith and Prayer / Usages
- 13-14. The Twelve / Esoteric interpretations
- 15-16. Persecutions and endurance / Encouragement
- 17-18. Full acceptance of Gentile converts (the Four Thousand)
- 19-20. Judas as a member of the Twelve
- 21-22. The Caligula threat (summer of 40)
- 23-24. Uncertainty about the End. Poverty theory
- 25-26. Acceptance of Paul's mission to the Gentiles
- 27-28. Prediction of the death of Jacob Zebedee (44)
- 29-30. Necessity of Gentile mission; adjusting Gospel for Gentiles (c45)
- 31-32. The Atonement Doctrine (later Alexandrian addition??)

Historical present verbs (preserved only in ASV) are *italicized* in the Brooks version.

[TITLE OF THE BOOK]¹[JOHN THE BAPTIST]²

[BAPTISM OF JESUS]

[1:9a] And it came to pass in those days, that . . . ³[TEMPTATION OF JESUS]⁴

[JESUS GOES TO GALILEE]

[14b] . . . Jesus came into Galilee [14c-15].⁵

[CALLING FOUR DISCIPLES]

[1:16] And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. [17] And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. [18] And straightway they left the nets, and followed him. [1:19] And going on a little further, he saw Jacob the [son] of Zebedee, and John his brother, who also were in the boat mending the nets. [20] And straightway he called them, and they left their father Zebedee in the boat with the hired servants, and went after him.

[PREACHING IN CAPERNAUM]

[1:21] And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue and taught. [22] And they were astonished at his teaching: For he taught them as having authority, and not as the scribes.⁶

[HEALING SIMON'S MOTHER-IN-LAW]

[1:29] And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with Jacob and John. [30] Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: [31] and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

¹The title is a late addition; see Willker (Mark 5ff) for discussion and bibliography.

²Mk 1:1-8 is eliminated as belonging to the John the Baptist strand; Criterion 7.

³Mk 1:9b-14a is an interpolation belonging to the John the Baptist strand; Criteria 3 and 7.

⁴Mk 1:12-13 are eliminated as part of the John the Baptist strand; see preceding note.

⁵Mk 1:14c "Gospel" (εὐαγγέλιον) is likely a later addition; Criterion 9.

⁶Mk 1:23-28 is eliminated as an obvious narrative interruption; Criterion 12.

[TITLE OF THE BOOK]

[1:1a]. The Beginning of the Gospel of Jesus, the Anointed.⁷

[JOHN THE BAPTIST]

[2] Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. [3] The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; [4] John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. [5] And there went out unto him all the country of Judaea, and all they of Jerusalem, and they were baptized of him in the river Jordan, confessing their sins. [6] And John was clothed with camel's hair, and [had] a leathern girdle about his loins, and did eat locusts and wild honey. [7] And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.⁸

[BAPTISM OF JESUS]

[1:9] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.⁹

[TEMPTATION OF JESUS]¹⁰

[1:12-13]

[JESUS GOES TO GALILEE]

[1:14] Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, [15] and saying, The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe in the gospel.

[CALLING FOUR DISCIPLES]

[1:16] And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. [17] And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. [18] And straightway they left the nets, and followed him. [19] And going on a little further, he saw Jacob the [son] of Zebedee, and John his brother, who also were in the boat mending the nets. [20] And straightway he called them, and they left their father Zebedee in the boat with the hired servants, and went after him.

[PREACHING IN CAPERNAUM]

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[HEALING SIMON'S MOTHER-IN-LAW]

[1:29] And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with Jacob and John. [30] Now Simon's wife's mother lay sick of a fever; and straightway they *tell* him of her, [31] and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

⁷Mk 1:1b (Son of God) is a signature trait of the first Divinization layer (Layer 1).

⁸Mk 1:8, Baptism in the Spirit, implies contact with Paul's churches (Layer 28).

⁹Mk 1:10-11, the Voice from Heaven, belongs to Layer 1.

¹⁰Mk 1:12-13, implying cosmic conflict with Satan, belongs to Layer 1.

¹¹Mk 1:23-28, the Capernaum exorcism and resulting fame of Jesus, belong to Layer 1.

[HEALING AT EVENING]

[1:32] And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. [33] And all the city was gathered together at the door. [34a] And he healed many that were sick with divers diseases, and cast out many demons. [34b].¹²

[JESUS PRAYS BEFORE MORNING]

[1:35] And in the morning, a great while before day, he rose up and went out, and departed unto a desert place, and there prayed. [36] And Simon and they that were with him followed after him; [37] and they found him, and say unto him, All are seeking thee. [38] And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

[PREACHING IN GALILEE]

[1:39] And he went into their synagogues throughout all Galilee, preaching and casting out demons.

[HEALING A LEPER]

[1:40] And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. [41] And being moved with compassion,¹³ he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. [42] And straightway the leprosy departed from him, and he was made clean. [43] And he strictly charged him, and straightway sent him out, [44] and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. [45] But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

[RETURN TO CAPERNAUM]

[2:1] And when he entered again into Capernaum after some days, it was noised that he was in the house. [2] And many were gathered together, so that there was no longer room [for them], no, not even about the door: and he spake the Word unto them.

[HEALING A MAN WITH PALSYP]

[2:3] And they come, bringing unto him a man sick of the palsy, borne of four. [4] And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. [5a] And Jesus seeing their faith saith unto the sick of the palsy,¹⁴ [11] I say unto thee, Arise, take up thy bed, and go unto thy house. [12] And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

[TEACHING BY THE SEA]

[2:13] And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

[CALLING LEVI]

[2:14] And as he passed by, he saw Levi the [son] of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

¹²Mk 1:34b, the demons' recognition of Jesus, is eliminated by Criterion 3.

¹³Following the reading of Vaticanus et al, *σπλαγχνισθεῖς*.

¹⁴Mk 2:6b-10, forgiveness of sins by Jesus, who is called "Son of Man," a late term, is excluded by Criterion 3.

[HEALING AT EVENING]

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[HEALING A LEPER]

[1:40] And there *cometh* to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. [41] And he angrily¹⁶ stretched forth his hand, and touched him, and *saith* unto him, I will; be thou made clean. [42] And straightway the leprosy departed from him, and he was made clean. [43] And he strictly charged him, and straightway sent him out, [44] and *saith* unto him, See thou say nothing to any man, but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. [45] But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places. And they came to him from every quarter.

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[TEACHING BY THE SEA]

[2:13] And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

[CALLING LEVI]

[2:14] And as he passed by, he saw Levi the [son] of Alphaeus sitting at the place of toll, and he *saith* unto him, Follow me. And he arose and followed him.

¹⁵Mk 1:34b, the demons' recognition of Jesus, belongs to Layer 1.

¹⁶Following the reading of Bezae, ὀργισθείς. For Jesus' anger at having his healing powers or will doubted, compare the original Mk 3:5 and the later Mk 9:23.

¹⁷The "Word" here is the same as the "Gospel" (Mk 1:14): Jesus' good news about God.

¹⁸Mk 2:5b-10, Jesus' forgiveness of sins (Layer 1), is an intrusion into a healing story.

[EATING WITH SINNERS]

[2:15] And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. [16] And the scribes and the Pharisees,¹⁹ when they saw that he was eating with the sinners and publicans, said unto his disciples, [How is it] that he eateth and drinketh with publicans and sinners? [17] And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

[QUESTION OF FASTING]²⁰[NEW AND OLD]²¹[PLUCKING GRAIN ON THE SABBATH]²²

[2:23] And it came to pass, that he was going on the Sabbath day through the grainfields, and his disciples began, as they went, to pluck the ears. [24] And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? [25] And he saith unto them, Did ye never read what David did, when he had need, and was hungry, he and they that were with him? [26] How he entered into the house of God, when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

[HEALING ON THE SABBATH]

[3:1] And he entered again into the synagogue; and there was a man there who had his hand withered. [2] And they watched him, whether he would heal him on the Sabbath day; that they might accuse him. [3] And he saith unto the man that had his hand withered, Stand forth. [4] And he saith unto them, Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. [5] And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored. [3:6].²³

[GENERAL HEALING]

[3:7] And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea, [8] and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. [9] And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him, [10] for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.

[RECOGNITION BY DEMONS]²⁴

¹⁹The peculiar phrase “And the scribes of the Pharisees” is an early corruption in the Greek. The Vulgate has *et scribae et pharisaei* “And the scribes and Pharisees,” as expected.

²⁰Mk 2:18-20 probably belongs to the John strand; excluded by Criterion 7. However, the passage says explicitly that Jesus’ followers did not fast, unlike John’s.

²¹Mk 2:21-22 is considered to belong to the previous passage; excluded by Criterion 7.

²²This much-discussed passage has been shown to be legitimate from the point of view of a conservative Torah follower, as Jesus is in Mark (Crossley 207). Its final verse, Mk 2:28, excluded here by Criterion 6, is also the only occurrence in Mark of “the Son of Man” (leaving aside the late ‘Twelve’ and ‘Divinization’ strands); it is intrusive. For Mk 2:27, see n27.

²³Mk 3:6, the conspiracy of the Pharisees and Herodians, is retrospective; Criterion 9.

²⁴Mk 3:11-12, the demons’ witness to the divinity of Jesus, is excluded by Criterion 3.

[EATING WITH SINNERS]

[2:15] And it *cometh* to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples, for there were many, and they followed him. [16] And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [How is it] that he eateth and drinketh with publicans and sinners? [17] And when Jesus heard it, he *saith* unto them, They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners.

[QUESTION OF FASTING]²⁵[NEW AND OLD]²⁶

[PLUCKING GRAIN ON THE SABBATH]

[2:23] And it came to pass, that he was going on the Sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. [24] And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? [25] And he *saith* unto them, Did ye never read what David did, when he had need, and was hungry, he and they that were with him? [26] How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?²⁷ [28] So that the Son of Man is lord even of the Sabbath.²⁸

[HEALING ON THE SABBATH]

[3:1] And he entered again into the synagogue, and there was a man there who had his hand withered. [2] And they watched him, whether he would heal him on the Sabbath day, that they might accuse him. [3] And he *saith* unto the man that had his hand withered, Stand forth. [4] And he *saith* unto them, Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill? But they held their peace. [5] And when he had looked round about on them with anger, being grieved at the hardening of their heart, he *saith* unto the man, Stretch forth thy hand. And he stretched it forth, and his hand was restored. [6] And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

[GENERAL HEALING]

[3:7] And Jesus with his disciples withdrew to the sea, and a great multitude from Galilee followed, and from Judaea, [8] and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. [9] And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him, [10] for he had healed many, insomuch that as many as had plagues pressed upon him that they might touch him.

[RECOGNITION BY DEMONS]²⁹

²⁵Mk 2:18-20, a prediction of future fasting customs (probably representing an assimilation to the practices of the John the Baptist movement), belongs to Layer 6.

²⁶Mk 2:18-22 is a prediction of Jesus' death; not part of Mark's original account.

²⁷Mk 2:27, the universalist alternative ending to this story, is absent in Matthew and Luke, and also in Bezae. As a post-Markan scribal enhancement, it has no Layer number.

²⁸Mk 2:28, the only instance of "Son of Man" in the original narrative, and thus the best source for the original meaning of this self-description, links that term unambiguously with Daniel 7:13-14 and with the original Davidic Messiah self-conception of Jesus.

²⁹Mk 3:11-12, the demons' witness to the divinity of Jesus, belongs to Layer 1.

[DISAPPROVAL OF JESUS' FRIENDS]³⁰

[THE BEELZEBUB ACCUSATION]³¹

[DISAPPROVAL OF JESUS' FAMILY]

[3:31] And there come his mother and his brethren; and, standing without, they sent unto him, calling him. [32] And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. [33] And he answereth them, and saith, Who is my mother and my brethren? [34] And looking round on them that sat round about him, he saith, Behold, my mother and my brethren! [35] For whosoever shall do the will of God, the same is my brother, and sister, and mother.

[THE SERMON BY THE SEA]

[4:1] And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. [2] And he taught them many things in parables, and said unto them in his teaching,

[PARABLE OF THE SOWER]

[4:3] Hearken! Behold, the sower went forth to sow. [4] And it came to pass, as he sowed, some fell by the way side, and the birds came and devoured it. [5] And other fell on the rocky [ground], where it had not much earth; and straightway it sprang up, because it had no deepness of earth; [6] and when the sun was risen, it was scorched; and because it had no root, it withered away. [7] And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. [8] And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. [9].³²

[ASIDE TO THE DISCIPLES]³³

[EXPLANATION OF THE SOWER]

[4:13-20]

[PARABLE OF THE LAMP]³⁴

[MEASURE FOR MEASURE]³⁵

³⁰Mk 3:19b-21, including the Beelzebub Accusation, 3:22-30, appear to be an interpolation; Jesus is still in the synagogue. Excluded by Criterion 12.

³¹For Mk 3:22-30, see preceding note.

³²Mk 4:9, "If any man hath ears to hear" is a recurring formula; excluded by Criterion 2.

³³Mk 4:10-12, an aside to the disciples, and its continuation, the "Explanation of the Sower," Mk 4:13-20, are late additions that include the terms "Satan" and many examples of "the Word," which do not occur in the Parable of the Sower ostensibly explained here; excluded by Criteria 1, 5, and 11.

³⁴Mk 4:21-23, the Parable of the Lamp, is excluded by Criterion 1.

³⁵Mk 4:24-25 concludes the Parable of the Lamp; see preceding note.

[DISAPPROVAL OF JESUS' FRIENDS]

[3:19b] And he *cometh* into a house. [20] And the multitude *cometh together* again, so that they could not so much as eat bread. [21] And when his friends heard it, they went out to lay hold on him, for they said, He is beside himself.

[THE BEELZEBUB ACCUSATION]³⁶

[DISAPPROVAL OF JESUS' FAMILY]

[3:31] And there *come* his mother and his brethren, and, standing without, they sent unto him, calling him. [32] And a multitude was sitting about him, and they *say* unto him, Behold, thy mother and thy brethren without seek for thee. [33] And he answereth them, and *saieth*, Who is my mother and my brethren? [34] And looking round on them that sat round about him, he *saieth*, Behold, my mother and my brethren! [35] For whosoever shall do the will of God, the same is my brother, and sister, and mother.

[THE SERMON BY THE SEA]³⁷

[4:1] And again he began to teach by the seaside. And there *is gathered* unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. [2] And he taught them many things in parables, and said unto them in his teaching,

[PARABLE OF THE SOWER]

[4:3] Hearken! Behold, the sower went forth to sow, [4] and it came to pass, as he sowed, some fell by the way side, and the birds came and devoured it. [5] And other fell on the rocky [ground], where it had not much earth, and straightway it sprang up, because it had no deepness of earth, [6] and when the sun was risen, it was scorched, and because it had no root, it withered away. [7] And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. [8] And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. [9] And he said, Who hath ears to hear, let him hear.

[ASIDE TO THE DISCIPLES]³⁸[EXPLANATION OF THE SOWER]³⁹

[PARABLE OF THE LAMP]

[4:21] And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, [and] not to be put on the stand? [22] For there is nothing hid, save that it should be manifested; neither was [anything] made secret, but that it should come to light. [23] If any man hath ears to hear, let him hear.

[MEASURE FOR MEASURE]⁴⁰

³⁶Mk 3:22-30, a reaction to Jesus' apparent trafficking with demons, regards criticism of Jesus as blasphemy, and belongs to Layer 2.

³⁷For this collection of similitudes (not really a sermon), see Mk 4:33 and Brooks **Parables**.

³⁸Mk 4:10-13, with the next, is part of the esoteric motif, Layer 7. Mk 4:11-12, with its Isaiah quote and disavowal of public preaching, is the most awful saying in the New Testament. It regards all Jesus' preaching, including the previous paragraph, as intentionally fraudulent.

³⁹Mk 4:14-20, the specific esoteric explanation, belongs with the preceding to Layer 7.

⁴⁰Mk 4:24-25, an ethical and economic pronouncement, is here grouped with Layer 6.

[PARABLE OF THE SEED]

[4:26] And he said, So is the kingdom of God, as if a man should cast seed upon the earth, [27] and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. [28] The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. [29] But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

[PARABLE OF THE MUSTARD SEED]

[4:30] And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? [31] It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, [32] yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

[END OF THE SERMON BY THE SEA]⁴¹

[CROSSING THE SEA]⁴²

[THE MIRACLE OF THE STORM]⁴³

[THE GERASENE DEMONIAC]⁴⁴

[ARRIVING AT THE OTHER SIDE]⁴⁵

[HEALING OF JAIRUS' DAUGHTER]

[5:22] And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, [23] and beseecheth him much, saying, My little daughter is at the point of death: [I pray thee], that thou come and lay thy hands on her, that she may be made whole, and live.

[THE WOMAN WITH A FLOW OF BLOOD]⁴⁶

⁴¹Mk 4:33-34, echoing Mk 4:10-12, is excluded for the same reasons.

⁴²Mk 4:35 is part of the following intrusive passage from 4:35-5:21; it repeats the crossing.

⁴³Mk 4:36-51, the miracle of the storm; excluded by Criterion 3.

⁴⁴Mk 5:1-20, in which demons recognize Jesus as Son of God; excluded by Criterion 3.

⁴⁵Mk 5:21 concludes this long and intrusive section.

⁴⁶Mk 5:24-35a, the interruptive Woman with the Flow of Blood; excluded by Criterion 12.

[PARABLE OF THE SEED]

[4:26] And he said, So is the kingdom of God, as if a man should cast seed upon the earth, [27] and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. [28] The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. [29] But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

[PARABLE OF THE MUSTARD SEED]

[4:30] And he said, How shall we liken the kingdom of God? Or in what parable shall we set it forth? [31] It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, [32] yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches, so that the birds of the heaven can lodge under the shadow thereof.

[END OF THE SERMON BY THE SEA]

[4:33] And with many such parables spake he the word unto them, as they were able to hear it [34].⁴⁷

[CROSSING THE SEA]⁴⁸

[THE MIRACLE OF THE STORM]⁴⁹

[THE GERASENE DEMONIAK]⁵⁰

[ARRIVING AT THE OTHER SIDE]⁵¹

[HEALING OF JAIRUS' DAUGHTER]

[5:22] And there *cometh* one of the rulers of the synagogue, Jairus by name; and seeing him, he *falleth* at his feet, [23] and *beseecheth* him much, saying, My little daughter is at the point of death, [I pray thee], that thou come and lay thy hands on her, that she may be made whole, and live. [24]⁵²

[THE WOMAN WITH A FLOW OF BLOOD]⁵³

⁴⁷Mk 4:34, echoing the esoteric note of Mk 4:10-20, belongs with it to Layer 7.

⁴⁸Mk 4:35 and 5:21 are journeys framing the Gerasene Demoniac (Layer 5).

⁴⁹Mk 4:36-51, a nature miracle, is here part of Layer 5.

⁵⁰Mk 5:1-20, in which a Gentile convert is partially accepted, defines Layer 5.

⁵¹Mk 5:21 and 4:35 (above) together frame the Gerasene Demoniac (Layer 5).

⁵²Mk 5:24 is properly part of the interruptive Woman story which follows.

⁵³Mk 5:24-35a, the interruptive story of the Woman with a Flow of Blood (technically, menorrhagia rather than hemorrhage), belongs to Layer 6.

[HEALING OF JAIRUS' DAUGHTER, RESUMED]

[5:35b] While he yet spake, they come from the ruler of the synagogue's [house] saying, Thy daughter is dead: why troublest thou the Teacher any further? [36] But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. [37] And he suffered no man to follow with him, save Peter, and Jacob, and John the brother of Jacob. [38] And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and [many] weeping and wailing greatly. [39] And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. [40] And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. [41a] And taking the child by the hand, he saith unto her, Talitha cumi. [41b].⁵⁴ [42] And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. [43] And he charged them much that no man should know this, and he commanded that [something] be given her to eat.

[IN HIS OWN COUNTRY]

[6:1] And he went out from thence, and he cometh into his own country, and his disciples follow him. [2] And when the Sabbath was come, he began to teach in the synagogue. And many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and [what mean] such mighty works wrought by his hands? [3] Is not this the carpenter, the son of Mary, and brother of Jacob, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. [4] And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. [5] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. [6a] And he marveled because of their unbelief.

[JESUS TEACHES IN THE VILLAGES]

[6:6b] And he went round about the villages teaching.

[SENDING OF THE TWELVE]⁵⁵

[THE REACTION OF HEROD]⁵⁶

[DEATH OF JOHN THE BAPTIST]⁵⁷

[RETURN OF THE TWELVE]⁵⁸

[FEEDING OF FIVE THOUSAND]⁵⁹

[WALKING ON THE WATER]⁶⁰

[ARRIVAL AT GENNESARET]⁶¹

⁵⁴Mk 5:41b, a translation of the preceding Aramaic, is excluded by Criterion 11.

⁵⁵Mk 6:7-13, the Sending of the Twelve, is excluded by Criterion 8.

⁵⁶Mk 6:14-16, considered as part of the John strand, is excluded by Criterion 7.

⁵⁷Mk 6:17-29, the Death of John the Baptist, is excluded by Criterion 7.

⁵⁸Mk 6:30-33, the Return of the Twelve, is excluded by Criterion 8.

⁵⁹Mk 6:34-44, the Feeding of Five Thousand, is excluded by Criterion 3.

⁶⁰Mk 6:45-52, Walking on Water, is excluded by Criterion 3.

⁶¹Mk 6:53-55 is excluded by Criterion 3.

[HEALING OF JAIRUS' DAUGHTER, RESUMED]

[5:35b] While he yet spake, they *come* from the ruler of the synagogue's [house] saying, Thy daughter is dead, why troublest thou the Teacher any further? [36] But Jesus, not heeding the word spoken, *saith* unto the ruler of the synagogue, Fear not, only believe. [37] And he suffered no man to follow with him, save Peter, and Jacob, and John the brother of Jacob. [38] And they *come* to the house of the ruler of the synagogue, and he *beholdeth* a tumult, and [many] weeping and wailing greatly. [39] And when he was entered in, he *saith* unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. [40] And they laughed him to scorn. But he, having put them all forth, *taketh* the father of the child and her mother and them that were with him, and *goeth* in where the child was. [41a] And taking the child by the hand, he *saith* unto her, Talitha cumi. [41b]⁶² [42] And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. [43] And he charged them much that no man should know this, and he commanded that [something] be given her to eat.

[IN HIS OWN COUNTRY]

[6:1] And he went out from thence; and he *cometh* into his own country; and his disciples *follow* him. [2] And when the Sabbath was come, he began to teach in the synagogue, and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and [what mean] such mighty works wrought by his hands? [3] Is not this the carpenter, the son of Mary, and brother of Jacob, and Joses, and Judas, and Simon? And are not his sisters here with us? And they were offended in him. [4] And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. [5] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. [6a] And he marveled because of their unbelief.

[JESUS TEACHES IN THE VILLAGES]

[6:6b] And he went round about the villages teaching.

[SENDING OF THE TWELVE]⁶³

[THE REACTION OF HEROD]⁶⁴

[THE DEATH OF JOHN THE BAPTIST]⁶⁵

[RETURN OF THE TWELVE]⁶⁶

[FEEDING OF FIVE THOUSAND]⁶⁷

[WALKING ON THE WATER]⁶⁸

[ARRIVAL AT GENNESARET]⁶⁹

⁶²Mk 5:41b, a translation of the preceding Aramaic, belongs to Layer 16.

⁶³Mk 6:7-13, the Sending of the Twelve, belongs to Layer 7.

⁶⁴Herod looks past the Sending and comments on Jesus; a clear interpolation.

⁶⁵Probably derived from a Baptist sect account; Layer 3.

⁶⁶Mk 6:30-33, the Return of the Twelve, belongs to Layer 7.

⁶⁷Mk 6:34-44, the Feeding of Five Thousand, belongs to the divinization layer, Layer 1.

⁶⁸Mk 6:45-52, Walking on Water, is part of the preceding sequence; Layer 1)

⁶⁹Mk 6:53-55 completes the boat journey in 6:45-52, and also belongs to Layer 1.

[JESUS HEALS MANY]⁷⁰

[CONTROVERSY OVER DEFILEMENT]

[7:1] And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, [2] and had seen that some of his disciples ate their bread with defiled, that is, unwashed, hands. [3-4].⁷¹ [5] And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? [6] And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, “This people honoreth me with their lips, But their heart is far from me. [7] But in vain do they worship me, Teaching [as their] doctrines the precepts of men.” [8] Ye leave the commandment of God, and hold fast the tradition of men.

[CONTROVERSY OVER FILIAL DUTY]

[7:9] And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. [10] For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death. [11a] But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban [11b],⁷² [12] ye no longer suffer him to do aught for his father or his mother; [13] making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

[ADDITIONAL DISCOURSE ON DEFILEMENT]

[7:14] And he called to him the multitude again, and said unto them, Hear me all of you, and understand: [15] there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. [16].⁷³ [17] And when he was entered into the house from the multitude, his disciples asked of him the parable. [18] And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, [it] cannot defile him, [19a] because it goeth not into his heart, but into his belly, and goeth out into the draught? [19b].⁷⁴ [20] And he said, That which proceedeth out of the man, that defileth the man. [21] For from within, out of the heart of men, evil thoughts proceed: fornications, thefts, murders, adulteries, [22] covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness. [23] All these evil things proceed from within, and defile the man.

[THE SYROPHOENICIAN WOMAN]⁷⁵

⁷⁰Mk 6:56, part of the preceding passage, is removed for the same reason.

⁷¹Mk 7:3-4, a parenthetical explanation of Jewish customs, is excluded by Criterion 11.

⁷²Mk 7:11b, explaining Corban as “given to God,” is excluded by Criterion 11.

⁷³Mk 7:16, a recurring formula, is excluded by Criterion 2. This verse is also omitted in the UBS 4 critical text.

⁷⁴Mk 7:19b, a parenthetical remark declaring all foods clean, is excluded by Criterion 11.

⁷⁵Mk 7:24-31, the interruptive story of the Syrophenician Woman, and its two framing travel statements, are excluded by Criteria 3 and 12.

[JESUS HEALS MANY]

[6:56] And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment. And as many as touched him were made whole.

[CONTROVERSY OVER DEFILEMENT]

[7:1] And there *are gathered together* unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, [2a] and had seen that some of his disciples ate their bread with defiled [2b]⁷⁶ hands.⁷⁷ [5] And the Pharisees and the scribes *ask* him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? [6] And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me; [7] But in vain do they worship me, teaching [as] doctrines the precepts of men. [8] Ye leave the commandment of God and hold fast the tradition of men.

[CONTROVERSY OVER FILIAL DUTY]

[7:9] And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. [10] For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death. [11a] But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, [11b]⁷⁸ [12] ye no longer suffer him to do aught for his father or his mother, [13] making void the word of God by your tradition, which ye have delivered, and many such like things ye do.

[ADDITIONAL DISCOURSE ON DEFILEMENT]⁷⁹[THE SYROPHOENICIAN WOMAN]⁸⁰

⁷⁶Mk 7:2b, “that is, unwashen,” explaining the previous term, belongs to Layer 16.

⁷⁷Mk 7:3-4, a parenthesis which explain Jewish practices, belong to Layer 16.

⁷⁸Mk 7:11, “that is to say, given [to God],” defining the previous term, belongs to Layer 16.

⁷⁹Mk 7:14-23 expands on the preceding “defilement” theme, and belongs to Layer 16.

⁸⁰Mk 7:24-31, emblemizing an early Gentile contact, belongs to Layer 2.

[HEALING A DEAF MAN]

[7:32] And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. [33] And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; [34a] and looking up to heaven he sighed, and saith unto him, Ephphatha [34b].⁸¹ [35] And his ears were opened, and the bond of his tongue was loosed, and he spake plain. [36] And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. [37] And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

[FEEDING OF FOUR THOUSAND].⁸²[JESUS AT DALMANUTHA]⁸³[ARGUMENT OVER BREAD]⁸⁴

[HEALING A BLIND MAN]

[8:22] . . . they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. [23] And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? [24] And he looked up, and said, I see men; for I behold [them] as trees, walking. [25] Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. [26] And he sent him away to his home, saying, Do not even enter into the village.

[ON THE WAY TO CAESAREA PHILIPPI]⁸⁵[THE FIRST PASSION PREDICTION]⁸⁶[ON TAKING UP ONE'S CROSS]⁸⁷[ASSURANCE OF THE SECOND COMING]⁸⁸[JESUS' TRANSFIGURATION]⁸⁹

⁸¹Mk 7:34b, explaining Ephphatha as "be opened," is excluded by Criterion 11.

⁸²Mk 8:1-9, the Feeding of Four Thousand, is excluded by Criterion 3.

⁸³Mk 8:10-13, Jesus at Dalmanutha, is excluded by Criterion 9.

⁸⁴Mk 8:14-21, the secret meaning of the Feeding miracles, is excluded by Criterion 1.

⁸⁵Mk 8:27-30, Peter's Confession at Caesarea Philippi, is excluded by Criterion 6.

⁸⁶Mk 8:31-33, Jesus' prediction of his own death, is excluded by Criterion 4.

⁸⁷Mk 8:34-38, on taking up one's cross, is excluded by Criterion 4.

⁸⁸Mk 9:1, the assurance of the Second Coming, is excluded by Criterion 4.

⁸⁹Mk 9:2-9a, the Transfiguration scene, is excluded by Criterion 3.

[HEALING A DEAF MAN]⁹⁰

[FEEDING OF FOUR THOUSAND].⁹¹

[JESUS AT DALMANUTHA]⁹²

[ARGUMENT OVER BREAD]⁹³

[HEALING A BLIND MAN]⁹⁴

[ON THE WAY TO CAESAREA PHILIPPI]

[8:27] And Jesus went forth, and his disciples, into the villages of Caesarea Philippi, and on the way he asked his disciples, saying unto them, Who do men say that I am? [28] And they told him, saying, John the Baptist; and others, Elijah, but others, One of the prophets. [29] And he asked them, But who say ye that I am? Peter answereth and *sait*h unto him, Thou art the Anointed. [30] And he charged them that they should tell no man of him.

[THE FIRST PASSION PREDICTION]⁹⁵

[ON TAKING UP ONE'S CROSS]⁹⁶

[ASSURANCE OF THE SECOND COMING]⁹⁷

[JESUS' TRANSFIGURATION]⁹⁸

⁹⁰Mk 7:32-37, with 8:22-26, symmetrically frames the long Miracle section, 8:1-21.

⁹¹Mk 8:1-10a, the Feeding of Four Thousand, symbolizing the equality of Gentiles along with Jews, belongs to Layer 9. The connection is spelled out in Mk 8:14-21.

⁹²Mk 8:10b-13, the request for a sign at Dalmanutha, is part of Layer 9.

⁹³Mk 8:14-21, decoding the meaning of both Feeding miracles, belongs to Layer 9.

⁹⁴Mk 8:22-26, a doublet of 7:32-37, frames this Layer 9 sequence.

⁹⁵Mk 8:31-33, a prediction of Jesus' death and resurrection, belongs to Layer 3.

⁹⁶Mk 8:34-38, an encouragement to later believers, belongs to Layer 8.

⁹⁷Mk 9:1, an assurance of an early Second Coming, belongs to Layer 8.

⁹⁸The climax of the Transfiguration scene is a Voice from Heaven (9:7) identifying Jesus as God's Son. With the Voice from Heaven at Jesus' Baptism (1:10-11), which also identifies Jesus as God's son, and the Roman Centurion's remark at Jesus' death, "Truly, this man was the Son of God" (15:39), it makes a triplet occurring at the beginning, middle, and end of Mark. The three were placed there to make the text as a whole give that new message

[THE SECOND PASSION PREDICTION]⁹⁹

[HEALING AN EPILEPTIC BOY]¹⁰⁰

[PASSING THROUGH GALILEE]¹⁰¹

[THE THIRD PASSION PREDICTION]¹⁰²

[THE DISPUTE ABOUT PRECEDENCE]¹⁰³

[THE CHILD IN THE MIDST]

[9:36] And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, [37]¹⁰⁴

[THE STRANGE EXORCIST]¹⁰⁵

[A CUP OF WATER]¹⁰⁶

[THE LITTLE ONES]

[9:42] . . . whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

[HELLFIRE PREACHING]

[9:43] And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. [44].¹⁰⁷ [45] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. [46].¹⁰⁸ [47] And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell, [48] where their worm dieth not, and the fire is not quenched.

[THE SALT SAYINGS]¹⁰⁹

⁹⁹Mk 9:9b-13, another prediction of the Passion, is excluded by Criterion 4.

¹⁰⁰Mk 9:14-29 is retrospective, and excluded by Criterion 9.

¹⁰¹Mk 9:30, the passage through Galilee, is considered part of the next section.

¹⁰²Mk 9:31-32, another prediction of the Passion, is excluded by Criterion 4.

¹⁰³Mk 9:33-35, a passage about the Twelve, is excluded by Criterion 8.

¹⁰⁴Mk 9:37; the “Whosoever” marks the beginning of an interpolation; the original text resumes at the second “Whosoever,” Mk 9:42

¹⁰⁵Mk 9:38-40, the Strange Exorcist, is excluded as reflecting later history; Criterion 9.

¹⁰⁶Mk 9:41, the “cup of water,” is excluded as reflecting later history; Criterion 9.

¹⁰⁷Mk 9:44 “where their worm dieth not” duplicates 9:48, excluded by Criterion 2; cf n104.

¹⁰⁸Mk 9:46 “where their worm dieth not” duplicates 9:48, excluded by Criterion 2; cf n105.

¹⁰⁹Mk 9:49-50, the “salt” verses are an interruption, excluded by Criteria 2 and 7.

[THE SECOND PASSION PREDICTION]¹¹⁰

[HEALING AN EPILEPTIC BOY]¹¹¹

[PASSING THROUGH GALILEE]

[9:30] And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

[THE THIRD PASSION PREDICTION]¹¹²

[THE DISPUTE ABOUT PRECEDENCE]

[9:33] And they came to Capernaum, and when he was in the house, he asked them, What were ye reasoning on the way? [34] But they held their peace, for they had disputed one with another on the way, who [was] the greatest.¹¹³ [35b] And he saith unto them, If any man would be first, he shall be last of all, and servant of all.

[THE CHILD IN THE MIDST]

[9:36] And he took a little child, and set him in the midst of them, and taking him in his arms, he said unto them,¹¹⁴

[THE STRANGE EXORCIST]¹¹⁵

[A CUP OF WATER]

[THE LITTLE ONES]

[42b] . . . whoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

[HELLFIRE PREACHING]

[9:43] And if thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. [44]¹¹⁶ [45] And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. [46]¹¹⁷ [47] And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell, [48] where their worm dieth not, and the fire is not quenched.

[THE SALT SAYINGS]

[9:49] For every one shall be salted with fire. [50a] Salt is good, but if the salt have lost its saltness, wherewith will ye season it?¹¹⁸ [50b] Have salt in yourselves, and be at peace, one with another.¹¹⁹

¹¹⁰Mk 9:9b-13, a prediction of Jesus' death, belongs to Layer 3.

¹¹¹Mk 9:14-29, a failed healing and a complaint of later times, belongs to Layer 6.

¹¹²Mk 9:31-32, another passion prediction, belongs to Layer 3.

¹¹³Mk 9:34a, a Twelve phrase, belongs to Layer 7

¹¹⁴Mk 9:37 "whosoever receiveth me" refers to later preaching, and belongs to Layer 6.

¹¹⁵Mk 9:38-40, a cryptic reference to Paul, belongs to Layer 14.

¹¹⁶Mk 9:44, a refrain duplicating 9:48, is not included in the UBS 4 critical text.

¹¹⁷Mk 9:46, a refrain duplicating 9:48, is not included in the UBS 4 critical text.

¹¹⁸Mk 9:49, a warning against apostasy, links back to 9:42 and continues this sequence.

¹¹⁹This final ill-connected saying is Mark's way of providing the conclusion to his rebuke of the disciples' quarreling in 9:34-35. For the bringing together of material not originally spoken on the same occasion, compare the explicit narrator comment at Mk 4:33, the linking phrase at the end of the also assembled Sermon by the Sea.

[JOURNEY TO JUDAEA]¹²⁰[CONTROVERSY ABOUT DIVORCE]¹²¹[CLARIFICATION TO DISCIPLES ON DIVORCE]¹²²

[BRINGING THE CHILDREN]

[10:13] And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. [14] But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. [15] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. [16] And he took them in his arms, and blessed them, laying his hands upon them.

[INHERITING ETERNAL LIFE]

[10:17] And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? [18] And Jesus said unto him, Why callest thou me good? none is good save one, [even] God. [19] Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. [20] And he said unto him, Teacher, all these things have I observed from my youth. [21] And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. [22] But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

[CLARIFICATION TO DISCIPLES ON WEALTH]

[10:23] And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! [24] And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. [26] And they were astonished exceedingly, saying unto him, Then who can be saved? [27] Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

[THE REWARDS OF THE DISCIPLES, 10:28-31]¹²³

¹²⁰Mk 10:1 is part of the following passage, which is itself excluded by Criterion 12.

¹²¹Mk 10:2-9 continues Mk 10:1; see preceding note.

¹²²Mk 10:10-12 continues Mk 10:2-9; see preceding notes.

¹²³Mk 10:28-31, the Rewards of the Disciples, is excluded by Criterion 9.

[JOURNEY TO JUDAEA]

[10:1] And he arose from thence and *cometh* into the borders of Judaea and beyond the Jordan, and multitudes *come together* unto him again. And, as he was wont, he taught them again.

[CONTROVERSY ABOUT DIVORCE]

[10:2] And there came unto him Pharisees, and asked him, Is it lawful for a man to put away [his] wife? – trying him. [3] And he answered and said unto them, What did Moses command you? [4] And they said, Moses suffered to write a bill of divorcement, and to put her away. [5] But Jesus said unto them, For your hardness of heart he wrote you this commandment. [6] But from the beginning of the creation, male and female made he them. [7] For this cause shall a man leave his father and mother, and shall cleave to his wife; [8] and the two shall become one flesh, so that they are no more two, but one flesh. [9] What therefore God hath joined together, let not man put asunder.

[CLARIFICATION TO DISCIPLES ON DIVORCE]¹²⁴

[BRINGING THE CHILDREN]¹²⁵

[INHERITING ETERNAL LIFE]

[10:17] And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? [18] And Jesus said unto him, Why callest thou me good? none is good save one, [even] God. [19] Thou knowest the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. [20] And he said unto him, Teacher, all these things have I observed from my youth. [21] And Jesus looking upon him loved him, and said unto him, One thing thou lackest, go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come, follow me. [22] But his countenance fell at the saying, and he went away sorrowful, for he was one that had great possessions.

[CLARIFICATION TO DISCIPLES ON WEALTH]¹²⁶

[THE REWARDS OF THE DISCIPLES]¹²⁷

¹²⁴Mk 10:10-12, a clarification to disciples, belongs to Layer 7.

¹²⁵Mk 10:13-16, the blessing of the children, with mission overtones, belongs to Layer 6.

¹²⁶Mk 10:23-27, a clarification to disciples, belongs to Layer 7.

¹²⁷Mk 10:28-31, the attached discussion with the disciples, belongs to Layer 7.

[ON THE ROAD TO JERUSALEM]¹²⁸

[THE FOURTH PASSION PREDICTION]¹²⁹

[THE REQUEST OF JACOB AND JOHN]¹³⁰

[THE ATONEMENT DOCTRINE]¹³¹

[COMING TO JERICHO]¹³²

[HEALING BLIND BARTIMAEUS]¹³³

[ARRANGING THE ENTRY INTO JERUSALEM]¹³⁴

[ENTRY INTO JERUSALEM]¹³⁵

¹²⁸Mk 10:32 is part of the following exclusion.

¹²⁹Mk 10:33-34, Jesus' prediction of his own death, is excluded by Criterion 4.

¹³⁰Mk 10:35-44, predicting the execution of Jacob Zebedee, is excluded by Criterion 4.

¹³¹Mk 10: 45, the Atonement Doctrine, is excluded by Criterion 9.

¹³²The entire Jericho sequence is problematic.

¹³³Bartimaeus' appeal to the "Son of David" is excluded by Criterion 6. The reference to "Jesus of Nazareth" is also problematic; excluded by Criterion 5.

¹³⁴Mk 11:1-6, a prediction, is excluded by Criterion 4; compare the Conclusion.

¹³⁵Mk 11:7-10, "our father David," is excluded by Criterion 6; compare the Conclusion..

[ON THE ROAD TO JERUSALEM]

[10:32] And they were on the way, going up to Jerusalem. And Jesus was going before them, and they were amazed, and they that followed were afraid.

[THE FOURTH PASSION PREDICTION]¹³⁶

[THE REQUEST OF JACOB AND JOHN]¹³⁷

[THE ATONEMENT DOCTRINE]¹³⁸

[COMING TO JERICHO]

[10:46a] And they *come* to Jericho,

[HEALING BLIND BARTIMAEUS]

[10:46b] and as he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside. [47] And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me. [48] And many rebuked him, that he should hold his peace, but he cried out the more a great deal, Thou son of David, have mercy on me. [49] And Jesus stood still, and said, Call ye him. And they *call* the blind man, saying unto him, Be of good cheer, rise, he calleth thee. [50] And he, casting away his garment, sprang up, and came to Jesus. [51] And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. [52] And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

[ARRANGING THE ENTRY INTO JERUSALEM]

[11:1] And when they *draw nigh* unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he *sendeth* two of his disciples, [2] and *saith* unto them, Go your way into the village that is over against you, and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. [3] And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. [4] And they went away, and found a colt tied at the door without in the open street, and they *loose* him. [5] And certain of them that stood there said unto them, What do ye, loosing the colt? [6] And they said unto them even as Jesus had said, and they let them go.

[ENTRY INTO JERUSALEM]

[11:7] And they *bring* the colt unto Jesus, and *cast* on him their garments; and he sat upon him. [8] And many spread their garments upon the way; and others branches, which they had cut from the fields. [9] And they that went before, and they that followed, cried, Hosanna; Blessed [is] he that cometh in the name of the Lord; [10] Blessed [is] the kingdom that cometh, [the kingdom] of our father David, Hosanna in the highest.

¹³⁶Mk 10:33-34, a prediction of Jesus' death, belongs to Layer 3.

¹³⁷Mk 10:35-44, the prediction of the death of Jacob Zebedee, belongs to Layer 15.

¹³⁸Mk 10:45 includes a statement of the Atonement Doctrine, which had been separately stated in the earlier Mk 14:24 interpolation (Layer 13).

[INSPECTING THE TEMPLE GROUNDS]

[11:11ab] And he entered into Jerusalem, into the Temple. And when he had looked round about on all things, it being now eventide, he went out unto Bethany. [11:11c]¹³⁹

[THE BARREN FIG TREE, PART 1]¹⁴⁰

[CLEANSING THE TEMPLE]

[11:15] And they come to Jerusalem; and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; [16] and he would not suffer that any man should carry a vessel through the temple. [17] And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers.¹⁴¹ [18] And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

[LEAVING THE CITY]

[11:19] And every evening he went forth out of the city.

[THE BARREN FIG TREE, PART 2]¹⁴²[ADDENDUM ON PRAYER]¹⁴³[FORGIVE BEFORE PRAYING]¹⁴⁴

[QUESTION ABOUT AUTHORITY]

[11:27] And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; [28] and they said unto him, By what authority doest thou these things? Or who gave thee this authority to do these things? [29] And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. [30] The baptism of John, was it from heaven, or from men? Answer me. [31] And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him? [32] But should we say, From men – they feared the people: for all verily held John to be a prophet. [33] And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

[PARABLE OF THE VINEYARD]¹⁴⁵

¹³⁹Mk 11:11c. This passage belongs with the next; see following note.

¹⁴⁰Mk 11:11a-14, “The Barren Fig Tree, Part 1,” is excluded by Criterion 8.

¹⁴¹This is a quote from Jeremiah 7:11; cf Beckwith, **Mark’s Jesus** (p143).

¹⁴²Mk 11:20-21, the conclusion of “The Barren Fig Tree,” is excluded by Criterion 3.

¹⁴³Mk 11:22-24, an addendum on prayer, is excluded by Criterion 9; cf n132.

¹⁴⁴Mk 11:25, on forgiveness before prayer, is excluded by Criterion 9; cf n133.

¹⁴⁵Mk 12:1-12, the Parable of the Vineyard refers to Jesus’ death; excluded by Criteria 3, 4, and 9.

[INSPECTING THE TEMPLE GROUNDS]

[11:11ab] And he entered into Jerusalem, into the temple. And when he had looked round about upon all things, it being now eventide, he went out unto Bethany.¹⁴⁶

[THE BARREN FIG TREE, PART 1]¹⁴⁷

[CLEANSING THE TEMPLE]

[11:15] And they *come* to Jerusalem, and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves, [16] and he would not suffer that any man should carry a vessel through the temple. [17] And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers. [18] And the chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, for all the multitude was astonished at his teaching.

[LEAVING THE CITY]

[11:19] And every evening he went forth out of the city.

[THE BARREN FIG TREE, PART 2]¹⁴⁸[ADDENDUM ON PRAYER]¹⁴⁹[FORGIVE BEFORE PRAYING]¹⁵⁰

[QUESTION ABOUT AUTHORITY]

[11:27] And they *come* again to Jerusalem, and as he was walking in the temple, there *come* to him the chief priests, and the scribes, and the elders. [28] And they said unto him, By what authority doest thou these things? Or who gave thee this authority to do these things? [29] And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. [30] The baptism of John, was it from Heaven, or from men? Answer me. [31] And they reasoned with themselves, saying, If we shall say, From Heaven; He will say, Why then did ye not believe him? [32] But should we say, From men – they feared the people, for all held that John really¹⁵¹ was a prophet. [33] And they answered Jesus and *say*, We know not. And Jesus *saith* unto them, Neither tell I you by what authority I do these things.

[PARABLE OF THE VINEYARD]¹⁵²

¹⁴⁶Mk 11:11c, “with the Twelve,” belongs to the Twelve layer, Layer 7.

¹⁴⁷Mk 11:12-14, the beginning of the Fig Tree miracle, belongs to Layer 1.

¹⁴⁸Mk 11:20-21, the conclusion of the Fig Tree miracle, also belongs to Layer 1.

¹⁴⁹Mk 11:22-24, the addendum on prayer, belongs to Layer 7.

¹⁵⁰Mk 11:25, a further addendum on forgiveness, is here grouped with Layer 7.

¹⁵¹Mk 11:32. “Really” (ὄντως) is wrongly rendered by ASV as “verily” (otherwise ἀμῆν). There are no “verily” (or ἀμῆν) assurances in the Markan Core. The need for that sort of reinforcement of a position in doubt belongs to the later years of the Jesus movement.

¹⁵²Mk 12:1-12, a “Son of God” passage, is perhaps best placed in Layer 2.

[QUESTION ABOUT TRIBUTE TO CAESAR]¹⁵³

[QUESTION ABOUT RESURRECTION]

[12:18] And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying, [19] Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. [20] There were seven brethren: and the first took a wife, and dying left no seed; [21] and the second took her, and died, leaving no seed behind him; and the third likewise: [22] and the seven left no seed. Last of all the woman also died. [23] In the resurrection whose wife shall she be of them? for the seven had her to wife. [24] Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? [25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. [26] But as touching the dead, that they are raised; have ye not read in the book of Moses, in [the place concerning] the Bush, how God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is not the God of the dead, but of the living: ye do greatly err.

[QUESTION ABOUT THE GREATEST COMMANDMENT]¹⁵⁴[THE ISSUE OF DAVID'S SON]¹⁵⁵

¹⁵³For the exclusion of this passage, see Zeichmann **Taxation**.

¹⁵⁴Mk 12:28-34. Within this passage, Mk 12:32-33, the scribe's repetition of Jesus' answer, is excluded as an introduction to what follows. Mk 12:34, "Thou are not far from the Kingdom of God, is a prediction excluded by Criteria 4 and 9.

¹⁵⁵Mk 12:35-37, explaining that Christ is *not* the son of David is excluded by Criterion 6.

[QUESTION ABOUT TRIBUTE TO CAESAR]

[12:13] And they *send* unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. [14] And when they were come, they *say* unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God. Is it lawful to give tribute unto Caesar, or not? [15] Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? Bring me a denarius, that I may see it. [16] And they brought it. And he *saith* unto them, Whose is this image and superscription? And they said unto him, Caesar's. [17] And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marveled greatly at him.

[QUESTION ABOUT RESURRECTION]

[12:18a] And there *come* unto him Sadducees,¹⁵⁶ and they asked him, saying, [19] Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. [20] There were seven brethren, and the first took a wife, and dying left no seed. [21] And the second took her, and died, leaving no seed behind him. And the third likewise, [22] and the seven left no seed. Last of all the woman also died. [23] In the resurrection whose wife shall she be of them? For the seven had her to wife. [24] Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? [25] For when they shall rise from the dead, they neither marry, nor are given in marriage, but are as angels in Heaven. [26] But as touching the dead, that they are raised: Have ye not read in the book of Moses, in [the place concerning] the Bush, how God spake unto him, saying, I [am] the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is not the God of the dead, but of the living; ye do greatly err.

[QUESTION ABOUT THE GREATEST COMMANDMENT]

[12:28] And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? [29] Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one, [30] and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. [31] The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. [32] And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one, and there is none other but he, [33] and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. [34] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

[THE ISSUE OF DAVID'S SON]

[12:35] And Jesus answered¹⁵⁷ and said, as he taught in the temple, How say the scribes that the Christ is the son of David? [36] David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies the footstool of thy feet. [37] David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

¹⁵⁶Mk 12:18b, which explains the Sadducees as denying resurrection, belongs to Layer 16.

¹⁵⁷in response to an unspoken but implicit question..

[CRITICISM OF THE SCRIBES]

[12:38] And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and [to have] salutations in the marketplaces, [39] and chief seats in the synagogues, and chief places at feasts: [40] they that devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation.

[THE WIDOW'S GIFT]

[12:41] And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. [42] And there came a poor widow, and she cast in two mites, which make a farthing. [43] And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: [44] for they all did cast in of their superfluity; but she of her want did cast in all that she had, [even] all her living.

[THE TEMPLE BUILDINGS]¹⁵⁸[SIGNS OF THE LAST DAYS]¹⁵⁹

[THE CHIEF PRIESTS PLOT AGAINST JESUS]

[14:1] Now after two days was [the feast of] the Passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: [2] for they said, Not during the feast, lest haply there shall be a tumult of the people.

[THE WOMAN OF BETHANY]¹⁶⁰[THE OFFER OF JUDAS]¹⁶¹

[PREPARING FOR THE PASSOVER]

[14:12a. And on the first day of unleavened bread . . . ¹⁶²

¹⁵⁸Mk 13:1-2, on the Temple buildings, is standard Jewish prophecy, and echoes several famous predecessors of Jesus (Horsley 135, 141). Horsley 141 also notes "Jeremiah's pronouncement of judgement on the house of David (22:1-9);" also Horsley 148 "If Mark's account is any indication, Jesus was more specifically reenacting Jeremiah's prophetic condemnation of the Temple, accusing the incumbent high priests of being like brigands, robbing the people while using the sacrality of the Temple as their protective stronghold." However, Horsley's final political theory, which is weakly supported by him, relies on his acceptance of most of canonical Mark.

¹⁵⁹Mk 13:3-37, the Apocalypse, predicts future events, and is excluded by Criteria 4 and 9.

¹⁶⁰Mk 14:3-9, the Woman of Bethany, is a late legend; excluded by Criterion 9.

¹⁶¹Mk 14:10-11, the offer of Judas, shows foreknowledge, and also belongs to the late Twelve Apostle strand mentioned in note 153. It is excluded by Criteria 4 and 8.

¹⁶²Mk 14:12b-16 is the beginning of a long predictive passage, 14:13-45. Within that passage, Jesus' instructions show foreknowledge, excluded by Criterion 4.

[CRITICISM OF THE SCRIBES]

[12:38] And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and [to have] salutations in the marketplaces, [39] and chief seats in the synagogues, and chief places at feasts, [40] they that devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation.

[THE WIDOW'S GIFT]¹⁶³

[THE TEMPLE BUILDINGS]

[13:1] And as he went forth out of the temple, one of his disciples *saith* unto him, Teacher, behold, what manner of stones and what manner of buildings! [2] And Jesus said unto him, Seest thou these great buildings? There shall not be left here one stone upon another, which shall not be thrown down.

[SIGNS OF THE LAST DAYS]¹⁶⁴

[THE CHIEF PRIESTS PLOT AGAINST JESUS]

[14:1] Now after two days was [the feast of] the Passover and the Unleavened Bread, and the chief priests and the scribes sought how they might take him with subtlety, and kill him. [2] For they said, Not during the feast, lest haply there shall be a tumult of the people.

[THE WOMAN OF BETHANY]¹⁶⁵

[THE OFFER OF JUDAS]

[14:10ac] And Judas Iscariot went away unto the chief priests,¹⁶⁶ that he might deliver him unto them. [11] And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him.

[PREPARING FOR THE PASSOVER]

[14:12a] And on the first day of unleavened bread,¹⁶⁷ his disciples *say* unto him, Where wilt thou that we go and make ready that thou mayest eat the Passover? [13] And he *sendeth* two of his disciples, and *saith* unto them, Go into the city, and there shall meet you a man bearing a pitcher of water, follow him. [14] And wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the Passover with my disciples? [15] And he will himself show you a large upper room furnished [and] ready, and there make ready for us. [16] And the disciples went forth, and came into the city, and found as he had said unto them, and they made ready the Passover.

¹⁶³Mk 12:41-44, the Widow's Gift, argues that the poor can give much, and is analogous to the saying on giving and getting in Mk 4:24-25. Both are here grouped with Layer 6.

¹⁶⁴Mk 13:1-2, which deprecates the Temple buildings, is not a prediction of the Temple's destruction in 70 (the siege image is traditional; see Isa 37:33 and Jer 6:6), but a reminder that all will end at the Last Days. For the Apocalyptic section which follows (Mk 13:3-37, Layers 2, 4, 8, 11-12, 16), see Taylor 636-644, Brooks **Time**.

¹⁶⁵Mk 14:3-9, the Woman of Bethany, an early pious legend, is best placed in Layer 2.

¹⁶⁶Mk 14:10b, a phrase identifying Judas as one of the Twelve, belongs to Layer 10.

¹⁶⁷Mk 14:12b, an explanatory phrase, belongs to Layer 16.

[THE PASSOVER SUPPER]¹⁶⁸

[JESUS PREDICTS HIS DEATH]¹⁶⁹

[ARRIVAL AT GETHSEMANE]¹⁷⁰

[THE ARREST]

[14:43-45].¹⁷¹ [46] And they laid hands on him, and took him. [47] But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. [48] And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? [49a] I was daily with you in the temple teaching, and ye took me not. [49b].¹⁷² [50] And they all left him, and fled.

[THE NAKED YOUNG MAN]¹⁷³

[JESUS IN CUSTODY]

[14:53a] And they led Jesus away to the high priest, and there come together with him all the chief priests and the elders and the scribes.

[THE TRIAL BEFORE THE SANHEDRIN]¹⁷⁴

¹⁶⁸Mk 14:17-26, the Passover Supper, predicts Jesus' death; excluded by Criteria 4 and 8.

¹⁶⁹Mk 14:27-42, a prediction of Jesus' death and resurrection, is excluded by Criterion 4.

¹⁷⁰Part of the predictive preceding and following pericopes; excluded by Criterion 4.

¹⁷¹Judas as "one of the Twelve" is excluded by Criterion 6. His name (derived from "Judah/Judaea/Jew") reflects later Christian blame of the Jews for the crucifixion of Jesus.

¹⁷²Jesus' anticipation of his death, and the motif of Scriptural fulfillment, are excluded by Criteria 4 and 8.

¹⁷³Mk 14:51-52 is a much-debated mysterious addition to the Arrest scene.

¹⁷⁴The divinizing statements of the High Priest and Jesus, the following Sanhedrin Trial, and the prediction of Peter's betrayal and its fulfillment, are excluded by Criteria 4 and 6.

[THE PASSOVER SUPPER]

[14:17a] And when it was evening, he *cometh*.¹⁷⁵ [22a] And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them.¹⁷⁶ [23] And he took a cup, and when he had given thanks, he gave to them, and they all drank of it. [24-25].¹⁷⁷ [26] And when they had sung a hymn, they went out unto the Mount of Olives.

[JESUS PREDICTS HIS DEATH]¹⁷⁸

[ARRIVAL AT GETHSEMANE]

[14:32] And they *come* unto a place which was named Gethsemane, and he *saith* unto his disciples, Sit ye here, while I pray. [33-42]¹⁷⁹

[THE ARREST]

[14:43ac] And straightway, while he yet spake, *cometh* Judas, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.¹⁸⁰ [44] Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. [45] And when he was come, straightway he came to him, and *saith*, Rabbi; and kissed him. [46] And they laid hands on him, and took him. [47] But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. [48] And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? [49a] I was daily with you in the temple teaching, and ye took me not.¹⁸¹ [50] And they all left him, and fled.

[THE NAKED YOUNG MAN]

[14:51] And a certain young man followed with him, having a linen cloth cast about him, over [his] naked [body], and they *lay hold* on him; [52] but he left the linen cloth, and fled naked.

[JESUS IN CUSTODY]

[14:53a] And they led Jesus away to the high priest.

¹⁷⁵Mk 14:17b-21 identifies Judas as the betrayer, and belongs to Layer 10.

¹⁷⁶Mk 14:22b implies the later Eucharist, and, and belongs to Layer 13.

¹⁷⁷Mk 14:24-25 implies the Atonement doctrine; it also belongs to Layer 13.

¹⁷⁸Mk 14:27-31(repeated in 16:7) is in effect a fifth Passion Prediction, and adds that Jesus will appear to the disciples in Galilee.

¹⁷⁹Mk 14:33-42 describes three prayers of Jesus, during each of which the disciples fail to keep watch. Each of the prayers (only the first is given in detail) foretells Jesus' coming crucifixion, and thus makes the crucifixion part of the meaning of Jesus for his later followers. That theory belongs to the Resurrection group (Layer 3), and is not original to Mark.

If Jesus did pray at this point, what did he pray for? Presumably for the success of his mission in Jerusalem, where he looked for God to suddenly appear in his Temple (Mal 3:1). And who, including the occupying Romans, "shall stand when he appeareth?" It was this hope that Jesus regarded as betrayed when he died on the cross, "My God, my God, why hast thou forsaken me?" (Mk 15:34), a saying difficult to explain on any other assumption. Though retained in Matthew, it has no counterpart in Luke and John. See Brooks **Davidic**.

¹⁸⁰Mk 14:43b, a phrase identifying Judas as one of the Twelve, belongs to Layer 10.

¹⁸¹Mk 14:49b, a claim that the arrest was in fulfilment of Scripture, belongs to Layer 3.

[THE TRIAL BEFORE PILATE]

[15:1] And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. [2] And Pilate asked him, Art thou the King of the Jews? And he answering *saith* unto him, Thou sayest. [3] And the chief priests accused him of many things. [4] And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. [5] But Jesus no more answered anything, insomuch that Pilate marveled.¹⁸²

[PILATE'S OFFER TO RELEASE JESUS]¹⁸³

[MOCKING BY THE SOLDIERS]¹⁸⁴

[THE CRUCIFIXION]

[15:25b] And they crucified him. [26] And the superscription of his accusation was written over, THE KING OF THE JEWS.¹⁸⁵

¹⁸²The title "King of the Jews" occurs only in Mk 15:2 and later verses in the Trial scene. It is never used by Jesus, and here represents the false charge successfully brought *against* him.

¹⁸³Mk 15:6-15, Pilate's offer to release Jesus, is excluded by Criterion 12.

¹⁸⁴Mk 15:16-17 is excluded by its mention of the "crown of thorns, implying the title "King of the Jews," for which see previous note. The interruptive Mk 15:18-20a is excluded by Criterion 12.

¹⁸⁵The many implicit fulfillments of Scripture (especially Psalm 22) make what follows a fulfilment of prediction; excluded by Criteria 4 and 10.

[THE TRIAL BEFORE PILATE]

[15:1] And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. [2] And Pilate asked him, Art thou the King of the Jews? And he answering *saith* unto him, Thou sayest. [3] And the chief priests accused him of many things. [4] And Pilate again asked him, saying, Answerest thou nothing? Behold how many things they accuse thee of. [5] But Jesus no more answered anything, insomuch that Pilate marveled.

[PILATE'S OFFER TO RELEASE JESUS]

[15:6] Now at the feast he used to release unto them one prisoner, whom they asked of him. [7] And there was one called Barabbas, [lying] bound with them that had made insurrection, men who in the insurrection had committed murder. [8] And the multitude went up and began to ask him [to do] as he was wont to do unto them. [9] And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? [10] For he perceived that for envy the chief priests had delivered him up. [11] But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. [12] And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? [13] And they cried out again, Crucify him. [14] And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. [15] And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

[MOCKING BY THE SOLDIERS]

[15:16] And the soldiers led him away within the court, which is the Praetorium, and they *call together* the whole band. [17] And they *clothe* him with purple, and plating a crown of thorns, they *put* it on him; [18] and they began to salute him, Hail, King of the Jews! [19] And they smote his head with a reed, and spat upon him, and bowing their knees worshiped him. [20a] And when they had mocked him, they took off from him the purple, and put on him his garments.

[THE CRUCIFIXION]

[15:20b] And they *lead* him out to crucify him. [21] And they *compel* one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go [with them], that he might bear his cross. [22a] And they *bring* him unto the place Golgotha.¹⁸⁶ [23] And they offered him wine mingled with myrrh, but he received it not. [24] And they *crucify* him, and *part* his garments among them, casting lots upon them, what each should take. [25] And it was the third hour, and they crucified him. [26] And the superscription of his accusation was written over, THE KING OF THE JEWS. [27] And with him they *crucify* two robbers, one on his right hand, and one on his left.¹⁸⁷

¹⁸⁶ 15:22b, "which is, being interpreted, The place of a Skull," belongs to Layer 16.

¹⁸⁷ Mk 15:28, an explicit fulfilment of Scripture, is omitted by the UBS 4 critical text.

[MOCKING BY THE CROWD]¹⁸⁸[THE DEATH OF JESUS]¹⁸⁹[THE RENDING OF THE VEIL]¹⁹⁰

[LATER PASSAGES]

[15:39].¹⁹¹ [15:40-47].¹⁹² [16:1-8].¹⁹³ [16:9-20].¹⁹⁴

Conclusion by Beckwith

The canonical Gospel of Mark contains many passages promoting later views about Jesus, especially (as expected) at its beginning and end. Ur-Mark aims to show what the text is like without later additions. It is strikingly homogeneous. In Ur-Mark, Jesus is *not* baptized by John; he does *not* follow John's teachings; he nowhere criticizes the political rulers (the Romans, Herod). He says that truly good people share their wealth, and constantly denounces the Temple establishment, especially the "scribes and Pharisees," for corrupting the Mosaic tradition and cheating the people. He and his followers go to Jerusalem and take control of the Temple for several days. That is not a mere threat to the establishment, it is a *fait accompli*. He has achieved his goal. He does not just keep the Temple group out for much of Passover, he replaces them. Luke (24:21) has people say disappointedly, "We were hoping that it was he who would redeem Israel." Instead he just stays in the Temple, keeping out the "robbers." That is intolerable to Caiaphas, so he falsely accuses Jesus of claiming to be the Messiah, that is, a rebel against Rome, and passes him on to the Romans. Jesus rejects the accusation (Mk 15:2). He had many followers, but no warriors, and had not even preached to "crowds" in Jerusalem. Ur-Mark shows that Jesus never intended to carry out a *political* revolution, and Pilate was manipulated by Caiaphas to kill him.

¹⁸⁸Mk 15:29-32, referring to earlier predictions, is excluded by Criterion 4, the divinization of Jesus by Criterion 3, the crowd's reference to "the Christ, King of Israel" by Criterion 6.

¹⁸⁹Jesus' dying quotation of Psalm 22 is excluded by Criterion 10.

¹⁹⁰The Rending of the Veil, as a divine act, is excluded by Criterion 3.

¹⁹¹The Centurion's Witness is excluded by Criterion 3.

¹⁹²The Women at the Cross scene is preparatory to the Empty Tomb, for which see below.

¹⁹³The Empty Tomb story is excluded by Criteria 2 and 4.

¹⁹⁴The Longer Ending of Mark is excluded on standard text-critical grounds.

[MOCKING BY THE CROWD]

[15:29] And they that passed by railed on him, wagging their heads and saying, Ha! Thou that destroyest the temple, and buildest it in three days, [30] save thyself, and come down from the cross. [31] In like manner also the chief priests mocking [him] among themselves with the scribes said, He saved others; himself he cannot save. [32] Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

[THE DEATH OF JESUS]

[15:33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour. [34a] And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?¹⁹⁵ [35] And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. [36] And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. [37] And Jesus uttered a loud voice, and gave up the ghost.¹⁹⁶

[THE RENDING OF THE VEIL]

[15:38] And the veil of the temple was rent in two from the top to the bottom.¹⁹⁷

[LATER PASSAGES]

[15:39-16:8]¹⁹⁸

Conclusion by Brooks

The preceding reconstruction is meant to represent the original core of Mark.

My principal arguments for regarding some passages as later are three: (1) Many are clearly interruptive in context, this being the standard indication of an interpolation; (2) some interpolations (such as the Sending of the Twelve) implicate others (such as the Calling of the Twelve), which are not themselves manifestly interruptive; and (3) we can in many cases discern a plausible motive for their addition.

The text of Original Mark here offered is its own best argument. It reads consecutively, it is plausible for a claimed Messiah who was not lineally a son of David, and it is free of later theological expansions. That core is already an *interpretation* of Jesus, meant to give meaning to his death. That interpretation, symbolically expressed in 15:38, and in the Psalms and other Scripture quotations, the second voice in the Crucifixion scene, vindicated Jesus against the Temple priests who had opposed him. It does not disguise the fact that he died, and in despair, thinking his goal to be unachieved. The historical achievement of that goal, the entry of the Gentiles, still lay in the future, a future which is visible in the earliest of the added layers. So did the early theological questions that were addressed in the later layers, to maintain the relevance of Jesus in rapidly changing times.

¹⁹⁵“which is, being interpreted, My God, my God, why hast thou forsaken me?” [15:34b]. This is the first line of Psalm 22. Its meaning for readers or hearers is the *end* of that Psalm, where the poet praises God for his deliverance: “For the Kingdom is Jehovah’s.”

¹⁹⁶This whole description is studded with echoes of Scripture, which Mark expects his readers to recognize. That background music is Mark’s way of telling the story; it transforms the otherwise bleak proceedings into something hopeful: illuminated from above.

¹⁹⁷In God’s dramatic last appearance in Mark’s Gospel, he desacralizes the Temple, delivering the final verdict in the long conflict between Jesus and the Temple authorities. The sacredness of the Temple is gone, and the Word preached by Jesus alone remains.

¹⁹⁸The rest of Mark is its Empty Tomb scene, on which see Kirby and Yarbro Collins.

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