

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** appears on the lefthand pages, and the interpolation-based Brooks first layer on the righthand pages. The ASV translation is used for its fidelity to the grammar of the Greek.

Beckwith Criteria for omission, as likely to represent later views of interpretations of Jesus or elements in Mark's presentation of Jesus to his audience, are the following:

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. Predictions by Jesus of his own future death and resurrection
5. Predictions to be realized in or after Jesus' lifetime
6. The Davidic Messiah strand
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 literary allusions
11. Explanations of local names or expressions
12. Obvious narrative interruptions, regardless of content

Brooks Layers. The text given is Layer 1, an interpreted eyewitness account from the year 30. The later layers, in rough chronological order, are the following:

2. Divinization of Jesus; the Second Coming; early legends
3. Doctrinal uncertainty; "false Christs"
4. Tolerance of Gentile converts; early persecutions (Paul and others)
5. Bodily resurrection of Jesus; the Empty Tomb (Jerusalem tradition)
6. Limited acceptance of Gentile converts (the Gerasene Demoniac)
7. The Twelve
8. Full acceptance of Gentile converts (the Four Thousand)
9. Advice to the later churches (summary category; various dates)
10. Acceptance of Paul's mission to the Gentiles (the Strange Exorcist)
11. The Caligula threat (summer of 40)
12. Judas as a member of the Twelve
13. Uncertainty about the End; poverty theory (further developed in Luke)
14. The Atonement Doctrine (Jerusalem theology)
15. Prediction of death of Jacob Zebedee (late 44)
16. Necessity of Gentile mission; adjusting Gospel for Gentiles (c45)

Historical present verbs (preserved in ASV) are *italicized* in the Brooks version, to call attention to their function in the narrative.

[JOHN THE BAPTIST]¹

[BAPTISM OF JESUS]

[1:9a] And it came to pass in those days, that . . . ²

[JESUS COMES TO GALILEE]

[14b] . . . 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. [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.

[JESUS PREACHES 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.³

[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.

[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].⁴

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

²Mk 1:9b-14a is an interpolation belonging to the John the Baptist strand; Criterion 7.

³Mk 1:23-28 is eliminated as an obvious narrative interruption; Criterion 12.

⁴Mk 1:34b, the demons' recognition of Jesus, is eliminated by Criterion 3.

[JOHN THE BAPTIST]

[1:1] The beginning of the gospel of Jesus Christ, the Son of God. [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.⁵

[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. [10-11].⁶ [12-13].⁷

[JESUS COMES 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.

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⁵Mk 1:7-8, the self-subordination of John, is here assigned to Layer 2 (Divinization).

⁶Mk 1:10-11, the Voice from Heaven, belongs to Layer 2 (Divinization).

⁷Mk 1:12-13, the temptation of Jesus, belongs to Layer 2.

⁸Mk 1:23-28, the Capernaum exorcism and fame of Jesus, belong to Layer 2.

⁹Mk 1:34b, the demons' recognition of Jesus, belongs to Layer 2.

[JESUS PRAYS BEFORE MORNING]

[1:35] And in the morning, a great while before day, he rose up and went out, and departed into 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.

[JESUS PREACHES 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,¹⁰ 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,¹¹ [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.

[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.

¹⁰Following the reading of Vaticanus et al, *σπλαγχνισθείς*.

¹¹Mk 2:6b-10, forgiveness of sins by Jesus, is excluded by Criterion 3.

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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 angrily¹² stretched forth his hand, and touched him, and *saiith* 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 *saiith* 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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¹²Following the reading of Bezae, ὀργισθείς. For Jesus' anger at having his healing powers or will doubted, compare the later Mk 9:23.

¹³The Word here is the same as the Gospel (Mk 1:14): Jesus' good news about God.

¹⁴Mk 2:5b-10, the forgiveness of sins (Layer 2), is an intrusion into a healing miracle.

[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 of the Pharisees,¹⁵ 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.

[THE QUESTION OF FASTING]¹⁶[NEW AND OLD WINE]¹⁷[PLUCKING GRAIN ON THE SABBATH]¹⁸

[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].¹⁹

[PREACHING FROM A BOAT]

[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.

¹⁵The 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.

¹⁶Mk 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.

¹⁷Mk 2:21-22 is considered to belong to the previous passage; excluded by Criterion 7.

¹⁸This much-discussed passage has been shown to be perfectly legitimate from the point of view of a conservative Torah follower, as Jesus is shown to be in Mark (Crossley 207). Its ending 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 clearly intrusive.

¹⁹Mk 3:6, the conspiracy of the Pharisees and Herodians, is retrospective; Criterion 9.

[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 *saieth* 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.

[THE QUESTION OF FASTING]²⁰

[NEW AND OLD WINE]²¹

[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 *saieth* 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?²² [28] So that the Son of Man is lord even of the Sabbath.²³

[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 *saieth* unto the man that had his hand withered, Stand forth. [4] And he *saieth* 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 *saieth* 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.

[PREACHING FROM A BOAT]

[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.

²⁰Mk 2:18-20, a prediction of future fasting practices (probably representing an assimilation to the practices of John the Baptist's movement), belongs to the inclusive Layer 9.

²¹Mk 2:21-22, on the irreconcilability of Jesus' Judaism and that of the Pharisees, is assigned to Layer 8 as representing a conscious break with traditional Judaism.

²²Mk 2:27, the universalist alternative ending to this story, is absent in Matthew and Luke, and also in Bezae. It is thus a post-Markan scribal interpretation, and has no Layer number.

²³Mk 2:28, the only instance of "Son of Man" in the original narrative, links that term unambiguously with Daniel 7:13-14 and with the Davidic Messiah self-conception of Jesus.

[RECOGNITION BY DEMONS]²⁴

[CALLING OF THE TWELVE]²⁵

[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]

[3:22] And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons. [23] And he called them unto him, and said unto them in parables, How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house will not be able to stand. [26] And if Satan hath rise up against himself, and is divided, he cannot stand, but hath an end. [27] But no one can enter into the house of the strong [man], and spoil his goods, except he first bind the strong [man]; and then he will spoil his house. [28] Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme; [29] but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin. [30] Because they said, He hath an unclean spirit.

[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.

[PARABLES OF THE KINGDOM]

[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].²⁶

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

²⁵Mk 3:13-19a, the Calling of the Twelve, is excluded by Criterion 8.

²⁶Mk 4:9, "If any man hath ears to hear" is a recurring formula; excluded by Criterion 2.

[RECOGNITION BY DEMONS]²⁷

[CALLING OF THE TWELVE]²⁸

[JESUS' FRIENDS AND FAMILY]

[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]²⁹

[JESUS' FRIENDS AND FAMILY, CONTINUED]

[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.

[PARABLES OF THE KINGDOM]

[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.

²⁷Mk 3:11-12, the demons' witness to the divinity of Jesus, belongs to Layer 2.

²⁸Mk 3:13-19a, the Calling of the Twelve, belongs to Layer 7.

²⁹Mk 3:22-30, which regards criticism of Jesus as blasphemy, belongs to Layer 2.

[ASIDE TO THE DISCIPLES]³⁰

[EXPLANATION OF THE SOWER]

[4:13] And he saith unto them, Know ye not this parable? and how shall ye know all the parables? [14] The sower soweth the Word. [15] And these are they by the way side, where the Word is sown; and when they have heard, straightway cometh Satan, and taketh away the Word which hath been sown in them. [16] And these in like manner are they that are sown upon the rocky [places], who, when they have heard the Word, straightway receive it with joy; [17] and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the Word, straightway they stumble. [18] And others are they that are sown among the thorns; these are they that have heard the Word, [19] and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful. [20] And those are they that were sown upon the good ground, such as hear the Word and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

[PARABLE OF THE LAMP, 4:21-23]³¹

[PARABLE OF THE MEASURE]

[4:24] And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you. [25] For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

[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 PARABLES OF THE KINGDOM]

[4:33] And with many such parables spake he the word unto them, as they were able to hear it; [34] and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

³⁰Mk 4:10-12, the explanatory session with the disciples, is interruptive; Criteria 1 and 11.

³¹Mk 4:21-23, the Parable of the Lamp, is excluded by Criterion 1.

[ASIDE TO THE DISCIPLES]³²

[EXPLANATION OF THE SOWER]³³

[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.

[PARABLE OF THE MEASURE]³⁴

[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 PARABLES OF THE KINGDOM]

[4:33] And with many such parables spake he the word unto them, as they were able to hear it [34].³⁵

³²Mk 4:10-13, with the next, is part of the Secrecy motif. Mk 4:11-12, with its Isaiah quote, and disavowal of previous preaching, is easily the most awful saying in the New Testament.

³³Mk 4:14-20, with its reference to persecution, belongs (with Mk 4:10-13) to Layer 4.

³⁴Mk 4:24-25, an ethical and economic pronouncement, belongs instead to Layer 13.

³⁵Mk 4:34, echoing Mk 4:10-20, belongs with them to Layer 4.

[CROSSING THE SEA]

[4:35] And on that day, when even was come, he saith unto them, Let us go over unto the other side.

[THE MIRACLE OF THE STORM]³⁶[THE GERASENE DEMONIAC]³⁷

[ARRIVING AT THE OTHER SIDE]

[5:21] And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.

[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] And he went with him; and a great multitude followed him, and they thronged him.

[THE WOMAN WITH A FLOW OF BLOOD]³⁸

[HEALING OF JAIRUS' DAUGHTER, CONTINUED]

[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].³⁹ [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.

[JESUS AT NAZARETH]

[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.

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

³⁷Mk 5:1-20, in which demons recognize Jesus as Son of God; excluded by Criterion 3.

³⁸Mk 5:25-35a, the interruptive Woman with the Flow of Blood; excluded by Criterion 12.

³⁹Mk 5:41b, a translation of the preceding Aramaic, is excluded by Criterion 11.

[CROSSING THE SEA]⁴⁰

[THE MIRACLE OF THE STORM]⁴¹

[THE GERASENE DEMONIAK]⁴²

[ARRIVING AT THE OTHER SIDE]⁴³

[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]⁴⁴

[HEALING OF JAIRUS' DAUGHTER, CONTINUED]

[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]⁴⁵ [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.

[JESUS AT NAZARETH]

[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.

⁴⁰Mk 4:35 and 5:21 are journeys framing two miracles, and belong to Layer 2.

⁴¹Mk 4:36-51, the miracle of the storm, belongs to Layer 2.

⁴²Mk 5:1-20, in which a Gentile convert is partially accepted, belongs to Layer 6.

⁴³Mk 5:21 and 4:35 (above) are journeys framing two miracles, and belong to Layer 2.

⁴⁴Mk 5:24-35a, the interruptive Woman with a Flow of Blood, belongs to Layer 9.

⁴⁵Mk 5:41b, a translation of the preceding Aramaic, belongs to Layer 16.

[JESUS TEACHES IN THE VILLAGES]

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

[SENDING OF THE TWELVE]⁴⁶

[THE ANXIETY OF HEROD]⁴⁷

[FLASHBACK: THE DEATH OF JOHN THE BAPTIST]⁴⁸

[RETURN OF THE TWELVE]⁴⁹

[FEEDING OF FIVE THOUSAND]⁵⁰

[WALKING ON THE WATER]⁵¹

[ARRIVAL AT GENNESARET]

[6:53] And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. [54] And when they were come out of the boat, straightway [the people] knew him, [55] and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.

⁴⁶Mk 6:7-13, the Sending of the Twelve, is excluded by Criterion 8.

⁴⁷Mk 6:14-16, considered as part of the John strand, is excluded by Criterion 7.

⁴⁸Mk 6:17-29, the Death of John the Baptist, is excluded by Criterion 7.

⁴⁹Mk 6:30-33, the Return of the Twelve, is excluded by Criterion 8.

⁵⁰Mk 6:34-44, the Feeding of Five Thousand, is excluded by Criterion 3.

⁵¹Mk 6:45-52, Walking on Water, is excluded by Criterion 3.

[JESUS TEACHES IN THE VILLAGES]

[66b] And he went round about the villages teaching.

[SENDING OF THE TWELVE]⁵²

[THE ANXIETY OF HEROD]

[6:14] And king Herod heard [thereof]; for his name had become known, and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him. [15] But others said, It is Elijah. And others said, [It is] a prophet, [even] as one of the prophets. [16] But Herod, when he heard [thereof], said, John, whom I beheaded, he is risen.

[FLASHBACK: THE DEATH OF JOHN THE BAPTIST]

[6:17] For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. [18] For John said unto Herod, It is not lawful for thee to have thy brother's wife. [19] And Herodias set herself against him, and desired to kill him; and she could not; [20] for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed, and he heard him gladly. [21] And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee. [22] and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him. And the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. [23] And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. [24] And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. [25] And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist. [26] And the king was exceeding sorry, but for the sake of his oaths, and of them that sat at meat, he would not reject her. [27] And straightway the king sent forth a soldier of his guard, and commanded to bring his head, and he went and beheaded him in the prison, [28] and brought his head on a platter, and gave it to the damsel, and the damsel gave it to her mother. [29] And when his disciples heard [thereof], they came and took up his corpse, and laid it in a tomb.⁵³

[RETURN OF THE TWELVE]⁵⁴

[FEEDING OF FIVE THOUSAND]⁵⁵

[WALKING ON THE WATER]⁵⁶

[ARRIVAL AT GENNESARET]⁵⁷

⁵²Mk 6:7-13, the Sending of the Twelve, belongs to the Twelve layer, Layer 7.

⁵³This description of the death of John the Baptist reads like an apologia for John which shifts blame for his death away from Herod, and makes him sympathetic to John's teachings (as the description of Pilate in Mark, or many of the speeches of Paul in Acts, attempt to represent the governing authority as sympathetic to their beliefs). It is probably a piece of Johannine propaganda, incorporated entire by Mark as part of his original account of Jesus.

⁵⁴Mk 6:30-33, the Return of the Twelve, belongs to 7.

⁵⁵Mk 6:34-44, the Feeding of Five Thousand, belongs to Layer 2.

⁵⁶Mk 6:45-52, Walking on Water, belongs to Layer 2.

⁵⁷Mk 5:53-55 completes the boat journey in 6:45-52, and also belongs to Layer 2.

[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.

[DISPUTE WITH PHARISEES 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, unwashen, hands. [3-4].⁵⁸ [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. [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],⁵⁹ [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].⁶⁰ [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? [7:19b].⁶¹ [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]⁶²

⁵⁸Mk 7:3-4, a parenthetical explanation of Jewish customs, is excluded by Criterion 11.

⁵⁹Mk 7:11b, explaining Corban as “given to God,” is excluded by Criterion 11.

⁶⁰Mk 7:16, a recurring formula, is excluded by Criterion 2. This verse is also omitted in the UBS 4 critical text.

⁶¹Mk 7:19b, a parenthetical remark declaring all foods clean, is excluded by Criterion 11.

⁶²Mk 7:24-31, the story of the Syrophenician Woman, and its two framing travel statements, are excluded by Criterion 3.

[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.⁶³

[DISPUTE WITH PHARISEES 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]⁶⁴ hands.⁶⁵ [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. [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]⁶⁶ [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]⁶⁷

[THE SYROPHOENICIAN WOMAN]⁶⁸

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⁶³Mk 6:56 picks up Mk 6:6, after the Death of John segment. This does not mean that the Death of John segment is a later insertion, Instead, it is a flashback, marked by an initial “for” (γάρ) rather than Mark’s typical connector “and” (καί).

⁶⁴Mk 7:2b, “that is, unwashen,” explaining the previous term, belongs to Layer 16.

⁶⁵Mk 7:3-4, which explain Jewish practices, belong to Layer 16.

⁶⁶Mk 7:11, “that is to say, given [to God],” defining the previous term, belongs to Layer 16.

⁶⁷Mk 7:14-23 expands on the preceding “defilement” theme, and belongs to Layer 16.

⁶⁸Mk 7:24-31, the story of the Syrophenician Woman, belongs to Layer 4.

[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].⁶⁹ [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].⁷⁰

[JESUS AT DALMANUTHA]

[8:10] And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha. [11] And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him. [12] And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. [13] And he left them, and again entering into [the boat] departed to the other side.

[THE ARGUMENT OVER BREAD]⁷¹

[HEALING A BLIND MAN]

[8:22] And 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]⁷²[THE FIRST PASSION PREDICTION]⁷³[ON TAKING UP ONE'S CROSS]⁷⁴

⁶⁹Mk 7:34b, explaining Ephphatha as “be opened,” is excluded by Criterion 11.

⁷⁰Mk 8:1-9, the Feeding of Four Thousand, is excluded by Criterion 3.

⁷¹Mk 8:14-21, the secret meaning of the Feeding miracles, is excluded by Criterion 1.

⁷²Mk 8:27-30, Peter’s Confession at Caesarea Philippi, is excluded by Criterion 6.

⁷³Mk 8:31-33, Jesus’ prediction of his own death, is excluded by Criterion 4.

⁷⁴Mk 8:34-38, on taking up one’s cross, is excluded by Criterion 4.

[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]⁷⁵ [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].⁷⁶

[JESUS AT DALMANUTHA]⁷⁷

[THE ARGUMENT OVER BREAD]⁷⁸

[HEALING A BLIND MAN]⁷⁹

[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 *saith* unto him, Thou art the Christ. [30] And he charged them that they should tell no man of him.

[THE FIRST PASSION PREDICTION]⁸⁰

[ON TAKING UP ONE'S CROSS]⁸¹

⁷⁵Mk 7:34, translating the preceding Aramaic command, belongs to Layer 16.

⁷⁶Mk 8:1-10a, the Feeding of Four Thousand, symbolizing the equality of Gentiles along with Jews, belongs to Layer 8. The connection is explained in Mk 8:14-21.

⁷⁷Mk 8:10b-13, the request for a sign at Dalmanutha, belongs to Layer 9.

⁷⁸Mk 8:14-21, the secret meaning of the Feeding miracles, belongs to Layer 8.

⁷⁹Mk 8:22-26, the healing of the blind man, belongs to Layer 8.

⁸⁰Mk 8:31-33, a prediction of Jesus' death and resurrection, belongs to Layer 5.

⁸¹Mk 8:34-38, an encouragement to later believers, belongs to Layer 9.

[ASSURANCE OF THE SECOND COMING]⁸²[JESUS' TRANSFIGURATION]⁸³[THE SECOND PASSION PREDICTION]⁸⁴

[HEALING AN EPILEPTIC BOY]

[9:14] And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. [15] And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. [16] And he asked them, What question ye with them? [17] And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit; [18] and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. [9:19].⁸⁵ [20] And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. [21] And he asked his father, How long time is it since this hath come unto him? And he said, From a child. [22] And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. [23] And Jesus said unto him, If thou canst! All things are possible to him that believeth. [24] Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. [25] And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. [26] And having cried out, and torn him much, he came out: and [the boy] became as one dead; insomuch that the more part said, He is dead. [27] But Jesus took him by the hand, and raised him up; and he arose. [28] And when he was come into the house, his disciples asked him privately, [How is it] that we could not cast it out? [29] And he said unto them, This kind can come out by nothing, save by prayer.

[PASSING THROUGH GALILEE]⁸⁶

⁸²Mk 9:1, the assurance of the Second Coming, is excluded by Criterion 4.

⁸³Mk 9:2-9a, the Transfiguration scene, is excluded by Criterion 3.

⁸⁴Mk 9:9b-13, another prediction of the Passion, is excluded by Criterion 4.

⁸⁵Mk 9:19, anger at the present generation, is retrospective; excluded by Criterion 9.

⁸⁶Mk 9:30, the passage through Galilee, is considered part of the next section.

[ASSURANCE OF THE SECOND COMING]⁸⁷

[JESUS' TRANSFIGURATION]⁸⁸

[THE SECOND PASSION PREDICTION]⁸⁹

[HEALING AN EPILEPTIC BOY]⁹⁰

[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.

⁸⁷Mk 9:1, an assurance of the Second Coming, belongs to Layer 9.

⁸⁸The centerpiece of the Transfiguration scene is a Voice from Heaven (9:7) identifying Jesus as God's Son. This echoes the Voice from Heaven at Jesus' Baptism (1:10-11), which also identifies Jesus as God's son. It is echoed by the Roman Centurion's remark, provoked by the supernatural signs at Jesus' death, "Truly, this man was the Son of God" (15:39). These three occur at the beginning, the middle, and the end, of Mark as it then existed. They were placed there by Mark when he added his Divinization material in Layer 2, to make the text as a whole speak to that message, overriding the earlier one (that Jesus had been vindicated against the Temple establishment, Mk 15:38, the original end of the Gospel). This shows a remarkable literary artistry on Mark's part. It also shows an intention to integrate the Divine Jesus message into the earlier story in such a way as to reorient it altogether. Jerusalem theology continued to fiddle with the fact of Jesus' death, and their results were also incorporated into Mark (writing, as he was, in Jerusalem). First came the idea that Jesus had not died, but had been resurrected after being buried for three days. The four Resurrection predictions plus the Empty Tomb story constitute Layer 5. Later came the idea that Jesus' death, *of itself*, had ransomed all from sin. The three interpolations which show the existence of that doctrine constitute Layer 14.

⁸⁹Mk 9:9b-13, a prediction of Jesus' death, belongs to Layer 5.

⁹⁰Mk 9:14-29, a failed healing and a complaint of later times, belongs to Layer 9.

[THE THIRD PASSION PREDICTION]⁹¹
 [THE DISPUTE ABOUT PRECEDENCE]⁹²

[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] Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

[THE STRANGE EXORCIST]⁹³

[A CUP OF WATER]⁹⁴

[THE LITTLE ONES]

[9:42] And 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].⁹⁵ [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].⁹⁶ [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]⁹⁷

[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.

⁹¹Mk 9:31-32, another prediction of the Passion, is excluded by Criterion 4.

⁹²Mk 9:33-35, a passage about the Twelve, is excluded by Criterion 8.

⁹³Mk 9:38-40, the Strange Exorcist, is excluded as reflecting later history; Criterion 9.

⁹⁴Mk 9:41, the "cup of water," is excluded as reflecting later history; Criterion 9.

⁹⁵Mk 9:44 "where their worm dieth not" duplicates 9:48, excluded by Criterion 2; cf n104.

⁹⁶Mk 9:46 "where their worm dieth not" duplicates 9:48, excluded by Criterion 2; cf n105.

⁹⁷Mk 9:49-50, the "salt" verses are an interruption, excluded by Criterion 12. cf n107.

[THE THIRD PASSION PREDICTION]⁹⁸

[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? [34a] But they held their peace, for they had disputed one with another on the way, who [was] the greatest. [35a].⁹⁹ [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]¹⁰⁰

[THE STRANGE EXORCIST]¹⁰¹

[A CUP OF WATER]¹⁰²

[THE LITTLE ONES]¹⁰³

[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]¹⁰⁴ [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]¹⁰⁵ [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?¹⁰⁶ [50b] Have salt in yourselves, and be at peace, one with another.¹⁰⁷

[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.

⁹⁸Mk 9:31-32, another passion prediction, belongs to Layer 5.

⁹⁹Mk 9:34a, a Twelve phrase, belongs to Layer 7

¹⁰⁰Mk 9:36-37 refers to later preaching, and belongs to Layer 9.

¹⁰¹Mk 9:38-40, a cryptic reference to Paul, belongs to Layer 10.

¹⁰²Mk 9:41, the cup of water, refers to later preaching, and belongs to Layer 9.

¹⁰³Mk 9:42, the threat to those who *cause* apostasy, belongs to Layer 9.

¹⁰⁴Mk 9:44, a refrain duplicating 9:48, is not included in the UBS 4 critical text.

¹⁰⁵Mk 9:46, a refrain duplicating 9:48, is not included in the UBS 4 critical text.

¹⁰⁶Mk 9:49, a warning *against* apostasy, links back to 9:42, and also belongs to Layer 9.

¹⁰⁷This final ill-connected saying is Mark's way of providing the conclusion to his rebuke of the disciples' quarrelings in 9:34-35. For assembled but authentic Jesus sayings in Mark, compare the explicit remark at Mk 4:33.

[DISPUTE WITH PHARISEES 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]

[10:10] And in the house the disciples asked him again of this matter. [11] And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: [12] and if she herself shall put away her husband, and marry another, she committeth adultery.

[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.

[DISPUTE WITH PHARISEES ABOUT DIVORCE]

[10:2a] And there came unto him Pharisees, and asked him, Is it lawful for a man to put away [his] wife?¹⁰⁸ [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]¹⁰⁹

[BRINGING THE CHILDREN]¹¹⁰

[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]¹¹¹

¹⁰⁸Mk 10:2b, the explanatory “trying him” belongs to Layer 16.

¹⁰⁹Mk 10:10-12, a clarification to disciples, belongs to Layer 9.

¹¹⁰Mk 10:13-16, the blessing of the children, belongs to Layer 9.

¹¹¹Mk 10:23-27, a clarification to disciples, belongs to Layer 9.

[THE REWARDS OF THE DISCIPLES, 10:28-31]¹¹²

[ON THE ROAD TO JERUSALEM]

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

[THE FEAR OF THE FOLLOWERS]¹¹³

[THE FOURTH PASSION PREDICTION]¹¹⁴

[THE REQUEST OF JACOB AND JOHN]¹¹⁵

[THE ATONEMENT DOCTRINE]¹¹⁶

[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 way side. [47a] And when he heard that it was Jesus the Nazarene, he began to cry out. [47b-48].¹¹⁷

[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]¹¹⁸

¹¹²Mk 10:28-31, the Rewards of the Disciples, is excluded by Criterion 9.

¹¹³Mk 10:32b, the fear of the followers, is part of the following exclusion.

¹¹⁴Mk 10:33-34, Jesus' prediction of his own death, is excluded by Criterion 4.

¹¹⁵Mk 10:35-44, predicting the execution of Jacob Zebedee, is excluded by Criterion 5.

¹¹⁶Mk 10: 45, the Atonement Doctrine, is excluded by Criterion 9.

¹¹⁷Mk 10:47b-48, Bartimaeus' cry "Son of David," is excluded by Criterion 6.

¹¹⁸Mk 11:1-6, predicting what the disciples will find, is excluded by Criterion 5.

[THE REWARDS OF THE DISCIPLES]¹¹⁹

[ON THE ROAD TO JERUSALEM]

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

[THE FEAR OF THE FOLLOWERS]

[10:32b] and they that followed were afraid.

[THE FOURTH PASSION PREDICTION]¹²⁰

[THE REQUEST OF JACOB AND JOHN]¹²¹

[THE ATONEMENT DOCTRINE]¹²²

[COMING TO JERICO]

[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.

¹¹⁹Mk 10:28-31, the attached discussion with the disciples, belongs to Layer 9.

¹²⁰Mk 10:33-34, a prediction of Jesus' death, belongs to Layer 5.

¹²¹Mk 10:35-44, a prediction of the death of Jacob Zebedee, belongs to Layer 15.

¹²²Mk 10:45, a statement of the Atonement Doctrine, belongs to Layer 14.

[ENTRY INTO JERUSALEM]¹²³

[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]¹²⁴

[THE BARREN FIG TREE, PART 1]¹²⁵

[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]¹²⁶[ADDENDUM ON PRAYER]¹²⁷[FORGIVE BEFORE PRAYING]¹²⁸

[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.

¹²³Mk 11:7-10, “the Kingdom of our father David,” is excluded by Criterion 6.

¹²⁴Mk 11:11c, “with the Twelve,” belongs with the next.

¹²⁵Mk 11:11a-14, “The Barren Fig Tree, Part 1,” is excluded by Criterion 8.

¹²⁶Mk 11:20-21, the conclusion of “The Barren Fig Tree,” is excluded by Criterion 3.

¹²⁷Mk 11:22-24, an addendum on prayer, is excluded by Criterion 9; cf n132.

¹²⁸Mk 11:25, on forgiveness before prayer, is excluded by Criterion 9; cf n133.

[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.

[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. [11:11c]¹²⁹

[THE BARREN FIG TREE, PART 1]¹³⁰

[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]¹³¹

[ADDENDUM ON PRAYER]¹³²

[FORGIVE BEFORE PRAYING]¹³³

[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 really¹³⁴ 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.

¹²⁹Mk 11:11c, “with the Twelve,” belongs to the Twelve layer, Layer 7.

¹³⁰Mk 11:12-14, the beginning of the Fig Tree miracle, belongs to Layer 2.

¹³¹Mk 11:20-21, the conclusion of the Fig Tree miracle, also belongs to Layer 2.

¹³²Mk 11:22-24, the addendum on prayer, belongs to Layer 9.

¹³³Mk 11:25, a further addendum on forgiveness, is a later passage in Layer 9.

¹³⁴Mk 11:32. “Really” (ὄντως) is wrongly rendered by ASV as “verily” (otherwise ἀμῆν). The only “verily” assurances in the core of Mark are 10:15 and 12:43.

[PARABLE OF THE VINEYARD]¹³⁵

[QUESTION ON 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 ON 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 ON 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. [32-33].¹³⁶ [34].¹³⁷

[THE ISSUE OF DAVID'S SON]¹³⁸

¹³⁵Mk 12:1-12, the Parable of the Vineyard is retrospective; excluded by Criterion 9.

¹³⁶Mk 12:32-33, the scribe's repetition of Jesus' answer is excluded as an introduction to what follows.

¹³⁷Mk 12:34, "Thou are not far from the Kingdom of God," is a prediction excluded by Criterion 5.

¹³⁸Mk 12:35-37, explaining that Christ is *not* the son of David is excluded by Criterion 6.

[PARABLE OF THE VINEYARD]¹³⁹

[QUESTION ON 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 *saieth* 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 ON RESURRECTION]

[12:18a] And there *come* unto him Sadducees,¹⁴⁰ 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 ON 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 answered 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.

¹³⁹Mk 12:1-12, a "Son of God" passage, is best placed in Layer 2.

¹⁴⁰Mk 12:18b, which explains the Sadducees as denying resurrection, belongs to Layer 16.

[BEWARE 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]

[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.¹⁴¹

[SIGNS OF THE LAST DAYS]¹⁴²

[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]¹⁴³[THE OFFER OF JUDAS]¹⁴⁴

[PREPARING FOR THE PASSOVER]

[14:12] And on the first day of unleavened bread, when they sacrificed the Passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the Passover? [13a] And he sendeth two of his disciples, [13b-15].¹⁴⁵ [16] and they made ready the Passover.

¹⁴¹Mk 13:1-2, on the Temple buildings, is standard Jewish prophet, 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.

¹⁴²Mk 13:3-37, the Apocalypse, predicts future events, and is excluded by Criteria 4 and 9.

¹⁴³Mk 14:3-9, the Woman of Bethany, is a late legend; excluded by Criterion 9.

¹⁴⁴Mk 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, 5, and 8.

¹⁴⁵Mk 14:13b-15, Jesus' instructions, show foreknowledge; excluded by Criterion 5.

[BEWARE 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]¹⁴⁶

[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]¹⁴⁷

[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]¹⁴⁸

[THE OFFER OF JUDAS]

[14:10ac] And Judas Iscariot went away unto the chief priests,¹⁴⁹ 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,¹⁵⁰ 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.

¹⁴⁶Mk 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 belong to Layer 13.

¹⁴⁷Mk 13:1-2, which deprecates the Temple buildings, is not a prediction of the Temple's destruction in 70, but a reminder that all will end at the Last Days. For the stratified Apocalyptic section which follows (Mk 13:3-37, Layers 2-4, 11, 13, 16), see Taylor 636-644, Brooks **Time**.

¹⁴⁸Mk 14:3-9, the Woman of Bethany, an early pious legend, is best placed in Layer 2.

¹⁴⁹Mk 14:10b, a phrase identifying Judas as one of the Twelve, belongs to Layer 12.

¹⁵⁰Mk 14:12b, an explanatory phrase, belongs to Layer 16.

[THE LAST SUPPER 14:17-26]¹⁵¹

[JESUS PREDICTS HIS DEATH, 14:27-42]¹⁵²

[THE ARREST, 14:43-52]

[14:43-45].¹⁵³

[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].¹⁵⁴ [50] And they all left him, and fled. [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.

[THE TRIAL BEFORE THE SANHEDRIN]

[14:53] 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. [54].¹⁵⁵ [55] Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. [56] For many bare false witness against him, and their witness agreed not together. [57] And there stood up certain, and bare false witness against him, saying, [58] We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. [59] And not even so did their witness agree together. [60] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? [61a] But he held his peace, and answered nothing. [14:61b-65].¹⁵⁶ [14:66-72].¹⁵⁷

¹⁵¹This Twelve passage also predicts Jesus' death, and is excluded by Criteria 4 and 8. The Brooks selection from this passage (opposite) is probably better than the full deletion here.

¹⁵²This prediction of Jesus' death and resurrection is excluded by Criterion 4.

¹⁵³Judas as "one of the Twelve" is excluded by Criterion 6. It is probable that his name (from "Judah/Judaea/Jew") reflects later Christian blame of the Judaeans (and later, the Jews in general) for the crucifixion of Jesus.

¹⁵⁴Jesus' anticipation of his own death, and the motif of Scriptural fulfillment, are excluded by Criteria 4 and 8.

¹⁵⁵Excluded as part of the Peter scene, for which see n157 below.

¹⁵⁶Prediction of Jesus' return from Heaven and the following Sanhedrin scene are excluded by Criteria 4 and 6.

¹⁵⁷This whole section is intimately linked to Jesus' prophecy of Peter's betrayal in 14:27, 29-30, which is itself excluded by Criterion 4.

[THE LAST SUPPER]

[14:17a] And when it was evening, he *cometh*.¹⁵⁸ [22a] And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them.¹⁵⁹ [23] And he took a cup, and when he had given thanks, he gave to them, and they all drank of it. [24-25].¹⁶⁰ [26] And when they had sung a hymn, they went out unto the Mount of Olives.

[JESUS PREDICTS HIS DEATH, 15:6-15]¹⁶¹

[JESUS PRAYS IN 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]¹⁶²

[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.¹⁶³ [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.¹⁶⁴ [50] And they all left him, and fled. [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.

[THE TRIAL BEFORE THE SANHEDRIN]¹⁶⁵

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

¹⁵⁸Mk 14:17b-21 identifies Judas as the betrayer, and belongs to Layer 12.

¹⁵⁹Mk 14:22b implies the Atonement doctrine, and belongs to Layer 14.

¹⁶⁰Mk 14:24-25 imply the Atonement doctrine, and belong to Layer 14.

¹⁶¹Mk 14:27-31 is in effect a fifth Passion Prediction, and adds that Jesus will appear to the disciples in Galilee. An account of that appearance was probably present in Mark, but was lost with the rest of the Gospel after 16:8 (16:7 repeats the Galilee prediction). The nature of that material may be glimpsed from the story of Peter and others in the boat, added to the Gospel of John as John 21, and from the Gospel of Peter, which breaks off just before Peter's vision.

¹⁶²Mk 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. But that theory belongs to the Resurrection group (Layer 5), 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, and though retained in Matthew, has no counterpart in Luke and John.

¹⁶³Mk 14:43b, a phrase identifying Judas as one of the Twelve, belongs to Layer 12.

¹⁶⁴Mk 14:49b, a claim that the arrest was in fulfilment of Scripture, belongs to Layer 5.

¹⁶⁵In the Brooks version, there is no Trial Before the Sanhedrin (see Montefiore 1/350f for an argument from unreality). Mk 14:53a is here included under that rubric solely for visual symmetry with the Beckwith version on the facing page.

[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.¹⁶⁶ [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, 15:6-15]¹⁶⁷

[RIDICULE 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; [18-20a]¹⁶⁸

[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 [22b].¹⁶⁹ [23] And they offered him wine mingled with myrrh: but he received it not. [24].¹⁷⁰ [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 JUDAEANS.¹⁷¹ [27] And with him they crucify two robbers; one on his right hand, and one on his left. [28].¹⁷²

¹⁶⁶That is, "So you say." The σύ "you" is emphatic, and is used both by Pilate in his question and by Jesus in his answer; thus, "It is you who say it." So Taylor 579, "Σὺ λέγεις appears to mean *You* say it;" cf BDAG 590, "(That is what) you maintain." In Mark, "King of the Jews" (more accurately, "King of the Judaeans") occurs only here, in Mk 15:2-26.

¹⁶⁷Mk 15:6-15 is excluded by Criterion 12.

¹⁶⁸Mk 15:18-20a is interruptive; excluded by Criterion 12.

¹⁶⁹The explanation of the name Golgotha is excluded by Criterion 11.

¹⁷⁰Repetition of 16:25b and fulfilment of Scripture; excluded by Criterion 10.

¹⁷¹Correcting the ASV 'OF THE JEWS' to Τῶν Ἰουδαίων 'OF THE JUDAEANS.'

¹⁷²Mk 15:28, an explicit fulfilment of Scripture, is excluded by Criterion 10; cf n174.

[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.

[RIDICULE 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.¹⁷³ [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.¹⁷⁴

¹⁷³ 15:22b, "which is, being interpreted, The place of a Skull," belongs to Layer 16.

¹⁷⁴ Mk 15:28, an explicit fulfilment of Scripture, is omitted by the UBS 4 critical text.

[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].¹⁷⁵

[THE DEATH OF JESUS]

[15:33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour. [34-36].¹⁷⁶ [37] And Jesus uttered a loud voice, and gave up the ghost.

[GOD'S PRONOUNCEMENT ON THE TEMPLE, 15:38]¹⁷⁷

[LATER PASSAGES]

[15:39].¹⁷⁸ [15:40-47].¹⁷⁹ [16:1-8].¹⁸⁰ [16:9-20].¹⁸¹

Conclusion by Beckwith

Canonical 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. 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. When he and his followers go to Jerusalem to do something about the situation, they are secretive, but oddly enter Jerusalem publicly (suggesting that the passage is a late addition). The next day, with Jesus quoting Jeremiah (7:11), they occupy the Temple and throw out the "thieves." Mark shows Jesus and his followers taking control of the Temple for several days. That was not just a threat to the establishment, it was a *fait accompli*. Luke (24:21) quotes people saying disappointedly, "We were hoping that it was he who would redeem Israel." Instead he just stayed in the Temple, keeping out the "thieves." He had achieved his goal. He did not rebel, and even suggested accepting "Caesar." He did not just keep the Temple crowd out for much of Passover; he replaced them. That was intolerable, so the latter falsely accused Jesus and passed him on to the Romans, saying he was a rebel, "King of the Judaeans." Jesus did not accept the accusation (Mk 15:2). He had collected many followers, but no warriors, and did not even preach to "crowds" in Jerusalem. Ur-Mark shows that he never intended to carry out a *political* revolution. Pilate was manipulated by the Temple establishment to kill Jesus.

¹⁷⁵The crowd reference to "the Christ, King of Israel" is excluded by Criterion 6.

¹⁷⁶Jesus' dying quotation of Psalm 22 is excluded by Criterion 10.

¹⁷⁷The Rending of the Veil, as a divine act, is excluded by Criterion 3.

¹⁷⁸The Centurion's Witness is excluded by Criterion 3.

¹⁷⁹The Women at the Cross scene is preparatory to the Empty Tomb, for which see below.

¹⁸⁰The Empty Tomb story is excluded by Criteria 2 and 4.

¹⁸¹The 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?¹⁸² [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.¹⁸³

[GOD'S PRONOUNCEMENT ON THE TEMPLE]

[15:38] And the veil of the temple was rent in two from the top to the bottom.¹⁸⁴

Conclusion by Brooks

The preceding reconstruction is meant to represent the original core of Mark, a consecutive story to which additions were later made, incorporating new theological ideas of Jesus, and addressing the concerns of his followers as they dealt with their own doubts about the promised Second Coming within or the opposition of Jews and Gentiles without.

My principal arguments for regarding some material as later are three: (1) Many individual passages are clearly interruptive in context, this being the standard indication of an interpolation; (2) some of these interpolations (such as the Sending of the Twelve) clearly implicate other passages (such as the Calling of the Twelve), which must be related yet are not themselves manifestly interruptive; and (3) with both single passages and groups of passages which must have been added at the same time, thus constituting a layer, we can in many cases discern a plausible motive for their addition.

Overall, the tendency of the Gospel seems to turn from an original attempt to give an account of Jesus, and especially to explain his death (which seemed to refute their earlier faith in him and his message), to a set of answers to questions arising later: the theological nature of Jesus, and separately, his ongoing relevance for his believers. Mark from first to last was an authority text (and is so treated by its successors, Matthew and Luke), but the things that text was called on to provide, for the early churches, changed as those churches themselves changed, and as their relation to the world around them changed.

¹⁸²“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 the reader is the *end* of that Psalm, where the poet praises God for his deliverance: “For the Kingdom is Jehovah’s.”

¹⁸³This 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.

¹⁸⁴In God’s last appearance in the Gospel, he desacralizes the Temple, delivering the final verdict in the long conflict between his Son and the Temple authorities. The sacredness of the Temple is gone, and the Word preached by Jesus alone remains.

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Forensic facial reconstruction (or forensic facial approximation) is the process of recreating the face of an individual (whose identity is often not known) from their skeletal remains through an amalgamation of artistry, anthropology, osteology, and anatomy. It is easily the most subjective— as well as one of the most controversial— techniques in the field of forensic anthropology. Despite this controversy, facial reconstruction has proved successful frequently enough that research and methodological