

# Discovering the Life and Writings of Mark the Evangelist

Evidence for Mark the Evangelist's authorship of the Gospel that bears his name originates with Papias. He said, **"Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities of his hearers, but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements"** (The Exposition of the Sayings of the Lord, fragment 6). Papias lived around A.D. 70-163. He sure must have had some first-hand knowledge! As a matter of interest, Papias also said, **"Matthew put together the oracles of the Lord in the Hebrew language, and each one interpreted them as best he could."** This one statement substantiates our view in the previous report ***Examining the Apostle Matthew, His Writings and Texts Concerning Him.***

Scholars are "almost certain" that Papias refers to John Mark. The Coptic Church also agrees with identifying Mark the Evangelist with John Mark, and that he was one of the Seventy Disciples sent out by Christ (Luke 10:1), which Hippolytus confirmed. Coptic tradition also holds that Mark the Evangelist hosted the disciples in his house after Jesus' death, that the resurrected Jesus Christ came to Mark's house (John 20), and that the Holy Spirit descended on the disciples at Pentecost in the same house. Mark is also believed to have been among the servants at the marriage at Cana who poured out the water that Jesus turned to wine (John 2:1–11). This is mostly tradition but some tradition is based on fact.

According to the Coptic tradition, Mark was born in Cyrene, a city in the Pentapolis of North Africa which is Libya today. This tradition also says that Mark returned to Pentapolis later in life, after being sent by Paul to Colossae (Colossians 4:10; Philemon 24). From Pentapolis he made his way to Alexandria. When Mark returned to Alexandria, the pagans of the city resented his efforts to turn the Alexandrians away from the worship of their gods. In A.D. 68, they placed a rope around his neck and dragged him through the streets until he was dead. The ending of the apocryphal Acts of Mark says, **"And a rope was put around his hands and neck and they dragged him away . . . But as they dragged saint Mark, he gave many thanks to the Savior, our Lord Jesus Christ, saying: I thank Thee, O Lord, my Lord Jesus Christ, for your name hath decreed me worthy to suffer."**

Let us begin with an account written by Severus who was a Coptic Orthodox Bishop, author and historian of the tenth century A.D.

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## **The Life of the Apostle and Evangelist Mark by Severus, Bishop of Al-Ushmunain**

### **Translated from the Arabic**

#### **Chapter 1**

**In the Name of the Father and of the Son and of the Holy Ghost, the One God**

**The first biography of the history of the holy Church; the history of Saint Mark, the Disciple and Evangelist, Archbishop of the great city of Alexandria, and first of its Bishops**

**1 In the time of the dispensation of the merciful Lord and Savior Jesus Christ, when he appointed for himself disciples to follow him, there were two brothers living in a**

**city of Pentapolis in the West, called Cyrene. The name of the elder of them was Aristobulus, and the name of the other was Barnabas; and they were cultivators of the soil, and sowed and reaped; for they had great possessions. And they understood the Law of Moses excellently well, and knew by heart many of the books of the Old Testament. But great troubles came upon them from the two tribes of the Berbers and Ethiopians, when they were robbed of all their wealth, in the time of Augustus Caesar, prince of the Romans. So on account of the loss of their property, and the trials**

which had befallen them, they fled from that province, in their anxiety to save their lives, and travelled to the land of the Jews.

2 Now Aristobulus had a son named John. And after they had taken up their abode in the province of Palestine, near the city of Jerusalem, the child John grew and increased in stature by the grace of the Holy Ghost. And these two brothers had a cousin, the wife of Simon Peter, who became the chief of the disciples of the Lord Christ; and the said John whom they had surnamed Mark, used to visit Peter, and learn the Christian doctrines from him out of the Holy Scriptures.

3 And on a certain day, Aristobulus took his son Mark to the Jordan, and while they were walking there a lion and a lioness met them. And when Aristobulus saw them approaching him, and perceived the violence of their rage, he said to his son Mark: My son, seest thou the fury of this lion who is coming to destroy us? Escape now, and save thyself, my son, and leave them to devour me, according to the will of God Almighty. But the disciple of Christ, the holy Mark, answered and said to his father: Fear not, my father, Christ in whom I believe will deliver us from all danger.

4 And when the lions approached them, Mark, the disciple of the Lord Christ, shouted against them with a loud voice, and said: The Lord

Jesus Christ, son of the Living God, commands that you be rent asunder, and that your kind be cut off from these mountains, and that there be no more offspring to you here forever.

5 Then the lion and the lioness burst asunder in the midst at that moment, and perished straightaway; and their young were destroyed. And when Aristobulus, the father of Mark, saw this great miracle which was manifested by his son, through the power of the invincible Lord Jesus Christ, he said to his son: I am thy father who begat thee, Mark, my son; but today thou art my father, and my savior and deliverer. And now, my dear son, I and my brother pray thee to make us servants of the Lord Jesus Christ whom thou preachest. Then the father of holy Mark and his uncle began to learn the doctrines of Christ from that day.

6 And Mary, the mother of Mark, was the sister of Barnabas, the disciple of the apostles.

7 After this, the following event took place. There was in those regions, in a town called Azotus, a very large olive-tree, the size of which was greatly admired. And the people of that city were worshippers of the moon, and prayed to that olive-tree.

8 So when the holy Mark saw them pray, he said to them: As for this olive-tree, which you worship as

**God, after eating its fruit and burning its branches for fuel, what can it do? Behold, by the word of God whom I worship, I will command this tree to fall to the ground, without being touched by any tool.**

**9 Then they said to him: We know that thou workest the magic of the Galilean thy master, and whatever thou wilt thou doest. But we will call upon our god the moon, which raised up for us this olive tree that we might pray to it.**

**10 The holy Mark answered and said to them: I will cast it down to the ground; and if your god shall raise it up, then I will serve him together with you.**

**11 And they were satisfied with these words. And they removed all men from the tree, saying: See that there be no man concealed in it.**

**12 Then the holy Mark raised his face to heaven, and turned himself towards the East, and opened his mouth and prayed saying: O my Lord Jesus Christ, Son of the Living God, hear thy servant, and command the moon, which is a second attendant on this world, and gives light by night, to let its voice be heard by thy decree and by thy authority, before these men who have no God, and to make known to them who created it, and who created all creation, and who is God, that they may serve him; although I know, O my Lord and God, that it has no voice nor power**

**of speech, and that it is not customary for it to speak to anyone; so that its words might be heard at this hour through thy irresistible power, that these men who have no God may know that the moon is not a god, but a servant under thy authority, and that thou art its God. And command this tree, to which they pray, to fall to the ground, so that all may recognize thy dominion, and that there is no God but thou, with the good Father and the Holy Ghost, the giver of eternal life. Amen.**

**13 And at that hour, as soon as he had finished his prayer, a great darkness occurred, at midday, and the moon appeared to them shining in the sky. And they heard a voice from the moon, saying: O men of little faith, I am not God, that you should worship me, but I am the servant of God and one of his creatures, and I am the minister of Christ my Lord, whom this Mark, his disciple, preaches; and it is he alone that we serve and to whom we minister. At the same moment the olive tree fell. And great fear came upon all who witnessed this miracle.**

**14 But as for the people who worshipped and served the tree, they were angry, and rent their garments, and seized the holy Mark and beat him, and gave him up to the unbelieving Jews, who cast him into prison. That night the holy Mark saw in his sleep the Lord Christ, saying to Peter: I will bring forth all those that are in prison. So**

when he awoke from his sleep, he saw the doors of his prison open; and he and all those with him in prison went forth; for the gaolers of the prison were asleep like dead men. But the multitudes who witnessed what took place said: There is no end to our work with these Galileans, for they do these deeds by Beelzebub, the chief of the devils.

15 And Mark was one of the Seventy Disciples. And he was one of the servants who poured out the water which Our Lord turned into wine, at the marriage of Cana in Galilee. And it was he who carried the jar of water into the house of Simon the Cyrenian, at the time of the sacramental Supper. And it was also he who entertained the disciples in his house, at the time of the Passion of the Lord Christ, and after his resurrection from the dead, where he entered to them while the doors were shut.

16 And after his Ascension into heaven, Mark went with Peter to Jerusalem, and they preached the word of God to the multitudes. And the Holy Ghost appeared to Peter, and commanded him to go to the cities and the villages which were in that country. So Peter, and Mark with him, went to the district of Bethany, and preached the word of God; and Peter remained there some days. And he saw in a dream the angel of God, who said to him: In two places there is great dearth. So Peter said to the angel: Which places meanest thou? He said to

him: The city of Alexandria with the land of Egypt, and the land of Rome. It is not a dearth of bread and water, but a dearth arising from ignorance of the Word of God, which thou preachest. So when Peter awoke from his sleep, he told Mark what he had witnessed in his dream. And after that, Peter and Mark went to the region of Rome, and preached there the word of God.

17 And in the fifteenth year after the Ascension of Christ, the holy Peter sent Saint Mark, the father and evangelist, to the city of Alexandria, to announce the good tidings there, and to preach the word of God and the gospel of the Lord Jesus Christ, to whom is due glory, honor and worship, with the Father and the Holy Ghost, the one God forever. Amen.

## Chapter 2

### Martyrdom of the holy Mark, and his preaching in the city of Alexandria

1 In the time of the dispensation of the Lord and Savior Jesus Christ, after his Ascension into heaven, all the countries were allotted among the apostles, by the inspiration of the Holy Ghost, that they might preach in them the words of the good tidings of the Lord Jesus Christ. And after a time it fell to the lot of Mark the evangelist to go to the province of Egypt, and the great city of Alexandria, by the command of the Holy Ghost, that

he might cause the people to hear the words of the gospel of the Lord Christ, and confirm them therein; for they were in error and sunk in the service of idols, and in the worship of the creature instead of the Creator. And they had many temples to their contemptible gods, whom they ministered to in every place, and served with every iniquity and magical art, and to whom they offered sacrifices among themselves; for he was the first who preached in the province of Egypt, and Africa, and Pentapolis, and all those regions.

2 So when the holy Mark returned from Rome, he betook himself first to Pentapolis and preached in all its districts the word of God, and shewed many miracles; for he healed the sick, and cleansed the lepers, and cast out devils by the grace of God which descended upon him. And many believed in the Lord Christ through him, and broke their idols which they used to worship, and all the trees which the devils used to haunt, and from which they addressed the people. And he baptized them in the name of the Father and the Son and the Holy Ghost, the One God.

3 And so the Holy Ghost appeared to him, and said to him: Rise and go to the city of Alexandria, to sow there the good seed which is the word of God. So the disciple of Christ arose and set out, being strengthened by the Holy Ghost, like a combatant in war; and he saluted the brethren, and took

leave of them and said to them: The Lord Jesus Christ will make my road easy, that I may go to Alexandria and preach his holy gospel there. Then he prayed and said: O Lord strengthen the brethren who have known thy holy name that I may return to them rejoicing in them. Then the brethren bade him farewell.

4 So Mark journeyed to the city of Alexandria; and when he entered in at the gate, the strap of his shoe broke. And when he saw this, he thought: Now I know that the Lord has made my way easy. Then he turned, and saw a cobbler there, and went to him and gave him the shoe that he might mend it. And when the cobbler received it, and took the awl to work upon it, the awl pierced his hand. So he said: Heis ho Theos; the interpretation of which is, God is One. And when the holy Mark heard him mention the name of God, he rejoiced greatly, and turned his face to the East and said: O my Lord Jesus, it is thou that makest my road easy in every place.

5 Then he spat on the ground and took from it clay, and put it on the place where the awl had pierced the cobbler's hand, saying: In the name of the Father and the Son and the Holy Ghost, the One living and eternal God, may the hand of this man be healed at this moment, that thy holy name may be glorified. Then his hand at once became whole.

**6 The holy Mark said to him: If thou knowest that God is one, why dost thou serve these many gods? The cobbler answered him: We mention God with our mouths, but that is all; for we know not who he is.**

**7 And the cobbler remained astonished at the power of God which descended upon the holy Mark, and said to him: I pray thee, O man of God, to come to the dwelling of thy servant, to rest and eat bread, for I find to-day thou hast conferred a benefit upon me. Then the holy Mark replied with joy: May the Lord give thee the bread of life in heaven! And he went with him to his house. And when he entered his dwelling, he said, May the blessing of God be in this house! and he uttered a prayer.**

**8 After they had eaten, the cobbler said to him: O my father, I beg thee to make known to me who thou art that hast worked this great miracle. Then the saint answered him: I serve Jesus Christ, the Son of the ever living God. The cobbler exclaimed: I would that I could see him. The holy Mark said to him: I will cause thee to behold him.**

**9 Then he began to teach him the gospel of good tidings, and the doctrine of the glory and power and dominion which belong to God from the beginning, and exhorted him with many exhortations and instructions, of which his history bears witness, and ended by saying to him: The Lord Christ in the last**

**times became incarnate of the Virgin Mary, and came into the world, and saved us from our sins. And he explained to him what the prophets prophesied of him, passage by passage.**

**10 Then the cobbler said to him: I have never heard at all of these books which thou speakest of; but the books of the Greek philosophers are what men teach their children here, and so do the Egyptians.**

**11 So the holy Mark said to him: The wisdom of the philosophers of this world is vanity before God. Then when the cobbler had heard wisdom and the words of the Scriptures from the holy Mark, together with the great miracle which he had seen him work upon his hand, his heart inclined towards him, and he believed in the Lord, and was baptized, he and all the people of his house, and all his neighbors. And his name was Annianus.**

**12 And when those that believed in the Lord were multiplied, and the people of the city heard that a man who was a Jew and a Galilean had entered the city, wishing to overthrow the worship of the idols, their gods, and had persuaded many to abstain from serving them, they sought him everywhere; and they appointed men to watch for him. So when the holy Mark knew that they were conspiring together, he ordained Annianus bishop of Alexandria, and also ordained three**

priests and seven deacons, and appointed these eleven to serve and to comfort the faithful brethren. But he himself departed from among them, and went to Pentapolis, and remained there two years, preaching and appointing bishops and priests and deacons in all their districts.

13 Then he returned to Alexandria, and found that the brethren had been strengthened in the faith, and had multiplied by the grace of God, and had found means to build a church in a place called the Cattle-pasture, near the sea, beside a rock from which stone is hewn. So the holy Mark greatly rejoiced at this; and he fell upon his knees, and blessed God for confirming the servants of the faith, whom he had himself instructed in the doctrines of the Lord Christ, and because they had turned away from the service of idols.

14 But when those unbelievers learnt that the holy Mark had returned to Alexandria, they were filled with fury on account of the works which the believers in Christ wrought, such as healing the sick, and driving out devils, and loosing the tongues of the dumb, and opening the ears of the deaf, and cleansing the lepers; and they sought for the holy Mark with great fury, but found him not; and they gnashed against him with their teeth in their temples and places of their idols, in wrath, saying: Do you not see the wickedness of this sorcerer?

15 And on the first day of the week, the day of the Easter festival of the Lord Christ, which fell that year on the 29th of Barmudah, when the festival of the idolatrous unbelievers also took place, they sought him with zeal, and found him in the sanctuary. So they rushed forward and seized him, and fastened a rope round his throat, and dragged him along the ground, saying: Drag the serpent through the cattle-shed! But the saint, while they dragged him, kept praising God and saying: Thanks be to thee, O Lord, because Thou hast made me worthy to suffer for thy holy name. And his flesh was lacerated, and clove to the stones of the streets; and his blood ran over the ground.

16 So when evening came, they took him to the prison, that they might take counsel how they should put him to death. And at midnight, the doors of the prison being shut, and the gaolers asleep at the doors, behold there was a great earthquake and a mighty tumult. And the angel of the Lord descended from heaven, and entered to the saint, and said to him: O Mark, servant of God, behold thy name is written in the book of life; and thou art numbered among the assembly of the saints, and thy soul shall sing praises with the angels in the heavens; and thy body shall not perish nor cease to exist upon earth.



**17 And when he awoke from his sleep he raised his eyes to heaven, and said: I thank thee, O my Lord Jesus Christ, and pray thee to receive me to thyself, that I may be happy in thy goodness. And when he had finished these words, he slept again; and the Lord Christ appeared to him in the form in which the disciples knew him and said to him: Hail Mark, the evangelist and chosen one! So the saint said to him: I thank thee, O my Savior Jesus Christ, because thou hast made me worthy to suffer for thy holy name. And the Lord and Savior gave him his salutation, and disappeared from him.**

**18 And when he awoke, and morning had come, the multitude assembled, and brought the saint out of the prison, and put a rope again round his neck, and said: Drag the serpent through the cattle-shed! And they drew the saint along the ground, while he gave thanks to the Lord Christ, and glorified him, saying: I render my spirit into thy hands, O my God! After saying these words, the saint gave up the ghost.**

**19 Then the ministers of the unclean idols collected much wood in a place called Angelion, that they might burn the body of the saint there. But by the command of God there was a thick mist and a strong wind, so that the earth trembled; and much rain fell, and many of the people died of fear and terror; and they said: Verily, Serapis, the idol,**

**has come to seek the man who has been killed this day.**

**20 Then the faithful brethren assembled, and took the body of the holy Saint Mark from the ashes; and nothing in it had been changed. And they carried it to the church in which they used to celebrate the Liturgy; and they enshrouded it, and prayed over it according to the established rites. And they dug a place for him, and buried his body there; that they might preserve his memory at all times with joy and supplication, and benediction, on account of the grace which the Lord Christ gave them by his means in the city of Alexandria. And they placed him in the eastern part of the church, on the day on which his martyrdom was accomplished (he being the first of the Galileans to be martyred for the name of the Lord Jesus Christ in Alexandria), namely the last day of Barmudah according to the reckoning of the Egyptians, which is equivalent to the 8th day before the kalends of May among the months of the Romans, and the 24th of Nisan among the months of the Hebrews.**

**21 And we also, the sons of the orthodox, offer glory and sanctification and praise to our Lord and Savior Jesus Christ, to whom is due laud and honor and worship, with the Father and the Holy Ghost, the Giver of Life and Consubstantial One, now and forever.**

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**The Acts of Mark** is an apocryphal New Testament book relating to the evangelist Mark, written in the fourth or fifth century A.D. The extant versions are in Arabic, Coptic, Greek and Ethiopic and probably rely on an original Coptic text which is now lost. It describes the preaching and miracles of the apostle in Cyrenaica and in Alexandria and his martyrdom, in which he is dragged by a cart through the streets of the city. We present here an English translation of the first five chapters so that you can get an idea about what these **Acts of Mark** are about:

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**The Deeds, Miracles and Testimony of the Holy and All-praiseworthy Apostle and Evangelist Mark**

From the Codex Athonensi stauroinicetae 18, s. xiii., f. 175v–189

**1** The God-taught doctrines of the divinely wise and celebrated apostles, and their Spirit-moved and world-saving instruction, preached by God's direction unto the ends of the world, and their judgment unfolding as the shining of solar rays, the greatest of the world, has delivered us from sophistic and satanic atheism and idol-mania and has transferred us to the light of the knowledge of God. Therefore, since the admirable and all-pious apostle and evangelist Mark is also from the God-appointed time of the great and divinely sweet apostles, he is also suitably worthy of highest praise and is celebrated with songs of praise by the pious. For which reason also our smallness and moderation has been incited by Scripture to pass along his praiseworthy and God-pleasing manner of life and his useful

travels and his wonder-working, incredible deeds, both for the glory of Christ our God and for the benefit of those who encounter it. So, with the guiding assistance of the all-powerful and essentially unified trinity of the one divinity and his realm, emboldened also by acceptable supplication of the God-seeing evangelist for aid, let us begin casting forth our expository composition.

**2** This celebrated apostle Mark, the torch of the unfading light and the great herald of the teaching of the Gospel, was descended from stock that was godly-minded and adorned with a kindly strain, and derived as well from the Levitical tribe. And from his childhood into developed manhood and maturity, he ordered his life in a self-controlled and moderate fashion, abstaining from all unseasonable

and hurtful vanities, but also clinging to all soul-benefitting and wholesome good deeds. Persisting in both fastings and prayers and petitions, and rejoicing in good deeds, he was known and marveled at by all. And encountering the prophetic books, and pondering the reading, and musing on the hidden and obscure meanings of the God-breathed predictions, by divine illumination he harmoniously interpreted with excellence and perfection, making the releases of these lofty divine discourses clear to all. So from this and from his virtuous way of living, the people called this man mystery speaker and holy herald.

3 Having his residence in Jerusalem, he was allotted great wealth from his ancestors, and he distributed this to the needy and poor. For this wonder-worthy apostle was generous and infected with much pity, kindly and courteously welcoming in poor and exiled people and providing for their necessities. With these his excellent successes and many other forms of virtue he distinguished himself, and rightly so. For he was predestined for discipleship of the only begotten Son of God and worthily called to transfer every good working of virtue to the highest degree, in order thus to receive divine illumination from the all-holy and life-giving Spirit and to become a clear-sighted torch and an enlightened herald of the divine discourses of the Gospel.

4 Now at first this blessed apostle was called John. But when he received the washing of renewal from Peter the divine and venerable leader, he was renamed Mark and bore the title of an adopted son. And Mary, the mother of the blessed apostle Mark, had converted to a sober and God-loving life. And when she had seen a populous crowd following Christ as their God, the one who had become human for salvation of the human race and who had accomplished very great and inexplicable miracles, with great haste she goes to him and is ashamed and beseeches him to come away into her house. And the philanthropic and all compassionate Jesus, the God-man, the Creator of the whole world, the one who is present everywhere and fills the universe with his divine and all-authoritative power, hearkened to her and went along to her house. And he, the one who gives holiness to everyone, and who supplies enlightenment, and who gives a myriad of good things, illuminated and sanctified everyone in that place. For what could be more lofty and pleasant than this saving visitation and reception? That she, truly blessed and honored, the mother of the inspired apostle, received into her house the only begotten Son and Word of God, the one who brought forth from non-being all the seen and unseen creation, and who became human because of the extremity of his goodness and

unutterable compassion. For the crowds were exceedingly struck seeing the truly great signs and wonders and the countless miracles that Christ, the Son of the Most High God, performed in his many years among those in the bounds of Jerusalem and that vicinity, just as the teaching of the Gospel specifies. For dead people arose and became alive with only a word, sight was granted to blind people, he healed epileptic and demon-possessed folk, he walked upon the surface of the seas, he authoritatively commanded the sea and the winds, he made the waves of a violent storm calm and smooth. From five loaves of bread he fed thousands, he healed those with half-dry necroses and those severely afflicted with leprosy and those under medical treatment, and he granted healing from painful and incurable diseases to countless multitudes. For he who accomplished these things is the Son of God and God the Christ, of the same substance as the Father and the Holy Spirit, who encompasses everything. And the Word has thus both accomplished

these things and performed them repeatedly.

5 Now the celebrated apostle Mark had previously followed the divine and greatly eloquent John, the forerunner, but when the only-begotten Son of God went from Jerusalem into Galilee, he followed him. And when Peter, the most divine and all-reverent leader of the apostles, was cast out from the inescapable and all-secure prison under the supervision of a holy angel, and was delivered from the hands of the all-abominable and thrice-accursed Herod and the baseless and lie-plastered betrayal of the all-brazen Jews, he went immediately from the prison to the house of the thrice-blessed Mark, sending up a hymn of thanksgiving to God and announcing to the brothers about the wondrous deed that had happened to him, how Christ their God had suddenly and amazingly delivered him from the brutal and murderous plot of the accursed Jews. So everyone rejoiced by sending up the appropriate thanksgiving to Christ their God.

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**The Acts of Mark** is violently anti-Semitic. It mentions the baseless and lie-plastered betrayal of the all-brazen Jews, and the accursed Jews in chapter 5 (above). Chapter 8 is not included in the translation, but there we read that the apostle Mark travels to Gaul. This suggests a link between Mark and the ultra-heretical Marcosians known from Southern Gaul (cf. **Acts of Barnabas**, chapter 5; **Acts of Andrew** 2.293:25–27). The inference is that the apostle Mark = the heretic Marcus. Though loaded

with the miraculous, there are several sermons by Mark and other material in the remaining chapters.

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### **The Secret of Mark's Gospel**

In 1958, Morton Smith found a letter of Clement of Alexandria at the Mar Saba monastery near the city of Jerusalem. **The Secret Gospel of Mark** is known only from the references in this letter. Although there has been some controversy over the letter, today it is generally agreed that the letter is authentic correspondence written by Clement. In his introduction in ***The Complete Gospels***, Stephen Patterson notes: "The handwriting can be dated to around 1750. Smith published the letter in 1973. Early discussion of it was marred by accusations of forgery and fraud, no doubt owing in part to its controversial comments. Today, however, there is almost unanimous agreement among Clementine scholars that the letter is authentic."

Scholars are dimwits! These people are making decisions based on a photograph of a document. You cannot date handwriting by looking at a photo! One must know the ink composition and carbon dating MUST be done! But regardless of that, we may be able to show that something is indeed missing from Mark 10. The letter says:

**"To Theodore:**

**"You did well in silencing the unspeakable teachings of the Carpocrations. For these are wandering stars referred to in the prophecy, who wander from the narrow road of the commandments into a boundless abyss of the carnal and bodily sins. For, priding themselves in knowledge, as they say, of the deep things of Satan, they do not know that they are casting themselves away into the netherworld of the darkness of falseness, and boasting that they are free; they have become slaves of servile desires. Such men are to be opposed in all ways and all together. For, even if they should say something true, one who loves the truth should not, even so, agree with them; for not all true things are the truth, nor should that truth which merely**

seems true according to human opinions be preferred to the true truth, that according to the faith.

"Now of the things they keep saying about the divinely inspired Gospel according to Mark, some are altogether falsifications, and others, even if they do contain some true elements, nevertheless are not reported truly. For the true things being mixed with inventions, are falsified, so that, as the saying goes, even the salt loses its savor.

"As for Mark, then, during Peter`s stay in Rome he wrote an account of the Lord`s doings, not, however, declaring all of them, nor yet hinting at the secret ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former books the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of truth hidden by seven veils. Thus, in sum, he prepared matters, neither grudgingly nor incautiously, in my opinion, and, dying, he left his composition to the church in Alexandria, where it even yet is most carefully guarded, being read only to those who are being initiated into the great mysteries.

"But since the foul demons are always devising destruction for the race of men, Carpocrates, instructed by them and using deceitful arts, so enslaved a certain presbyter of the church in Alexandria that he got from him a copy of the secret Gospel, which he both interpreted according to his blasphemous and carnal doctrine and, moreover, polluted, mixing with the spotless and holy words

utterly shameless lies. From this mixture is withdrawn off the teaching of the Carpocratians.

"To them, therefore, as I said above, one must never give way; nor, when they put forward their falsifications, should one concede that the secret Gospel is by Mark, but should even deny it on oath; for not all true things are to be said to all men. For this reason the Wisdom of God, through Solomon, advises: Answer the fool with his folly, teaching that the light of the truth should be hidden from those who are mentally blind. Again it says: From him who has not shall be taken away. And: Let the fool walk in darkness. But we are children of Light having been illuminated by the dayspring of the spirit of the Lord from on high and: Where the Spirit of the Lord is, it says, there is liberty for: All things are pure to the pure.

"To you, therefore, I shall not hesitate to answer the questions you have asked, refuting the falsifications by the very words of the Gospel. For example, after: **And they were in the road going up to Jerusalem:** and what follows, until: **After three days he shall arise:** the secret Gospel brings the following material word for word:

**"And they came into Bethany and a certain woman whose brother had died was there. And, coming, she knelt down before Jesus and said to him, Son of David, have mercy on me. But the disciples rebuked her. And Jesus got angry with them and went off with her into the garden where the tomb was. Right away there was a loud cry from inside the tomb. Then Jesus rolled away the stone from in front of the tomb. He went in where the youth was and stretched forth his hand and raised him up. The youth, looking upon him, loved him and began to beg him to be with him. They left the tomb and went to the young man's house, for he was rich. Six days later, Jesus gave him instructions of what to do and in the evening the youth came to him, wearing nothing but a linen cloth over his naked body. He remained with him that night, for Jesus taught him the mystery of the Kingdom of God. And when Jesus woke up, he returned to the other side of the Jordan.'**

**"And these words follow the text: And James and John come to him: and all that section. But: naked man with naked man: and the other things about which you wrote, are not found.**

**"And after the words: And he comes into Jericho: the secret Gospel adds only: And the sister of the young man whom Jesus loved was there, along with his mother and Salome, but Jesus did not receive them. But many other things about which you wrote both seem to be and are falsifications."**

It is claimed that the first portion goes between verses 34 and 35 of Mark chapter 10 and the second portion is placed in Mark 10:46. If we reconstruct these verses, we have this:

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### **The (Secret) Gospel of Mark 10:32-52**

**32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,**

**33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:**

**34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. And they came into Bethany and a certain woman whose brother had died was there. And, coming, she**

**knelt down before Jesus and said to him, Son of David, have mercy on me. But the disciples rebuked her. And Jesus got angry with them and went off with her into the garden where the tomb was. Right away there was a loud cry from inside the tomb. Then Jesus rolled away the stone from in front of the tomb. He went in where the youth was and stretched forth his hand and raised him up. The youth, looking upon him, loved him and began to beg him to be with him. They left the tomb and went to the young man's house, for he was rich. Six days later, Jesus gave him instructions of what to do and in the evening the youth came to him, wearing nothing but a linen cloth over his naked body. He remained with him that night, for Jesus taught him the mystery of the Kingdom of God. And when Jesus**



**woke up, he returned to the other side of the Jordan.**

**35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.**

**36 And he said unto them, What would ye that I should do for you?**

**37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

**38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?**

**39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

**40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

**41 And when the ten heard it, they began to be much displeased with James and John.**

**42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship**

**over them; and their great ones exercise authority upon them.**

**43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:**

**44 And whosoever of you will be the chiefest, shall be servant of all.**

**45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

**46 And they came to Jericho: and the sister of the young man whom Jesus loved was there, along with his mother and Salome, but Jesus did not receive them. And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.**

**47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.**

**48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.**

**49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.**

**50 And he, casting away his garment, rose, and came to Jesus.**

**51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.**

**52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.**

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One can see immediately that in our canonical version, in verse 46, there is something lacking. Our version reads: **"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging."**

In our Bible it appears something is not there. It abruptly switches to the opposite. Jesus goes TO Jericho and in one split second, he leaves! Something must have happened or that one small "came into Jericho" wouldn't be there! What's the point of saying this without capitalizing upon it? If one little incident was mentioned, it would satisfy the textual problem.

### **Mark 16 and all those Endings!**

Codex Vaticanus does not contain **Mark 16:9-20**. After Mark 16:8, there is a blank column. This type of anomaly occurs nowhere else in the Codex. This blank space which is between Mark 16:8 and Luke 1:1 is NOT long enough to contain Mark 16:9-20.

The long ending of **the Gospel of Mark**, which is in the King James Version, says:

**"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their**

**unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."**

The problem with this text was addressed in my book, ***In Search of the Original Words of the New Testament Part One***. A passage from my book reveals that this ending appears to be a forgery:

["These verses describe that Jesus visited Mary Magdalene, who told the disciples about the empty tomb. But the disciples did not believe her. Jesus then appeared to two of the disciples who told the others; still they did not believe that he was risen. Afterwards, Jesus was received up into heaven and sat on the right hand of God. The disciples then followed the Great Commission. It 'has traditionally been accepted as a canonical part of the gospel and was defined as such by the Council of Trent.'

"In this longer ending, Jesus tells his disciples that they would be able to cast out devils, speak with new tongues, heal the sick, and be immune from death by snake bite or poison. There are cults that have interpreted these verses as the basis of their occasional practices of drinking poison or allowing themselves to be bitten by poisonous snakes. Many have died as a result of this testing of their faith. This one verse goes against the reason why Jesus told "the devil" not to tempt the LORD thy God! Also, the Apostle Paul did NOT pick up the snake that bit him in the Book of Acts!

"The longer ending also teaches an unscriptural Sunday resurrection. It contradicts Matthew's account! It also claims that there would be 'new tongues' spoken. The tongues that were spoken were not 'new.' They were

other languages that were already here! The '**tongues of angels**'; in I Corinthians 13:1; is referring to HOW angels communicate with people. If one were to read the scriptures; whenever an angel talked to someone, the person understood the language. There was no mysterious angelic language!" (page 54).]

One Old Latin manuscript (Codex Bobiensis) from about A.D. 400 contains the short ending instead of the long ending. In Mark 16 of this Codex, it has a so-called interpolation which appears to resemble wording from the apocryphal **Gospel of Peter**. We will discuss this later. Codex Bobiensis is also missing part of 16:8, apparently in order to remove the contradiction between the missing text and the short ending. The missing text says that the women at the tomb said nothing to anyone, but the short ending says that they went and reported to Peter and those with him.

The short ending says:

**"But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."**

Now, if we keep the deleted text in and place this short ending after it, we would have:

**"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid. But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."**

Besides Vaticanus, Sinaiticus, and Bobiensis, the other ancient manuscripts which do not include Mark 16:9-20 are the Sinaitic Syriac and a Sahidic manuscript. Perhaps the Old Latin manuscript Codex Vercellensis (circa A.D. 365) originally did not contain the long ending, but it is too mutilated to tell one way or the other.

The next ending is called the Freer Logion. Again, we read from my book:

["The Freer Logion is a forgery in which a copyist inserted text between Mark 16:14 and 16:15. It has been found in only one Greek manuscript, Codex Washingtonensis, which dates from the late 4th or early 5th century A.D. It reads:

**"Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. And they excused themselves, saying, This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now; thus they spoke to Christ. And Christ replied to them, The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven.'**

"This addition describes a conversation between the disciples and Jesus in which the disciples complain that Satan does not allow the real power of God to be appreciated. Jesus replied that Satan did not have this power any longer, but that other terrible things will happen in the near future. The addition concludes with a statement on salvation.

"The thing wrong with this verse is that 'Satan' is NOT some super deity! This logion was written at the time that false teachings were circulating around the churches -- and the belief in a personal devil (an evil 'god' of this world) was one of those doctrines!

"The Gospel of Mark ends at Mark 16:8! There is no more to this gospel" (***In Search of the Original Words of the New Testament Part One***, pages 55-56, 2001).]

Right here is where my book ended its discussion about Mark 16. But there is more. Let's discuss the Codex Bezae Cantabrigiae a bit further. There is a unique passage we must address.

The Codex Bezae Cantabrigiae is one of the oldest Old Latin manuscripts of the New Testament. The fragmentary text contains parts of **the Gospel of Mark** (Mark 8:8-16:9) and **the Gospel of Matthew** (Matthew 1:1-15:36).

Codex Bezae Cantabrigiae is the only known example of the shorter ending placed after Mark 16:8.

In Mark 16:3 it has unusual text:

**"They were saying to one another, Who will roll away the stone for us from the entrance of the tomb? Then all of a sudden, at the third hour of the day, there was darkness over the whole earth, and angels descended from heaven and as he rose up in the splendor of the living God they ascended with him, and immediately it was light. Looking up, they saw that the stone had been rolled away, although it was extremely large."**

This is the passage that resembles the Gospel of Peter that we mentioned earlier. The Gospel of Peter 9-10 states, **"And in the night in which the time of the Lord was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in. When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And, as they declared what things they had seen, again they see three men come forth from the tomb, and two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him that was led by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea."**

Were these words added to **the Gospel of Mark** or did they influence the writer of **the Gospel of Peter** who read them in Mark? These words may indeed be Mark's!

Another interesting view is that the Codex Bobiensis has some to speculate that **the Gospel of Mark** was originally written in Latin and not Greek. It is one of the oldest preserved examples of **the Gospel of Mark**, and Mark was supposedly traveling in Africa after having written his Gospel. Latin may have been the original language. There is no rule that states that all New Testament books MUST be originally written in Greek! Language does NOT cause a book or an epistle to be inspired. This is what people are saying when they reject an epistle with no Greek text; such as **the Epistle of Paul to the Laodiceans**. These same individuals reject the Old Testament "apocrypha" on the same grounds; if there's no Hebrew original, it must be a forgery! This kind of thinking is pretty stupid!

The truth is, **the Gospel of Matthew** was written in Hebrew and later translated into Greek. The Hebrew is now lost. **The Gospel of Mark** was written in Latin and later translated into Greek. Although the original Latin is lost, the Codex Bobiensis may preserve some of the original. **The Gospel of Luke** was written in the Coptic language and later translated into Koine Greek. The Coptic is now lost but quotations from Marcion's Luke preserves what was pretty much in the original. **The Gospel of John** was written in Aramaic and later translated into Greek. The Aramaic text is lost. This is why many cannot understand John chapter one! Put it in Aramaic and the truth flows like a stream of life!

So we have four gospels originally written in four different languages and all translated into Koine Greek and later added to and subtracted from by Popish scribes whose biases have cause much confusion! It takes people with intelligence to find the true word of God but if one desires to be a manufactured drone in a world of religious Babylonian ceremony, then so be it!

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### **Gospel of Mark Variant Readings**

Before we continue, here are a few variant readings of the Gospel of Mark in some Biblical manuscripts:

Mark 1:1

**"Jesus Christ, son of the LORD"** (Minuscule 1241: a Greek minuscule manuscript of the New Testament, on parchment, attributed through paleography to the twelfth century A.D. The text contains most of the New Testament, lacking the Book of Revelation, and is notable for its diversity between Alexandrian and Byzantine textual variants and for its numerous scribal errors).

Mark 1:2

**"Isaiah the prophet"** (Codex Bezae).

Mark 1:6 (Codex Bezae) omits text: **"and a leather belt roundabout his waist."**

Mark 1:7 (Codex Bezae) omits text: **"stoop."**

Mark 13:2 (Codex Bezae) has: **"and within three days another will arise without hands."**

Mark 15:28 is omitted in some MSS: **"And the scripture was fulfilled, which said, And he was numbered with the transgressors."**

The Codex Bezae in Mark 15:34 (see Psalms 22:2) has: **"insult me."** The ordinary reading here is: **"forsaken me."**

Mark 10:48 is omitted in Codex Washingtonianus and Minuscule 1241: **"And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me."**

### **The Latin Apocryphal Acts of Mark**



This next document is called **Gli Atti apocrifi di Marco** in Latin or **The Apocryphal Acts of Mark** in English. This text is more like the text **The Life of the Apostle and Evangelist Mark by Severus, Bishop of Al-Ushmunain** which we presented before. As a matter of fact the second chapter of **the Life of Mark** is an Arabic version of the Latin text or a paraphrase of sorts. **The Deeds, Miracles and Testimony of the Holy and All-praiseworthy Apostle and Evangelist Mark**, of which we presented the first five chapters, is an exhaustive account which covers a lot more detail but it also presents the same elements concerning Mark's death. All three of these documents apparently share a common origin.

Here is the Latin text of what is actually **the Martyrium of Mark**:

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### **The Martyrdom of Mark the Evangelist in Latin**

Certamen et martyrium sancti Marci evangelistae, postquam in Alexandriam ingressus est. In apostolorum diebus, tempore quo totam terram inter se dividerunt, tribuit sancto Marco Aegypti regionem, ut doceret sapientia Domini. Unde et eum constituerunt canones evangelistam sanctae et apostolicae Ecclesiae.

Ille, enim, primus in tota Aegypti regione, in Libya, Marmarica, Ammoniaca et Pentapoli praedicavit Evangelium adventus Domini nostri et Salvatoris Iesu Christi. Gentes omnium regionum pagani erant, daemones colebant, abundabant impuritate et victimis trucidatis, et morticina colebant. Per omnia sua aedificia et series viarum cryptas et templa pro suis daemonibus exstruebant, et magia et incantatio abundabant in illis. Cunctis viribus invigilabant daemonibus. Hoc adventu Domini

nostri Iesu Christi abolitum, contritum et perditum est.

Igitur ille sanctus Marcus evangelista primum pervenit Cyrenem, urbem Pentapolis, quia haec erat regio ortus sui, verba veritatis apud eos pervulgavit, et multa miracula fecit. Aegrotos curavit, leprosos mundavit et multos daemones eiecit divinae gratiae verbo. Multi crediderunt per eum in Dominum nostrum Iesum Christum. Cum sua simulacra terram deiecissent et suos cultus idolatricos oppugnavissent, baptizati sunt in nomine Patris et Filii et Spiritus Sancti. Amen. Deinde revelatum est ei per Spiritum Sanctum ut ad civitatem cuius nomen Pharos pergeret, et illinc ad Alexandriam perveniret, et illic bonam sementem verbi Dei sereret. Et beatus Marcus, ut fortis athleta, gaudens profectus est. Cum fratres salutavisset, dixit eis:

**Dominus meus mihi iubet ut ad urbem Alexandriam proficiscar. Et fratres eum dimiserunt quoad eum deduxerunt ad navigium. Cum panem degustavissent, se invicem valedixerunt dicentes: Dominus noster Iesus Christus sit tecum et prosperum faciat iter tuum.**

**Postridie beatus Marcus pervenit Alexandriam. Cum e navigio terram descendisset, transivit et pervenit ad locum cuius nomen Bndidiyos. Dum portam civitatis ingrediebatur, tunc corrigia eius calceamenti abrupta est. Beatus apostolus, cum hoc intellexisset, dixit: Vere prosperum est iter meum! Huc et illuc observavit, sutorem laborantem vidit et ei calceamentum suum tradidit ad reficiendum. Dum pungebat subula, sutor sinistram manum graviter vulneravit. Invocavit et dixit: Unus Dominus est! Cum haec verba audivisset, beatus Marcus gaudio subrisit et dixit: Dominus iter meum prosperum fecit! Cum in terram sputuisset, depsuit, sputo lutum confecit et illius viri manum illevit dicens: In nomine Iesu Christi esto sanus perpetuo; illico manus eius hominis sanata est. Sutor ille, cum eius hominis verbi efficacem potentiam et tranquillitatem vidisset, dixit ei: Precor te, homo Dei. Veni, otiare hodie in domo servi tui, et simul panem deliba, quia hodie magnam misericordiam perfecisti mecum. Et beatus Marcus gavisus est et dixit ei: Utinam Dominus det tibi panem coelestem; at sutor apostolum**

**coegit et gaudens eum introduxit in domum suam.**

**Cum ingressus esset, sanctus Marcus dixit: Benedictio Domini hic sit. Precemur, fratres. Simul precati sunt, et post preces accubuerunt, ederunt, biberunt et gavisus sunt. In suo gaudio sutor ille dixit: Pater, precor te. Quis es et unde istud verbum potens quod super te? Sanctus Marcus dixit ei: Ego servus sum Domini nostri Iesu Christi, filii Dei. Sutor dixit ei: Vellem eum videre. Sanctus Marcus respondit et dixit ei: Ego tibi eum ostendam. Coepit beatus Marcus pro eo ex initio Vangelum Iesu Christi, filii Dei, filii Abraham, dum ei ostendebat quae de eo praedicta erant. Homo ille dixit ei: Precor te, domine mi, ego numquam audivi scripturas quas mihi loqueris, nisi vero Iliada, Odysseam et omnia quibus Aegyptiorum filii docentur. Tunc coepit beatus Marcus ei ostendere quae ad Christum pertinent, et quod sapientia huius mundi stultitia est apud Dominum. Homo ille credidit in Dominum propter verba Marci et propter eius prodigia quae perfecerat. Homo ille baptizatus est, et tota eius domus et permulti alii eius loci baptizati sunt. Erat autem hominis illius nomen Annianus.**

**Postquam multi fuerunt qui crediderant in Domino, audiverunt homines civitatis quemdam Galilaeum venisse in urbem, et illum dissolvere eorum sacrificia pro simulacris et impedire eorum cultus idolatricos. Studebant ut**

eum interficerent et ei fecerunt insidias multas. Cum comperisset consilia hominum civitatis, beatus Marcus ordinavit pro eis credentibus episcopum Annianum, presbyteros tres, Milaeum quemdam, Sabinum quemdam et Cerdonem quemdam, deinde diaconos septem, denique alios undecim pro ministerio ecclesiae, et fugit. Fugit in Pentapolim iterum et mansit duos annos. Cum confirmavisset quos illic erant fratres, ordinavit eis episcopos et sacerdotes pro singulis civitatibus. Rediit rursum Alexandriam et reperuit fratres qui creverant in gratia et iuxta regulam Domini, et etiam invenit quod aedificaverant ecclesiam sibi ipsis in vico cuius nomen Bäqw älu, prope litus maris, scilicet in extremo descensu cryptam. Gavisus est igitur iustus ille et cum genibus nixus esset, celebravit Dominum.

Interiectis aliquot diebus, populus Christianus crescebat, et spernebant cultus idolatricos et irridebant eorum simulacra. Cum comperissent pagani illum venisse iterum, repleti sunt invidia, eo quod audirent cuncta prodigia quae faciebat, quod aegrotos sanabat et leprosos mundabat et infirmos suscitabat et surdis auditus restituebat et multis caecis beneficium dabat ut viderent. Studebant ut eum caperent et eum non inveniebant, et stridebant dentibus suis contra eum. In suis cultibus idolatricis et per suas sollemnitates clamabant ad sua

simulacra dicentes: Multam iniuriam accepimus ex illo mago.

Facta est et evenit sancta sollemnitas Pascha die dominico, undetricesimo miyazya, et etiam eorum sollemnitas Serapidis in ipso die. Cum homines missi essent, invenerunt sanctum eucharistiam consecrantem et orantem. Eum ceperunt, et funem iniecerunt in eius collum et eum traxerunt dicentes: Trahimus bibalos in Bäqw älu. Eum appellaverunt igitur bibalos, quia longus eius vultus, quod interpretatur antilopum. At ille sanctus Marcus, dum eum trahebant, gratias multas agebat Salvatori nostri Iesu Christo, dicens: Gratias ago tibi, Domine mi Iesu Christe, quia me dignum fecisti ut pro nomine tuo haec paterer. Corpus quidem eius cadebat super terram et saxa inquinabantur eius sanguine.

Cum vesperasceret, eum coniecierunt in carcerem, donec deliberarent quo modo eum necarent. Postquam media nox fuit, dum ianua clausa erat et custodes ante ianuam dormitabant, fuit magnus terrae motus et angelus Domini, cum descendisset e coelo, eum tetigit et dixit ei: Serve Domini, Marce, principium in Aegypto sanctorum institutorum! Ecce, nomen tuum scriptum est super librum vitae qui est in coelis, et annumeratus est inter apostolos. Ecce, memoria tua non dabitur oblivioni in aeternum. In eodem choro fuisti et potentiarum supernarum. In coelis archangeli

spiritum tuum custodient et tuum corpus ipsum super terram non peribit. Hanc visionem vidit sanctus Marcus. Extendit manus suas in coelum et dixit: Gratias ago tibi, Domine mi Iesu Christe, quia non reiecisti me, sed annumeravisti me inter sanctos tuos. Precor te, Domine mi Iesu Christe, accipe in pace animam meam, neque abieceris me e gratia tua. Cum haec dixisset beatus Marcus, venit ad eum Dominus noster Iesus Christus qua veste carnali habebat tempore quo dimorabat cum discipulis et qua specie erat priusquam eum crucifigerent. Dixit ei: Pax tibi, Marce mi, evangelista mei. Beatus Marcus respondit et dixit: Pax tibi, Domine mi Iesu Christe.

Cum illucesceret, venerunt omnes gentes, eum eduxerunt e carcere, rursus funem iniecerunt in eius collum et eum traxerunt dicentes: Traxerunt bibalos ad Bäqw älu. At beatus Marcus, dum trahebatur, gratias Pantocratori Iesu Christo agebat, et dicebat: In manus tuas, Domine, commendo animam meam. Beatus Marcus, cum haec dixisset, tradidit animam suam. Igitur turba paganorum impiorum, cum ignem accendisset in loco cuius nomen Aggelos, corpus iusti combussit. Tunc Dei et Domini

nostri Iesu Christi voluntate, descendit caligo, et fuerunt procella et ventus vehemens. Sol ipse radios suos contraxit. Fuit strepitus tonitruum e coelo et pluvia ingens cum grandine, usque ad vesperam. Multa aedificia corruerunt et multi fuerunt qui morti sunt. Timore perculsi, corpus sancti reliquerunt flagrans et fugiverunt. Alii vero irridentes dicebant: Serapis Termaximus huius hominis causa nos exploravit, quia eius est haec sollemnitas.

Tunc bravi homines, cum venissent, ex igne corpus sancti recuperaverunt et id tulerunt in ecclesiam ubi eum invenerant in precibus. Cum preces dixissent, eius funus curaverunt iuxta civitatis legem, et eum sepeliverunt in crypta e lapidibus excisa, magno cum honore, dum festum in eius memoria celebrabant cum gaudio et laetitia, quia res pretiosa sibi comparaverant Alexandriae. Et eum sepeliverunt ad orientem civitatis. Obiit martyr beatus evangelista Domini nostri Iesu Christi, die 30 miyazya, in finibus Romanis, Alexandriae, imperatore Tiberio Caesare, nobis autem, Christianis, dum regnabat Iesus Christus, cui gloria est per saecula saeculorum. Amen.

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## A Thirteenth Century Witness

There is yet another text concerning Mark which is found in **the Golden Legend**. This a collection of hagiographies by Jacobus de Voragine that became a late medieval bestseller. More than a thousand manuscripts of

the text have survived. It was compiled around the year A.D. 1260, although the text was added to over the centuries. Here is the section on Mark the Evangelist in its original vocabulary:

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**Here followeth of S. Mark the Evangelist, and first the interpretation of his name**

Mark is as much to say as high to commandment, certain, declined, and bitter. He was high of commandment by reason of perfection in his life, for he kept not only the commandments common, but also the high as be counsels. He was certain in the doctrine of the gospel, like as he had received of S. Peter his master, he was declined by reason of perfect and great humility, for because of great meekness he cut off his thumb, to the end that he should not be chosen to be a priest. He was bitter by reason of right sharp and bitter pain, for he was drawn through the city, and among those torments he gave up his spirit. Or Mark is said of a great mallet or beetle, which with one stroke maketh plain iron and engendereth melody, and confirmeth it. For S. Mark by his only doctrine quencheth the unsteadfastness of the heretics, he engendered the great melody of the praising of God, and confirmed the church.

**Of S. Mark the Evangelist.**

Mark the Evangelist was of the kindred of the Levites, and was a priest. And when he was christened

he was godson of S. Peter the apostle, and therefore he went with him to Rome. When S. Peter preached there the gospel, the good people of Rome prayed S. Mark that he would put the gospel in writing, like as S. Peter had preached. Then he at their request wrote and showed it to his master S. Peter to examine; and when S. Peter had examined it, and saw that it contained the very truth, he approved it and commanded that it should be read at Rome. And then S. Peter seeing S. Mark constant in the faith, he sent him into Aquilegia for to preach the faith of Jesu Christ, where he preached the word of God, and did many miracles, and converted innumerable multitudes of people to the faith of Christ. And wrote also to them the gospel, like as he did to them of Rome, which is in to this day kept in the church of Aquilegia, and with great devotion kept.

After this it happed that S. Mark led with him to Rome a burgess of that same city whom he had converted to the faith, named Ermagoras, brought him to S. Peter, and prayed him that he would sacre him bishop of Aquilegia, and so he did. Then

this Ermagoras, when he was bishop, he governed much holily the church, and at the last the paynims martyred him. Then S. Peter sent S. Mark into Alexandria, whereas he preached first the word of God, and as soon as he was entered a great multitude of people assembled for to come against him. There was he of so great perfection that by his predication and by his good example, the people mounted in so holy conversation and in so great devotion that, at his instance they led their life like monks.

He was of so great humility that he did cut off his thumb because he would be no priest, for he judged himself not worthy thereto; but the ordinance of God and of S. Peter came against his will, for S. Peter made and sacred him bishop of Alexandria. And anon, as he came into Alexandria, his shoes were broken and torn; when he saw that he said: Verily I see that my journey is sped, ne the devil may not let me sith that God hath assoiled me of my sins. Then went S. Mark to a shoemaker for to amend his shoes, and as he would work he pricked and sore hurted his left hand with his awl, and when he felt him hurt he cried on high: One God! when S. Mark heard that he said to him: Now know I well that God hath made my journey prosperous. Then he took a little clay and spittle and meddled them together and laid it on the wound, and anon he was whole. When the shoemaker saw this miracle he brought him into his

house and demanded him what he was, and from whence he came. Then said S. Mark that he was the servant of Jesu Christ, and he said: I would fain see him. Then said S. Mark. I shall show him to thee. Then he began to preach to him the faith of Jesu Christ, and after baptized him and all his meiny. When the men of the town heard say that there was a man come from Galilee, that despised and defended the sacrifices of idols, they began await how they might deliver him to death. When S. Mark espied that, he made his shoemaker, which was named Anian, bishop of Alexandria, and he himself went to Pentapolin whereas he was two years, and after, came again to Alexandria and found then there the town full of christian men, and the bishops of the idols awaited for to take him.

Now it happened on Easter day, when S. Mark sang mass, they assembled all and put a cord about his neck, and after, drew him throughout the city, and said: Let us draw the bubale to the place of bucale. And the blood ran upon the stones, and his flesh was torn piecemeal that it lay upon the pavement all bebled. After this they put him in prison, where an angel came and comforted him, and after came our Lord for to visit and comfort him, saying: Pax tibi Marce evangelista meus. Peace be to thee Mark, mine Evangelist! be not in doubt, for I am with thee and shall deliver thee. And on the morn they put the cord about his neck and

drew him like as they had done tofore and cried: Draw the bubale, and when they had drawn he thanked God and said: Into thy hands Lord, I commend my spirit, and he thus saying died. Then the paynims would have burnt his body, but the air began suddenly to change and to hail, lighten and thunder, in such wise that every man enforced him to flee, and left there the holy body alone. Then came the christian men and bare it away, and buried it in the church, with great joy, honour, and reverence. This was in the year of our Lord fifty-seven, in the time that Nero was emperor.

And it happed in the year of grace four hundred and sixty-six in the time of Leo the emperor, that the Venetians translated the body of S. Mark from Alexandria to Venice in this manner. There were two merchants of Venice did so much, what by prayer and by their gifts, to two priests that kept the body of S. Mark, that they suffered it to be borne secretly and privily unto their ship. And as they took it out of the tomb, there was so sweet an odour throughout all the city of Alexandria that all the people marvelled, ne knew not from whence it came. Then the merchants brought it to the ship, and after, hasted the mariners and let the other ships have knowledge thereof. Then there was one man in another ship that japed, and said: Ween ye to carry away the body of S. Mark? Nay, ye lead with you an Egyptian. Then anon, after this

word, the ship wherein the holy body was, turned lightly after him, and so rudely boarded the ship of him that had said that word, that he brake one of the sides of the ship, and would never leave it in peace till they had confessed that the body of S. Mark was in the ship, that done, she held her still.

Thus as they sailed fast they took none heed, and the air began to wax dark and thick, that they wist not where they were. Then appeared S. Mark unto a monk, to whom the body of S. Mark was delivered to keep, and bade him anon to strike their sails for they were nigh land, and he did so, and anon they found land in an isle. And by all the rivages whereas they passed, it was said to them that they were well happy that they led so noble a treasure as the body of S. Mark, and prayed them that they would let them worship it. Yet there was a mariner that might not believe that it was the body of S. Mark, but the devil entered into him, and tormented him so long that he could not be delivered till he was brought to the holy body; and as soon as he confessed that it was the body of S. Mark, he was delivered of the wicked spirit, and ever after he had great devotion to S. Mark.

It happed after, that the body of S. Mark was closed in a pillar of marble, and right few people knew thereof because it should be secretly kept. Then it happed that they that knew thereof died, and

there was none that knew where this great treasure might be, wherefore the clerks and the lay people were greatly discomforted and wept for sorrow, and doubted much that it had been stolen away. Then made they solemn processions and litanies, and the people began to fast and be in prayers, and all suddenly the stones opened and showed to all the people the place and stead where the holy body rested. Then rendered they thankings to God of this, that he had relieved them of their sorrow and anguish, and ordained that on that day they shall hold feast alway for this devout revelation.

A young man on a time had a cancer in his breast, and worms ate it which were come of rotting, and as he was thus tormented he prayed with good heart to S. Mark, and required him of help and aid, and after, he slept. And that same time appeared to him S. Mark in form of a pilgrim, tuckered and made ready for to go hastily over sea; and when he demanded him what he was, he answered that he was S. Mark, which went hastily for to succour a ship which is in peril; then he stretched and laid his hand on him, and anon as he awoke he found himself all whole. Anon after, this ship came unto the port of Venice, and the mariners told the peril where they had been in, and how S. Mark had holpen them, then for that one miracle and for that other the people rendered thankings to our Lord.

The merchants of Venice went on a time by the sea in a ship of Saracens towards Alexandria; and when they saw them in peril, they hewed the cords of the ship, and anon the ship began to break by the force of the sea. And all the Saracens that were therein fell in the sea, and died that one after the other. Then one of the Saracens made his avow to S. Mark and promised him that if he delivered him from this peril he would be baptized. Anon a man all shining appeared to him, which took him out of the water and remitted him again into the ship, and anon the tempest ceased. When he was come into Alexandria he remembered no thing S. Mark, which had delivered him from peril, he went not to visit him, ne he did him not do be baptized. Then appeared to him S. Mark, and said to him that he remembered evil the bounty that he did to him when he delivered him from the peril of the sea, and anon the Saracen came again to his conscience, and he went to Venice, and was there baptized and named Mark, and believed perfectly in God, and ended his life in good works.

There was a man gone up in the steeple of S. Mark at Venice; and as he intended for to do a work, he was troubled in such wise that he fell, and was like to have been all to-broken in his members, nevertheless in his falling he cried: S. Mark! and anon he rested upon a branch that sprang out, whereof he



took none heed, and after, one raught and let him down a cord, by which he aualed down and was saved.

There was a gentleman of Provence which had a servant that would fain go on pilgrimage to S. Mark, but he could get no licence of his lord. At last he doubted not to anger his lord, but went thither much devoutly. And when his lord knew it he bare it much grievously, and as soon as he was come again his lord commanded that his eyes should be put out; and the other servants that were ready to do the lord's will made ready sharp brochets of iron, and enforced them with all their power and might not do it. Then commanded the lord to hew off his thighs with axes, but anon the iron was as soft as molten lead. Then commanded he to break his teeth with iron hammers, but the iron thereof was so soft that they could do him no harm. Then when the lord saw the virtue of God so openly by the miracles of S. Mark, he demanded pardon and went to Venice, to S. Mark, with his servant.

There was a knight on a time so hurt in battle that his hand hung on the arm in such wise that his friends and surgeons counselled him to cut it off, but he, that was accustomed to be whole, was ashamed to be maimed, and made it to be bound in his place, and after he called much devoutly to S. Mark, and anon his hand was as whole as it had been tofore, and in

the witness of this miracle a sign of the cutting abode still.

Another time there was a knight armed which ran upon a bridge, and his horse and he fell in a deep water, and when he saw he might not escape he cried on S. Mark, and anon he raught him a spear by which he was saved, and for this cause he came anon in pilgrimage to Venice and told this miracle.

There was a man taken, by envy of them that hated him, and was put in prison, and when he had been there forty days, and was much grieved, he cried on S. Mark. And when S. Mark had appeared thrice he supposed that it had been a fantasy. At the last he felt his irons broken, as it had been a rotten thread, and passed by the keepers of the prison openly by day, he seeing them all, but none of them saw him, and after, came to the church of S. Mark and thanked God devoutly.

It happed in Apulia was great famine, and the land was barren that nothing might grow thereon. Then was it showed by revelation to a holy man that it was because that they hallowed not the feast of S. Mark; and when they knew this, anon they hallowed the feast of S. Mark, and anon began to grow great plenty of goods throughout all the country.

It happed at Papia, in the convent of the friars preachers, in the year of our Lord one thousand two

hundred and forty-one, that a friar, a much religious man, was sick unto the death, named Julianus, which sent for his prior for to demand him in what state he was in, and he told him that he was in peril of death, and that it approached fast, and anon his face was all bright and joyful, and with gladness he began to say: fair brethren, my soul shall depart anon, make room and place, for my soul joyeth in my body for the good tidings that I have heard. And lift up his eyes unto heaven and said: Lord God, take away my soul out of this prison; and after he said: Alas! who shall deliver me from this corrupt and mortal body? Among these words he fell in a light sleep, and saw S. Mark come to him and standing by his bedside, and he heard a voice saying to him: O Mark, what makest thou here? He

answered that he was come to visit this friar because he should die. Then he demanded him wherefore he came more than another saint; he answered because he had a special devotion to me, and because he hath oft devoutly visited my church, and therefore am I come to visit him in the hour of his death. Then entered into that place great plenty of people all white, to whom S. Mark demanded wherefore they were come. And they said and answered that they were come for to present the soul of this brother tofore God. And when the friar was waked he sent for the prior and told to him advisedly all this vision, and after, anon, in the presence of the prior, he died with great joy. And all this the prior recounted to him that wrote this book named *Legenda aurea*.

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### **Is Dead Sea Scroll Fragment 7Q5 Actually Mark 6:52-53?**

Among the Dead Sea scrolls, 7Q5 is the designation for a small Greek papyrus fragment discovered in Qumran Cave 7 and dated before anyone claimed to be able to identify it by its style of script as likely having been written sometime between 50 B.C. and A.D. 50 C.E. The assertion is that the previously unidentified 7Q5 is actually a fragment of **the Gospel of Mark**, chapter 6 verse 52-53. The majority of scholars have universally rejected this hypothesis. It is likely that 7Q5 = Mark 6:52-53 will have to be added to the official list of New Testament papyri sooner or later.

This identification was checked by the Ibykus computer program with the result that there is no other text than Mark 6:52-53 in existing Greek literature which fits the papyrological evidence of 7Q5.

The Greek text of 7Q5 with its reconstruction is:

ου γαρ συνηκαν **επι** τοις αρτοις, αλλ ην **αυτων η** καρδια  
πεπωρω**μενη**. **και διαπερασαντες** [επι την γην] ηλθον εις  
**γεννησαρετ** και προσωρμισ**θησαν**. και εξελθοντων αυτων εκ του  
πλοιου ευθυς επιγνοντες αυτον.

The red letters are what are actually in 7Q5. The rest in black are the reconstructed portions. If we accept this, the text in English would be:

"... for they did not understand **concerning** the loaves but was **their** heart hardened. **And crossing over** [unto the land] they came unto **Gennesaret** and drew to the **shore**. And coming forth out of the boat immediately they recognized him."

What reveals 7Q5 to be Mark 6:52-53 is the Greek word fragment "**vνησ**" which matches the English word "Gennesaret." Every single Greek word fragment matches the same Greek pattern as Mark 6:52-53! Here is a photo of the 7Q5 fragment:



The arguments for this fragment being Mark 6:52-53 are:

1. The combination of letters "**vνησ**" ("nnes") in line 4 may be part of the word **Γεννησαρετ** (Gennesaret).

2. The spacing before the word "**καί**" ("**kai**": "and") suggests a paragraph break, which is consistent with the normative layout for Mark 6:52-53.

3. A computer search using the most elaborate Greek texts has failed to discover any text other than Mark 6:52-53 for the combination of letters in 7Q5.

If 7Q5 was to be identified as Mark 6:52-53 and was deposited in the cave at Qumran by 68 A.D., it would become the earliest known fragment of the New Testament. It would predate the Rylands Library Papyrus P52 (**the Gospel of John** 18:31–33) by many decades.

There have also been other fragments found at Qumran that may also be from **the Gospel of Mark**. These fragments are:

1. 7Q6: **"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear"** (Mark 4:28).

2. 7Q7: **"And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at him"** (Mark 12:17).

3. 7Q15: **"And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them"** (Mark 6:48).

If this is true, the community at Qumran were New Testament believers! Other fragments found there are supposedly from the New Testament texts of **I Timothy** 3:16-4:3 (7Q4), **Acts** 27:38 (7Q6), **James** 1:23 (7Q8), **Romans** 5:11-12 (7Q9) and **II Peter** 1:15 (7Q15).

The significance of these discoveries is that the caves of Qumran were sealed up in A.D. 68 when the area was overrun by Roman legions. These manuscripts were clearly written before A.D. 68 and were copies made from earlier manuscripts. Why would scholars desire to reject and cover up the facts concerning these texts? It would PROVE the New Testament is what it claims; a collection of writings from the first century A.D.! It would

prove that Mark, James, Peter and Paul were REAL people writing about a REAL Messiah who lived during their time! We must understand that scholars are mainly textual critics and atheists. They do not believe in the actual PERSON of Jesus Christ. To them, Jesus was some metaphor used by writers who wrote in the names of Paul, Peter, Mark, etc. They do not desire to uncover the true words of the New Testament. They say they do but it is a deception. They are out to discredit the word of God in any way they can! True scholars refuse to do this!

Another blow to the critics is that if 7Q8 and 7Q15 are from **the Epistle of James** and **II Peter**, it would show that these books were in existence before the dates put forth by scholars! And to show that the community at Qumran may have been Christians, we read from the Dead Sea Scroll text 4Q285:

**"Isaiah the prophet: The thickets of the forest will be felled with an axe and Lebanon shall fall by a mighty one. A staff shall rise from the root of Jesse, and a planting from his roots will bear fruit . . . the Branch of David. They will enter into judgment with . . . and they will put to death the Prince of the Congregation, the Branch of David . . . and with woundings, and the high priest will command . . . the slain of the Kittim."**

We believe this to be the correct translation to what some have called **the Pierced Messiah Text**. Scholars have even tampered with this scripture (yes, we are calling it scripture) to make it say the opposite. Instead of Messiah being wounded or killed, they have made him the killer! The translation by Eisenman and Wise which we gave here is, in our humble belief, the most correct translation. If the community at Qumran were not Christians (or did not become Christians), why would they preserve a prophecy about the wounded Messiah and New Testament gospels and epistles?

Fragment 7Q9 is identified with **Romans** 5:11-12. The following is the Greek text of Romans. The red letters are those that are found in the fragment:

**νῦν τὴν καταλλαγὴν ἐλάβομεν διὰ τοῦτο ὥσπερ δι' ἐνός**

As we also pointed out, there are at least four fragments so far from **the Gospel of Mark** represented in the Dead Sea Scrolls. This proves the antiquity of the text.

### **Mark's Account of Barnabas the Apostle**

Though **the Acts of Barnabas** is considered an apocryphal work of the 5th century A.D. by many, some believe that it is a copy of a much earlier document that offers insights into the life and efforts of this apostle of the early church, Barnabas. John Mark says that he is the author of **the Acts of Barnabas**. It is an eyewitness account of the last stage of Barnabas' life, starting when John Mark returns to Antioch from Pamphylia.

Severus Ebn-El-Mokafa (A.D. 955-987), Coptic Bishop of Hermopolis Magna, wrote John Mark's biography, **Life of the Apostle and Evangelist Mark. The Acts of Barnabas** picks up where **the Acts of the Apostles** finishes at 15:36. Alexander Walker, Bible scholar and translator of the work says: **"This book has more an air of truth about it than any of the others. There is not much extravagance in the details, and the geography is correct, showing that the writer knew Cyprus well. It seems to have been written at all events before 478 in which the body of Barnabas is said to have been found in Cyprus."**

Some have also mistakenly assumed that the reference to a gospel used by Barnabas referred to in **the Acts of Barnabas** (verse 18) was the medieval document, **the Gospel of Barnabas**. However, this is clearly false, as the quotation reveals: **"Barnabas, having unrolled the Gospel, which we have received from Matthew his fellow-laborer, began to teach the Jews."**

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### **The Acts and Martyrdom of Barnabas the Apostle by Mark**

**1 Since from the descent of the presence of our Savior Jesus Christ, the unwearied and benevolent and mighty Shepherd and Teacher and**

**Physician, I beheld and saw the ineffable and holy and unspotted mystery of the Christians, who hold the hope in holiness, and who have**

been sealed; and since I have zealously served Him, I have deemed it necessary to give account of the mysteries which I have heard and seen.

2 I John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus the high priest of Jupiter, but now having received the gift of the Holy Spirit through Paul and Barnabas and Silos, who were worthy of the calling, and who baptized me in Iconium. After I was baptized, then, I saw a certain man standing clothed in white raiment; and he said to me: Be of good courage, John, for assuredly thy name shall be changed to Mark, and thy glory shall be proclaimed in all the world. The darkness in thee has passed away from thee, and there has been given to thee understanding to know the mysteries of God.

3 And when I saw the vision, becoming greatly terrified, I went to the feet of Barnabas, and related to him the mysteries which I had seen and heard from that man. And the Apostle Paul was not by when I disclosed the mysteries. And Barnabas said to me: Tell no one the miracle which thou hast seen. For by me also this night the Lord stood, saying, Be of good courage: for as thou hast given thy life for my name to death and banishment from thy nation, thus also shall thou be made perfect. Moreover, as for the servant who is with you, take him also with thyself; for he has certain mysteries. Now then,

my child, keep to thyself the things which thou hast seen and heard; for a time will come for thee to reveal them.

4 And I, having been instructed in these things by him, remained in Iconium many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having learned that they were in Antioch, I went to them.

5 And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it.

And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia.

6 And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them. And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the end. So that Paul said to Barnabas: If

thou wilt take John who also is surnamed Mark with thee, go another road; for he shall not come with us. And Barnabas coming to himself, said: The grace of God does not desert him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to thee, Father Paul, I take him and go. And he said: Go thou in the grace of Christ, and we in the power of the Spirit.

7 Therefore, bending their knees, they prayed to God. And Paul, groaning aloud, wept, and in like manner also Barnabas, saying to one another: It would have been good for us, as at first, so also at last, to work in common among men; but since it has thus seemed good to thee, Father Paul, pray for me that my labor may be made perfect to commendation: for thou knowest how I have served thee also to the grace of Christ that has been given to thee. For I go to Cyprus, and hasten to be made perfect; for I know that I shall no more see thy face, O Father Paul. And falling on the ground at his feet, he wept long. And Paul said to him: The Lord stood by me also this night, saying, Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given to thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared. And we saluted one another, and Barnabas took me to himself.



**8 And having come down to Laodicea, we sought to cross to Cyprus; and having found a ship going to Cyprus, we embarked. And when we had set sail, the wind was found to be contrary. And we came to Corasium; and having gone down to the shore where there was a fountain, we rested there, showing ourselves to no one, that no one might know that Barnabas had separated from Paul. And having set sail from Corasium, we came to the regions of Isauria, and thence came to a certain island called Pityusa; and a storm having come on, we remained there three days; and a certain pious man entertained us, by name Euphemus, whom also Barnabas instructed in many things in the faith, with all his house.**

**9 And thence we sailed past the Aconesiae, and came to the city of Anemurium; and having gone into it, we found two Greeks. And coming to us, they asked whence and who we were. And Barnabas said to them: If you wish to know whence and who we are, throw away the clothing which you have, and I shall put on you clothing which never becomes soiled; for neither is there in it anything filthy, but it is altogether splendid. And being astonished at the saying, they asked us: What is that garment which you are going to give us? And Barnabas said to them: If you shall confess your sins, and submit yourselves to our Lord Jesus Christ, you shall receive**

**that garment which is incorruptible forever. And being pricked at heart by the Holy Spirit, they fell at his feet, entreating and saying: We beseech thee, father, give us that garment; for we believe in the living and true God whom thou proclaimest. And leading them down to the fountain, he baptized them into the name of Father, and Son, and Holy Ghost. And they knew that they were clothed with power, and a holy robe. And having taken from me one robe, he put it on the one; and his own robe he put on the other. And they brought money to him, and straightway Barnabas distributed it to the poor. And from them also the sailors were able to gain many things.**

**10 And they having come down to the shore, he spoke to them the word of God; and he having blessed them, we saluted them, and went on board the ship. And the one of them who was named Stephanus wished to accompany us, and Barnabas did not permit him. And we, having gone across, sailed down to Cyprus by night; and having come to the place called Crommyacita, we found Timon and Ariston the temple Servants, at whose house also we were entertained.**

**11 And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book**

of the word of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings.

12 And when we had come to Lapithus, and an idol festival being celebrated in the theatre, they did not allow us to go into the city, but we rested a little at the gate. And Timon, after he rose up from his disease, came with us. And having gone forth from Lapithus, we travelled through the mountains, and came to the city of Lampadistus, of which also Timon was a native; in addition to whom, having found also that Heracleius was there, we were entertained by him. He was of the city of Tamasus, and had come to visit his relations; and Barnabas, looking steadfastly at him, recognized him, having met with him formerly at Citium with Paul; to whom also the Holy Spirit was given at baptism, and he changed his name to Heracleides.

13 And having ordained him bishop over Cyprus, and having confirmed the church in Tamasus, we left him in the house of his brethren that dwelt there.

14 And having crossed the mountain called Chionodes, we came to Old Paphos, and there found Rhodon, a temple servant, who also, having himself believed, accompanied us. And we met a certain Jew, by name Barjesus, coming from Paphos, who also

recognized Barnabas, as having been formerly with Paul. He did not wish us to go into Paphos; but having turned away, we came to Curium.

15 And we found that a certain abominable race was being performed in the road near the city, where a multitude of women and men naked were performing the race. And there was great deception and error in that place. And Barnabas turning, rebuked it; and the western part fell, so that many were wounded, and many of them also died and the rest fled to the temple of Apollo, which was close at hand in the city, which was called sacred; and when we came near the temple, a great multitude of Jews who were there, having been put up to it by Barjesus, stood outside of the city, and did not allow us to go into the city; but we spent the evening under a tree near the city, and rested there.

16 And on the following day, we came to a certain village where Aristoclianus dwelt. He being a leper, had been cleansed in Antioch, whom also Paul and Barnabas sealed to be a bishop, and sent to his village in Cyprus, because there were many Greeks there. And we were entertained in the cave by him in the mountain, and there we remained one day. And thence we came to Amathus and there was a great multitude of Greeks in the temple in the mountain, low women and men pouring libations. There also

Barjesus, getting the start of as, gained over the nation of the Jews, and did not allow us to enter into the city; but a certain widow woman, eighty years old, being outside of the city, and she also not worshipping the idols, coming forward to us, took us into her house one hour.

17 And when we came out we shook the dust off our feet over against that temple where the libation of the abominable took place. And having gone out thence, we came through desert places, and Timon also accompanied us. And having come to Citium, and there being a great uproar there also in their hippodrome, having learned this, we came forth out of the city, having all shaken the dust off our feet; for no one received us, except that we rested one hour in the gate near the aqueduct.

18 And having set sail in a ship from Citium, we came to Salamis, and landed in the so-called islands, where there was a place full of idols; and there took place there high festivals and libations. And having found Heracleides there again, we instructed him to proclaim the Gospel of God, and to set up churches, and ministers in them. And having gone into Salamis, we came to the synagogue near the place called Biblia; and when we had gone into it, Barnabas, having unrolled the Gospel which he had received from Matthew his fellow-laborer, began to teach the Jews.

19 And Barjesus, having arrived after two days, after not a few Jews had been instructed, was enraged, and brought together all the multitude of the Jews; and they having laid hold of Barnabas, wished to hand him over to Hypatius, the governor of Salamis. And having bound him to take him away to the governor, and a pious Jebusite, a kinsman of Nero, having count to Cyprus, the Jews, learning this, took Barnabas by night, and bound him with a rope by the neck; and having dragged him to the hippodrome from the synagogue, and having gone out of the city, standing round him, they burned him with fire, so that even his bones became dust. And straightway that night, having taken his dust, they cast it into a cloth; and having secured it with lead, they intended to throw it into the sea. But I, finding an opportunity in the night, anti being able along with Timon and Rhodon to carry it, we came to a certain place, and having found a cave, put it down there, where the nation of the Jebusites formerly dwelt. And having found a secret place in it, we put it away, with the documents which he had received from Matthew. And it was the fourth hour of the night of the second of the week.

20 And when we were hid in the place, the Jews made no little search after us; and having almost found us, they pursued us as far as the village of the Ledrians; and we,

having found there also a cave near the village, took refuge in it, and thus escaped them. And we were hid in the cave three days; and the Jews having gone away, we came forth and left the place by night. And taking with us Ariston and Rhodon, we came to the village of Limnes.

21 And having come to the shore, we found an Egyptian ship; and having embarked in it, we landed at Alexandria. And there I remained, teaching the brethren that came the word of the Lord,

enlightening them, and preaching what I had been taught by the apostles of Christ, who also baptized me into the name of Father, and Son, and Holy Ghost; who also changed my name to Mark in the water of baptism, by which also I hope to bring many to the glory of God through His grace; because to Him is due honor and everlasting glory. Amen.

**The acts and martyrdom of the holy apostle Barnabas have been fulfilled through God**

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We now present here a version of **the Gospel of Mark** that may be close to the original as possible. We do not include the text of **the Secret Gospel of Mark** because we feel it is not supported by enough witnesses. Our next book will address the evangelist Luke and the original gospel translated by Marcion. We end now with our version of Mark based mostly upon the King James Version:

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## **The Gospel According to Mark the Evangelist**

### **Chapter 1**

**1 The beginning of the gospel of Jesus Christ, the Son of the LORD;**

**2 As it is written in Isaiah the prophet, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

**3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.**

**4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.**

**5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.**

**6 And John was clothed with camel's hair and he did eat locusts and wild honey;**

**7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to unloose.**

**8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost and with fire.**

**9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.**

**10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:**

**11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.**

**12 And immediately the spirit driveth him into the wilderness.**

**13 And he was there forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.**

**14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,**

**15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

**16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into 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 forsook their nets, and followed him.**

**19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.**

**20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.**

**21 And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught.**

**22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.**

**23 And there was in their synagogue a man with an unclean spirit; and he cried out,**

**24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.**

**25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.**

**26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.**

**27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.**

**28 And immediately his fame spread abroad throughout all the region round about Galilee.**

**29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.**

**30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.**

**31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.**

**32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.**

**33 And all the city was gathered together at the door.**

**34 And he healed many that were sick of divers diseases, and cast out**

**many devils; and suffered not the devils to speak, because they knew him.**

**35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.**

**36 And Simon and they that were with him followed after him.**

**37 And when they had found him, they said unto him, All men seek for thee.**

**38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.**

**39 And he preached in their synagogues throughout all Galilee, and cast out devils.**

**40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.**

**41 And Jesus, irritated, put forth his hand, and touched him, and saith unto him, I will; be thou clean.**

**42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.**

**43 And he straightly charged him, and forthwith sent him away;**

**44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.**

**45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.**

## **Chapter 2**

**1 And again he entered into Capernaum after some days; and it was noised that he was in the house.**

**2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.**

**3 And they come unto him, bringing one sick of the palsy, which was borne of four.**

**4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.**

**5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.**

**6 But there was certain of the scribes sitting there, and reasoning in their hearts,**

**7 Why doth this man thus speak blasphemies? Who can forgive sins but God only?**

**8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?**

**9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?**

**10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)**

**11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.**

**12 And immediately he arose, 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.**

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

**14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said**

unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that **your teacher** eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days **when** Abiathar **was** priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

28 Therefore the Son of man is Lord also of the Sabbath.

### Chapter 3



**1 And he entered again into the synagogue; and there was a man there which had a withered hand.**

**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 which had the withered hand, Stand forth.**

**4 And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil; to save life, or to kill? But they held their peace.**

**5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.**

**6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.**

**7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,**

**8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.**

**9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.**

**10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.**

**11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.**

**12 And he straightly charged them that they should not make him known.**

**13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.**

**14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,**

**15 And to have power to heal sicknesses, and to cast out devils:**

**16 And Simon he surnamed Peter;**

**17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:**

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

**19 And Judas Iscariot, which also betrayed him: and they went into an house.**

**20 And the multitude cometh together again, so that they could not so much as eat bread.**

**21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.**

**22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.**

**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 cannot stand.**

**26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.**

**27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.**

**28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:**

**29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.**

**30 Because they said, He hath an unclean spirit.**

**31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.**

**32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.**

**33 And he answered them, saying, Who is my mother, or my brethren?**

**34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!**

**35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.**

#### **Chapter 4**

**1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.**

**2 And he taught them many things by parables, and said unto them in his doctrine,**

**3 Hearken; Behold, there went out a sower to sow:**

**4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.**

**5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:**

**6 But when the sun was up, it was scorched; and because it had no root, it withered away.**

**7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.**

**8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.**

**9 And he said unto them, He that hath ears to hear, let him hear.**

**10 And when he was alone, they that were about him with the twelve asked of him the parable.**

**11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:**

**12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted,**

**and their sins should be forgiven them.**

**13 And he said unto them, Know ye not this parable? And how then will ye know all parables?**

**14 The sower soweth the word.**

**15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.**

**16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;**

**17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.**

**18 And these are they which are sown among thorns; such as hear the word,**

**19 And the cares of this world and the **illusions of wealth** choke the word, and it becometh unfruitful.**

**20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.**

**21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed; and not to be set on a candlestick?**

**22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.**

**23 If any man have ears to hear, let him hear.**

**24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you **that hear**: and unto you that hear shall more be given.**

**25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.**

**26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;**

**27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.**

**28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.**

**29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.**

**30 And he said, Whereunto shall we liken the kingdom of God; or with what comparison shall we compare it?**

**31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:**

**32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.**

**33 And with many such parables spake he the word unto them, as they were able to hear it.**

**34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.**

**35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.**

**36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.**

**37 And there arose a great storm of wind, and the waves beat into the ship.**

**38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him,**

**Master, carest thou not that we perish?**

**39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.**

**40 And he said unto them, Why are ye so fearful; how is it that ye have no faith?**

**41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?**

## **Chapter 5**

**1 And they came over unto the other side of the sea, into the country of the Gadarenes.**

**2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,**

**3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:**

**4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.**

**5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**

**6 But when he saw Jesus afar off, he ran and worshipped him,**

**7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.**

**8 For he said unto him, Come out of the man, thou unclean spirit.**

**9 And he asked him, What is thy name? And he saith unto him, My name is Legion: for we are many.**

**10 And he besought him much that he would not send them away out of the country.**

**11 Now there was there nigh unto the mountains a great herd of swine feeding.**

**12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.**

**13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.**

**14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.**

**15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting,**

and clothed, and in his right mind:  
and they were afraid.

16 And they that saw it told them  
how it befell to him that was  
possessed with the devil, and also  
concerning the swine.

17 And they began to pray him to  
depart out of their coasts.

18 And when he was come into the  
ship, he that had been possessed  
with the devil prayed him that he  
might be with him.

19 Howbeit Jesus suffered him not,  
but saith unto him, Go home to thy  
friends, and tell them how great  
things the Lord hath done for thee,  
and hath had compassion on thee.

20 And he departed, and began to  
publish in Decapolis how great  
things Jesus had done for him: and  
all men did marvel.

21 And when Jesus was passed  
over again by ship unto the other  
side, much people gathered unto  
him: and he was nigh unto the sea.

22 And, behold, there cometh one  
of the rulers of the synagogue,  
Jairus by name; and when he saw  
him, he fell at his feet,

23 And besought him greatly,  
saying, My little daughter lieth at  
the point of death: I pray thee,  
come and lay thy hands on her,  
that she may be healed; and she  
shall live.

24 And Jesus went with him; and  
much people followed him, and  
thronged him.

25 And a certain woman, which had  
an issue of blood twelve years,

26 And had suffered many things of  
many physicians, and had spent all  
that she had, and was nothing  
bettered, but rather grew worse,

27 When she had heard of Jesus,  
came in the press behind, and  
touched his garment.

28 For she said, If I may touch but  
his clothes, I shall be whole.

29 And straightway the fountain of  
her blood was dried up; and she  
felt in her body that she was healed  
of that plague.

30 And Jesus, immediately  
knowing in himself that virtue had  
gone out of him, turned him about  
in the press, and said, Who touched  
my clothes?

31 And his disciples said unto him,  
Thou seest the multitude thronging  
thee, and sayest thou, Who  
touched me?

32 And he looked round about to  
see her that had done this thing.

33 But the woman fearing and  
trembling, knowing what was done  
in her, came and fell down before  
him, and told him all the truth.

**34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.**

**35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?**

**36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.**

**37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.**

**38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.**

**39 And when he was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not dead, but sleepeth.**

**40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.**

**41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.**

**42 And straightway the damsel arose, and walked; for she was of**

**the age of twelve years. And they were astonished with a great astonishment.**

**43 And he charged them straightly that no man should know it; and commanded that something should be given her to eat.**

## **Chapter 6**

**1 And he went out from thence, and came into his own country; and his disciples follow him.**

**2 And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?**

**3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him.**

**4 But Jesus, said unto them, A prophet is not without honor, but 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.**

**6 And he marveled because of their unbelief. And he went round about the villages, teaching.**

**7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;**

**8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:**

**9 But be shod with sandals; and not put on two coats.**

**10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.**

**11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.**

**12 And they went out, and preached that men should repent.**

**13 And they cast out many devils, and anointed with oil many that were sick, and healed them.**

**14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.**

**15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.**

**16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.**

**17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.**

**18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.**

**19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:**

**20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.**

**21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;**

**22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.**

**23 And he sware unto her, Whatsoever thou shalt ask of me, I**



will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and

they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came to meet him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? Go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

**40 And they sat down in ranks, by hundreds, and by fifties.**

**41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.**

**42 And they did all eat, and were filled.**

**43 And they took up twelve baskets full of the fragments, and of the fishes.**

**44 And they that did eat of the loaves were about five thousand men.**

**45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.**

**46 And when he had sent them away, he departed into a mountain to pray.**

**47 And when even was come, the ship was in the midst of the sea, and he alone on the land.**

**48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.**

**49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:**

**50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.**

**51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves.**

**52 For they considered not the miracle of the loaves: for their heart was hardened.**

**53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.**

**54 And when they were come out of the ship, straightway they knew him,**

**55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.**

**56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, 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.**

## **Chapter 7**

**1 Then came together unto him the Pharisees, and certain of the**

**scribes, which came from Jerusalem.**

**2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.**

**3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.**

**4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.**

**5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?**

**6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.**

**7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.**

**8 For laying aside the commandment of God, ye hold the tradition of men.**

**9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.**

**10 For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death:**

**11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.**

**12 And ye suffer him no more to do ought for his father or his mother;**

**13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.**

**14 And when he had called all the people unto him, he said unto them, Hearken, and understand:**

**15 There is nothing from without a man, that entering into him can defile him:**

**16 But the things which come out of him, those are they that defile the man.**

**17 And when he was entered into the house from the people, his disciples asked him concerning the parable.**

**18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;**

**19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?**

**20 And he said, That which cometh out of the man, that defileth the man.**

**21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,**

**22       Thefts,           covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**

**23 All these evil things come from within, and defile the man.**

**24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.**

**25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:**

**26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.**

**27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.**

**28 And she answered and said unto him, Yes, Lord: yet the dogs under**

**the table eat of the children's crumbs.**

**29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.**

**30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.**

**31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.**

**32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.**

**33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;**

**34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.**

**35 And straightway his ears were opened, and the string 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 were beyond measure astonished, saying, He hath done**

**all things well: he maketh both the deaf to hear, and the dumb to speak.**

## **Chapter 8**

**1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,**

**2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

**3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

**4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?**

**5 And he asked them, How many loaves have ye? And they said, Seven.**

**6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.**

**7 And they had a few small fishes: and he blessed, and commanded to set them also before them.**

**8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.**

**9 And they that had eaten were about four thousand: and he sent them away.**

**10 And straightway he entered into a ship with his disciples, and came into **the boundaries of Melgada.****

**11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.**

**12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.**

**13 And he left them, and entering into the ship again departed to the other side.**

**14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.**

**15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.**

**16 And they reasoned among themselves, saying, It is because we have no bread.**

**17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread?**

perceive ye not yet, neither understand? Have ye your heart yet hardened?

18 Having eyes, see ye not; and having ears, hear ye not; and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

**35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.**

**36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?**

**37 Or what shall a man give in exchange for his soul?**

**38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**

## **Chapter 9**

**1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.**

**2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.**

**3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.**

**4 And there appeared unto them Elias with Moses: and they were talking with Jesus.**

**5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.**

**6 For he wist not what to say; for they were sore afraid.**

**7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.**

**8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.**

**9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**

**10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.**

**11 And they asked him, saying, Why say the scribes that Elias must first come?**

**12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.**

**13 But I say unto you, That Elias is indeed come, and they have done**

unto him whatsoever they listed, as it is written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to

destroy him: but if thou canst do anything, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men,



and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

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

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 And if thy foot offend thee, cut it off:

45 It is better for thee to enter halt into life, than having two feet to be cast into hell:

46 And if thine eye offend thee, pluck it out:

47 It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire.

**50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

## **Chapter 10**

**1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.**

**2 And then came the Pharisees to tempt him, and asked him, Is it lawful for a man to put away his wife?**

**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 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.**

**6 But from the beginning of the creation God made them male and female.**

**7 For this cause shall a man leave his father and mother, and cleave to his wife;**

**8 And they twain shall be one flesh: so then they are no more twain, but one flesh.**

**9 What therefore God hath joined together, let not man put asunder.**

**10 And in the house his disciples asked him again of the same matter.**

**11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.**

**12 And if a woman shall put away her husband, and be married to another, she committeth adultery.**

**13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.**

**14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.**

**15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.**

**16 And he took them up in his arms, put his hands upon them, and blessed them.**

**17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?**

**18 And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God.**

**19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.**

**20 And he answered and said unto him, Master, all these have I observed from my youth.**

**21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.**

**22 And he was sad at that saying, and went away grieved: for he had great possessions.**

**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 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

**25 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it to enter into the kingdom of God!**

**26 And they were astonished out of measure, saying among**

**themselves, Who then can be saved?**

**27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.**

**28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.**

**29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,**

**30 But he shall receive an hundredfold now in this time and in the world to come eternal life.**

**31 But many that are first shall be last; and the last first.**

**32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,**

**33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:**

**34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.**

**35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.**

**36 And he said unto them, What would ye that I should do for you?**

**37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

**38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of; and be baptized with the baptism that I am baptized with?**

**39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

**40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

**41 And when the ten heard it, they began to be much displeased with James and John.**

**42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule**

**over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

**43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:**

**44 And whosoever of you will be the chiefest, shall be servant of all.**

**45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

**46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.**

**47 And when he heard that it was Jesus of **the Nazarenes**, he began to cry out, and say, Jesus, thou son of David, have mercy on me.**

**48 And Jesus stood still, and commanded him to be called.**

**49 And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.**

**50 And he, casting away his garment, rose, and came to Jesus.**

**51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.**

**52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.**

## **Chapter 11**

**1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,**

**2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.**

**3 And if any man say unto you, Why do ye this? Say ye that the Lord hath need of him; and straightway he will send him hither.**

**4 And they went their way, and found the colt tied by the door without in a place where two ways met; 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 commanded: and they let them go.**

**7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.**

**8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.**

**9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:**

**10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**

**11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**

**12 And on the morrow, when they were come from Bethany, he was hungry:**

**13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.**

**14 And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it.**

**15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the**

moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any:

26 That your Father also which is in heaven may forgive you your trespasses.

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 say unto him, By what authority doest thou these things; and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also 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 of 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 if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

**33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.**

## **Chapter 12**

**1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.**

**2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.**

**3 And they caught him, and beat him, and sent him away empty.**

**4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.**

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

**6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.**

**7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.'**

**8 And they took him, and killed him, and cast him out of the vineyard.**

**9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.**

**10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:**

**11 This was the Lord's doing, and it is marvelous in our eyes?**

**12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.**

**13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.**

**14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?**

**15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, 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 answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marveled at him.**

**18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,**

**19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.**

**20 Now there were seven brethren: and the first took a wife, and dying left no seed.**

**21 And the second took her, and died, neither left he any seed: and the third likewise.**

**22 And the seven had her, and left no seed: last of all the woman died also.**

**23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.**

**24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the**

**scriptures, neither the power of God?**

**25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.**

**26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush 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 the God of the living: ye therefore do greatly err.**

**28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?**

**29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:**

**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: this is the first commandment.**

**31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.**

**32 And the scribe said unto him, Well, Master, thou hast said the**



**truth: for there is one God; 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 soul, and with all the strength, and to love his neighbor as himself, is 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.**

**35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?**

**36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.**

**37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.**

**38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,**

**39 And the chief seats in the synagogues, and the uppermost rooms at feasts:**

**40 Which devour widows' houses, and for a pretense make long**

**prayers: these shall receive greater damnation.**

**41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.**

**42 And there came a certain poor widow, and she threw in two mites, which make a farthing.**

**43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:**

**44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.**

## **Chapter 13**

**1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!**

**2 And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down **and within three days another will arise without hands.****

**3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,**

**4 Tell us, when shall these things be; and what shall be the sign when all these things shall be fulfilled?**

**5 And Jesus answering them began to say, Take heed lest any man deceive you:**

**6 For many shall come in my name, saying, I am Christ; and shall deceive many.**

**7 And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.**

**8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.**

**9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.**

**10 And the gospel must first be published among all nations.**

**11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in**

**that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.**

**12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.**

**13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.**

**14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:**

**15 And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house:**

**16 And let him that is in the field not turn back again for to take up his garment.**

**17 But woe to them that are with child, and to them that give suck in those days!**

**18 And pray ye that your flight be not in the winter.**

**19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.**

**20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.**

**21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:**

**22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.**

**23 But take ye heed: behold, I have foretold you all things.**

**24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,**

**25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.**

**26 And then shall they see the Son of man coming in the clouds with great power and glory.**

**27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.**

**28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:**

**29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.**

**30 Verily I say unto you, that this generation shall not pass, till all these things be done.**

**31 Heaven and earth shall pass away: but my words shall not pass away.**

**32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.**

**33 Take ye heed, watch and pray: for ye know not when the time is.**

**34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**

**35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:**

**36 Lest coming suddenly he find you sleeping.**

**37 And what I say unto you I say unto all, Watch.**

## **Chapter 14**

**1 After two days was the feast of the Passover, and of unleavened**

bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done

shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

17 And in the evening he cometh with the twelve.

**18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.**

**19 And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I?**

**20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.**

**21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born.**

**22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.**

**23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.**

**24 And he said unto them, This is my blood of the new testament, which is shed for many.**

**25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.**

**26 And when they had sung an hymn, they went out into the mount of Olives.**

**27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will**

**smite the shepherd, and the sheep shall be scattered.**

**28 But after that I am risen, I will go before you into Galilee.**

**29 But Peter said unto him, Although all shall be offended, yet will not I.**

**30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow, thou shalt deny me thrice.**

**31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise; likewise also said they all.**

**32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.**

**33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;**

**34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.**

**35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.**

**36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.**

**37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour?**

**38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.**

**39 And again he went away, and prayed.**

**40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.**

**41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.**

**42 Rise up, let us go; lo, he that betrayeth me is at hand.**

**43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.**

**44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.**

**45 And as soon as he was come, he goeth straightway to him, and**

**saith, Master, master; and kissed him.**

**46 And they laid their hands on him, and took him.**

**47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.**

**48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?**

**49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.**

**50 And they all forsook him, and fled.**

**51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:**

**52 And he left the linen cloth, and fled from them naked.**

**53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.**

**54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.**

**55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.**

**56 For many bare false witness against him, but their witness agreed not together.**

**57 And there arose certain, and bare false witness against him, saying,**

**58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.**

**59 But neither 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?**

**61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?**

**62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.**

**63 Then the high priest rent his clothes, and saith, What need we any further witnesses?**

**64 Ye have heard the blasphemy: what think ye? And they all**

**condemned him to be guilty of death.**

**65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.**

**66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:**

**67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.**

**68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch.**

**69 And a maid saw him again, and began to say to them that stood by, This is one of them.**

**70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.**

**71 But he began to curse and to swear, saying, I know not this man of whom ye speak.**

**72 And the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow, thou shalt deny me thrice. And when he thought thereon, he wept.**

## **Chapter 15**

**1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.**

**2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it.**

**3 And the chief priests accused him of many things: but he answered nothing.**

**4 And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.**

**5 But Jesus yet answered nothing; so that Pilate marveled.**

**6 Now at that feast he released unto them one prisoner, whomsoever they desired.**

**7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.**

**8 And the multitude crying aloud began to desire him to do as he had ever done unto them.**

**9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?**

**10 For he knew that the chief priests had delivered him for envy.**

**11 But the chief priests moved the people, that he should rather release Barabbas unto them.**

**12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?**

**13 And they cried out again, Crucify him.**

**14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.**

**15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.**

**16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.**

**17 And they clothed him with purple, and platted a crown of thorns, and put it about his head,**

**18 And began to salute him, Hail, King of the Jews!**

**19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.**



**20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.**

**21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.**

**22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.**

**23 And they gave him to drink wine mingled with myrrh: but he received it not.**

**24 And when they had crucified him, they parted his garments, casting lots upon them, what every man 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 thieves;**

**28 The one on his right hand, and the other on his left.**

**29 Ah, thou that destroyest the temple, and buildest it in three days,**

**30 Save thyself, and come down from the cross.**

**31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.**

**32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.**

**33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.**

**34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani; which is, being interpreted, My God, my God, why hast thou **insulted** me?**

**35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.**

**36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.**

**37 And Jesus cried with a loud voice, and gave up the ghost.**

**38 And the veil of the temple was rent in twain from the top to the bottom.**

**39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.**

**40** There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

**41** (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

**42** And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

**43** Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

**44** And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

**45** And when he knew it of the centurion, he gave the body to Joseph.

**46** And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher.

**47** And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

## **Chapter 16**

**1** And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

**2** And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun.

**3** And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? **Then all of a sudden, at the third hour of the day, there was darkness over the whole earth, and angels descended from heaven and as he rose up in the splendor of the living God they ascended with him, and immediately it was light. Looking up, they saw that the stone had been rolled away, although it was extremely large.**

**4** And when they looked, they saw that the stone was rolled away: for it was very great.

**5** And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

**6** And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

**7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.**

**8 And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they anything to any man; for they were afraid.**

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