

# MARK'S VERSION

## *of the Story of the Good News*

{*Mark's Version of the Story of the Good News is the shortest and simplest of the four Gospels. By common agreement it is deemed that this was the first Gospel to be written and atleast one of the sources for the writers of Matthew and Luke. Thus it is the earliest surviving written record of Jesus' life. Among the unique features of this Gospel is the presentation of Jesus as "the man of action" with his repeated use of the Greek word "εὐθὺς" or "immediately", "at once". It is a fast moving Gospel apparently written for people who did not need any explanation of terms that are unique to the Christian faith. Tradition say it was written from Rome by (John) Mark who is described by Papias as "the interpreter of Peter...(who) wrote down accurately...whatsoever things he remembered of the things said or done by Christ. For he neither heard the Lord nor followed Him, but afterwards, as I said, he followed Peter..." We have a tiny hint concerning the understanding that Mark wrote this Gospel in Mark 14:51, 52 for who, other than the author, would know of this personal experience. The Gospel is apparently written to Christians, it's urgency becoming apparent when the first generation Christians, along with the Apostles, were dying and there was need for a written record about Christ since the sources of the oral record were becoming almost non-existent. The Gospel is one that presents practical Christianity to it's readers along with an attempt to show the readers that the Christian life is to be lived each day, despite trouble and persecution, opposition and death.*}

{*INSCRIPTION: "The Good News According to Mark" A, D, L, W, Theta, family 13, 1, 33, 2427, the Majority Text & Old Latin. "The Holy Gospel According to Mark" 209, 579. "According to Mark" Aleph, B, several other minuscules.*}

### CHAPTER I

#### **THE PREACHING OF JOHN THE BAPTIST**

<Mark 1:1-8>

<sup>1</sup> This is the origin of the Good News about Jesus [Christ, the Son of God.]<sup>1</sup> <sup>2</sup> It began, as was foretold [by the prophet Isaiah]<sup>2</sup> who wrote,

"Take note! I am sending my envoy ahead of you  
and he will prepare your road.

<sup>3</sup> He is like a voice of one who cries in the wilderness.

Someone is shouting in the desert:

Get the road of the Lord ready,

make His paths straight." (*Isaiah 40:3*)

<sup>4</sup> John, the Baptizer <*The name means, "the Lord has been gracious".*> came [into the desert (*or, wilderness*)]<sup>3</sup> baptizing and preaching his message that baptism is the evidence of repentance and

---

1 {C} So: Aleph in the first corrective hand, B, D, L, W, & with a variant, A, K, Delta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Christ, the Son of the Lord" 1241. "Christ" Aleph in the original hand, Theta, 28 in the third corrective hand & Palestinian Syriac . Omitted by 28 in the original hand.

2 {A} So: Aleph, B, L, Delta & several minuscules & with a variant, Delta, Theta, family 1 & several other minuscules. "Isaiah the prophet" Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic. "in the prophets" A, K, P, W, Pi, family 13, many other minuscules, Harclean Syriac, Armenian & Ethiopic.

3 {C} Minor variants occur.

of the forgiveness of sin. <sup>5</sup> People throughout Judea and Jerusalem *<Judea was the territory to the south in Palestine with Jerusalem as the capitol and major city. Jerusalem means "possession of peace".>* flocked to him and were baptized in the Jordan river *<Jordan means "the descender" and is a major river in Palestine, going from the Sea of Galilee to the Dead Sea.>* while confessing their sins. <sup>6</sup> John was dressed in clothing made of camel's hair and he wore a leather belt around his waist and ate locusts *<"αχρῖς" in Greek means grasshoppers and should not be confused with cicadas or seventeen year locusts. Even today grasshoppers are a major protein source in many portions of the world.>* and wild honey. <sup>7</sup> He announced: "The one who is coming after me is more powerful than I. I am not qualified to stoop and untie the straps of His sandals. <sup>8</sup> I have baptized you [with water.]<sup>4</sup> He will baptize you [with]<sup>5</sup> the Holy Spirit."

### **THE BAPTISM OF JESUS**

*<Mark 1:9-11>*

<sup>9</sup> It was at this time that Jesus came from Nazareth *<The city in Galilee where Jesus spent his "growing up" years. Galilee was the northern province of Palestine.>* in Galilee *<The name means "circle" or "circuit".>* and was baptized in the river Jordan by John. <sup>10</sup> Just as He was coming up out of the water, Jesus saw the heavens were split open and the Spirit coming down upon Him like a dove, <sup>11</sup> and a voice [coming from heaven]<sup>6</sup> said, "You are my Son, the beloved one, my favor rests in you."

### **THE TEMPTATION OF JESUS**

*<Mark 1:12-13>*

<sup>12</sup> At that time the Spirit compelled Him to go into the wilderness and He was in the wilderness <sup>13</sup> for forty days while the satanic forces tempted Him. He was with the wild animals and the angels waited on Him.

### **THE BEGINNING OF THE GALILEAN MINISTRY**

*<Mark 1:14-15>*

<sup>14</sup> After John had been imprisoned Jesus went to Galilee and preached the Good News [of the Kingdom]<sup>7</sup> of God, saying, <sup>15</sup> "The time is fulfilled and the Kingdom of God is near at hand. Repent and believe the Good News!"

### **THE CALLING OF THE FOUR FISHERMEN**

*<Mark 1:16-20>*

<sup>16</sup> When Jesus was going to the Sea of Galilee He observed Simon and Andrew, Simon's brother, *<The name Simon means "hearing". Andrew means "manly".>* who were throwing their nets into the sea because they were fishermen. <sup>17</sup> Jesus said to them, "Follow me and I will instruct you in how you will catch persons." <sup>18</sup> Immediately they gave up their nets and accompanied Him. <sup>19</sup> Going on a short distance they saw the brothers James and John, Zebedee's sons. *<James means "supplanter" and is a form of Jacob. John means "the Lord has been gracious". Zebedee means "the Lord is a gift".>* who were in their boat preparing (or, mending) their nets. <sup>20</sup> Immediately upon seeing them Jesus called to them. They followed Jesus, leaving their father Zebedee and the hired hands in the boat.

---

<sup>4</sup> {B} Minor variants occur.

<sup>5</sup> {A} So: Aleph A, D, K, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sahidic & Bohairic Coptic & Ethiopic. Omitted by B, L & Aramaic. P, 1195, 1241 & Harclean Syriac (with \*) add "and fire".

<sup>6</sup> {C} Minor variants occur.

<sup>7</sup> {A} So: A, D, K, W, Delta, Pi, 074, many minuscules, some Old Latin, Peshitta & Harclean (margin) Syriac, some Bohairic Coptic & Ethiopic. Omitted by Aleph, B, L, Theta, families 1 & 13, 28 in the original hand, 33, 565, 892, several Old Latin, Sinaitic & Harclean Syriac, Sahidic & some Bohairic Coptic & Armenian.

## **THE MAN WITH THE UNCLEAN SPIRIT**

<Mark 1:21-28>

21 They arrived in the town of Capernaum <A city located on the northwest side of the Sea of Galilee which came to be a second home for Jesus during His ministry. The name means "the village of Nahum". Nahum means "full of comfort".> and on the very next Sabbath <i.e. the day of rest> Jesus [went into the Synagogue,]<sup>8</sup> <The Synagogue was the place of assembly for worship when unable to be in the Temple in Jerusalem.> starting to teach. 22 The persons hearing His teaching were amazed at His manner of teaching. He was unlike the teachers of the Law 23 for He taught as one who was empowered with authority. Just at that time a man who was seized by a hurtful (*or, unclean*) spirit 24 screamed, "What business do you have with us, Jesus of Nazareth? Are you here to ruin us? I know who you are! You are God's Holy One." 25 Jesus ordered the hurtful spirit, "Silence! Come out of the man!" 26 The hurtful spirit convulsed the man, causing him to scream loudly and departed from him. 27 Everyone there was amazed and they inquired among themselves, ["What is the meaning of this new teaching?"]<sup>9</sup> He teaches as one empowered with authority! Even the hurtful spirits obey Him." 28 Because of this the news about Him spread rapidly in the area of Galilee.

## **THE HEALING OF MANY PEOPLE**

<Mark 1:29-34>

29 [Having left the Synagogue He went directly]<sup>10</sup> to the house of Simon and Andrew accompanied by James and John. 30 The mother-in-law of Simon was bedridden, suffering from a high fever and upon his arrival Jesus was informed about her condition. 31 He approached her and taking her hand in His He assisted her in getting up. The fever left her and she served them their meal. 32 In the evening, after sunset, people brought all those who were ill and who had hurtful spirits to Jesus. 33 The entire town gathered in front of the house. 34 Jesus provided healing for many who were ill with all sorts of diseases and drove out many hurtful spirits. He would not permit the hurtful spirits to say anything for they knew [who He was.]<sup>11</sup>

## **A PREACHING TOUR**

<Mark 1:35-39>

35 The next day Jesus arose, leaving the house before dawn, going to a place where He was alone, where He began to pray. 36 Simon and his friends tracked Him down and, 37 having found Him, they said, "Everyone is looking for you." 38 Jesus response was, "We must go to other villages in the vicinity to proclaim the Good News in those villages also, for that is the purpose of my coming." 39 He then traveled all over Galilee, proclaiming [in the Synagogue]<sup>12</sup> and driving out hurtful spirits (*or, exorcising demons*).

## **THE CLEANSING OF A LEPER**

<Mark 1:40-45>

---

8 {C} Some manuscripts transpose the wording.

9 {C} Many minor variants occur.

10 {C} Some manuscripts transpose the word order.

11 {A} So: Aleph in the original hand, A, D, K, Pi, 090, several minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac. "He was the Christ" B, L, W, Theta, family 1, several other minuscules, Harclean Syriac (with \*) & Ethiopic. Other variants occur.

12 {B} Wording varies in the manuscripts. A different word for "in" is used and some manuscripts have a plural word for "Synagogue".

40 A leprous person came to Jesus and, [kneeling] <sup>13</sup> begged Him, "If you have the desire, you can cure me." <sup>41</sup> [Filled with sympathy] <sup>14</sup> Jesus reached out and touched him, saying, "I have that desire. Be cured." <sup>42</sup> Suddenly the leprosy left the man and he was cured. <sup>43</sup> Jesus spoke sternly to him and immediately sent him away, <sup>44</sup> saying to him, "Pay attention! Do not tell anyone about your cure. Go directly to the priest, have him examine you, and then offer the sacrifice Moses prescribed to prove to all that you are cured." (*Leviticus 14:2-32*) <sup>45</sup> However, the man left and spread the story everywhere. As a result Jesus was no longer able to appear in any town but had to stay in places where He could be alone and even then people came to Him.

## CHAPTER II THE HEALING OF THE PARALYTIC

<Mark 2:1-12>

<sup>1</sup> Some days later Jesus returned to Capernaum. The news spread that He was home. <sup>2</sup> So many people gathered that there was no longer room in the house, not even around the door. Jesus was proclaiming the word to them <sup>3-4</sup> when four people arrived carrying a paralyzed man. Due to the large crowd they were unable [to bring him to Jesus.] <sup>15</sup> <*The Greek word "προσενεγκαι" was also used "to bring a sacrifice".*> They dug an opening through the roof above the spot where Jesus was. Having made the opening they let the man down before Jesus on his stretcher. <sup>5</sup> Jesus, seeing the great faith they had, said to the paralyzed man, "My son, your sins are [forgiven.]" <sup>16</sup> <sup>6</sup> Some of the teachers of the Law who were seated there mused about the words. <sup>7</sup> "How dare He speak such blasphemy! Can any one, other than God, forgive sins?" <sup>8</sup> Immediately Jesus knew what they were musing about and responded. "Why are you discussing this in your minds? <sup>9</sup> Which is easier to say to the paralyzed man? 'Your sins are [forgiven,]' <sup>17</sup> or to say, 'Rise up, take your stretcher and walk away?' <sup>10</sup> In order that you realize that the Son of Man has [the authority on earth] <sup>18</sup> to forgive sins," He said to the paralytic, <sup>11</sup> "I tell you, arise, take your stretcher and go to your home." <sup>11</sup> He got up immediately, taking his stretcher and hurried away. Everyone was totally amazed and glorified God, saying, "We have never seen the likes of that!"

## THE CALLING OF LEVI

<Mark 2:13-17>

<sup>13</sup> Jesus returned to the Sea of Galilee and the entire crowd came to Him and He began to teach them. <sup>14</sup> As He was going away He saw [Levi] <sup>19</sup> <*The name means "joined".*> the son of Alphaeus <*The name means "leader" or "chief". Levi is also known as Matthew which means "gift of God".*> sitting at his tax office and said to him, "Follow me," and Levi got up from his seat and followed Him. <sup>15</sup> After that Jesus reclined on a couch at the table in Levi's house and many tax collectors and irreligious persons (*or, sinners*) were his guests. Many of this sort of people came to be reclining among the followers of Jesus and His disciples. <sup>16</sup> [The teachers of the Law who were

---

13 {D}So: Aleph, L, Theta, family 1, several other minuscules, Bohairic Coptic & Armenian. "kneeling before Him" A, C, K, Delta, Pi, 090, family 13, many other minuscules, Harclean & Palestinian Syriac & Ethiopic. Omitted by B, D, W, 1230, 2174, many Old Latin & Sahidic Coptic.

14 {C} So: Aleph, A, B, C, K, L, W, Delta, Theta, Psi, 090, families 1 & 13, many other minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "anger" D & several Old Latin.

15 {C} So: Aleph, B, L, Theta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "come near" A, C, D, K, Delta, Pi, 090, families 1 & 13, many other minuscules, Old Latin, Peshitta Syriac & Armenian. "approach" W.

16 {B} Different forms of the same word are used in the manuscripts.

17 {B} Cf. note 16.

18 {B} Word order is transposed in the manuscripts.

19 {A} So: C & in a variant form, Aleph in the third corrective hand, B, L, W, family 1, many other minuscules. Variant spellings are also used. "Jacob" D, Theta, family 13, 565 & a number of Old Latin.

Pharisees] <sup>20</sup> <The name Pharisee means "the separated ones" for they separated themselves from society in order that they might more strictly adhere to the Law of Moses.> when they saw Jesus eating with tax collectors and irreligious persons (*or, sinners*), asked His disciples, "How is it possible for Jesus [to eat] <sup>21</sup> with tax collectors and the irreligious?" <sup>17</sup> Jesus heard this and said to them, "People in good health do not need a doctor, only those who are sick are in need of medical help. I have come, not to call the virtuous people but the sinners."

### **THE QUESTION ABOUT FASTING**

<Mark 2:18-22>

<sup>18</sup> The disciples of John <John means "God has been gracious". The John referred to here is also called, John the Baptizer.> and also the Pharisees were fasting. Some people came to Jesus and said to Him, "Why do the disciples of John as well as the disciples of the Pharisees fast but your disciples do not fast?" <sup>19</sup> Jesus reply was, "The wedding guests are unable to fast while the bridegroom is still present and the reception is in progress. <sup>20</sup> However, the time will come when the bridegroom will no longer be present (*or, taken away*) and at that point in time they will all fast." <sup>21</sup> Jesus added, "No one sews unshrunk cloth on an old coat. If this is done the patch intended to cover the hole tears the cloth, the new tears from the old and the hole is worse. <sup>22</sup> Also, no one puts newly fermented wine into an old wine skin that has lost its elastic qualities. If this is done in the wineskin <*i.e. the leather bag*> will burst and [the wine will be lost.] <sup>22</sup> No! [New wineskins are to be used for new wine!] <sup>23</sup>

### **PLUCKING GRAIN ON THE SABBATH**

<Mark 2:23-28>

<sup>23</sup> On the Sabbath Jesus was walking through the grain fields. His disciples who were walking with Him began to pick some of the heads of grain. <sup>24</sup> The Pharisees said to Him, "Now look! It is against the law for your disciples to do this on the Sabbath Day." <sup>25</sup> Jesus replied to them, "Have you not read about David and what he did on the occasion when he needed food? He and his men were hungry. <sup>26</sup> They went into the house of God and ate the sacred bread (*Leviticus 24:5-9*) that had been brought as an offering to God. [The High Priest was Abiathar.] <sup>24</sup> <Abiathar means "father of pre-eminence". *I Samuel 23;6-12*> The Law allowed that priests alone could eat the sacred bread, but David ate it along with his followers." <sup>27</sup> Jesus added, "The Sabbath was made for people, not people for the Sabbath. <sup>28</sup> Therefore the Son of Man is Lord even of the Sabbath."

## **CHAPTER III**

### **THE MAN WITH THE WITHERED HAND**

<Mark 3:1-6>

<sup>1</sup> Jesus again went to the Synagogue where there was a man who had a weak (*literally, dry or withered*) hand. <sup>2</sup> Some people were there who paid close attention to Jesus to see if they could find any accusation to be used against Him. <sup>3</sup> Jesus said to the man with the weak hand, "Stand in the midst of us." <sup>4</sup> He then said to them, "Is it proper to help or to do harm on the Sabbath, to save life, or to kill?" They were all silent. <sup>5</sup> He looked around with anger in His eyes and grieved because of the hardness of their hearts. He said to the man, "Stretch out your hand." He stretched it out and his hand

---

<sup>20</sup> {C} Minor variants occur.

<sup>21</sup> {B} So: B, D, W, some Old Latin, & Armenian. "eat and drink" A, K, P, family 1, many other minuscules, Peshitta & Harclean Syriac. Other variants occur.

<sup>22</sup> {C} Numerous variants occur.

<sup>23</sup> {C} Omitted by D. Other variants occur.

<sup>24</sup> {A} Words are transposed in the documents.

became well. <sup>6</sup> Immediately the Pharisees left the Synagogue along with the Herodians <*An influential sect of the Jews who were anxious to support the dynasty of Herod and centered their hopes on Antipas.*> and together they plotted against Jesus.

### **A MULTITUDE AT THE SEASIDE**

<Mark 3:7-12>

<sup>7</sup> Jesus and His disciples went to the Sea of Galilee and many people [followed, coming from Galilee, Judea, <sup>8</sup> Jerusalem, Idumea, the territory around the Jordan and the area of Tyre and Sidon.] <sup>25</sup> <*Idumea is also called Edom in the Old Testament. It comprised a portion of the present day country of Jordan. Tyre and Sidon were cities along the Mediterranean Sea to the north of Galilee in present day Lebanon.*> [A great crowd] <sup>26</sup> came in order to hear Jesus, having heard about His deeds. <sup>9</sup> The crowd was so large that He got into a boat His disciples had readied for Him, because of the press of the crowd. He did this so that they might not crush Him. <sup>10</sup> Many were healed and the sick people kept pressing forward to touch Him. <sup>11</sup> Those who possessed hurtful (*or, unclean*) spirits fell down before Him, shrieking, "You are the Son of God." <sup>12</sup> Jesus gave a stern order to the spirits to be silent.

### **THE CHOOSING OF THE TWELVE**

<Mark 3:13-19a>

<sup>13</sup> He went up a hill and called to Himself those He wanted and they accompanied Him. He selected twelve [whom He called apostles] <sup>27</sup> to be with Him. <sup>14</sup> These He intended to send out to preach <sup>15</sup> and to have the power to eject hurtful spirits. [The twelve He selected were <sup>16</sup> Simon, surnamed Peter,] <sup>28</sup> <sup>17</sup> James and his brother John, the sons of Zebadee whom Jesus called Boangerges which means the Sons of Thunder, <sup>18</sup> Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, [Thaddaeus,] <sup>29</sup> Simon the [Canaanaean] <sup>30</sup> <sup>19</sup> and Judas [Iscariot] <sup>31</sup> who betrayed Him. <*The names mean: Simon = "hearing". Peter = "rock". James = "supplanter" being a form of Jacob. John = "the Lord is gracious". Zebadee = "the Lord is a gift". Andrew = "manly". Philip = "lover of horses". Bartholomew = "son of Talmi". He is also called "Nathaniel" in John 1:45, 46. Matthew = "the gift of the Lord". Thomas = "twin". Thaddaeus = "breast". 'the Canaanaean' = a party of fanatical Jews noted for their anti-Roman attitudes, also called "the zealots". Judas = "let God be praised". It is a Greek form of the word "Judah". Iscariot = "a man from Kerioth", a town in southern Judah.*>

### **JESUS AND BEELZEBUL**

<Mark 3:19b-30>

Then He went home. <sup>20</sup> A large crowd again [gathered] <sup>32</sup> allowing no time for Jesus and His

---

25 {B} "Him" is inserted after "followed" by K in the original hand, 1009, 1241, 1546, Harclean Syriac & Armenian. The order of the regions is altered in some manuscripts. "Idumea" is omitted in the original hand of H. Other manuscripts say "a great multitude from Idumea".

26 {B} So: Aleph, A, B, C, D, K, L, P, Delta, Theta, Pi, family 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian. Omitted by W, several Old Latin, Sinaitic Syriac & Sahidic Coptic.

27 {D} The wording is transposed in some of the manuscripts. Other minor variants occur.

28 {C} Many minor variants occur.

29 {A} Delta in the original hand has "Daddaeus". Omitted by W. Origin names "Levi" - "Thaddeus".

30 {D} So: Aleph, B, C, D, L, W, Delta, several minucules & early translations. "Canaanite" A, J, Theta, families 1 & 13, & the Majority Text.

31 {B} So: Aleph, B, C, L, Delta, Theta & several minuscules. Minor variants are found in W, Pi, 0143 families 1 & 13, many other minuscules, Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "Skarioth" D & Old Latin. "Scariothen" Sinaitic & Peshitta Syriac.

32 {C} Minor variants occur.

disciples to eat. <sup>21</sup> The family of Jesus [heard of what was happening] <sup>33</sup> and leaving home they came to pressure Jesus and restrain Him because people were reporting that He was mad. <sup>22</sup> Some of the teachers of the Law who had arrived from Jerusalem said, "He has Beelzebul in Him." *<Beelzebul is generally translated "the chief of the devils". Some scholars translate it "lord of the flies", others emend the Syriac & Arabic texts to read "lord of dung". Still others, "the lord of the abode (or, shrine)". While it's exact meaning is open to debate the sense of the name as used here is clear.>* Others said, "It is with the help of the prince of the hurtful spirits (*or, demons*) that He ejects this kind of spirits (*or, demons*)." <sup>23</sup> Jesus called the people together and told them a parable. "How can Satan eject Satan? <sup>24</sup> If a country is split into groups that fight each other it will not be able to survive. <sup>25</sup> If a household splits into groups that fight each other that family will not survive. <sup>26</sup> So, if Satan's realm splits into groups it cannot last. It will not survive. <sup>27</sup> No one can break into a strong man's house and remove his possessions unless he binds the strong man first. Then he can loot his house. <sup>28</sup> I say, it will surely happen that many persons will be forgiven of their sins and slander <sup>29</sup> but if one speaks in an evil manner against the Holy Spirit that person will never be forgiven but be guilty of an eternal sin." <sup>34</sup> <sup>30</sup> Jesus made this comment because they were accusing Him of having a hurtful (*or, unclean*) spirit.

### **THE MOTHER AND BROTHERS OF JESUS**

<Mark 3:31-35>

<sup>31</sup> Jesus' mother and brothers came and stood outside, sending a message, asking for Him to come out to see them. <sup>32</sup> The crowd of people who were sitting around said, "Look, your mother [and your brothers and sisters] <sup>35</sup> are outside asking for you." <sup>33</sup> He responded, "Who is my mother? Who are my brothers?" <sup>34</sup> Looking at the crowd who were sitting around He said, "Look. Here are my mother and my brothers. <sup>35</sup> Anyone who obeys God is my sister and my brother and my mother."

### **CHAPTER IV**

### **THE PARABLE OF THE SOWER**

<Mark 4:1-9>

<sup>1</sup> Once more Jesus began to teach along the lakeside. A very large crowd gathered about Him so that He got into a boat on the lake and sat in the boat while the entire crowd was on the shore. <sup>2</sup> He taught them with many parables and in His teaching He said, <sup>3</sup> "Pay attention! A sower went on his way to sow. <sup>4</sup> Now, as he was going about his sowing some of the seed fall on the path *<i.e. a shortcut through the field>* and the birds came and ate it. <sup>5</sup> Other seed fell on rocky ground where there was little soil and it sprouted very quickly because of the shallowness of the soil <sup>6</sup> but when the sun rose it was scorched and because of the shallow root system it withered. <sup>7</sup> Other seed fell among thorny plants and when these grew they choked it and it failed to yield a crop. <sup>8</sup> But some of the seed fell on good soil and sprouted, growing and [bearing grain (*literally, a crop*):] <sup>36</sup> some thirty, some sixty and some one hundred grains per plant." <sup>9</sup> He then said, "Let the one who has ears listen!"

### **THE PURPOSE OF THE PARABLES**

<Mark 4:10-12>

<sup>10</sup> When He was alone those who were around Him, along with His twelve disciples asked Him to explain the parables. <sup>11</sup> He replied, "You have had the secret to God's Kingdom committed to

---

<sup>33</sup> {A} W adds "to Him and about the teachers of the Law and others" Other variants occur.

<sup>34</sup> {A} "but will be judged" is added by A, C in the second corrective hand, K, Pi, 074, 0134, family 1 & many other minuscules.

<sup>35</sup> {B} Minor variants occur. "sisters" is omitted in some manuscripts.

<sup>36</sup> {C} Minor variants occur.

you, but others who are outsiders hear these parables <sup>12</sup> and while they indeed look they may not perceive and listening they may listen but not comprehend, making it certain that they do not repent and have their sins forgiven."

### **THE PARABLE OF THE SOWER EXPLAINED**

<Mark 4:13-20>

<sup>13</sup> He responded to them in this way, "Don't you understand this parable? Then how can you grasp all the parables? <sup>14</sup> The sower sows God's message. <sup>15</sup> At times the message falls on the path. People hear the message but as soon as it is heard Satan comes, carrying off the message which has been sown in them. <sup>16</sup> [Similarly] <sup>37</sup> the seed sown on rocky ground represents those who readily receive the message, giving it a joyful welcome. <sup>17</sup> However, being without roots it does not sink into them and it does not last for any length of time. When they are afflicted or persecuted because of the message they take offense immediately and fall away. <sup>18</sup> Others are like the seeds among the thorny plants. These hear the message <sup>19</sup> but the worries about this life and the lure of wealth and many other desires choke the message and there is no response. <sup>20</sup> But in others the seed is sown in good soil. They hear and welcome the message and bear a crop, some thirty, some sixty and some one hundred times as much as had been sown."

### **A LIGHT UNDER A BUSHEL**

<Mark 4:21-25>

<sup>21</sup> Jesus said, "Do people bring in a lamp and put it under a grain measure *<i.e. a dry measure "μοδιος" for grain holding about 8.75 liters or almost exactly one peck>* or a bed? Is it not put on a lamp stand? <sup>22</sup> Surely nothing is hidden unless it ought to come out into the open and whatever is kept secret will be brought into the light. <sup>23</sup> Whoever has ears, listen."

<sup>24</sup> He also said, "Be careful to understand what you hear! The rules you use to judge someone are the same ones God will use to judge you and [more besides.] <sup>38</sup> <sup>25</sup> For, the one who has something already will receive more gifts and the one who has nothing will be deprived even of what little he has."

### **THE PARABLE OF THE GROWING SEED**

<Mark 4:26-29>

<sup>26</sup> Continuing, Jesus said, "The Kingdom of God is as if a man would scatter seed in his field, <sup>27</sup> then sleep at night and get up again the next day and continue this day after day. All the while the seeds sprout and grow. He does not understand how this happens. <sup>28</sup> The soil makes the plants grow -- first the leaves, then the head and ultimately the ripe grain. <sup>29</sup> When the crop is mature he uses his sickle because harvest time has come."

### **THE PARABLE OF THE MUSTARD SEED**

<Mark 4:30-32>

<sup>30</sup> "What can be compared with the Kingdom of God or what parable is a suitable description of it? <sup>31</sup> It is like a mustard seed which, when sown is smaller than any other seeds the sower sows in

---

37 {B} So: A, B, K, Pi, many minuscules, several Old Latin & Harclean Syriac. With minor variants, Aleph, C, L, Delta, several minuscules & Bohairic Coptic. Omitted by D, W, Theta, families 1 & 13, many other minuscules, Old Latin, Sinaitic & Peshitta Syriac, Sahidic & Fayyumic Coptic & Armenian.

38 {A} So: Aleph, B, C, L, Delta, 700, 892, some Old Latin, Armenian & Ethiopic. A, K, Theta, Pi, 0107, families 1 & 13, many other minuscules, Peshitta & Harclean Syriac & Sahidic Coptic add "you who hear" Omitted by D. Other minor variants occur.

the earth. <sup>32</sup> However, when it is planted in the ground it springs up and grows to be larger than any garden herb. It puts out branches that are so large that the birds of the air find shelter in them." *<The mustard seed, while far from the smallest seed, was the smallest the sower handled in that day. The seed, "sinapris nigra" may reach ten to twelve feet when fully grown.>*

### **THE USE OF PARABLES**

<Mark 4:33-34>

<sup>33</sup> He spoke to them with many other parables in so far as they could comprehend. <sup>34</sup> In fact, He spoke only in parables and explained these privately to His disciples.

### **THE CALMING OF THE STORM**

<Mark 4:35-41>

<sup>35</sup> The evening of the same day He said to them, "Let us cross over the lake." <sup>36</sup> So, leaving the crowd they took Him as He was, into the boat. Other small boats accompanied Him. <sup>37</sup> A violent gale blew up and the waves dashed against the boat so that it was about to sink. <sup>38</sup> Jesus, meanwhile, was asleep, resting on a pillow at the stern of the boat. <sup>39</sup> They awakened Him and said to Him, "Teacher, aren't you concerned that we are about to be destroyed?" Having been roused He rebuked the wind and said to the sea, "Peace! Be calm! (*literally, be silent*)" <sup>40</sup> These were His words: ["Why are you afraid?"] <sup>39</sup> Do you still have no faith?" <sup>41</sup> They, however, were terribly frightened (*or, filled with awe*) and said to one another, "What kind of man is this that even wind and sea obey Him?"

## **CHAPTER V**

### **THE HEALING OF THE GERASENE DEMONIAK**

<Mark 5:1-20>

<sup>1</sup> On the other side of the lake in the territory of [Gerasene] <sup>40</sup> <sup>2</sup> immediately after disembarking, Jesus was met by a man from the caves that were used as tombs, <sup>3</sup> living among the graves. This man had hurtful spirits and was not able to be kept bound in shackles and chains. <sup>4</sup> No one could control him any longer. Often he had been bound but he broke the chains into pieces and smashed the shackles that bound his feet and no one seemed sufficiently powerful to subdue him. <sup>5</sup> At all times, night and day, he remained among the tombs and in the hills, shrieking and gashing himself with stones. <sup>6</sup> While far off, he noticed Jesus, ran toward Him and knelt before Him, <sup>7</sup> screaming in a loud voice: "What dealing do you have with me, Jesus, you Son of the Most High God? In God's name I plead, do not torment me!" <sup>8</sup> He said this because Jesus had said the words, "Hurtful spirits come out of him." <sup>9</sup> Jesus then inquired of him, "What is your name?" He responded, "My name is Legion for we are many." *<The word "λεγιων" describes a legion of soldiers numbering 6,000. Was this an instance of multiple personalities?>* <sup>10</sup> He urgently kept begging Jesus not to send the hurtful spirits out of the country.

<sup>11</sup> Now there on the hillside a large drove of pigs were feeding. <sup>12</sup> The spirits begged Him, "Send us into the pigs. Allow us to go into them." <sup>13</sup> He allowed them and the hurtful spirits went into the pigs. The entire drove dashed headlong over the cliff and into the lake and drowned. The number

---

39 {A} So: Aleph, B, D, L, Delta, Theta, 565, 700, 892 in the original hand, Old Latin, Sahidic & Bohairic Coptic & Ethiopic. "sometimes" is inserted in A, C, K, Pi, many minuscules, Peshitta & Harclean Syriac. Other minor variants occur.

40 {A} So: Aleph in the original hand, B, D, Old Latin, & Sahidic Coptic. "Gadarenes" (cf. Matthew 8:28) A, C, K, Pi, family 13, many other minuscules, Peshitta & Harclean Syriac. "Gergesenes" Aleph in the third corrective hand, L, Delta, Theta, family 1, many other minuscules, Sinaitic Syriac, Bohairic Coptic, Armenian & Ethiopic. "Gergustenes" W.

was about two thousand. <sup>14</sup> Those who were tending the pigs fled and told the news in the town and countryside. As a result people came out to see what had happened to the man possessed with the hurtful spirits and what had happened to the pigs. <sup>15</sup> They came to Jesus and saw the man who had been possessed with the hurtful spirits sitting, clothed and sane and they were awed! <sup>16</sup> Those who had seen the events told the ones who arrived what had happened to the man with the hurtful spirits and to the pigs. <sup>17</sup> Then they began to beg Jesus to leave the territory. <sup>18</sup> As Jesus was [boarding the boat] <sup>41</sup> the man who had the hurtful spirits said, "Let me stay with you," <sup>19</sup> But Jesus would not allow it. Instead He said, "Go back to your family and friends and report to them the great things the Lord has done for you, and how He showed mercy toward you!" <sup>20</sup> The man went away and spread the news throughout the territory of the Decapolis, *<The ten cities founded by Alexander the Great, most of which were located in present day Jordan and southwestern Syria.>* about everything that Jesus had done for him. Everyone was truly amazed.

### ***JAIRUS' DAUGHTER AND THE WOMAN WHO TOUCHED JESUS' GARMENT***

*<Mark 5:21-43>*

<sup>21</sup> When Jesus had re-crossed the lake in a boat, a large crowd gathered around Him. <sup>22</sup> Jairus, *<The name means "he enlightens". It is the Greek form of Jair.>* one of the leaders of the Synagogue came and upon seeing Him, threw himself down before Jesus' feet <sup>23</sup> and implored Him, "My little daughter is on the verge of death. Come, place your hands on her so she might regain health and live." <sup>24</sup> Jesus accompanied Jairus.

A large crowd followed, pressing Him on all sides. <sup>25</sup> A woman also was in the crowd who had suffered hemorrhages for twelve years, <sup>26</sup> having undergone much treatment by many doctors, spending all the money she had, in order to find a cure. Instead of being cured her problem grew worse. <sup>27</sup> She had heard stories about Jesus so she came into the crowd that was behind Jesus and touched His robe, <sup>28</sup> for she said, "If I only touch His robe I will be cured." <sup>29</sup> Immediately her hemorrhaging stopped and by the feeling she had in her body she knew that she was cured of her problem. <sup>30</sup> Jesus immediately sensed that power had gone from Him. He turned within the crowd, asking, "Who touched my robe?" <sup>31</sup> His disciples answered, "Don't you see the crowd pressing you? How can you ask, who touched you?" <sup>32</sup> He kept looking at the crowd to see who had done it. <sup>33</sup> The woman, aware of what had happened, came fearfully and trembling, hurling herself down at the feet of Jesus and told Him the whole truth. <sup>34</sup> "My daughter," He said, "Your faith has cured you! Go away in peace and be free of your affliction."

<sup>35</sup> As Jesus was still speaking to the woman some messengers came from the house of the leader of the Synagogue. "Your daughter has died," they said. "Do not bother the teacher any longer." <sup>36</sup> Jesus [overheard] <sup>42</sup> the message that was spoken to the leader of the Synagogue. He said, "Have no fear -- only keep trusting." <sup>37</sup> He permitted no one to come with Him except for Peter, James and John, James' brother. <sup>38</sup> They arrived at the house of the leader of the Synagogue. Jesus saw the commotion. He saw them weeping and wailing without restraint. <sup>39</sup> He went in, saying, "Why are you making all this commotion? The child is not dead, she is asleep." <sup>40</sup> They ridiculed Him. he sent them all out of the room. <sup>41</sup> Taking the child firmly by the hand He said to her "Talitha Kumi" *<"ψμωθ απψλφ" in Aramaic>* which means "Little girl, I am telling you, get up." <sup>42</sup> She got up immediately and began to walk about for she was twelve years old. They were [astonished] <sup>43</sup> <sup>43</sup>

41 {D} Minor variants occur.

42 {A} So: Aleph in the second corrective hand, B, L, W, Delta, 892 in the original hand. "heard" Aleph in the first corrective hand, A, C, D, K, Theta, Pi, 0126, 0132, families 1 & 13, Old Latin, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

43 {D} So: D, 1216 & 2174 add "the parents were astonished". Minor variants occur.

and totally amazed. Jesus gave them strict instructions that no one should be told about this, insisting at the same time that the girl receive something to eat. *<It is interesting that the woman's hemorrhaging began about the time of the girl's birth.>*

44

---

44 Minor variants occur.