THE QUESTION

Is there a Marcus in the Bible?

Asked by a THF member on May 18, 2026 · published November 9, 2026, updated November 11, 2026 · 8 numbered quotations · the 13 early Christian passages and 136 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/is-there-a-marcus-in-the-bible

The short answer *Interpretation: our reading of the passages, not their words*

Yes. Marcus is a form of the name Mark, the man Acts calls John whose surname was Mark. He traveled with Barnabas and Paul, and Peter called him his son. Early writers saw him as Peter's helper who wrote the Gospel of Mark. A false teacher named Marcus in early writings was a different man.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
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POINT 1 OF 5

Marcus and Mark are treated as one man

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

This fragment, listed under Clement of Alexandria, opens with a greeting from Marcus called a son, then goes straight on to speak of Mark, Peter's follower, who wrote the Gospel according to Mark. Moving from one name to the other with no break shows the writer treats them as the same person.

1

> “Marcus, my son, sends you greetings. Mark, Peter's follower, wrote what is called the Gospel according to Mark while Peter was publicly preaching the Gospel at Rome before some of Caesar's equites and giving many testimonies about Christ.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Fragments* 1 (c. 190–215 AD) **Source 3, page 5** Read it in the library ›

THF's updated English

POINT 2 OF 5

Peter called Mark his son and helper

Our note · compiled by machine learning · From the text: says what the passages say

Origen quotes Peter's letter (1 Peter 5:13), where Peter sends greetings from Mark, whom he calls his son, and says Peter acknowledged Mark as a son. He ties this to Mark writing the second Gospel by Peter's instruction. Papias passes on an elder's report that Mark was Peter's interpreter and wrote down what he remembered.

2

> “The second Gospel written was the one according to Mark. Mark wrote it according to Peter's instruction. In his General Epistle, Peter acknowledged him as a son, saying, "The church that is in Babylon, elect together with you, greets you; and so does Mark my son."”

EARLY CHRISTIAN WRITER **Origen,** *Commentary on Matthew* 1 (c. 215–254 AD) **Source 7, page 6** Read it in the library ›

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3 “For further information on these topics, we refer readers to the books themselves; but now, in addition to the extracts already made, we will add, as a matter of primary importance, a tradition regarding Mark, who wrote the Gospel, which Papias stated in these words: The presbyter said this: Mark, having become Peter's interpreter, accurately wrote down everything he remembered.”

EARLY CHRISTIAN WRITER **Papias,** *Fragments* (c. 95–130 AD) **Source 1, page 5** Read it in the library ›
THF's updated English

POINT 3 OF 5

Acts names him John, surnamed Mark

Our note · compiled by machine learning · From the text: says what the passages say

Chrysostom, a later 4th-century preacher, quotes Acts 12:12 and 12:25 as he explains the book. In these verses the same man has two names, John and Mark. His mother Mary's house is where believers gathered to pray, and Barnabas and Saul took him with them from Jerusalem.

4 “And when he had thought about it, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Acts* (c. 386–407 AD) **Source 11, page 6** Read it in the library ›
THF's updated English

5 “But Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Acts* (c. 386–407 AD) **Source 12, page 6** Read it in the library ›
THF's updated English

POINT 4 OF 5

He traveled with Barnabas and Paul

Our note · compiled by machine learning · From the text: says what the passages say

Dionysius of Alexandria knows John Mark from Acts as the companion and helper Barnabas and Paul took with them. Acts 15:36-38, quoted by Chrysostom, adds that Barnabas wanted to take Mark again, but Paul did not, because Mark had left them in Pamphylia.

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6 "Besides this, there is another John mentioned in the Acts of the Apostles, whose surname was Mark. Barnabas and Paul took him with them as a companion, and it is also said of him, "And they had also John as their minister."”

EARLY CHRISTIAN WRITER **Dionysius of Alexandria,** *Miscellaneous Fragments* 1 (c. 232–265 AD) **Source 8, page 6** Read it in the library ›
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7 “Some days later Paul said to Barnabas, “Let us go again and visit our brothers in every city where we have preached the word of the Lord, and see how they are doing.” And Barnabas decided to take with them John, whose surname was Mark. But Paul did not think it good to take with them the one who had departed from them from Pamphylia, and had not gone with them to the work.”

EARLY CHRISTIAN WRITER **John Chrysostom,** *Homilies on Acts* (c. 386–407 AD) **Source 13, page 6** Read it in the library ›
THF's updated English

POINT 5 OF 5

A false teacher named Marcus was someone else

Our note · compiled by machine learning · From the text: says what the passages say

Hippolytus describes a teacher named Marcus who used sorcery and tricks to deceive people and claimed a great power lived in him. He calls him a heretic. Nothing in this description connects him to the Mark of the Bible, so the two should not be mixed up.

8 “Another teacher among them, Marcus, was skilled in sorcery. By using partly sleight of hand and partly demons, he deceived many people from time to time. This heretic claimed that the greatest power from invisible and unnameable places lived in him.”

EARLY CHRISTIAN WRITER **Hippolytus,** *Refutation of All Heresies* 34 (c. 200–236 AD) **Source 6, page 5** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- None of these passages quotes the verses in Paul's letters that name Marcus or Mark, such as Philemon 1:24 or Colossians 4:10, so they do not show those letters' exact wording.
- No passage says in plain words that the Marcus of the letters and the John Mark of Acts are one person; that link is drawn by reading them together.

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- Papias and the Clement fragment tie Mark to Peter and the Gospel, but they do not mention the John Mark who traveled with Paul and Barnabas.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 13 early Christian passages and 136 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–13, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 14–119, in Bible order), then 30 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *13 passages from 9 writers*

Papias, *c. 95–130 AD · source 1*

1 *Fragments* (1885 English) **Quote 3, page 3** "now, to the extracts already made, we shall add, as being a matter of primary importance, a tradition regarding Mark who wrote the Gospel, which he [Papias] has given in… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · source 2*

2 *Against Heresies: Book III* (1885 English; on point 2) "Wherefore also Mark, the interpreter and follower of Peter, does thus commence his Gospel narrative: "The beginning of the Gospel of Jesus Christ, the Son of God… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · source 3*

3 *Fragments* 1 **Quote 1, page 2** "my son, sends you greetings. Mark, Peter's follower, wrote what is called the Gospel according to Mark while Peter was publicly preaching the Gospel at Rome before some of… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · sources 4–6*

4 *Refutation of All Heresies* 37 (on point 5) "Marcus, copying his teacher, also pretends that he had a vision, thinking that in this way he would be highly honored. For Valentinus also claims that he saw a newborn… [continues online] **read ›**

5 *Refutation of All Heresies* 40 (on point 5) after speaking these words, Marcus says that Truth looked at him, opened her mouth, and spoke the discourse just mentioned. He says that the discourse became a name, and that… [continues online] **read ›**

6 *Refutation of All Heresies* 34 **Quote 8, page 4** "teacher among them, Marcus, was skilled in sorcery. By using partly sleight of hand and partly demons, he deceived many people from time to time. This heretic claimed that the… [continues online] **read ›**

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Origen, *c. 215–254 AD · source 7*

7 *Commentary on Matthew* 1 (1885 English) **Quote 2, page 2** "so does Mark my son. 1 Peter 5:13 And third, was that according to Luke, the Gospel commended by Paul, which he composed for the converts from the Gentiles… [continues online] **read ›**

Dionysius of Alexandria, *c. 232–265 AD · source 8*

8 *Miscellaneous Fragments* 1 **Quote 6, page 4** "it is not written that he came with them into Asia… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · source 9*

9 *Apostolic Constitutions* "Alexandria, Annianus was the first, ordained by Mark the evangelist… [continues online] **read ›**

Pamphilus, *c. 250–309 AD · source 10*

10 *Exposition on the Acts of the Apostles* 1 (1885 English; on point 4) "dissension of Paul with Barnabas on account of Mark… [continues online] **read ›**

John Chrysostom, *c. 386–407 AD · sources 11–13*

11 *Homilies on Acts* **Quote 4, page 3** "And when he had thought about it, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying." **read ›**

12 *Homilies on Acts* **Quote 5, page 3** "But Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark." **read ›**

13 *Homilies on Acts* **Quote 7, page 4** "Some days later Paul said to Barnabas, "Let us go again and visit our brothers in every city where we have preached the word of the Lord, and see how they are doing." And Barnabas decided to take with them John, whose surname was Mark. But Paul did not think it good to take with them the one who had departed from them from Pamphylia, and had not gone with them to the work." **read ›**

THE BIBLE *106 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

14 **Deuteronomy 6:5** And you shall love the Lord your God with all your mind, and with all your soul, and with all your strength. **read ›**

15 **Deuteronomy 19:15** One witness shall not stand to testify against a man for any unrighteousness, or for any offense, or for any sin that he commits. At the mouth of two witnesses or at the mouth of three witnesses every word shall stand. **read ›**

16 **Joshua 15:40** Chabra, and Maches, and Maachos, **read ›**

17 **Joshua 18:26** and Massema, and Miron, and Amoke, **read ›**

18 **1 Chronicles 8:34** The son of Jonathan was Merib-baal, and Merib-baal fathered Mica. **read ›**

19 **1 Chronicles 9:40** The son of Jonathan was Merib-baal, and Merib-baal fathered Mica. **read ›**

20 **1 Chronicles 12:11** Jethi the sixth, Eliab the seventh, (Septuagint 1 Chronicles 12:12 (1 Chronicles 12:11 in most Bibles)) **read ›**

21 **Nehemiah 10:32** We will also lay commandments on ourselves, to charge ourselves a third of a didrachm yearly for the service of the house of our God: (Septuagint 2 Esdras 20:33 (Nehemiah 10:32 in most Bibles)) **read ›**

22 **Nehemiah 10:37** And the firstfruits of our grain, and the fruit of every tree, of wine and of oil, we will bring to the priests, to the treasury of the house of God; and the tithe of our land to the Levites; and the Levites themselves will take the tithes in all the cities of our labor. (Septuagint 2 Esdras 20:38 (Nehemiah 10:37 in most Bibles)) **read ›**

23 **Esther 9:9** and Marmasima, and Rhuphaeus, and Arsaeus, and Zabutheus, **read ›**

24 **Proverbs 2:1** Son, if you receive the saying of my commandment and hide it with you, **read ›**

25 **Proverbs 2:3** for if you call upon wisdom, and give your voice to understanding, **read ›**

26 **Proverbs 2:4** and if you seek her like silver, and search her out like treasures, **read ›**

27 **Proverbs 5:14** I very nearly came into every kind of evil in the midst of the assembly and the congregation." **read ›**

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28 **Proverbs 5:17** Let them be yours alone, and let no stranger share them with you. **read ›**

29 **Proverbs 5:20** Do not spend much time with a woman who belongs to another, nor be held in the arms of one who is not your own. **read ›**

30 **Proverbs 5:21** For the ways of a man are before the eyes of God, and he watches all his tracks. **read ›**

31 **Proverbs 8:23** Before the age he founded me, in the beginning, before he made the earth, **read ›**

32 **Proverbs 11:30** From the fruit of righteousness grows a tree of life, but the souls of the lawless are taken away before their time. **read ›**

33 **Proverbs 14:19** The evil will fall before the good, and the ungodly will wait at the doors of the righteous. **read ›**

34 **Proverbs 15:16** Better is a small portion with the fear of the Lord than great treasures with no fear. **read ›**

35 **Proverbs 15:22** Those who do not honor councils put off their thoughts, but counsel remains in the hearts of those who take counsel. **read ›**

36 **Proverbs 16:2** All the works of the humble are manifest before God, but the ungodly will perish in an evil day. **read ›**

37 **Proverbs 16:23** The heart of the wise will understand what comes from his own mouth, and on his lips he will carry good judgment. **read ›**

38 **Ecclesiastes 9:18** Wisdom is better than weapons of war, and one sinner will destroy much goodness. **read ›**

39 **Ecclesiastes 10:12** The words of a wise man’s mouth are grace, but the lips of a fool will swallow him up. **read ›**

40 **Ecclesiastes 10:19** They make bread for laughter, and wine and oil to make the living glad; and all things will humbly obey silver. **read ›**

41 **Ecclesiastes 12:2** before the sun and the light are darkened, and the moon and the stars, and the clouds return after the rain; **read ›**

42 **1 Esdras 3:17** And they said to them, “Tell us about what is written.” Then the first, who had spoken of the strength of wine, began, **read ›**

43 **1 Esdras 9:30** Of the sons of Mani: Olamus, Mamuchus, Jedaeus, Jashub, Jasaelus, and Jeremoth. **read ›**

44 **Tobit 8:14** and she came out and told them that he was alive. **read ›**

45 **Tobit 12:20** And now give thanks to God, because I am going up to him who sent me; and write all that has been accomplished in a book.” **read ›**

46 **Wisdom of Sirach 34:9** Open the verse to read it. **read ›**

47 **Wisdom of Sirach 36:20** A crooked heart will give sorrow, but a man of much experience will repay him. (Septuagint Wisdom of Sirach 36:25 (Wisdom of Sirach 36:20 in most Bibles)) **read ›**

48 **Susanna 1:1** There was a man living in Babylon, and his name was Joakim. **read ›**

49 **1 Maccabees 2:1** In those days Mattathias son of John, son of Simeon, a priest of the sons of Joarib, arose from Jerusalem and settled in Modein. **read ›**

50 **1 Maccabees 2:3** Simon, called Thassi; **read ›**

51 **1 Maccabees 2:4** Judas, called Maccabeus; **read ›**

52 **1 Maccabees 5:14** While the letters were still being read, behold, other messengers came from Galilee with their garments torn, reporting in these words, **read ›**

53 **1 Maccabees 5:17** Then Judas said to Simon his brother, “Choose men for yourself, and go and rescue your brothers in Galilee; and I and Jonathan my brother will go into Gilead.” **read ›**

54 **1 Maccabees 5:20** Three thousand men were assigned to Simon to go into Galilee, and eight thousand men to Judas for Gilead. **read ›**

55 **1 Maccabees 5:21** So Simon went into Galilee and fought many battles with the nations, and the nations were crushed before him. **read ›**

56 **1 Maccabees 5:55** Now in the days when Judas and Jonathan were in Gilead, and Simon his brother was in Galilee opposite Ptolemais, **read ›**

57 **1 Maccabees 8:23** May it go well with the Romans and with the nation of the Jews on sea and on land forever, and may sword and enemy be far from them. **read ›**

58 **1 Maccabees 11:30** “King Demetrius to Jonathan his brother and to the nation of the Jews, greeting. **read ›**

59 **1 Maccabees 11:59** And he made his brother Simon general from the Ladder of Tyre to the borders of Egypt. **read ›**

60 **1 Maccabees 11:64** He went to meet them, but left his brother Simon in the country. **read ›**

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61 **1 Maccabees 13:36** “King Demetrius to Simon the high priest and friend of kings, and to the elders and the nation of the Jews, greeting. **read ›**

62 **1 Maccabees 14:19** And these were read before the assembly in Jerusalem. **read ›**

63 **1 Maccabees 15:16** “Lucius, consul of the Romans, to King Ptolemy, greeting. **read ›**

64 **1 Maccabees 15:22** He wrote the same things to King Demetrius and to Attalus, Ariarathes, and Arsaces, **read ›**

65 **1 Maccabees 16:2** Simon called his two eldest sons, Judas and John, and said to them, “I and my brothers and my father’s house have fought the enemies of Israel from our youth to this day, and it has prospered in our hands to deliver Israel many times. **read ›**

66 **1 Maccabees 16:23** The rest of the acts of John, and his wars, and the brave deeds that he did, and the building of the walls that he built, and his achievements, **read ›**

67 **2 Maccabees 3:26** Two other young men also appeared to him, remarkable in strength, most beautiful in glory, and splendid in dress, who stood on either side of him and flogged him continually, laying many blows on him. **read ›**

68 **2 Maccabees 3:36** And he bore witness to everyone about the works of the greatest God, which he had seen with his own eyes. **read ›**

69 **2 Maccabees 4:22** He was received magnificently by Jason and the city, and he entered with torchlight and shouting. Then after this he marched with his army into Phoenicia. **read ›**

70 **2 Maccabees 5:23** and at Gerizim, Andronicus; and besides these, Menelaus, who lorded it over the citizens worse than the others, having a hostile attitude toward his fellow citizens the Jews. **read ›**

71 **2 Maccabees 9:18** But when his sufferings did not in any way cease, for the just judgment of God had come upon him, he gave up hope for himself and wrote to the Jews the letter written below, which had the form of a plea. It read as follows: **read ›**

72 **2 Maccabees 10:12** For Ptolemy, who was called Macron, had taken the lead in showing justice to the Jews because of the wrong that had been done to them, and had tried to deal with them peacefully. **read ›**

73 **2 Maccabees 10:19** Maccabeus left Simon and Joseph, and also Zacchaeus and those with him, a force sufficient to besiege them, and he himself went off to places where he was more urgently needed. **read ›**

74 **2 Maccabees 11:34** The Romans also sent them a letter, which read as follows: “Quintus Memmius and Titus Manlius, envoys of the Romans, to the people of the Jews, greeting. **read ›**

75 **2 Maccabees 12:2** But among the local governors, Timothy and Apollonius the son of Gennaeus, and also Hieronymus and Demophon, and besides these Nicanor the Cypriarch, would not let them settle down and live in quiet. **read ›**

76 **2 Maccabees 12:18** They did not find Timothy in those places, for he had departed from there without accomplishing anything, though he had left a very strong garrison in a certain place. **read ›**

77 **2 Maccabees 12:21** When Timothy learned of Judas’ approach, he sent the women and the children and the rest of the baggage ahead to the place called Karnaim; for the place was hard to besiege and hard to approach because of the narrowness of all the places. **read ›**

78 **2 Maccabees 12:24** Timothy himself fell into the hands of those with Dositheus and Sosipater, and he begged them with much deceit to let him go safe, because he held the parents of many of them and the brothers of some, and if he died, it would turn out that these would be disregarded. **read ›**

79 **2 Maccabees 13:24** and he received Maccabeus. He left Hegemonides as governor from Ptolemais to the Gerrenians. **read ›**

80 **2 Maccabees 14:17** Simon the brother of Judas had engaged Nicanor, but had been checked for a short time because of the sudden dismay of the enemy. **read ›**

81 **2 Maccabees 14:38** For in the former times of separation he had been brought to trial for Judaism, and he had risked body and soul for Judaism with all earnestness. **read ›**

82 **4 Maccabees 12:17** “I do not desert the testimony of my brothers. **read ›**

83 **1 Enoch 62:7** For from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of his might, and revealed him to the chosen ones. **read ›**

84 **1 Enoch 69:26** And there was great joy among them, and they blessed and glorified and exalted, because the name of that Son of Man had been revealed to them. **read ›**

85 **1 Enoch 89:77** And he took the actual book and laid it down beside him and departed. **read ›**

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86 **1 Enoch 104:11** And if only they would write all my words in truth under their names, and neither take away nor alter anything of these words, but write all things in truth, which I testify to them! **read ›**

87 **Mark 1:1** The beginning of the gospel of Jesus Christ, the Son of God. **read ›**

88 **Mark 1:14** Now after John was taken into custody, Jesus came into Galilee, preaching the gospel of the kingdom of God, **read ›**

89 **Mark 1:16** Passing along by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen. **read ›**

90 **Mark 1:28** The report of him went out immediately throughout the surrounding region of Galilee. **read ›**

91 **Mark 3:16** Simon (to whom he gave the name Peter); **read ›**

92 **Mark 3:17** James the son of Zebedee; and John, the brother of James, (whom he called Boanerges, which means, Sons of Thunder); **read ›**

93 **Mark 5:9** He asked him, “What is your name?” He said to him, “My name is Legion, for we are many.” **read ›**

94 **Mark 13:10** The gospel must first be preached to all the nations. **read ›**

95 **Mark 14:56** For many gave false testimony against him, but their testimonies did not agree. **read ›**

96 **Mark 14:59** Even so, their testimony did not agree. **read ›**

97 **Mark 15:21** They compelled a passerby, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to bear his cross. **read ›**

98 **Mark 16:2** Very early on the first day of the week, they came to the tomb when the sun had risen. **read ›**

99 **Mark 16:8** They went out, and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid. **read ›**

100 **Mark 16:9** Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. **read ›**

101 **Luke 6:14** Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; **read ›**

102 **Acts 8:2** Devout men buried Stephen and lamented greatly over him. **read ›**

103 **Acts 12:12** Thinking about that, he came to the house of Mary, the mother of John who was called Mark, where many were gathered together and were praying. **read ›**

104 **Acts 12:25** Barnabas and Saul returned to Jerusalem when they had fulfilled their service, also taking with them John who was called Mark. **read ›**

105 **Acts 13:1** In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. **read ›**

106 **Acts 15:22** Then the apostles and elders, with the whole church, decided to choose men from among them and send them to Antioch with Paul and Barnabas: Judas called Barsabbas and Silas, leading men among the brothers. **read ›**

107 **Acts 15:36** After some days Paul said to Barnabas, “Let us return and visit our brothers in every city where we proclaimed the word of the Lord, to see how they are.” **read ›**

108 **Acts 15:37** Barnabas planned to take John, who was called Mark, with them also. **read ›**

109 **Acts 20:4** These accompanied him as far as Asia: Sopater of Beroea, Aristarchus and Secundus of the Thessalonians, Gaius of Derbe, Timothy, and Tychicus and Trophimus of Asia. **read ›**

110 **Romans 16:11** Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord. **read ›**

111 **Romans 16:21** Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. **read ›**

112 **Galatians 2:9** and when they perceived the grace that was given to me, James and Cephas and John, those who were reputed to be pillars, gave to Barnabas and me the right hand of fellowship, that we should go to the Gentiles, and they to the circumcision. **read ›**

113 **Philippians 2:25** Yet I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and minister to my need; **read ›**

114 **Philippians 4:2** I urge Euodia and I urge Syntyche to be of the same mind in the Lord. **read ›**

115 **Colossians 1:1** Paul, an apostle of Jesus Christ through the will of God, and Timothy our brother, **read ›**

116 **Colossians 4:10** Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas, about whom you received instructions: if he comes to you, receive him. **read ›**

117 **2 Timothy 4:11** Only Luke is with me. Take Mark and bring him with you, for he is useful to me for service. **read ›**

118 **Philemon 1:24** as do Mark, Aristarchus, Demas, and Luke, my fellow workers. **read ›**

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119 **1 Peter 5:13** She who is in Babylon, chosen together with you, greets you. So does Mark, my son. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *30 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Ecclesiastes 5:2

Song of Solomon 3:6

Isaiah 65:5

Jeremiah 23:20 · 23:30

Daniel 10:16 · 10:18

Matthew 1:18 · 3:13 · 3:15 · 3:16 · 5:13 · 5:18 · 5:42 · 6:1 · 10:23 · 10:29 · 16:23 · 17:1

Mark 9:2

Luke 19:12

John 2:1 · 2:4 · 3:6

Colossians 4:16

2 Timothy 1:5 · 4:10 · 4:21

Philemon 1:10

Revelation 19:13

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Is there a Marcus in the Bible?” on May 18, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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How it was made. Compiled by machine learning from The Historic Faith’s library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.

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THE END OF THIS STUDY