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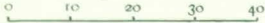
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PALESTINE

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THE GOSPEL
ACCORDING TO
SAINT MARK

WITH INTRODUCTION AND NOTES

BY

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WITH ILLUSTRATIONS

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PREFACE

I HAVE tried in this little book simply to explain the text of the sacred story to young readers. There are no notes on doctrine: not because I do not recognize the importance of such teaching, but because this is not the place for it.

The advantage of having the more accurate Revised Version to comment on is obvious.

My debt to Dr. Swete is very great. And I have to thank Dr. Sanday for permission to use some of the beautiful illustrations from his *Sacred Sites of the Gospels*.

A. S. W.

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INTRODUCTION

What is known of the writer of the second Gospel?—There is every reason to believe that the writer was the 'John whose surname was Mark' of Acts xii. 25, xv. 37; elsewhere called simply John (Acts xiii. 5), or (in five other places of the New Testament) **Mark**, by which name he is always known to us. Like 'Saul also called Paul', he bore both a Jewish and a Gentile name.

His mother was **Mary**, a member of the church at Jerusalem, and it was to her house that Peter went, on being released from prison by the angel (Acts xii. 12). She was a woman of some means.

Barnabas was Mark's cousin (Col. iv. 10, R.V.), and when Paul and B. set forth on their first missionary journey in A.D. 45 or 46, they took **Mark as their attendant**. His work would include all those minor details which could be safely entrusted to a younger man, such as arrangements for travel, the providing of food and lodging, conveying messages, and the like. He may also have been required to baptize converts. The three went together from Jerusalem to Antioch, and then on to Cyprus and to Perga on the south coast of Asia Minor. Here **Mark left them**—we know not why.

When Paul and Barnabas were thinking of starting on their second missionary journey in A.D. 52, Barnabas wished to take his young cousin again. But Paul, remembering how he had before disappointed them, refused his help. So **Barnabas took Mark** with him to Cyprus, Paul took Silas in his stead.

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For some ten years after this we have no mention of Mark. Then we find him with Paul at Rome during the first captivity, in the course of which, A. D. 61-63, the letters to Philemon and to the Colossians were written. Among others, 'Mark' sends greeting to Philemon (vs. 24). And Paul writes to the Colossians: 'Aristarchus saluteth you, . . . and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him). . . . These only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me.' Here notice two things. Mark had proved his real worth to Paul, and he was thinking of going to Asia Minor.

Some time after he did go there. For Paul, writing from Rome to Timothy at Ephesus, begs of him to come and see him, adding: 'Pick up Mark, and bring him with thee: for he is useful to me for ministering,' 2 Tim. iv. 11. This was in A. D. 67.

And Mark was with Peter, probably at Rome. For Peter writes: 'The church . . . saluteth you, and so doth Mark my son,' 1 Pet. v. 13.

It is probable that the young man who followed the Lord after His arrest in Gethsemane was Mark himself, Mark xiv. 51 f. It is also possible that 'the upper room' in which the Last Supper was celebrated (Mark xiv. 15), and in which the disciples were gathered after the Ascension (Acts i. 13), was the one in his mother's house in which 'many were gathered together and were praying', Acts xii. 12.

Later traditions say that Mark founded the Church of Alexandria, and suffered martyrdom.

When was S. Mark's Gospel written?—Probably after the death of both Peter and Paul. But the freshness of its colouring, the simplicity of its teaching, and the absence of any indication that Jerusalem had fallen, oblige us to date it before A. D. 70. At the

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same time there is every reason to believe that it was the first written of the Gospels which have come down to us.

Where? For whom? Language?—It was written at Rome, for the use of the Roman Christians, in Greek—the language best known by the lower classes, to which the early Christians there and elsewhere chiefly belonged, the language in which Paul wrote his Letter to this same Church.

So it is that (a) he omits such things as would have less interest for Gentile readers. His Gospel contains no genealogy, no account of the Lord's birth or childhood, no references to the law¹ and only one quotation from the Old Testament, except those embodied in our Lord's own words.²

(b) Jewish words are translated: *Boanerges*, iii. 17; *Talītha cumi*, v. 41; *Corban*, vii. 11; *Bartimæus*, x. 46; *Abba*, xiv. 36; *Eloi, Eloi, lama sabachthani*, xv. 34.

(c) Jewish customs are explained: 'The Jews, except they wash their hands diligently, eat not,' vii. 3; the law of *Corban*, vii. 11. The passover was sacrificed on the first day of unleavened bread, xiv. 12. The *Preparation* was the day before the Sabbath, xv. 42.

(d) Latin words are used.

(e) Alexander and Rufus are specially mentioned, being probably men well known in the Roman Church, see ALEXANDER in the Index.

All this is just what we might have expected in a book written for Roman Christians.

¹ e.g. Notice the omission of the reference to the law and the customs of the temple contained in Matt. xii. 5-7 at the end of Mark i.

² xv. 28 is omitted in the earliest and best authorities, being inserted from the parallel passage in Luke xxii. 37.

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The Purpose of the Gospel.—S. Matthew, writing for Jewish Christians of Palestine, wishes above all things to prove that Jesus is the Christ, the Son of David; S. Luke, writing for Gentiles, that He, the Son of Adam, is the Redeemer of all men; **S. Mark**, also writing for Gentiles, seeks especially to show that He is both the **Son of God** and the **Son of Man**; and he dwells on the **wonderful works**, which would directly appeal to his practical Roman readers.

Thus he, in a more marked manner than the writers of the two other Synoptic Gospels¹, draws attention to those points which show that Jesus was **really man**. The Lord is *angry*, iii. 5; is *asleep*, iv. 38; *feels wonder*, vi. 6; *pity*, vi. 34; *grief*, vii. 34, viii. 12; *love*, x. 21; *hunger*, xi. 12.

On the other hand, he dwells on the **divine awe**² which the Lord inspired in those around Him (i. 22, 27, ii. 12, iv. 41, vi. 2, 51, x. 24, 26, 32), and in the demons (i. 23 f., iii. 11).

Its connexion with Peter.—We have seen that Mark was a friend and disciple of the great apostle S. Peter. Very early Christian writers said that he **wrote his Gospel from what he remembered of Peter's teaching**. Papias (writing about A. D. 130) quotes John the Elder—perhaps identical with S. John the Evangelist—as saying: 'Mark, having become the interpreter of Peter, wrote accurately all that he recalled of the things that were either said or done by Christ.' And Justin Martyr, writing soon after, goes so far as to call this Gospel '**the Memoirs of Peter**'.

¹ The first three Gospels are called *Synoptic* because, *taking the same point of view*, they give the same general outline of the Lord's ministry, an outline almost entirely devoted to His Galilean ministry. On the other hand, the fourth Gospel is almost entirely taken up with the ministry in Judæa.

² This would be a subject congenial to Peter's enthusiastic nature. See below, p. ix.

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The tradition is borne out by the Gospel itself. Mark several times mentions Peter where the other Synoptic Gospels do not. Thus, '*Simon . . . followed after him*', i. 36, '*Tell His disciples and Peter*,' xvi. 7; cp. xi. 21, xiii. 3. And the passages in which we might have expected to find Peter mentioned, but do not, really tell the same tale. Thus, there is no mention of his walking on the Lake, of his being one of the two sent to prepare the passover, of the Lord's words, '*Blessed art thou, Simon*,' which greeted his declaration that Jesus was the Christ, the Son of the Living God. It is as if Peter were unwilling to call attention to himself in a record of the words and works of Christ.

And throughout the Gospel we find minute details and graphic touches, which are omitted in the other Gospels, and which only an eyewitness could have supplied. S. Mark was not an eyewitness of the things told, and S. Peter was.

Thus '*they came into the house of Simon and Andrew, with James and John*', i. 29; the Pharisees with the Herodians, iii. 6; the number of the swine was about 2,000, v. 13; Jesus sat down over against the treasury, xii. 41; He sits on the mount of Olives over against the temple, xiii. 3.

In the story of the Transfiguration, ix. 2-13, we find several striking features, some of which must have been due to Peter. The '*glistering, exceeding white; so as no fuller on earth can whiten them*'; the '*Rabbi*' (not, as usual, translated) of Peter's answer; the explanatory clause, '*For he wist not what to answer*'; the mention of the suddenness with which the vision vanished—'*And suddenly looking round about, they saw no one any more*'; the silence of the three, '*And they kept the saying*': all these are just such personal reminiscences as Peter would be likely to retain.

In the story, too, of Peter's denials, xiv. 54, 66-72,

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special knowledge of the lesser details is shown:—
'Warming himself in the light of the fire,' 'seeing Peter warming himself,' 'into the porch,' 'the second time the cock crew.' The dialogue also is fresher and more natural than in the other Gospels. Contrast for instance, 'I neither know, nor understand what thou sayest,' with the tamer, 'I know not what thou sayest' of Matt. xxvi. 70: 'Woman, I know Him not,' of Luke xxii. 57.

In fact, there is perhaps **not one narrative** which Mark gives in common with Matthew and Luke **which does not contain some special feature of his own**, something to make the picture more life-like. About eighty verses in his Gospel find no direct parallel in the other two Gospels. And though he seldom introduces a narrative or a parable which is not also found in Matthew or Luke, the whole of the matter peculiar to him cannot fall much below one-sixth of the whole book.

We may note also that Mark is fond of **giving the very words** of the Lord (e.g. iv. 39) and of others (vi. 22 f.).

And he tells the story in the **present tense** as if the things narrated were just taking place, e.g. 'The Spirit *driveth* Him,' i. 12; 'they tell Him of her,' i. 30.

An examination of the following list will bring out more of the details and **additional circumstances** added by S. Mark.

Some details peculiar to Mark.

i. 7 'the latchet of whose shoes I am not worthy *to stoop down and unloose.*'

10 Jesus 'saw the heavens *rent asunder*'.

12 f. 'the Spirit *driveth* him forth into the wilderness . . . ; *and he was with the wild beasts.*'

20 'left their father Zebedee in the boat *with the hired servants.*'

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29 'they came into the house of Simon and Andrew, with James and John.'

33 'all the city was gathered together at the door.'

35 f. Rising up 'a great while before day . . . And Simon and they that were with him followed after him'.

ii. 2 f. 'there was no longer room for them, no, not even about the door . . . borne of four . . . and when they had broken it up, they let down the bed.'

14 'Levi the son of Alphæus.'

26 David went 'into the house of God when Abiathar was high priest'.

iii. 5 f. 'he looked round about on them with anger, being grieved at the hardening of their hearts' . . . the Pharisees 'took counsel with the Herodians against him' . . . Jesus . . . withdrew to the sea.

20 'so that they could not so much as eat bread.'

22 'the scribes which came down from Jerusalem.'

34 He looked round on them which sat about him.

iv. 26 f. The whole parable of the seed growing secretly.

35 f. The same day when the even was come . . . they took him even as he was in the boat. And other boats were with him . . . and he himself was in the stern, asleep on the cushion . . . Master, carest thou not . . . and said unto the sea, 'Peace, be still.'

v. 5 f. The Gerasene demoniac 'was . . . cutting himself with stones'. 'He saw Jesus from afar . . . I adjure thee by God, torment me not . . . in number about two thousand.'

41 'Talitha cumi.'

vi. 3 'Is not this the carpenter?'

13 'and anointed with oil many that were sick.'

19 f. 'Herodias set herself against him, and desired to kill him; . . . Herod . . . made a supper to his lords, and the high captains, and the chief men of Galilee.'

31. '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.'

39 'upon the green grass.'

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

52 'for they understood not concerning the loaves.'

56 'they laid the sick in the marketplaces.'

vii. 11 'Corban.'

19 'into the draught? This he said, making all meats clean.'

24 'And he entered into a house, and would have no man know it: and he could not be hid.'

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- 30 'and she . . . found the child *laid upon the bed.*'
32 f. The healing of the deaf man who spoke with difficulty.
viii. 14 'and they had not in the boat with them *more than one loaf.*'
15 'beware of . . . the leaven of *Herod.*'
22 f. Healing of the blind man at Bethsaida.
33 'But he *turning about, and seeing his disciples, rebuked Peter.*'
ix. 3 f. See p. ix.
17 f. 'a *dumb spirit . . . he grindeth his teeth, and pineth away : . . . and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. . . . Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. . . . and the child became as one dead; insomuch that the more part said, He is dead.*'
33 f. 'What were ye reasoning in the way? . . . And he sat down, and called the twelve; . . . and taking him in his arms.'
x. 14 f. 'he was moved with indignation . . . And he took them in his arms.'
17 f. 'there ran one to him, and kneeled to him . . . Do not defraud . . . And Jesus looking upon him loved him.'
23 'Jesus looked round about, and.'
30 'with persecutions.'
32 'and Jesus was going before them.'
46 f. 'the son of *Timæus, Bartimæus . . . Be of good cheer : rise, he calleth thee. And he, casting away his garment, sprang up.*'
xi. 4 'found a colt tied at the door without in the open street.'
10 'Blessed is the kingdom that cometh, the kingdom of our father *David.*'
13 'Seeing a fig tree *afar off.*'
16 'and he would not suffer that any man should carry a vessel through the temple.'
xii. 32-34.
41 'And he sat down over against the treasury.'
xiii. 3 'And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked.'
xiv. 3 'and she brake the cruse.'
7 'and whensoever ye will ye can do them good.'
36 'Abba.'
51, 52, 54, 66-72. See p. x.
xv. 21 'the father of *Alexander and Rufus.*'
39 'the centurion, which stood by over against him.'

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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.'

xvi. 1 'and Salome.'

7 'tell his disciples and Peter.'

GEOGRAPHY.

The land of Palestine, famous as it is, is not quite as large as Wales. In our Lord's time it was divided into four chief districts, Galilee, Peræa, Samaria, and Judæa.

Of these Galilee was the richest, busiest and most populous. The soil was very fertile, yielding well even to the poorest agriculture, rich in trees—especially oaks and olives—in wheat, honey, pomegranates. There were manufactories of oil, pottery, and linen. There are said to have been 204 towns, each containing more than 15,000 inhabitants.

In Galilee the Lord was brought up, and here most of His mighty works were done. In fact it was the scene of almost all the events recorded in Mark, ch. i-ix. A Galilean could be known as such by his pronunciation, and Peter was thus recognized, Matt. xxvi. 73.

The western shore of the Lake of Galilee was the busiest and most populous part of the whole province. This pear-shaped lake, about 13 miles long, abounded in fish, which were salted and sent away in all directions. It was 'a focus of life and energy; the surface of the lake constantly dotted with the white sails of vessels, flying before the mountain gusts, as the beach sparkled with the houses and palaces, the synagogues and the temples of the Jewish or Roman inhabitants'.

Peræa [the land 'beyond Jordan' of iii. 8] was a barren table-land east of the Jordan, the chief river of Palestine, very swift in current and very winding

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in course, flowing southwards from Mount Hermon in the deepest river-bed on the face of the earth.¹

Samaria, lying between Galilee on the north and Judæa on the south, had been some 700 years before peopled with colonists from the far east. The incomers were at first heathen, but gradually learnt part at least of the Jewish religion. They were at all times bitterly hostile to, and hated by, the Jews.

Judæa consisted for the most part of hills and slopes not fertile enough to serve for anything more than sheep-walks. As its name implies, it was the home of the Jew proper. **Jerusalem**, 'the joy of the whole earth,' was its chief city, and the glory of Jerusalem was the Temple, the centre of the religious life of the whole country.

The political state of Palestine.—At our Lord's birth, in B.C. 4², the whole of Palestine was under one king, **Herod the Great**, a strong but cruel ruler. For many years the **Romans** had been masters of the civilized world: but, where they found a man on whose loyalty to them they could rely, they would make him king subject to their own sway, much as the English have done in India.

But at the time of our Lord's ministry, thirty years later, **Judæa**, **Samaria**, and **Idumæa** in the far south were under the Roman 'procurator', **Pontius Pilate**. **Galilee** and **Peræa** were under **Herod Antipas**, a son of Herod the Great, who ruled with the title not of 'king' but of 'tetrarch'.

The Roman rule was severe, and many governors of provinces, Pilate among them, were harsh and unjust and even cruel. But the home government tried to

¹ At the Waters of Merom the Jordan is 7 feet above the level of the Mediterranean; while the surface of the Sea of Galilee is 682 feet, that of the Dead Sea 1292 feet below the same level.

² The usual date, based on the incorrect calculations of an Italian scholar of the sixth century, puts it four years too late.

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secure fair treatment for the provincials, and governors who went too far were liable to recall and banishment. This actually did befall Pilate himself.

The Jews hated their Roman conquerors, still more the tolls and taxes which they made them pay. Most of all did they hate and despise the Jews who had sunk so low as to collect these. And with good reason. The system was odious, and the collectors were almost to a man dishonest.

Rich Romans, called **Publicans**, bought from the state the right of collecting the tolls and taxes of a district, entrusting the actual collecting to natives of the district. Only unprincipled men of the lower classes would undertake such work, **These underlings are the 'publicans' of the New Testament.**

The **tax** was a capitation tax¹ on every householder's property. Here lay the 'publican's' chance of enriching himself, for it was he that valued the property, and no man dare say him nay.

The 'publican' also collected the **excise and customs dues** on produce, and these too he valued. It was in the custom-house in Capernaum that Levi was sitting when called by our Lord. But he was collecting the dues not for the Romans but for Herod.

Religious state of Palestine.—The Romans tolerated any form of religion as long as it did not clash with the regulations of their government. In fact they thought such things beneath their notice. Creeds were looked upon by the unlearned as all equally true, by the learned as all equally untrue, by the magistrates as all equally useful. So the Jews were as a rule allowed to regulate their own religious matters.

The **Sanhedrin** or **Council** was the highest court, xiv. 55, xv. 1. It met in one of the temple buildings,

¹ The tax in Syria amounted to 1 per cent. on the gross value of a man's property, but the rate in Palestine was higher because of the many rebellions of the Jews.

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and consisted of seventy-one members, having the High Priest for president, and its members drawn from the three classes of chief priests, scribes and elders. It had wide powers, but could not put any man to death.¹

The **chief priests** were the heads of the twenty-four courses of priests and any priest who had been High Priest.

The **Scribes** [i. e. 'writers'] were the great religious teachers of the people. They taught and explained the O. T. Scriptures and in particular the law, the words of which they knew well, the meaning of which they did not understand. Their influence among the people was great. Most of them belonged to the party of the Pharisees, ii. 16. Their teaching rested on that of others, i. 22; they accused the Lord of blasphemy, ii. 7, and were always trying to catch Him in His words and deeds, ii. 16, iii. 22, vii. 1, &c. The Lord warned His disciples against their love of display and of money, and their hypocrisy, xii. 38 f. Some of them were men of a higher class, xii. 28 f.

The **Elders** were officials, but it is not exactly known how they were elected or what their duties were. Like the chief priests, they were bitter enemies of the Lord, viii. 31, &c.

There were two chief religious parties or sects:—

(1) The **Pharisees** (meaning 'separated'), the strictest sect, were numerous and influential:—'the popular party—the men who distinguished themselves in that enthusiasm for avoidance of pollution from persons or things which was now the characteristic of the whole nation.' They believed that the soul was immortal, that the body would rise again, that angels and spirits existed, and that the 'Traditions of the Elders' had as much authority as the written law. They were shocked at the Lord eating with toll-collectors and

¹ John xviii. 31, 'It is not lawful for us to put any man to death.'

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sinners, ii. 16 ; fasted, ii. 18 ; rigidly kept the sabbath, ii. 24 ; and the traditions, vii. 1 ; tempted the Lord, viii. 11, x. 2 ; joining the Herodians against Him, iii. 6, xii. 13.

(2) The **Sadducees** [so called from Zadok the high priest in Solomon's reign] believed none of these things. On the Tuesday, 'the day of questions,' they tried to puzzle the Lord, asking Him about a woman who had married seven husbands, one after another ; whose wife would she be in the resurrection ? xii. 18 f. They were few in number, but powerful because at the time of our Lord the high priests were Sadducees. This accounts for the fact that they did not come into violent conflict with the Lord until after His cleansing of the temple. They then saw that if He were generally regarded as the Christ their power would be gone.

The **Herodians** formed a *political* party and supported Herod. In religion they may have been more or less Sadducees. Compare viii. 15 with Matt. xvi. 6. But many of them would regard Herod as the one barrier between them and the absolute rule of Rome, and these would find it possible to combine with the Pharisees ; see iii. 6, xii. 13.

The **Cananæans** or **Zealots** [see iii. 18] were the extreme national party, the bitter enemies of the Romans and of Herod, and 'the men of action. They kept the nation in a growing ferment with their risings, and ended by drawing it into a struggle . . . with Rome' that destroyed both the Jews and Jerusalem.

The Synagogue.—The word is a Greek one, meaning 'a gathering together', and hence 'a congregation'. Like our word 'church', it was used to denote both the *congregation* and the *building* in which it met. The synagogue seems to have been started, during or after the exile in Babylon, for the purposes of (a) giving religious instruction, and (b) forming a centre for religious worship.

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In the time of our Lord every town and nearly every village had its *synagogue*. Among the officials who had charge of each of these one was called the ruler of the *synagogue*, who was the chief Rabbi of the place¹.

During the week the building was used for various purposes, among others as a court for administering justice, and offenders were beaten therein, Mark xiii. 9.

On the Sabbath there was a service consisting of prayers, two lessons (one from the Law, the other from the Prophets), and a sermon. Our Lord at Nazareth read the lesson and preached the sermon.

As a rule, *synagogues* were so arranged that one end looked towards Jerusalem, at which end was the ark containing the books of the Law. Here too were the chief seats, Mark xii. 39, so eagerly sought.

The *synagogues* were very important. (1) They gave the people everywhere opportunities of public worship and of hearing the Law read, thus preventing those lapses into idolatry which had been so common when Jerusalem was the one centre of religious instruction and services. And (2) they helped to kindle the hopes of a coming Messiah by bringing the writings of the Prophets before the people.

The language spoken by the Jews of our Lord's time and by our Lord Himself was *Aramaic*. The Jews of old had spoken and written in Hebrew. But during the later centuries of Jewish history, *Aramaic*, a language until then spoken only in North Palestine, gradually took the place of Hebrew. Many *Aramaic* words are given by Mark, some by him alone (see the list on p. vii), some by other writers of the N.T. as well.

The language in which the N.T. was written was *Greek*, see p. vii. Greek was the universal language of the eastern part of the Roman Empire, and of the

¹ In some places there was more than one 'ruler'.

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lower classes in Rome itself. It was in Greek that S. Paul wrote alike to the Churches of Rome and Corinth and to the less civilized Galatians of Asia Minor. The universal knowledge of this language, no less than the existence of uniform laws and administration over so vast an area (for the Romans ruled over the whole of the then known world), largely helped on the spread of Christianity. Greek was spoken to some extent even in Palestine itself.

The MIRACLES recorded by S. Mark.

The demon cast out on the Sabbath, i. 23 f.

Simon's wife's mother healed of a fever, i. 30 f.

The leper in Galilee, i. 40 f.

The man with paralysis, ii. 3 f.

The withered hand, iii. 1 f.

The stilling of the storm, iv. 35 f.

'The Legion' in the country of the Gerasenes, v. 1 f.

The daughter of Jairus raised from the dead, v. 22 f.

The issue of blood, v. 25 f.

The feeding of the five thousand, vi. 30 f.

The walking on the sea, vi. 45 f.

The Syrophenician woman's child, vii. 24 f.

**The deaf man who spoke with difficulty*, vii. 31 f.

The feeding of the four thousand, viii. 1 f.

**The blind man at Bethsaida*, viii. 22 f.

The demoniac boy set free, ix. 17.

Blind Bartimæus at Jericho, x. 46.

The withering of the fig tree, xi. 12 f., 20 f.

* These two miracles are recorded only by Mark. Notice that in them the cure was gradual and accompanied by visible signs: see vii. 33, note.

The PARABLES.

(1) *Spoken in Galilee.*

(a) The sower (with its explanation), iv. 3 f.

†(b) *The seed growing secretly*, iv. 26 f.

(c) The grain of mustard seed, iv. 30.

(2) *Spoken in Jerusalem.*

The wicked husbandmen.

† Recorded only by Mark.

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SYNOPSIS

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The Forerunner, the Baptism and Temptation, i. 1-13.

THE MINISTRY.

(1) *in Galilee*, i. 14—ix. 50.

Including a visit to Tyre and Sidon, vii. 24-31.

(2) *in Peræa*, xi. 31.

(3) *on the way to Jerusalem*, x. 32-52.

The Anointing in Simon's house at Bethany (narrated by Mark out of its historical order) took place probably on the evening of Nisan 9, xiv. 3 f.

(4) *in Jerusalem*, xi-xv.

Palm Sunday, Nisan 10. The triumphal entry on an ass, xi. 1 f.

Monday, Nisan 11. The curse on the fig tree, xi. 12 f.
Cleansing of the temple, xi. 15 f.

Tuesday, Nisan 12. The fig tree withered, xi. 20 f.

Questions (1) by the chief priests, scribes, and elders. By what authority doest Thou these things? xi. 27 f.

Counter-question: John's authority, xi. 29 f.

Parable of the Wicked Husbandmen, xii. 1 f.

Questions (2) by the Pharisees, as to paying tribute to Cæsar, xii. 13 f.

(3) by the Sadducees, as to the Resurrection, xii. 18 f.

(4) by the Scribe, which is the greatest commandment, xii. 28 f.

Final counter-question: David's son and David's Lord, xii. 35 f.

Prophecy of (a) the destruction of the temple and of Jerusalem, *(b)* the end of the dispensation, xiii.

Wednesday, Nisan 13. Quiet at Bethany.

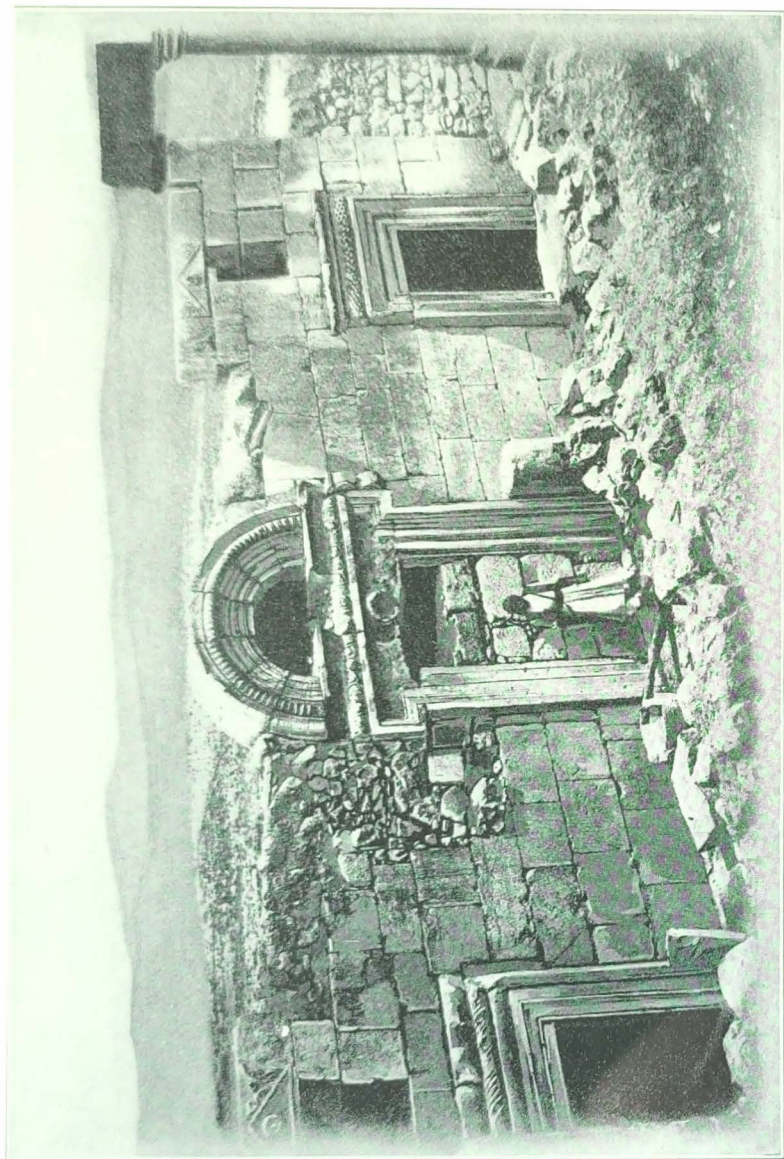
Thursday, Nisan 14. The last Supper and the Betrayal, xiv. 12 f.

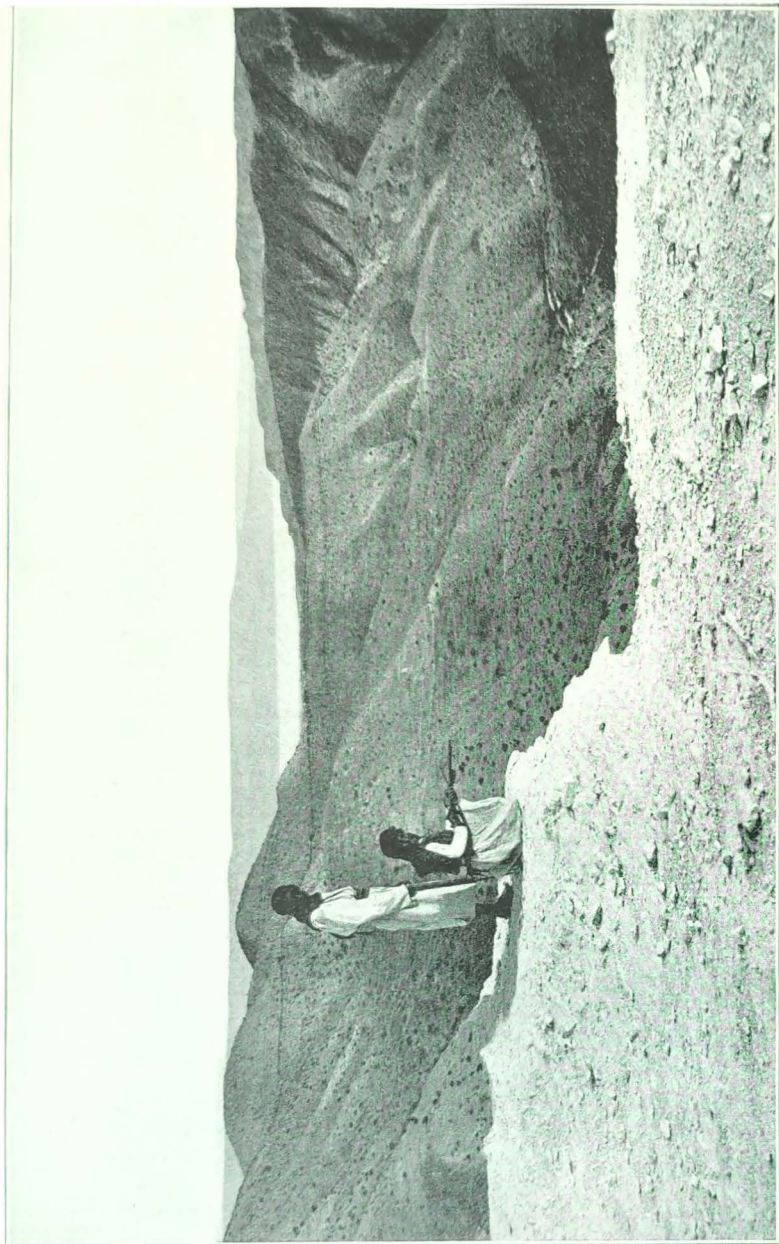
Friday, Nisan 15. The Trials, Crucifixion, and Burial, xv.

THE VICTORY.

Easter Sunday, Nisan 17. The Resurrection, xvi. 1-8.

Appearances of the Risen Lord and His Ascension, xvi. 9-end.





THE WILDERNESS OF JUDAEA.

THE GOSPEL ACCORDING TO
S. MARK.

INTRODUCTION.

A. D. 26. *John prepares the way of the Christ.
Jesus is baptized and tempted by Satan.*

- 1 THE beginning of the gospel of Jesus Christ, the
Son of God.
2 Even as it is written in Isaiah the prophet,
'BEHOLD, I SEND MY MESSENGER BEFORE THY FACE,
WHO SHALL PREPARE THY WAY;
3 THE VOICE OF ONE CRYING IN THE WILDERNESS,
MAKE YE READY THE WAY OF THE LORD,
MAKE HIS PATHS STRAIGHT;' (Mal. iii. 1, Isa. xl. 3.)
4 John came, who baptized in the wilderness and
preached the baptism of repentance unto remission
5 of sins. And there went out unto him all the
country of Judæa, and all they of Jerusalem; and
6 they were baptized of him in the river Jordan,
confessing their sins. And John was clothed with

2 in Isaiah the prophet] The quotation is from Malachi and Isaiah, so we are not surprised to read in ancient but later authorities 'in the prophets', as A. V.

4 John came] Baptizing was his distinctive mark, and repentance (which is not only sorrow for wrong done but a resolve to do better) was the key-note of his preaching.

5 confessing their sins] giving thereby evidence of repentance.

6 Elijah, in whose power and spirit John came, wore a skin mantle (1 Kings xix. 19) and a girdle of leather (2 Kings i. 8). But John's mantle was probably one woven of camel's hair.

camel's hair, and *had* a leathern girdle about his
7 loins, and did eat locusts and wild honey. And he
preached, saying, 'There cometh after me he that is
mightier than I, the latchet of whose shoes I am
8 not worthy to stoop down and unloose. I baptized
you with water; but he shall baptize you with the
Holy Ghost.'

9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was baptized
10 of John in the Jordan. And straightway coming
up out of the water, he saw the heavens rent
asunder, and the Spirit as a dove descending upon
11 him: and a voice came out of the heavens, 'Thou
art my beloved Son, in thee I am well pleased.'
12 And straightway the Spirit driveth him forth
13 into the wilderness. And he was in the wilderness
forty days tempted of Satan; and he was with the
wild beasts; and the angels ministered unto him.

THE MINISTRY IN GALILEE.

14 Now after that John was delivered up, Jesus
came into Galilee, preaching the gospel of God,

7 *latchet*] 'thong' or 'lace'.

9 This would be towards the end of A.D. 26, when Jesus was
about thirty years old, perhaps a little older.

10 *he*] Jesus.

rent asunder] a strong word = 'being riven asunder'.
The 'opened' of A.V. is quite inadequate.

11 Twice again we read of a *voice* from Heaven: at the
Transfiguration (ix. 7), and during the Lord's last visit to
Jerusalem (John xii. 28).

13 Matt. iv. 3 limits the temptation to the end of the forty
days' fast. The accounts in Matthew and Luke are much
fuller.

The mention of '*wild beasts*' (peculiar to Mark) is per-
haps to mark the Lord's lonely and dangerous condition.

14 *delivered up*] i. e. put in prison. The story of his im-
prisonment and death is fully told, vi. 17 f.

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

Jesus calls Simon and Andrew, James and John,

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

and casts out an unclean spirit.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue
22 and taught. And they were astonished at his teaching: for he taught them as having authority,
23 and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit;
24 and he cried out, saying, 'What have we to do with

15 The time] foreordained by God. Cp. Gal. iv. 4, 'When the fulness of the time came, God sent forth his Son, born of a woman.' 1 Pet. i. 20, 'Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times . . .'

22 not as the scribes] whose teaching was never original, but always based on a passage of Scripture or of the Tradition of the Elders; cp. Introduction, p. xvi.

23 with] lit. 'in an unclean spirit,' 'under its sway.'

24 Here and at xvi. 6 we find the word 'Nazarene' (the original word for of Nazareth) strongly contrasted with

thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
 25 One of God.' And Jesus rebuked him, saying,
 26 'Hold thy peace, and come out of him.' And the
 unclean spirit, tearing him and crying with a loud
 27 voice, came out of him. And they were all amazed,
 insomuch that they questioned among themselves,
 saying, 'What is this? a new teaching! with
 authority he commandeth even the unclean spirits,
 28 and they obey him.' And the report of him went
 out straightway everywhere into all the region of
 Galilee round about.

Jesus heals Simon's wife's mother,

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

and other sick folk after sunset on the Sabbath,

32 And at even, when the sun did set, they brought
 unto him all that were sick, and them that were

His majesty and glory. See also x. 47, note. Galileans were despised by strict Jews, and so was Nazareth by the Galileans themselves, see John i. 46, vii. 52.

25 **Hold thy peace**] the original verb = 'Be muzzled', and is the word used by the Lord to the sea = 'Be still', iv. 39.

26 **tearing**] Perhaps 'convulsing' would be better, for Luke (iv. 35) expressly says that the demon did him no hurt.

27 **What is this? a new teaching!**] Notice the abrupt vigour of the expression.

32 They waited until the Sabbath was over, which would be at sunset.

33 possessed with devils. And all the city was
 34 gathered together at the door. And he healed
 many that were sick with divers diseases, and cast
 out many devils; and he suffered not the devils to
 speak, because they knew him.

preaches throughout Galilee,

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

cleanses a leper,

40 And there cometh to him a leper, beseeching him,
 and kneeling down to him, and saying unto him,
 41 'If thou wilt, thou canst make me clean.' And
 being moved with compassion, he stretched forth
 his hand, and touched him, and saith unto him,
 42 'I will; be thou made clean.' And straightway

devils] see Index.

33 at the door] probably of the house of Simon and Andrew,
 mentioned in vs. 29.

34 divers] 'various'.

knew him] i. e. as later authorities here say (cp. A.V.),
 and Luke iv. 41 says, 'knew him to be the Christ' (i. e. the
 Messiah).

35 The Lord constantly withdrew in order to commune with
 His Father in solitude: see vs. 45, iii. 7 f., vi. 31.

desert] = 'solitary'.

38 came I forth] from God.

40, 41 wilt, will] = 'art willing', 'am willing'.

the leprosy departed from him, and he was made
 43 clean. And he strictly charged him, and straight-
 44 way sent him out, and saith unto him, 'See thou
 say nothing to any man: but go thy way, SHEW
 thyself TO THE PRIEST (Lev. xiii. 49), and offer for
 thy cleansing the things which Moses commanded,
 45 for a testimony unto them.' But he went out, and
 began to publish it much, and to spread abroad the
 matter, insomuch that Jesus could no more openly
 enter into a city, but was without in desert places:
 and they came to him from every quarter.

heals a paralytic at Capernaum.

2 1 And when he entered again into Capernaum after
 some days, it was noised that he was in the house.
 2 And many were gathered together, so that there
 was no longer room *for them*, no, not even about
 the door: and he spake the word unto them.
 3 And they come, bringing unto him a man sick of the
 4 palsy, borne of four. And when they could not
 come nigh unto him for the crowd, they uncovered
 the roof where he was: and when they had broken
 it up, they let down the bed whereon the sick of
 5 the palsy lay. And Jesus seeing their faith saith
 unto the sick of the palsy, 'Son, thy sins are for-

43 strictly] 'urgently', almost 'sternly'.

44 The Lord came, not to destroy, but to fulfil the law. The offerings commanded were a lamb with oil and flour, and two doves.

testimony] or 'witness' (cp. vi. 11, xiii. 9) to the priests, that there was a prophet in Israel.

45 So did the friends of the deaf man, vii. 36. could] i. e. it did not suit His purpose.

ii. 1 it was noised] i. e. 'it became known'.

3 palsy] or 'paralysis'.

4 bed] a mere 'rug' or 'mat', quite other than 'the bed' of iv. 21, under which a lamp might be put.

6 given.' But there were certain of the scribes sitting
 7 there, and reasoning in their hearts, 'Why doth this
 man thus speak? he blasphemeth: who can for-
 8 give sins but one, *even God?*' And straightway
 Jesus, perceiving in his spirit that they so reasoned
 within themselves, saith unto them, 'Why reason
 9 ye these things in your hearts? Whether is casier,
 to say to the sick of the palsy, Thy sins are forgiven;
 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
 11 sick of the palsy), 'I say unto thee, Arise, take up
 12 thy bed, and go unto thy house.' And he arose,
 and straightway took up the bed, and went forth
 before them all; insomuch that they were all
 amazed, and glorified God, saying, 'We never saw it
 on this fashion.'

Call of Levi, and feast in his house.

13 And he went forth again by the sea side; and
 all the multitude resorted unto him, and he taught
 14 them. And as he passed by, he saw Levi the *son*
 of Alphæus sitting at the place of toll, and he saith
 unto him, 'Follow me.' And he arose and followed
 15 him. And it came to pass, that he was sitting at
 meat in his house, and many publicans and sinners
 sat down with Jesus and his disciples: for there

9 The Lord does not ask which is easier to do, but which is easier to *claim* having done.

10 'By doing what you can test, I prove to you that I can also do that which you cannot test.'

he saith . . .] These words are an explanatory insertion of the writer, not the words of Christ.

14 place of toll] See Introduction, p. xv.

15 he] Jesus. publicans] See Index.

his house] Levi's.

16 were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, 'He eateth and drinketh with publicans and sinners.' And when Jesus heard it, he saith unto them, 'They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.'

Why the disciples were not then fasting.

18 And John's disciples and the Pharisees were fasting: and they come and say unto him, 'Why do John's disciples and the disciples of the Pharisees 19 fast, but thy disciples fast not?' And Jesus said unto them, 'Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot 20 fast. But the days will come, when the bridegroom shall be taken away from them, and then 21 will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from 22 the old, and a worse rent is made. And no man putteth new wine into old wine-skins: else the

many] publicans and sinners.

16 'the scribes that belonged to the party of the Pharisees', as most of them did.

17 **whole]** i. e. sound and healthy.

18 **were fasting]** at that very time. If Levi's feast was on a Sunday or Wednesday evening, it would break into one of their fasts; for though the law required fasting only on the Day of Atonement, the strict Pharisees fasted on the Monday and Thursday of every week; see Luke xviii. 12.

they come] probably the scribes.

21 **undressed]** i. e. 'unshrunk.' When it does shrink it will tear away from the worn-out cloth round it.

22 The thin and strained **skins** cannot resist the force of the lately fermented wine.

wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.'

The disciples blamed for plucking corn on the Sabbath. Teaching about this day.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of
24 corn. And the Pharisees said unto him, 'Behold, why do they on the sabbath day that which is not
25 lawful?' And he said unto them, 'Did ye never read what David did, when he had need, and was an hungry, he, and they that were with him?
26 How he entered into the house of God when Abiathar was high priest, and did eat THE SHEWBREAD (1 Sam. xxi. 6), which it is not lawful to eat save for the priests, and gave also to them that were with
27 him?' And he said unto them, 'The sabbath was
28 made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.'

The fresh spirit of Christ's teaching cannot profitably or safely be patched with or poured into the worn-out forms of Judaism.

25 1 Sam. xxi.

had need] 'David was justified by necessity, so are My disciples'. The Lord taught that works of mercy (iii. 4) and of necessity might and should be done on the Sabbath.

26 the house of God] the tabernacle. See ABIATHAR and SHEWBREAD in Index.

27 for man] i. e. 'for mankind'. The burdensome rules as to the Sabbath taught by the Tradition of the Elders would destroy the whole meaning and benefit of the ordinance. If men might not satisfy their hunger on the Sabbath it would be not a blessing to them, as it was meant to be, but a curse.

28 the sabbath is for the benefit of men, and therefore 'the Son of man', who is the head and representative of man and is sovereign over all that concerns man, has the Sabbath also under His sway.

Jesus heals a withered hand.

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

Ministry by the sea shore.

7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed:
 8 and from Judæa, and from Jerusalem, and from

iii. 5 **grieved**] The word implies not only 'grief' but also *sympathy* with their spiritual condition.

hardening] is better than 'hardness' of A.V., because it describes the *process* which the Lord saw going on in their hearts.

6 How came **Pharisees and Herodians** to be acting in common? Some would be Herodians because Herod came between them and absolute dependence on Rome, and these men would have a bond of union with the Pharisees.

took counsel] = 'held a consultation'.

7 Jesus **withdrew to the sea** [which in the Gospels always means the Sea of Galilee] because He would be safer on the open beach with 'the boat' always in attendance, than in the narrow streets of Capernaum.

8 Two crowds are mentioned, that from Galilee being reinforced by others from far and wide.



Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, 'Thou art the Son of God.' And he charged them much that they should not make him known.

Choice of the Twelve.

And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils: and Simon he surnamed 'Peter'; and James the son of Zebedee, and John the brother of James; and them he surnamed 'Boanerges', which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan, and Judas Iscariot, which also betrayed him.

10 plagues] lit. 'scourges', i. e. any ailments. The word is now limited to one form of disease, 'the plague.'

12 This was not the time, these were not fitting witnesses.

13 the mountain] probably means 'the hill country' west of the lake.

Now comes an important crisis. The Lord is about to form a definite body of Apostles with a definite commission. So He communes in solitude with His Father. See i. 35, note.

‘He casteth out demons with the help of the
chief of the demons.’

20 And he cometh into a house. And the multitude
cometh together again, so that they could not so
21 much as eat bread. And when his friends heard it,
they went out to lay hold on him: for they said,
22 ‘He is beside himself.’ And the scribes which came
down from Jerusalem said, ‘He hath Beelzebub,’
and, ‘By the prince of the devils casteth he out the
23 devils.’ And he called them unto him, and said
unto them in parables, ‘How can Satan cast out
24 Satan? And if a kingdom be divided against itself,
25 that kingdom cannot stand. And if a house be
divided against itself, that house will not be able
26 to stand. And if Satan hath risen up against him-
self, and is divided, he cannot stand, but hath an
27 end. But no one can enter into the house of the
strong man, and spoil his goods, except he first
bind the strong man; and then he will spoil his
28 house. Verily I say unto you, All their sins shall
be forgiven unto the sons of men, and their blas-
phemies wherewith soever they shall blaspheme:

20 a house] probably Simon’s.
cometh together] both in the house and at the house
door.

bread] = food of any kind, bread being the simplest kind.

21 his friends] i. e. His relations.

heard it] i. e. all that was going on.

beside himself] = ‘out of His mind’, ‘mad’.

22 the scribes ... from Jerusalem] would be more narrow
and bitter than those of Galilee.

23 i. e. ‘How can Satan cast *himself* out?’

27 The parable is based on Isa. xlix. 24 f., ‘Shall the prey be
taken from the mighty? ... Even the captives of the mighty
shall be taken away, and the prey of the terrible shall be
delivered.’

The ‘strong man’ is Satan, the stronger is Christ who con-
quers him, disarms him, then plunders his house.

29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:’ because they said, ‘He hath an unclean spirit.’

*The mother and brothers of Jesus try to see Him.
His teaching thereon.*

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

TEACHING BY PARABLES.

Parable of the Sower.

41 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea ; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, 3 ‘Hearken : Behold, the sower went forth to sow :

29 A sin is eternal if its guilt and its consequences never cease.

31 The errand of the relations was stated in vs. 21. They were crowded out by the multitude of vs. 20.

33 **them]** = the audience, who had heard the message given.

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

Why Jesus taught by parables.

10 And when he was alone, they that were about him with the twelve asked of him the parables.
 11 And he said unto them, 'Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
 12 that SEEING THEY MAY SEE, AND NOT PERCEIVE; AND HEARING THEY MAY HEAR, AND NOT UNDERSTAND; LEST HAPLY THEY SHOULD TURN AGAIN, AND IT SHOULD BE FORGIVEN THEM.' (Isa. vi. 9 f.)

4 **by the way side]** = on the hard trodden path which the seed could not pierce at all.

5 **rocky ground]** i. e. rock covered with a shallow layer of earth, which would at first act as a forcing bed.

7 **choked it]** 'stified it' by keeping from it the light and air.

9 A solemn reminder that the parable was no merely idle tale; cp. vs. 23.

11 **mystery of the kingdom of God]** See MYSTERY in Index.

them that are without] The Jews at large as opposed to the disciples.

Meaning of the parable of the Sower.

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

Those who have light must give light.

21 And he said unto them, 'Is the lamp brought to
 be put under the bushel, or under the bed, *and*

13 **all the parables**] = 'all my parables', of which this is
 one of the simplest.

15 The grammar is irregular, but the general sense is clear.

17 **for a while**] and no longer.

stumble] and are overthrown. As Luke viii. 13, 'in time
 of temptation fall away,' i. e. fall away from the faith.

19 **the cares**] answer to the thorns. Christ's 'Ye cannot
 serve God and mammon' is the same truth in another shape.

lusts] 'strong desires', especially desires for wrong things.
entering in] to the heart.

21 Notice *the* lamp, *the* bushel ['peck' would be nearer], *the*

- 22 not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear.'
- 23 light. If any man hath 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 unto you: and more shall be given unto you.'
- 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.'

Parable of the Seed which grew secretly,

- 26 And he said, 'So is the kingdom of God, as if
27 a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should
28 spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then
29 the ear, then the full corn in the ear. But when the fruit is ripe, straightway HE PUTTETH FORTH THE SICKLE, BECAUSE THE HARVEST IS COME.'
(Joel iii. 13.)

of the Mustard Seed.

- 30 And he said, 'How shall we liken the kingdom of God? or in what parable shall we set it forth?'

bed, and the lampstand; all of them things to be seen in any Galilean house.

24 'The measure that you give, you will get, and with interest.' The saying is far-reaching and full of meaning, part of which is: 'the more diligent your learning, the greater will be your profit.'

27 The sower, after sowing the seed, lives his usual life, knowing nothing of what is going on under the ground.

28 of herself¹ i. e. without any help from man.

30 'How shall we picture the kingdom of God? or by what figure of speech shall we set it forth?'

- 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the
 32 seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that THE BIRDS OF THE HEAVEN can LODGE UNDER THE SHADOW THEREOF.' (Dan. iv. 12.)
- 33 And with many such parables spake he the word unto them, as they were able to hear it:
 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

Stilling of the storm.

- 35 And on that day, when even was come, he saith unto them, 'Let us go over unto the other side.'
 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats
 37 were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch
 38 that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, 'Master, carest thou not
 39 that we perish?' And he awoke, and rebuked the wind, and said unto the sea, 'Peace, be still.' And
 40 the wind ceased, and there was a great calm. And he said unto them, 'Why are ye fearful? have ye
 41 not yet faith?' And they feared exceedingly, and

35 the other side] of the lake, from Capernaum to the south-east corner.

37 beat] 'were beating' would be more exact.

was filling] 'was full' of A.V. is wrong.

38 asleep] See Introduction, p. viii.

the cushion] was probably a wooden block for the steersman's use: on it Jesus was now resting His head.

40 not yet] i. e. 'After all these months with Me, have you

said one to another, 'Who then is this, that even the wind and the sea obey him?'

Jesus casts out 'the Legion'.

5₁ [*Country of the Gerasenes.*] And they came to the other side of the sea, into the country of the
 2 Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs
 3 a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind
 4 him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength
 5 to tame him. And always, night and day, in the tombs and in the mountains, he was crying out,
 6 and cutting himself with stones. And when he saw 7 Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, 'What have I to do with thee, Jesus, thou Son of the Most High
 8 God? I adjure thee by God, torment me not.' For he said unto him, 'Come forth, thou unclean spirit,
 9 out of the man.' And he asked him, 'What is thy name?' And he saith unto him, 'My name is
 10 Legion; for we are many.' And he besought him much that he would not send them away out of the
 11 country. Now there was there on the mountain

no confidence in Me?' The next verse shows how much they had still to learn about Him.

v. 2 the tombs] would be caves hollowed out of the limestone rocks.

4 fetters] strictly 'chains for the feet'.

6 worshipped] prostrated himself in Eastern fashion.

7 What have . . . thee] 'What have we in common?'

8 i.e. 'For Jesus had said . . .' These words of our Lord caused the demoniac's exclamation of vs. 7.

9 Legion] See Index.

12 side a great herd of swine feeding. And they besought him, saying, 'Send us into the swine, that
 13 we may enter into them.' And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea.

Alarm of the Gerasenes.

14 And they that fed them fled, and told it in the city, and in the country. And they came to see
 15 what it was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.
 16 And they that saw it declared unto them how it befell him that was possessed with devils, and
 17 concerning the swine. And they began to beseech
 18 him to depart from their borders. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with
 19 him. And he suffered him not, but saith unto him, 'Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee,
 20 and *how* he had mercy on thee.' And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

13 the steep] 'the steep slope', which runs down without a break into the lake.

in number . . .] See Introduction, p. xi.

16 they that saw it] probably the disciples.

19 tell them] whereas in other cases [see i. 44, vii. 36] Jesus commanded silence. In Decapolis there would not be the same danger as in Galilee of great crowds pressing upon Him.

Jairus' dying child.

21 [Galilee.] And when Jesus had crossed over again
 in the boat unto the other side, a great multitude
 22 was gathered unto him : and he was by the sea. And
 there cometh one of the rulers of the synagogue,
 Jairus by name ; and seeing him, he falleth at his
 23 feet, and beseecheth him much, saying, ' My little
 daughter is at the point of death : *I pray thee*, that
 thou come and lay thy hands on her, that she may
 be made whole, and live.'

A woman is healed.

24 And he went with him ; and a great multitude
 followed him, and they thronged him.
 25 And a woman, which had an issue of blood twelve
 26 years, and had suffered many things of many
 physicians, and had spent all that she had, and was
 27 nothing bettered, but rather grew worse, having
 heard the things concerning Jesus, came in the
 28 crowd behind, and touched his garment. For she
 said, ' If I touch but his garments, I shall be made
 29 whole.' And straightway the fountain of her blood
 was dried up ; and she felt in her body that she
 30 was healed of her plague. And straightway Jesus,
 perceiving in himself that the power *proceeding*
 from him had gone forth, turned him about in the
 crowd, and said, ' Who touched my garments ?'
 31 And his disciples said unto him, ' Thou seest the
 multitude thronging thee, and sayest thou, " Who

21 the other side] Jesus and His disciples return to the neighbourhood of Capernaum.

22 Notice that **Jairus**, a man of some social importance, falls at the Lord's feet [as did also the young ruler, x. 17], and that he thinks actual laying on of hands to be necessary.

27 touched his garment] probably = the sacred border of His cloak. See BORDER in Index.

32 touched me ?”’ And he looked round about to see
 33 her that had done this thing. But the woman
 fearing and trembling, knowing what had been
 done to her, came and fell down before him, and
 34 told him all the truth. And he said unto her,
 ‘Daughter, thy faith hath made thee whole ; go in
 peace, and be whole of thy plague.’

Jesus raises the dead child.

35 While he yet spake, they come from the ruler of
 the synagogue’s house, saying, ‘Thy daughter is dead :
 36 why troublest thou the Master any further?’ But
 Jesus, not heeding the word spoken, saith unto the
 ruler of the synagogue, ‘Fear not, only believe.’
 37 And he suffered no man to follow with him, save
 Peter, and James, and John the brother of James.
 38 And they come to the house of the ruler of the
 synagogue ; and he beholdeth a tumult, and *many*
 39 weeping and wailing greatly. And when he was
 entered in, he saith unto them, ‘Why make ye
 a tumult, and weep? the child is not dead, but
 40 sleepeth.’ And they laughed him to scorn. But
 he, having put them all forth, taketh the father of

34 thy faith hath made thee whole] Her restoration was due to the healing power proceeding from the Lord (vs. 30), and in another sense to her earnest belief that He could heal her. The same words are used x. 52. Without some faith a miracle was not performed, cp. vi. 5, 6.

go in peace] lit. ‘go into peace’, i. e. ‘go and enjoy peace’.

35 troublest] strong word = originally ‘flay’, ‘mangle’.

Clearly at this time the raising of the dead was looked upon as beyond the power of Jesus.

36 not heeding] ‘hearing, but acting as if he did not hear’.

37 The three went with the Lord on this occasion, at the Transfiguration, and at the Agony in the Garden.

38 The tumult is the uproar of the excited crowd. The weepers and wailers would be professional mourners, women hired for the occasion.

the child and her mother and them that were with
 41 him, and goeth in where the child was. And
 taking the child by the hand, he saith unto her,
 'Talitha cumi'; which is, being interpreted, 'Damsel,
 42 I say unto thee, Arise.' And straightway the
 damsel rose up, and walked; for she was twelve
 years old. And they were amazed straightway
 43 with a great amazement. And he charged them
 much that no man should know this: and he com-
 manded that *something* should be given her to eat.

Jesus preaches at Nazareth and is rejected.

6 1 And he went out from thence; and he cometh
 into his own country; and his disciples follow him.
 2 And when the sabbath was come, he began to teach
 in the synagogue: and many hearing him were
 astonished, saying, 'Whence hath this man these
 things?' and, 'What is the wisdom that is given
 unto this man, and *what mean* such mighty works
 3 wrought by his hands? Is not this the carpenter,
 the son of Mary, and brother of James, and Joses,
 and Judas, and Simon? and are not his sisters
 4 here with us?' And they were offended in him. And
 Jesus said unto them, 'A prophet is not without
 honour, save in his own country, and among his
 5 own kin, and in his own house.' And he could

42 and walked] Not only life but also strength returned: and these had to be supported by food, vs. 43.

vi. 1 his own country] Nazareth.

2 Whence hath...] They knew that He had not been taught at any of the great schools; as the Jews of Jerusalem said: 'How knoweth this man letters, having never learned?' John vii. 15.

3 offended] His humble condition was 'a stumbling block' to them; see OFFEND in Index.

5 could] He was hampered by their want of faith. See next verse and v. 34 note.

there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
6 And he marvelled because of their unbelief.

And he went round about the villages teaching.

Mission of the Twelve.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them
8 authority over the unclean spirits; and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in
9 their purse; but *to go* shod with sandals: and, *said*
10 *he*, 'put not on two coats.' And he said unto them, 'Wheresoever ye enter into a house, there abide till
11 ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet
12 for a testimony unto them.' And they went out,
13 and preached that *men* should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Herod hears of Jesus: his guilty conscience.

14 And king Herod heard *thereof*; for his name had become known: and he said, 'John the Baptist is

6 he went round about] i. e. He made a short circuit, starting from Nazareth and ending in Capernaum.

7 authority] Introduction, p. viii.

8 wallet] a leathern bag.

money] lit. bronze; as we might say, 'not a farthing.'

purse] lit. 'girdle', which Eastern peoples used, and still use, as a purse.

10 coats] or 'tunics'. They were not to take a change of clothes.

11 for a testimony unto them] Cp. i. 44.

13 See OIL in Index.

risen from the dead, and therefore do these powers
 15 work in him.' But others said, 'It is Elijah.' And
 others said, 'It is a prophet, even as one of the
 16 prophets.' But Herod, when he heard thereof, said,
 'John, whom I beheaded, he is risen.'

John the Baptist put in prison and beheaded.

17 For Herod himself had sent forth and laid hold
 upon John, and bound him in prison for the sake
 of Herodias, his brother Philip's wife: for he had
 18 married her. For John said unto Herod, 'It is not
 19 lawful for thee to have thy brother's wife.' And
 Herodias set herself against him, and desired to kill
 20 him; and she could not; for Herod feared John,
 knowing that he was a righteous man and a holy,
 and kept him safe. And when he heard him, he
 was much perplexed; and he heard him gladly.
 21 And when a convenient day was come, that Herod
 on his birthday made a supper to his lords, and the
 22 high captains, and the chief men of Galilee; and
 when the daughter of Herodias herself came in and
 danced, she pleased Herod and them that sat at
 meat with him; and the king said unto the damsel,
 'Ask of me whatsoever thou wilt, and I will give

15 as one of] i. e. on a par with the other prophets of old,
 not the Prophet foretold by Moses: Deut. xviii. 15, 'The Lord
 thy God will raise up unto thee a Prophet from the midst of
 thee, of thy brethren.'

17 f. The story is told out of its historical order. John's death
 had taken place at the beginning of the Lord's ministry, i. 14.

19 set herself] i. e. 'bore a grudge'.

20 kept him safe] from Herodias.

And when . . . gladly] i. e. 'When he listened to him he
 was in great perplexity, and yet he liked listening'.

21 convenient] for Herodias. At last she saw her chance
 of vengeance.

23 it thee.' And he sware unto her, 'Whatsoever thou
 shalt ask of me, I will give it thee, unto the half of
 24 my kingdom.' And she went out, and said unto
 her mother, 'What shall I ask?' And she said,
 25 'The head of John the Baptist.' And she came in
 straightway with haste unto the king, and asked,
 saying, 'I will that thou forthwith give me in
 26 a charger the head of John the Baptist.' And the
 king was exceeding sorry; but for the sake of his
 oaths, and of them that sat at meat, he would not
 27 reject her. And straightway the king sent forth a
 soldier of his guard, and commanded to bring his
 head: and he went and beheaded him in the prison,
 28 and brought his head in a charger, and gave it to
 the damsel; and the damsel gave it to her mother.
 29 And when his disciples heard *thereof*, they came
 and took up his corpse, and laid it in a tomb.

The Apostles return from their mission.

30 And the apostles gather themselves together unto
 Jesus; and they told him all things, whatsoever
 they had done, and whatsoever they had taught.
 31 And he saith 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
 32 leisure so much as to eat. And they went away
 33 in the boat to a desert place apart. And *the people*
 saw them going, and many knew *them*, and they
 ran there together on foot from all the cities, and

25 in a charger] 'on a dish'.

31 Come ye] i. e. 'Come by yourselves away from this turmoil into a lonely place where we can be quiet'.

32 The Twelve must have met Jesus somewhere near Capernaum. The solitary place was just south of Bethsaida.

33 on foot] rather 'by land', whereas Jesus and His disciples sailed across the lake.

34 outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were AS SHEEP NOT HAVING A SHEPHERD (Num. xxvii. 17, Ezek. xxxiv. 5): and he began to teach them many things.

Feeding of the five thousand.

35 And when the day was now far spent, his disciples came unto him, and said, 'The place is
36 desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat
37 to eat.' But 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
38 bread, and give them to eat?' And he saith unto them, 'How many loaves have ye? go *and* see.' And when they knew, they say, 'Five, and two
39 fishes.' And he commanded them that all should
40 sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties.
41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them
42 all. And they did all eat, and were filled. And
43 they took up broken pieces, twelve basketfuls, and
44 also of the fishes. And they that ate the loaves were five thousand men.

37 ye] emphatic: 'Give them something to eat yourselves.' This He said to test their faith, John vi. 6.

two hundred pennyworth] See PENNY in Index.

39 The precise and picturesque details may well have come from St. Peter, see Introduction, p. ix.

44 The men, according to Jewish custom, would be sitting apart from the women and children.

*Jesus prays on the hill side, and walks on
the lake,*

45 And straightway he constrained his disciples to
enter into the boat, and to go before *him* unto the
other side to Bethsaida, while he himself sendeth
46 the multitude away. And after he had taken leave
of them, he departed into the mountain to pray.
47 And when even was come, the boat was in the midst
48 of the sea, and he alone on the land. And seeing
them distressed in rowing, for the wind was con-
trary unto them, about the fourth watch of the
night he cometh unto them, walking on the sea ;
49 and he would have passed by them: but they,
when they saw him walking on the sea, supposed
50 that it was an apparition, and cried out: for they
all saw him, and were troubled. But he straight-
way spake with them, and saith unto them, 'Be of
51 good cheer: it is I; be not afraid.' And he went
up unto them into the boat; and the wind ceased:
52 and they were sore amazed in themselves; for they

45 **constrained**] i.e. 'compelled', a strong word. We know from John vi. 15 that the crowd, identifying Jesus with the Prophet (see note on vs. 15), were fired with the idea of making Him a King. He therefore hurried the disciples on board, that they might not catch the contagion of the idea.

If, as seems most likely, there was but the one Bethsaida [see Index], 'the other side' will be the other side not of the lake, but of the bay on which the city was built. But the disciples were caught in the north-west gale, had to change their course, and landed at Gennesaret, vs. 53.

46 Another crisis is at hand. Ungoverned zeal blocks the way; and the Lord, as before, communes with His Father. See i. 35, iii. 7.

48 **distressed**] lit. 'tormented', the verb used at v. 7.

the fourth watch] just before dawn. See WATCH in Index.

would have] i.e. seemed to them to wish to pass by them.

This would be to test their faith.

51 **sore amazed**] This miracle impressed itself on the Apostles, seafaring men, more than any other; cp. Matt. xiv. 33.

understood not concerning the loaves, but their heart was hardened.

heals the sick in Gennesaret.

- 53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.
 54 And when they were come out of the boat, straight-
 55 way *the people* knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.
 56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

The ceremonial washings, and the law of Corban.

- 71 And there are gathered together unto him the Pharisees, and certain of the scribes, which had
 2 come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is,

52 They ought to have understood, but did not understand, that He, who by His power over the forces of nature could multiply the loaves, could also walk on the sea and hush the wind. [We learn from Matt. xiv. 28 f. that on this occasion Peter tried to walk on the sea, and from John vi. 21 that when Jesus entered the boat it was at once at the shore.]

hardened] and therefore 'dull of perception'.

53 moored] 'made the boat fast'.

Gennesaret was thickly populated; see Index.

56 In the country the marketplaces would be open spaces.

vii. 2 Mark, for his Roman readers, explains the details of the Jewish 'Tradition of the Elders'; see Introduction, p. vii, and TRADITION in Index.

The objectors say 'You are in the wrong in neglecting the traditions'; the Lord retorts, 'It is *you* who are in the wrong following them.'

3 unwashen, hands. For the Pharisees, and all the
 Jews, except they wash their hands diligently, eat
 4 not, holding the tradition of the elders: and *when*
they come from the marketplace, except they wash
 themselves, they eat not: and many other things
 there be, which they have received to hold, wash-
 5 ings of cups, and pots, and brasen vessels. And the
 Pharisees and the scribes ask him, 'Why walk not
 thy disciples according to the tradition of the
 elders, but eat their bread with defiled hands?'
 6 And he said unto them, 'Well did Isaiah prophesy
 of you hypocrites, as it is written,
 THIS PEOPLE HONoureth ME WITH THEIR LIPS,
 BUT THEIR HEART IS FAR FROM ME.
 7 BUT IN VAIN DO THEY WORSHIP ME,
 TEACHING AS *THEIR* DOCTRINES THE PRECEPTS OF
 MEN. (Isa. xxix. 13.)
 8 Ye leave the commandment of God, and hold fast
 9 the tradition of men.' And he said unto them,
 'Full well do ye reject the commandment of God,
 10 that ye may keep your tradition. For Moses said,
 HONOUR THY FATHER AND THY MOTHER; and, HE
 THAT SPEAKETH EVIL OF FATHER OR MOTHER, LET
 HIM DIE THE DEATH (Exod. xx. 12, Deut. v. 16,
 11 Exod. xxi. 17): but ye say, If a man shall say to his
 father or his mother, That wherewith thou mightest
 have been profited by me is Corban, that is to say,
 12 Given to God; ye no longer suffer him to do aught
 13 for his father or his mother; making void the word
 of God by your tradition, which ye have delivered:
 and many such like things ye do.'

4 wash] rather 'bathe'. These washings were ceremonial.
 6 Well] almost 'Rightly'. 'Isaiah's words, addressed to the
 men of his day, are well suited to your case.'

9 'Noble indeed, to reject God's commandment in order to
 keep your own tradition!'

12 aught] 'anything'.

13 delivered] = 'handed down'.

The true law of cleanness.

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

17 the parable] this dark figure of speech.

19 *This he said*] These words have to be added to make the sense clear, because 'making clean' is masculine in the Greek, and therefore must refer to the 'he' of vs. 18, i. e. to Jesus, so that the words 'This . . . clean' are an explanatory addition by Mark. In the preceding words the Lord had really done away with the distinction between clean and unclean food. iii. 30 is just such a comment on the Lord's words added by Mark.

21 fornications . . .] The plurals indicate successive acts of sin.

lasciviousness] open unclean living.

an evil eye] a jealous grudge.

railing] slanderous reviling.

foolishness] the reckless folly which is at the root of all wrongdoing, and which therefore here sums up the foregoing examples of wrongdoing.

Jesus heals a heathen girl,

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: 25 and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having 26 heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the 27 devil out of her daughter. And he said unto her, 'Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.' 28 But she answered and saith unto him, 'Yea, Lord: even the dogs under the table eat of the children's 29 crumbs.' And he said unto her, 'For this saying go thy way; the devil is gone out of thy daughter.' 30 And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

and a deaf man who spoke with difficulty.

31 [*Decapolis.*] And again he went out from the borders of Tyre, and came through Sidon unto the

26 She was descended from the Canaanites of old, whom the Israelites were to destroy out of the land, and must have doubted if the Israelite prophet would condescend to notice her appeal. See GREEK in Index.

27 the children] are the Jews. The Lord, sending forth the Twelve, had told them, 'Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel,' Matt. x. 5 f. But first here in Mark implies that the Gentiles will be fed later.

dogs] here, as always among the Jews, a word of reproach, even if the Greek word used means 'house-dogs'.

28 'True, Sir, *for* even the dogs have their share.' She accepts the Lord's words, and finds in them the granting of her request.

29 The saying was based upon faith, and her faith saved her.

31 through Sidon] This is the right reading, not 'departing from the coasts of Tyre and Sidon', as A.V.

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

Jesus feeds the four thousand,

81 In those days, when there was again a great
 multitude, and they had nothing to eat, he called
 2 unto him his disciples, and saith unto them, ' I have
 compassion on the multitude, because they continue
 with me now three days, and have nothing to eat :
 3 and if I send them away fasting to their home,
 they will faint in the way ; and some of them are
 4 come from far.' And his disciples answered him,

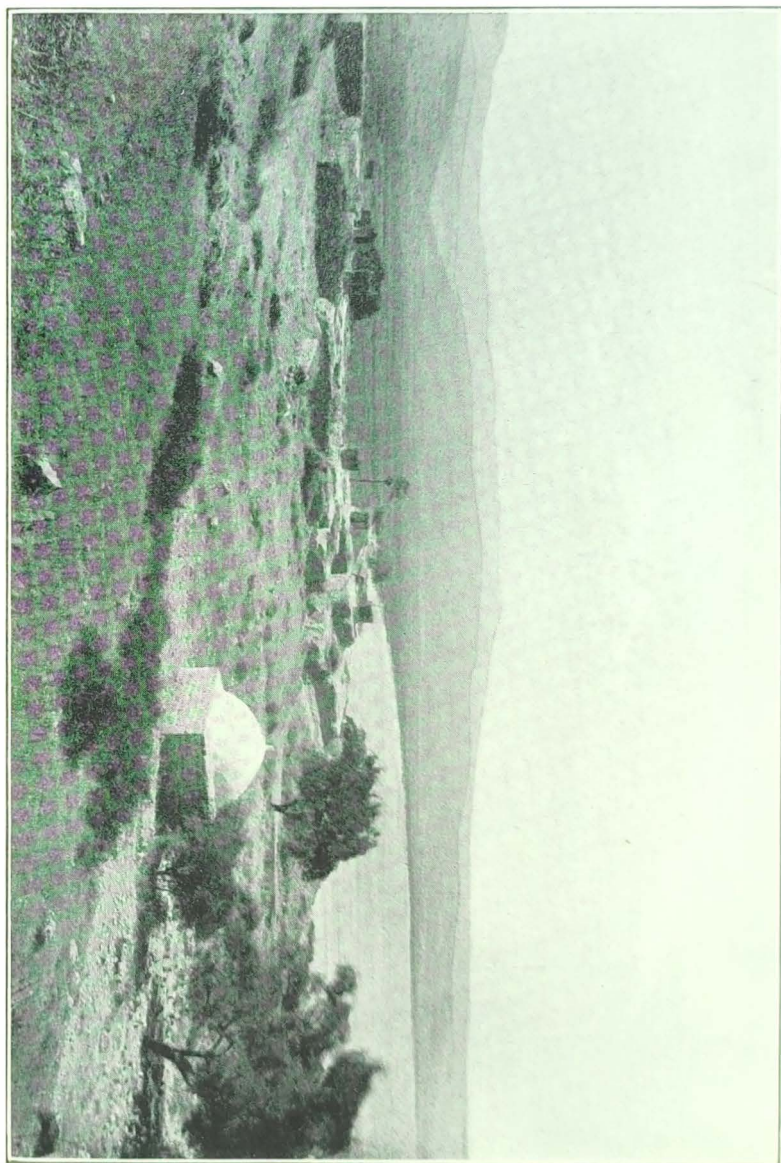
33 Note that in the two miracles performed among the half-Gentile people on the east of Jordan [cp. viii. 23 f.] the cure was gradual and accompanied by visible signs. No mention of faith is made in either case.

34 Ephphatha] the same word is used in the original Hebrew of Isaiah xxxv. 5, ' Then . . . the ears of the deaf shall be unstopped.'

36 Cp. i. 45.

37 well] almost = ' He is successful in all things'.

viii. 1 In those days] i. e. while the Lord was continuing the journey through Decapolis begun in vii. 31.



‘Whence shall one be able to fill these men with
 5 bread here in a desert place?’ And he asked them,
 ‘How many loaves have ye?’ And they said,
 6 ‘Seven.’ And he commandeth the multitude to
 sit down on the ground: and he took the seven
 loaves, and having given thanks, he brake, and gave
 to his disciples, to set before them; and they set
 7 them before the multitude. And they had a few
 small fishes: and having blessed them, he com-
 8 manded to set these also before them. And they
 did eat, and were filled: and they took up, of
 broken pieces that remained over, seven baskets.
 9 And they were about four thousand: and he sent
 10 them away. And straightway he entered into the
 boat with his disciples, and came into the parts
 of Dalmanutha.

refuses to give a sign,

11 And the Pharisees came forth, and began to
 question with him, seeking of him a sign from
 12 heaven, tempting him. And he sighed deeply in
 his spirit, and saith, ‘Why doth this generation
 seek a sign? verily I say unto you, There shall
 13 no sign be given unto this generation.’ And he
 left them, and again entering into *the boat* departed
 to the other side.

*warns His disciples of the leaven of the Pharisees
 and Herod,*

14 And they forgot to take bread; and they had
 not in the boat with them more than one loaf.

8 baskets] large ‘frails’, see Index.

9 four thousand] men, beside women and children. See
 vi. 44 n.

13 the other side] viz. to the north-east corner of the lake,
 near Bethsaida, vs. 22.

15 And he charged them, saying, 'Take heed, beware
of the leaven of the Pharisees and the leaven of
16 Herod.' And they reasoned one with another,
17 saying, 'We have no bread.' And Jesus perceiving
it saith unto them, 'Why reason ye, because ye
have no bread? do ye not yet perceive, neither under-
18 stand? have ye your heart hardened? HAVING
EYES, SEE YE NOT? AND HAVING EARS, HEAR YE NOT?
(Jer. v. 21, Ez. xii. 2) and do ye not remember?
19 When I brake the five loaves among the five
thousand, how many baskets full of broken pieces
20 took ye up?' They say unto him, 'Twelve.' 'And
when the seven among the four thousand, how many
basketfuls of broken pieces took ye up?' And they
21 say unto him, 'Seven.' And he said unto them,
'Do ye not yet understand?'

restores his sight to a blind man at Bethsaida.

22 And they come unto Bethsaida. And they bring
to him a blind man, and beseech him to touch him.
23 And he took hold of the blind man by the hand,
and brought him out of the village; and when
he had spit on his eyes, and laid his hands upon
24 him, he asked him, 'Seest thou aught?' And he
looked up, and said, 'I see men; for I behold *them*

15 leaven] or 'yeast', the great property of which is its
power of secretly spreading through the whole lump of dough.
Here it = the underlying spirit of the teaching of the Pharisees,
—i. e. formalism and hypocrisy,—and of the evil life of Herod,
—i. e. worldliness.

17 hardened] iii. 5, vi. 52. Jesus on other occasions blamed
their want of perception; see iv. 13, 40.

19 baskets] small ones; in vs. 20 large 'frails'; see Index.

22 they come] from Dalmanutha, vs. 10.

23 Note again the gradual cure and the signs, vii. 33 n.
aught] 'anything'.

24 'I can see men, for I see them blurred and indistinct, like
trees, only walking about.' Before losing his sight he must
have seen trees.

25 as trees, walking.' Then again he laid his hands upon his eyes; and he looked stedfastly, and was 26 restored, and saw all things clearly. And he sent him away to his home, saying, 'Do not even enter into the village.'

At Cæsarea Philippi Peter declares Jesus to be the Christ.

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

Jesus foretells His sufferings and death, and reproves Peter,

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly. And Peter took

27 The Lord and the Twelve go north, probably along the valley of the Jordan, to Cæsarea Philippi.

28 Cp. vi. 15.

29 Mark says nothing of the Lord's words to Peter, 'Blessed art thou, Simon Bar-Jonah . . .' Matt. xvi. 17-19. Introd. p. ix.

31 This is the first clear prediction of what should befall Him, cp. ix. 31, x. 33 f.

32 openly] plainly, and in the hearing of all the Apostles.

took] i.e. 'took aside'. Peter recognized indeed that Jesus was 'the Christ', but did not understand how 'the

33 him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, 'Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.'

teaches the duty of self-sacrifice,

34 And he called unto him the multitude with his disciples, and said unto them, 'If any man would come after me, let him deny himself, and take up
35 his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the whole
37 world, and forfeit his life? For what should a man
38 give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the

Christ' could possibly suffer such things; cp. Luke xxiv. 26. The Jews looked for a triumphant Christ, and the Apostles in preaching to Jews found 'the crucifixion of the Christ a stumblingblock', 1 Cor. i. 23.

33 **Satan**] i. e. 'enemy'. For the time he was acting Satan's part in tempting Him to grasp the Kingdom without suffering, and so was rebuked in almost the very words used to Satan, Matt. iv. 10.

thou mindest not] i. e. 'thy thoughts are the thoughts not of God but of men'.

35 The one Greek word in the original means both the animal 'life' and the higher life, the 'soul'. 'Whoever is determined to secure his own life [= his personal safety and success] will lose his soul, but he who gives up his life . . . will secure his soul.'

The first reference is to the gain of the martyr as contrasted with the loss of the apostate. But more is meant than this: 'Self-seeking is really self-destruction, self-sacrifice is really self-preservation; therefore self-sacrifice is the truest self-interest.'

9 ¹ glory of his Father with the holy angels.' And he said unto them, 'Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.'

is transfigured.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was ³ transfigured before them: and his garments became glistering, exceeding white; so as no fuller on ⁴ earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking ⁵ with Jesus. And Peter answereth and saith to Jesus, 'Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one ⁶ for Moses, and one for Elijah.' For he wist not ⁷ what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there

ix. ought to begin at vs. 2.

ix. 1 The first fulfilment of these words was at the Transfiguration, but they may refer also to the spread of the Kingdom in many parts of the then known world which John and others lived to see.

2 The **high mountain** was perhaps one of the peaks of Hermon.

transfigured] 'changed in form' or 'appearance'.

3 'became shining' of A.V. is not strong enough: 'dazzling with brilliant whiteness, such whiteness as no bleacher on earth can give.' Introd.

4 **Moses** represented the law, **Elijah** the prophets.

5 **Rabbi]** = 'teacher', 'master'.

tabernacles] huts of brushwood.

6 **wist]** 'knew'.

7 Cp. 2 Pet. i. 17 f. 'There came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount.'

came a voice out of the cloud, 'This is my beloved Son: hear ye him.' And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

John the Baptist is the second Elijah.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man
10 should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean.
11 And they asked him, saying, 'The scribes say
12 that Elijah must first come.' And he said unto them, 'ELIJAH indeed cometh first, and RESTORETH (Matt. iv. 5 f.) all things: and how is it written of the Son of man, that he should suffer many
13 things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.'

Jesus heals a demoniac boy.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning

10 kept] may mean either 'kept in mind' or 'kept to themselves'. In either case 'the saying' is the Lord's prediction in vs. 9.

12 His disciples, knowing that Jesus was 'the Christ', had asked Him what was meant by the saying 'Elijah must come before the Christ'. He answers them by asking another question as to the greatest of all puzzles to a Jewish mind.

13 listed] 'chose', 'liked.'

as it is written of him] viz. in the Scriptures. If, as the Scriptures say, John is to come as Elijah, then he must suffer as Elijah did.

14 The glory of the mountain is strongly contrasted with the misery, pain, and unbelief of earth.

15 with them. And straightway all the multitude, when
 they saw him, were greatly amazed, and running to
 16 him saluted him. And he asked them, 'What
 17 question ye with them?' And one of the multitude
 answered him, 'Master, I brought unto thee my
 18 son, which hath a dumb spirit; and wheresoever it
 taketh him, it dasheth him down: and he foameth,
 and grindeth his teeth, and pineth away: and I
 spake to thy disciples that they should cast it out;
 19 and they were not able.' And he answereth them
 and saith, 'O faithless generation, how long shall
 I be with you? how long shall I bear with you?
 20 bring him unto me.' And they brought him unto
 him: and when he saw him, straightway the spirit
 tare him grievously; and he fell on the ground,
 21 and wallowed foaming. And he asked his father,
 'How long time is it since this hath come unto
 22 him?' And he said, 'From a child. And oft-times
 it hath cast him both into the fire and into the
 waters, to destroy him: but if thou canst do any-
 23 thing, have compassion on us, and help us.' And
 Jesus said unto him, 'If thou canst! All things
 24 are possible to him that believeth.' Straightway
 the father of the child cried out, and said, 'I believe;
 25 help thou mine unbelief.' And when Jesus saw

15 There would probably be seen on the Lord's face traces
 of the glory of the mountain, but the wonder of the crowd
 might also be aroused by His presence among them when they
 thought He was far away.

17 the boy was his 'only son', Luke ix. 38.

dasheth] or 'rendeth'.

pineth away] This may mean 'is pining away', or else
 'becomes rigid'.

20 wallowed] = 'rolled about'.

22 into the waters] = 'into pools of water'; i. e. the spirit
 had urged the boy to drown himself.

23 If thou canst!] The Lord takes up the father's words
 in vs. 22. 'I have the power; hast thou the necessary faith?'

25 The conversation, until now in private, is broken in upon
 by the crowd.

that a multitude came running together, he rebuked the unclean spirit, saying unto him, 'Thou dumb and deaf spirit, I command thee, come out of him, 26 and enter no more into him.' And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more 27 part said, 'He is dead.' But Jesus took him by 28 the hand, and raised him up; and he arose. And when he was come into the house, his disciples asked him privately, *saying*, 'We could not cast it 29 out.' And he said unto them, 'This kind can come out by nothing, save by prayer.'

30 And they went forth from thence, and passed through Galilee; and he would not that any man 31 should know it. For he taught his disciples, and said unto them, 'The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall 32 rise again.' But they understood not the saying, and were afraid to ask him.

teaches humility,

33 [*Capernaum.*] And they came to Capernaum: and when he was in the house he asked them, 'What 34 were ye reasoning in the way?' But they held their peace: for they had disputed one with another 35 in the way, who *was* the greatest. And he sat down,

30 from thence] from the neighbourhood of Hermon, along the west bank of the Jordan, for 'he passed through Galilee'.

31 For] gives the reason why no man should know it. He wished to teach and train His Apostles in quiet.

33 came to Capernaum] for the last time.

34 who was] better than 'who should be the greatest', of A.V., which might mean 'who shall be'. The selection of the three (vs. 2) and the higher social position of James and John

and called the twelve; and he saith unto them, 'If any man would be first, he shall be last of all, and
 36 minister of all.' And he took a little child, and set
 him in the midst of them: and taking him in his
 37 arms, he said unto them, 'Whosoever shall receive
 one of such little children in my name, receiveth me:
 and whosoever receiveth me, receiveth not me, but
 him that sent me.'

and brotherly charity,

38 John said unto him, 'Master, we saw one casting
 out devils in thy name: and we forbade him,
 39 because he followed not us.' But Jesus said, 'For-
 bid him not: for there is no man which shall do
 a mighty work in my name, and be able quickly to
 40 speak evil of me. For he that is not against us
 41 is for us. For whosoever shall give you a cup of
 water to drink, because ye are Christ's, verily I say
 unto you, he shall in no wise lose his reward.'

the danger of leading others astray.

42 And whosoever shall cause one of these little ones
 that believe on me to stumble, it were better for
 him if a great millstone were hanged about his
 43 neck, and he were cast into the sea. And if thy
 hand cause thee to stumble, cut it off: it is good

[cp. their request x. 35 f.] may have threatened the concord of the Twelve.

35 minister] = 'servant'. The Greek word in the original is the one translated 'deacon', 1 Tim. iii. 8, and has supplied the name of one order of the Christian ministry.

37 in my name] i. e. for my sake.

41 because ye are] lit. 'in name that ye are'.

42 these little ones] including not only children but all who are weak and easily overthrown.

to stumble] and fall into sin.

3 him. And he answered and said unto them,
 4 'What did Moses command you?' And they said,
 'Moses suffered TO WRITE A BILL OF DIVORCEMENT,
 5 AND TO PUT HER AWAY.' (Deut. xxiv. 1.) But
 Jesus said unto them, 'For your hardness of heart
 6 he wrote you this commandment. But from the
 beginning of the creation, MALE AND FEMALE MADE
 7 HE THEM. FOR THIS CAUSE SHALL A MAN LEAVE
 HIS FATHER AND MOTHER (Gen. i. 24), and shall
 8 cleave to his wife; AND THE TWAIN SHALL BECOME
 ONE FLESH (Gen. ii. 24): so that they are no more
 9 twain, but one flesh. What therefore God hath
 10 joined together, let not man put asunder.' And in
 11 the house the disciples asked him again of this
 matter. And he saith unto them, 'Whosoever shall
 put away his wife, and marry another, committeth
 12 adultery against her: and if she herself shall put
 away her husband, and marry another, she com-
 mitteth adultery.'

Jesus blesses little children.

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

14 of such is] = 'to such [i. e. those who are like little children] belongs the Kingdom of God'.

The rich man who wanted but one thing.

17 And as he was going forth into the way, there ran
 one to him, and kneeled to him, and asked him, 'Good
 Master, what shall I do that I may inherit eternal
 18 life?' And Jesus said unto him, 'Why callest thou me
 19 good? none is good save one, *even* God. Thou
 knowest the commandments, DO NOT KILL, DO
 NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT
 BEAR FALSE WITNESS, DO NOT DEFRAUD, HONOUR
 20 THY FATHER AND MOTHER.' And he said unto him,
 'Master, all these things have I observed from my
 21 youth.' And Jesus looking upon him loved him,
 and said unto him, 'One thing thou lackest: go,
 sell whatsoever thou hast, and give to the poor,
 and thou shalt have treasure in heaven: and come,
 22 follow me.' But his countenance fell at the saying,
 and he went away sorrowful: for he was one that
 had great possessions.

The danger of riches.

23 And Jesus looked round about, and saith unto
 his disciples, 'How hardly shall they that have
 24 riches enter into the kingdom of God!' And the
 disciples were amazed at his words. But Jesus
 answereth again, and saith unto them, 'Children,
 how hard is it for them that trust in riches to enter

17 From Matt. xix we learn that the man was 'young', from Luke xviii that he was 'a ruler'. Notice his eager zeal,—he runs and flings himself on his knees.

18 good] is the important word. 'What do you mean by this light use of the word? Have you considered that it can be used of God and of no one else?'

19 defraud] = 'deprive others of their due', seems to sum up the four preceding commandments.

21 give] i. e. give the money obtained by the sale.

23 how hardly] = 'with how desperate a struggle'.

25 into the kingdom of God! It is easier for a camel
to go through a needle's eye, than for a rich man
26 to enter into the kingdom of God.' And they were
astonished exceedingly, saying unto him, 'Then
27 who can be saved?' Jesus looking upon them
saith, 'With men it is impossible, but not with
God: for ALL THINGS ARE POSSIBLE WITH GOD.'
(Gen. xviii. 14, Job xlii. 2.)

The reward of those who give up all for Christ.

28 Peter began to say unto him, 'Lo, we have left
29 all, and have followed thee.' Jesus said, 'Verily
I say unto you, There is no man that hath left
house, or brethren, or sisters, or mother, or father,
or children, or lands, for my sake, and for the
30 gospel's sake, but he shall receive a hundredfold
now in this time, houses, and brethren, and sisters,
and mothers, and children, and lands, with per-
secutions; and in the world to come eternal life.
31 But many *that are* first shall be last; and the last
first.'

Jesus for the last time foretells His own death.

32 [*On the way to Jerusalem.*] And they were in
the way, going up to Jerusalem; and Jesus was
going before them: and they were amazed; and
they that followed were afraid. And he took again

32 **Jerusalem** as the final goal of the journey is mentioned for the first time. **The way** is the high road to Jerusalem, now thronged with pilgrims going up to the passover.

Jesus led the way, like a leader who heartens his soldiers by choosing the place of danger for himself. The Apostles seem to have walked close behind, awestruck by His outward demeanour; while **they that followed** [the crowd that as usual attended Him, cp. verses 1 and 42] were 'full of dread'. They knew that the scribes and Pharisees at Jerusalem were thirsting for His blood.

took] = 'took aside', as Matt. xx. 17 expressly says.

the twelve, and began to tell them the things that
 33 were to happen unto him, *saying*, 'Behold, we go
 up to Jerusalem; and the Son of man shall be
 delivered unto the chief priests and the scribes;
 and they shall condemn him to death, and shall
 34 deliver him unto the Gentiles: and they shall mock
 him, and shall spit upon him, and shall scourge
 him, and shall kill him; and after three days he
 shall rise again.'

Request of the sons of Zebedee.

35 And there come near unto him James and John,
 the sons of Zebedee, saying unto him, 'Master, we
 would that thou shouldest do for us whatsoever we
 36 shall ask of thee.' And he said unto them, 'What
 37 would ye that I should do for you?' And they
 said unto him, 'Grant unto us that we may sit,
 one on thy right hand, and one on *thy* left hand,
 38 in thy glory.' But Jesus said unto them, 'Ye
 know not what ye ask. Are ye able to drink the
 cup that I drink? or to be baptized with the
 39 baptism that I am baptized with?' And they
 said unto him, 'We are able.' And Jesus said
 unto them, 'The cup that I drink ye shall drink;
 and with the baptism that I am baptized withal
 40 shall ye be baptized: but to sit on my right hand
 or on *my* left hand is not mine to give: but *it is*
 41 *for them* for whom it hath been prepared.' And

33 This the last prediction is definite and detailed. Cp. viii.
 31 f., ix. 30 f.

35 According to Matt. xx. 20 it was Salome, their mother,
 who actually made the request. She would be among those
 'that followed' (vs. 32, cp. xv. 40, 41).

35, 36 would] = 'wish', 'desire'.

38 the cup] See Index, and note on xiv. 36.

41 See note on ix. 34.

when the ten heard it, they began to be moved with indignation concerning James and John.

Service is true greatness.

42 And Jesus called them to him, and saith unto them, 'Ye know that they which are accounted to rule over the Gentiles lord it over them; and their
43 great ones exercise authority over them. But it is not so among you: but whosoever would become
44 great among you, shall be your minister: and whosoever would be first among you, shall be servant
45 of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

A blind man at Jericho receives his sight.

46 [*Jericho.*] And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus,
47 a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, 'Jesus, thou son of

42 are accounted . . .] 'who are looked upon as rulers,' i. e. emperors and kings; their great ones, high magistrates under them. The real King is God.

43 'Whoever wishes to become great among you shall be your servant [see ix. 35 note], and he who wishes to be first among you must even make himself the slave of all.' So Jesus 'being in the form of God . . . emptied himself, taking the form of a slave', Phil. ii. 6, 7.

45 ministered unto] 'waited upon', as at i. 31.
ransom] = the price of freedom. The word lit. means 'buying back from slavery'.

for many] Cp. 1 Tim. ii. 6, 'Christ Jesus, who gave himself a ransom for all.'

47 son of David] In Judæa, where the Lord now was, the Jews always thought of the Christ as David's son; see xi. 10, xii. 35. The blind man showed great faith: the crowd had called Jesus 'the Nazarene'. See note on i. 24.

48 David, have mercy on me.' And many rebuked him, that he should hold his peace: but he cried out the more a great deal, 'Thou son of David, 49 have mercy on me.' And Jesus stood still, and said, 'Call ye him.' And they call the blind man, saying unto him, 'Be of good cheer: rise, he calleth 50 thee.' And he, casting away his garment, sprang 51 up, and came to Jesus. And Jesus answered him, and said, 'What wilt thou that I should do unto thee?' And the blind man said unto him, 52 'Rabboni, that I may receive my sight.' And Jesus said unto him, 'Go thy way; thy faith hath made thee whole.' And straightway he received his sight, and followed him in the way.

Solemn ride into Jerusalem.

11:1 [*Jerusalem, Sunday, Nisan 10.*] And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two 2 of his disciples, and saith unto them, 'Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and

50 He threw off his long outer cloak, which was hindering his movements.

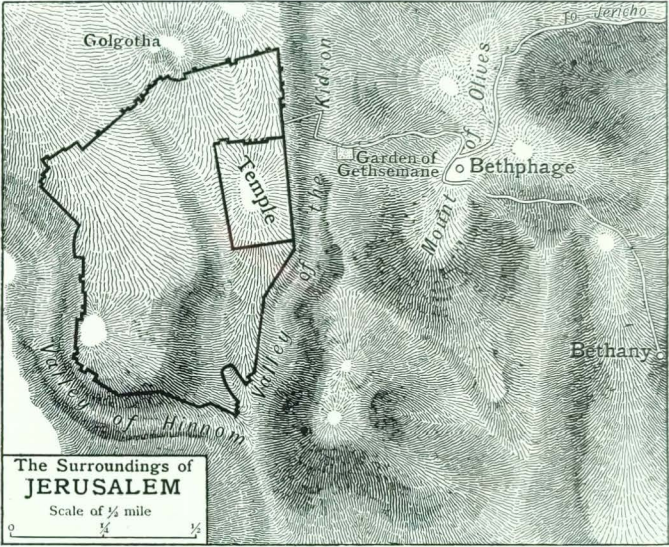
51 Cp. John xx. 16 [*Mary Magdalene*] 'saith unto him in Hebrew, **Rabboni**; which is to say, **Master**'.

52 **thy faith**] See ii. 5, v. 34, vii. 29, ix. 23; and by way of contrast vi. 5 f.

xi. 1 The road from Jericho to Jerusalem entered the city from the east, and so passed close to Bethphage, Bethany, and the Mount of Olives.

The Lord reached Bethany on the evening of Friday, Nisan 8, and there spent the Sabbath, on the evening of which He supped at the house of Simon the leper, as is told (out of its right order), ch. xiv. 3 f.

2 **whereon no man . . .**] Animals used for sacred purposes were such as had not been ridden. In like manner 'the water of separation' was made from the ashes of 'a red heifer . . . upon which never came yoke'. Num. xix. 2.



Emery Walker

3 bring him. And if any one say unto you, "Why do ye this?" say ye, 'The Lord hath need of him; and
4 straightway he will send him back hither.' And they went away, and found a colt tied at the door without in the open street; and they loose him.
5 And certain of them that stood there said unto 6 them, 'What do ye, loosing the colt?' And they said unto them even as Jesus had said: and they
7 let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon
8 him. And many spread their garments upon the way; and others branches, which they had cut
9 from the fields. And they that went before, and they that followed, cried, 'HOSANNA; BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD
10 (Ps. cxviii. 25 f.): Blessed is the kingdom that cometh, the kingdom of our father David: HOSANNA in the highest.'
11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

MONDAY, NISAN 11.

The unfruitful fig tree.

12 And on the morrow, when they were come out

7 Matthew and John connect this ride with the prophecy of Zechariah (ix. 9), 'Behold, thy King cometh unto thee . . . meek and sitting upon an ass and a colt the foal of an ass.'

garments] 'outer cloaks'.

8 branches] more exactly, 'layers of leaves cut from the cultivated lands at the road-side'.

9 Hosanna] here = 'God save him'.

he that cometh] was a common name for the expected Christ; cp. John Baptist's question, 'Art thou he that cometh?' (Matt. xi. 3).

11 Jesus lodged at Bethany each night; cp. Luke xxi. 37.

13 from Bethany, he hungered. 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 it was not the season
 14 of figs. And he answered and said unto it, 'No man eat fruit from thee henceforward for ever.' And his disciples heard it.

Cleansing of the temple.

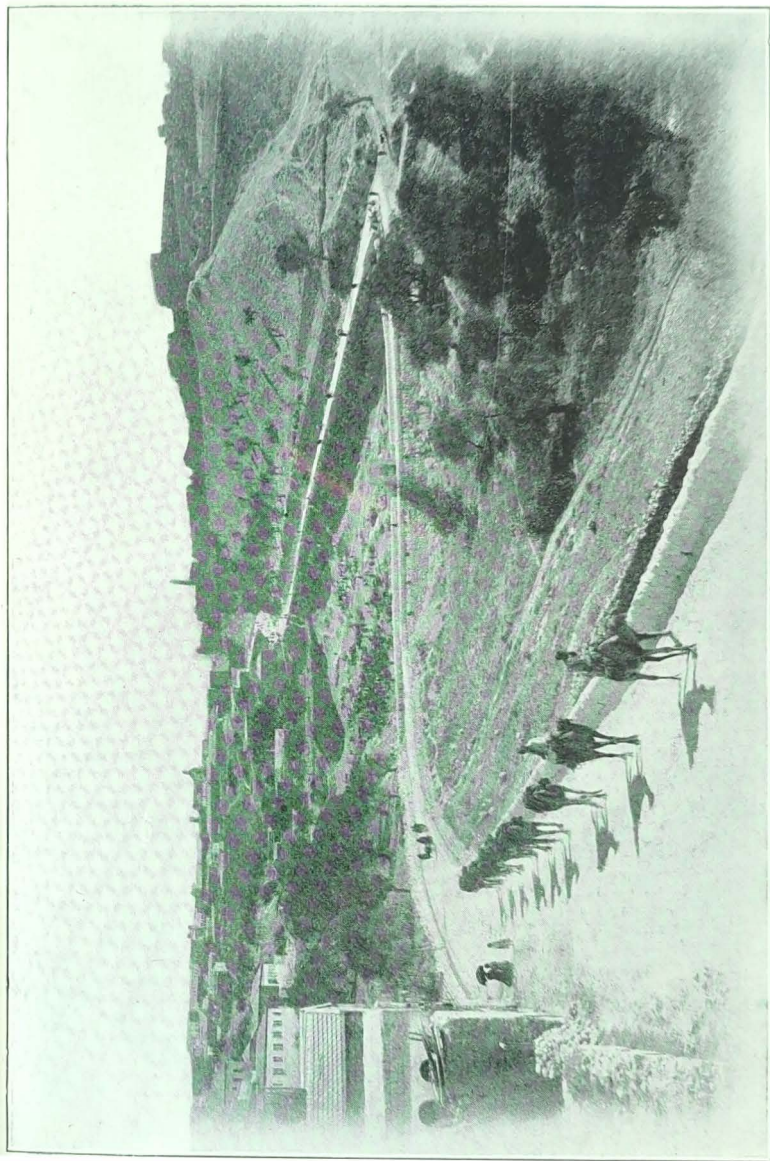
15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the
 16 seats of them that sold the doves; and he would not suffer that any man should carry a vessel
 17 through the temple. And he taught, and said unto them, 'Is it not written, MY HOUSE SHALL BE CALLED
 A HOUSE OF PRAYER FOR ALL THE NATIONS? (Isa. lvi. 7) but ye have made it a DEN OF ROBBERS' (Jer. vii.
 18 11). And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
 19 And every evening he went forth out of the city.

12 f. The withering of the fig-tree was to teach the lesson that the Jews would perish as a nation because they had borne no fruit.

13 haply] 'perhaps'.

15 money-changers] See Index.

The doves were offered for purification by poorer women; see Luke ii. 24.



APPROACH TO JERUSALEM (FROM S.W.).

**TUESDAY, NISAN 12: THE DAY OF
QUESTIONS.**

The fig tree is withered.

The power of prayer with faith.

- 20 And as they passed by in the morning, they saw the fig tree withered away from the roots.
- 21 And Peter calling to remembrance saith unto him, 'Rabbi, behold, the fig tree which thou cursedst
- 22 is withered away.' And Jesus answering saith
- 23 unto them, 'Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, "Be thou taken up and cast into the sea"; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall
- 24 have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye
- 25 have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.'

The Jews question the authority of Jesus.

- 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the

23 Parts of the Mount of Olives overlooked the deep ravine of the Jordan and Dead Sea, with the mountains of Moab on the other side. The metaphor was in use among the Jews; cp. Zech. iv. 7, 'Who art thou, O great mountain? . . . thou shalt become a plain'; and Zech. xiv. 4, 'The Mount of Olives shall cleave in the midst thereof . . . and there shall be a very great valley.'

24 **pray and ask for**] = 'ask for while praying'.

25 **ought**] anything = any cause of strife; Matthew (vi. 15) adds, 'But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

trespass] is exactly 'stepping aside' from the right path.

28 chief priests, and the scribes, and the elders; and they said unto him, 'By what authority doest thou these things? or who gave thee this authority to do these things?'

He questions them about the authority of John.

29 And Jesus said unto them, 'I will ask of you one question, and answer me, and I will tell you by
30 what authority I do these things. The baptism of John, was it from heaven, or from men? answer
31 me.' And they reasoned with themselves, saying, 'If we shall say, From heaven; he will say, Why
32 then did ye not believe him? But should we say, From men—' they feared the people: for all verily
33 held John to be a prophet. And they answered Jesus and say, 'We know not.' And Jesus saith unto them, 'Neither tell I you by what authority I do these things.'

The wicked vinedressers and the heir.

12 1 And he began to speak unto them in parables.
'A man PLANTED A VINEYARD, AND SET A HEDGE ABOUT IT, AND DIGGER A PIT FOR THE WINEPRESS, AND BUILT A TOWER (Isa. v. 1 f.), and let it out to

28 i. e. 'Is thy authority in thyself [the claiming of this would be blasphemy], or hast thou received a commission thus to take it upon thee to cleanse the temple?'

32 The sentence is broken off; cp. i. 27, note.

xii. 1 The hedge would be a 'stone wall' to keep out 'the little foxes that spoil the vineyards' (Canticles ii. 15) and 'the boar out of the wood' (Ps. lxxx. 13).

a pit] dug out to receive the juice from the grapes that were trodden out in the winepress above.

a tower] in which the vinedressers would live.

let it out] receiving part of the vintage by way of rent, as we know from vs. 2.

2 husbandmen, and went into another country. And
 at the season he sent to the husbandmen a servant,
 that he might receive from the husbandmen of the
 3 fruits of the vineyard. And they took him, and
 4 beat him, and sent him away empty. And again
 he sent unto them another servant; and him they
 wounded in the head, and handled shamefully.
 5 And he sent another; and him they killed: and
 6 many others; beating some, and killing some. He
 had yet one, a beloved son: he sent him last unto
 7 them, saying, "They will reverence my son." But
 those husbandmen said among themselves, "This is
 8 the heir; come, let us kill him, and the inheritance
 shall be ours." And they took him, and killed
 9 him, and cast him forth out of the vineyard. What
 therefore will the lord of the vineyard do? he will
 come and destroy the husbandmen, and will give
 10 the vineyard unto others. Have ye not read even
 this scripture;

THE STONE WHICH THE BUILDERS REJECTED,
 THE SAME WAS MADE THE HEAD OF THE CORNER :
 11 THIS WAS FROM THE LORD,
 AND IT IS MARVELLOUS IN OUR EYES?' (Ps. cxviii.
 22 f.)

2 at the season] i. e. when the grapes were ripe.

3 f. Each successive messenger is worse and worse treated. The first had a fruitless journey, the second was beaten, the third was wounded in the head, the fourth was killed.

9 As to the application of the parable: the owner of the vineyard is God, the servants are the prophets, the vineyard is Israel, the heir is the Lord Jesus Christ, the vinedressers are the Jews, from whom the vineyard will be taken and given to the Gentiles.

10 this scripture] 'this passage of scripture'. The Lord quotes from the psalm [cxviii, commonly regarded by the Jews as referring to 'the Christ'], another part of which the crowd had used, xi. 9 f.

head of the corner] See Index.

This] 'This thing'.

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

'May tribute be paid to Cæsar?' A political trap.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him
 14 in talk. And when they were come, they say unto him, 'Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, 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
 17 they said unto him, 'Cæsar's.' And Jesus said unto them, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' And they marvelled greatly at him.

13 The **Pharisees and Herodians** combine as before, iii. 6, note. The trap was cunningly contrived: for if He should say that the tribute is lawful, He would offend the crowd; if that it is unlawful, He would be brought into conflict with Pilate.

14 'We know that thou art truthful and afraid of no man, recognizing no human distinctions.'

15 **penny**] a silver *denarius*; see **PENNY** in Index.

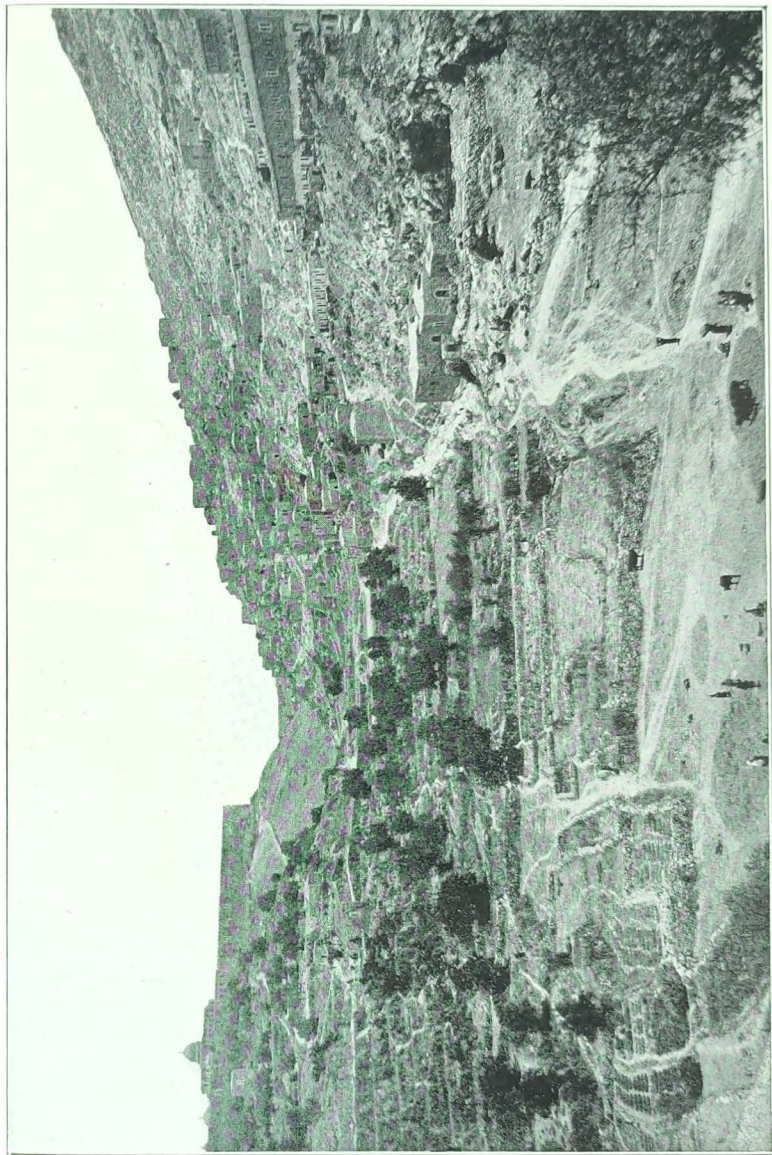
16 **Cæsar**] the Roman emperor.

17 'This coin of Cæsar's with his head and name on it, which you use, shows by the very fact of your using it that you are under Cæsar's rule. Existing facts interpret to you God's will: therefore submit.'

With the spirit of this teaching compare Peter's advice: 'Be subject to every ordinance of man for the Lord's sake: whether it be to the king as supreme. . . . Fear God. Honour the king.'

1 Pet. ii. 13 f.

They must have 'marvelled' especially at the way in which



KIDRON VALLEY.

The Sadducees' question about a woman seven times married.

18 And there come unto him Sadducees, which say
 that there is no resurrection ; and they asked him,
 19 saying, ' Master, Moses wrote unto us, IF A MAN'S
 BROTHER DIE, and leave a wife behind him, AND
 LEAVE NO CHILD, that HIS BROTHER SHOULD TAKE
 HIS WIFE, AND RAISE UP SEED UNTO HIS BROTHER
 20 (Deut. xxv. 5). There were seven brethren : and
 21 the first took a wife, and dying left no seed ; and
 the second took her, and died, leaving no seed
 22 behind him ; and the third likewise : and the seven
 23 left no seed. Last of all the woman also died. In
 the resurrection whose wife shall she be of them ?
 24 for the seven had her to wife.' Jesus said unto
 them, ' Is it not for this cause that ye err, that
 ye know not the scriptures, nor the power of God ?
 25 For when they shall rise from the dead, they neither
 marry, nor are given in marriage ; but are as angels
 26 in heaven. But as touching the dead, that they
 are raised ; have ye not read in the book of Moses,
 in *the place concerning* the Bush, how God spake
 unto him, saying, I AM THE GOD OF ABRAHAM, AND
 THE GOD OF ISAAC, AND THE GOD OF JACOB ?

Jesus had answered their question without falling into their trap. There was nothing to lay hold of.

19 Deut. xxv. 5 f.

24 for this cause] explained by the following words, ' that ye know not . . . '

25 in *the place concerning the Bush*] The passage seems to have been known as ' the Bush ', as David's song of lamentation over Saul and Jonathan was called ' the Bow ' ; see 2 Sam. i. 18, ' He bade them teach the children of Judah " the Bow " . ' [Notice the italics, which show that words so printed are added by the translators.]

27 (Exod. iii. 6). He is not the God of the dead, but of the living: ye do greatly err.'

The scribe's question, 'Which is the first commandment?'

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, 'What commandment is the first of all?' Jesus answered, 'The first is, HEAR, O ISRAEL; THE LORD OUR GOD, THE LORD IS ONE: 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 (Deut. vi. 4). The second is this, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF (Lev. xix. 18). There is none other commandment greater than these.' And the scribe said unto him, 'Of a truth, Master, thou hast well said that HE IS ONE; AND THERE IS NONE OTHER BUT HE: and TO LOVE HIM WITH ALL THE HEART, AND WITH ALL THE UNDERSTANDING, AND WITH ALL THE STRENGTH (Deut. vi. 4; Deut. iv. 35; Deut. vi. 5), and to LOVE HIS NEIGHBOUR AS HIMSELF, is much more than all WHOLE BURNT OFFERINGS AND SACRIFICES' (1 Sam. 15. 22). And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not far

27 The meaning is: God could not have called Himself the God of those who were dead and annihilated, therefore they were still alive.

28 See **COMMANDMENT** in Index.

first] means 'first in importance', 'greatest'.

30 **strength]** = 'spiritual strength'.

33 Some of the prophets had taught this, e.g.: 'I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings,' Hos. vi. 6.

34 **discreetly]** 'wisely and well'.

from the kingdom of God.' And no man after that durst ask him any question.

FINAL COUNTER-QUESTION : *David's Son and David's Lord.*

- 35 And Jesus answered and said, as he taught in the temple, 'How say the scribes that the Christ is the
36 son of David? David himself said in the Holy Spirit,
THE LORD SAID UNTO MY LORD,
SIT THOU ON MY RIGHT HAND,
TILL I MAKE THINE ENEMIES THE FOOTSTOOL OF
THY FEET (Ps. cx. 1).
37 David himself calleth him Lord; and whence is he his son?' And the common people heard him gladly.
38 And in his teaching he said, 'Beware of the scribes, which desire to walk in long robes, and to have
39 salutations in the marketplaces, and chief seats
40 in the synagogues, and chief places at feasts: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.'

Just as the 'ruler' had been almost in the Kingdom, kept out by his riches [x. 21 f.], so this scribe was, it may be, kept out by his pride of intellect.

35 in] 'under the influence of', as the demoniac was under that of the demon, i. 23.

36 The 110th psalm, like the 118th, was generally looked upon as prophetic of 'the Christ'.

37 the common people] the mass of the Jews as opposed to the Sanhedrin and Pharisees.

39 chief seats] those at the end of the synagogue looking towards Jerusalem; Introd., p. xviii.

40 for a pretence] comes to mean 'in order to hide their wickedness'.

greater] i. e. they shall be punished both for the robbery and for the hypocrisy.

The Widow's two mites.

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

Jesus foretells the destruction of the temple and city, and the signs which should go before.

- 13 1 And as he went forth out of the temple, one of his disciples saith unto him, 'Master, behold, what manner of stones and what manner of buildings!'
- 2 And Jesus said unto him, 'Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.'
- 3 And as he sat on the mount of Olives over against the temple, Peter and James and John and
- 4 Andrew asked him privately, 'Tell us, when shall these things be? and what *shall* be the sign when

43 So St. Paul taught about almsgiving: 'If the readiness is there, it is acceptable according as a man hath, not according as he hath not,' 2 Cor. viii. 12.

44 **superfluity**] better than 'abundance' of A.V., as it points out that they gave what they would not miss; whereas the poor widow out of her *want* gave all her means of sustenance.

xiii. 1 'Master, look what wonderful stones and buildings!' Some of the stones were as much as 45 feet long.

3 **over against the temple**] *Introd.*, p. ix.

4 It is plain from the question as given by Matt. xxiv. 3 that the Apostles took it for granted that the fall of Jerusalem would be the end of the world.

these things are all about to be accomplished?'
 5 And Jesus began to say unto them, 'Take heed
 6 that no man lead you astray. Many shall come in
 my name, saying, I am *he*; and shall lead many
 7 astray. And when ye shall hear of wars and
 rumours of wars, be not troubled: *these things* MUST
 NEEDS COME TO PASS (Dan. ii. 28); but the end
 8 is not yet. FOR NATION SHALL RISE AGAINST
 NATION, AND KINGDOM AGAINST KINGDOM (Is. xix. 2):
 there shall be earthquakes in divers places; there
 shall be famines: these things are the beginning
 of travail.

9 'But take ye heed to yourselves: for they shall
 deliver you up to councils; and in synagogues shall
 ye be beaten; and before governors and kings shall
 ye stand for my sake, for a testimony unto them.
 10 And the gospel must first be preached unto all the
 11 nations. And when they lead you *to judgement*,
 and deliver you up, be not anxious beforehand
 what ye shall speak: but whatsoever shall be given
 you in that hour, that speak ye: for it is not ye
 12 that speak, but the Holy Ghost. And brother
 shall deliver up brother to death, and the father
 his child; and CHILDREN SHALL RISE UP AGAINST
 PARENTS (Mic. vii. 6), and cause them to be put to
 13 death. And ye shall be hated of all men for my
 name's sake: but he that endureth to the end, the
 same shall be saved.

8 travail] the 'birth pangs' of the new Christian order.

9 councils] See Index.

testimony] 'witness'. Those who should give this witness, and seal it with their lives, were emphatically called 'martyrs', which means 'witnesses'.

unto them] is better than 'against them'; for the first intention of the 'witness' would be the *conversion* of the governors and kings, not their condemnation.

13 'You will be hated because you are called by My name, but he that stands firm to the end will be saved.'

14 'But when ye see THE ABOMINATION OF DESOLA-
 TION (Dan. ix. 27, xii. 11) standing where he ought
 not (let him that readeth understand), then let
 them that are in Judæa flee unto the mountains:
 15 and let him that is on the housetop not go down,
 nor enter in, to take anything out of his house:
 16 and let him that is in the field not return back
 17 to take his cloke. But woe unto them that are
 with child and to them that give suck in those
 18 days! And pray ye that it be not in the winter.
 19 For those days shall be TRIBULATION, SUCH AS
 THERE HATH NOT BEEN THE LIKE FROM THE BEGIN-
 NING OF THE CREATION which God created UNTIL
 20 NOW (Dan. xii. 1), and never shall be. And except
 the Lord had shortened the days, no flesh would
 have been saved: but for the elect's sake, whom he
 21 chose, he shortened the days. And then if any
 man shall say unto you, Lo, here is the Christ; or,
 22 Lo, there; believe *it* not: for there shall arise false
 Christs and FALSE PROPHETS, and SHALL SHEW
 SIGNS AND WONDERS (Deut. xiii. 1), that they may
 23 lead astray, if possible, the elect. But take ye
 heed: behold, I have told you all things before-
 hand.

Signs of the coming of the Son of man.

24 'But in those days, after that tribulation, THE
 SUN SHALL BE DARKENED, AND THE MOON SHALL

14 See ABOMINATION OF DESOLATION in Index.

he] perhaps a statue of the Roman emperor set up in the temple.

15 Housetops in Palestine were usually flat with an outside staircase, which explains both this passage and ii. 4 f.

18 in the winter] when the cold would be great for homeless fugitives even in Palestine, and the rivers that would have to be crossed would be swollen.

20 the elect] = the Christians.

24 The warnings pass from the destruction of Jerusalem to the signs of the second coming: see note on vs. 4.

25 NOT GIVE HER LIGHT, AND THE STARS SHALL BE
 FALLING FROM HEAVEN, AND THE POWERS THAT ARE
 IN THE HEAVENS SHALL BE SHAKEN (Isa. xiii. 10,
 26 xxxiv. 4). And then shall they see THE SON OF
 MAN COMING IN CLOUDS (Dan. vii. 13) with great
 27 power and glory. And then shall he send forth
 the angels, and SHALL GATHER TOGETHER his elect
 FROM THE FOUR WINDS, FROM THE UTTERMOST PART
 OF THE EARTH TO THE UTTERMOST PART OF HEAVEN
 (Zech. ii. 6; Deut. xxx. 4).

The fig tree's parable.

28 ' Now from the fig tree learn her parable : when her
 branch is now become tender, and putteth forth its
 29 leaves, ye know that the summer is nigh ; even so
 ye also, when ye see these things coming to pass,
 30 know ye that he is nigh, *even* at the doors. Verily
 I say unto you, This generation shall not pass
 away, until all these things be accomplished.
 31 Heaven and earth shall pass away : but my words
 32 shall not pass away. But of that day or that hour
 knoweth no one, not even the angels in heaven,
 33 neither the Son, but the Father. Take ye heed,
 watch and pray : for ye know not when the time is.

Watch.

34 *It is as when a man, sojourning in another*
country, having left his house, and given authority
to his servants, to each one his work, commanded
 35 *also the porter to watch. Watch therefore : for ye*
know not when the lord of the house cometh,

28 *her parable*] the lesson which it teaches.

29 *he*] the Son of man spoken of in vs. 26.

34 *sojourning . . .*] better than 'taking a far journey' of
 A.V., because *residence* in a foreign land is meant.

whether at even, or at midnight, or at cockcrow,
 36 or in the morning; lest coming suddenly he find
 37 you sleeping. And what I say unto you I say
 unto all, 'Watch.'

WEDNESDAY, NISAN 13.

14: Now after two days was *the feast of the pass-*
over and the unleavened bread: and the chief priests
 and the scribes sought how they might take him
 2 with subtilty, and kill him: for they said, 'Not
 during the feast, lest haply there shall be a tumult
 of the people.'

The anointing in Simon's house: Saturday, Nisan 9.

3 And while he was in Bethany in the house of
 Simon the leper, as he sat at meat, there came
 a woman having an alabaster cruse of ointment of
 spikenard very costly; *and she brake the cruse,*
 4 *and poured it over his head.* But there were some
 that had indignation among themselves, *saying,*
 'To what purpose hath this waste of the ointment
 5 been made? For this ointment might have been

xiv. 1 'It was now two days [i. e. by Jewish inclusive reckon-
 ing; we should say 'one day'] before the feast of the passover,
 during which no leaven might be eaten'; it was Wednesday,
 Nisan 13.

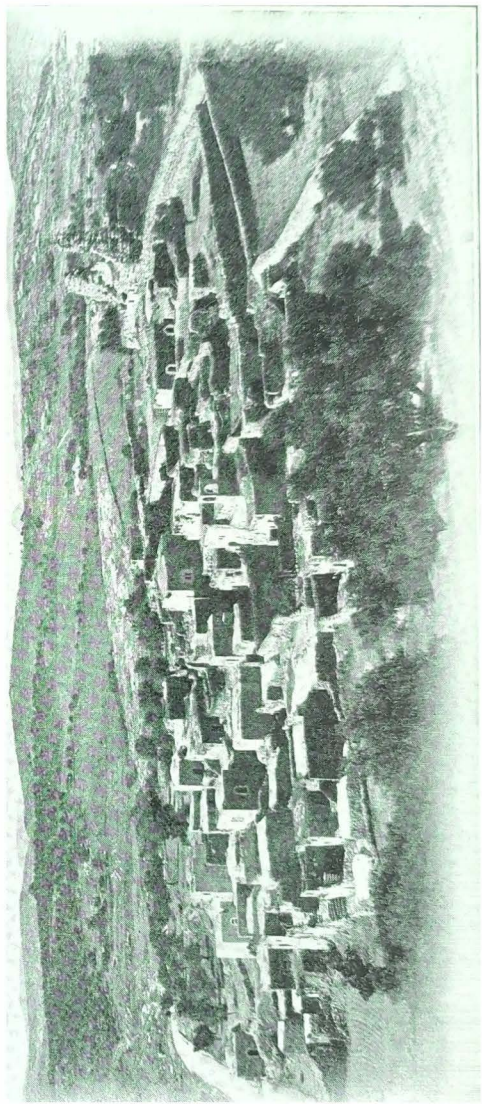
1 subtilty] 'cunning'. It was for this purpose that they
 wanted Judas' help, because he knew the Lord's secret resorts.

2 during the feast] not 'on the feast day', as A.V., because
 the passover [see Index] then lasted seven days.

3 This anointing comes here [out of its place; see xi. 1 note],
 perhaps because Mark connects it with the Lord's death and
 burial.

cruse] 'jar'.

spikenard] i. e. 'genuine nard', see Index.



sold for above three hundred pence, and given to
 6 the poor.' And they murmured against her. But
 Jesus said, 'Let her alone; why trouble ye her?
 7 she hath wrought a good work on me. For ye
 have the poor always with you, and whensoever ye
 will ye can do them good: but me ye have not
 8 always. She hath done what she could: she hath
 9 anointed my body aforehand for the burying. And
 verily I say unto you, Wheresoever the gospel shall
 be preached throughout the whole world, that also
 which this woman hath done shall be spoken of for
 a memorial of her.'

THURSDAY, NISAN 14.

Judas the traitor.

10 And Judas Iscariot, he that was one of the twelve,
 went away unto the chief priests, that he might
 11 deliver him unto them. And they, when they heard
 it, were glad, and promised to give him money.
 And he sought how he might conveniently deliver
 him *unto them*.

Preparations for the Passover.

12 And on the first day of unleavened bread, when
 they sacrificed the passover, his disciples say unto
 him, 'Where wilt thou that we go and make ready
 13 that thou mayest eat the passover?' And he
 sendeth two of his disciples, and saith unto them,
 'Go into the city, and there shall meet you a man
 14 bearing a pitcher of water: follow him; and where-

5 three hundred pence] A large sum; see PENNY in Index.
 10 he that was] i. e. already mentioned as being one of
 them.

12 passover] = 'passover lamb'.

soever he shall enter in, say to the goodman of the house, The Master saith, "Where is my guest-chamber, where I shall eat the passover with my
 15 disciples?" And he will himself shew you a large upper room furnished *and* ready: and there make
 16 ready for us.' And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

The Last Supper.

17 And when it was evening he cometh with the
 18 twelve. And as they sat and were eating, Jesus said, 'Verily I say unto you, One of you shall betray me, *even* HE THAT EATETH WITH ME' (Ps.
 19 xli. 9). They began to be sorrowful, and to say
 20 unto him one by one, 'Is it I?' And he said unto them, '*It is* one of the twelve, he that dippeth with
 21 me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.'
 22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and
 23 said, 'Take ye: this is my body.' And he took a cup, and when he had given thanks, he gave to
 24 them: and they all drank of it. And he said unto

14 **goodman**] 'master'.

15 **furnished**] more exactly, 'strewn with carpets'.

18 **sat**] more exactly, 'reclined'. The Jews had adopted the Roman custom of lying on couches beside a movable table.

20 **dippeth**] 'is dipping' at this present time.

the dish] or 'bowl', containing a sour sauce of fruits and vinegar.

22 **bread**] i. e. a flat cake made, of course, without any yeast.

23 **cup**] See PASSOVER in Index.

- them, 'This is my BLOOD OF THE COVENANT (Ezek. xxiv. 8, Zech. ix. 11), which is shed for many.
 25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.'
 26 And when they had sung a hymn, they went out unto the mount of Olives.

Jesus foretells that Peter will disown Him.

- 27 And Jesus saith unto them, 'All ye shall be offended: for it is written, I WILL SMITE THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED ABROAD
 28 (Zech. xiii. 7). Howbeit, after I am raised up, 29 I will go before you into Galilee.' But Peter said unto him, 'Although all shall be offended, yet will
 30 not I.' And Jesus saith unto him, 'Verily I say unto thee, that thou to-day, *even* this night, before
 31 the cock crow twice, shalt deny me thrice.' But he spake exceeding vehemently, 'If I must die with thee, I will not deny thee.' And in like manner also said they all.

The Agony in Gethsemane.

- 32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, 'Sit
 33 ye here, while I pray.' And he taketh with him Peter and James and John, and began to be greatly

24 **blood of the covenant]** cp. 'Moses took the blood [of the sacrifices] . . . and said, Behold the blood of the covenant which the LORD hath made with you,' Exod. xxiv. 8.

26 **a hymn]** the second part of the Hallel, consisting of Psalms cxv.-cxviii.

27 **shall be offended]** i. e. 'shall stumble and fall'.

30 **thou]** is emphatic, i. e. 'in spite of all thy protestations'.

31 i. e. 'If I have to die for it'. So **must** is better than 'should' of A.V.

33 **greatly amazed]** 'full of terror and distress'.

34 amazed, and sore troubled. And he saith unto them, 'MY SOUL IS EXCEEDING SORROWFUL (Ps. xlii. 5) even unto death: abide 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

36 pass away from him. And he said, 'Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou

37 wilt.' And he cometh, and findeth them sleeping, and saith unto Peter, 'Simon, sleepest thou? couldst

38 est thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed

39 is willing, but the flesh is weak.' And again he went away, and prayed, saying the same words.

40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what

41 to answer him. 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

42 man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.'

Jesus is betrayed and arrested.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and

44 the scribes and the elders. Now he that betrayed

36 this cup] of suffering. Now James and John began to learn what the cup was, x. 38 f.

will] 'desire'.

37 saith unto Peter] Introd., p. ix.

38 the spirit...] of the disciples, as is shown by the close connexion of the words with the former part of the verse. Otherwise the reference might have been to the Lord Himself.

40 wist] 'knew'.

41 sleep on now...] seem to be words of gentle irony. 'The time for watching is past, therefore rest if you can.'

him had given them a token, saying, ' Whomsoever I shall kiss, that is he; take him, and lead him
 45 away safely.' And when he was come, straightway
 he came to him, and saith, ' Rabbi ;' and kissed him.
 46 And they laid hands on him, and took him. But
 47 a certain one of them that stood by drew his sword,
 and smote the servant of the high priest, and struck
 48 off his ear. And Jesus answered and said unto
 them, ' Are ye come out, as against a robber, with
 49 swords and staves to seize me? I was daily with
 you in the temple teaching, and ye took me not:
 but *this is done* that the scriptures might be ful-
 50 filled.' And they all left him, and fled.

The young man in the linen cloak.

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

THE JEWISH TRIAL.

Jesus before the High Priest is accused of blasphemy.

53 And they led Jesus away to the high priest: and
 there come together with him all the chief priests
 54 and the elders and the scribes. And Peter had
 followed him afar off, even within, into the court of
 the high priest; and he was sitting with the
 officers, and warming himself in the light of the fire.

45 kissed] 'kissed him much'.

51 The young man was perhaps Mark himself, *Introd.*, p. vi.

53 the high priest] Caiaphas.

54 the court] = the courtyard of the high priest's palace.

the light of the fire] by which he was the more easily
 recognized.

55 Now the chief priests and the whole council
 sought witness against Jesus to put him to death ;
 56 and found it not. For many bare false witness
 against him, and their witness agreed not together.
 57 And there stood up certain, and bare false witness
 58 against him, saying, ' We heard him say, I will
 destroy this temple that is made with hands, and in
 three days I will build another made without hands.
 59 And not even so did their witness agree together.
 60 And the high priest stood up in the midst, and
 asked Jesus, saying, ' Answerest thou nothing ?
 61 what is it which these witness against thee ? ' But
 he held his peace, and answered nothing. Again
 the high priest asked him, and saith unto him, ' Art
 62 thou the Christ, the Son of the Blessed ? ' And
 Jesus said, ' I am : and ye shall see THE SON OF MAN
 SITTING AT THE RIGHT HAND OF POWER, AND COMING
 63 WITH THE CLOUDS OF HEAVEN ' (Dan. vii. 13). And
 the high priest rent his clothes, and saith, ' What
 64 further need have we of witnesses ? Ye have heard
 the blasphemy : what think ye ? ' And they all
 65 condemned him to be worthy of death. And some
 began to spit on him, and to cover his face, and to
 buffet him, and to say unto him, ' Prophesy : ' and
 the officers received him with blows of their hands.

Peter denies the Master.

66 And as Peter was beneath in the court, there
 67 cometh one of the maids of the high priest ; and

58 temple] lit. 'sanctuary' ; see TEMPLE in Index.

61 the Christ] the expected Messiah.

64 the blasphemy] of claiming to be the Son of God.

65 received . . .] lit. ' caught Him with blows ' . Cp. Isa. l. 6, ' I gave my back to the smiters . . . I hid not my face from shame and spitting.'

66 the court] = the courtyard of vs. 54. Jesus was tried in the gallery above.

seeing Peter warming himself, she looked upon him, and saith, 'Thou also wast with the Nazarene, *even* 68 Jesus.' But he denied, saying, 'I neither know, nor understand what thou sayest:' and he went out 69 into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood 70 by, 'This is *one* of them.' But he again denied it. And after a little while again they that stood by said to Peter, 'Of a truth thou art *one* of them; for 71 thou art a Galilæan.' But he began to curse, and to swear, 'I know not this man of whom ye speak.' 72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, 'Before the cock crow twice, thou shalt deny me thrice.' And when he thought thereon, he wept.

FRIDAY, NISAN 15.

THE ROMAN TRIAL: *Jesus before Pilate is accused of stirring up the people against Cæsar.*

15 1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried

68 the porch] which would be out of the light of the fire; see 54, note.

69 the maid] the one mentioned in vs. 66. She was probably the portress.

70 a Galilæan] Known as such by his way of speaking, just as a north-countryman is known among us.

71 to curse] i. e. to call down curses on his own head if he was not speaking the truth.

xv. 1 A second and more formal meeting of the Sanhedrin is called together. No time is to be lost, for fear the crowd may rescue Jesus before they can procure His condemnation by Pilate. They know that Pilate will not understand or care for

2 him away, and delivered him up to Pilate. And
 Pilate asked him, 'Art thou the King of the Jews?'
 And he answering saith unto him, 'Thou sayest.'
 3 And the chief priests accused him of many things.
 4 And Pilate again asked him, saying, 'Answerest
 thou nothing? behold how many things they accuse
 5 thee of.' But Jesus no more answered anything;
 insomuch that Pilate marvelled.
 6 Now at the feast he used to release unto them
 7 one prisoner, whom they asked of him. And there
 was one called Barabbas, *lying* bound with them
 that had made insurrection, men who in the in-
 8 surrection had committed murder. And the mul-
 titude went up and began to ask him *to do* as he
 9 was wont to do unto them. And Pilate answered
 them, saying, 'Will ye that I release unto you the
 10 King of the Jews?' For he perceived that for
 11 envy the chief priests had delivered him up. But
 the chief priests stirred up the multitude, that he
 12 should rather release Barabbas unto them. And
 Pilate again answered and said unto them, 'What
 then shall I do unto him whom ye call the King of

the charge of *blasphemy*, for which He had been condemned in
 their court, and so bring forward the new charge of *treason*
 against Cæsar, saying that He had claimed to be the King of
 the Jews, whereas they had no king but Cæsar.

2 **thou**] emphatic, 'thou a poor peasant of Galilee.'

Thou sayest] i. e. 'I neither affirm nor deny it, it is for thee to judge'.

6 **at the feast**] i. e. the passover.

7 **insurrection**] He taken part in one of the many unsuccessful risings against Rome.

8 **went up**] to Pilate's palace, which was on a height near the north-west corner of the temple.

9 **them**] Pilate regarded the Lord as a harmless enthusiast, and so appealed to the multitude; an appeal to their leaders would, as he saw, be quite fruitless. But the fickle crowd had veered round, and the men who on the Sunday had cried 'Hosanna' are now eager for the Lord's death.

13 the Jews?' And they cried out again, 'Crucify
 14 him.' And Pilate said unto them, 'Why, what evil
 hath he done?' But they cried out exceedingly,
 15 'Crucify him.' And Pilate, wishing to content the
 multitude, released unto them Barabbas, and de-
 livered Jesus, when he had scourged him, to be
 crucified.

Jesus is mocked by the soldiers.

16 And the soldiers led him away within the court,
 which is the Prætorium; and they call together the
 17 whole band. And they clothe him with purple,
 and plaiting a crown of thorns, they put it on him;
 18 and they began to salute him, 'Hail, King of the
 19 Jews!' And they smote his head with a reed, and
 did spit upon him, and bowing their knees wor-
 20 shipped him. And when they had mocked him,
 they took off from him the purple, and put on
 him his garments. And they lead him out to
 crucify him.

The way to the cross.

21 And they compel one passing by, Simon of Cyrene,
 coming from the country, the father of Alexander
 and Rufus, to go *with them*, that he might bear his
 22 cross. And they bring him unto the place Golgotha,
 which is, being interpreted, The place of a skull.

Jesus is crucified,

23 And they offered him wine mingled with myrrh:

16 Prætorium] See Index.

band] Three to four hundred strong.

17 purple] See Index.

19 reed] The long cane which had in their mockery repre-
 sented the kingly sceptre, Matt. xxvii. 29.

23 The wine was drugged with myrrh in order to deaden
 the sufferer's agony, which on the cross was intense and often
 lasted for three or four days.

- 24 but he received it not. And they crucify him, and PART his GARMENTS AMONG THEM, CASTING LOTS UPON THEM (Ps. xxii. 18), what each should take.
- 25 And it was the third hour, and they crucified him.
- 26 And the superscription of his accusation was written
- 27 over, THE KING OF THE JEWS. And with him they crucify two robbers; one on his right hand, and one on his left.

and insulted.

- 29 And they that passed by railed on him, WAGGING THEIR HEADS (Ps. xxii. 7, cix. 25), and saying, 'Ha! thou that destroyest the temple, and buildest it in
- 30 three days, save thyself, and come down from the
- 31 cross.' In like manner also the chief priests mocking *him* among themselves with the scribes said,
- 32 'He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.' And they that were crucified with him reproached him.

Darkness.

- 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

24 they] i. e. the four soldiers told off at each cross under the centurion.

casting lots] This was done that it might not be necessary to divide the Lord's tunic woven without a seam, see John xix. 23.

27 No doubt the two robbers ['thieves' of A.V. is misleading] had taken part in the rising with Barabbas.

29 railed] 'kept scoffing at Him'.

thou that destroyest] Cp. xiv. 58.

32 He had been condemned before Caiaphas for claiming to be the Christ, before Pilate for claiming to be the King of Israel. The two charges are here brought together.

Luke (xxiii. 40) tells us that one of the robbers repented.

33 the sixth hour] midday.



THE GARDEN TOMB.

He cries to His Father and dies.

34 And at the ninth hour Jesus cried with a loud voice, 'ELOI, ELOI, LAMA SABACHTHANI?' which is, being interpreted, 'MY GOD, MY GOD, WHY HAST
 35 THOU FORSAKEN ME?' (Ps. xxii. 1). And some of them that stood by, when they heard it, said, 'Be-
 36 hold, he calleth Elijah.' And one ran, and filling a sponge full of VINEGAR, put it on a reed, and GAVE HIM TO DRINK (Ps. lxix. 21), saying, 'Let be; let us
 37 see whether Elijah cometh to take him down.' And Jesus uttered a loud voice, and gave up the ghost.

The veil of the temple rent.

38 And the veil of the temple was rent in twain from the top to the bottom.

The Centurion.

39 And when the centurion, which stood by over against him, saw that he so gave up the ghost, he
 40 said, 'Truly this man was the Son of God.' And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

Joseph buries the body of Jesus.

42 And when even was now come, because it was the Preparation, that is, the day before the sabbath,

36 vinegar] the sour wine of the soldiers.

37 ghost] = spirit.

38 the veil] or 'curtain' which separated the Holy Place from the Holy of Holies.

39 stood by] i. e. 'in front of the cross', being on duty, so that he had seen and heard everything.

43 there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in
 44 unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him
 45 whether he had been any while dead. And when he learned it of the centurion, he granted the corpse
 46 to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door
 47 of the tomb. And Mary Magdalene and Mary the *mother* of Josès beheld where he was laid.

The women find the tomb empty.

16¹ [*Sunday, Nisan 17.*] And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they
 2 might come and anoint him. And very early on the first day of the week, they come to the tomb
 3 when the sun was risen. And they were saying among themselves, 'Who shall roll us away the
 4 stone from the door of the tomb?' and looking up, they see that the stone is rolled back: for it was
 5 exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.

councillor] i. e. member of the Sanhedrin; see COUNCIL in Index, and *Introd.*, p. xv.

44 *marvelled*] 'wondered'; see xv. 23, note.

45 *corpse*] may have been Pilate's or the centurion's word; in the next verse we read the more reverent 'him'.

46 The tomb would be dug horizontally out of the rock, as were those in which the Gerasene demoniac lived, v. 2, 5.

xvi. 1 the sabbath was past] which it would be by sunset on Saturday.

The angel speaks to them.

6 And he saith unto them, 'Be not amazed: ye seek
 Jesus, the Nazarene, which hath been crucified:
 he is risen; he is not here: behold, the place where
 7 they laid him! But go, tell his disciples and Peter,
 He goeth before you into Galilee: there shall ye
 8 see him, as he said unto you.' And they went out,
 and fled from the tomb; for trembling and as-
 tonishment had come upon them; and they said
 nothing to any one; for they were afraid.

Jesus appears to Mary Magdalene,

9 Now when he was risen early on the first day of
 the week, he appeared first to Mary Magdalene,
 10 from whom he had cast out seven devils. She
 went and told them that had been with him, as
 11 they mourned and wept. And they, when they
 heard that he was alive, and had been seen of her,
 disbelieved.

to two disciples in the country,

12 And after these things he was manifested in
 another form unto two of them, as they walked, on

6 the Nazarene] See note on i. 24.

7 and Peter] Introd.

as he said] xiv. 28.

9-20 It seems that these verses were not written by S. Mark, but were added to the Gospel at a very early date. The two oldest Greek manuscripts, and some other authorities, omit them, and some other authorities have a different ending to the Gospel. The style in which they are written is quite unlike that of the rest of the book.

12 The two were walking to Emmaus, a village seven or eight miles from Jerusalem; see Luke xxiv. 13 f.

13 their way into the country. And they went away and told it unto the rest: neither believed they them.

to the Eleven, whom He instructs,

14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen
15 him after he was risen. And he said unto them, 'Go ye into all the world, and preach the gospel to
16 the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall
17 be condemned. And these signs shall follow them that believe: in my name shall they cast out devils;
18 they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.'

ascends into Heaven.

19 So then the Lord Jesus, after he had spoken unto them, WAS RECEIVED UP INTO HEAVEN, AND SAT DOWN AT THE RIGHT HAND OF GOD (2 Kings 20 ii. 11; Ps. cx. 1). And they went forth, and

14 f. This passage seems to give a concise account of the Lord's appearances to the Eleven on several occasions throughout the forty days between His rising from the dead and His ascending into Heaven.

15 to the whole creation] i.e. 'to all mankind and to every created thing'; for 'according to his promise, we look for new heavens and a new earth', 2 Pet. iii. 13. And cp. Rom. viii. 22, 'the whole creation groaneth and travaileth in pain together until now.'

they went forth] in the first place from Jerusalem. But we must bear in mind that when Mark wrote (and still more

preached everywhere, the Lord working with them,
and confirming the word by the signs that followed.
Amen.

when this addition was made to his Gospel), S. Paul had preached to the Gentile world, and in all likelihood both he and S. Peter had suffered martyrdom. Paul's first letter (that to the Thessalonians) was written A. D. 52, and he died A. D. 67. Introd., p. vi.

the signs that followed] in reference to the promise of vs. 17.

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Abba (= 'Father'), the original Aramaic word used by the Lord when praying to His Father, xiv. 36. See *Intro.*, p. vii.

Abiathar, the High Priest in David's time, ii. 26. In 1 Sam. xxi. Ahimelech, Abiathar's father, is named as High Priest when David ate the shewbread in the tabernacle. [The two men, father and son, were often confused together even in the O.T. The 'in the days of Abiathar' of A.V. is not correct.]

'The **Abomination of Desolation** standing where he ought not,' refers to some one who was to defile the temple or the holy city, probably during the siege of Jerusalem in A.D. 70. [N.B. 'he' (not 'it', as A.V.) is the right reading.]

Advent, the second. The signs that should announce it, xiii. 24 f., xiv. 62. The time of it known only to the Father, xiii. 32.

The **Agony** in Gethsemane, xiv. 32 f.

Alabaster, a kind of stone, nearly transparent, of which vases or cruses were made, xiv. 3.

Alexander and Rufus, sons of Simon of Cyrene. The mention of them shows that they were disciples well known to Mark's original readers. Perhaps Rufus is the brother saluted by S. Paul in his letter to the Romans, xvi. 13. See *Intro.*, p. vii.

Almsgiving, our Lord's teaching as to, xii. 43 f.

Alphæus. (1) The father of Levi, ii. 14; (2) the father of James (one of the Twelve), and perhaps the same as the man whom S. John calls Clopas.

Andrew, a fisherman of Bethsaida, brother of Simon Peter, the first called of the Twelve; i. 16, iii. 18, xiii. 3.

Angels ministered to the Lord at the Temptation, i. 13, rolled away the stone from the tomb and comforted the women, xvi. 4; Christ's teaching about them, xii. 25.

Apostle = 'one sent forth', and more especially one sent forth to preach the Gospel of the Kingdom. There were many *disciples* (see John iv. 1, 'Jesus made and baptized more disciples than John'), but only twelve *Apostles* during the Lord's life; although these twelve are often called 'disciples'.

Appearances. The Lord after His resurrection appeared to Mary Magdalene, xvi. 9, to two disciples as they went into the country, xvi. 12, and to the Eleven as they sat at meat, xvi. 14.

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We know from other sources that there were several other appearances.

Aramaic, the language spoken by the Lord: see *Introd.*, p. xviii.

Arimathæa, probably N.W. of Jerusalem, the city of Joseph, xv. 43.

The Ascension, xvi. 19.

Authority, our Lord's, i. 22, 27, ii. 10, xi. 28; cp. *Introd.*, p. viii. Entrusted to His disciples, iii. 15, vi. 7, cp. xiii. 34.

Band = 'cohort', a division, one-tenth part, of the Roman legion; xv. 16.

Baptism. The Lord was baptized by John, i. 9 f., and commanded His apostles to baptize all nations, xvi. 15 f. His question about John's baptism, xi. 30. The baptism of suffering, x. 38.

Barabbas, 'the robber' released by Pilate, xv. 7, 11. He had taken part in a disturbance of the peace in Jerusalem, during which blood had been shed, and was charged with faction and murder.

Bartholomew (= Bar Tolmai, the son of Tolmai), one of the twelve apostles, by S. John called Nathanael, iii. 18. [That Bartholomew and Nathanael were different names for the same man is fairly certain. (1) Bartholomew is not a personal name; (2) in three out of the four lists of the twelve Bartholomew is mentioned with Philip who brought Nathanael to the Lord; (3) Bartholomew is never mentioned by John, Nathanael never in the three other Gospels; (4) Nathanael was with the eleven apostles after the resurrection, John xxi. 2.]

Bartimæus, the blind beggar of Jericho, x. 46 f.

Baskets. The twelve in the miracle of the 5,000 were small hand-baskets, vi. 43. The seven in that of the 4,000 were large hampers or 'frails', viii. 8, like the one in which St. Paul was let down from the walls of Damascus, Acts ix. 25.

Beel-zebub (or -zebul, as it is better spelled), the evil spirit by whose help the Lord was said to cast out demons, iii. 22. [The name probably means 'Lord of the dwelling', i.e. 'of the soul of man', a mocking designation of Satan current among the Jews of our Lord's day. Others say Beelzebub = 'the god of flies'.]

Bethany ('house of dates'), a village E. of Jerusalem, where the Lord lodged during His last visit to Jerusalem, and where lived Simon the Leper, xiv. 3. [The whole of the day except the Wednesday was probably spent in the temple, and 'every evening He went out of the city' to Bethany, xi. 19, cp. *Introd.*, p. xx.]

Bethphage ('house of unripe figs'), a village near Bethany, xi. 1.

Bethsaida ('house of fish'), a city on the N.E. shore of the Lake, near which the 5,000 were fed, vi. 32, and where a blind man received his sight, viii. 22. [It has been thought that there was also another Bethsaida to the N.W. of the Lake. But of this other city there is no direct evidence, and probably there was but the one.]

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The **Betrayal** by Judas, xiv. 43 f.

Blasphemy, 'impious speaking,' was laid to the Lord's charge when He claimed power to forgive sins, ii. 7, and when He claimed to be the Son of the Blessed One, xiv. 64.

Blasphemy against the Holy Ghost, the one sin not to be forgiven, iii. 29.

Blind men receive their sight at Bethsaida, viii. 22, at Jericho, x. 49. Owing to the glare of the sun, the prevalence of flies, and the practice of sleeping in the open air, blindness has always been very common in the East.

Blood, issue of, v. 25.

Boanerges ('sons of thunder'), the Aramaic surname given by the Lord to the sons of Zebedee, iii. 17. It probably indicates their eager and fiery character, for an instance of which see ix. 38.

The **border** of the Lord's garment, which the sick folk tried to touch, vi. 56, cp. v. 28, was the blue and white fringe with tassels worn by every Jew on his outer cloak or shawl. See Num. xv. 38 f.

[**Bottles**, ii. 22 (A.V.) = 'wine-skins'.]

The **brethren of the Lord** may have been His real brothers, or the children of Joseph by a former marriage, or His cousins. It is impossible now to say which of these is right.

Bride-chamber, sons of the, were the bridegroom's friends who brought the bride to her new home, ii. 19. In this 'parable' the bridegroom is Christ, the sons of the bride-chamber are His disciples. By applying the name Bridegroom to Himself, the Lord identifies Himself with the Bridegroom of O.T. prophecy, ii. 19 f.

'**the Bush**', xii. 26.

Bushel, iv. 21; 'peck' would be more exact.

Only once in N.T. is the Lord called the **Carpenter**, vi. 3. S. Matthew calls him 'the Son of the Carpenter'. But no doubt He was taught Joseph's trade.

Cæsar, the Roman emperor, xii. 14. The Cæsar then reigning was Tiberius.

Cæsarea Philippi, a city in the far north, on the way to which Jesus asked His disciples, 'Who do men say that I am?' and where Peter said, 'Thou art the Christ,' viii. 27 f. It had been lately rebuilt by Philip the tetrarch.

Caiaphas was the High Priest before whom the Lord was tried, xiv. 53. [His father-in-law, *Annas*, had been H. P., but, deposed by the Romans, and Joseph Caiaphas had held office since A.D. 18. But in the eyes of the Jews, once a H. P. always a H. P., and so *Annas* was regarded as the real holder of the office.]

Camel, x. 25.

Cananæan = 'Zealot', iii. 18. Cp. *Introd.*, p. xvii.

Capernaum, a large and busy town on the north-west coast of the Sea of Galilee, on the high road which ran from Damascus to the Mediterranean, the centre of the Lord's Galilean ministry;

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i. 21, &c. Here Simon and Andrew lived, i. 29, and here Levi collected the tolls or harbour dues, ii. 14.

Centurion, a Roman officer over about 100 men. The centurion on guard by the cross, xv. 39, 44. [The centurions in the N.T. are all good men: the man whose servant was healed in Capernaum, Matt. viii. 5; Cornelius, Acts x. 1; Julius, Acts xxvii. 1.]

Charger = 'flat dish', vi. 25.

Chief priests, *Introd.*, p. xvi.

Children blessed by the Lord, x. 13; *op.* ix. 36.

Christ ('anointed'), the Greek for the Hebrew word 'Messiah'. The title shows that Jesus claimed to be a prophet, a priest, and a king: for among the Jews these three classes of persons were anointed. At xii. 35, xiii. 21, xv. 32, 'the Christ' (where A.V. omits 'the') makes the meaning clearer. False Christs are foretold, xiii. 22.

Cleansing of the temple, xi. 15. Mark records only the cleansing on the day after the triumphal entry into Jerusalem. John ii. 13 tells us of one soon after the marriage at Cana.

Cloth, the undressed, ii. 21.

Clothes (i.e. his linen robes) rent by the High Priest (who was not allowed to rend his robes in mourning, but only in a case of blasphemy), xiv. 63.

Cook crowing, a division of the night so marked, xiii. 35. In the story of Peter's denials, xiv. 30, 72.

Commandment, the greatest, xii. 28. The question was asked by a man who was working his way to heaven by ten commandments and hundreds of others more or less based on these ten. The Lord showed a simpler way. Do one thing, Love, and you will do these others without any need of thinking about them. Love God, and you will not think of disobeying Him; love your neighbour, and you will not dream of harming him in any way.

Corban, i.e. 'given' (to God). The law of Corban was one of the Traditions of the Elders, vii. 10. It seems that the mere saying of the word, even without any intention of making the gift, was enough to free the sayer from the sacred duty of providing for his parents.

Council, i.e. the Sanhedrin, the highest Jewish court, xiv. 55, xv. 1. It met in one of the temple buildings, and consisted of seventy-one members, having the High Priest for president, and its members drawn from the three classes of chief priests, scribes, and elders. It had wide powers, but John (xviii. 31) tells us that it could not put any man to death. The pl. 'councils' includes both the Sanhedrin and the local courts, wherein the officers of the synagogues sat to judge offenders, and which were connected with the synagogues, in which buildings the punishments were inflicted, xiii. 9.

Covenant, blood of the, xiv. 24, note.

Crown of thorns, xii. 17.

Cup of suffering, x. 39. The cup belongs to the royal banquet. But the Lord at once passes to other associations, which connect

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the wine cup with the share of joy or sorrow allotted to men in the course of their life. Ps. lxxv. 9 (P. Bk.): 'In the hand of the Lord there is a cup. . . . As for the dregs thereof, all the ungodly of the earth shall drink them.' What the cup was in the present case the two brothers afterwards learnt in Gethsemane, xiv. 36.

Dalmanutha, on the W. coast of the Lake. Here the Pharisees sought for a sign from heaven, viii. 10.

[**Daniel**, xiii. 14; om. in R.V.]

Darkness came over the earth from the sixth to the ninth hour during the crucifixion, xv. 33.

David, the great king of Israel. With his men, when hungry, he ate the shewbread, ii. 25. The Christ was to be his son, xii. 35.

Deaf man who spoke with difficulty, healed in Decapolis, vii. 31.

Decapolis (i.e. 'the ten cities'), a large district S. and S.E. of the Lake, through which the Lord passed, v. 20, vii. 31.

[**Den of thieves**, xi. 17 (A.V)].

The devils cast out of the 'demoniacs' by the Lord is the translation of a word quite different to the original of 'devil' = Slanderer, i.e. Satan, and 'demons' is better. i. 34, 39, iii. 15, 22, vi. 13, vii. 26, 29, 30, ix. 38, xvi. 9, 17.

Disciple = 'learner', 'pupil'. The disciples of Jesus were those who followed and were taught by Him, ii. 15, &c.

Divorce, the Pharisees' question about, x. 2.

Dogs, vii. 27.

Dust, shaking off the, vi. 11. Paul and Barnabas, when rejected at Antioch of Pisidia, 'shook off the dust of their feet against them,' Acts xiv. 51.

Elders. (1) A class of officials mentioned in connexion with the chief priests and scribes, viii. 31, xi. 27, xiv. 43, 53, xvi. ; *Introd.*, p. xvi. (2) The elders from whom the Traditions came were the greater doctors of the law in former times, vii. 5.

the **Elect**, xiii. 20, 22, 27.

Elias or **Elijah**, the great prophet, a type of John the Baptist, ix. 11-13. Both led hard lives in the desert, and boldly resisted bad kings. Elijah appeared at the Transfiguration, ix. 4. Some thought the Lord was Elijah come to life again, viii. 28, and pretended that He called for him from the cross, xv. 34.

Ephphatha = 'Be opened', vii. 34, note.

Faith on the part of the sufferer was necessary to a miracle, ii. 5, v. 34, x. 52; cp. vi. 5, vii. 29, ix. 23. Faith will move mountains, xi. 22.

Fasting, ii. 18 f. [ix. 29].

Feeding of the 5,000, vi. 30 f.; of the 4,000, viii. 1 f.

Fig tree, withering of, xi. 12 f.; its 'parable', xiii. 28 f.

Forgiveness of sins, ii. 5, iii. 28 f., xi. 25 f.

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Galilee, see *Introd.*, p. xiii.

Garment usually means the outer 'cloak' or 'shawl', as opposed to the inner 'coat' or 'tunic', ii. 21, v. 27, vi. 56, x. 50, xi. 7, xiii. 16, xv. 24.

Gennesaret, a most fertile and thickly populated plain on the north-west coast of the Sea of Galilee, where the Lord healed the sick, vi. 53.

Gentiles, all who were not Jews, x. 33, 42. The Gospel was one day to be preached to them also, xiii. 10 [*xvi.* 15].

Geraseses, the country of the, east and south-east of the Lake. Here the fierce demoniac was healed, and 'the Legion' entered into the swine, v. 1 f. *Gerasa* was some distance from the Lake, but the district must have extended a good way from the city itself.

Gethsemane, an olive garden east of Jerusalem, and at the foot of the Mount of Olives, where the Lord prayed the night before His death, and where He was betrayed, xiv. 32 f.

Golgotha = 'the place of a skull', a site north of Jerusalem, where the Lord was crucified, xv. 22.

goodman, xiii. 14.

Gospel = 'good news', i. 1, 14 f., viii. 35, x. 29, xiii. 10, xiv. 9, [*xvi.* 15]; i.e. the good news concerning Jesus, the long expected Christ.

Greatest, the Twelve dispute who is the, ix. 34, note.

Greek, not of Greek blood, but as usually in the New Testament = 'Gentile', almost 'heathen'. So S. Paul says: 'There is no distinction between *Jew and Greek.*'

Head of the corner, xii. 10. This application of Ps. cxviii. 22 deeply impressed the apostles. S. Peter and S. Paul both use it more than once.

Hell is used in A.V. to translate two Greek words. (1) **Hades**, the unseen world where the souls of the dead await the final judgement (not used by Mark). (2) **Gehenna**, 'the valley of Hinnom,' S. of Jerusalem. This valley had once been used for the worship of idols, and when the Jews no longer worshipped idols, they defiled it with dead bodies and all kinds of filth. Fires were always burning there to prevent a pestilence. Its evil character made Gehenna a suitable name for the abode of the wicked after death, ix. 43 f.

The **Herod** of Mark was Antipas, a son of Herod the Great and tetrarch of Galilee and Peræa, *Introd.*, p. xiv. He married a daughter of the King of Arabia, and (while she was still alive) **Herodias**, his brother Philip's wife. John the Baptist rebuked him for this, at which Herodias was so angry that she contrived his death, vi. 14 f., cp. viii. 15.

Herodians, the followers of Herod, joined with the Pharisees in attacking the Lord, iii. 6, xii. 13; *Introd.* p. xvii.

The **Holy Ghost** came down upon Jesus at His baptism, i. 10,

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was promised to the apostles, xiii. 11, inspired David's words, xii. 36.

Hosanna = 'Save we pray', the cry of the crowd as the Lord rode into Jerusalem on the ass, xi. 9. In their mouths the word came to mean 'God save him!'

House-top, flat, ii. 4, xiii. 5.

Hymn = the second part of the Hallel (i. e. Psalms cxv.-cxviii.), xiv. 26; see **PASSOVER**.

Hypocrite, originally = 'one who acts a part on the stage', then 'one who appears to be what he is not', 'one who has the outer form of religion without its inner reality', vii. 6, xii. 15.

Idumæa, a district lying to the south of Judæa, iii. 8, *Introd.*, p. xiv.

Jairus, the 'ruler' whose little daughter was raised from the dead, v. 21 f.

James, son of Zebedee, one of the favourite three among the Twelve, who were alone with Christ at the raising of Jairus' child, v. 37, at the Transfiguration, ix. 2, in the Agony, xiv. 33, cp. xiii. 3. He and his brother John were surnamed 'Boanerges', iii. 17, and asked for a high seat in the Kingdom, x. 35, whereat the ten were angry, x. 41. He was put to death by Herod Agrippa I, A. D. 44.

James, son of Alphæus, one of the Twelve, iii. 18. [If *Alphæus* is the *Clopas* of John xix. 25, this James = **James the Less** or *Little* of Mark xv. 40.]

James, the brother of the Lord, vi. 3, the writer of the Epistle bearing his name, became the first bishop of Jerusalem; cp. Acts xii. 17, xv. 13, xxi. 18.

Jericho, a city of Judæa, north-east of Jerusalem, where the Lord restored his sight to Bartimæus, x. 46.

Jerusalem, the capital of Judæa (where stood the temple), in which the Lord spent most of the last days of His life, after riding into it on the first Palm Sunday, xi. He foretold the horrors which should come upon it in the siege by the Romans, A. D. 70, xiii.

Jesus = 'Saviour'. The Lord was so called because He should save His people from their sins. It was His *name*, as 'the Christ' was His title.

John, son of Zebedee, according to ancient tradition wrote the Gospel which bears his name, three Epistles, and the Book of the Revelation. He forbade a man to cast out demons, ix. 38. See **JAMES, SON OF ZEBEDEE**: all the passages there quoted from Mark apply equally to John. He lived to a great age, and seems to have died a natural death.

John the Baptist, the forerunner of the Christ, came in the power and spirit of Elijah, preaching a baptism of repentance unto remission of sins. He wore camel's hair with a leathern girdle, lived on the simplest food, foretold the Christ and His baptizing

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with the Holy Ghost. Crowds came to hear him, i. 1-11. Having offended Herodias, he was put in prison at Machærus, a strong fortress overlooking the Dead Sea, where he was beheaded, vi. 14 f.; cp. ii. 18, viii. 28, xi. 32, and see ELIAS.

Jordan, i. 5, 9, x. 1. See *Intro.*, p. xiii.

Joseph of Arimathæa, xv. 43 f.

Joses, the Lord's brother, vi. 3, xv. 40, 47.

Judas Iscariot (i. e. 'man of Kerieth' in Judæa), the traitor. He alone of the Twelve was not a Galilean. In his remorse he hanged himself, iii. 19, xiv. 10, 43.

Kingdom of God, the spiritual kingdom which the Lord came to found. It was to be in the world, but not of the world. As God was the real King of the Jews, the earthly kingdom being but a shadow, so Christ was the head of His kingdom both in His Church and in the hearts of men.

Leaven, viii. 15.

Legion, the chief division of the Roman army, the numbers varying between 3,000 and 5,000 men, v. 9.

Leprosy, a horrible and incurable disease, and therefore a fit type of sin. The law forbade the touching of a leper, but notice that Christ touched the leper whom He healed. By so doing He showed that He was greater than the law, i. 40. A priest had to pronounce as to the cleanness of the leper, who offered a lamb with fine flour and oil, and two doves; Lev. xiv. 21 f.

Levi, son of Alphæus, a toll-collector in the custom house at Capernaum. When the Lord called Him, he at once obeyed the call. To say farewell to his old friends he gave a feast to which the Lord came. He changed his name to Matthew (= 'gift of God'), ii. 14, iii. 18.

Locusts, i. 6, are still eaten in the East, and four kinds of them were declared 'clean', i. e. eatable, Lev. xi. 21 f.

Lots were cast by the soldiers at the cross for the Lord's garments, xv. 24; more strictly, as we learn from John xix. 23, for 'the coat without seam, woven from the top throughout.'

Madness, charge of, iii. 21.

Mary, the mother of the Lord, iii. 31 f., vi. 3. From other sources we know that she was present at the Crucifixion, and with the Eleven after the Resurrection.

Mary Magdalene (i. e. 'of Magdala', on the west coast of the Lake), a woman out of whom the Lord cast seven demons. She gave up her life to His service, and was the first to whom He appeared after the Resurrection, xv. 40, 47, xvi. 1 [9].

Mary, mother of James and Joses, perhaps wife of Alphæus or Clopas, xv. 40, 47, xvi. 1.

Mill-stone, ix. 42. The exact meaning of the word is a 'mill-stone turned by an ass,' i. e. 'a great mill-stone'.

The money-changers in the temple, whose tables the Lord

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overturned, were men who for a small profit supplied worshippers with the necessary *Jewish* coins, which were not current, xi. 15.

Moses appeared at the Transfiguration, ix. 4, and is mentioned as the giver of the law, i. 44, vii. 10, x. 3, xii. 19, 26.

Mustard seed, parable of the, iv. 30 f.

Mystery of the kingdom, iv. 11.

Nazareth, a village in Galilee, home of Joseph and Mary, where the Lord was brought up, where He preached and was rejected, vi. 1-6.

Offences, 'stumbling blocks', anything which makes us sin, ix. 42 f.

Offend, 'trip up', 'cause to sin', iv. 17, vi. 3, ix. 42 f., xiv. 27 f.

Oil, anointing with, vi. 13, cp. James v. 14, 'Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.'

Ointment, xiv. 3.

Olives, the mount of, a long and high ridge running north and south, about a mile east of Jerusalem, overlooking the temple, xi. 1, xiii. 3, xiv. 26.

Palsy, now called 'paralysis', a disease which makes the sufferer helpless, and often causes great pain, ii. 3 f. The withered hand was no doubt due to this complaint, iii. 1 f.

Parable ('comparison'), a comparison of things earthly and spiritual, usually in the form of an earthly story with a spiritual meaning, iv. 2, 10, xii. 1, 12. The Lord taught those who were outside in parables, because they could not profit by direct teaching, iv. 33 f. 'Parable' = half-veiled spiritual teaching, iii. 23, a proverbial saying, vii. 17, the lesson to be learnt from the fig tree, xiii. 28.

Notice how the parables have a local colouring. Those delivered in fertile Galilee speak of sowing seed [iv. 3, 26, 30], fishing [Matt. xiii. 47]; those delivered in Jerusalem of sheep and shepherds [Luke xv.].

Passover, a Jewish feast celebrating the 'passing over' the Israelites and their deliverance from Egypt, xiv. 1 f., in which passage 'passover' = 'the passover lamb'. Originally a male lamb or kid was killed on the evening of Nisan 14; its blood was sprinkled on the outside of the door, and it was roasted whole. Those who ate it did so standing, with bitter herbs and unleavened bread. In later times the feast lasted seven days, during which no leaven might be used, in remembrance of the haste with which the Israelites left the land of Egypt, see xiv. 1, 12, and Exodus xii. 34, 39. Many rites were added, among these being four cups of wine mixed with water, which were drunk at different stages of the feast. Probably the third of these is the 'cup' of xiv. 23.

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Penny, the Roman silver *denarius*, containing nearly as much silver as our shilling. But, as money went much farther in Palestine than it goes with us, it is really to be thought of as worth more, vi. 37, xii. 15, xiv. 5. The translation 'penny' is almost absurdly below the mark.

Persecutions foretold, x. 29 f., 39, xiii. 9, 13.

Peter, a fisherman of Bethsaida, then of Capernaum, i. 29, called by the Lord, i. 16. Originally called 'Simon', he was by the Lord surnamed Cephas, which in Greek = Peter, in English 'Rock', iii. 16. His wife's mother was healed, i. 30. He was the leader and spokesman of the Twelve [viii. 29, ix. 5, x. 28, xi. 21, xiii. 3, xiv. 29], and was specially addressed by the Lord, xiv. 37, and by the angel, xvi. 7. One of the favoured three [v. 37, ix. 2, xiv. 33]. He declared that Jesus was the Christ, but was rebuked for bidding Him avoid His sufferings, viii. 29 f. After solemn warning, xiv. 29 f., he thrice denied his Master, 66-72. *Intro.*, pp. vi., viii f.

Pharisees (= 'separated'), *Intro.*, p. xvi.

Philip, one of the Twelve, iii. 18.

Philip, Herod, son of Herod the Great and elder brother of Herod the tetrarch, vi. 18.

Pontius Pilate, the Roman governor (or 'procurator') of Judæa and Samaria, before whom the Lord was tried, was a weak rather than a bad man. He tried to release the Lord until the Jews said, 'If thou let this man go, thou art not Cæsar's friend.' *Intro.*, p. xiv.

Prayer. The Lord's example, i. 35, vi. 46, xiv. 32 f.; commanded, xiii. 33, 38, xiv. 38; its power when accompanied by faith, ix. 29, xi. 24; must be accompanied by forgiveness of others, xi. 15 f. Standing was the usual posture, xi. 25, but *cp.* xiv. 35.

Prætorium, Pilate's palace on the north side of the temple, in the hall of which the soldiers mocked the Lord, xv. 16.

The Preparation, the day before the Sabbath, beginning at sunset on Thursday, xv. 42. *Intro.*, p. vii.

Prophets, men inspired by God to declare His will and teach His way, i. 2, vi. 4, 15, viii. 28, xi. 32, xiii. 14, *cp.* xiii. 22. False prophets foretold, xiii. 22.

Publicans, ii. 15. See *Intro.*, p. xv.

Purple was the royal colour. The robe which in mockery the soldiers put on the Lord seems (from *Matt.* xxvii. 28) to have been a 'scarlet cloak', perhaps the cast-off cloak of a soldier, but with colour enough left in it to suggest the royal purple, xv. 17 f.

Rabbi = 'master', 'teacher', an Aramaic word preserved by *Mark*, ix. 5, x. 21, xiv. 45; **Rabboni**, 'my master', x. 51.

Ransom, x. 45.

Receipt of custom, i.e. the custom house (at Capernaum), ii. 14. *Intro.*, p. xv.

Resurrection foretold, viii. 31, ix. 31, x. 34.

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- Riches**, the danger of, iv. 19, x. 23 f.
Rufus, see ALEXANDER.
Ruler, the rich young, x. 17-22. See also SYNAGOGUE and
Intro., p. xviii.

The **Sabbath** was made for man, and not man for the Sabbath; the Son of man is lord also of the Sabbath. Therefore works of necessity, i. 21 f., and of mercy, iii. 4 f., might and should be done. The traditions of the elders had laid down minute laws which made the S. a burden and not a blessing to man. The Pharisees said that the disciples broke the S. by plucking corn, as bad as reaping. The Lord answered: David, eating the shewbread, was justified by necessity, by which my disciples are also justified, i. 21 f. And He healed on the S. the demoniac at Capernaum (i. 23 f.), Peter's wife's mother (i. 30 f.), and the withered hand (iii. 1 f.).

The **Sadducees** (who derived their name from Zadok, the high priest in Solomon's time) did not believe in the Tradition of the Elders, Angels, Spirits, or the Resurrection. They tried to puzzle the Lord by asking Him about a woman who had married seven husbands one after another—whose wife would she be in the resurrection, xii. 18 f. Intro., p. xvii.

Salômē, wife of Zebedee, one of the women who witnessed the crucifixion and brought spices for the Lord's body, xv. 40, xvi. 1.

Salt, ix. 49.

Sandals, vi. 9. The 'shoes' of i. 7 were no doubt sandals, i. e. leather soles fastened to the foot by 'latchets' or 'thongs'.

Satan, 'enemy', i. e. the devil, i. 13, iii. 23 f., iv. 15. The Lord so addressed Peter, who was for the moment acting Satan's part, tempting Him to avoid His sufferings, viii. 33.

The **scourging** before the crucifixion was with a cruel leathern whip loaded at intervals with bone or metal, xv. 15. At x. 34 a milder word = 'flogged' is used.

The **scribes** (i. e. 'writers') explained the O.T. scriptures, and in particular the law, the words of which they knew well, the meaning of which they knew not. Their teaching rested on the opinions of others, i. 22. They accused the Lord of blasphemy, ii. 6, and were always trying to catch Him in His words and deeds, ii. 16, iii. 22, vii. 1, &c. The Lord warned His disciples against their love of display and of money, and their hypocrisy, xii. 38. Some of them were men of a higher class, xii. 28 f.

The **sea** in S. Mark means the Sea of Galilee, iii. 7, v. 21, &c. Intro., p. xiii.

Sea, walking on the, vi. 48 f.

Seed growing secretly, iv. 26 f.

Sheep, vi. 34, xiv. 27.

Shewbread, the twelve loaves put every Sabbath on the golden table in the tabernacle or temple, ii. 26.

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Sign from heaven sought by the Pharisees, viii. 11 f.

Signs = 'miracles', xiii. 22, xvi. 17, 20; and often in S. John's Gospel.

Simon the Cananaean or Zealot, one of the Twelve, iii. 18.

Simon of Cyrene, in Africa, compelled to bear the Lord's Cross, xv. 21.

Simon the Leper, in whose house at Bethany the Lord's head was anointed, xiv. 3.

Simon, the Lord's brother, vi. 3.

Sisters of the Lord, vi. 3. See **BRETHREN OF THE LORD**.

[**Sodom and Gomorrha**, two cities destroyed by fire from heaven, vi. 11, A. V.]

The Christ was to be the **Son of David**, xii. 35 f., and the Lord was so addressed by Bartimæus, x. 47 f.

Son of man, the name by which the Lord spoke of Himself, ii. 10, &c. It was a fit name for Him, who, being God, became also man.

Sower, Parable of the, iv. 3 f., its meaning, 14 f.

Spikenard, a costly perfume, xiv. 3. The Greek has 'pistic nard', where 'pistic' probably means 'genuine', 'real.' The genuine nard, got from a plant of the mountains of India, was scarce and expensive, see vs. 5.

Storm, stilling of the, iv. 37 f.

The strong man, iii. 27.

Stumble, Stumbling-block, see **OFFENCES, OFFEND**.

Sufferings foretold, the Lord's, ii. 20, viii. 31, ix. 31, x. 32.

Superscription on the cross, xv. 26. The wording of this, which was in Aramaic, Greek, and Latin, differs remarkably as given in the four Gospels.

Supper, the Last, xiv. 22 f.

Synagogue = 'assembly', the Jewish Church, xii. 39. The Lord was often present, and taught in the S., i. 21 f., iii. 1, vi. 2. Offenders were scourged there, xiii. 9. One of the officials (sometimes more) was called **Ruler** ['Warden'] of the S. He acted as a judge, and had other duties, v. 22, x. 17. *Introd.*, p. xvii. f.

Syrophenician woman, out of whose daughter the Lord cast a demon, vii. 25 f.

Talitha cumi = 'Maiden, arise', v. 41.

Temple, the, the centre of Jewish worship, standing in the north of Jerusalem, with grand buildings and spacious courtyards, rebuilt in place of the older building by Herod the Great on a gorgeous scale. It was begun B.C. 19, and not finished at the time of our Lord, xi. 11 f., xii. 35, xiii. 1. Christ cleansed it, xi. 15, taught in it, xii. 35, xiv. 49, foretold its destruction, xiii. 2 f. The false witnesses declared that Christ had said, 'Destroy this temple, and in three days I will build it up', xiv. 58, cp. xv. 26.

Two words are used in the original Greek, (1) describing the temple as a whole; (2) especially referring to the Sanctuary, the word used xiv. 58, xv. 29, 38. The part of it that was cleansed by

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the Lord was the 'Court of the Gentiles', so called because Gentiles were not allowed to go any farther.

The Temptation, i. 12. Mark's very short account (cp. Matt. iv., Luke iv.) contains the graphic addition that the Lord was with the wild beasts.

Testament, 'covenant,' 'agreement,' especially the covenant between God and man, xiv. 24. The same Greek word is translated 'covenant', Heb. viii. 8, 'I will make a new covenant with the house of Israel,' and elsewhere.

Thaddæus, one of the Twelve, iii. 18. By Luke called 'Judas, son of James', by John 'Judas not Iscariot'.

[Thief of A. V. is not so good as 'robber', xi. 17, xiv. 48, xv. 27, as the same Greek word is elsewhere translated.]

Thomas, surnamed Didymus, i. e. 'a twin', one of the Twelve, iii. 18.

Tradition of the Elders, the explanation of the O.T. scriptures by the great doctors of the law, which at last took the place of the scriptures. The ceremonial washings and the law of Corban are mentioned among these traditions, vii. 3 f., and see **SABBATH**.

Transfiguration, ix. 2.

Treasury, brazen chests in the outer court of the women to receive the gifts of worshippers in the temple, xii. 41.

Trials of the Lord: (1) in the **Jewish Court** before Caiaphas at sunrise, xiv. 53-xvi. [Art thou the Christ, the Son of the Blessed? False witnesses.] Jesus was condemned to death. But as the Council could not inflict this, He was sent on to be tried (2) in the **Roman Court** before Pilate, accused of stirring up the people against Cæsar. He was scourged and delivered up to be crucified, xv. 2-20.

Tribute, the poll tax paid by the Jews to their conquerors the Romans, xii. 13 f. See **Intro.**, p. xv.

Tyre and Sidon, cities on the coast in the far north, iii. 18, vii. 24, 31. Notice that the Lord passed 'through Sidon'.

Unleavened bread, the days of = the days of the passover, during which leaven might not be used, xiv. 1.

The **veil of the temple** was the curtain which covered the entrance from the Holy Place to the Holy of Holies, rent in twain at our Lord's death, xv. 38.

Vessel, any utensil or bit of household stuff, xi. 16.

The **washings** of hands, pots, &c., were ceremonial acts made by the Pharisees into religious duty, vii. 3 f. See **TRADITION**.

The Romans, whose usage the Jews had adopted, divided the night into four **watches**. Of these **cockrowing** would be the third, about 3 a.m., xiii. 35, the **fourth watch** would be just before dawn, v. 48.

Watchfulness, commanded, xiii. 33 f.

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Wicked husbandmen, Parable of the, xii. 1 f.

The **widow's mites**, xii. 40 f. The two mites would amount to half a farthing of our money.

Wilderness of Judæa, where John the Baptist preached, the strip of uninhabited country west and north-west of the Dead Sea, i. 4.

Withered hand restored, iii. 1 f., withered fig tree, xi. 12 f.

The **words from the cross**. Mark gives only one of the seven, *Eloi, Eloi, lama sabachthani* (a quotation from Psalm xxii.), xv. 34. The seven are (1) 'Father, forgive them, for they know not what they do.' (2) 'Verily I say unto thee, To-day shalt thou be with Me in Paradise.' (3) 'Woman, behold thy son. . . Behold thy mother.' (4) 'Eloi . . .' (5) 'I thirst.' (6) 'It is finished.' (7) 'Father, into Thy hands I commend My spirit.'

The **young man** who followed the Lord after the arrest in the Garden was perhaps S. Mark himself, xiv. 51. *Introd.*, p. vi.

Zebedee, the father of James and John, probably a man of some means, as he had 'hired servants', i. 19 f., iii. 17, x. 35.