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The Oxford Church Biblical Commentary

SAINT MARK

The Oxford Church Biblical Commentary

THE GOSPEL ACCORDING TO
SAINT MARK

WITH INTRODUCTION AND NOTES

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P R E F A C E

THIS Commentary might easily have been made into a large volume in any one or more of the following ways. It might have included quotations from preceding commentaries, with an examination of opinions held by their authors. For my part I find such commentaries on the Synoptic Gospels as adopt this Talmudic method so tedious that I have purposely abstained from adding another to their number. Or again, long notes might have been written describing the civil and religious institutions of the land of Palestine in Christ's time, or discussing the sites of places mentioned in the Gospel. But admirable articles on these subjects may be found in easily accessible Bible Dictionaries, and the overloading of a Commentary with material of this sort helps to turn the mind of a reader from that which ought to be his main effort in reading a Gospel, viz. to grip the conception of Christ's Person and work which the Evangelist set out to convey when he wrote his Gospel.

Or lastly, much space might have been devoted to the consideration in detail of the so-called 'historical value' of each saying and incident, and of rationalistic explanations of them.

It has seemed to me to be unprofitable to do this at any length. If the Gospel was written at the early date to which I have assigned it, and if it contains in large part the reminiscences of an Apostle, we must take his records very much as they stand, unless we feel obliged to say that our conception of the universe is so rigid that we can find no room in it for One who transcends all the experience of other men, and that we must pronounce any Gospel which describes such an One as mainly fictitious. But it may be our conception of the universe that is wrong and not the impression left upon the Apostles by the life of Jesus.

If I may now try to describe the chief object of this Commentary, it is this. I have tried to summarise in the Introduction the impression left upon me by many years' study as to the Evangelist's conception of the Person and work of Jesus of Nazareth, as to the Evangelist's style, and the main literary characteristics of his book. Hence the frequent 'see introduction, p. —' which is found in the notes on the text.

The importance of studying the Gospels from the point of view of their writers can hardly be overestimated. Only on the basis of such a study, and as a result of it, can right conclusions be drawn as to the dates and authorship of the several Gospels. Too often Commentaries deal with the Gospels as though the writer of one of them necessarily viewed Christianity from exactly the same standpoint as the writers of the others. Now the truth is that no two Christians look at Christianity from precisely

the same standpoint. It is because Harnack has done so much towards the differentiation of the characteristics of the three synoptic Gospels that he arrives at dates which are, I believe, more nearly correct than those given by any other modern critical writer.

In what I have just written I have had in mind Commentaries on the Synoptic Gospels. The remaining books of the New Testament stand on a different footing, and what I have said must not be applied to them, and certainly not to the Books of the Old Testament.

The Aramaic origin of the Gospel which is advocated in the following pages may be criticised. The Greek scholars who have never breathed a Semitic atmosphere, will no doubt dissent. They will say that the Greek of the Gospel is rather poor Koinē Greek, but that there is no reason for thinking it to be translation Greek. But what right have they to judge? If the Greek Book of Genesis could be dissociated from its history as known to us, and laid before a council of Greek scholars, they would probably say that it was fair Koinē Greek and that there was no necessity to conjecture a Hebrew original. The Greek scholar examines St. Mark's Gospel and says, 'Just rather bad Koinē Greek.' But I should here refer to the weighty judgment of a Greek scholar so eminent as Dr. J. H. Moulton. 'In St. Mark's Gospel and in the Apocalypse,' he says (*The Year's Work in Classical Studies, 1914*, p. 167), 'I have for some time past freely recognised the hands of virtual translators, imperfectly equipped in the idiom of Common Greek.'

To the Aramaic student the imperfection of the Greek will suggest perhaps not only virtual but actual translation work so far as St. Mark's Gospel is concerned. If it be asked, 'Why say this of St. Mark more than of the other two Gospels?' the answer is (1) that the Greek of the Second Gospel is more Aramaic than that of the First and Third; (2) that we know that these two Gospels used a Greek source (St. Mark), and that settles the question of their composition in Greek, whilst, if the date and place of writing which are suggested for the Second Gospel in this Commentary are right, there is every probability in favour of Aramaic as the language in which it was written. I am very conscious of incompetence in dealing with the question. But if I have made linguistic mistakes, this should not be charged against the theory as a whole. The argument depends not only or chiefly upon a few isolated points, but also upon the style and sentence-construction as a whole. The matter is one for scholars who are both learned in the Koinē Greek and masters of the Aramaic dialects. To the judgment of these I shall willingly submit. And here I should refer to the verdict of Père Lagrange, who speaks with weight from the Aramaic side. He sums up decisively against an Aramaic original. 'On peut encore regarder comme certain que le second évangile n'est pas la traduction d'un texte araméen' (*Évangile selon Saint Marc*, p. xcviij). But he goes on to emphasise the Aramaic character of St. Mark's Greek in the following words: 'Il faut donc conclure que le grec de Marc doit son caractère sémitique à

ce fait qu'il reproduit d'assez près des conversations ou des récits en langue sémitique, et spécialement en langue araméenne. Son grec est toujours du grec, mais du grec de traduction, non qu'il traduise un écrit araméen, mais qu'il reproduit une catéchèse araméenne.'

If with Dr. Moulton we may go so far as to speak of 'virtual translation,' and with Père Lagrange of 'grec de traduction,' there seems to be little reason for insisting on oral conversations or catecheses rather than a document as the Aramaic background of the Gospel. Wellhausen leans towards an Aramaic original, and one great Greek scholar, F. Blass,¹ declared in favour of it. We want more commentators on this Gospel with Wellhausen's knowledge of Semitic languages and literature, just as we want for the Fourth Gospel commentators who are not only skilled in Greek, but also masters of Rabbinical theology and literature, learned not through translations, but from the original sources.

The translation of the text of St. Mark needs much apology. It is generally bald, and frequently un-English in idiom. That is intentional. I have tried by a very literal rendering to suggest the main features of the Greek. If the imperfect tense is rendered 'was doing,' 'saying,' etc., over and over again, even where it might have been rendered otherwise, as by 'used to,' and the like, it is because I wished to draw attention to the fact that St. Mark uses the imperfect tense far more frequently in proportion than do the other Gospels—so often that the later

¹ *Philology of the Gospels*, p. 210.

evangelists repeatedly substitute for it an aorist. If sentences in the translation are sometimes ungrammatical, this is because the Greek behind them is also harsh and without formal construction. If after a verb of saying 'that' occurs before a sentence containing the words of the speaker in direct speech, this is because it is characteristic of St. Mark to use 'that' in this way. The words and phrases italicised in the translation are those which frequently recur, and may be regarded as characteristic of St. Mark's style. May I venture to hope that no one will read the translation until he has read both this Preface and the Introduction which follows.

I have to thank Messrs. T. and T. Clark of Edinburgh for allowing me to reprint some pages that have appeared in a book recently published by them. See footnote on page 1.

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ABBREVIATIONS

Aesch. . . .	= Aeschylus.
Apoc. Abr. . .	= Apocalypse of Abraham.
Apoc. Bar. . .	= Apocalypse of Baruch.
Aq.	= Aquila.
Ass. Mos. . . .	= Assumption of Moses.
B.	= Babylonian Talmud.
Bas.	= Basil.
Cur.	= the Curetonian Syriac Version.
<i>D.B.</i>	= <i>Dictionary of the Bible</i> (Hastings).
Diat.	= The Diatessaron of Tatian.
Diod.	= Diodorus.
Dion. H. . . .	= Dionysius Halicarnassus.
<i>Encyclo. Bib.</i>	= <i>Encyclopaedia Biblica</i> .
<i>E.R.E.</i>	= <i>Encyclopaedia of Religion and Ethics</i> .
<i>Exp. Times</i> . .	= <i>Expository Times</i> .
<i>Hor. Syn.</i> . . .	= <i>Horae Synopticae</i> (Hawkins).
Iren.	= Irenaeus.
Jos.	= Josephus.
<i>J.Th.S.</i>	= <i>Journal of Theological Studies</i> .
latt.	= Manuscripts of the Old Latin Version.
Ln	= Lachmann.
LXX	= The Septuagint Version.
Luc.	= Lucian.
Or.	= Origen.
Plut.	= Plutarch.
Polyb.	= Polybius.
Ps. Sol.	= Psalms of Solomon.
Sib. Or.	= Sibylline Oracles.
Symm.	= Symmachus.
Syr. Sin. . . .	= The Sinaitic Syriac Version.
Tat.	= Tatian.
Th. Theod. . .	= Theodotion.
Ti.	= Tischendorf.
<i>VGT</i>	= <i>Vocabulary of the Greek Testament</i> (Moulton and Milligan).
WH	= Westcott and Hort.

INTRODUCTION

A.^a Early History

THE earliest reference to the Gospel is a statement made about it by Papias, Bishop of Hierapolis, in Asia Minor, in the first half of the second century A.D. This has been preserved by the historian Eusebius (*H.E.*, iii. 39), and is as follows:—‘This too the elder (*i.e.* an elder known to Papias) said, “Mark being Peter’s interpreter wrote with accuracy whatever he remembered, though not in order, of the things spoken or done by the Messiah. For ^b he did not hear the Lord; nor did he follow Him, but later, as I said, Peter, who adapted his teachings to circumstances without making an ordered scheme of the Lord’s sayings. So that Mark was not to blame in writing in this way some things as he remembered them. For he was careful neither to leave out any of the things which he heard, nor to falsify anything amongst them.”’ Here we have the following points:—(1) The Gospel was written by one Mark; (2) this Mark was Peter’s interpreter, either, that is to say, his dragoman, *i.e.* one who interpreted his Aramaic into Greek, or more generally, his exponent; (3) this Mark was not an immediate disciple of Christ; (4) Peter had drawn up no ordered scheme of Christ’s sayings, but taught them as circumstances (of his hearers?) required; (5) Mark therefore could not be blamed if some things (sayings?) were not in order in his Gospel, for he had to rely upon his memory of Peter’s teaching; (6) but (so far as his memory served him) he had omitted or wrongly recorded nothing.

^a Sections A, B, and D have already appeared in *Introduction to the Books of the New Testament*, by W. C. Allen and L. W. Grensted, and are here reproduced by kind permission of the publishers of that book, Messrs. T. & T. Clark, Edinburgh.

^b Harnack seems to think that what follows is a statement of Papias, not of ‘the elder’ (*Date of the Acts and Syn.Gosp.*, p. 127).

The most striking point about this statement is its defence of the Gospel against criticism of it on the score of its arrangement, and also apparently against complaints of its omissions and inaccuracies.

We hear no more of the Gospel by name until the last quarter of the second century. Irenæus, Bishop of Lyons, states that 'Mark, the interpreter of and disciple of Peter, has handed down in written form to us the things preached by Peter' (*Adv. Haer.*, III. i. 1). This is a very important statement in view of some recent discussion of it. The words immediately preceding those quoted are, 'After the departure (death) of these' (Peter and Paul), and Irenæus has generally been interpreted as stating that Mark wrote after Peter's death. But in the *J. Th. S.*, vi. 563-569, Chapman argues that, read in the light of the whole context, the words 'after their death' do not date the writing of the Gospel but its transmission. 'It is evidently implied,' he says, 'that the preaching of Peter has been preserved to us *after* his death by being written down *before* his death.' This argument has received the weighty support of Harnack (*Date of Acts*, p. 130), and will probably win its way to acceptance. In the light of it Irenæus has nothing to add about Mark to the statement of Papias. He only knows that Mark was Peter's disciple and interpreter, and that his Gospel is based on Peter's preaching.

About the same time Tertullian at Carthage has a similar tradition about the Second Gospel, 'What Mark published may be described as Petrine, for Mark was Peter's interpreter' (*Adv. Marc.*, iv. 5).

The Muratorian Canon, a list of the books of the New Testament drawn up at Rome about 170-200 A.D., begins with the end of a sentence which no doubt refers to the Second Gospel, 'At some things he (Mark) was present, and so he recorded them.'

Lastly, Clement of Alexandria (c. 150-212 A.D.), quoted in Eusebius, *H.E.*, vi. 14, tells us that 'as Peter had publicly preached the word in Rome and proclaimed the Gospel by the Spirit, many who were there besought Mark, as one who had followed him a long time and remembered his sayings, to draw up a narrative of them. And he composed the Gospel and gave it to those who asked for it. Peter when he learned this^a did not directly forbid nor promote it.'

^a *I.e.* the pressure put on Mark to write.

This witness of Clement makes one addition to the earlier statements of Irenæus and Papias. It seems to place the composition of the Gospel at Rome. Whether this is a necessary inference will be discussed later.

Apart from this its evidence is much the same as that of Irenæus and Papias: (a) it represents the author as a disciple of Peter; (b) it describes his Gospel as based on Peter's preaching. In the last clause there seems to be an echo of the note of criticism of the Gospel which is heard in Papias's words. The latter urges that Mark must not be blamed for lack of order in his Gospel. This was to be imputed to St. Peter's method of preaching. Clement seems to be admitting some deficiencies in the Gospel when he carefully dissociates St. Peter from any share in its composition.

If now we summarise the second-century tradition about the Gospel it seems to amount to this, that the author, Mark, was Peter's interpreter. This may, and probably does, mean that the background of the Gospel was St. Peter's Aramaic preaching. If so, our Greek Gospel will be largely of the nature of a translation.

B. The Author

The author, Mark, can hardly have been any other than the John Mark mentioned in the New Testament. We hear of him that his mother had a house at Jerusalem (Acts 12¹²), to which St. Peter went on his escape from prison. The fact that 'many were gathered together there' about the period of the passover (Acts 12⁴) has led to the suggestion that Mary's house was the house in which the Lord's Supper had been instituted, and that the many who were gathered had come together to commemorate that institution in the house of its origin. If that were so the further suggestion that the young man of Mk. 14⁵¹ was Mark himself, who had followed the Lord and His disciples when they left his mother's house late in the evening, becomes very plausible. This would also explain the statement of the Muratorian Canon given above (see Zahn, *Introduction*, ii. 493). When Paul and Barnabas returned to Antioch they took John Mark with them (Acts 12²⁵), and he accompanied them on their first missionary journey as far as Perga (Acts 13⁴⁻¹³). His withdrawal seems to have greatly displeased St. Paul, who refused

in consequence to allow him to join his second missionary expedition (Acts 15³⁷). Barnabas, Mark's cousin (Col. 4¹⁰), was more favourable to him, and disagreeing with St. Paul on the matter, took Mark to Cyprus (Acts 15³⁹). This must have been about the year 47 A.D. For some twelve years we lose sight of John Mark. Then he reappears as a helper of St. Paul. The latter, writing from Rome, speaks of Mark as with him at Rome and likely to visit Colossæ (Col. 4¹⁰, Philem. 23). The only other references to him in the New Testament are in the First Epistle of Peter, where St. Peter mentions 'Mark my son' as with him at Rome (= Babylon) (1 Pet. 5¹³), and in 2 Tim. 4¹¹, where St. Paul from Rome bids Timothy bring Mark with him. Eusebius (*H.E.*, ii. 16) was acquainted with a tradition that Mark had founded churches in Alexandria, and Jerome (fifth century) repeats the statement. Eusebius says that he was succeeded at Alexandria by one Annianus in the eighth year of Nero, *i.e.* 61-62 A.D., and Jerome seems to place his death in this year.

One other early tradition about him should be noted. Hippolytus (died *c.* 236 A.D.) describes him as 'finger-curtailed,' *κολοβοδάκτυλος*.^a The meaning of the epithet is obscure. It was interpreted as meaning that Mark had mutilated his hand to disqualify himself for the priesthood (Preface to the Vulgate of the Gospel), or that his fingers were congenitally short (Codex Toletanus). Some modern writers have supposed it to refer to the incompleteness of his Gospel.^b

C. The Date and Place of Writing

Upon the place of writing the evidence of Clement would seem to be decisive. He represents the Gospel as having been written at Rome and, as it would seem, in St. Peter's lifetime. In this case the date would be the early sixties, before St. Peter's martyrdom in the Neronian persecution, for there is no satisfactory evidence connecting St. Peter and Rome before that period.

It is, however, very questionable whether Clement's evidence as to Rome ought to be pressed. It is very late, and no hint of

^a *Refut.*, vii. p. 30.

^b *E.g.* Keim, *Jesus of Nazareth*, i. p. 117, n. 2; Bartlet, *J. Th.S.*, vi. p. 124.

Rome as the place of writing appears before his time. On the other hand, there are several considerations which make in favour of an earlier date and a Palestinian origin of the Gospel, or at least of the Gospel in its original form.

The most important is the use of the Second Gospel by the writers of the First and Third Gospels. The date of the First Gospel is a very disputed question. It is generally dated somewhere about 75 A.D., the main argument being its use of St. Mark. But the evidence of the Gospel itself suggests an earlier date. It is clearly the work of a Hellenist Christian who believed in Christ as the Messiah of the Jews. He regarded the disciples of Christ as still under the obligations of the Mosaic Law, and believed that the Messiah was soon to reappear on the clouds of heaven to inaugurate the Kingdom of the Heavens.^a All this points to Antioch at or about the period of the great controversy with regard to the admission of Gentiles into the Church.^b The ideas just mentioned are not merely sporadic in the First Gospel. They do not appear as archaic survivals in isolated sayings. They permeate the whole book, and are clearly representative of the mind of the evangelist and of the Christianity of his period. Now since the First Gospel is clearly dependent upon St. Mark, it is plain that the Second Gospel must have been written earlier than the year 50, if that is approximately the date at which the First Gospel was written. The date of the Third Gospel is also a debated question. It has been usual to assign it to about the year 80 A.D. But the matter has been reopened by Harnack, who believes that the Acts of the Apostles was written before St. Paul's death, and that the Third Gospel is therefore earlier than the year 60 A.D. This would, of course, throw back the Second Gospel still earlier.

We may therefore suppose that somewhere between the years 30 A.D. and 50 A.D. John Mark put down in writing the teachings of his friend, Simon Peter. It is clear from the early chapters of the Acts that Peter was prominent as leader of the little society of disciples of Jesus. There about the year 39 A.D. St. Paul stayed with him for a fortnight (Gal. 1). But in 44 A.D. Peter was obliged to leave Jerusalem (Acts 12¹⁷),

^a *St. Matthew* (Int. Crit. Com.), lxvi.-lxxviii. ; Allen and Grensted, *Introduction*, pp. 33-35.

^b Allen and Grensted, *Introduction*, pp. 37 f.

and we do not find him there again until the Council, some five years later (Acts 15). During this interval the Second Gospel may well have been written. The absence of Peter from Jerusalem would suggest the writing down of his teachings to compensate for the lack of personal presence, and no one was so well fitted to do this as John Mark. His family was well known to the apostle, and between the two there was close spiritual friendship (1 Pet. 5¹³). If written at Jerusalem the Gospel would naturally have been composed in Aramaic, and there is much to suggest this in its style and language. But Mark did not long remain in Jerusalem after St. Peter's departure. He was drawn into the circle of St. Paul's influence, and went with him to Antioch and then on the first portion of his first missionary journey. At Antioch it was probably found desirable to translate the Gospel into Greek (c. 44-47 A.D.). When a year or two later the controversy between the churches of Jerusalem and Antioch about the admission of Gentiles into the Church broke out, the author of the First Gospel took St. Mark's work as his basis, and wrote a longer Gospel, inserting much of the Lord's teaching as preserved at Jerusalem. It is, of course, possible that the Second Gospel was in some sense republished at Rome in the sixties, and that this fact underlies Clement's statement that it was written there. But the amount of editing cannot have been large, because it is clear that the editor of the First Gospel had St. Mark before him very much as we have it.

Against so early a date two arguments are alleged by most modern writers*: (1) the statement of Clement as to its composition at Rome. This has been dealt with above. (2) The thirteenth chapter of the Gospel is thought to include a Jewish Apocalypse written shortly before the fall of Jerusalem. On this see notes on that chapter.

In favour of the early date are (1) the primitive meaning of εὐαγγέλιον = 'the good news preached by Christ' (see p. 57 f.); (2) the silence of the Gospel as to the extension of Christianity to the Gentiles (see p. 52); (3) the candid exposure of the weaknesses of the apostles. On this see pp. 20 ff.

* Cf. Moffatt, *Introduction*, p. 212.

D. Sources

Many attempts have been made to show that the Second Gospel can be analysed into two or more different sources. *E.g.* Wendling finds in it three stages: M¹ an early Aramaic source, M² a Greek translation of M¹ with additions, M³ a final editor. On the artificiality of this analysis see Williams in *Studies in the Synoptic Problem*, xiii.

Bacon^a discriminates three sources and an editor. The sources are: (a) Petrine tradition; (b) Q, the discourse source, used also in the First and Third Gospels; (c) X, a third, otherwise unknown, source.

These and other attempts at analysis rest too much on a priori subjective conceptions as to the nature of the Lord's person and the character of His teaching. If, for example, the critic believes that He could not have used the title 'Son of Man' or have predicted His death, passages which contain the title or such predictions are on that ground assigned to a secondary or later stage in the growth of the Gospel.

The first starting point in the question of sources must be the tradition of Petrine dependence. The greater part of the events in Christ's Galilean ministry may safely be ascribed to St. Peter's teaching by all who see no force at all in the argument that St. Peter could not have handed down as historical narratives of miraculous events. Much of the narrative of the Lord's last week in Jerusalem may also have been derived from St. Peter, though here John Mark, who dwelt in Jerusalem, may rely to some extent upon his own experience.

But a question as to St. Mark's use of a second source is raised by consideration of the discourse material in his Gospel. Study of the First and Third Gospels has led many writers to believe that the authors of these books have borrowed from an early collection of the Lord's sayings. Harnack^b has recently put together passages which he thinks may be ascribed to this source. His method is to assign passages to it which are reproduced both in St. Matthew and in St. Luke. For another reconstruction based on the principle that most of the discourse material in the First Gospel has marked characteristics of Jewish phraseology and primitive theology, and that this

^a *Beginnings of Gospel Story.*

^b See his *Sayings of Jesus Christ.*

material probably comes from an early discourse source from which the First Gospel borrowed directly, whilst the Third Gospel has incorporated much material drawn ultimately from this source but through intermediate stages, see *Studies in the Synoptic Problem*, ix.

Of course, if such a collection of sayings as Q* were in existence when St. Mark wrote, it is not unlikely that he may have borrowed from it some of his discourse material.

Moreover, the question can be put in another way. It seems probable that Q contained sayings and discourses which are also found in the Second Gospel.

E.g. Harnack places in Q St. Matthew 12^{22.23.25.27.28.30.43-45} = St. Luke 11^{14.17.19.20.23-26}. Now in St. Matthew and St. Luke these sayings are found combined with St. Mark 3²³⁻²⁷. Of course, we might suppose that the First and Third Gospels have dovetailed together St. Mark and Q. But when it is found that in the verses common to all three St. Matthew and St. Luke sometimes agree in phraseology against St. Mark, the question is at once raised whether St. Matthew and St. Luke did not have before them the section of St. Mark, and also a parallel section in Q in a longer form, containing the verses common to St. Matthew and St. Luke but not in St. Mark. If that were so it would be possible to think that the verses in St. Mark had been borrowed from Q.

In these and in other cases that could be adduced certainty is impossible, because the facts to be explained admit of many possible explanations. The agreements between St. Matthew and St. Luke against St. Mark may be due to dependence of St. Luke upon St. Matthew, or to assimilation in transmission of one of these Gospels to the other, or to the fact that our St. Mark has been slightly modified since they used it, or to all these and other causes combined. On these grounds all that can be said is that the discourse document Q, supposing that it was composed prior to St. Mark, which is quite possible, may have been used by him, but that the evidence is inconclusive. It is perhaps more probable that the discourses in St. Mark represent a selection of Christ's utterances as handed down by St. Peter in the early years of the Church's life at Jerusalem. About the same period another writer (St. Matthew?) was composing a book of sayings of Christ (Q), and would naturally

* The discourse source is generally referred to as Q=*Quelle*, German for 'source.'

rely upon this Petrine tradition of the Lord's sayings. So that St. Mark and Q would be two recensions of this tradition, the one longer and the other shorter.^a

E. Analysis

A. Chapter I. 1-13 forms an introduction to the main body of the book. The preaching by the Messiah of the good tidings of the Kingdom was prepared for in three ways: (1) His coming was foretold by John the Baptist; (2) at His baptism He was proclaimed to be Son of God; (3) He was prepared for His work by a period of retirement and fasting. The noticeable feature about this section is its remarkable brevity. The preaching of the Baptist is represented by a single verse, chosen because of its bearing upon the person and work of the Messiah. Christ's baptism is briefly recorded because of the importance of the sanction given to Him by the voice from heaven. The two verses which describe His sojourn in the wilderness are so brief as to be almost meaningless. We ask in vain what bearing this period of fasting has upon His future ministry, and what significance is to be attached to the statement that He was with the wild beasts.

B. Chapters I. 14-7. 23 describe the work and teaching of the Messiah in Galilee.

- I. 14-15. Summary description of the contents of His preaching.
- 16-20. Call of four disciples. (No note of time.)
- 21-28. Cure of a demoniac at Capharnaoum.
(No note of time.)
- 29-31. Cure of Peter's mother-in-law.
- 32-34. Cures at evening.
- 35-39. Departure from Capharnaoum for a tour throughout Galilee.
- 40-45. Cure of a leper. (No note of time. This is the single example given of the work done on the journey described in v. 39.)
2. 1-12. Cure of a paralytic at Capharnaoum.
- 13-17. Call of Levi, and protest from the Pharisees that He associated with toll-gatherers.

^a Harnack, *Sayings of Jesus*, p. 226, is of opinion that the assumption that St. Mark depended on Q is nowhere demanded. Moffatt, *L.N.T.*, rejects it (p. 205). Streeter, in *Oxford Studies in the Synoptic Problem*, pp. 166 ff., thinks that St. Mark used Q to a limited extent. See Moffatt for other literature.

2. 18-20. Protest against the behaviour of His disciples in respect of fasting.
 - 21-22. On things new and old.
 - 23-28. Protest against His disciples for breaking the Sabbath.
3. 1-6. Cure of a man with a withered hand on the Sabbath, and consequent determination of the Pharisees to kill Him.
 - 7-12. Withdrawal from Capharnaoum to the lake, and healings there.
 - 13-19. Appointment of the twelve on the hillside (near the lake?).
 - 20-21. In a house. Accusation of madness.
 - 22-30. Accusation of reliance upon Beelzeboul.
 - 31-35. Christ and His kinsfolk.
4. 1-34. His parabolic teaching by the lake.
 - 35-41. The storm on the lake.
5. 1-20. Gerasa.
 - 21-6.1. The daughter of Jairus and the woman with the issue of blood.
6. 1-6. In His own country.
 - 7-13. The mission of the twelve.
 - 14-29. Death of John the Baptist.
 - 30-33. Withdrawal to a desert place.
 - 34-44. Feeding of the Five Thousand.
 - 45-52. Walking on the water.
 - 53-56. Healings at Gennesareth.
7. 1-23. Controversy with the Pharisees about unwashed hands.

C. Chapters 7. 24-9. 50 record work done outside Galilee. The *ἐκείθεν ἀναστὰς* of 7²⁴ and 10¹ mark the introduction and close of a section.

7. 24-30. On the frontiers of Tyre. The Syrophœnician woman.
 - 31-37. At the lake. (Bethsaida?) Healing of a deaf man.
8. 1-10. Feeding of the Four Thousand. (No note of place, but near the lake.)
 - 11-13. Controversy with the Pharisees. Request for a sign.
 - 14-21. The stupidity of the disciples.

8. 22-26. At Bethsaida. Healing of a blind man.
 27-30. At Cæsarea Philippi. St. Peter's confession.
 31-33. First prediction of the cross.
 34-9.1. No discipleship without suffering.
9. 2- 8. Transfiguration.
 9-13. The true Elijah.
 14-29. Cure of a demoniac.
 30-32. Second prediction of the cross.
 33-50. Discourse on humility.

D. Chapter 10 forms a section by itself, describing a journey to Jerusalem.

10. 1-12. On divorce.
 13-16. On children.
 17-22. On inheriting eternal life.
 23-31. On riches.
 32-34. Third prediction of the cross.
 35-45. The request of Zebedee's sons.
 46-52. Bartimæus at Jericho.

E. Chapters 11-16. 8 form the last section of the book, describing the events of the last week of the Messiah's life.

11. 1-11. Entry into Jerusalem.
 12-14. Cursing of the fig-tree.
 15-19. Cleansing of the Temple.
 20-26. The withered fig-tree.
 27-33. The question of the scribes about John's baptism.
12. 1-12. The wicked husbandmen.
 13-17. The question of the Pharisees about tribute money.
 18-27. The question of the Sadducees about the resurrection.
 28-34. The question of the lawyer about the greatest commandment.
 35-37. The question of Jesus about David's son.
 38-40. Denunciation of the scribes.
 41-44. The widow's mite.
13. Discourse about the fall of Jerusalem.
14. 1- 2. Plots of the chief priests and scribes.
 3- 9. The feast at Bethany.
 10-11. The treachery of Judas.
 12-16. Preparation for the passover.
 17-25. The evening meal.

14. 26-31. On the way to the Mount of Olives.
 32-52. At Gethsemane.
 53-72. The trial before the chief priest.
15. 1-15. The trial before Pilate.
 16-20. The mockery by the soldiers.
 20-41. The crucifixion.
 42-47. The burial.
16. 1- 8. The angel at the tomb.

F. Characteristics

(1) A marked feature of the style is a fondness for duplication and iteration, or an unnecessary redundancy of expression.

1. 16. 'Simon and Andrew the brother of Simon.'
 28. 'everywhere into all the district.'
 32. 'At even, when the sun set.'
 34. 'cast out many demons, and did not suffer the demons to speak.'
 42. 'the leprosy departed from him, and he was cleansed.'
 38. 'elsewhere into the neighbouring villages.'
2. 20. 'the days will come—then shall they fast in that day.'
 15-16. 'many publicans and sinners—for they were many—with the sinners and the publicans—with publicans and sinners.'
 25. 'he had need, and was hungry, he, and they that were with him.'
3. 14-15. 'and he appointed twelve' repeated. But see note on the passage.
 26. 'cannot stand, but hath an end.'
4. 1. 'by the sea on the land.'
 2. 'And he taught—and said to them in his teaching.'
 5. 'stony ground, where it had not much earth.'
 9. 'He that hath ears to hear let him hear (and he that understandeth let him understand,' D, latt.).
 30. 'How shall we liken—or in what similitude shall we set it.'
- 31-32. 'when it is sown—when it is sown.'
 39. 'And the wind ceased, and there was a calm.'

5. 12. 'Send us into the swine, that we may enter into them.'
 15. 'him that was possessed of the demons—him that had the legion.'
 19. 'to thy house, to thy friends.'
 23. 'that she may be saved and live.'
 40-41. 'where the child was, and taking the child by the hand.'
6. 3. 'here with us.'
 4. 'in his own country, and amongst his own kin, and in his own house.'
 17-18. 'his brother Philip's wife—thy brother's wife.'
 28. 'gave it to the damsel, and the damsel.'
 35. 'the day was now far spent' repeated.
7. 13. 'your tradition, which ye have delivered.'
 21. 'from within, from the heart.'
8. 1. is practically repeated in v. 2.
 12. 'this generation' repeated.
 17. 'perceive nor understand.'
9. 2. 'apart by themselves.'
10. 30. 'now in this present time.'
11. 4. 'outside on the street.'
 24. 'pray and ask.'
 28. 'do these things' twice.
 29. 'answer me' twice.
12. 2. 'to the husbandmen . . . from the husbandmen.'
 14. 'Is it lawful to give, or not? Shall we give, or not give?'
 23. 'in the resurrection, when they rise.'
 24. 'ye err' repeated in v. 27.
 44. 'all that she had, all her living.'
13. 19. 'the creation which God created.'
 20. 'the elect whom he elected.'
 29. 'near, at the doors.'
14. 30. 'to-day, on this night.'
 45. 'coming—coming to.'
 54. 'within, into the court.'
 61. 'was silent, and answered nothing.'
 68. 'I neither know nor understand.'
 71. 'to curse and to swear.'

Another form of redundancy is the repetition of the same idea in two forms.

2. 27. 'Sabbath for man, and not man for the Sabbath.'
 19-20. 'Can they fast while the bridegroom is with them? So long as they have the bridegroom they cannot fast.'
10. 27. 'With men it is impossible, but not with God: for all things are possible with God.'
11. 23. 'does not doubt—but believes.'
- Compare also the accumulation of adverbs.

1. 35. *πρῶτὸ ἔννυχα λίαν.*
 6. 52. *λίαν ἐκπερισσοῦ.*
 16. 2. *λίαν πρῶτῶ.*

Another form of redundancy is the accumulation of negatives.

1. 44. *μηδενὶ μηδὲν εἶπης*, 'nothing to no one.'
 3. 27. *οὐ δύναται οὐδεὶς*, 'no one cannot.'
 9. 8. *οὐκέτι οὐδένα εἶδον*, 'no longer no one.'
 11. 14. *μηκέτι—μηδεὶς*, 'no longer—no one.'
 12. 14. *οὐ μέλει σοι περὶ οὐδενός*, 'dost not care about no one.'
 34. *οὐδεὶς οὐκέτι*, 'no one no longer.'
 14. 25. *οὐκέτι οὐ μή*, 'no longer I will not.'
 61. *οὐκ ἀπεκρίνατο οὐδέν*, 'did not answer nothing.'
 15. 5. *οὐκέτι οὐδέν*, 'dost thou not answer nothing?'

Another and very frequent form of redundancy is the repetition of a preposition first in a compound verb and then independently before the following noun.

St. Luke and St. Mark have a much higher percentage of verbs compounded with a preposition than St. Matthew. See Professor Moulton in *Expositor*, May 1909, p. 412.

It is not therefore surprising to find that the number of cases of such verbs followed by the same preposition is smaller in St. Matthew than in the other two evangelists. The numbers are as follows:—St. Mark, 65; St. Luke, 78; St. Matthew, 53; Acts, 77.

If we bear in mind the relative length of the Gospels (in Westcott and Hort St. Matthew occupies 79 pages, St. Mark 40, St. Luke 74, Acts 69), and also the fact that some seventeen of the cases in St. Matthew and St. Luke are borrowed from

St. Mark, it will be seen that St. Mark has a much larger proportion of such constructions than the other two writers.

The construction is common in the LXX translation and in all the literature that has been influenced by it. How natural it is in Greek, which is a translation from a Semitic language, may be seen in the fact that in 1 Samuel there are 95 occurrences and in Theodotion's version of Daniel 39.

Εἰσέρχομαι εἰς accounts for more than a third of the cases in St. Mark and St. Luke and for nearly one-half of those in St. Matthew.

1. 16. παράγων παρά, 'passing-by by.'
21. εἰσπορεύονται εἰς, 'going-into into.'
2. 21. ἐπιράπτει ἐπί, 'sews-on on.'
5. 13. εἰσῆλθον εἰς.
17. ἀπελθεῖν ἀπό, 'going-from from.'
7. 25. προσέπεσεν πρὸς.
31. ἐξελθὼν ἐκ, 'going-out out.'
9. 42. περὶκείται—περί, 'hanged-about—about.'
10. 25. διὰ—διελθεῖν, 'to go-through—through.'
13. 1. ἐκπορευομένου—ἐκ.
15. 32. συνεσταυρωμένοι σὺν, 'crucified-with—with.'

(2) Characteristic of the Gospel is a fondness for

- (a) Present tense used in narrative. This occurs about 151 times. See Hawkins, *Hor. Syn.*², 144.
- (b) Imperfect tense. This is proportionately much more common than in the First or Third Gospels.
- (c) Participle with the verb 'to be.'

1. 6. ἦν—ἐνδεδυμένος, 'was clothed.'
13. ἦν—πειραζόμενος, 'was—being tempted.'
22. ἦν—διδάσκων, 'was teaching.'
33. ἦν—ἐπισυννηγμένη, 'was gathered.'
2. 6. ἦσαν—καθήμενοι, 'were—sitting.'
18. ἦσαν—νηστεύοντες, 'were fasting.'
4. 38. ἦν—καθεύδων, 'was—sleeping.'
5. 5. ἦν—κράζων, 'was crying out.'
11. ἦν—βοσκομένη, 'was feeding.'
6. 52. ἦν—πεπωρωμένη, 'was hardened.'
9. 4. ἦσαν—συνλαλοῦντες, 'were talking.'

10. 22. ἦν—ἔχων, 'was having.'
 32. ἦσαν—ἀναβαίοντες, 'were—going up.'
 ,, ἦν—προάγων, 'was going before.'
 13. 13. ἔσσεσθε—μισούμενοι, 'ye shall be hated.'
 25. ἔσονται—πίπτοντες, 'shall be falling.'
 14. 4. ἦσαν—ἀγανακτοῦντες, 'were—being indignant.'
 40. ἦσαν—καταβαρυνόμενοι, 'were being weighed down.'
 49. ἦμην—διδάσκων, 'was—teaching.'
 15. 7. ἦν—δεδεμένος, 'was—bound.'
 26. ἦν—ἐπιγεγραμμένη, 'was—written.'
 40. ἦσαν—θεωροῦσαι, 'were—beholding.'
 43. ἦν—προσδεχόμενος, 'was—awaiting.'
 46. ἦν—λελατομημένον, 'was hewn.'

Compare also the following in D :—

- I. 39. ἦν—κηρύσσων, 'was teaching.'
 2. 4. ἦν—κατακειμένος, 'was—lying.'

In 1⁴ we should perhaps translate 'John was preaching,' and in 9³, 'his raiment was glistening,' and in 9⁷, 'a cloud was overshadowing.' The verb in these cases is not εἶναι but γίγνεσθαι. It is so used with a participle where the Hebrew has a single verb in Lam. 1¹⁶, Dan. 1¹⁶ (Theod.).

(d) Participles. Two or more participles before a main verb.

- I. 26. σπαράξαν—καὶ φωνῆσαν, 'tearing him and crying.'
 41. σπλαγχνισθεὶς ἐκτείνας, 'being moved with compassion, having stretched forth his hand.'
 3. 5. περιβλεψάμενος—συνλυπούμενος, 'looking round—being grieved.'
 5. 25. οὔσα—παθούσα—δυσανήσασα—ὠφεληθείσα—ἐλθοῦσα, ἀκούσασα—ἐλθοῦσα, 'having an issue—having suffered—having spent—being nowise bettered, but rather growing worse, having heard—having come.'
 30. ἐπιγνοὺς—ἐπιστραφεὶς, 'perceiving—turning.'
 33. φοβηθείσα καὶ τρέμουσα, εἰδνῖα, 'fearing and trembling, knowing.'
 6. 41. λαβὼν—ἀναβλέψας, 'taking—looking up.'
 7. 25. ἀκούσασα—ἐλθοῦσα, 'hearing—coming.'
 8. 6. λαβὼν—εὐχαριστήσας, 'having taken—having given thanks.'

8. 13. ἀφείς—ἐμβάς, 'having left—having embarked.'
 22. πτύσας—ἐπιθείς, 'having spat—having placed.'
9. 26. κράξας—σπαράξας, 'having cried—having rent.'
10. 17. προσδραμῶν—γονυπετήσας, 'running—kneeling down.'
 50. ἀποβαλὼν—ἀναπηδήσας, 'having cast away—having leaped up.'
12. 28. προσελθῶν—ἀκούσας—εἰδώς, 'coming—having heard—knowing.'
13. 34. ἀφείς—δούς, 'having left—having given.'
14. 22. λαβῶν—εὐλογήσας, 'having taken—having blessed.'
 45. ἔλθων εὐθὺς προσελθῶν, 'coming forthwith, coming to.'
 67. ἰδοῦσα—ἐμβλέψασα, 'seeing—looking.'
15. 1. ποιήσαντες—δήσαντες, 'having held a consultation—having bound.'
 36. δραμῶν—περιθείς, 'running—placing.'
 46. ἀγοράσας—καθελῶν, 'having bought—having taken down.'

(3) In the structure of sentences.

The scheme καὶ παράγων—εἶδεν, 'And (καί) passing by—he saw,' is very common, e.g. 1^{16.19.20.31.35}, 2^{1.4.5.14.17}.

On the other hand, ἰδὼν δὲ—ἠγανάκτησεν, 'And (δέ) passing by—he saw,' is very rare, e.g. 10¹⁴, 15^{36.39}.

The scheme ὁ δὲ ἐξελθὼν—ἤρξατο, 'And he (ὁ δέ) going out—saw,' occurs about 20 times: 1⁴⁵, 6⁴⁹, 5^{33.36}, 8³³, 9²⁷, 10^{3.24.32.50}, 12¹⁵, 13¹³, 14^{11.52.63}, 15^{2.15}, 15⁸⁷.

The formula καὶ ἐγένετο, 'And it came to pass,' which is common in the Third Gospel, is very rare in St. Mark.

The following occur:—

1. 9. καὶ ἐγένετο—ἦλθεν Ἰησοῦς, 'And it came to pass—Jesus came.'
2. 15. καὶ γίνεται κατακείσθαι αὐτόν, 'And it cometh to pass that he sat.'
23. καὶ ἐγένετο αὐτὸν—διαπορεύεσθαι, 'And it came to pass—that he went through.'
4. 4. καὶ ἐγένετο—ὃ μὲν ἔπεσεν, 'And it came to pass—(that) some fell.'

Common, especially at the beginning of a sentence, is the

simple scheme καὶ ἔρχεται, 'And he cometh, was coming, came,' e.g. 1^{21.40}, 2¹⁵, 3^{1.13.19.31}, 5¹, 6^{1.6.7.14.30}, 7¹.

St. Mark is fond of the phrase ἤρξατο (αὐτο), 'began to,' with an infinitive. It occurs about 27 times. See below, p. 49.

Harshly constructed sentences.

3. 14-16. καὶ ἐποίησεν τοὺς δώδεκα καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον κ.τ.λ.
4. 8. καὶ ἔφερον εἰς τριάκοντα καὶ ἓν ἐξήκοντα καὶ ἓν ἑκατόν.
22. See note.
31. ὃς ὅταν σπαρῆ ἐπὶ τῆς γῆς μικρότερον ὄν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς καὶ ὅταν σπαρῆ ἀναβαίνει καὶ γίνεται μείζον κ.τ.λ.
5. 23. τὸ θυγάτριόν μου ἐσχάτως ἔχει ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆ.
6. 8-9. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν—ἀλλὰ ὑποδεξιμένους σανδάλια καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.
7. 2-5. See note.
19. καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται καθαρίζων πάντα τὰ βρώματα.
8. 28. λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν.
12. 19. See note.
38-40. See note.

Harsh prepositional constructions.

- I. 10. καταβαῖνον εἰς.
21. ἐδίδασκεν εἰς τὴν συναγωγὴν.
23; 5. 2. ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ.
39. κηρύσσω εἰς. See note.
8. 4. ἐπ' ἐρημίας=ἐν ἐρημίᾳ. St. Matthew 15³³.
- II. 8. ἔστρωσαν εἰς τὴν ὄδον.
13. 3. καθημένον αὐτοῦ εἰς τὸ Ὄρος (cf. 2 Th. 2⁴).
9. εἰς συναγωγὰς δαρῆσεσθε.
16. ὁ εἰς τὸν ἀγρόν.

ASYNDETON.

(a) In narrative.

5. 35. ἔτι αὐτοῦ λαλοῦντος, 'while he yet spake,

9. 38. ἔφη α' Ἰωάνης, 'John said.'
 10. 27. ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς, 'Jesus looking upon them saith.'
 28. ἤρξατο λέγειν ὁ Πέτρος, 'Peter began to say.'
 29. ἔφη ὁ Ἰησοῦς, 'Jesus said.'
 12. 24. ἔφη αὐτοῖς ὁ Ἰησοῦς, 'Jesus said.'
 29. ἀπεκρίθη ὁ Ἰησοῦς, 'Jesus answered.'
 14. 3. συντρίψασα, 'she break the cruse.'
 19. ἤρξαντο, 'they began to be sorrowful.'

(b) In sayings.

4. 28. αὐτομάτη ἢ γῆ καρποφορεῖ, 'the earth beareth seed.'
 5. 39. τὸ παιδίον οὐκ ἀπέθανεν, 'the child is not dead.'
 10. 14. μὴ κωλύετε αὐτά, 'forbid them not.'
 25. εὐκοπώτερον ἔστιν, 'it is easier.'
 12. 10. οὐδὲ τὴν γραφὴν ταύτην ἀνεγνώτε, 'have ye not read.'
 13. 8. ἔσονται σεισμοὶ κατὰ τόπους ἔσονται λιμοί, 'there shall be earthquakes—there shall be famines.'
 9. παραδώσουσιν ὑμᾶς, 'they shall deliver you up.'
 23. προείρηκα, 'behold, I have told you.'
 33. βλέπετε ἀγρυπνεῖτε, 'take ye heed, watch.'

(4) Also characteristic of St. Mark are:

εὐθύς, 'straightway,' or καὶ εὐθύς, about 41 times.

πάλιν, 'again,' about 26 times.

The Aramaising adverbial πολλά, 'much,' about 13 times.

ὅτι, 'that,' after verbs of saying followed by *oratio recta*, about 50 times.

(5) Vocabulary. The author has a good many forcible or rare words which are avoided in one or both of the other Synoptic Gospels.

1. 10. σχίζω, 'rend,' of the heavens.
 12. ἐκβάλλω, 'cast out,' of the Spirit driving Jesus.
 16. ἀμφιβάλλω, 'to cast a net.'
 2. 4. κράββατος, 'bed.'
 21. ἐπιράπτω, 'to sew.'

3. 9. προσκαρτερέω, 'to wait upon,' used of a boat.
 10. ἐπιπίπτω, 'to throng.'
 6. 40. ἀναπίπτω, 'to sit down.'
 9. 3. στίλβω, 'to sparkle,' of raiment.
 10. 25. τρυμαλία, 'eye of a needle.'
 11. 4. ἄμφοδον, 'street.'
 8. στίβας, 'litter.'
 12. 4. κεφαλιώ, 'wound in the head.'
 14. 72. ἐπιβαλάν. See note.
 15. 46. ἐνειλέω, 'to wind.'

He has several Latin words which have been supposed to confirm the tradition that the Gospel was written at Rome. But Latin words were soon picked up by the Jews and Aramaeans. They are the following:—

κράββατος, 'bed,' 2⁴; Λεγιών, 'Legion,' 5⁹; κοδράντης, 'farthing,' 12⁴²; ξέστης, 'pot,' 7⁴; δηνάριον, 'penny,' 12¹⁵; σπεκουλάτωρ, 'soldier of his guard,' 6²⁷; κεντυρίων, 'centurion,' 15³⁹.

The following Aramaic words or phrases are retained in Aramaic:—Boanerges, 3¹⁷; Talitha cumi, 5⁴¹; Ephphatha, 7³¹; Corban, 7¹¹; Abba, 15³⁶; Hosanna, 11¹⁰; and the cry from the cross, 15³⁴. The phrases 'sons of the bride-chamber,' 2¹⁹, and 'sons of men,' 3²⁸, are translations of Aramaic phrases.

Diminutives are common in this Gospel, e.g. θυγάτριον, 'little daughter,' 5²³, 7²³; κοράριον, 'damsel,' 5^{41,42}; παιδίον, 'child,' 5^{39,40}; κυνάριον, 'dog,' 7^{27,28}; πλοιάριον, 'boat,' 3⁹; ἰχθύδια, 'fish,' 8⁷.

(6) Characteristic of St. Mark is his candour in dealing with the apostles.

(a) They are rebuked.

4. 13. οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε, 'Know ye not this parable? and how shall ye know all the parables?'
 40. οὐπω ἔχετε πίστιν, 'have ye not yet faith?'
 8. 17. οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 'do ye not yet perceive? neither understand? have ye your heart made callous?'

8. 33. ἕπαγε ὀπίσω μου, Σατανᾶ, 'Get thee behind me, Satan.'

(b) They are ambitious, 9³⁴, 10^{35,45}.

(c) They are unintelligent.

6. 52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά πεπωρωμένη, 'for they understood not concerning the loaves, but their heart was made callous.'

9. 6. οὐ γὰρ ᾔδει τι ἀποκριθῆναι, 'for he did not know what to answer.'

10. συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι, 'disputing what the "rising from the dead" meant.'

32. οἱ δὲ ἠγνόουν τὸ ῥῆμα, 'and they were ignorant of the matter.'

10. 24. ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ, 'were astonished at His words.'

14. 40. οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ, 'they knew not what to answer Him.'

(d) They all forsook Christ, 14⁵⁰.

This candour is thrown into greater relief by the obvious anxiety of the first and third evangelists to mitigate the severity of the verdict passed by St. Mark upon the apostles.

Thus of the passages just mentioned St. Matthew omits the reproachful question in 4¹³, and substitutes words of eulogy, 'Blessed are your eyes, for they see, etc.' (St. Matthew 13¹⁶⁻¹⁷). He softens the 'have you not yet faith?' of 4⁴⁰ into 'O ye of little faith' (St. Matthew 8²⁶). In the next verse, where St. Mark says that the disciples 'feared with great fear, and said Who is this?' St. Matthew switches off the mind of the reader from the disciples by substituting, 'And men marvelled, saying, etc.' For 6⁵² St. Matthew substitutes, 'And they in the boat (perhaps another attempt to turn attention from the disciples) worshipped him, saying, Truly thou art the Son of God' (St. Matthew 14³³). In 8¹⁷ he omits the statement that the hearts of the disciples were made callous (St. Matthew 16⁹). In 8³³ he retains the 'Get thee behind me, Satan,' but he has just previously inserted the great eulogy of St. Peter's faith, 'Thou art Peter, and upon this rock, etc.' (St. Matthew 16¹⁷⁻¹⁹). He omits the statement of St. Peter's ignorance in 9⁶ (St. Matthew 17⁴). He omits also

the statement that the disciples disputed about the rising from the dead in 9¹⁰ (St. Matthew 17⁹). For 'And they were ignorant of the matter' of 9³² he substitutes, 'And they were very grieved' (St. Matthew 17²³). He omits also the statement of their astonishment in 10²⁴ (St. Matthew 19²³). Lastly, he omits St. Mark 14⁴⁹.

If we ask how we are to account for the severity of the judgment passed on the disciples in the Second Gospel, the answer should be found not in any theory that the evangelist was trying to explain why the disciples did not understand strange prophecies of His death which are unhistorically attributed to Christ in this Gospel, but in the nature of the source from which St. Mark drew his material. St. Peter no doubt felt, as he looked back upon the course of his intimacy with Jesus, that no words were too strong to condemn the spiritual blindness in himself and in his fellow-disciples which had rendered them so dull of appreciation of the meaning of their Master's words. He himself had been as blind as any of them. True he had been the first to say that Jesus was the Messiah, but the current conceptions of what Messiahship involved had been like a bandage round his understanding, preventing him from grasping the truth of the Master's repeated warning that Messiahship meant death. It is the personal remorse of an impulsive nature that shines through the many statements in the Gospel which describe the lack of faith, the ambition, the sluggish intelligence, the disgraceful flight of the disciples.

The writer of our First Gospel, who was not himself a member of the apostolic band, took a different view of things. St. Peter might condemn himself, but others would feel less justification for doing so. After all, he had been pardoned and forgiven, and by the grace of God had become the leader and spokesman of Christianity in the Palestinian Church. It would be better not to perpetuate the apostle's penitent exposure of past weaknesses, and to turn men's minds rather to the thought of the privileges vouchsafed to him by Christ.

In view of St. Luke's dependence upon St. Paul, it is interesting to note that he took much the same view as the first evangelist as to the undesirability of perpetuating St. Peter's candid exposure of the weaknesses of the earlier apostles. He, too, omits St. Mark 4¹³. He softens 4⁴⁰ into 'Where is your faith?' (St. Luke 8²⁵). He has nothing corresponding to 6⁵²

and 8¹⁷. He omits 8³³, 9⁶ and 9¹⁰. He retains 9³², 'They were ignorant of the matter,' but adds by way of explanation, 'And it was hidden from them, that they might not perceive it,' apparently meaning that the ignorance of the disciples was due to the divine providence (St. Luke 9⁴⁶). He omits also 10²⁴, and the ambition of Zebedee's sons (10³⁵⁻⁴⁵). He omits 14⁴⁰, and the shameful flight of the disciples (14⁵⁰).

The treatment of the apostles in the Second Gospel, like its use of the term 'Gospel' in the sense 'good news preached by Christ,' may be regarded as a mark of very early date.

(7) Lastly, there should be noticed the presence in this Gospel, in greater proportion than in the First and Third Gospels, of references to the reality of Christ's human nature. The following are for the most part absent from St. Matthew and St. Luke:

- 1. 41. ὀργισθεῖς D (σπλαγχνισθεῖς, most MSS.), 'being angry.'
- 43. ἐμβριμησάμενος, 'being angry.'
- 3. 5. μετ' ὀργῆς συνλυπούμενος, 'with anger being grieved.'
- 6. 6. ἐθαύμασεν, 'marvelled.'
- 7. 34. ἐστέναξεν, 'sighed.'
- 8. 12. ἀναστενάξας τῷ πνεύματι, 'sighing in spirit.'
- 10. 14. ἠγανάκτησεν, 'was vexed.'
- 21. ἠγάπησεν, 'loved.'
- 14. 33. ἐκθαμβεῖσθαι, 'distracted.'

This is also true of the following clauses, which seem to ascribe inability or unfulfilled desire to Christ:

- 1. 45. ὥστε μηκέτι αὐτὸν δύνασθαι — εἰσελθεῖν, 'so that he could no longer enter.'
- 6. 5. οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, 'he could not do there any miracle.'
- 48. ἠθέλεν παρελθεῖν αὐτούς, 'he wished to pass by them.'
- 7. 24. οὐδένα ἠθέλεν γινῶναι καὶ οὐκ ἠδυνάσθη λαθεῖν, 'he wished that no one should know, and could not be hid.'

9. 30. οὐκ ἠθέληεν ἵνα τις γνοί, 'he did not wish that any should know.'
 13. 32. οἶδεν—οὐδὲ ὁ υἱός, 'knoweth—neither the Son.'

The statement in 11¹³ that Christ came in quest of figs, though it was not the season of figs, seems to have struck the other evangelists as liable to misconception, and they do not seem to have liked, even in the mouths of false witnesses, the ascription to Christ of an unfulfilled prophecy (14⁵⁸), 'I will destroy.'

The number of questions asked by Christ is greater than in the other two Gospels, e.g.:

5. 9. τί ὄνομα σου; 'What is thy name?'
 30. τίς μου ἥψατο τῶν ἱματίων; 'Who touched my clothes?'
 6. 38. πόσους ἔχετε ἄρτους; 'How many loaves have ye?'
 8. 12. τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; 'Why does this generation seek a sign?'
 23. εἴ τι βλέπεις; 'Do you see anything?'
 9. 12. πῶς γέγραπται; 'How is it written?'
 16. τί συζητεῖτε πρὸς αὐτούς; 'Why dispute ye with them?'
 21. πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; 'How long is it since this happened to him?'
 33. τί ἐν ὁδῷ διελογίζεσθε; 'About what did you dispute on the road?'
 10. 3. τί ὑμῖν ἐνετείλατο Μωσῆς; 'What did Moses command you?'
 14. ποῦ ἐστὶν τὸ κατάλυμά μου; 'Where is my guest-chamber?'

Here, too, may be noticed the apparent rejection by Christ of the title 'good' as applicable only to God, 10¹⁸; the description of Him as 'the carpenter,' 6³; and the statement of His friends that He was beside Himself, 3²¹ (ἐξέστη).

With reference to the miracles, it is noticeable (1) that in St. Mark alone of the first three evangelists do we find miracles effected by physical means: these are 7³²⁻³⁷ and 8²²⁻²⁶; (2) in two cases (1²³⁻²⁸ and 9¹⁴⁻²⁹) a demon cast out by Christ did physical injury to the patient. Cf. 1²⁶ (σπαράξαν) and 9²⁶ with the parallels in the First and Third Gospels.

(8) Noticeable also is the frequent reference to a house as the scene of Christ's activity.

1. 29. ἦλθον εἰς τὴν οἰκίαν Σίμωνος.
2. 1. ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. St. Matthew and St. Luke omit this clause.
15. ἐν τῇ οἰκίᾳ αὐτοῦ.
3. 20. καὶ ἔρχεται εἰς οἶκον. St. Matthew and St. Luke omit the incident of which this forms part.
7. 17. καὶ ὅτε εἰσῆλθεν εἰς οἶκον. St. Matthew omits the clause; St. Luke omits the whole narrative.
24. καὶ εἰσελθὼν εἰς οἰκίαν. St. Matthew omits the verse; St. Luke omits the whole narrative.
9. 28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον. St. Matthew and St. Luke omit.
33. καὶ ἐν τῇ οἰκίᾳ γενόμενος. St. Matthew and St. Luke omit.
10. 10. καὶ εἰς τὴν οἰκίαν. St. Matthew omits the verse; St. Luke omits the whole narrative.

(9) The redundancy of expression, the exaggerated use of present tenses, the sparse use of particles and connecting links other than 'and,' the occasionally harshly constructed sentence, the odd use of prepositions, the rugged words—all this gives an impression of lack of literary skill and of a very moderate acquaintance with Greek language and literature. The style is not unlike that of a schoolboy. In part this is probably due to the fact that the author is putting into Greek material which he had heard spoken in Aramaic, or, as the present writer believes, to the fact that our Gospel is a Greek translation of the book which John Mark had originally written in Aramaic.^a

Side by side with this naïvety of phraseology and syntax there is a great simplicity of structure and a lack of sequence, which betrays a novice in the art of book-making. There is little of the detail upon which a trained historian loves to dwell. The central figure of the book is introduced in the phrase 'Jesus Christ, God's Son,' but nothing is said of His parentage or of the place from which He sprang. When the Galilean ministry is begun (1¹⁴) incident is followed by incident, but we are

^a See *Oxford Studies in the Synoptic Problem*, pp. 295-298.

often at a loss to know how much or how little time has elapsed since the last narrative, or where the events of the new story took place. The book can hardly be called a history, still less a biography. It is more of the nature of a series of events in the life of Christ often lacking chronological detail and geographical information. It is therefore almost certainly not a literary work intended for publication in the ordinary way, but rather a narrative drawn up for a limited and special class of readers who would be expected to know what was here recorded and to fill in for themselves all that was lacking. It must have been intended less to inform readers of things unknown to them than to recall to their mind facts with which they were familiar.

If, however, we cease to regard the book as a whole and concentrate our thought on each narrative in itself, they will be found to possess an attraction which is partly owing to the very abruptness with which they are introduced and to the simplicity of the language, partly to the emphasis upon detail. The picture of the multitude sitting upon the ground, so that their many-coloured cloaks looked against the background of *green* grass like masses of flowers (6³⁹⁻⁴⁰), is a case in point. Or how striking is the picture of the great Teacher on His way to the city of doom, walking ahead of His disciples, whilst they follow Him at a distance, eyeing Him with awed amazement! (10⁸²).

G. Theology

(1) The person of Christ.

Apart from 1¹ He is called generally simply 'Jesus' or 'He.' The title 'the Messiah' (ὁ Χριστός) occurs in 8²⁹, 14⁶², 15³². In 1³⁴, 9⁴¹ we have 'Messiah' alone without the article. In this Gospel He is never called 'the Lord' (except in 11³, where the meaning is intentionally ambiguous). 'The Lord' in 5¹⁹ and in 13²⁰ probably refers to God.

After His announcement by John as one who will baptize with the Holy Spirit (1⁸), His baptism, with its divine revelation of Him as 'Son of God' and 'the Beloved,' and His temptation, He begins His work in Galilee. In the first period of this ministry He appears as a preacher of the Kingdom (1¹⁵) and as a wonder-worker. As a teacher He is contrasted with the scribes (1²²). So far as His teaching is recorded in this section,

it consists (1) of sayings attached to some incident, such as a cure performed by Him; (2) the parables. Under the first head we have the claim to power to forgive sin, 2¹⁻¹²; His mission to sinners, 2¹⁷; His teaching about the Sabbath, 2²⁸⁻²⁸, 3¹⁻⁶; His answer to the charge that He was inspired by Beelzeboul, 3²²⁻²⁶; His saying as to His true kinsmen, 3³¹⁻³⁵; the short charge to the twelve, 6⁸⁻¹¹; and the sayings about true and apparent defilement, 7¹⁻²⁸.

The parables are grouped together in ch. 4. Their interpretation is difficult, because they are capable of use in many ways. But since nowhere else in this section have we any very obvious examples of a preaching of the good news of the Kingdom, it seems natural to regard these parables as intended by the evangelist to illustrate that conception. Cf. 4^{11.26.30}.

As a wonder-worker He is described as having made a profound impression upon the peasants of Galilee. The cures recorded are of possession by demons, 1²³⁻²⁸, 5¹⁻²⁰; fever, 1²⁹⁻³¹; leprosy, 1⁴⁰⁻⁴⁵; paralysis, 2¹⁻¹²; a withered hand, 3¹⁻⁶; and an issue of blood, 5²¹⁻⁴⁸. Miracles of a different kind are those of stilling a storm on the lake, 4³⁵⁻⁴¹; restoring to life a dead girl, 5²¹⁻⁴³; feeding a large multitude with scanty provisions, 6³⁰⁻⁴⁴; and walking on the lake, 6⁴⁵⁻⁵². In addition to the cures of demoniacs actually recorded reference is made to other such cases (1^{32.39}, 3²²), and emphasis is placed on the knowledge of His Messiahship by persons so possessed (1³⁴, 3¹¹). His power to perform cures and to cast out demons is imparted by Him to His disciples (6^{7.12}).

St. Mark is fond of describing the influence exercised by the Messiah over the people. Compare *e.g.* :

1. 33. 'the whole city was gathered at the door.'
45. 'he could no longer enter into a city, but was without in desert places. And they came to him from all sides.'
2. 2. 'they were gathered together so that the space about the door could no longer contain them.'
3. 9. 'he bade his disciples prepare a boat because of the crowd.'
20. 'and the crowd again gathers, so that they could not even eat.'

4. 1. 'and there gathers to him a very great crowd, so that he embarked into a boat.'
6. 31. 'there were many coming and going, and they had no opportunity to eat.'

So far Jesus has been represented as one who did not wish Himself to be acclaimed as the Messiah. In the next section (7²⁴⁻⁹ 50) the situation changes. Here, whilst we still have sayings arising out of some incident—*e.g.* the sayings about greatness (9³³⁻³⁷) and causing scandals (9⁴²⁻⁴⁹)—and whilst we still have miracles of power (the daughter of the Syrophenician woman, 7²⁴⁻³⁰; a deaf man, 7³¹⁻³⁷; another feeding of a multitude, 8¹⁻¹⁰; a blind man, 8²²⁻²⁶; a demoniac boy, 9¹⁴⁻²⁹), we miss the parables, and have in their place direct teaching of the disciples about the Messiah's death and resurrection (8³¹⁻³³, 9³⁰⁻³²) and His coming in glory to inaugurate the Kingdom (8³⁸, 9¹). Here, too, we have the confession of St. Peter that Jesus was the Messiah (8²⁷⁻³⁰), and the transfiguration scene, with a second heavenly declaration that He was God's Son, the Beloved.

The next section (ch. 10) contains a very important verse. The death of the Messiah has been announced (8³², 9³¹, and perhaps 2²⁰), but merely as a fact without explanation. But in 10⁴⁵ (see note *in loc.*) the death is spoken of as the seal and consummation of a life of service for others which is to be instrumental in ransoming many. In the last section of the Gospel (11¹⁻¹⁶ 8) the teaching in parables reappears in 12¹⁻¹². But the Parable of the Wicked Husbandmen is unlike the parables of ch. 4. It is a prophecy in the form of a story of the judgment about to fall on the Jewish nation for its rejection of the Messiah. Very important in this section for the evangelist's conception of Christ's person are the story of the last supper (14¹²⁻²⁵) and the discourse about the last things (ch. 13). In the former occurs the second of the only two passages in the Gospel which set the death of the Messiah in any other light than that of an event which He Himself foresaw as the inevitable end of His teaching. Here His blood poured forth is to be the seal of a new covenant between God and man, and is to be shed for many (14²⁴). With this compare 10⁴⁵, 'to give his life a ransom for many.'

Jesus, then, had been foretold by the Messianic herald John (1², 9⁹⁻¹³). He had been proclaimed from heaven as 'Son of God, the Beloved' (1¹¹, 9⁷). True that at first He had forbidden

men to so announce Him, and did so up to the moment of His entry into Jerusalem. But then reserve was thrown aside. He was acclaimed as king by the crowd who saw Him enter (11¹⁰). He acquiesced in the statement of the high priest that He was 'the Messiah, the Son of the Blessed' (14⁶¹), and of Pilate that He was 'the King of Israel' (15²). When He hangs upon the cross the chief priests fling in His face the taunt that He had claimed to be 'the Messiah, the King of Israel' (15³²). So far the matter is clear. Jesus of Nazareth was, as the evangelist believed, the Messianic King of Israel. But how could that be reconciled with His death? This was the problem which had puzzled the disciples (8³², 9^{9-13.32}). The evangelist no doubt found the answer in the fact of the resurrection. Jesus was not dead. He had been raised from the dead as He foretold (8³¹, 9³¹, 10³⁴). And He would return to inaugurate the Kingdom (8³⁸, 9¹, 13²⁶, 15⁶²). He Himself had preached the good news that the Kingdom was near, and it was now the duty of His disciples to continue that preaching (13¹⁰). The coming of the Kingdom would not long be delayed (9¹, 13³⁰).

Jesus, then, was the Jewish Messiah whose death (10⁴⁵, 14²⁴) was to ransom many and to redeem them from sin. But where was the Kingdom? Embedded in the words of Christ as recorded by the evangelist was a phrase which St. Mark probably believed to throw light upon this. Jesus had spoken of Himself as 'the Son of Man' (*ὁ υἱὸς τοῦ ἀνθρώπου*). Some modern writers (Wellhausen, *e.g.*) believe that we have here an intrusion of Christian theology into Christ's sayings, on the ground that in Aramaic 'Son of Man' would mean 'a member of the human species' or 'mankind,' and that therefore 'the Son of Man' could have no meaning in that language. But the phrase is too firmly embedded in Christ's teaching to be torn from it, and so far from any tendency to emphasise it in the earliest Christian teaching, it occurs only once outside the Gospels, in Acts 7⁵⁶. If, as is probable, 'Son of Man' was a technical phrase, it must have been possible in Aramaic, as in any other language, to express 'the "Son of Man,"' either in words or by intonation or emphasis. And 'Son of Man' was such a technical phrase. In Dan. 7¹³ the prophet speaks of one who 'came with the clouds of heaven, like a man' (literally 'Son of Man'). It may be that this figure symbolised the Jewish nation of the future, as contrasted with the kingdoms

founded on brute force which had preceded it. But the phrase was soon adopted in apocalyptic theology to signify the pre-existent heavenly Messiah. It is so used in the similitudes of *Enoch* (xxxvii.-lxi., c. 70 B.C.). Cf. xlvi. 2, 3; xlviii. 2; lxii. 5, 7, 9, 14; lxix. 27, 29; lxx. 1; 4 Ezra xiii. 1-58. In this phrase the evangelist probably found the clue to the riddle of the Messiahship and death of Jesus. He was the Messiah in spite of His death, because He was not the King-Messiah of much current theology who was to inaugurate a temporal kingdom, but the pre-existent heavenly Messiah who had become man in Jesus of Nazareth, who had died to redeem men from their sins (10⁴⁶, 14²⁴), and would come, as it had been foretold, on the clouds of heaven to inaugurate His heavenly Kingdom, of which all the redeemed should be citizens. This was the reason why the Messiah must suffer and die before the Kingdom could be inaugurated.

The passages in which the phrase occurs are the following :

2. 10. 'the Son of Man has power to forgive sins upon earth.'
Because as the pre-existent Messiah He represents God and exercises divine functions.
28. 'the Son of Man is lord even of the Sabbath.' Again a claim to divinity.
8. 31; 9. 31; 10. 33; 14. 21, 41. Passages referring to His death.
38. 'the Son of Man shall be ashamed of him when he cometh in the glory of his Father with the holy angels.'
9. 7. 'when the Son of Man shall have risen from the dead.'
9. An obscure passage. See note there.
10. 45. 'the Son of Man came—to minister.'
13. 26. 'then shall they see the Son of Man coming in clouds with power and great glory.'
14. 62. 'ye shall see the Son of Man sitting at the right hand of the power.' Cf. *Enoch*, lxii. 2, 'And the Lord of Spirits seated him (the Son of Man, cf. lxii. 5) on the throne of his glory.'

It will be seen that all these passages, with the exception of 10⁴⁶, use the phrase of the Messiah in connection with claim

to divine functions or with reference to His death, resurrection, or future glory. It can hardly be doubted that St. Mark at least believed that, by applying the phrase to Himself, Jesus identified Himself with the heavenly Messiah of some current theology (cf. St. Jn. 7²⁷), and that He in particular wishes to connect Himself with the 'Son of Man' of Dan. 7¹³, interpreted of the person of the Messiah. It is, of course, true that this term for the Messiah was current in a limited sense only, and would fail to convey any clear meaning to most of the Lord's hearers (cf. St. Jn. 12³⁴). It is true again that, by connecting closely with it the thought of death and suffering, He did much to obscure its significance for His hearers. But this was no doubt intentional. He selected the phrase just because it would veil His claims to Messiahship from the people, who would have read into such claims ideas at variance with His conception of His Messianic functions. At the same time it expressed the mysterious nature of His personality. It suggested, on the one hand, His real humanity; on the other, there was latent in it the conception of His future glory. Its very obscurity is the strongest proof of its authenticity. The striking reference to Himself by the Lord in the third person by this strange expression was one of the things which had so impressed His contemporaries that no misunderstanding was of sufficient force to cause it to be forgotten when the record of His life was being handed down.

If we now try to summarise the evangelist's conception of the person of Christ we may state the following features of his belief, always with the reservation that the evangelist only betrays his beliefs by implication and by the choice of his material. He nowhere comments on it nor intrudes his own theological inferences.

(1) Jesus was the Messiah. (a) Jesus and the Baptist respectively represented the 'Lord' and the 'angel' or 'messenger' of Mal. 3¹. (b) He was the King-Messiah (11¹⁰, 15²). (c) As Messiah He was 'the Son of God' (1¹⁻¹¹, 3¹¹, 9⁷, 13³², 14⁶¹). (d) He was also the 'Son of Man' of apocalyptic expectation. The connection between these two Messianic conceptions as centred in one person was to be found in the fact that His Kingdom was spiritual and His manifestation as 'Son of Man' future. His work during life was rather to proclaim the nature of the Kingdom and to prepare His disciples for it than to

inaugurate it. And this work must be completed by His death. Then, raised from death, He would come as Son of Man in glory (8³⁸, 14⁶², 13²⁶) to inaugurate the Kingdom (9¹) and to gather His disciples into it (13²⁷).

(2) There is the significant phrase, 'not even the Son' (13³²), which shows that the evangelist was aware of the claim of Jesus to stand in a unique relationship to God. This indeed is already implied in the claim to Messiahship, and especially in the title 'Son of Man,' for the apocalyptic Son of Man was a pre-existent being. But, apart from this, 13³² proves that the evangelist was aware of that manner of speaking of Himself by Christ as 'the Son' in relation to 'the Father' which is found again in St. Matthew 11²⁷=St. Luke 10²², and then so frequently in the Fourth Gospel.

(3) Here must be placed the references to Jesus as filled by the Spirit. At baptism the Spirit came down into Him (1¹⁰). The Spirit drove Him into the desert (1¹¹). The Spirit which animated His actions was the Holy Spirit (3²⁸⁻³⁰).

The Holy Spirit was in the evangelist's mind the mediating link between the conceptions of pre-existence and essential humanity. Of Docetic conceptions of the person of Jesus there is not a trace. Pre-existent 'Son of Man,' 'the Son,' He was yet at the same time quite truly human. And if the Messianic figure of Isaiah 42¹ could be said to receive the Spirit, why not Jesus? For the realisation of the human element in Christ see p. 23.

But very important is the evangelist's belief in a true humanity in Christ in which, nevertheless, was no trace of consciousness of moral imperfection. Profoundly conscious of sin in others, He knows none in Himself. He stands towards it, as God stands, as its judge and pardoner (2⁵).

(2) The Christian fellowship.

In no respect is this Gospel more primitive than in its disregard of the question of the conditions of admission into the Christian community. In the First Gospel the evidence of Christ's acts and words are so marshalled as to produce the impression that membership of the Church was to be limited to Jews and proselytes to Judaism. In the Third Gospel, written no doubt from the Pauline standpoint after the battle for the admission of Gentiles had been fought and won, all the evidence

in favour of the universal scope of the Gospel is set forth with masterly skill. But in the Second Gospel the question is never raised, because the evangelist seems to take the limitation as quite natural and obvious. Only once in the narrative of Christ's early ministry do we touch the Gentile question. When a Greek woman asked a favour of the great healer she was told that it was not fitting to take the bread of the children and to cast it to dogs (7²⁷). True that the favour was granted, but only because she accepted the inferior position of her race and used it as an argument why mercy should be shown to her. Only once are the Gentiles mentioned in connection with the good news. That is in 13¹⁰, 'to all the Gentiles must the good news be preached'; but the preaching of religion to Gentiles had long been an aim of the Jew, and nothing is here said to suggest that Gentile converts should be excused from the ordinary conditions of entry into the covenant people.

It is clear that the Gospel must have been written before the question of the terms upon which Gentiles could become Christians was seriously raised.* On this point the Second Gospel represents the primitive position of the Church in the first year or two after the resurrection, as it is described in Acts 1-6.

H. Historicity

Few books have suffered so much at the hands of interpreters as the Synoptic Gospels. And the reason is not far to seek. It lies in the fact that the life which they seek to portray is too large to be encircled by the compasses of human comprehension, too lofty to be scaled by man's mental ladders, too deep for his spiritual sounding line. This means that man has no standard by which to measure the life of Jesus, and attempts to reduce it to average human level can proceed only by ignoring or denying all that cannot be brought down to that level, and always result in a Jesus who is an artificial figure, the product and creation of human minds, one who can never have existed save in the brain of the modern interpreter.

To illustrate the failure of this method of interpretation would

* If written after this controversy was settled, the Gospel could hardly have escaped containing some of that universalistic colour that is so characteristic of the Third Gospel.

be a tedious task, but the following may be taken as examples :— ‘The Gospels represent Christ as possessing a power over matter which has nowhere else been found in man. Therefore the Gospels in such cases cannot be descriptions of historical fact, and their narratives, so far at least as these cases are concerned, must be due to the creative imagination of the writers or the circle of men amongst whom they lived.’ If Christ were limited in respect of control over nature as all other men believe themselves to be, that would be a fair conclusion. But supposing that He was not so limited. Then we are needlessly tampering with historical evidence on the ground of a false premise.

Or again, ‘The Gospels represent Christ as predicting His own death, and many of its attendant circumstances. Now men so far as experience goes have not such power of foresight. Therefore these predictions are clearly fictitious prophecies placed in His mouth and couched in language coloured by the actual facts of His death.’ For the sake of argument we may admit that these predictions imply more than human foresight, though indeed that is very questionable. And if Christ were limited in power of insight precisely as other men are, the inference might again be a fair one. But was He then so limited? If not, we are again perverting evidence in the interest of false presupposition.

Interpretation of the Gospels of the kind indicated based upon a violent bias against the historicity of some of the things recorded still lingers even in this twentieth century. But it is probable that its day is over, and that a new era of more enlightened interpretation is dawning. For indeed the whole tendency of modern thought is against it. ‘Jesus Christ must be limited in respect of control over nature as other men are, He must be limited in respect of knowledge of the future as other men are.’ That is the axiom from which much of the older interpretation started, and by which it judged the historical value of the Gospels. And, like most axioms, it contains much that is false, or much that can be falsely applied.

For, in the first place, there is no such realm as that of ‘nature’ of which the laws are wholly known to us so that we can rule out as impossible well evidenced statements of happenings which seem to be exceptions to what is normal. Of course, there are such so-called laws, as that of gravitation, which affect, as it would seem, all so-called material objects. But it is also becoming increasingly clear that the boundary line between

material and spiritual is more and more difficult to define, and that mind has a power and control over matter which has yet been unplumbed by human reason. And that brings us to a second consideration. There is no such thing as a 'human nature' of which we know all the limits so that we can say 'This or that is impossible to human nature.' It is true that we may say that there are things which are beyond the capacity of human nature as represented in history so far as it is known to us. But this is only to say that average human nature has never risen to heights of power and control over matter which are accessible to it, or rather which are its proper level of attainment, so that average human nature is clearly ignorant of powers which properly belong to it. That which distinguishes the Synoptic Gospels from all other historical evidence is that they portray a life which rises above all other human lives in many respects, particularly in control over the material element in life.

Now if we say at once that, *e.g.*, a dead man cannot raise himself from the dead, therefore the statements that Jesus Christ raised Himself from the dead must be fictitious, we are not taking into account many important considerations. Was the being of Jesus limited during His life in respect of control over His body as others are limited, or appear to be limited, because they never rise above the apparent limitations? Clearly not. The whole evidence goes to suggest that He controlled His material body with its instincts and feelings towards certain moral and spiritual ends. It is not merely that He exercised this control with variable success and, as with all good men, with a large percentage of failure, but that He never failed. The moral and spiritual element in Christ was completely dominant. Christian theology expresses this by saying that He was sinless and divine. Now none of us knows, nor can know, the extent to which control over so-called matter would go in one who was able perfectly to master his body and to use it for spiritual ends. It is impossible to say that the body of such a one must be subject to the laws of gravitation and space which we suppose to affect all other material bodies. If we artificially and by abstraction separate Christ's body from His Person, then no doubt it would be affected by such laws. But, dominated by His spiritual being, this body would be, so far as we know, subject to no laws known to us. Certainly not to that of death. He died because

He voluntarily gave Himself to that experience, not because it was one necessary to His being. And the statement that He raised His body from death is, so far from being surprising, just what we might expect.

Apart from the resurrection of His own body, and His uniform control over it, the amount of evidence for His control over other material objects is much less than is commonly supposed. Most of the so-called miracles of healing furnish little difficulty nowadays to those who have some knowledge of the range of phenomena indicated by such phrases as 'faith healing' and 'mental suggestion.' Even the narratives of raisings from the dead will furnish little difficulty to those who are in any way aware of the impossibility of defining the boundary line between a state of so-called 'life' and one of so-called 'death.' Apart from these there are only the records of the Walking on the Sea, the Feeding of the Multitude, and the change of the water into wine. The Miraculous Feeding is the most important, because no amount of critical ingenuity can eliminate from the story its so-called miraculous element, nor eject the story itself from the earliest stage of Gospel tradition. The suggestion frequently made that the narrative is due to the readiness of the disciples to attribute to their Master miraculous power of this sort, a readiness nourished and fostered by acquaintance with the miracles of the Old Testament, *e.g.* 2 Kings 4⁴²⁻⁴⁴, is very unsatisfactory. It would perhaps explain the whole narrative if it were entirely fictitious. But nothing is historically more certain that there must have been an event in the life of Jesus which is enshrined in this story if we are to give credit to any part of the Gospel history. And it is difficult on many grounds to think that some simple meal at which the Lord and His disciples were present has had the miraculous feeding foisted into it. The narrative no doubt comes ultimately from St. Peter, and neither he nor others who were present can have been mistaken as to what took place. The suggestion that they were naturally inclined to attribute to their Master miraculous happenings is very gratuitous. Had they been so inclined we should no doubt have found the Gospels full of miraculous stories of various kinds. The parcify of such stories, the absence of variety in them (we find no axe-heads floating on the water), suggest that they are recorded because they could not be left out, not because the imagination of the writer or of the infor-

nants behind him was traversing the Old Testament to find miracles which might be ascribed to Jesus, but because they had been related by eye-witnesses.

There is another very common delusion concerning the Gospels. It is contained in the assertion that we must treat them as we should treat any other book. This is, of course, a platitude, but it is often perverted in order to treat the Gospels as we should treat no other book. We are told that we should approach them without presupposition or bias. But every document of ancient history is approached by a modern historian with a large number of presuppositions. If, *e.g.*, it be a biography, he may have some knowledge of the circumstances of the time in which the subject of it lived, perhaps also some knowledge from other sources of the life of the hero. He has also a general background of assumption as to what is or is not possible in the life of one living at the period described, or indeed at any period of history. He scrutinises what is recorded through the spectacles constituted by this mental outlook. Now, if we try to isolate the Gospels as though they were the only sources for the life of Jesus, and attempt to emancipate ourselves from the knowledge of Him gained in other ways, we are attempting the impossible and courting disaster. For the Gospels are not the only source for His life. It is impossible to ignore the fact that He has influenced human life in the mass and in individuals as no other has done. Indeed, the term 'influence,' appropriate enough to express the effect of the lives of the good and great upon their successors, is quite inadequate to describe Christ's influence upon life in general through His disciples. It is in Christian language a communication of His life through His Spirit. This power of communicativeness which altogether transcends the feeble action of the human spirit upon others in its power to break down the barriers of personality which isolate men one from another cannot be ignored, and he who would understand the Gospels must read them in the light of it. It corresponds to the profundity of spiritual being there described. 'Deep calleth unto deep.' To the one who had the spiritual control over outward things as portrayed in the Gospels the one who has the power of ever imparting His Spirit and life to successive generations corresponds, and of such a one it is impossible to say how or in what way He might have controlled the life and laws of sense.

Of the Walking on the Sea and the Feeding of the Multitude we can only say that we do not know how it was done ; not that under the circumstances it could not have been done and, given the same circumstances, might not be done again. This does not, of course, mean that critical observation has no part to play in the study of the Gospels. It is easy, *e.g.*, to see that in the First Gospel there has been a slight heightening of the miraculous element. But he who leaps to the conclusion that, if we could trace the whole process, we should be able to push backward behind the Gospels to a stage of transmission in which all was 'natural' and the 'miraculous' had not yet begun to be superimposed, is probably taking a leap into nonsense-land. That tradition should insensibly emphasise the 'miraculous' is intelligible, that it should have created it is wholly inconsistent with the sanity and primitive character of the Gospel narratives.

What has just been said will explain the treatment of a great part of the Second Gospel in the following commentary. I have not as a rule thought it necessary to defend the historicity of each narrative in detail. This Gospel is our earliest piece of evidence for the life of Jesus. In large measure the tradition which asserts it to be dependent upon the teaching of St. Peter seems to be wholly justified. If so, for most of what is ascribed here to Jesus by way of word or deed we have evidence than which we could hardly expect better. No doubt St. Peter saw Christ through his own eyes ; nor could he appreciate more than a small part of that revelation of life, but what he saw that he has told us, and we may be thankful for it, thankful also that we have also the record of what others saw.

Without therefore entering into questions resting upon the bias of the inquirer, as to the possibility or impossibility of events here recorded, we may ask what qualifications must be made to the claim that the Second Gospel is a matter-of-fact account of the life of Christ.

The first is rather negative than positive. It is that the narrative is clearly fragmentary, and that many of the incidents are so loosely attached to the context in which they are found, that it would be difficult to lay too much stress upon order and sequence. This applies in particular to sayings. It is impossible to be sure in many cases whether the writer thinks a saying which he records to have been spoken on the same occasion as

the preceding words, or whether he is adding from tradition other sayings suggested to him by those which he has just recorded. An example of such compilation of originally distinct sayings may probably be found in 9⁴²⁻⁵⁰.

Secondly, there are probably some disarrangements in the text which arose prior to all our authorities for the text. Such are 9¹²⁻¹⁸, 15¹⁷⁻¹⁹.

Thirdly, there are some mistakes, due probably to confusion at a stage when phrases, originally Aramaic, were being translated into Greek. Such are probably Dalmanutha, 8¹⁰; Boanerges, 3¹⁷; and 'on the first day of unleavened bread,' 14¹².

If this last is a mistake, it is of course a serious one, because it gives rise to the idea that the Last Supper was the Passover meal. But, as I think, it is due to the Greek translator, not to the original author of the Gospel.

Other probable mistakes due to the same translator will be found on p. 50. A mistake of a different kind is the mention of Abiathar instead of Ahimelech in 2²⁶.

But these are all matters of minor importance. What is vital for the modern man is to know how far the Gospel tells him faithfully what Christ said and what He did. If he remember that what is here recorded is very incomplete, and that it is of the nature of isolated acts and sayings which appealed to one of Christ's disciples who has admitted that he was slow to penetrate the significance of His Master's personality, he may take what is here given as substantially and in all important respects true, because the Christ here portrayed is the Christ of the apostolic preaching and the Christ who lives in the hearts of His people.

I. The Text^a

The number of Greek manuscripts containing the Gospel or a portion of it is very large, about 1300. They date from the fourth to the seventeenth century. Some of the most famous are :

(1) Containing the Greek Testament :

 N. Codex Sinaiticus, fourth century.

 B. Codex Vaticanus, fourth century.

^a For fuller information as to the text of the New Testament, see Lake, *Text of New Testament*, and Souter, *Text and Canon of New Testament*.

- (1) A. Codex Alexandrinus, fifth century.
 C. Codex Ephraem, fifth century.
 D. Codex Bezae, sixth century.
 Ψ. Codex Athous Laurae, eighth or ninth century;
 contains both endings of St. Mark.
 ρ. Eighth century; contains both endings.
 ι. Tenth century.
 33. Ninth or tenth century.
- (2) Containing the Gospels or portions of them :
 W (=ε 014, von Soden). Fourth or fifth century;
 contains a remarkable reading at St. Mark 16¹⁴.
 See note there.
 7¹². Seventh century; contains fragments of St. Mark,
 including the two alternative endings.
 L. Codex Regius, eighth century; contains both
 endings.

The most important versions of the Gospel are :

(a) Latin.

As early as 150-200 A.D. there seem to have been Latin translations of the New Testament. In 383 A.D. Jerome revised the Gospels, and his version passed into common use as 'the Vulgate.' The pre-Vulgate MSS. fall into three main groups.

African :

- k*. Codex Bobiensis, sixth century.
e. Codex Palatinus, fourth or fifth century.

European :

- a*. Codex Vercellensis, fourth century.
b. Codex Veronensis, fifth or sixth century.

Italic :

- f*. Codex Brixianus, sixth century.
g. Codex Monacensis, seventh century.

Souter^a combines the last two groups under the term European, and explains the peculiarities of *f* and *g* as due to their text having been corrected with reference to a Greek MS. or to the Vulgate.

^a P. 43.

(b) Syriac.^a

The Sinaitic Syriac, fourth century, represents, as Burkitt thinks, a version made at Antioch about 200 A.D.

The Curetonian Syriac, fifth century, represents the same version revised by later Greek MSS.

The Peshitta (Simple) Version is a fifth-century revision of the preceding.

An earlier version had been made by Tatian about 170 A.D. in the form of a harmony of the four Gospels. This work became known as the Diatessaron. Unfortunately this version has perished. It was revised in accordance with the Peshitta in the fifth century, and there are two eleventh-century manuscripts of an Arabic translation of this revision. There is also a commentary on the Diatessaron, written by St. Ephraem in the fourth century, from which some idea of the original work can be gained.

(c) Egyptian.

The Sahidic or Thebaic Version consists of fragments dating from the fourth to the fourteenth century.

The Bohairic or Memphitic, sixth to eighth century.

It is the aim of the science of textual criticism to recover the original text of the New Testament from the vast mass of material afforded by the manuscripts, versions, and quotations in early writers. The most important work done in recent years in this direction is that of Westcott and Hort.^b They grouped the evidence under four heads, viz. three early types of text, Neutral, Alexandrian, and Western, and a later type, Syrian, this being a revision of the other three. The Alexandrian and Western types of text they judged to be deflections from the original text, which they believed to be represented most nearly by **κ** and **B** and some other authorities which support them.

Since the addition of Westcott and Hort a great deal of attention has been given to the Western type of text. This is represented in the Gospels by **D**, the pre-Vulgate Latin MSS., especially **k**, the Sinaitic and Curetonian Syriac, and by quotations in Irenæus and Cyprian. The readings characteristic of these authorities take the form of addition, omission, and paraphrase, if the text of **κ** and **B** be taken as a standard of com-

^a On the Syriac versions see Burkitt, *Evangelion Da-Mepharreshe*, vol. ii.

^b *The New Testament in Greek*.

parison. They are no doubt very early, *i.e.* second century, and the question of their value is still under discussion. A. C. Clark in his recent work, *The Primitive Text of the Gospels* (1914), defends the 'Western Text' as primitive, on the ground that the process of textual transmission has been one of 'contraction, not expansion.' The 'Western' Text 'presents the text which was used by the predecessors of Origen, and can boast of a line of witnesses going back to the generation which succeeded the apostles' (p. 111).

The latest editor of the New Testament in Greek is von Soden.^a He groups the authorities into three, *viz.* the K group, which corresponds to Westcott and Hort's Syrian text; the H group, which combines Westcott and Hort's Neutral and Alexandrian texts; and the I group, which is equivalent to the Western text. These groups are, von Soden thinks, all fourth-century recensions. K was made by Lucian at Antioch, H by Hesychius in Egypt, and I at Jerusalem. By eliminating corruptions, such as readings due to harmonisation of one gospel with another, von Soden thinks that he can arrive at an original text, which he calls I-H-K.

The following is a list of passages in which von Soden's text differs from that of Westcott and Hort in the first four chapters of St. Mark. The first reading in each case is that of Westcott and Hort, the second that of von Soden:

- I. 1. *υἱοῦ θεοῦ* in mg.
υἱοῦ τοῦ θεοῦ in brackets.
2. *Ἴδὸν ἀποστέλλω.*
Ἴδὸν ἐγὼ ἀποστέλλω, Τι.
4. *Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσω.*
Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσω.
ὁ is inserted by **NBIΔ**, 33. It is omitted by **ADPΠ**.
Von Soden regards it as an assimilation to St. Matthew 3¹.
καὶ is omitted by B, 33, 73.
ὁ is no doubt an insertion. The original text was *ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσω*
For St. Mark's use of *γίγνομαι*=*εἰμί* with a participle cf. 9^{3,7}, Dan. 1¹⁶, Th., Dan. 2³⁵, LXX., Lam. 1¹⁶. The scribes of **NB** have misunderstood this construction,

^a *Die Schriften des Neuen Testaments.*

and inserted the δ to convert βαπτίζων into a title, and so connect ἐγένετο with ἐν τῇ ἐρήμῳ. B then finds καὶ to be harsh and omits it.

6. καὶ ἦν, **NBL**, 33, *b q*.
 ἦν δέ, **ADP**, etc.
 καὶ ἦν is Marcan in style and certainly genuine.
8. ὕδατι, **NB**.
 ἐν ὕδατι, **ADL**, etc., Ln.
 πνεύματι, **BL**.
 ἐν πνεύματι, **NAD**, etc., Ti.
14. καὶ μετὰ, **BD**, **Syr. Sin.**
 μετὰ δέ, **NAL**, etc., Ti.
 καὶ is Marcan in style and original.
16. Σίμωνος, **NBL**.
 τοῦ Σίμωνος, **AD**.
18. δίκτυα, **NBCL**.
 δίκτυα αὐτῶν, **AFD**, etc., **Syr. Sin.**
21. εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν, **ABDF**.
 ἐδίδασκεν εἰς τὴν συναγωγὴν, **NCLD**, **Syr. Sin.**, Ti.
24. λέγων, **NBD**, **Syr. Sin.**
 λέγων [εἶα], **ACL**, etc.
 εἶα seems to be an insertion from St. Luke 4³³.
 οἶδα, **ABCD**, etc., **Syr. Sin.**
 οἶδαμεν, **NLD**, Ti.
 Von Soden regards οἶδα as an assimilation to St. Luke, but the plural is an easy corruption after the plurals of v.²³.
28. καὶ ἐξῆλθεν, **NBCD**, etc.
 ἐξῆλθεν δέ, **AFH**, etc.
31. ὁ πυρετός, **NBCL**.
 ὁ πυρετός εὐθύς, **AFD**, etc., **Syr. Sin.** 'in the same hour,' Ln.
33. ὅλη ἡ πόλις, **NBCDL**.
 ἡ πόλις ὅλη, **AFD**, etc., **Syr. Sin.**
 The reading of **NB** is probably a grammatical correction.
34. αὐτὸν [χριστὸν εἶναι], **N^cB**, etc.
 αὐτὸν, **NAD**, etc., **Syr. Sin.**, Ti.
 The addition of χριστὸν εἶναι is probably an assimilation to Lk. 4⁴¹.
37. εὗρον αὐτὸν καὶ λέγουσιν, **NBL**.
 εὗρόντες αὐτὸν λέγ., **ACFD**, etc., Ln.
40. λέγων, **NB**.
 [καὶ] λέγων, **ACD**, etc., Ln.

41. καὶ σπλαγχνισθεῖς, **NB**.
 ὁ δὲ Ἰησοῦς σπλαγχνισθεῖς, **ACΓΔ**, Syr. Sin.
 καὶ ὀργισθεῖς, **D**, a, ff.
 καὶ is Marcan and probably original, and so probably
 ὀργισθεῖς in view of its peculiarity.
42. καὶ, **NBDL**, Syr. Sin.
 καὶ εἰπόντος αὐτοῦ, **ACΓΔ**, etc.
 Von Soden regards the omission of εἰπόντος αὐτοῦ as
 due to the influence of the parallels.
2. 1. [ἐν οἴκῳ ἐστίν], **NBDL**, 33.
 εἰς οἶκόν ἐστι, **ACΓΔ**.
4. προσενέγκαι, **NBL**, 33.
 προσεγγίσαι, **ACD**, etc., Ln.
 προσφέρω is a word characteristic of St. Matthew, and is
 found in St. Mark 1⁴⁴, 10¹³. προσεγγίζω is a rare
 compound which does not occur elsewhere in the
 New Testament. It is probably original here.
5. καὶ ἰδὼν, **NBCL**.
 ἰδὼν δέ, **ADΓ**, etc., Ln.
 καὶ is Marcan in style and original.
9. ἐγείρον, **BL**.
 ἔγειρε, **NACD**, etc., Ti.
 περιπάτει, **ABC**, etc.
 ὑπάγε, **NDLΔ**, Ti.
10. ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς, **BΦ**.
 ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας, **AEF**, etc.
12. ἔμπροσθεν, **NBL**.
 ἐναντίον, **ACD**, etc., Ln
 ἔμπροσθεν is common in St. Matthew, and von Soden
 seems to regard it as an assimilation to that Gospel.
 But it occurs in St. Mark 9².
16. οἱ γραμματεῖς, **BL**.
 γραμματεῖς, **N**, Ti.
 καὶ ἰδόντες, **NBLΔ**, Ti.
 ἰδόντες, **ACΓ**, etc.
 ὅτι, **BL**.
 τί ὅτι, **ACΓΔ**, etc.
18. οἱ Φαρισαῖοι, **NABCD**.
 τῶν Φαρισαίων, **EFG**, etc.

22. ῥήξει, **NBCDL**.
ῥήσσει, **ΑΓΔ**, etc.
23. διαπορεύεσθαι διά, **BCD**.
παραπορεύεσθαι διά, **NAL**, etc., **Ti**.
25. καί, **NBCL**.
καὶ [αὐτός], **ΑΓ**, etc., **Ln**.
ἔλεγεν, **ΑΒΓ**.
λέγει, **NCL**, **Ti**.
26. τοὺς ἱερεῖς, **NBL**.
τοῖς ἱερεῦσι, **ACDI**, etc.
Von Soden regards the accusative as an assimilation to the parallels.
3. 3. τὴν χεῖρα ἔχοντι ξηράν, **BL**.
τὴν ἐξηραμμένην χεῖρα ἔχοντι.
5. [χεῖρά σου], **NACD**, etc.
χεῖρα, **BE**, etc.
8. καὶ περί, **NBCLΔ**.
καὶ [οἱ] περί, **ADPT**.
14. οὓς καὶ ἀποστόλους ὠνόμασε, **NBCΔ**.
Von Soden omits with **ADL**, etc., as an assimilation to **St. Luke 6¹³**.
20. ἔρχεται, **NBF**.
ἔρχονται, **N^cCLΔ**.
26. ἐμερίσθη, **BL**.
μεμέρισται, **ΑΓΓ**, etc.
31. ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, **NBCD**, etc.
οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, **ΑΓΠ**.
32. οἱ ἀδελφοὶ σου, **NBC**, etc.
οἱ ἀδελφοὶ σου καὶ αἱ ἀδελφαί σου, **ADE**, etc., **Ti**.
33. καὶ ἀποκριθεὶς αὐτοῖς λέγει, **NBCLΔ**.
καὶ ἀπεκρίθη αὐτοῖς λέγων, **ADFP**, **Ln**.
4. 3. σπείραι, **NB**.
[τοῦ] σπείραι, **ACL**, etc.
5. [καὶ] ὄπον, **B**.
ὄπον, **NACL**, etc.
8. αὐξανόμενα, **NB**.
αὐξανόμενον, **ACDLΔ**, **Ti**.
εἰς—[ἐν—ἐν].
εἰς—εἰς—εἰς, **Ti**. punctuates *εἰς—εἰς—εἰς*.

10. τὰς παραβολὰς, **NBCLΔ**, Syr. Sin.
τὴν παραβολήν, **AΠ**, etc., Ln.
15. εἰς αὐτούς, **B**.
ἐν αὐτοῖς, **NCCLΔ**, Ti.
18. εἰς τὰς ἀκάνθας, **ABD**.
ἐπὶ τὰς ἀκάνθας, **NCΔ**, Ti.
24. ὑμῖν, **NBCDLΔ**.
ὑμῖν τοῖς ἀκούουσιν, **AΠ**, etc.
32. μείζον, **NABC**, etc.
μείζων, **DFG**, etc., Ln.
38. καὶ αὐτὸς ἦν, **NBCLΔ**.
καὶ ἦν αὐτός, **ADΠ**, etc., Ti.
41. ὑπακούει αὐτῷ, **N^cBL**.
αὐτῷ ὑπακούει, **NCΔ**, Ti.

It will be seen that von Soden frequently deserts the **NB** text and returns to that of the *Textus Receptus*, often agreeing with Tischendorf's eighth edition and with Lachmann. One of his main grounds, that the **NB** text presents an assimilation to the parallels in St. Matthew and St. Luke, is a good one, but he sometimes supports the later MSS. in an addition not found in St. Matthew or St. Luke. *E.g.* εἰπόντος αὐτοῦ, 1⁴², τοῖς ἀκούουσιν, 4²⁴, are weakly attested.

Like Westcott and Hort, von Soden leaves some of the more striking Western readings unaccounted for, *e.g.* :—

ὀργισθεῖς, 1⁴¹.

ἀπὸ τοῦ ὄχλου, 2⁴.

The omission of ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοῦς, 2²².

” ” ” ἐπὶ Ἀβιαθὰρ ἀρχιέρως in 2²⁶.

νεκρώσει, 3⁵.

ἄπτεται, 4²¹.

In the following translation the text of Westcott and Hort has been taken as the basis. Where the Greek text underlying the translation differs from WH it will be given in the notes.

TEXTUAL NOTES

1. 4. WH give *ἐγένετο ὁ Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων*. *ὁ* is inserted by **NBLΔ**, 33. But it should be omitted with AD, etc., von Soden. It has been inserted by some one who did not perceive that *ἐγένετο—βαπτίζων = ἦν βαπτίζων*. Cf. note on 1⁴.

καί is omitted before *κηρύσσων* by B, 33, WH, but must be read with **NAD**, etc., von Soden. For the two participles after *ἐγένετο* cf. v. 6, *ἦν—ἐνδεδυμένος—καὶ ἑσθων*. Dan. (Th.) 6¹⁰, *ἦν κάμπτων—καὶ προσευχόμενος =* 𐤍𐤃𐤅𐤃𐤁𐤀𐤃𐤁𐤃.

21. WH give *εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν*. So ABD, etc. But **NCLΔ**, Syr. Sin., von Soden have *εἰς τὴν συναγωγὴν ἐδίδασκεν*. Cf. 13⁹, *εἰς συναγωγὴς δαρήσεσθε*. The *εἰσελθὼν* has been inserted to smooth the grammar. See below on v. 39.

34. WH add at the end *Χριστὸν εἶναι* with **N^cB**, etc. But **NAD**, Syr. Sin., von Soden omit. The words are an assimilation to St. Luke 4⁴¹.

39. WH have *καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν* with **NBL**. But ACD, etc., Syr. Sin. have *καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν*. This is right. *ἦλθεν* has been substituted for *ἦν* to remove the harshness of *κηρύσσων εἰς* (cf. 13¹⁰), just as *εἰσελθὼν* has been inserted in v. 21 to get rid of *διδάσκω εἰς*.

2. 23. Von Soden with ACL, etc., has *παραπορεύεσθαι*. But WH with BCD have *διαπορεύεσθαι*, and this is right, for the tautologous *διαπορεύεσθαι διὰ* is characteristic of St. Mark.

3. 15. WH give *καὶ ἐποίησεν τοὺς δώδεκα* with **NBCΔ**, von Soden. The clause is omitted by AC²D, etc., probably because it has already occurred in v. 14. But see note on the passage.

5. 12. WH have *παρεκάλεσαν* with **NBCLΔ**, etc. But AD, etc., Syr. Sin. have *παρεκαλοῦν*, and St. Matthew 8³¹ read this in St. Mark, for in no case does he alter St. Mark's aorists into an imperfect. *παρεκάλεσαν* is due to assimilation to St. Luke 8³².

6. 6. WH have *ἐθαύμασεν* with **NBE**. But ACD, etc., Syr. Sin., von Soden have *ἐθαύμαζεν*. This is in St. Mark's style and no doubt right.

14. WH have *ἔλεγον* (people were saying) with BD. But **NAC**, etc., Syr. Sin., von Soden have *ἔλεγεν* (Herod was saying). The repetition, 'Herod was saying,' in v. 10, is quite in St. Mark's style. Cf. 3¹⁵.

51. WH have *λίαν ἐν ἑαυτοῖς ἐξίσταντο* with **NBLΔ**, von Soden with A, etc., has *λίαν ἐκπερισσοῦ*. This is in St. Mark's manner. *ἐκπερισσῶς* occurs in 14³¹ and *ὑπερεκπερισσῶς* in 7³⁷.

9. 41. *ἐν ὀνόματι ὅτι χριστοῦ ἐστί*, careless translation of—
 יְהוָה מְשִׁיחַ דְּמִשְׁמַח בְּשֵׁמִי = 'because you are of the Messiah.'

10. 13. WH have *ἐπετίμησαν* with NB. But von Soden with AD, etc., have *ἐπετίμων*, and this is probably right, as being Marcan in style.

11. 8. WH have *ἔστρωσαν* with NB, etc. D, Syr. Sin. have *ἐστρώωνον*, and this is probably right. It is in St. Mark's style, and explains the text of the First Gospel. St. Matthew 21⁸ substitutes *ἔστρωσαν* for St. Mark's *ἐστρώωνον*, and then shows acquaintance with the imperfect by placing it in the next clause. If St. Matthew had had the aorist in St. Mark we should have had two aorists in St. Matthew.

12. 23. WH have *ἐν τῇ ἀναστάσει* with NB, etc. But von Soden adds *ὅταν ἀναστῶσιν* with AX, etc., Syr. Sin., and the tautology is in St. Mark's style.

15. 13, 15. WH and von Soden have *ἔκραξαν*, but St. Matthew 27²³ shows that *ἔκραζον* is right. It is read in v. 13 by G 1 13 b q, Syr. Sin., and in v. 15 by AD, etc., 1 b q, Syr. Sin. The evidence for it in v. 13 is not very strong, but its occurrence in the First Gospel authenticates it for one of the two verses in St. Mark.

16. D has *ἔσω εἰς τὴν αὐλήν*. This is in St. Mark's style, and may well be original. For parallels see Introduction, pp. 12 f.

The illustrations given above suggest a new Canon of Textual Criticism, viz. that *Knowledge of an author's style should precede judgment upon variant readings.*

ARAMAISMS AND MISTAKES DUE TO TRANSLATION FROM ARAMAIC

The imperfects and historic presents are probably due to translation. A parallel may be found in Theodotion's translation of the Aramaic of Dan. 2⁴⁻⁷²⁸. The imperfect occurs about fifty-seven times. In twenty-one of these it translates a participle, in seventeen it translates a participle with the verb to be. The historic present occurs five times, in each of which it translates a participle with the verb to be.

There is therefore a presumption that the frequency of these tenses in Mark is due to translation of Aramaic participles. The cases of *εἶναι* with a participle are probably due to the same cause. In Dan. 2⁴⁻⁷²⁸ Theodotion has seven such constructions all equivalent to an Aramaic participle and verb to be.

The frequent use of *ὅτι* after verbs of saying, even before *oratio recta*, is due to the Aramaic *ܗ*. Cf. Dan. 2³⁵; 5⁷; 6, 6¹⁴. The often used adverbial *πολλά* is the Aramaic *ܐܝܢܝܢ*. The commonly used *εἰθὺς* is probably a translation of *ܕܝܚ*.

'The use of *ἤρξατο, -αυτο* with an infinitive following when nothing at all is to be said of any further development of the action thus introduced is one of the peculiarities that mark the style of all three Synoptists' (Dalman, *Words of Jesus*, p. 26).

Dalman has not, however, remarked a distinction between the Synoptists in their use of this idiom.

It occurs in St. Mark twenty-six times. Of these St. Matthew retains six only, whilst St. Luke retains only two. The reason for this is perhaps to be found in the nature of St. Mark's use of the construction. As used in his Gospel it occurs always in narrative, and in many cases is practically meaningless. *E.g.* in 1⁴⁵, 2²³, 5¹⁷, 6^{2.7.55}, 8³², 14⁶⁵, 15^{8.18} it seems to be practically a mere auxiliary, meaning simply 'he,' 'they did.' There is no case in St. Mark where the word has any special emphasis, and the construction may well be due to the use of *ܥܫܪܝ* in Aramaic as an auxiliary verb.

It is perhaps due to the perception that the word is rather Aramaic than Greek, as used in the Second Gospel, that St. Matthew omits all but six cases. These are St. Matthew 12¹=St. Mark 2²³; St. Matthew 16²¹=St. Mark 8³¹; St. Matthew 16²²=St. Mark 8³²; St. Matthew 26²²=St. Mark 14¹⁹; St. Matthew 26³⁷=St. Mark 14³³; St. Matthew 26⁷⁴=St. Mark 14⁷¹. St. Matthew also has the construction six times. In one of these, viz. 4¹⁷, the word has a very great emphasis; two, viz. 18²⁴ and 24⁴⁹, occur in sayings of Christ; two, viz. 11⁷ and 24⁴⁹, occur also in St. Luke. The remaining two are in narrative. Of these 11²⁰ might be editorial, 14³⁰ occurs in a narrative peculiar to the First Gospel.

It would appear therefore that the construction was not congenial to the editor of the First Gospel. He retains it in a few cases from St. Mark, and its rarity in the non-Marcian passages of his Gospel may be due to a tendency to omit it when found in his other sources.

St. Luke's use is remarkable. He retains only two of St. Mark's twenty-six cases, viz. St. Luke 19⁴⁶=St. Mark 11³⁶; St. Luke 20⁹=St. Mark 12¹. Besides these he has it twenty-five times. Of these twelve are in sayings, two of them occurring also in St. Matthew. The remaining thirteen occur in narrative. Of these five are the phrase 'began to say,' and one of them, viz. 7²⁴, occurs in St. Matthew. In three, viz. 14³⁰, 15^{14.24}, the 'began' may be emphatic. Five, viz. 4²¹, 5²¹, 9¹², 19³⁷, 23² are remarkable as occurring in passages with Marcan parallels, and as being therefore possibly due to St. Luke's editorial hand.

The construction occurs seven times in the Acts.

It would therefore seem that St. Luke does not care for St. Mark's use of 'began' when used as in Aramaic as a mere auxiliary. On the other hand, he does not feel able to edit the construction out of sayings with the same freedom.

We conclude that the frequency of the construction in St. Mark in narrative is probably due to translation from Aramaic. In St. Luke

it is due partly to the Aramaised Greek of his sources, and partly to his feeling that 'began to' is often quite natural in Greek (especially in such phrases as 'began to say') even where 'began' has no special emphasis.

1. 23; 5. 2. *ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ*. We expect 'a man having an unclean spirit.' Probably a mistranslation of אָרַם הָיָה בְּהַרְוֵהוּ = 'in whom was a spirit.'

2. 19. οἱ υἱοὶ τοῦ νυμφῶνος.

3. 17. Βοανηργές.

18. Κανααῖος = כַּנְנַאי = zealous, a zealot.

19. Ἰσκαριώθ = אִסְכַּרְיֹוֹתָ ? = Sicarius ?

22. Βεεζεβούλ = בְּעֵל זָבוּל.

28. τοῖς υἱοῖς τῶν ἀνθρώπων = בְּנֵי נֶשֶׁם. Cf. Dan. 2³⁸ (Th.), where LXX substitutes ἀνθρώπων for οἱ υἱοὶ τῶν ἀνθρώπων.

4. 1. See Additional Note.

8. } εἰς τριάντα.

20. } ἐν τριάντα = the Aramaic כַּר or כַּר, to express our English 'fold' after a numeral.

12. ἵνα, translation of הַ, which may mean ὅτι, and should be so rendered here.

21. ἔρχεται, reading root אָהַא for אָהַא = 'to kindle.'

22. εἰ μὴ ἵνα, reading אֵלֵא for אֵלֵא.

ἀλλ' ἵνα, reading אֵלֵא for אֵלֵא.

5. 41. ταλειθὰ κοῦμ = כּוּמֵי כּוּמֵי.

43. εἶπεν δοθῆναι.

6. 7. εἶπεν παρατιθέναι. } These are probably renderings of the late Hebrew and Aramaic לְ אַמַּר followed by an inf. The construction occurs, and is translated by εἶπεν and an inf. in 1 Chr. 21¹⁷; 2 Chr. 1¹⁸, 14³, 29^{21,27,30}, 31^{1,11}, 35²¹; Esth. 1¹⁰, 6¹; Dan. 2¹, 12⁴⁶, 3¹⁹, 5². In the New Testament it occurs in St. Luke 12¹³. The usage in St. Matthew 16¹² and St. Luke 9⁵⁴ is not quite parallel.

8. εἰ μὴ, reading אֵלֵא for אֵלֵא.

9. ἀλλά, reading אֵלֵא for אֵלֵא.

22. θυγατὸς αὐτοῦ (or αὐτῆς) 'Ἡρῳδιάδος, mistranslation of בַּת הַרְוֵדִיא = 'the daughter of Herodias.'

7. 30. βεβλημένον = בְּרֵמָה.

31. διὰ Σιδῶνος, mistranslation of לְבֵית צִידָא = 'to Bethsaida.'

34. ἐφθαθά.

ST. MARK

A. I. 1-13. *Preliminaries to the work of the Messiah.*

I. 1. Beginning of the good tidings of Jesus Christ, Son of God.

I. The meaning of this first clause, and its relation to what follows is doubtful. 'Good tidings' (*εὐαγγέλιον*) originally meant 'a reward for good tidings,' 2 Kgs. 4¹⁰, and then came to be used for the 'good tidings' itself. But in the Gospels of St. Matthew and St. Mark it has an earlier meaning, that of the good tidings preached by Christ.^a In St. Matthew it occurs three times (4²³; 9³⁵; 24¹⁴), in the phrase 'good news of the Kingdom,' and once (26¹³) 'this good news.' In St. Mark it occurs here and 1^{14.15}; 8³⁵; 10²⁹; 13¹⁰; 14⁹; (16¹⁵). See the notes on those passages. The clause therefore means 'beginning of the good news which was proclaimed by Jesus Christ.' But how does it stand related to what follows? It probably refers in particular to vv. 1-13. The preaching of the Baptist, the Baptism and Temptation of the Messiah, were the prelude to His own preaching, and may be said to have been the beginning of it. This is not a use of 'beginning' which is natural to us, but cf. Acts 1²², where it is said that Christ's ministry began from John's Baptism. For 'beginning' in a similarly abrupt opening sentence, cf. Hosea 1² (LXX), 'Beginning of the Lord's word in Hosea.' We might therefore paraphrase thus: 'Here begins an account of the good news preached by Jesus Christ. It began when in accordance with prophecy John appeared in the wilderness, foretold the coming of the Messiah, and baptized Him. Then, after this beginning, Jesus came with His proclamation of good news.'

Jesus Christ. The phrase occurs only here in the Gospel. The evangelist is writing at a period when 'Christ' has lost its original emphasis, and has become a proper name; but he avoids using the word in this way of Jesus during the earthly life.

Son of God. The words are wanting in some early authorities (N 28, 255 Iren. Or. Bas.). WH place them in the margin; Von S. brackets them. Considered by itself the phrase may have an ethical, or a Messianic meaning, or may carry with it such a sense as it has e.g. in St. Paul's Epistles, of Christ as standing in a unique relation to God. It is probably used here as equivalent to 'Messiah,' cf. v. 11.^b

^a Cf. Harnack, *Constitution and Law*, pp. 278 f.

^b See also Additional Note.

2-8. First introductory section. Christ's ministry had been heralded by the Baptist.

2. As it stands written in Isaiah the Prophet, 'Behold I send my messenger before thy face, who shall prepare thy way.
3. A voice of one crying in the desert, Make ready the way of the Lord, make straight his paths.' 4. John was baptizing in the desert, and preaching a baptism of change of mind to remission of sins. 5. And there *was going* out to him all the Judean district, and all the (people) of Jerusalem, and *were getting themselves baptized* in the Jordan river by him, confessing their sins. 6. And John *was clothed* with a garment of camel's hair, and a leathern girdle about his loins, and (was) eating locusts, and wild honey. 7. And he *was preaching* saying, There cometh he who is mightier than I after me, of whom I am not sufficient to stoop down and loosen the thong of his shoes. 8. I baptized you in water, but he shall baptize you in Holy Spirit.

2. *Isaiah.* The words which immediately follow come not from Isaiah, but from Malachi 3¹. This accounts for the variant and inferior reading 'the prophets,' AE, etc. The Malachi quotation is found in St. Matthew 11¹⁰, and St. Luke 7²⁷, in a different connexion. All three evangelists agree in some small points against the Greek of the LXX, and it seems probable that the quotation was current in Christian circles in a form slightly varying from the LXX. Both the First and Third Evangelists omit the words in their parallels to this passage.

3. *A voice*, etc. From Isa. 40^{3,4}. St. Mark follows the LXX, which connects 'in the desert' with 'crying,' instead of with 'make ready' as in the Hebrew, but he alters 'the ways of our God' into 'his ways' to make the application of the words to Christ more natural.

4. *was baptizing.* so ADPΠP *ἐγένετο Ἰωάννης βαπτίζων*. Cf. for *ἐγένετο* with the participle 9^{3,8,7}, Lam. 1¹⁶ *ἐγένοντο - ἠφανισμένοι* = שָׁמַיִם וְאֶרֶץ, Dan. 1¹⁶ *ἐγένετο - ἀναιρούμενος* Th = ἦν ἀναιρούμενος LXX = שָׁמַיִם וְאֶרֶץ, Dan. 2³⁵ *λεπτὰ ἐγένετο* LXX = ἐλεπτύνθησαν Th. = קָרָה. WH read *ἐγένετο Ἰωάννης ὁ βαπτίζων* with NBLΔ 33. The article seems to be due to a grammatical misunderstanding of the connexion of *ἐγένετο* with the participle. The clause must be connected closely with v. 2, 'As it was foretold—John was baptizing in the desert and preaching.'

baptism. The baptism of John was not entirely new. It finds analogies in the bathings of the Essenes (Jos., *B.J.*, ii. 8, 5), in the

ceremonial washings of the Jews (cf. Schürer, ii. 2, 106), and in the baptism or bath, taken by proselytes (cf. Schürer, ii. 2, 319).

of change of mind. I.e. a baptism which presupposes change of mind, and symbolises the cleansing which repentance desires.

to remission of sins. John's baptism was anticipatory only. It looked forward to the remission of sins which the Messiah would give.

5. *baptized.* For a discussion as to whether the Jews in the first century baptized by total or partial immersion, see *J.Th.S.*, April-July 1911, and April 1912.

6. *a garment of camel's hair.* In Zech. 13⁴ (LXX) a hairy skin is apparently regarded as the normal dress of a professional prophet, and some Western authorities (D, a) read here 'a camel's skin' (δέβρη for τρίχας), perhaps with reference to Zech. In *Ascension of Isaiah*, ii. 10, the prophets 'were all clothed with garments of hair.'

locusts and wild honey. Cf. Deut. 32¹³. Vegetarian tendencies in the early Church^a led to the alteration of 'locusts' into 'milk' or 'cakes.' In *Ascension of Isaiah*, ii. 11, the prophets eat wild herbs. Cf. 4 Ezra 9²⁶, 12²¹; 2 Macc. 5²⁷.

7. *And he preached,* etc. St. Mark selects from the traditional accounts of the Baptist's preaching a few words which suit his introductory section, because they represent John as looking forward to the coming of Christ. John contrasts with his own work that of the coming Messiah as being not merely symbolical 'in water,' nor merely preparatory 'of repentance,' but spiritual and final, 'in Holy Spirit.'

he who is mightier. Literally 'the one mightier' (ὁ ἰσχυρότερος), a Semitic idiom. Semitic also are 'baptized' for 'baptize,' and 'of whom . . . his' for 'whose.'

8. *in water.* I.e. the element in which the candidate was immersed; or perhaps 'with water,' denoting the material used. In the case of proselytes to Judaism, the immersion in water no doubt symbolised the moral and spiritual cleansing necessary for one who was passing from paganism into the society of the covenant-people of God. In the case of John's baptism, it symbolised the cleansing which those who felt deeply their sinfulness earnestly desired. It is not said that this baptism brought with it remission of sins, but that it placed the candidate in a position to receive such forgiveness. When the Messiah came there would be a better baptism. He would baptize in Holy Spirit. In the mouth of the Baptist this is a forcible metaphor used to describe the bringing of the whole personality of the candidate under the direct influence of the Spirit of God. As a matter of fact, Christ seems never to have baptized any one. Not until His life-work was finished and His Spirit sent into the world could it be understood how men could be baptized in Holy Spirit.

^a So the Ebionites, according to Epiphanius, *Her.*, 30, 13.

9-11. **Second introductory section.** He was proclaimed to be the Messiah at His baptism.

9. And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John *into* the Jordan.
 10. *And forthwith* as He went up out of the water, He saw the heavens rent, and the Spirit as a dove coming down *into* Him.
 11. And a voice came out of the heavens, Thou art My Son, the Beloved, in Thee I am well pleased.

The Baptism.

We may suppose that the main fact underlying this narrative is that His baptism was for Jesus the moment when the conviction of His call to Messiahship took shape and form. Through it He would consecrate Himself to His life's work. And at this supreme moment of self-dedication the impulse from within of the soul laying itself at the service of God and of man was met by attestation from without. The Spirit descended and the voice from God was heard—that is, the Spirit which should enable Him to fulfil the Messianic destiny entered into Him. Receiving it, He was consecrated and pledged and strengthened with a view to all that Messiahship involved. And the voice attested the fact. He was 'the Beloved,' the Son, chosen to reveal in His person the goodwill of God to men.

9. *Nazareth.* The MSS. give Nazareth (DE, etc.), Nazaret (NBL), or Nazarat (A). 'No such town as Nazareth is mentioned in the Old Testament, in Josephus, or in the Talmud' (*Encycl. Bib.*, 3360). Burkitt, *The Syriac Forms of New Testament Proper Names*, p. 18, thinks that Nazareth is a primitive error for Chorazin, and that the adjectives Ναζαρηνός, Ναζωραῖος are a play upon נָזִיר, 'a Nazarite.' But he thinks that Nazareth in St. Luke 4¹⁶ was borrowed from Q, and it is very difficult to admit an error of this kind as going back to a stage behind St. Mark and Q. It would be easier to suppose that the corruption originated in the Greek translation of the Aramaic St. Mark. *into the Jordan.* St. Mark's use of prepositions is often harsh, cf. 'into' in the next verse.

10. *And forthwith.* A very frequently used connecting link in this Gospel. 'Forthwith' occurs forty-one times in St. Mark, eighteen in St. Matthew, seven in St. Luke. In St. Mark it not infrequently loses its literal meaning, and becomes a mere connecting link. Here it must be connected closely with 'He saw.'

rent. Cf. Isa. 64¹, 'O that thou wouldest rend the heavens.' The word here translated 'rent' (σχιζομένους) is not used elsewhere of the heavens. The two other Synoptic Gospels substitute the more commonplace 'opened.'

The Spirit as a dove (περιστέρα). Compare Gen. 1², 'The Spirit of God was brooding over the face of the waters.' 'As a dove over

her young,' *Chagiga*, 15 a. Philo (*Quis Rer. Div. Haer.*, 25) compares divine wisdom to the turtle-dove, and human wisdom to the pigeon. Divine wisdom is solitude-loving—she is called symbolically a turtle-dove (*τρουγών*); but the other (human wisdom) is quiet and tame and gregarious—they liken her to a dove (*περιστέρα*). Compare also *Odes and Psalms of Solomon*, 24, 'The dove fluttered over the Messiah, because He was her head'; 28, 'As the wings of doves over their nestlings, and the mouth of their nestlings towards their mouth, so also are the wings of the Spirit over my heart.'

into Him. Elsewhere the Spirit comes down 'upon' Jesus. The brevity of this description of Christ's baptism involves it in some ambiguity. Was the event described a vision seen and heard by Christ alone, or by others also? Do the words 'like a dove' describe the nature of the coming down of the Holy Spirit, 'like the flight of a dove,' or the form in which He appeared? The other Gospels explain these ambiguities. Nor does St. Mark say anything as to the reason for Christ's baptism. For this see the First Gospel.

11. *My Son.* Similarly of the Messianic King, Ps. 2⁷.

The Beloved. Not an attribute of Son, but an independent title = the Messiah. Cf. Armitage Robinson, *Ephesians*, 229 ff.

My Son, the Beloved, in Thee I am well pleased. These words seem to be based on Isa. 42¹. The Hebrew there may be translated, 'Behold my Servant whom I uphold, my Chosen in whom my soul delights.' The LXX has 'Jacob my Servant, I will help him. Israel my Elect, my soul welcomed him.' But there seems to have been a Greek rendering of the passage current in the early Church, which has been preserved for us in St. Matthew 12¹⁸. It may be rendered, 'Behold my Servant whom I chose, my Beloved in whom my soul is well pleased.' Since the Greek word for 'Servant,' *παῖς*, may also mean 'Son,' it was not unnatural to substitute the latter word, perhaps by assimilation to Ps. 2⁷.

12, 13. Third introductory section. He was prepared for His ministry by Temptation.

12. *And forthwith* the Spirit *drives* Him out into the desert.

13. And He was in the desert forty days being tempted by the Satan. And He was with the wild beasts. And the angels *were ministering* to Him.

The Temptation.

This narrative is so meagre and, as it stands, so unexplained, that it seems clear that it must be an abbreviated account of a narrative which the evangelist did not like to pass over altogether, because the Baptism, the Temptation, and the heralding by John, formed part of the regular tradition as preliminaries to the Messiah's career. He reduces the Baptist's preaching to a couple of verses. The account

of the Lord's Baptism was more difficult to shorten. But the narrative of the Temptation is reduced to a bare statement of the fact. That the moment of spiritual exaltation and consecration should be followed by one of temptation is apparently a law of spiritual experience. St. Mark says nothing as to the nature of the temptation, but, as we might expect, it was connected with the conviction of Messianic vocation which had been divinely attested at the Baptism.

12. *the Spirit.* *I.e.* the Spirit who had come down into Him at Baptism, cf. v. 10.

drives (ἐκβάλλει). St. Mark is fond of the vivid historic present, for which the First and Third Evangelists generally substitute past tenses. The verb is rather a strong one, but St. Mark is fond of forcible words. The First and Third Evangelists soften into 'was led' and 'led' respectively. The same verb is used seventeen times by St. Mark, eleven times of the 'driving out' of demons, once of an eye, and six times of 'ejecting' or 'driving away' persons.

13. *the Satan.* The Hebrew phrase occurs in Job 1 and 2, 1 Chr. 21¹, and in Zech. 3. The transliteration of the Hebrew into Greek occurs first in Ecclesiasticus 21²⁷.

And He was with the wild beasts. The idea implied is not clear. Some have thought of a parallel with Adam in the garden of Eden.^a Others^b suggest that the wild beasts emphasise the loneliness of the wilderness. The clause is one of the many short descriptive clauses which are omitted by the First and Third Evangelists.

B. I. 14-7. 23. *Work in Galilee.*

We begin here an account of the Messiah's ministry in Galilee, which ends at 7²³. During this period Christ preaches to the common people, who throng to hear Him, and to be healed of their diseases. He forbids any announcement of His Messiahship.

14. And after that John was delivered up, Jesus came into Galilee, preaching the good tidings of God, 15. and saying *that* the time has been fulfilled, and the kingdom of God is at hand, repent, and believe in the good tidings.

14. *the good tidings of God.* This seems to be further defined in the next verse as the fact that the kingdom of God was near.

15. *the time has been fulfilled.* *I.e.* 'the time which must elapse before the coming of the kingdom is now at an end.'

Repent, and believe in the good tidings. In this chapter (vv. 14, 15), in 8³⁵, and 10²⁹, the word 'good tidings' or 'Gospel' is used absolutely. Stanton^c notes that the First and Third Evangelists have

^a Bengel, *Gnomon*, p. 169.

^b Klostermann, *Markus*, p. 10; Loisy, i. p. 446; Swete, p. 11.

^c *The Gospels as Historical Documents*, Part II., p. 142.

nothing corresponding to it in their parallel sections, and thinks that the latter writer at least would not have omitted the word if he had read it in his St. Mark.^a Dr. Stanton therefore thinks it probable that the word has been introduced into the Second Gospel since its use by the two later Evangelists. Others^b urge that the word in this Gospel is used in its full Pauline sense, and that therefore, in this verse at least, it is out of place in the mouth of Christ. But there seems to be no sufficient reason why the Lord should not have bid the people believe the good news which He told them of the coming of the long-expected kingdom. And it would be natural enough for a writer in Greek to render the Aramaic word spoken by Christ by 'Gospel.' The words have a quite natural and simple sense in the mouth of Christ.

16-20. The first recorded act of the Messiah in Galilee is the calling to Himself of four followers. It is natural to suppose that there had been some previous intercourse which would explain the readiness of the fishermen to leave their trade.

16. And passing *along by* the sea of Galilee, He saw Simon and Andrew, the brother of Simon, fishing in the sea, for they were fishermen. 17. And Jesus said to them, Come after Me, and I will make you to become fishermen of men. 18. *And forthwith* they left the nets and followed Him. 19. And He went on a little, and saw James the (son) of Alphaeus, and John his brother, and they (were) in the boat, mending their nets. 20. *And forthwith* He called them. And they left their father Zebedee in the boat with the hired servants, and went away after Him.

16. *The brother of Simon.* The needless repetition of 'Simon' is characteristic of this writer.

fishing (ἀμφιβάλλοντας). Literally 'casting,' an uncommon word as used here. For a parallel two centuries later cf. *VGT*, p. 28. A substantive formed from it occurs in the sense 'fisherman,' in Is. 19⁸.

19. *And they in the boat* (καὶ αὐτοὺς ἐν τῷ πλοίῳ). The construction is harsh, and the harshness is probably due to translation from Aramaic, which would have been better rendered καὶ αὐτοὶ ἦσαν.

20. *with the hired servants.* One of the short descriptive touches peculiar to this Gospel.

^a But since εὐαγγέλιον in St. Mark is used in a different and earlier sense to that in which St. Paul used it, it is quite natural that St. Luke should avoid it. It would have been unnatural to him to speak of Christ as announcing the εὐαγγέλιον, at a time when the word was coming to mean the good news about Christ rather than the good news preached by Him.

^b E.g. Menzies, *The Earliest Gospel*, p. 63; Loisy, i. p. 434.

21-28. The man with an unclean spirit.

21. And they *enter-in into* Capharnaoum. *And forthwith* on the Sabbath He *was teaching into* the synagogue. 22. And they *were being astonished* at His teaching, for He *was teaching* as one having authority, and not as the Scribes. 23. *And forthwith* there was in their synagogue a man in an unclean spirit, and he cried out, 24. saying, 'What have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.' 25. And Jesus censured him, saying, 'Be quiet, and *come-out out* from him.' 26. And the unclean spirit rent him, and gave voice with a great voice, and *came-out out* from him. 27. And all were amazed, so that they questioned together, saying, 'What is this? A new teaching! With authority He issues orders to the unclean spirits also, and they obey Him.' 28. And His fame went out *forthwith* everywhere into all the surrounding district of Galilee.

The Demoniac in the Synagogue.

Belief in demons was universal in Palestine during the lifetime of the Lord, and the Gospel writers represent Him as assuming the truth of this belief. Whether He did or did not so believe we cannot say, because nothing is more certain than that, granting the non-existence of demons, and granting His knowledge of their non-existence, He would not have taken any trouble to denounce this belief, and to substitute some other explanation of the facts which it was supposed to explain. He nowhere attempts to anticipate modern or ultimate psychology, or any other branch of science. Practically it made no difference. To the man who believed that a demon had taken possession of him, the demon really existed. The belief was demon enough.

The recognition of Jesus as the Messiah by demoniacs has caused much trouble to modern critics. They assume that demons have no existence, and are troubled to understand how a diseased person could come to the knowledge that Jesus was the Messiah before He made any public claim to Messianic dignity. Allowing for the sake of argument the truth of this assumption, an answer may be found in the unique personality of Jesus Christ, combined with the fact that the conception of the coming of the Messiah was everywhere in the atmosphere of the period. The Jewish Apocalyptic literature is sufficient evidence of that. There radiated from the person of Jesus an atmosphere of divine power and goodness, of which we have sufficient evidence in the Gospels. And perception of this quite unique moral power would be sufficient to draw from the demoniacs the confession that He was the Messiah.

The critics are still more perplexed by the fact that Jesus should have forbidden the demons to make Him known. But public recognition of Him as the Messiah would have thwarted God's will for Him. Of that He was sure. The popular conceptions of a Messiah and His own growing understanding of what it was to involve for Him were poles asunder. He would not be forced into any other Messiahship than that which God had in store for Him.

21. *was teaching in (eis) the synagogue.* So \aleph CLD. WH with ABD etc. have *εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκειν*. The insertion of *εἰσελθὼν* is due to the harsh use of *εἰς* for which cf. 13⁹.

was teaching. Imperf. as often. The repetition 'was teaching,' 'teaching,' 'was teaching,' is characteristic of this Gospel.

22. *with authority.* It was characteristic of the teaching of the Scribes to appeal to the authority of earlier interpreters of the law: 'Rabbi So-and-so said this, but Rabbi So-and-so says that.' Christ appealed to no authority save that of Himself. The reference to the Scribes naturally turns the mind to Christ's teaching about the law, of which St. Mark gives examples later, though in this place the thought is rather of His promulgation of the nearness of the kingdom. But the reference to the Scribes explains why St. Matthew brings in the 'Sermon on the Mount' at this point. There, if anywhere, Christ is seen speaking with authority, 'I say,' in contrast to the Scribes.

23. *in an unclean spirit.* An unusual phrase.* It occurs again in 8²¹. Elsewhere we read of men 'having' an unclean spirit (so St. Luke here and in 8²⁷), or 'being possessed' by spirits. The Christian phrase 'in the (Holy) Spirit,' does not explain, and is no true parallel to, the expression here, which is probably due to over-exact translation of an Aramaic expression, *בְּהוֹנֵת הוֹנֵת* = 'who had.' Cf. the rendering here of Syr. Sin.

24. *we . . . us.* The spirit speaks in the name of the whole class of unclean spirits.

the Holy One of God. This is equivalent to 'the Messiah.'

25. *Be quiet (φίμωθῆτι).* Literally 'be muzzled.' Late Greek in this sense, cf. Luc. *De Mort. Per.*, 15. The noun in Vettius Valens, p. 257, 13, ed. G. Kroll, seems to mean the silence of death, *πρὶν φθάσαι τὴν φίμωσιν*.

came-out out from him. The redundancy, a compound verb, followed by the preposition used in the compound, is very characteristic of St. Mark.

26. *rent.* St. Luke 4³⁵ softens this to 'threw him down,' and adds 'having done him no injury.'

28. *everywhere into all the surrounding district.* The redundancy is characteristic of this writer.

* See Additional Note.

29-31. Simon's wife's mother.

29. *And forthwith, going-out out* of the synagogue, they came into the house of Simon and Andrew with James and John. 30. And the mother-in-law of Simon kept her bed with a fever. *And forthwith they tell* Him about her. And He came up and raised her, taking her by the hand, 31. And the fever left her, and she *was ministering* to them.

29. *going-out out.* See on v.²⁵.

32-34. Healings at evening.

32. And it being evening, when the sun set, they *were bringing* to Him all that were sick, and the demon-ridden. 33. And the whole city *was gathered* together to the door. 34. And He healed many who were sick with divers diseases, and cast out many demons. And He *was not suffering* the demons to speak, because they knew Him.

32. *it being evening, when the sun set.* The tautology is characteristic of this writer. The later Gospels each omit one clause.

33. *the whole city.* The emphasis on the crowds who were attracted is characteristic of this writer, cf. p. 27.

34. *He healed many.* In the First Gospel the order is reversed, 'many were brought, and He healed all.' *they knew Him.* WH with many MSS. add 'to be Messiah,' but WH bracket the words, which seem to be an assimilation to Lk. 4⁴¹. In the Apocalyptic literature the evil spirits are to be destroyed at the appearance of the Messiah, 'He shall redeem all the captivity of the sons of men from Beliar; and every spirit of deceit shall be trodden down' (Test. Zeb. 9⁸), 'Then shall all the spirits of deceit be given to be trodden under foot' (Test. Sim. 6⁶).^a

35-39. A tour.

35. And early, whilst it was still deep night, He arose and went out, and went away to a desert place, and *was praying* there. 36. And Simon and they who were with him were soon after Him. 37. And they found Him, and *say* to Him that all seek Thee. 38. And He *saith* to them, 'Let us go elsewhere into the neighbouring country-towns, that I may preach there too, for for this purpose I came forth.' 39. And He was

^a *Testaments of the Twelve Patriarchs*, ed. Charles.

preaching into their synagogues into the whole of Galilee and casting out demons.

36. *were soon after Him.* The verb (καταδιώκω) means 'to follow closely,' generally of the pursuit of enemies. It occurs only here in the New Testament.

37. *say to Him that.* This mixture of direct and indirect speech is characteristic of St. Mark. The later Gospels frequently omit 'that.'

38. *country-towns* (κωμοπολείς). Only here in the New Testament. It means, says Schürer (ii. 1, 154), 'towns which as regards their constitution only enjoyed the rank of a village.'

I came forth. This might mean 'came out from Capharnaoum this morning,' or 'came from Nazareth as a preacher.' St. Luke interprets of the Divine Mission, 'I was sent' (4¹³). Compare St. John 16²⁸, 'I came forth from the Father, and am come into the world.' It is not unlike St. Mark to introduce a conception without previous explanation. Cf. his use of 'the Son' in 13³², and of 'your Father which is in the heavens' in 11²⁸. For the Divine Mission cf. 2¹⁷.

elsewhere into the neighbouring country-towns. See on v. 28.

39. *And He was preaching.* So with ACD, etc. Syr. Sin. WH with NBL substitute ἦλθεν for ἦν. This seems due to the harshness of εἰς after κηρύσσων. Cf. the insertion of εἰσελθῶν to ease a similar construction in v. 21.

40-45. A leper.

40. And there *comes* to Him a leper, beseeching Him, and kneeling (to Him), (and) saying to Him *that* If Thou wilt, Thou art able to cleanse me. 41. And having compassion, He stretched out the hand, and touched him, and *saieth* to him, I will, be cleansed. 42. *And forthwith* the leprosy went-away from him and he was cleansed. 43. And being angry with him, *forthwith* He thrust him out, 44. and *saieth* to him, See, say nothing to anyone, but go, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony to them.

40. *there comes.* The historic pres. is characteristic of this Gospel; see on 1¹².

and kneeling (to Him). The clause is omitted by BD (WH bracket it), but the verb (γονυπετέω) is found again in 10¹⁷, and the phrase is in St. Mark's style.

41. *having compassion* (σπλαγχνισθεῖς). D, the old Latin Version, and the Diatessaron, have 'being angry' (ὀργισθεῖς). Whether original or not, this probably stood in the Second Gospel as used by St. Matthew and St. Luke, and accounts for their omission of any equivalent here.

The verb *σπλαγγίζομαι*, in the sense to have compassion, does not seem to occur prior to the date of St. Mark in any literature, with the possible exception of the Testaments of the Twelve Patriarchs, where it is found in the Testament of Zebulun six or seven times. Charles^a assigns the Greek versions of this book to *c.* 50 A.D. It occurs in this Gospel in this passage as a variant to *ὀργισθεῖς*; in 6³¹, where the First Gospel retains it; in 8², where the First Gospel also retains it; and in 9³², where the First Gospel omits it. In the First Gospel it occurs in 14¹⁴ and 15³², in both cases being taken from St. Mark; in 9³⁶, an editorial passage couched in Marcan language; in 18³⁷, in the Parable of the Unmerciful Servant; and in 20³⁴, where it is inserted into a Marcan passage.

St. Luke omits it (or the whole section in which it is found) wherever it occurs in St. Mark. But he has it in three sections peculiar to him: 7¹³ (the Widow of Nain), 10³³ (the Good Samaritan), and 15²⁰ (the Prodigal Son).

It occurs in A of the LXX as a variant to *ἐπισπλαγγίζομαι* in Prov. 17⁵; and in 1 Sam. 23²¹ and Ezek. 24²¹, in the version of Symmachus. The active in 2 Macc. 6⁸ has a sacrificial meaning.

The word, therefore, occurs in St. Mark, presumably also in the source underlying St. Matthew 18²⁷ (the Matthean Logia?), and in a source, or sources, known to St. Luke. This and its occurrence in Test. Zeb., LXX A, and Symmachus suggest that it was a vernacular word, in the meaning 'have compassion,' of the first two centuries A.D.

42. For the tautology see on v. 32.

43. *being angry* (*ἐμβριμησάμενος*). The meaning of the verb here is very doubtful. The word is used in Aesch. *Sept. con. Theb.* 461 (of horses snorting). It has much the same meaning in Luc. *Nec.* 20 (of Brimo). In Dan. 11³⁰ (LXX) it is used of the Romans apparently in the sense of 'anger.' In Ps. 7¹² (Aq.) it is used of God being 'angry.' So in Is. 17¹³ (Sym.). Cf. the noun='anger' in Ps. 37³ (Sym.), Ezek. 21³¹ (Sym. and Th.), Lam. 2⁶ (LXX).

It would seem therefore that in St. Mark it ought to express some strong emotion. 'Being angry' would seem the right translation in the light of the Old Testament passages. But the context does not suggest any explanation of this anger here, or for the anger of v. 41 (D Lat. Diat.). St. Mark uses the word once again in 14⁵, where the translation 'were angry with her' is suitable enough. St. Matthew and St. Luke omit the word in the present passage, probably because they generally avoid attributing strong emotion to Christ. But St. Matthew rather curiously has the word in a passage which is not found in St. Mark, viz. 9³⁰, where again there is no explanation in the context why Christ should be angry. St. John has the word twice, 11³³ and 35, but the meaning there is too doubtful to throw any light on the use in the Second Gospel. So far as the Second Gospel goes, the

^a *The Greek Version of the Testaments of the Twelve Patriarchs.*

meaning outside the New Testament and the passage 14⁵ are decisive in favour of the meaning 'be angry' or 'express oneself angrily.' *thrust-out*. For the verb see on v. 12.

44. *which Moses commanded*. See Lev. 14. *for a testimony to them*. To whom? (1) To the Priests, (a) of Christ's power. But this is hardly consistent with the command to tell no one. (b) That Christ was not hostile to the Law. This is probably the meaning in the mind of the editor of the First Gospel, who places the section immediately after the Sermon on the Mount.

(2) To the people, who are to be convinced by the acceptance of the offerings that a cure had really taken place.

45. And He went out and *began* to preach *much*, and to make public the word, so that He was no longer able openly to enter into a city, but was without in desert places. And they *were coming* to Him from all sides.

45. It is generally supposed that the first two clauses refer to the healed leper, who disobeyed the command of Christ to tell no one, and on the contrary made the matter so public that crowds thronged to Christ, and He was compelled in order to avoid them to keep away from cities and populous places.

Against this may be urged the harsh change of subject, 'he' in the first two clauses meaning the leper, and after that meaning Christ.

The whole verse probably refers to Christ. 'He went out,' cf. 1³⁵, 2¹³, 6¹, 7³¹, 8²⁷, 11³¹, 'and began to preach.' The same verb is used of Christ in 1^{7, 14, 38, 39}, 5²⁰, but on the other hand must be recorded the fact that in 7³⁶ it is used of two men who disobey Christ's command to tell no one, and on the contrary began to 'preach' what He had done to them.

began. The verb is characteristic of this Gospel, and is an Aramaism. See *Intro.*, p. 49.

much (πολλά). A neuter plural used adverbially; also an Aramaism characteristic of this Gospel.

and to make public the word. The verb 'make public' (διαφημιζω) occurs only here in the Second Gospel, but on the other hand 'the word' is used again in 2² and 8³² of the content of Christ's preaching; three times, 9¹⁰, 10²², 14³⁰, it means a single utterance of Christ; three times it is used in the plural of Christ's sayings, viz. 8³⁸, 10²⁴, 13³¹; nine times in ch. 4 it means the message of the Gospel; twice, 5³⁶, 7²⁹, it means an utterance of some other than Christ, whilst it is never used in this Gospel in the sense 'affair,' 'matter.'

The verse therefore probably means that He (Jesus) went out, and began to preach much, and to publish the word of the good tidings (as in 2²), with the result that His preaching attracted to Him great multitudes. This caused Him to avoid cities, and to keep in the open, where the multitude could have easy access to Him.

He was no longer able. The later Gospels avoid attributing inability to Christ. Cf. *Intro.*, p. 23.

without in desert places. See on 1²⁸.

desert places. This does not mean places void of vegetation, but void of people. In the desert place where the Five Thousand were fed there was green grass; cf. 6³⁰.

The first chapter has summarised some preliminaries of Christ's ministry, and has given us illustrations of His powers of healing. The time occupied by this ministry of healing must have been greater than would appear at first sight. The healing of the demoniac and of St. Peter's mother-in-law took place on one day, but the cleansing of the leper seems to be a single example from many of miraculous healings during a tour through the country (1³⁹). The result of this work of healing and of preaching (1^{22,39,46}) was that multitudes everywhere thronged to Christ (1⁴⁵).

But if one result of His ministry was to attract to Him the notice of the whole countryside, another was to force Him into ever deepening antagonism to the Scribes and Pharisees. In 2¹, 3⁶ St. Mark collects incidents which illustrate the widening of the breach. The Scribes found fault with His claim to forgive sins (2⁷), they objected to His associating with unorthodox people (2¹³⁻¹⁷), they took offence at His abstention from the practice of observing fixed fasts (2¹⁸⁻²²), and they accused Him of allowing His disciples to break the Sabbath (2²³⁻²⁸), and of breaking it Himself (3¹⁻⁶). The upshot was that the Pharisees and Herodians began to scheme for His removal as a dangerous religious agitator (3⁶).

2. 1-12. The Paralytic.

2. 1. And having entered-in *into* Capharnaoum *again* after some days, it was reported that He is at home. 2. And there were gathered together many, so that the space about the door could no longer contain them. And He *was speaking* to them the word. 3. And they *come* bearing to Him a paralytic carried by four men. 4. And not being able to approach near to Him because of the crowd, they unroofed the roof where He was, and digging a hole, they let down the pallet on which the paralytic lay-a-bed. 5. And Jesus, seeing their faith, *saieth* to the paralytic, 'Son, thy sins are forgiven.' 6. And there *were sitting* there certain of the Scribes, and disputing in their hearts, 7. 'Why does this man talk thus? He is blaspheming. Who can forgive sins except One, God?' 8. *And forthwith* Jesus, knowing in His spirit that thus they are disputing in themselves, *saieth* to them, 'Why do ye dispute these things in your hearts?'

9. Why is it easier to say to the paralytic, Thy sins are forgiven thee than to say, Arise, and take up thy pallet, and walk about? 10. But that ye may know that the Son of Man hath power to forgive sins on the earth' . . . He saith to the paralytic, 11. 'To thee I say, Arise, take up thy pallet, and go to thy house.' 12. And he arose, and forthwith took up the pallet, and went out before them all. So that all were astounded and glorified God, saying that The like have we never seen.

2. 1. *again*. Characteristic of this Gospel, occurring twenty-six times. *at home*. Cf. 1 Cor. 11³⁴, 14³⁵. This might mean 'in a house.' But probably a definite house is meant, where Christ stayed when in Capharnaoum.

2. For the emphasis on the Multitude see on 1³³. *the word*. I.e. the word of the good tidings, 1¹⁴.

3. *a paralytic*. παραλυτικός is rare. It occurs in this narrative in St. Mark and in the parallel in St. Matthew 9^{2,6}; also in St. Matthew 4²⁴, 8⁶. St. Luke prefers παραλελυμένος, 5^{18,24} (in 24 \aleph CD have παραλυτικός); Acts 8⁷, 9³³. It occurs also in Vettius Valens, recently edited by G. Kroll, 110, 34; 127, 21.

4. *approach near*, reading προσεγγίσει with ACDΓ, etc., latt. WH with \aleph BL read προσενέγκαι. προσεγγίζω is a late and rare word (Diod., Polyb., Luc.). It occurs a dozen times in the LXX, but not again in the New Testament, except in Acts 10²⁵ D.

because of the crowd, διὰ τὸν ὄχλον. D has ἀπὸ τοῦ ὄχλου. This can also mean 'because of the crowd.' Cf. St. John 21⁶, ἀπὸ τοῦ πλήθους. But διὰ and ἀπὸ look like variants of the Aramaic ܕܘܢ, which can mean 'from' or 'because of.'

unroofed the roof and digging a hole seem tautologous. Wellhausen^a supposes that the first clause is a mistranslation of an Aramaic phrase which should have been rendered 'brought him up on the roof.' D omits ἐξορύξαντες, but such tautology is characteristic of St. Mark.

pallet (κράββατος). The word occurs five times (here and vv. 9, 11, 12 and 6⁵⁵). It denotes a poor man's bed. The First and Third Gospels substitute κλιβή or omit.

5. *faith*. The word occurs five times in this Gospel (here and in 4⁴⁰, 5³⁴, 10⁵³, 11²²). The faith implied here is trust or confidence in Christ's power and willingness to heal disease.

thy sins are forgiven. This somewhat unexpected saying presupposes in the mind of the sick man and his friends the common popular belief in the close connection between sickness and sin, cf. St. John 5¹⁴, 9².

^a *Evangelium Marci*.

6. *Scribes.* The professional exponents and guardians of the Law.

8. *His spirit.* Only again in 8¹². St. Matthew and St. Luke never speak of the human spirit of Christ. On the other hand, cf. St. John 11³³, 13²¹, 19³⁰.

9. *Why is it easier . . . than.* Or 'Which is easier . . . or.' It is implied that the Scribes thought it easy to say something which would have no immediate outward manifestation, whilst to say 'Arise and walk' would have led to instant exposure.

10. *Son of Man.* In Daniel 7¹⁴ the coming Messiah is described as a supernatural being coming from God out of heaven, but 'like a son of man' = 'like a man.' This phrase, 'Son of Man,' was borrowed by later Apocalyptic writers (Book of Enoch, 4 Ezra) as a term for the Messiah. The Lord seems to have a practice of applying it to Himself, to teach that He fulfilled the expectations connected with the name. It occurs in all four Gospels, but only in His mouth. Elsewhere in the New Testament it is only found in Acts 7⁶⁰, in the mouth of St. Stephen. It is thought by some^a that in the present passage the original Aramaic should have been rendered 'man.' But the thought that men have power to forgive sins is too difficult to be brought into the passage unnecessarily.

on the earth. Because the Son of Man is the representative on the earth of the One God in heaven, who alone can forgive sins (v. 7).

12. *saying that.* See on 1³⁷.

13, 14. The call of Levi.

13. And He went out *again* by the sea. And all the multitude *was coming* to Him, and He *was teaching* them. 14. And passing along He saw Levi, the (son) of Alphaeus, sitting at the customs office. And He *saith* to him, 'Follow me.' And he arose and followed Him.

13. *all the multitude.* For the emphasis on the crowd, see on 1³³.

the sea. A too literal translation of the Semitic word, which is used very widely of seas, lakes, and even rivers, e.g. of the Nile, Is. 18².

14. *Levi.* The First Gospel substitutes 'Matthew.' The Western Text (D) substitutes 'James.'

15-17. Eating with outcasts.

15. And it *comes to pass* that He sat in His house. And many customs officers and sinners *were sitting* with Jesus and His disciples. For there were many, and they *were following* Him. 16. And the Scribes of the Pharisees, seeing that He is eating with sinners and customs-officers, *were saying* to His

^a E.g. Winstanley, *Jesus and the Future*, pp. 182 f.

disciples *that* He is eating with customs-officers and sinners! 17. And Jesus heard and saith to them *that* The strong have no need of a physician, but the sick. I did not come to call righteous, but sinners.

15. *He sits.* As in 1⁴⁵ the subject of the clause is ambiguous. St. Matthew seems to have understood the house to have been the house of Jesus, cf. *Int. Crit. Comm. in loc.*, and if St. Luke had not interpreted the house to be that of Levi, probably no one would have guessed it from St. Mark. For (1) Christ did not follow Levi, but Levi followed Christ; (2) 'And it comes to pass' introduces a new incident, and the 'he' is naturally as elsewhere Jesus; (3) 'were sitting with Jesus' means 'were the guests of Jesus.'

The house therefore was probably the house in which Jesus stayed when He was in Capharnaum, and at which He was 'at home,' 2¹.

customs-officers and sinners. The triple repetition of this phrase in this and the next verse is characteristic of St. Mark. See *Introd.* p. 12. 'Sinners' no doubt means those who were regarded with disfavour by the orthodox Pharisaic Jews, because their lives were not in strict accord with the Law, or because they practised a trade which was looked upon with suspicion.^a

16. *that.* ὅτι is generally taken as equivalent to τί. Mt. and Lc. substitute διὰ τί. But St. Mark is so fond of ὅτι introducing *oratio recta* after verbs of saying that it seems best to regard ὅτι as so used here. The words which follow are a statement expressing not interrogation but indignation.

17. *The strong* (ισχυοῦρες). For the verb cf. *Ecclus.* 30¹⁴, ἰσχυῆς καὶ ἰσχυών.

I did not come. The words probably have behind them the thought of the Divine Mission, cf. 1³⁸.

righteous. *i.e.* in the Jewish sense of a man who endeavoured to obtain righteousness by strict obedience to the Law as interpreted by the Scribes. St. Luke adds 'to repentance' (*i.e.* Christ came to call the righteous, but not to call them to repentance) and the words have crept into the later MSS. of the First and Second Gospels from St. Luke 5³².

18-20. On fasting.

18. And the disciples of John, and the Pharisees, *were fasting.* And they *come* and *say* to Him, 'Why do the disciples of John and the disciples of the Pharisees fast, and Thy disciples not fast?' 19. And Jesus said to them, 'Can the sons of the bride-chamber fast, whilst the bridegroom is with them? So long as they have the bridegroom with them they cannot fast. 20. But the days will come when the bridegroom will be taken from them. And *then* they will fast *in that day.*'

^a See Additional Note.

18. The iteration of words and phrases is very characteristic of St. Mark. See *Introd.* p. 12.

were fasting. Perhaps on some special occasion. But if so, it is made the opportunity of raising the general question of the ethics of fasting. For the question must mean, not 'Why do Thy disciples not observe this particular fast?' but, 'Why do they not make a practice of fasting?'

19. *sons of the bride-chamber.* A Semitic phrase used perhaps to include all who took part in the marriage festivities.

The repetition of the same thought first in an interrogative form and then in a negative form is characteristic of this Gospel. See *Introd.* p. 14.

20. The tautologous 'then . . . in that day' is in the style of this writer. See *Introd.* p. 12.

The answer is of the kind that a great teacher gives to those who ask questions which he cannot answer in any way that they would understand, because any complete answer would involve a statement of the speaker's whole philosophy of life. If Christ had told these men that true fasting implied an attitude of the spirit, not a mere external observance of abstinence from material food, cf. St. Matt. 6¹⁶⁻¹⁸, they probably would have raised the question of obedience to the authority of the Law. And then discussion would have been endless. Christ evades their question by an answer that will prevent their continuing the subject further there and then, whilst it would give them material for reflection. People do not fast during the festivities of a wedding. When all is over they go back to the common task of life with its usual routine of religious duty. So it was with His disciples. Behind the words lies an appeal to His own Personality. He was to His disciples as a bridegroom to the wedding-guests, one whose presence changed the ordinary routine of duty. It is not implied that in the future His disciples either will or will not fast, *as* the Pharisees were fasting. That point is purposely evaded. The emphasis is upon the present circumstances as affording a reason why His disciples did not fast.

Viewed in this light, the answer is an evasive one, avoiding the question of the desirability of fasting as a religious practice, and turning the thought of the questioners to the more profound question of the nature and relation to men of the One to whom they so lightly put such a question.

21, 22. On new and old.

21. No one sews *on* a patch of undressed cloth *on* an old coat. If so, the filling takes from it, the new from the old, and a worse rent results. 22. And no one puts new wine into old wine-skins. If so, the wine will burst the wine-skins, and the

wine perishes, and the wine-skins (also). But new wine into fresh skins.

21. There is no connecting particle, and the evangelist may be grouping sayings round a convenient incident. The previous incident perhaps suggested to him the thought of the connexion between new and old, the new teaching of Christ, and the old system of the disciples of John and of the Pharisees. The verse is proverbial in character, and so briefly expressed as to be obscure.

undressed (ἀγνάφου). A rare word, apparently in this context meaning 'new,' literally 'unbleached,' 'uncarded.' But it is not natural here, because no one would think of using unfinished cloth to patch a coat.^a

cloth (ράκος). Also a rare word, meaning 'rags,' and in the later Greek apparently meaning a 'strip of cloth,' Artemidorus, i. 13; *Oxy. Pap.*, I. cxvii. 14.

sews on (ἐπιράπτω). The word only occurs here. St. Matthew and St. Luke substitute a more common word 'puts on' (ἐπιβάλλει).

old (παλαιόν). In the sense of 'outworn.'

The last clause is obscure in its brevity and has caused much trouble to the copyists. NBL give 'the pleroma takes from it, the new of the old.' D a b e f g omit 'from it,' and add 'from' before 'the old.' St. Matthew 19¹⁶ shortens, 'its pleroma takes away from the coat,' whilst St. Luke 5³⁶ rewrites the verse altogether. The word 'pleroma' is used again in this Gospel in 6⁴³ of the fragments of bread which filled, literally 'the fillings of,' twelve baskets. Here it probably translates roughly an Aramaic word meaning 'a patch.'^b

The whole clause, therefore, may be translated:—If he does (sew a piece of new cloth on an old coat), the patch takes away (*i.e.* drags away) from it, (I mean) the new (patch drags away from) the old (coat), and a worse rent is the result.

But how are we to connect this verse with the preceding? That excused the disciples of the Lord for their abstinence from fasting. This also seems intended to explain why Christ did not make His disciples observe rules of fasting. The Jewish system with its insistence on obedience to rule as an essential part of religion was like an outworn coat. To attempt to patch it by filling out its insistence on the outward and external with emphasis on the greater value of the inward and spiritual was not possible. The latter could not cohere with a belief in the necessity of Jewish rules and regulations, and must destroy the system of which they formed an essential part. The verse, therefore, gives an additional reason why Christ's disciples did not fast. Had He taught them that it was essential to fast like the Pharisees, He could not also have taught them His more spiritual doctrine of fasting.

^a See Additional Note.

^b See Wellhausen, p. 19.

22. The last verse described the result upon Judaism of attempting to graft upon it the new teaching of Christ. This verse describes the effect upon both Judaism and the new teaching. But here Judaism is thought of as represented by its adherents. Any attempt to *combine* the two systems would result in the breaking through of the forms of the Jewish religion, and also in the wasting of the new teaching of Christ. The two were incompatible. The passage is well illustrated in the later controversy about the circumcision of the Gentiles. St. Paul saw that it was impossible to combine the old rite of circumcision with the new wine of faith in Christ: 'If ye be circumcised Christ will profit you nothing,' Gal. 5².

But new wine into fresh skins. This clause is omitted by D a b ff i.

23-28. Eating on the Sabbath.

23. And it came to pass that He went-through through the corn fields on the Sabbath; and His disciples began to go forward plucking the ears of corn. 24. And the Pharisees were saying to Him, 'See, why do they on the Sabbath that which is not lawful?' 25. And He saith to them, 'Did you never read what David did when he was in need and was hungry, he and they who were with him. 26. He entered-in into the house of God, when Abiathar was high-priest, and ate the shewbread, which it is not lawful to eat, except for priests, and gave to those who were together with him.' 27. And He was saying to them, 'The Sabbath was made for man and not man for the Sabbath. 28. So that the Son of Man is Lord even of the Sabbath.'

23. *went-through through* (reading διαπορεύεσθαι with BCD). For the repetition of the preposition, cf. *Introd.*, p. 14.

The breach of the Sabbath law was the plucking, which was regarded by the Scribes as a species of reaping.

go forward (ὄδον ποιεῖν). We should expect ποιεῖσθαι, for *Judg.* 17⁸ is a doubtful parallel for ὄδον ποιεῖν = 'to advance.' Others, therefore, prefer to translate 'to make a way,' i.e. push through the standing corn. So Bacon, *The Beginnings of Gospel Story*, p. 30, Meyer-Weiss.

25. The argument is one of analogy. The disciples had broken a Sabbath rule. Yes, but they were impelled by hunger. Just so David had broken a religious regulation when he was impelled by hunger. If David was justified, so were the disciples.

26. Omit πῶς, 'how,' at the beginning with BD. It is an assimilation to St. Matthew 12⁴. Ahimelech, not Abiathar, was high-priest

at the time, cf. 1 Sam. 21^{1,8}. This explains why St. Matthew and St. Luke, and some MSS. (D, a b Syr. Sin.) in this Gospel omit the clause 'when Abiathar was high-priest.'

27. Cf. Mechilta ed. Winter und Wünsche, p. 336: 'The Sabbath is given to you, it is not you who are given over to the Sabbath.'

The argument in vv. ^{25,26} was that as the case of David showed, the Old Testament permitted a breach of religious regulations in cases of physical necessity. V. ²⁷ adds another argument. The Sabbath was ordained for the sake of man, *i.e.* to serve his highest welfare. On the other, it is not the case that man was created for the sake of the Sabbath, *i.e.* to obey Sabbath regulations when to do so would do him physical harm. The saying is omitted in the First and Third Gospels.

28. This conclusion has been thought to be irrelevant to the occasion, on the ground that it was the disciples and not the Son of Man who had been accused, and that the fact that Christ as Son of Man claimed authority over the Sabbath would not justify His disciples for breaking it. But the Evangelist probably regarded the presence of the Son of Man, and His sanction, as justifying anything that the disciples did. Just as the presence of the Son of Man accounted for the non-fasting attitude of His disciples, so did His presence and sanction excuse their action in breaking a Sabbath regulation.

Son of Man. It has been suggested that here, as in 2¹⁰, this phrase has come in by a too literal translation of an Aramaic phrase, which ought to have been translated 'man.' But the suggestion is gratuitous. The meaning so obtained is more difficult than that of the text. 'Jésus—n'aurait pas dit que l'homme est maître du Sabbat institué par Dieu' (Loisy, i. 312).

3. 1-6. The man with the withered hand.

3. 1. And He entered-in *again* into a synagogue. And there was there a man having his hand withered. 2. And they *were closely watching* Him if He will heal him on the Sabbath, that they might accuse Him. 3. And He *saith* to the man having the withered hand, 'Get up into the midst.' 4. And He *saith* to them, 'Is it lawful on the Sabbath to do good, or to do ill, to save life or to kill?' And they *were silent*. 5. And looking round on them with anger, being grieved at the callousness of their heart, He saith to the man, 'Stretch out thy hand.' And he stretched it out, and his hand was restored. 6. And the Pharisees went out *and forthwith were making* a plan with the Herodians against Him that they might destroy Him.

3. 1. *a synagogue*. Presumably the synagogue at Capharnaoum. *again*. See *Introd.*, p. 19.

2. *closely watching*. The verb (*παρηρέω*) occurs three times in St. Luke of the hostile observation of Christ by the Scribes and Pharisees (6⁷, 14¹, 20²⁰).

5. *looking round*. This descriptive touch occurs five times in this Gospel (3⁵⁴, 5³², 10²³, 11¹¹) and once in St. Luke (6¹⁰ = St. Mark 3⁵). In the First Gospel it is omitted in each case.

with anger, being grieved at the callousness of their heart. The words are omitted in the later Synoptists. D. Syr. Sin. have *νεκρώσει* for *πωρώσει*.

6. *forthwith*. See *Introd.* p. 19.

Herodians are mentioned here and in 12¹³ (= St. Matthew 22¹⁶) only. They were presumably men who favoured the Herodian dynasty, which was regarded by the majority of the nation as a foreign usurpation. The combination 'Pharisees and Herodians' sounds odd. But both parties would find grounds for disliking the popularity of Jesus. The Pharisees would see in His Messianic claims and in His latitudinarian attitude to the externals of religion a danger to established religion, and the Herodians would see in the popular readiness to recognise Him as the Messiah the seeds of political unrest, and of consequent danger to the ruling dynasty.

making a plan. *συμβούλιον ἐδιδούν*, BL., *ἐποίησαν* NC. On the phrase, see note on 15¹.

7-12. The popularity of Jesus.

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 Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what He is doing, came to Him. 9. And He said to His disciples that a little boat should wait upon Him because of the crowd, that they might not press upon Him. 10. For He healed many, so that as many as had plagues fell upon Him, that they might touch Him. 11. And the unclean spirits, whenever they *were beholding* Him, *were falling down* before Him, and *were crying* out saying *that* Thou art the Son of God. 12. And He *was censuring* them *much* that they might not make Him manifest.

7. *withdrew* (*ἀναχωρέω*). Only here in this Gospel; more frequent in St. Matthew. The withdrawal was only temporary. Cf. v. 20.
sea. See on 2¹³.

multitude (*πλῆθος*). A common Lucan word. In this Gospel only here and in the next verse.

8. *a great multitude*. The repetition of a phrase is characteristic of this Gospel. See Introd. p. 12.

At first the fame of Christ was confined to Galilee, 1²⁸. Now it has spread throughout the whole extent of Palestine. From Galilee the list of places runs due south. Samaria is passed over because the Samaritans would take no interest in a Galilean Messiah. But from Judæa and its capital, and from Idumæa, south of the Dead Sea, His fame drew pilgrims to Him. Idumæa had been judaised by John Hyrcanus, c. 128 B.C.; see Schürer i. i. 280. The list then turns east to the country lying east of the Jordan, *i.e.* Peræa, between the Arnon and the Jabbok, and then leaps to the north-east, to the Phœnician seaboard.

9. *wait upon* (προσκαρτερέω). Only here in the Gospels. It means 'to persist obstinately in,' or 'to adhere to,' 'be faithful to.' There seems no parallel for its use of an inanimate object.

because of the crowd. The emphasis upon the crowd is characteristic of this Gospel.

10. *many*. St. Matthew has 'all,' cf. on 1³³.

plagues. Literally 'whips' or 'scourges' (μάστιγας). Occurs again in 5^{20,31} of an issue of blood, and in St. Luke 7²¹ as a parallel to 'diseases.'

fell upon. A forcible word, ἐπιπίπτειν. Cf. Acts 20¹⁰, but no exact parallel to its use here has been found. Field, *Notes on the Translation of the New Testament*, quotes Thuc., vii. 84.

11. *that*. See Introd. p. 19.

12. *much*. See Introd. p. 19.

13-19. The appointment of the Apostles.

13. And He goes up into the mountain, and summons whom He was wishing. And they went to Him. 14. And He appointed twelve that they might be with Him, and that He might send them forth to preach, 15. and to have authority to cast out demons. And He appointed the twelve; 16. and gave to Simon the additional name Peter; 17. and James the son of Zebedee, and John the brother of James. And He added to them names, Boanerges, which is 'sons of thunder.' 18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, 19. and Simon the Canaanean, and Judas Iscariot, who also delivered Him over.

13. *goes up* . . . *summons*. For the historic presents see Introd. p. 15.

14. *twelve*. The clause, 'whom also He named apostles,' which

follows in most MSS., is omitted by D latt. Syr. Sin., and is probably an interpolation from St. Luke 6¹³. WH keep it.

appointed. Literally 'made,' a Semitism.

to preach. D latt. add 'the good tidings.' This may be right. The twelve would go forth to preach the same message as Christ Himself of the nearness of the kingdom.

15. *And He appointed the twelve.* D latt. Syr. Sin. omit. The repetition is somewhat in the manner of St. Mark. But there is no exact parallel. 'This appears to me a dittography of the most puerile description' (Clark, *The Most Primitive Text of the Gospels*, p. 108). But the verse is very awkward. We should expect 'Simon, and He gave to Him the name Peter.'

17. *of James.* For the repetition of the proper name instead of the pronoun, see on 1¹⁶.

Boanerges. Boane is apparently an awkward transliteration of the Semitic 'sons of,' which should have only one vowel between *b* and *n*. *rges* in the sense 'thunder' is unknown.

names. So *ἄκλ*, etc., and Von Soden. BD, WH have the singular. The plural is probably original, and if so the still unexplained Boanerges probably combines two names, and *ὁ ἐστὶν υἱὸς βοανηρῆς* is a later gloss. It is omitted by Syr. Sin. For 'he added to them names,' *ἐπέθηκεν αὐτοῖς ὀνόματα*, cf. Dan. 1¹⁷ (LXX).

18. *Thaddaeus.* D abffiq have Lebbaeus. St. Luke substitutes 'Judas of James,' St. Luke 6¹⁶, Acts 1¹³.

19. *Canaanean.* The word has nothing to do with Canaan. It is a transliteration of the Aramaic *ܕܢܦܐ*, meaning 'zealous,' 'a Zealot.' This was a name given to an extreme political party amongst the Jews. References to them are found in Josephus, *B.J.*, iv. 3, 10, v. 1, 2, vii. 8, 1. Cf. Schürer, i. 2, 80.

Iscariot. Is generally explained as a transliteration of a Hebrew compound word meaning 'man of Kerioth,' but no parallel for such a compound at this period has been found. It may be a transliteration of the Aramaised Latin word *sicarius*, an assassin. The word found its way into Greek as a name for fanatical political Jews, cf. Acts 21²⁸, and at a later period Josephus, *B.J.*, vii. 10, 1, and often. If one of the twelve, Simon, was a member of the Zealots, it would not be surprising to find another a member of the Sicarii.

20, 21. The accusation of madness.

20. And He *comes-in into* a house. And there *gathers* together again the crowd, so that they were not able to eat bread. 21. And His friends heard, and went out to restrain Him. For they *were saying* that He is out of His senses.

20. *into a house.* Or 'home.' Cf. 2¹.

comes . . . gathers together. For the historic presents cf. *Introd.* p. 15.

were not able. There is a double negative here which is characteristic of St. Mark. Cf. *Introd.* p. 14. For the emphasis on the inconvenience caused by the pressure of the crowd, see 2².

21. *His friends.* Literally 'those from Him' (*οἱ παρ' αὐτοῦ*). This might be His disciples, but probably means His relatives, *i.e.* His mother and His brethren, as v.³¹ shows.^a

they were saying. Probably the friends just referred to, not men in general.

He is out of His senses (*ἐξέστη*). Objection was very early felt to this estimate of Christ's conduct. St. Matthew and St. Luke omit the two verses. D here reverses the meaning. Christ was not Himself out of His senses, but He drove the people out of their senses, *ἐξέστραται αὐτοῦς*, so D a b f f i q.

22-30. The accusation of reliance upon Beezeboul.

22. And the Scribes who came down from Jerusalem *were saying that* He hath Beezeboul, and *that* by the ruler of the demons He casts out demons. 23. And having summoned them He *was speaking* to them in parables, How can Satan cast out Satan? 24. And if a kingdom be divided against itself, that kingdom cannot stand. 25. And if a house be divided against itself, that house shall not be able to stand. 26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27. But no one can enter *into* the house of the strong man, and spoil his goods, except he first bind the strong man, and then he will spoil his house. 28. Verily I say to you, that all sins shall be forgiven to the sons of men, and whatsoever blasphemies they utter. 29. But whosoever shall blasphemous against the Holy Spirit hath not forgiveness for ever, but is guilty of an eternal sin. 30. Because *they were saying* He has an unclean spirit.

22. *Beezeboul.* This name is unknown outside the Gospels. It is for that reason a token of their truthfulness. MSS. differ between Beezeboul and Beelzeboul. In either case the first part of the word will be the Aramaic Beel = Lord, and the second is apparently either zebul = '(heavenly) dwelling,' or zibbul = 'dung.' St. Matthew 10²⁵, and possibly St. Mark 3²⁷, seem to play on the former word. We must suppose that, like Satan and Belial, Beezeboul was an arch-demon. The Syriac and the Latin Vulgate substitute for this unknown name the Beelzeboub of 2 Kings 1⁶.

^a So Klostermann, Swete, Meyer-Weiss.

by the ruler of the demons. This, as the next verse shows, was Satan, not Beezeboul. The two assertions are parallel, not identical.

23. *parables.* The word (*παραβολή*) is here used, as the following verses show, in the sense of 'metaphor.' The charge that He received assistance from the ruler of the demons was contrary to common sense. Satan could not act so against his own interests. The fact that He cast out demons should lead not to the inference that He was acting under commission from Satan, but to the conclusion that He had mastered Satan, and was driving out his subordinate demons.

25. *house.* Here in the sense of 'household,' and perhaps with the special meaning of royal dynasty.

27. *the strong man.* The saying about the strong man was a common metaphor. Cf. Is. 49²⁴, Ps. Sol. 5⁴. There may be here a play on the name Beelzebul taken as meaning 'master of the dwelling.' So far from acting as his subordinate, Christ in casting out demons showed Himself as one who had overcome the 'master of the house,' and was evicting his servants.

28. *sons of men.* Only here is this Aramaism (= men) retained in full. The charge of being commissioned by Satan was not only contrary to common sense, and a wrong deduction from the premises. It was also a wilful perversion of the truth. It substituted Satan for the Holy Spirit.

29. *An eternal sin* (*ἀμαρτήματος*, *NBLA. Κρίσεως*, A, etc.). The idea is that so long as they persisted in transposing values, stating that to be bad which was good, and attributing the action of the Holy Spirit to the Devil, they were beyond the hope of forgiveness. Such a state of mind might very easily become perpetual. But the phrase is not an easy one. The variant 'judgment' seems to be an attempt to substitute a verbally easier expression, 'is liable to a judgment which will be eternal and irrevocable.' In Aramaic the word for 'sin' (*ܫܘܒܝܬܐ*) can also have the sense of 'punishment for sin.'^a

30. A comment by the evangelist. See on 7¹⁹.

31-35. Christ and His kinsfolk.

31. And there *come* His mother and His brethren. And they stood outside and sent to Him, calling Him. 32. And a crowd sat about Him. And they *say* to Him, Behold, Thy mother and Thy brethren outside are seeking Thee. 33. And He answered them and *saith*, Who is My mother? And my brethren? 34. And He looked round at those who were in a circle about Him and *saith*, 35. See, My mother and My brethren. For whosoever shall do the will of God, he is My brother, and sister, and mother.

^a See Dr. J. T. Marshall, *Expositor*, 4th Series, vol. iii. p. 282.

31. *come*. Cf. Introd. p. 15. In v.²¹ His relatives tried to check Him in His ministry. Here they are further defined as His mother and His brethren. We can therefore understand the renunciatory tone of Christ's words. His mother and His brethren were not those who tried to thwart His work, but they who did the will of God as He Himself did. He exemplifies here in His own person the same lesson of renunciation of earthly relationships for the sake of conscience which He elsewhere recommended to others. Cf. 10³⁰.

32. *thy brethren*. So NBC, etc. D, etc. latt. add 'and thy sisters.' This may be original. So Von Soden.

34. *looked round*. See on 3⁵.

35. *do the will*. Compare *Sayings of the Jewish Fathers*,^a 5²³, 'Be bold as a leopard, and swift as an eagle, and fleet as an hart, and strong as a lion to do the will of thy Father which is in heaven'; 2⁴, 'Do His will as if it were thy will.' The phrase is frequent in the *Mechiltha* (ed. Winter und Wünsche), pp. 37, 57, 86, 119, 124, 125, 129, 305, 338, 340. Cf. also *Berakthoth*, 16^b, 'It is our will to do Thy will.'

4. 1-20. The Parable of the Sower.

4. 1. And *again* He *began* to teach by the sea. And there *gathers together* to Him a very great crowd, so that He embarked into a boat, and sat down in the sea.^b And all the crowd was by the sea on the land. 2. And He *was teaching* them in parables many things, and *was saying* to them in His teaching, 3. Hear ye! Behold, the sower went out to sow. 4. And it came to pass in the sowing some fell along the path, and the birds came and ate it. 5. And other fell upon the stony ground, and where it had not much earth. And *forthwith* it sprang up because it had not depth of earth. 6. And when the sun rose it was scorched, and because it had no root it was withered. 7. And other fell into thorns, and the thorns sprang up, and choked it, and it produced no fruit. 8. And other fell into the good ground, and *was producing* fruit in successive crops, and *was bringing* forth, thirtyfold, and sixtyfold, and a hundredfold. 9. And He *was saying*, He who hath ears to hear, let him hear. 10. And when He was alone they who were about Him with the twelve *were asking* Him the parables. 11. And He *was saying* to them, To you the secret of the kingdom of God has been given. But to those outside all things happen in parables.

^a *Pirke Aboth in Apocrypha and Pseudepigrapha of the Old Testament*, ed. Charles, vol. ii.

^b See Additional Note.

12. In order that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest they should turn and be forgiven.

4. 1. *again*. Cf. *Intro.* p. 19.

see. See on 2¹³.

gathers. Cf. *Intro.* p. 15.

so that. For the result of the pressure of the crowd, cf. 2², 3²⁰.

2. *parables*. Not, as in 3²³, 'metaphors,' but illustrations drawn from the processes of agriculture to serve as vehicles of spiritual teaching.

8. *in successive crops* (*ἀναβαίνοντα καὶ ἀξανάμενα* NB). Literally 'going up and increasing,' the two participles being in agreement with 'other.' Another reading (*ἀξανάμενον* ACDLΔ) makes the participles agree with 'fruit,' which gives a less suitable sense.

thirtyfold, etc. WH have *εἰς* τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν with *εἰς*—*εἰς* as marginal variants for *ἐν*—*ἐν*. Von Soden gives *εἰς*—*εἰς*—*εἰς*. The Aramaic underlying these variants was no doubt על חר or חר. Cf. Gen. 26¹², חר כאה = one hundredfold, Dan. 3¹⁹ חר שבעה. The writer of the First Gospel has avoided the Aramaism by substituting *δ*—*δ*—*δ*.

9. *hear*. Dabffi add καὶ ὁ συνίων συνιέτω. This may well be original, as the duplication of similar clauses is Marcan in style.

10. *asking Him the parables*. St. Matthew understands this to mean asking the reason why He spoke in parables. But v. 13 rather suggests that the phrase means 'asked for an interpretation of the parable.' And so St. Luke understood it. Of course in this case we should have expected the singular, 'parable.' AΠΣ, etc., read this, and so Von Soden.

Perhaps the phrase is intentionally ambiguous, 'asked Him about the parables, both why He used this method of teaching, and what the parables signified.'

11. A very obscure verse. What is the secret of the kingdom which had been given to the disciples, and to others (those about Him). Perhaps the truth of its spiritual character, and of its speedy coming. Something of this had been revealed to the disciples, and they ought to have behind the parable of the Sower the lessons about the kingdom which it was intended to teach.

those outside will then be all who had not received this 'secret,' all who could only interpret in a materialistic way anything that was said about the kingdom.

What then is the meaning of the sentence 'all things happen in parables'? Perhaps it is wider than 'My teaching about the kingdom is given in parables': 'To those who have not perceived the essentially spiritual nature of the kingdom, all things, My life, My person,

My teaching, is all of the nature of a parable, *i.e.* a story of which they hear the words, but do not catch the underlying meaning.'

secret (*μυστήριον*). The word is quite common in this sense. Cf. Judith 2², Tobit 12⁷, 2 Macc. 13³¹, Wisd. 2²², Eccus. 22²², Test. Levi 2¹⁰, Test. Jud. 12⁶, Test. Gad. 6⁵. The conception of eschatological ideas, including that of the kingdom, as 'secrets' is especially characteristic of apocalyptic literature. See Volz, *Jüdische Eschatologie*, p. 5. There is no need to introduce unnecessary difficulty here by calling *μυστήριον* a 'Pauline word' (Bacon, p. 48). It was a common word in this sense long before St. Paul used it.

12. *in order that*. The following words are a quotation from Is. 6^{9f}: 'In order that they may be like the people of whom Isaiah wrote.' The difficulty for us moderns is the 'in order that.' It suggests that the Lord's teaching and His whole life were made intentionally obscure, to prevent the people from understanding its inner meaning. It seems probable that St. Mark has mistranslated an Aramaic conjunction, which should have been rendered 'because.' St. Matthew has seen the difficulty, and has substituted 'because.' St. Luke omits the whole clause. Restoring 'because,' we may paraphrase the two verses thus: 'To you the clue to the meaning of My Person and its relation to the coming spiritual kingdom has been revealed. You ought, therefore, to be able to penetrate beneath the words of the parable to its inner teaching about the kingdom. But to those outside, the parable remains a mere tale. And the reason why that is so, is that they are like the people of whom Isaiah wrote that they saw without really seeing, and heard without understanding.'

13. And He *saith* to them, Do ye not know this parable, and how shall you understand all the parables? 14. The Sower soweth the word. 15. And these are they by the wayside, where the word is being sown, and when they hear *forthwith* comes the Satan and takes away the word which is sown into them. 16. And they likewise who are being sown upon stony places are they who, when they hear the word, *forthwith* with joy receive it, 17. and have not root in themselves, but are ephemeral. Then, when affliction or persecution comes on account of the word, *forthwith* they are ensnared. 18. And others are they who are being sown into the thorns. These are they who heard the word, 19. and the cares of the age and the deceit of riches and desires after the other things entering in choke the word, and it becomes without fruit. 20. And they who were sown into the good ground are those who hear the word and welcome it, and bring forth fruit, thirtyfold, and sixtyfold, and a hundredfold.

13. Because you have been entrusted with the secret of the kingdom, you ought to have seen through the parable.

14. *The word.* I.e. the good tidings announced by Christ. Cf. on 1¹⁴.

15. *and these are they by the wayside.* There is a curious Semitic lack of precision in the explanations of the details of the parable. It was seed which was sown by the wayside. Here we read of people by the wayside. An English writer would have written something like the following: 'The seed sown by the wayside in the parable represents in life the people who hear the message, but,' etc.

16. Again the same confusion of language. It was seed, not persons, which was sown. But the seed sown in the parable represents in life the circumstances of a class of persons, and the writer carries back the gender of the persons to the seed sown which represented them.

17. *ephemeral* (προσκαιροί). The word occurs in 4 Macc. 15², 2 Cor. 4¹⁸, Heb. 11²⁸, and late Greek writers (Dion. H., Plut., Luc.). *ensnared* (σκανδαλιζονται). A still rarer word, occurring outside the New Testament only in Dan. 11⁴¹, LXX, Ecclus. 9⁵, 23⁸, 35¹⁵; in the versions of Aquila and Symmachus; in Ps. Sol. 16⁷; and Church writers. See Additional Note.

18. The wayside, the stony ground, and the thorns, represent three classes of unreceptive hearers. Wayside is untilled land. It represents those who hear casually and incidentally. Because they had no will to hear, they have no capacity to retain either. What is heard is soon forgotten. The stony ground represents also those who hear a message which finds no real response in their hearts. It lies on the surface, and circumstances antagonistic to its growth soon destroy it. The stones suggest persecution. But we should have expected the thorns to have been chosen for this. The thorny ground represents such as have perhaps some power of response to the message, but more liking for worldly things, which soon prove to be the more attractive of the two.

20. *thirtyfold.* See on v. 6.

21-25. Sayings on parables.

21. And He *was saying* to them *that* Does the lamp come to be placed under the bushel or under the bed? (Is it) not (brought) to be placed upon the lampstand? 22. For there is not anything hidden, except that it may be made manifest. 23. Nor did it become concealed, but that it might come into manifestness. 24. And He *was saying* to them, Take heed how ye hear. With what measure ye mete it shall be measured to

you and shall be added to you. 25. For he who has, there shall be given to him. And he who has not, even what he has shall be taken from him.

21. St. Matthew and St. Luke have this saying in a slightly different form and in different context. In St. Matthew 5¹⁵ it occurs in the Sermon on the Mount, after the saying, 'Ye are the light of the world.' The lamp there seems to illustrate the position of the disciples as teachers of the Gospel. In St. Luke 8¹⁶ it comes, as here in St. Mark, after the Parable of the Sower. In St. Luke 11³³ it seems to signify the preaching of Christ, who was greater than Solomon or Jonah. His teaching therefore needed no sign, as did Jonah's, and should be kept in prominence.

Here in St. Mark, in its present position, it seems to have reference to the parables. But the connection is not obvious. Perhaps

(1) The explanation of the parable just given is like a lamp. You must not hide it; or

(2) The secret of the kingdom entrusted to you, which should have enabled you to understand the parable, is like a lamp to give light to others; or

(3) The 'seed' of the parable, *i.e.* God's message, is like a lamp, and must be made prominent.

The various forms of the saying deserve notice. For St. Mark's 'come' St. Matthew has 'light' (*καίω*), and St. Luke 'kindle' (*ἀπτω*). These variants might perhaps go back to an Aramaic original, **ܢܝܢ** = 'kindle,' confused with **ܢܝܢ** = 'come.'^a St. Mark has a 'bushel' and a 'bed,' St. Matthew a 'bushel' only, St. Luke once (8¹⁶) has a 'vessel' and a 'bed,' and once (11³³) a 'secret place' and a 'bushel.' These variants suggest that the illustration was one used more than once by Christ, in slightly varying terms.

St. Mark's connection need not be original. His *ἔλεγεν* may mean 'used to say,' and the saying thus referred to may have been added here by St. Mark because he thought it was not out of place.

22. St. Matthew has this saying in a more grammatical form in 10²⁶, in the charge to the twelve, 'For there is nothing covered which shall not be revealed, and hidden which shall not be made known.' The reference there is to Christ's teaching, which the apostles are to promulgate. In St. Luke it occurs twice, in 8¹⁷, 'For there is nothing hidden which shall not become manifest, nor concealed which shall not be known and come into manifestness,' and in 12², 'And there is nothing covered which shall not be revealed, and hidden which shall not be known.'

Here in St. Mark it seems to be in connection with the idea of the previous verse:

^a So Dr. J. T. Marshall, *Expositor*, 4th Series, vol. iii. p. 459. I am very doubtful about this, as I can find no parallel for **ܢܝܢ** of lighting a lamp.

- (1) The parable was given in order to be explained; or
 (2) The 'secret of the kingdom' is intended to be transmitted to others; or
 (3) God's 'word' is sown only that it may spring up into light. Cf. Eph. 3⁹.

But the connection may be due to St. Mark's stringing together detached sayings illustrative of Christ's parabolic teaching.

What is striking in St. Mark's form of the saying by contrast to those found in the other two Gospels is the idea of purpose, 'Hidden, except in order that it may become manifest.' If this is not due to mistranslation of some Aramaic phrase, rightly restored in the 'which shall not be' of St. Matthew and St. Luke (St. Mark's $\epsilon\lambda\upsilon\mu\eta\ \tau\upsilon\alpha = \text{ܩܘܠܘܢܐ}$, whilst St. Matthew's $\delta\ \sigma\upsilon\kappa = \text{ܩܘܠܘܢܐ}$), we may compare Eph. 3⁹, 'The mystery which was hidden . . . in order that it may now be made known.'

24. The saying, 'With what measure ye mete it shall be measured to you,' is a very common one in second-century Rabbinic writings (e.g. *Mechilta*, ed. Winter und Wünsche, pp. 76, 79, 126, 128, 133, 173), and was probably a current maxim in the lifetime of Christ. St. Matthew places it in the Sermon on the Mount with reference to judgment of others (7²), and St. Luke in his Sermon on the Plain (6³⁸). Here it seems intended to commend attention in hearing the parables. The man who will give attention and thought to them will learn their hidden meaning. He has capacity to give, and he gives, and there is given to him in return.

25. This verse occurs twice in St. Matthew, in 13¹² in a different connection, and in 25²⁹ in connection with the Parable of the Talents. In St. Luke it occurs similarly in 8¹⁸, which is parallel to this verse of St. Mark, and in 19²⁶ in the Parable of the Pounds.

It may have been added because of its similarity to v. 24; or perhaps the meaning is, 'If a man has no capacity for understanding the hidden meaning of the parables, and no willingness to reflect upon them, even the memory of the words is taken from him and there is nothing left.'

26-29. The seed growing secretly.

26. And He *was saying*, *So* is the kingdom of God as a man casts seed upon the earth, 27. and sleeps and rises night and day. And the seed sprouts and increases, how he knoweth not. 28. For of itself the earth brings forth fruit, first a stalk, then an ear, then full corn in the ear. 29. And when the fruit presents itself, *forthwith* he sends forth the sickle because the harvest is come.

26. This parable occurs in the Second Gospel only.

So is the kingdom of God. I.e. so is the process through which

the preaching of the good news about the kingdom ends in the coming of the kingdom. The good news is preached by Christ just as seed is sown by the sower. Then follows a period during which the preacher seems to take as little part in the effects of the preaching as the sower does in the growth of the seed from grain to ripe corn. But when the preaching has produced the disciples of the kingdom, then the kingdom will be inaugurated, just as harvest follows the appearance of the ripe ears.

as a man casts = ὡς ἄνθρωπος βάλλῃ. But this reading of \aleph B Δ L Δ is not Greek. AC, etc., rightly have ὡς εἶν. The εἶν has dropped out before ἄνθρωπος. So Blass, *Textkrit. Bemerk. zu Markus*. But see Moulton, *Grammar*, p. 185.

27. *sleeps and rises*. I.e. continues his ordinary life and pursuits, waiting for the harvest without concerning himself actively about the growth of his crop. This is carried on invisibly by the energy inherent in the seed.

28. *full corn*. B has πλῆρες σιτος, D πληρης ο σιτος, C πληρης σιτον, \aleph AL, etc., πληρη σιτον. Hort, *Notes*, p. 24, thought the reading of C original. So Moulton, *Grammar*, p. 50, who gives the evidence for πληρης as an indeclinable adjective.

then. εἶτεν, B Δ , is a rare dialectic form of εἶτα, which is here the reading of ACD. εἶτεν only here in the New Testament. Von Soden reads εἶτα, WH εἶτεν.

29. *presents itself* (παρὰδοῦ), or 'permits.' But neither sense is very satisfactory with καρπός. Blass suggests καιρός, 'time' (of harvest).

he sends forth the sickle, etc. Cf. Joel 3¹³, LXX. ἐξάποστείλατε δρέπανα ὅτι παρέστηκεν τρυγητός.

30-32. The mustard seed.

30. And He *was saying*, *How* shall we liken the kingdom of God, or in what parable shall we place it? 31. As a grain of mustard seed, which when it is sown upon the earth—being less than all seeds on the earth—32. and when it is sown, it comes up and becomes greater than all herbs, and produces great branches, so that the birds of heaven can dwell under its shade.

30. This introduction is not unlike the usual opening of a parable in the second-century and later Jewish literature, 'A parable. To what is the matter like? To,' etc.

31. For Jewish parables beginning with 'As' see Fiebig, *Altjud. Gleichnisse*, p. 78.

The grammar in this verse, as frequently in St. Mark, is very confused. The sentence begins with a masculine pronoun, ὅς, and then passes into the neuter, μικρότερον ὄν—μείζον. But the repetition of 'when it is sown' is characteristic of St. Mark's style.

The parable seems to describe the propagation of the good news of the kingdom. It will spread rapidly and win many disciples. The point of the parable is often misunderstood. It is supposed to teach that the kingdom of God, = the Church, will rise slowly through the centuries within human society until it becomes the home of the souls of men.^a 'The parable,' says Mr. Streeter, 'is meaningless unless it is intended to expressly enforce the idea of gradual growth.' The same idea is read into the sister Parable of the Leaven, which is said to represent the kingdom 'as an influence slowly pervading society.'

Now it is certain that if the wish were not father to the thought no one would have supposed that leavening could symbolise a slow process, or the life of a mustard seed a gradual growth. A cedar or an oak would have been appropriate for this, but 'the mustards are annuals, reproduced with extraordinary rapidity wherever the seed finds a lodgment.'^b

In all the three parables of this chapter the kingdom is likened to the result of a process. In the first, the sower, the result of this process (= the kingdom) is implied, not mentioned. The parable deals only with the period of preparation. The seed is the word (v. 14), *i.e.* the good tidings of the coming kingdom. See on 1⁴⁵, 2². The parable deals with the necessity of receptivity in the hearts of those who are to receive it.

The second parable, the seed growing secretly, introduces the kingdom as the result of such a period of the preaching of the good tidings. It is the final harvest, when preaching is over and the supernatural agency behind the preacher and in his message has effected its work.

The third parable, the mustard seed, again describes the kingdom as the final result of a growth. If there be any intention to emphasise the thought of time and the duration of such growth, the choice of a mustard seed must have been intended to suggest rapidity of growth and the nearness of the kingdom, which the maturity of the seed symbolised.

33-34. Epilogue.

33. And with many such parables He *was speaking to* them the word, as they were able to hear. 34. And without a parable He *was speaking not to* them. But privately to His disciples He *was interpreting* everything.

34. Seems to suggest that Christ's normal method of preaching to the multitude was the use of such parables as those recorded. They could not understand direct teaching about the kingdom. Cf. v. 11. 'The word,' *i.e.* the good tidings of the kingdom, could only be

^a *Studies in the Synoptic Problem*, p. 427.

^b Post in *D.B.*, vol. iii. p. 463.

given to them in the form of a story. Cf. Tennyson, *In Memoriam*, xxxvi. :

‘For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.’

as they were able to hear. Seems to mean ‘because only in this way, *i.e.* in parables, could they receive the word.’

35-41. The stilling of the storm.

35. And He *saith* to them on that day when evening came, Let us cross to the other side. 36. And leaving the multitude they *take* Him with them, as He was, in the boat. And other boats were with Him. 37. And there *comes* a great hurricane of wind, and the waves *were dashing* against the boat, so that the boat was now full. 38. And He was in the stern, sleeping on the headrest. And they *wake* Him and *say* to Him, Teacher, is it no care to Thee that we are perishing? 39. And He arose and censured the wind, and said to the sea, Hush, be quiet. And the wind ceased, and there came a great calm. 40. And He said to them, Why are ye cowardly? Have ye not yet faith? 41. And they feared with great fear, and *were saying* to one another, Who then is this, that even the wind and the sea obey Him?

35. *on that day.* The order of events is not quite clear. In 4¹ Christ embarked in a boat and taught the people from it. But in v. 10 He is alone with His disciples. Now in v. 35 He is in the boat again. We must regard vv. 10-20, and perhaps also 2-9 and 21-34, as a parenthesis placed here to illustrate the way in which Christ was accustomed to teach such an audience as that which He had before Him on the seashore.

36. *as He was.* *I.e.* without any preparation. Christ was in the boat, and when evening came they set sail without first landing.

and other boats were with Him. One of the details omitted by St. Matthew and St. Luke.

37. *there comes.* For the historic present see *Introd.*, p. 15.
the boat . . . the boat. For the repetition see *Introd.*, p. 12.

38. The clause about the headrest is omitted by St. Matthew and St. Luke.

they wake Him and say to Him. For the present tenses see *Introd.*, p. 15.

is it no care to Thee that we perish? The indignant question is

softened in the later Gospels, 'Save, we perish' (St. Matthew 8²⁵), or simply 'we perish' (St. Luke 8³⁴). See *Intro.*, p. 20.

39. *Hush, be quiet.* The latter word ($\phi\mu\sigma\omega$) is a strong one, used already in 1²⁵.

40. The rebuke is a strong one, and is softened in the later Gospels, 'Why are ye cowardly, O ye of little faith?' St. Matthew 8²⁶; 'Where is your faith?' St. Luke 8²⁵.

41. *they feared.* St. Matthew 8²⁷, to turn the reader's mind from the disciples, inserts 'men' as the subject, and changes 'feared' into 'marvelled.'

5. 1-20. The Gerasene demoniac.

5. 1. And they came to the other side of the sea, into the country of the Gerasenes. 2. And when He came-out *out of* the boat, *forthwith* there met Him out of the tombs a man in an unclean spirit, 3. who had his dwelling among the tombs, and no one could any more bind him, not even with a chain, 4. because that often he had been bound with fetters and chains, and the chains had been snapped by him, and the fetters broken, and no one could tame him. 5. And night and day he was in the tombs and in the mountains, crying and cutting himself with stones. 6. And seeing Jesus from afar he ran and revered Him, 7. and cried with a loud voice and *saith*, What have I to do with Thee, Jesus, Son of God the Most High? I adjure Thee by God, do not torment me. 8. For He *was saying* to him, Come-out, thou unclean spirit, *out* of the man. 9. And He *was asking* him, What is thy name? And he saith to Him, Legion is my name, for we are many. 10. And he *was exhorting* Him *much* that He would not send them out of the region. 11. And there was there at the mountain a great herd of swine feeding. 12. And they *were exhorting* Him saying, Send us into the swine, that we may enter-*in into* them. 13. And He suffered them. And the unclean spirits going out entered-*in into* the swine. And the herd ran down the steep into the sea, about two thousand, and were *being choked* in the sea. 14. And they that fed them fled, and reported it in the city and in the hamlets. And they came to see what it was that had happened. 15. And they *come* to Jesus, and *see* the demoniac sitting clothed and sane, the man that had the legion. And they were afraid. 16. And they who saw how it befell the demoniac explained it to them, and about the swine. 17. And they *began* to exhort Him to depart *away from* their borders.

18. And as He embarked into the boat the demoniac *was beseeching* Him that he might be with Him. 19. And He did not permit him, but *saieth* to him, Go to thy house, to thy own, and report to them how great things the Lord hath done to thee, and hath had compassion on thee. 20. And he departed and *began* to proclaim in the Decapolis how great things Jesus did to him. And all *were marvelling*.

The Incident at Gadara.

The attempt to explain the demons of the New Testament in cases of demoniac possession as personified diseases meets with great difficulty in this narrative. We can understand the belief of certain classes of diseased persons that a demon had entered into them. We can understand also the fact that the Lord assumes the reality of this state of things, and treats the sufferer accordingly. But how explain the action of the swine? The difficulty, of course, lies in the scantiness of material for reconstructing the scene. On the one hand there is the lunatic possessed with the belief that a number of evil demons have taken possession of his body and have made it their home. On the other is Jesus, felt by this poor madman to be a being of unique moral power and goodness, before whom even the demons who had got possession of him felt cowed, and from whom they must fly. At hand are the swine. Why should not the demons enter into them? It is the idea of a mind distraught, without reason or logic. What demon would prefer to live in a pig's frame to roaming unfettered? The Healer uses the sufferer's own caprice as a means of healing him. Yes, the demons may enter into the swine. So far the narrative is easy. But why did the swine rush into the sea? The impelling force was probably the demoniac himself, who with shouts and yells would drive from him the now demon-possessed swine. Animals in numbers are easily driven mad with terror and excitement, and the nature of the locality aided their headlong rush into the waters of the lake.

5. 1. *Gerasens.* There was a well-known Gerasa in Gilead, but this is too far away from the lake. Origen (*In Ev. Joan.*, vi. 24) says that there was an ancient city called Gergesa near the Lake of Tiberias. He goes on to say that the meaning of Gergesa is 'dwelling of the casters out,' and again speaks of 'Gergesa, from which come the Girgashites.' The same identification of the owners of the swine with the 'Girgashites' occurs in the Sinaitic Syriac. See Burkitt, *The Syriac Forms of New Testament Names*, pp. 10-11. Γεργεσηνῶν is the reading of some MSS. here (N^{ca}, LUΔ), but Γερασηνῶν is attested by NBD latt., and is no doubt right. The Gerasa of this story seems to have been found in some ruins now called Khersa, at a site on the east shore of the lake which would suit the narrative.

See *Encycl. Bib.*, 1706. The editor of the First Gospel and some copyists of the Second have found Gerasa difficult, and have substituted Gadara, a city two miles south-east of the lake. The editor of the First Gospel adapts the story to this new situation by placing the herd of swine 'far from them.'

2. *came out*. Literally 'came-out out.' Cf. I²⁵, note. *in an unclean spirit*. See on I²³.

8. *Come-out . . . out*. See Introd., p. 15.

9. For questions asked by Christ see Introd., p. 24. *Legion*. One of St. Mark's Latinisms. See p. 20.

10. *much*. See Introd., p. 19.

12. *enter . . . into*. See Introd., p. 15. *were exhorting*, reading *παρακαλοῦν* with AD, latt. Syr. Sin.

13. *two thousand*. One of the details omitted by the later evangelists.

14. *hamlets* (*εἰς τοὺς ἀγρούς*). *ἀγρός* can mean in the singular an 'estate' or 'farm' (St. Luke 14¹⁸, Acts 4³⁷). In the plural it means 'landed property' (St. Mark 10^{29,30}). St. Mark apparently uses the plural to describe 'isolated farms' or 'small hamlets' as opposed to 'towns' or 'villages.' Cf. 6³⁶, 'That they may go away to the neighbouring hamlets and villages and buy'; 6⁵⁶, 'Wheresoever He entered into villages or cities or hamlets.' It probably has this meaning in the present passage. In the singular it seems to suggest 'field work.' So in 13¹⁶, 'He who is at field work,' or 'farm work'; and 15²¹, 'coming from field work.'

17. *depart from*. Literally 'go from from.' See Introd., p. 15.

19. *to thy house, to thy own*. For the fulness of expression see Introd., p. 12.

the Lord. In this Gospel *ὁ Κυριός* is only used of God here and in 13²⁰, and in quotations from the Old Testament in I³, 11⁹, 12^{11,29,36}. No doubt the Christian evangelist would willingly use the phrase here in view of the next verse, 'how great things Jesus did to him.' For to Christians Jesus is the Lord.

20. *the Decapolis*. A confederacy of ten cities, of which the best known were Damascus, Gadara, Scythopolis, and Pella.

21-6. 1a. Jairus's daughter and the woman with the issue of blood.

21. And when Jesus had crossed over in the boat *again* to the other side there was gathered to Him a great crowd. And He was by the sea. 22. And there *comes* one of the rulers of the synagogue, by name Jairus. And seeing Him he *falls* at His feet. 23. And *exhorts* Him *much*, saying *that* My little daughter

is very bad. (I pray) that Thou wilt come and lay hands on her that she may be saved and live. 24. And He departed with him. And there *was following* Him a great crowd, and they *were thronging* Him. 25. And a woman with an issue of blood twelve years, 26. who had suffered much by many doctors, and had spent all her substance and had not benefited, but rather had become worse, 27. having heard the reports about Jesus, came in the crowd behind and touched His coat. 28. For she *was saying* that If I may touch even His garments I shall be saved. 29. *And forthwith* the flow of her blood was dried up, and she knew in her body that she is being healed from the plague. 30. *And forthwith* Jesus recognising in Himself the power gone out from Him, turned round in the crowd and *was saying*, Who touched My garments? 31. And His disciples *were saying* to Him, Thou seest the crowd thronging Thee, and sayest, Who touched Me? 32. And He *was looking* round to see who (fem.) had done this. 33. And the woman, fearing and trembling, knowing what had happened to her, came and fell before Him and told Him all the truth. 34. And He said to her, Daughter, thy faith hath saved thee, go in peace and be whole from thy plague. 35. While He was speaking they *come* from the ruler of the synagogue saying *that* Thy daughter is dead, why troublest thou the teacher further? 36. And Jesus chanced to hear the word spoken, and *saith* to the ruler of the synagogue, Fear not, only believe. 37. And He permitted no one to accompany Him, save Peter and James and John the brother of James. 38. And they *come* into the house of the ruler of the synagogue, and He *beholds* a tumult, and people weeping and wailing *much*. 39. And He entered in and *saith* to them, Why do ye make a tumult and weep? The child is not dead, but is sleeping. 40. And they *were laughing* Him to scorn. But He thrust them all out and *takes* the father of the child and the mother, and those who were with Him, and *enters* where the child was. 41. And He took the hand of the child and *saith* to her, Talitha Koum, which is, being interpreted, Damsel, I say to thee, arise. 42. *And forthwith* the damsel rose up and *was walking about*, for she was twelve years old. And they were *forthwith* astonished with a great astonishment. 43. And He *charged* them *much* that no one should know it. And He commanded that something should be given her to eat. 6. 1a. And He departed thence.

This narrative is in some respects unique in the Gospels. For example, it contains two distinct incidents not loosely joined together but the one framed within the other. The fact that the woman had suffered for twelve years, whilst the child of Jairus was twelve years old, is one of those coincidences which story-tellers love to recall. It is also a possible coincidence that the name of the father of the raised child should mean 'the raiser.'² But it may also mean 'the enlightener,' and was apparently a common name. 'Ιάερος occurs (Esth. 2⁵ = יֵאֵר). 'This evidence is really sufficient to establish both the original form of the name in the Gospel story and also its appropriateness there. Any name thought appropriate for an Israelite in a late and popular book like Esther might be expected to occur as the name of a personage mentioned in the Gospels' (Burkitt, *The Syriac Forms of New Testament Proper Names*, p. 7). It is, of course, impossible for us to say now whether death had taken place in the case of the child. Trained doctors are often unable to determine this until mortification sets in. The words of Christ in v. 39 seem to imply that life was still present. But the friends were apparently persuaded that death had taken place, and believed that by the action of Jesus a dead person had been brought to life again. The substantial fact behind the story is that the force and power of the Personality of Jesus effected this astonishing fact, that the girl who otherwise would have been numbered with the dead took her place, through His influence, once more in the world of the living.

21. For the emphasis upon the crowd see *Introd.*, p. 27.

22, 23. *comes . . . falls . . . exhorts.* For the presents see *Introd.*, p. 15.

23. *saved and live.* For the fulness of expression see *Introd.*, p. 12.

saying that. See *Introd.*, p. 19.

much. See *Introd.*, p. 19.

29, 30. *And forthwith.* See *Introd.*, p. 19.

30. The verse is, of course, the narrator's explanation of the facts. The woman believed that if she could touch even the garments of Jesus she would be healed. This faith in His Personality cured her infirmity (v. 34). It may well be that Christ was conscious of the nearness of such faith as this. Nor need we suppose that He was unconscious of her touch of His coat. The narrator explains His question by the words, 'recognising the power gone forth from Him.' The question, 'Who touched . . . ?' may well be the great Healer's method of kindly dealing. He would not let her go away unperceived. Doubt and recurrence of her ailment might ensue. She should have a better stay for her trust than the mere belief in physical contact

² So Cheyne, *Encycl. Bib.*, 2316 = יֵאֵר.

with His garments. Yet He would not summon her abruptly. If her faith in Him could not bring her, she might slip away. So He gave her an opportunity of confessing her confidence.

For questions in the mouth of Christ see *Introd.*, p. 24.

31. The half-reproachful question of the disciples is omitted by the later evangelists.

34. *saying that*. See *Introd.*, p. 19.

be whole. The words would give confidence in the permanence of the cure.

35. *trouble*. The verb σκύλλω means literally to 'flay' or 'mangle,' but acquired in late Greek a weakened meaning. Cf. St. Matthew 9³⁶, St. Luke 7⁶, 8⁴⁹, and in the papyri, *Berlin Pap.*, mclvii. 14 (12 A.D.)='to plunder'; *Fayûm Towns*, cxxxiv. 2 (fourth century A.D.), σκύλον σεαυτὸν='hasten'; *Oxy. Pap.*, I. cxviii. 10, ποιήσον αὐτὸν σκυλῆναι='make him concern himself'; *Pap. Tebtunis*, cccxxxi., in Milligan, *Greek Papyri*, p. 107, μὴ σκύλης τὴν γυναικάσου. The substantive σκυλμός occurs in 3 Macc. 3²⁵='violence'; *Fayûm Towns*, iii. 5='insolence'; *Pap. Tebtunis*, xli. 7='violence'; Artemidorus, ii. 30, 31='vexations.' It is frequent in this sense in Vettius Valens, ed. G. Kroll.

36. *chanced to hear* (παρακούσας). Or *not heeding*.

41. *Talitha*. D reads rabbithabita, in which Wellhausen shrewdly notes an Aramaic variant, rabitha, also meaning 'maiden.'

42. *And forthwith*. See *Introd.*, p. 19.

twelve years old. This detail is omitted by St. Matthew and mentioned earlier by St. Luke.

43. The command that no one should know it is very difficult here, because there was little which could be concealed. The friends who had gathered all understood the girl to be dead. It could not be kept back from them that she was now alive. What the evangelist probably means is that the Lord wished the parents to say little of the facts that had caused them such amazement, at least until He had left the place and with it the great crowd which had followed Him. He had declared that the girl was not dead but asleep. The parents no doubt believed that she had really been dead, and that He had brought her to life. But until He was well away they had better keep their news to themselves. There may also have been another reason—namely, a desire to procure a necessary period of rest for the girl herself, whilst she ate and recovered some of her normal strength. The difficulty of the command is in favour of its genuineness.

commanded that something should be given (εἶπεν δοθῆναι). This construction is probably due to the Aramaic ܕܢܝܢܐ. It occurs again in 8⁷. εἶπεν with inf. is found five times in the Greek version (*Theodotion*) of Daniel, and in 1 Chr. 21¹⁷; 2 Chr. 1¹⁸, 14³, 29^{21, 27, 30},

31⁴¹, 35²¹; Esth. 1¹⁰, 6¹=the Aramaic or Hebrew אָמַר. Cf. Jud. 8¹¹, 13³; Tob. 2¹⁴, 3¹³; St. Luke 12¹³, 9⁶⁴, 19¹⁵.

6. 1a. *And He departed thence.* These words probably belong to the foregoing and not to the succeeding narrative. They suggest that the Lord left the house as soon as the girl was on the way to complete recovery.

6. 1b-6. Jesus in His own country.

6. 1b. *And He comes to His own country.* And His disciples follow Him. 2. And when the Sabbath came He began to teach in the synagogue. And the populace hearing were being astonished, saying, Whence hath this man these things, and what is the wisdom which is given to this man, and such miracles happening at His hands? 3. Is not this the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not His sisters here with us? And they were being ensnared in Him.^a 4. And Jesus was saying to them that A prophet is not without honour save in his own country and amongst his own kin and in his own house. 5. And He could not do there any miracle, save laying hands on a few sick and healing them. 6. And He was marvelling because of their unbelief. And He was going about the villages round about teaching.

6. 1b. *And He comes.* For similarly constructed introductory clauses see I 21.⁴⁰, 2¹⁵, 3^{13,19b,31}, 4³⁵, 6³⁰, 7¹, 8²², 10^{35,46}, 11^{15,27}, 12¹³, 14³².

His own country. Presumably Nazareth, which He had left in order to come to John's baptism (I⁹).

comes . . . follow. See *Introd.*, p. 15.

2. *happening.* The participle (γινόμεναι \aleph BLΔ) is abrupt. AC, etc., von Soden have the present, γίνονται.

3. *the carpenter.* Objection was very early felt to this description of Jesus as a carpenter. It is altered in many authorities here to 'the son of the carpenter.' So 13, 33, 69, 104, a b c e. The editor of the First Gospel prefers this latter phrase, and St. Luke substitutes 'son of Joseph.' Origen (*Adv. Cels.*, vi. 36) tries to meet an assertion of Celsus that Jesus was a carpenter. It may be thought strange that the editor of the First Gospel should not have simply omitted 'the carpenter' instead of altering into 'the son of the carpenter.' But he has no scruple about calling Jesus 'the son' of Joseph, because he has prefixed to the story of the birth from a virgin a genealogy designed to prove that Joseph was from a legal, though not a physical, point of view the father of Jesus. Hence he uses the term 'husband' of Joseph in I¹⁹.

^a See Additional Note.

the son of Mary. Presumably Joseph was dead, unless even at this early date some inkling of the facts of the parentage of Jesus had come to light. For it would have been natural to Jews to say 'son of Joseph,' whether the latter were alive or dead. The expression is remarkable because, if it be regarded as the exact phrase used by the people, it suggests some knowledge on their part of the fact that Joseph was not the natural father of Jesus, whilst if it be attributed to the evangelist, it suggests that he was already acquainted with the true facts about Christ's birth.

4. *that.* See Introd., p. 19.

5. *could not do.* See Introd., p. 23.

6. *was marvelling,* reading ἐθαύμαζεν with ACD, etc., Syr. Sin., von Soden.

7-13. The mission of the twelve.

7. And He *calls* the twelve, and *began* to send them out two by two, and *was giving* to them power over unclean spirits. 8. And He charged them that they should take nothing for the journey, except a staff only, not a loaf, not a wallet, not money in the girdle, 9. but to be shod with sandals, and not to put on two tunics. 10. And He *was saying* to them, Wheresoever you enter-*in into* a house, there abide until you go out thence. 11. And whatsoever place shall not receive you nor hear you, as you go out thence shake off the dust which is under your feet for a testimony to them. 12. And they went out and *were preaching* that they should repent. 13. And they *were casting out* many demons, and *were anointing* with oil many sick, and *were healing* them.

7. *began.* See Introd., p. 49.

8. *except a staff.* This is prohibited in the First and Third Gospels. *wallet* (πῆραν). The word is used of a beggar's collecting bag. See Deissmann, *Exp. Times*, November 1906, p. 62.

9. *but to be shod* (ἀλλὰ ὑποδεδεμένους). The permission conflicts with the prohibition of shoes (ὑποδήματα) in the First and Third Gospels, and the participle is very harsh. 'But' (ἀλλά) is probably a mistaken rendering of καί = 'and not,' and the participle should have been a finite verb.

and not to put on. The 'and' after the preceding accusative participle is another piece of careless translation. For ἐνδύσασθαι, \aleph ACD, etc., have ἐνδύσησθε. The change of person would add to the harshness of the sentence.

sandals. The First and Third Gospels prohibit shoes (ὑποδήματα).

The idea underlying these precepts apparently is that the mis-

sioners were to be known as engaged on special work and not confused with ordinary travellers engaged on travel for purposes of trade or pleasure. If this be so the allowance of a staff is natural, but the emphasis on footwear is not very intelligible. Probably the 'but' before 'to be shod' is a mistaken translation of the Aramaic 'and not.'

10. *enter-in into*. See *Introd.*, p. 14.

11. *dust* (χούν). The word in Classical Greek means 'heaped up earth.' But it is common in the LXX in the sense 'dust,' and has this meaning in Rev. 18¹⁰. The First and Third Gospels substitute the more commonplace *κοιτοπρός*.

12. *were preaching*, reading *ἐκήρυσσον* with AN, etc., latt.

13. *oil*. The commentators generally say that oil here is a simple medical remedy. But the parallels quoted are not to the point. In Is. 1⁶, St. Luke 10³⁴ it is used for wounds. Herod was put into a bath of warm oil during his last sickness (*Jos.*, *B.J.*, i. 33, 5), but his body was covered with running sores. Galen is quoted as saying that oil is the best of remedies for dry bodies, but neither this nor the eulogies of oil by Pliny and Philo must be taken as a recommendation of the indiscriminate and sole use of oil in all cases of sickness.^a It is therefore extremely improbable that the disciples employed oil as the simplest medical remedy available to them. Rather, both here and in James 5¹⁴, oil is used as sacramental in character, conveying the healing power of the Divine Spirit. For oil as the means of imparting the Spirit compare its use in the consecration of kings, and cf. Kautzsch in Hastings' *D.B.*, extra vol., 659.

14-29. Herod and John the Baptist.

14. And Herod the king heard, for His name was becoming manifest. And he *was saying that* John the Baptizer has risen from the dead, and therefore the powers work in him. 15. But others *were saying that* He is Elijah, and others *were saying that* a prophet as one of the prophets. 16. But Herod when he heard *was saying*, John whom I beheaded, he is risen. 17. For he, Herod, had sent and arrested John and bound him in prison because of Herodias the wife of his brother Philip. For he had married her. 18. For John *was saying to* Herod *that* it is not lawful for thee to have the wife of thy brother. 19. And Herodias *was setting* herself against him, and *was wishing to* kill him, and *could not*. 20. For Herod *was fearing* John, knowing him as a just and holy man. And he *was guarding*

^a See Mayor, *The Epistle of St. James*, p. 165.

him, and when he heard him was *greatly* at a loss, and *was hearing* him gladly. 21. And when there came a convenient day, when Herod on his birthday made a feast to his great men and to the officers and chief men of Galilee, 22. and when the daughter of Herodias entered in and danced, she pleased Herod and the guests. And the king said to the girl, Ask of me whatsoever thou wilt, and I will give it to thee. 23. And he sware to her *that* If thou shalt ask, I will give to thee to the half of my kingdom. 24. And she went out and said to her mother, What shall I ask? And she said, The head of John the Baptist. 25. And she came in *forthwith* with haste to the king and asked saying, I wish that thou wouldest give me immediately on a platter the head of John the Baptist. 26. And the king was vexed, but because of his oath and the guests he did not wish to refuse her. 27. And *forthwith* the king sent an officer and commanded him to bring his head. 28. And he went and beheaded him in the prison, and brought his head on a platter and gave it to the girl, and the girl gave it to her mother. 29. And his disciples heard and came and took his corpse and laid it in a tomb.

14-29. Many objections have been raised against the accuracy of this narrative.

- (1) According to Jos., *Ant.*, xviii. 5, 4, the first husband of Herodias was Herod (not Antipas, but another son of Herod the Great). See on v. 17.
- (2) Josephus and the First Gospel give as a ground for John's death Herod's fear of him, while St. Mark attributes the death to the enmity of Herodias.
- (3) The story of the dancing of Salome at a public banquet is said to be contrary to Greek and Oriental conventions.
- (4) It is urged that at this time Salome was probably already married to Philip the Tetrarch.
- (5) Josephus says that the place where John was imprisoned was Machærus, a fortress on the Dead Sea. St. Mark's narrative, it is said, presupposes that he was in prison in Galilee.

None of these objections are sufficient to overthrow the substantial accuracy of St. Mark's account of the death of the Baptist. Both Josephus and St. Mark agree that this was the act of Herod. Josephus speaks of the fears of Herod that John might be the cause of disaffection amongst the populace. That would account for his imprisonment at Machærus. It need not have been the immediate cause of his execution. St. Mark may be right in attributing this to

Herodias. There is more difficulty in the apparent discrepancy as to the place of the Baptist's death. The banquet was probably held at one of the chief Galilean cities, and St. Mark's narrative by itself would suggest that John was in prison in the same city, and that his head was brought before the banquet was ended. But nothing in the story makes this necessary. Herod may well have given his promise, and carried it out with only such delay as was necessary to allow of the journey to Machærus. Even if St. Mark was unaware that such a journey was necessary, it does not disprove the truth of the main fact.

The doubt as to the name of Herodias's first husband is not important, even if St. Mark has blundered here, which is unlikely.

If the girl who danced was not Salome she may have been a daughter of Antipas and Herodias who was also called Herodias. See on v. 22.

That a lady of rank would not have danced in public is a point in favour of the truth of the narrative, according to the canon that truth is stranger than fiction. The language of the king's promise is partly identical with that of Ahasuerus to Esther (Esth. 5³). This is no reason why the words should not have been spoken by Antipas, as they were probably proverbial. Cf. 1 Kings 13⁸. Or his words may have been assimilated to the Old Testament passages.

14. *Herod.* I.e. Antipas, tetrarch of Galilee.

king. A non-technical expression. The later evangelists correct to 'tetrarch.'

he was saying (ἔλεγεν). So \aleph AC, etc., latt. Syr. Sin., von Soden. The repetition of Herod's words in v. 16 is quite in Mark's style. B, WH have ἔλεγον = 'men were saying.'

Baptizer (ὁ βαπτίζων). St. Mark uses the participle here and in v. 24. Also in 1⁴ according to \aleph BLΔ. He has the adjective βαπτιστής in 6²⁵ and 8²⁸. St. Matthew (seven times) and St. Luke (three times) employ only the adjective.

the powers. I.e. the supernatural powers who operated through the risen Baptist. Cf. 13²⁵, 'the powers which are in heaven.'

15. *as one of the prophets.* I.e. not a risen prophet, but a successor of the ancient prophetic line.

17. *Herodias* was a daughter of Aristobulus, the second son of Herod the Great. According to Jos., *Ant.*, xviii. 5, 4, she first married her half-uncle Herod. If St. Mark is correct this Herod was also named Philip, but the fact that there was another son of Herod the Great called Philip (cf. St. Luke 3¹) has been used as an argument against St. Mark. There seems, however, no reason why Herod the Great should not have called two of his sons Philip.

20. *was greatly at a loss* (ἠπόρει). D, etc., latt. Syrr. have ἐποίη, which gives a poor sense.

21. *birthday.* In this sense the word (γενέσια) belongs to the later

Greek. It is so used in the Egyptian papyri. Cf. *Fayûm Towns*, cxiv. 20, cxv. 8, cxix. 30.

22. *daughter of Herodias*. There is an ambiguity here in the Greek. BD, etc., have 'his daughter.' This is an obvious error. ACN, etc., have 'her daughter Herodias' (αὐτῆς τῆς Ἡρωδιάδος). But this is equally wrong. Probably 'her' is due to over-exact translation of an Aramaic idiom. Omitting it we have what the sense demands, 'the daughter of Herodias' = ברתה דהרריום.

27. *officer* (σπεκουλάτωρ). Another of St. Mark's Latin words. It passed into the later Greek and into Aramaic. It occurs in *Oxy. Pap.*, ix. 1193 (fourth century A.D.), 1214 (fifth century A.D.), 1223 (fourth century A.D.).

30-33. Withdrawal to a desert place.

30. And the apostles *gather together* to Jesus and reported to Him all things that they had done and that they had taught.

31. And He *says* to them, Come ye yourselves privately into a desert place, and rest a little. For they that were coming and going were many, and they *had no opportunity* (imp.) to eat.

32. And they went away in the boat to a desert place privately.

33. And many saw them going and noticed them, and ran there on foot from all the cities, and went before them.

30. *gather together*. For the tense see Introd., p. 15.

Nothing is said as to the place of gathering, just as no hint was given in v.⁷ of the place whence the apostles were sent out on their journey.

31. For the emphasis on the multitude see Introd., p. 28.

32. No hint is given as to where this desert place was.

33. This verse suggests that the desert place was not far away.

34-44. The Feeding of the Five Thousand.

34. And when He went out He saw a great crowd and had compassion on them, because they were as sheep which have no shepherd. And He *began* to teach them much. 35. And since it was already late His disciples came and *were saying* to Him

that The place is deserted, and it is already late, 36. send them away that they may go into the surrounding hamlets and villages, and buy for themselves something to eat. 37. And He answered and said to them, Give ye them to eat. And they *say* to Him, Let us go away and buy two hundred pennyworth of bread, and (then) we will give them to eat. 38. And He *says* to them,

How many loaves have ye? Go and see. And when they had learned they say Five, and two fishes. 39. And He commanded them that all should recline in groups upon the green grass. 40. And all lay down (looking like) garden plots upon the green grass. 41. And taking the five loaves and the two fishes He looked up to heaven, and blessed and brake the loaves, and *was giving* to the disciples that they might distribute to them. And the two fishes He divided to all. 42. And all ate, and were filled. 43. And they took up fragments, the contents of twelve baskets, and of the fishes. 44. And they who ate the loaves were five thousand men.

To the modern critic who begins with the presupposition that a small quantity of bread and fish cannot have been miraculously made to satisfy the hunger of a large number of people, the treatment of this narrative presents insurmountable difficulties.

In the first place, it is as well attested as any incident in the Gospels. In the second, no known literary method of criticism can eliminate from the story as it stands the miraculous element so as to leave a historical incident which has been developed into a miracle.³ If, therefore, no actual event underlies this narrative, we must confess that there is no ground for accepting any evangelic account of any incident in the life of the Lord, except the weak one that some things recorded of Him do not seem to us to be improbable, and that therefore they may have happened, though the evidence is not sufficient to prove it.

Herein lies the bankruptcy of sceptical critical methods. The force of personality is becoming increasingly recognised as incalculable. Now the Gospels portray to us One whose personality was clearly of such resource and power that His contemporaries regarded Him as unique. The criticism which insists on judging Him as if He were merely a good man, whose powers cannot have been greater than those of other good men, is doubly blind. It fails to recognise that One who, being truly human, was yet free from, to put it at the lowest, much of the weakness and infirmity of will of ordinary men, might be expected to show quite astonishing power over things purely material. It fails to see that, by attempting to water down the evidence for such control over the material, it is probably substituting a purely fictitious Jesus, the creation of the modern critical mind, for the actual Jesus of history. There are some who are willing to see in this narrative a literary fiction designed to teach some spiritual lesson, such as the thought that Christ was the bread of life. To be

³ 'Die Darstellung ist jetzt—bis auf die genannten Kleinigkeiten—völlig einheitlich. Eine ältere Form schimmert nicht mehr durch. Der Bericht scheint von vornherein auch auf das Speisungswunder angelegt zu sein' (J. Weiss, *Das Älteste Evangelium*, p. 220).

consistent they must turn the Jesus of history wholly into pure symbolism. In this case their method seems to find its absolute refutation. For there is nothing in the narrative to suggest the idea which it is supposed to symbolise. And the literary artists who should have created this story for such a purpose can only be said to have been singularly lacking in spiritual perception if they thought that all who read it would not take it as a description of historical fact. It is not infrequent to appeal to 2 Kings 4⁴²⁻⁴⁴ as having suggested the narrative before us. But as in other cases of the supposed influence of an Old Testament narrative upon a Gospel incident, that influence is not *creative*, in the sense that the occurrence of a story in the Old Testament suggested the invention of a similar incident which might be ascribed to Christ, but *contributory*, in the sense that language in which to express the latter has sometimes been borrowed from the former.

34. *when He went out.* The word is used of Christ to describe His removal from one place to another. So 1^{35,38}, 2¹³, 6¹, 8²⁷, 11¹¹. In 5² it is used of Him as disembarking from a boat, and so in the plural in 6⁵¹. Probably that is the meaning here. The crowd met the Lord as He landed.

35. *that.* See *Introd.*, p. 19.

it is already late. For the repetition of the phrase see *Introd.*, p. 12.

36. *hamlets.* See note on 5¹⁴.

37. *Let us go away.* The clause is omitted in the later Gospels. Probably it seemed too unbelieving. Compare their similar omission of the 'Dost Thou not care?' of 4³⁸.

and (then) we will give. So WH, reading δώσωμεν with ALΔ. Von Soden with **SBD** has δώσωμεν, a difficult form.

38. This question, like others in the mouth of our Lord, is omitted in the later Gospels. See *Introd.*, p. 24.

39. *green.* Perhaps a hint that the time was early spring. The later Gospels omit the touch.

40. *garden plots (πρασιαί).* The analogy is probably that of arrangement and grouping rather than that of colour.

lay down (ἀνέπεσαν). An unusual word. It means literally to lean back like a rower, but is used of robbers sitting down for a meal in Lucian, *Asinus*, 23, and means 'to sit down' in *Pap. Par.*, 51, 5 (B.C. 160), given in Milligan, *Greek Papyri*, p. 18. It occurs in this sense twelve times in the four Gospels.

43. *baskets (κοφίνων).* The word used in 8⁸ is σφύρις or σπύρις. In an interesting posthumous note by Dr. Hort in *J.Th.S.*, x. 567, κόφινοι are said to be agricultural baskets, σπύριδες the baskets of fishermen.

and of the fishes. A curious and vaguely expressed after-thought of the narrator.

45-52. The walking on the water.

45. *And forthwith* He compelled his disciples to embark in the boat and to go before to the other side, to Bethsaida, whilst He dismisses the crowd. 46. And when He had parted from them He went away to the mountain to pray. 47. And when it was evening the boat was in the midst of the sea, and He was alone upon the land. 48. And seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night He *comes* to them walking on the sea, and He *was wishing* to pass by them. 49. But they saw Him walking on the sea and thought that it was a phantasm, and cried out. 50. For all saw Him and were troubled. And He *forthwith* spake with them, and *says* to them, Be of good courage, I am, fear not. 51. And He went up to them into the boat. And the wind ceased. And they were very exceedingly astonished among themselves. 52. For they did not understand about the loaves, but their heart *was made callous*.

45. *And forthwith.* See *Introd.*, p. 19.

other side, to Bethsaida. Bethsaida Julius lay on the north of the lake, east of the River Jordan. The direction in which it lay is here described as 'the other side.' The difficulty is to find out from St. Mark's ambiguous narrative what this 'other side' is contrasted with. The region on the north of the lake might be called 'other side' as contrasted with either the western or the eastern shore. And St. Mark gives no sure clue as to the place of the feeding. In 6¹ the Lord goes to Nazareth. In 6⁶ He passes through the villages. In 6³⁰ the apostles gather to Him, presumably somewhere in the neighbourhood of Capharnaoum, and they sail away to a lonely spot. Since the multitude who saw them departing could outrun them, it is not very likely that this lay on the other side of the lake, but somewhere on the western side, very likely somewhere north of Capharnaoum. Now after the miracle they make towards Bethsaida. As nothing is said of the arrival at Bethsaida, the editor of the First Gospel omits it.

46. *parted from them.* Ambiguous: either from the disciples or from the crowd.

48. *distressed* (*βασιζομένων*). A strong word, literally 'tortured,' but not inapplicable to the physical distress caused by rowing under difficulties.

fourth watch. *I.e.* about 3 A.M. The Romans divided the night into four watches. Cf. 13³⁵.

on the sea. The phrase (ἐπὶ τῆς θαλάσσης) might mean 'by the sea.' But the whole context shows that 'on the water' is meant. Cf. 'the middle of the sea' (v. 47) and the fear caused by the Lord's appearance.

was wishing to pass by them. St. Matthew omits this and other phrases in St. Mark which seem to suggest unfulfilled intentions of Christ. See *Introd.*, p. 23.

50. *I am.* This is generally regarded as equivalent to 'It is I,' *i.e.* not a phantom, but Jesus, whom you know. Abbott (*Johannine Grammar*, 2220 ff.) denies that there is any example of the use of the phrase in this sense, and supposes it to mean 'I am He,' *i.e.* the Deliverer, your Saviour.

But whilst it is probably true that a Greek would not have said ἐγώ εἰμι, 'I am,' when he meant to say 'It is I,' the phrase can hardly have any other meaning here. The repetition, 'I, I am,' is probably intended to be doubly emphatic. The disciples had seen the Lord walking on the waves. They had jumped to the only conclusion that was natural to them, *viz.* that He was dead, and that His disembodied spirit was appearing to them. Hence their troubled mind. To calm them He says, 'Fear not, I am not dead, I live, and this that you see is My real self, and not a phantom.'

51. *very exceedingly*, λίαν ἐκπερισσοῦ ἐκπερισσοῦ, is omitted by **NBLD**, **WH** probably because it seemed too strong an expression. But the strong emphasis is quite in St. Mark's manner. ἐκπερισσοῦ does not seem to occur again, but ἐκπερισσῶς, which is also rare, occurs in 14³¹. ἰπερπερισσῶς, also rare, occurs in 7³⁷.

52. *made callous* (πεπωρωμένη). The verb is used in medical writers of the formation of a callus which unites fractured bones. In the **LXX** (**B**) it occurs once, Job 17⁷, of the eyes. But **NA** have πεπήρωνται, which is a more natural rendering of the Hebrew פָּרַח. As applied to the heart παρώω occurs again in St. Mark 8¹⁷, St. John 12⁴⁰. St. Paul uses it in Rom. 11⁷ of persons, and in 2 Cor. 3¹⁴ of 'minds' (νοήματα). It occurs of the heart in *Hermas*, *Mand.*, 4, 2, 1; 12, 4, 4. The noun πάρωσις occurs of the heart in St. Mark 3⁵ and Eph. 4¹⁸, and generally in Rom. 11²⁶. It occurs in Test. Levi, 13, 7, in the phrase πάρωσις = 'callousness caused by sin.' The First Gospel omits the whole clause here, and substitutes a statement that 'those who were in the boat worshipped Him saying, Truly, Thou art the Son of God.' St. Luke omits the whole section. The entire section in which 8¹⁷ occurs is also absent from the Third Gospel. The First Gospel omits the clause there which contains the word.

they did not understand about the loaves. This can hardly mean that they did not at the time perceive that the loaves had been miraculously multiplied, but rather that they did not draw the right inferences as to Christ's power over material things from it. If they

had realised that power after the miracle of the feeding, they would not have wondered when they saw Him walking upon the water.

53-56. Healings in Gennesareth.

53. And having crossed over thence to the land they came to Gennesareth and moored. 54. And when they *disembarked from the boat forthwith* they recognised Him, 55. and ran about all that district, and *began* to carry about on pallets the sick where they *were hearing* that He was. 56. And wheresoever He *was entering-in into* villages, or into cities, or into hamlets, *they were placing* the sick in the market places. And *were beseeching* Him that they might touch even the border of His coat. And as many as *were touching were being saved*.

53. *having crossed over thence*. The text usually printed here runs, 'And having crossed over to the land, they came to Gennesareth.' This presupposes that this verse describes the continuation of the voyage in vv. 45-52. They had set out towards Bethsaida, but the storm had changed their original plan, and they eventually landed at Gennesareth. But the construction and meaning are alike forced. 'To the land' is quite unnecessary. It seems likely that D is right in preserving 'thence' after 'having crossed over.' The verse, then, begins a new paragraph. They had set out for Bethsaida, and presumably they went there. Then, after an unstated interval, they again cross the lake, and make towards the land of Gennesareth. The other text (NBL) has omitted 'thence,' and has transposed 'to the land,' in order to make the verse the immediate continuation of v. 52.

the land of Gennesareth. A district south of Capharnaoum which sometimes gave its name to the lake. The Talmud, Targums, Josephus, and 1 Macc. 11⁶⁷ call it Gennesar. And so D bc, Syrr. here.

56. *hamlets*. See note on 5¹⁴.

were placing, reading *ἐρίθου* with ADN, etc., Syr. Sin.

were touching, reading *ἤπτοντο* with AN, etc., Syr. Sin., von Soden.

7. 1-23. Controversies with the Pharisees.

7. 1. And there *are gathered together* to Him the Pharisees. And certain of the scribes having come from Jerusalem, 2. and having seen some of His disciples that with common, that is with unwashed, hands they eat bread.—3. For the Pharisees and all the Jews except they wash pugme their hands do not eat, holding the tradition of the elders. 4. And from market, except they be sprinkled, they do not eat. And many other

things there are which they received to hold, washings of cups and pots, and brass vessels, and beds.—5. Then the Pharisees and the scribes *ask* Him, Why do not Thy disciples walk according to the tradition of the elders, but eat bread with common hands? 6. And He said to them, Well did Isaiah prophesy about you hypocrites, as it stands written *that* ‘This people honours Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching teachings (which are) commandments of men.’ 8. Having left the command of God, ye hold the tradition of men. 9. And He *was saying* to them, Well do ye annul the command of God, that ye may guard your tradition. 10. For Moses said, ‘Honour thy father and thy mother,’ and ‘He who speaks evil of father or mother, let him be put to death.’ 11. But ye say, ‘If a man say to father or mother, Whatsoever thou mightest profit by me is Corban, that is devoted . . .’ 12. ye no longer allow him to do anything for father or mother, 13. making void the word of God with your tradition which ye delivered. And many such similar things ye do. 14. And He called *again* the crowd and *was saying* to them, Hear ye all and understand. 15. There is nothing outside a man, entering-*in* into him, which can defile him. But the things which proceed *out* of a man are the things which defile a man. 16. If any man hath ears to hear let him hear. 17. And when He entered into a house away from the crowd His disciples *were asking* Him about the parable. 18. And He *saith* to them, Are ye also so unappreciative? Do ye not see that nothing from outside which enters-*in* into a man can defile him, 19. because it does not enter-*in* into the heart but into the belly, and goeth forth into the draught, cleansing all meats? 20. And He *was saying* that That which proceeds *out* of a man, that defiles a man. 21. For from within *out* of the heart of men evil thoughts proceed *out*, fornications, thefts, murders, adulteries, 22. covetousnesses, maliciousnesses, guile, wantonness, niggardliness, railing, pride, senselessness. 23. All these evil things from within proceed out and defile a man.

7. 1. *And there are gathered together.* For the tense see *Introd.*, p. 15.

2. The sentence is left without a main verb. D adds ‘they condemned them.’ The later uncials and versions have ‘they blamed them.’ The harshness of the sentence is probably due to the fact that vv. ³ and ⁴ are a note added by the editor in the middle of a

sentence. This originally ended with 'asked Him, Why,' etc. But after his long note the editor repeats the subject and begins a new sentence, leaving the former one incomplete.

common. I.e. technically unclean, from the standpoint of the Jewish Law. Cf. Rom. 14¹⁴.

eat bread. A Semitic idiom for eating in general.

3. This note is added to explain the custom of not eating with hands technically unclean.

all the Jews. The Pharisaic regulations, in so far as these were additions to the written Law, were rejected by the Sadducees. Cf. Jos., *Ant.* xiii. 10, 6. But by 'the Jews' the editor probably means not the Palestinian Jews, but the Jews of the Western Dispersion, who were for the most part Pharisaic.

pugne. The Greek word (*πυγμῆ*) means 'with the fist.' It suggests some particular method of ceremonially cleansing the hands, the precise nature of which we do not know. It is remarkable that in a note explaining a technical phrase we should have another technical expression which is even more obscure than the first. **Σ** substitutes 'frequently' (*πυκνά*).

4. *from market.* I.e. 'when they come from market,' or does it refer to the things brought from market?

sprinkled (*παρτίσωνται*). So **NB**. There is a variant, 'dip themselves' (*βαρτίσωνται*, D and later MSS.). So von Soden.

washings of cups, etc. For the ceremonial cleansing of vessels see Schürer, II. 2, 106 ff.

pots. The word (*ξερῆς*) is originally Latin (*sestarius*), meaning the sixth part of a measure. It passed over into Greek and Rabbinic Hebrew in the sense of a small vessel for drinking. Perhaps 'pint pot' would represent it.

and beds. This is omitted by **NB**, etc., WH, but seems unlikely to have been added. Von Soden prints it in brackets.

5. *Then* (*ἔπειτα*). So von Soden. WH have *καί*.

walk according to. A common Hebrew idiom for 'live in accordance with.'

6. The quotation is from Is. 29¹³, and differs very slightly from the LXX. The 'in vain' of LXX and Gospel is a misrendering of the Hebrew.

8. Von Soden adds after men 'washings of pots and cups, and many other similar things ye do' with XΓ, etc.

9. *Well.* The same word as in v. 6. There it means 'Isaiah's words admirably describe you.' Here it must be used ironically, unless we render interrogatively, 'Do you do well in annulling . . .'

10. The quotations are from Ex. 20¹², Deut. 5¹⁶, and from Ex. 21¹⁷ respectively.

11. A broken sentence. It should run, 'If a man say . . . Corban (he need not assist his father and mother) and . . .'. But instead of the words in brackets there has been substituted a clause describing not what the Pharisees said but what they did. The passage would be smooth if we had 'but you' instead of 'but you say,' but in that case the antithesis between 'Moses said' and 'you say' would be destroyed.

Corban. The word means a gift or sacrifice, and so something devoted to God. The sense implied is that a man might say, 'My property is dedicated so far as you are concerned,' and that such property was then, so far as the persons named were concerned, regarded as sacrosanct, so that they could not touch it. The Mishnah provides ways of escaping from the consequences of such vows in the case of parents. See *Nedarim*, viii. 1. Mr. Montefiore^a objects that Scripture and Tradition ought not thus to be set at variance, because the Law nowhere permits the cancelling of a vow. But this is to confuse the issue. The Lord's point is that this particular kind of vow was one which ought never to have been allowed, and that it contradicted the spirit of the Law. Mr. Montefiore objects further that, since the Mishnah allowed such a vow to be cancelled where parents are concerned, it is in agreement with Christ's teaching. But this again is beside the mark. If such vows were contrary, as the Lord says, to the spirit of the Law, a legal permission to evade the Law where parents were concerned might mitigate the evil but would not cancel it.

15. The last paragraph dealt with ceremonial cleanness of persons. This deals with a similar subject, viz. the distinctions of the Law regarding clean and unclean meats.

V.¹⁵ sweeps away the validity of all distinctions between 'clean' and 'unclean' food. In other words, the Lord here directly undermines the authority of the ceremonial provisions of the Mosaic Law.

The verse means that moral defilement does not proceed from contact with physical impurity. Eating so-called 'unclean' meats does not render a man morally unclean.

16. So von Soden with AD, etc., Syr. Sin. WH omit the verse with NBL. Cf. 4^{9,23}.

17. For a similar mention of a house as a place of explanation to the disciples of a saying made to a crowd cf. 10¹⁰.

the parable. The word *παραβολή* is used here, as in 3²³, of a metaphorical saying. For another sense see 4².

19. Food cannot directly influence the moral nature. It passes not into the heart, the centre of consciousness, but into the digestive organs, whence what is unfit to nourish the body is ejected. For the old-world conception of the heart, rather than the brain, as the centre

^a *The Synoptic Gospels*, i. p. 165.

of moral activity see *D.B.*, vol. ii. 318. The construction of the last clause of this verse is uncertain. It runs, 'cleansing (a masculine participle) all meats.' The R.V. takes this as a separate parenthetical comment of the evangelist, to the effect that by His words (vv. 13, 19) Christ had declared all meats to be clean. But such a comment, though partially justified by the comment in 3³⁰, would have needed such words as are printed by the R.V. in italics to make it intelligible. It seems more natural to take the clause as a continuation of the preceding words. The ungrammatical masculine participle is not too harsh for St. Mark.

draught. The word ἀφεδρών is rare and of doubtful meaning. D substitutes ὄχερός, the intestinal canal, and Wellhausen argues that D is right, unless ἀφεδρών can have the same meaning.

20. *He said.* Or 'used to say.' The evangelist may mean that what follows was a frequent saying of Christ.

21. This and the next verse may be the evangelist's comment on v. 20.

The list of evil thoughts is a remarkable one. Thefts, murders, adulteries, covetousnesses come from the Decalogue, Ex. 20¹³⁻¹⁶, Deut. 5¹⁷⁻²⁰. 'Wantonness' (ἀσελγεία) denotes flaunting immorality. 'Niggardliness' in the Greek is 'an evil eye,' but this term was used to denote a grudging, niggardly temper. Cf. Deut. 15⁹, Prov. 23⁶, and St. Matthew (*Intern. Crit. Comm.*, p. 62).

For a Buddhist parallel cf. *Sacred Books of the East*, vol. x., part 2, p. 40, 'Destroying life, killing, cutting, binding, stealing, speaking lies, fraud and deceptions, worthless reading, intercourse with another's wife—this is defilement, but not the eating of flesh.'

The controversy had been raised because the disciples took food with hands ceremonially unclean. The Lord retorts that the laws relating to ceremonial washing of the hands was a part of the traditional oral law, which sometimes issued in regulations antagonistic to the spirit of the revelation in the Old Testament. He then turns to the more fundamental question of 'clean' and 'unclean' meats. The connection is apparently the idea that 'unclean' hands would render food 'unclean.' So far as St. Mark is concerned, the argument used by Christ need not necessarily have been taken to apply to the distinction between 'clean' and 'unclean' animals in the Old Testament. With the thought of food made 'unclean' by 'unclean' hands, He teaches that food cannot impart moral defilement. It enters the body, and that which is unfitted to build up the physical system is separated and passes away (5¹⁹). Moral evil arises in the spiritual being and, issuing forth in sinful acts and thoughts, renders a man unclean. But the application of this to the Old Testament law of 'clean' and 'unclean' was not far away, and any one might make it. The editor of the First Gospel seems to have thought that it would be a wrong inference from Christ's words. He omits the clause

'cleansing all meats,' which might be interpreted to the effect that Christ had abolished the Mosaic distinction between 'clean' and 'unclean,' and by adding at the end of the section 'but to eat with unwashed hands does not defile a man,' he turns the thought of the reader from the reference to the Mosaic Law, and back to the idea that the meats referred to are meats rendered ceremonially unclean by Pharisaic oral traditions and regulations.

**C. 7. 24-9. 50. *Outside Galilee.*
*The training of the disciples.***

24-30. The Syrophenician woman.

24. And He arose thence and went away into the borders of Tyre [and Sidon]. And entered-*in into* a house, and *was wishing* that none should know it, and could not be hid. 25. But a woman *forthwith* heard about Him whose daughter had an unclean spirit, and came, and fell down at His feet. 26. And the woman was a Greek, a Syrophenician by race. And she *was asking* Him to expel the demon *from* her daughter. 27. And He *was saying* to her, Let first the children be fed. For it is not right to take the children's bread, and to cast it to the hounds. 28. And she answered and saith to Him, Yes, Lord, even the hounds eat of the waste pieces of the children. 29. And He said to her, For this saying go thy way. The demon has gone out of thy daughter. 30. And she went away to her house, and found the child laid upon the bed, and the demon gone out.

24. *He arose thence.* This phrase, as later in 10¹, marks a new stage in the narrative. Hitherto (1¹⁴-7²³) Christ's work has been confined to Galilee and its lake. Now (7²⁴-9⁵⁰) He begins a series of rapid journeyings north and west of Galilee. Hitherto He has taught the common people. Now He avoids them. Hitherto He has forbidden proclamation of His Messiahship. Now He gives Himself to the work of instructing His disciples about His death and resurrection.

and Sidon is probably a gloss. It is omitted by DLΔ, latt., Syr. Sin. *into a house.* A house is mentioned in this Gospel in 1²⁹, 2¹⁻¹⁵, 3²⁰, 7¹⁷⁻²⁴, 9^{28,33}, 10¹⁰. In 1²⁹ the house is that of Simon. In 2¹⁻¹⁵ and 9²³ it may have been the headquarters of the Lord at Capharnaoum. In the remaining passages it is in an unnamed place. See Introd., p. 25.

was wishing that none should know it, etc. See Introd., p. 23.

26. *a Greek.* I.e. not a Jewess by religion or speech but a

Gentile. By race the woman was Syrian Phœnician, as opposed *e.g.* to Carthaginian Phœnician. See Swete, *in loc.*

27. The saying reminds the woman of the exclusiveness of the Jews in relation to Gentiles. She was venturing much in approaching one who was a Jew. Why should she expect Him to allow her to share in benefits which He was exercising for His own people? Men do not feed hounds with the food they give their children. The sting of this saying lies in the claim of the Jews to be the children of God, and in their use of the term 'dogs' to describe the Gentiles. We may suppose that the Lord so spoke, not because He intended to limit His mission to Jews, but as a test of the woman's character.

28. The woman cleverly seizes the point of the saying and adapts it to enforce her request. She and her daughter might be Gentile 'dogs,' unfit to eat the children's bread. But after all dogs get the crumbs. Might she not have a waste piece of the great Jewish Healer's kindness? Montefiore interprets the pieces as the bits of bread upon which the eaters cleaned their hands, and which they then threw under the table. The whole incident is one which might give rise to different impressions of the Lord's Person and work. Some might say that He adopted the Jewish contempt of the Gentile. Perhaps for this reason St. Luke omits this section. Others might argue that at least extension of His mercy to Gentiles was an exceptional event in His life, and that He clearly meant to limit His mission to His own people (save in the case of proselytes). The editor of the First Gospel probably borrowed the narrative from St. Mark under the influence of thoughts like these. Cf. his insertion of 'I am not sent save to the lost sheep of the house of Israel,' and his omission of 'Let the children be fed *first*.' And cf. St. Matthew 10⁵.

waste pieces (*ψυχίων*). The word seems to occur only here and in the parallel in St. Matthew 15²⁷.

31-37. The deaf man at Bethsaida.

31. And *again* He went *out from* the borders of Tyre and came through Sidon to the Sea of Galilee, through the borders of Decapolis. 32. And they *bring* to Him one deaf and hardly able to speak, and *beseech* Him to put His hand upon him. 33. And He took him apart from the crowd privately and put His fingers into his ears, and spit and touched his tongue. 34. And looking up into heaven He sighed, and *saith* to him, Ephphatha, that is, Be opened. 35. And *forthwith* his ears were opened and the band of his tongue was loosed, and he *was speaking* plainly. 36. And He charged them that they tell no one. But the more He *was charging* them, the more they *were proclaiming* it, 37. and were above measure *being astonished* saying, He hath

done all things well; He makes the deaf to hear, and the dumb to speak.

This incident, which occurs only in St. Mark, is noticeable for the following points:

(a) The use of physical contact in the working of a miracle.

(b) The use of spittle.

See further on 8²²⁻²⁶.

31. *through Sidon*. This is the best attested reading, but it is a very improbable one. To say that He passed from the borders or territory of Tyre to the east coast of the lake by way of Sidon is as if one should speak of passing from Torquay to London by way of Manchester. Wellhausen has rightly seen that 'through Sidon' is a corruption of 'to Bethsaida.' We may suppose that the Lord, after His interview with the Syrophœnician woman on the southern border of the district of Tyre, turned south-east and came down the east bank of the Jordan to Bethsaida.

32. *bring . . . beseech*. For the tenses see Introd., p. 15.

hardly able to speak (μογιᾶλος). A rare word. It occurs in Is. 35⁹, LXX, Ex. 4¹¹ Aq, Is. 56¹⁰ Aq, and in Vettius Valens (second century A.D.), recently edited by G. Kroll, p. 73, 12.

34. *sighed* (ἐστρέναξεν). Cf. 8¹².

35. *forthwith*. So AE, etc., Syr. Sin., von Soden.

8. 1-10. The Feeding of the Four Thousand.

8. 1. In those days the multitude *again* being great, and having nothing to eat, He called the disciples and *says* to them, 2. I have compassion on the multitude, because (it is) now three days (that) they remain with Me, and have nothing to eat. 3. And if I dismiss them fasting to their home, they will faint by the way. And some of them have come from a distance. 4. And His disciples answered Him *that* Whence shall one be able to feed these here in an isolated place? 5. And *He was asking* them, How many loaves have you? And they said Seven. 6. And He *charges* the crowd to sit down upon the ground. And He took the seven loaves and gave thanks, and brake, and *was giving* to His disciples, that they might set them forth, and they set them before the crowd. 7. And they had a few little fishes. And He blessed them, and bade them set forth these also. 8. And they ate and were satisfied. And they took up the residue of the fragments seven fish-baskets. 9. And there were about four thousand. 10. *And forthwith* He embarked

into the boat with His disciples and came to the territory of Dalmanutha.

8. 1. *again*. See Introd., p. 19.

2. *three days* (ἡμέραι τρεῖς). For the nominative standing in a parenthesis and interrupting the construction see Moulton, p. 70. Cf. Luc., *Dial. Mer.*, x. 1, οὐ γὰρ ἑώρακα, πολλὸς ἤδη χρόνος, αὐτὸν παρ' ἑμῖν.

The 'three days' differentiates this miracle from that of the Five Thousand, as do the differences in the numbers of the loaves, fish, and baskets.

3. *have come* (ἦκασιν). So von Soden with \aleph AD, etc., Syr. Sin. WH read εἰσίν with BLΔ.

4. A less scornful question than that asked at the previous miracle. The 'whence' may well imply not 'it is impossible' merely, but 'we cannot unless you furnish the bread.'

6. *charges*. For the tense see Introd., p. 15.

7. *bade them set* (εἶπεν—παρατιθέναι). Cf. on 5⁴³.

8. *fish-baskets* (σφύριδες). For the rendering *fish-baskets* see note on 6⁴³ and Dr. Hort's note there referred to. σφύρις is a late form of σπύρις. See WH, *Notes*, p. 148.

10. *forthwith*. See Introd., p. 19.

Dalmanutha is a still unsolved riddle. The editor of the First Gospel substitutes Magadan. The most plausible explanation of Dalmanutha is that it is due to corruption in an Aramaic text. 'To the parts of' might be ܕܠܡܢܘܬܐ = λμανουθα δ.^a Instead of the place-name which should have followed, a copyist has repeated ܠܡܢܘܬܐ, thus producing the following ܠܡܢܘܬܐ ܕܠܡܢܘܬܐ ܠܡܢܘܬܐ. The translator naturally renders εἰς τὰ μέρη Δαλμανουθῆ. The objection to this is that the word ܡܢܗ cannot be proved to have been in use, in a geographical sense, for the parts or portions of a district. But there is no reason why, like the Latin *pars* and the Greek μέρος, it should not have had this sense. For other explanations see *Ency. Bib.*, 986 and 1635. Dr. Cheyne here (1635) suggests as the original Migdal-nunia, one mile south of Tiberias. Dalmanutha has, then, arisen by corruption, dalma = Ma(g)dal, nutha = nunia. Burkitt, *Evangelion Da-Mepharreshe*, ii. 249, thinks that there is much to be said for this.

There are some remarkable resemblances between the narratives of the Feedings of the Four Thousand and the Five Thousand. The general outline of the story is the same in both cases. Jesus with His disciples and a number of people is on the shore of the lake. The question is raised as to how these people are to be fed. The

^a See Nestle, *Exp. Times*, 9, 45, October 1897.

disciples protest that it is impossible. Jesus asks what food the disciples have, and when He receives an answer bids this food to be distributed to the people. They sit down, and He gives thanks over the bread, and then breaks it, and bids His disciples distribute it to the multitude. All eat, and there is gathered a large overplus. The Lord then dismisses the crowd, and He and His disciples set sail for the other side of the lake.

There is also a very remarkable similarity in the sequence of events which follows each of these narratives. It may be shown thus :

6. 35-44. Feeding of the Five Thousand.
45-56. Crossing of lake.
7. 1-23. Controversy with the Pharisees.
24-30. The bread of the children.
31-37. Healing at Bethsaida.
8. 1-9. Feeding of the Four Thousand.
10. Crossing of lake.
11-13. Controversy with the Pharisees.
14-21. The leaven of the Pharisees.
22-26. Healing at Bethsaida.

It has often been urged that the two narratives of feeding are independent versions of the same event, the second having been assimilated by the editor to the first. So Williams,^a who thinks that the first account may come from the Petrine tradition, and the second from some other source, possibly Q (the Matthean tradition?). That there may have been some assimilation is very likely, but there are differences, which are inexplicable except as reminiscences of actual fact, and the view that the two narratives are traditions of two separate events is warranted by the fact that they occur as the first of two series of events, which in spite of a curious similarity in outline contain so much divergence in detail that they cannot be regarded as identical. This juxtaposition of two superficially similar series of events must be attributed to the editor, and it does not follow that the events followed one another in the life of the Lord in the close succession which St. Mark suggests. The real difficulty is to explain why the evangelist should have placed the two feedings in such close proximity. For it seems incredible that the disciples who had been present at the first occasion should so soon have expressed a protest against the idea of feeding a multitude. 'To suppose that they had forgotten the first incident seems to postulate an almost incredible dulness on the part of the disciples.'^b But we must remember that the connection of incidents in this Gospel is often only apparent. 7¹, for example, is quite timeless. There may have been a lapse of considerable time since the events of the preceding verse. Again, 8¹ is quite indeterminate.

^a *Studies in the Synoptic Problem*, pp. 418 f.

^b Williams, p. 418.

Historically the two feedings may have been widely separated. If we say, 'Yes, but men who had once experienced the first could never forget it, and must always have been on the lookout for a similar exhibition of Christ's power,' we probably say too much. St. Mark is probably right when he comments (6⁶²) on the first feeding that the disciples did not understand, but that their hearts were hardened. They knew that somehow food had been provided for a great number of people. But they failed to connect this bounty with the creative power of Christ. Any other explanation would seem more probable to them, or their minds would remain in a state of blank bewilderment. And it must be remembered that on the second occasion their protest is less scornful than on the first. Then it had been 'Are we to go away and buy?' Now it is 'Whence shall we find bread here in a desert place?' The words mean just what the disciples put into them, and that may well have been a note of expectation, 'Whence . . . unless you provide?'

11-13. The request for a sign.

11. And the Pharisees went out and *began* to dispute with Him, seeking from Him a sign from heaven, testing Him. 12. And sighing deeply in spirit, He *says*, Why does this generation seek a sign? Amen I say that a sign shall not be given to this generation. 13. And He left them and embarked *again*, and departed to the other side.

11. An illustration of St. Paul's description of the Jewish character: 'Jews ask for signs,' 1 Cor. i. 22. Judaism with its many-coloured Messianic hopes led naturally to expectation of signs to be worked by the Messiah or His predecessors as proofs of their office. Signs such as those which might convince the Baptist (St. Matthew 11⁶) would not convince men of this temper. Miracles of healing might be due to magical power or to such inspiration as Elisha had possessed. They wanted incontrovertible proof that He was the Jewish Messiah. In other words, they asked for the impossible, just as men do who demand logical proof of the existence of God. The statement that they came 'testing Him' (*πειράζοντες*) suggests that they were well aware that He could give no proof such as they asked for. Compare 10², where the inference is that they wished to elicit a pronouncement which they could treat as a proof of His lack of submission to the Mosaic Law.

12. *sighing deeply* (*ἀναστενάξας*). This, and the simple verb *στενάξω* (7³⁴), occur only in this Gospel in connection with Christ. See *Introd.*, p. 23.

Amen. 'The Hebrew אמן, which was usual only in response to benedictions or oaths, was employed by Him in the Aramaic language

as a corroboration of any statement of His prefaced by this word' (Dalman, *Words of Jesus*, p. 228). It occurs frequently (30 times) in the First Gospel, 13 times in St. Mark, only 6 times in St. Luke. In the Fourth Gospel it is repeated (*ἀμήν ἀμήν*).

that (*εἰ*). The use of *εἰ* with a future indicative to express an emphatic denial is a Hebraism. Cf. 1 Kings 19⁶, *Ζῆ Κύριος, εἰ ἀποθαιέται*. In the New Testament it occurs again only in a quotation from the LXX in Heb. 3¹¹, 4^{3,5}.

14-21. The stupidity of the disciples.

14. And they forgot to take any bread. And had not any save one loaf with them in the boat. 15. And He *was charging* them saying, Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. 16. And they *were disputing* among themselves because they had no bread. 17. And He knew it and *says* to them, Why do ye dispute because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart made callous? 18. Having eyes do ye not see, and having ears do ye not hear, and do ye not remember? 19. When I brake the five loaves for the five thousand, how many baskets full of fragments took ye up? They say to Him, Twelve. 20. When the seven for the four thousand, how many fish-baskets full of fragments took ye up? And they *say* to Him, Seven. 21. And He *was saying* to them, Do ye not yet understand?

14. Did the incident recorded take place on the voyage or when they had reached the other side? Perhaps the latter (so St. Matthew), as there is no subsequent mention of disembarkation. But 'in the boat' suggests that the incident took place during the crossing. In either case they had insufficient food for the party, and there came a warning on the part of the Lord that they should beware of the leaven of the Pharisees and of Herod. Are insufficiency of food and the warning merely coincidental or in some way connected? We must remember that the Pharisees had just come with their request for a sign, and had been refused. They represent one attitude towards Christ, that of bitter hostility, which demanded external attestation, in the belief and hope that none such could be given, and that Jesus would be discredited by failure to give it. Vv. 14²¹ seem to be intended to furnish a sharp contrast in another extreme. The disciples had not asked for a sign, and they had been given a sign. Yet they wholly failed to understand its significance. They knew that the Lord had twice fed the multitude in some marvellous way, but they seem to have drawn no right inference from it, not even the obvious inference that He had power to supply their needs if He willed to do

so. And so, when they found themselves in the boat short of food, the Lord bade them beware of the leaven of the Pharisees and of Herod. In the light of 3^b this can hardly mean anything else here than the hostile disposition of the Pharisees and Herodians. Such hostility blinded men to Christ's true character and claims. And the disciples were to take heed lest their dulness of understanding should place them on much the same level with respect to Him as these open opponents.

V. 16 introduces fresh obscurity. Does it mean simply that they were arguing about the omission to bring sufficient food with them? This seems to be the meaning of the text of B translated above. Another text (AC, etc.) runs, 'They disputed among themselves saying, (It is) because we have no bread,' or 'saying that we have no bread.' Translated in the first way, this might mean that they directly took Christ's words to refer to their omission to take bread, and as a warning against the purchase of food from their enemies. This seems hardly probable. We may suppose, then, that the warning of the Lord has reference to the previous incident with the Pharisees, and was suggested by the dismay of the disciples at finding that they had no food. Such distrust and want of confidence in Him after the two feedings was not far removed from the open hostility of the Pharisees. In both cases there was complete misunderstanding of His Personality.

The passage is much altered and explained in the First Gospel. The incident is placed definitely on the other side of the lake. The Sadducees take the place of Herod, and the leaven is explained as being the teaching of the Pharisees and Sadducees.

17. *not yet.* *I.e.* not even after two demonstrations of Christ's power to provide food.

made callous (πεπωρομένην). Cf. 3^a, where this is said of the Pharisees and Herodians. There seems to be a reference here to that passage, 'Are you no better than that hardened Pharisee and Herodian who have decided to destroy Me?' Their hostility and your failure to understand spring from the same unbelief.

On πωρώ see note on 6^{cd}.

22-26. The blind man at Bethsaida.

22. And they *come* to Bethsaida. And they *bring* to Him a blind man, and *beseech* Him to touch him. 23. And He took the hand of the blind man, and *was leading* him outside the village, and spat into his eyes, and laid His hands on him, and *was asking* him, Dost thou see anything? 24. And he looked up and *was saying*, I see men, because I see them, as trees, walking. 25. Then *again* He laid His hands on his eyes. And he saw clearly, and

was restored, and *was beholding* plainly all things. 26. And He sent him to his house saying, Go to thy house and tell no one in the village.

The blind man at Bethsaida.

This miracle, like that performed on the deaf man at Bethsaida, is peculiar to St. Mark. In both cases use is made of material means of healing (spittle) and of physical contact. In this case the cure is gradual.

22. For the present tenses see Introd., p. 15.

23. *was leading* (ἐξήγαγεν). So AD, etc.

Do you see (εἰ . . . βλέπεις). εἰ before direct questions is found in the LXX and New Testament. See Blass, *Grammar*, p. 260.

24. *because I see them, as trees, walking*. So NBA, etc. The Western text (D, latt. Syrr.) tries to simplify by omitting 'for I see them.' But the 'because' (ὅτι) is probably a mistranslation of the Aramaic relative 'whom.'

as trees. I.e. magnified and blurred in outline. The blindness was apparently not congenital.

Go to thy house, etc. So D ὕπαγε εἰς τὸν οἶκόν σου καὶ μηδενὶ εἶπης εἰς τὴν κώμην. This may be the original text. The repetition of 'to thy (his) house' is Marcan. For other examples see Introd., p. 12, and for εἰπεῖν εἰς cf. 1^{21, 29}. But the copyists have found the clause difficult. BL have μηδὲ εἰς τὴν κώμην εἰσέλθης. If this were original we should have to suppose that the man's home was outside the village, but εἰσέλθης may have been substituted for εἶπης, because εἰσέλθης εἰς is easier than εἶπης εἰς. AC, etc., conflate the two verbs thus, μηδὲ εἰς τὴν κώμην εἰσέλθης μηδὲ εἶπης τινὶ ἐν τῇ κώμῃ.

27-30. St. Peter's confession.

27. And Jesus went forth and His disciples into the villages of Cæsarea Philippi. And on the road He *was asking* His disciples, saying to them, Whom do men say that I am? 28. And they said to Him saying *that* (some say) John the Baptist, and others (say) Elijah, and others (say) *that* (Thou art) one of the prophets. 29. And He *was asking* them, And ye, whom say ye that I am? And Peter answered and *says* to Him, Thou art the Christ. 30. And He charged them under a censure that they should tell no one about Him.

27. *Cæsarea Philippi* lay on the southern slopes of Mount Hermon, some twenty-four miles as the crow flies N.N.E. of Bethsaida.

Anciently called Paneas, it had been renamed Cæsarea by Philip the Tetrarch.

Whom do men say that I am? The question marks an epoch in the training of the disciples. Hitherto the Lord has aimed at preventing any public proclamation of Himself as the Messiah. Cf. 1^{34.44}, 3¹², 5⁴⁵, 7³⁶, 8²⁶. The reason, no doubt, was that the popular conceptions of the Messiah were totally unlike the Messiahship which He proposed for Himself, and consequently acclamation of Him as the Messiah would have thwarted His work. But now that He has abandoned the work among the Galilean peasants, He begins to try to prepare at least His disciples for coming events.

28. The grammar is very harsh. 'John the Baptist' and 'Elijah' are in the accusative, whilst 'one of the prophets' is in the nominative. So NBL *ὄτι εἷς*, but AN, etc., *ἕνα*. How natural the *ὄτι* is in Aramaic may be seen by reference to the Sinaitic Syriac, which has the Syriac equivalent in all three clauses. The First and Third Gospels correct the grammar.

John the Baptist. We have already heard this asserted by Herod (6¹⁶) and by others (6¹⁴).

Elijah. The belief that Elijah would appear as the forerunner of the Messiah goes back to Mal. 4⁵.

29. *Thou art the Christ.* We must not read too much into this, because there were many current conceptions of the Messiah. It is clear that St. Peter's understanding of the functions of a Messiah differed *toto cælo* from those of the Lord. Cf. v. 32.

30. *charged them under a censure.* The same word *ἐπιτιμᾶω*, which means to censure or lay under a penalty, has been used in 1²⁶ of Christ censuring a demon when bidding him to come out of a man; in 3¹² of His censuring demons for saying that He was the Son of God. The meaning there is that He prohibited any such further proclamation. Here it must have the same sense. St. Peter had been encouraged to make the statement that Jesus was the Messiah. Christ does not therefore censure him, but lays the disciples generally under a penalty or censure if they announce Him publicly as the Messiah. He was not the Messiah of current expectation, and did not wish to be so proclaimed until He had taught His disciples that Messiahship involved death. This use of *ἐπιτιμᾶω* seems to be peculiar to St. Mark. It is used similarly three times in the First Gospel (12¹⁶, 16²⁰, 20³¹) in passages derived from St. Mark, and St. Luke uses it once (18³⁹) in a passage borrowed from St. Mark. It seems to be a case of St. Mark's curious blending of direct and indirect speech. 'Rebuked that they should not' = 'rebuked them (for their inclination to speak about Him, saying) do not.' Compare the evangelist's frequent use of 'that' and indirect speech after 'saying.'

about Him. I.e. should tell no one that He claimed to be the Messiah in any sense.

31-33. First announcement of the suffering of the Son of Man.

31. And He *began* to teach them *that* the Son of Man must suffer *much*, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

32. And with confidence He *was speaking* the word. And Peter taking Him *began* to censure Him. 33. And He turned and seeing His disciples censured Peter, and says, Get thee behind Me, Satan. (I call thee Satan) because thou thinkest not what is of God, but what is of men.

31. *the Son of Man must suffer.* The disciples at least must by this time have understood that the Lord intended by His strange habit of referring to Himself in the third person as *the Son of Man* to claim for Himself supernatural power and Messianic functions. But the phrase would turn their mind to the conception of the 'Son of Man' in Dan. 7¹⁴, as one endowed with divine power, and so help to blind their eyes to His teaching about suffering in store for Himself. So it was that He now began to teach them persistently and steadily the solemn truth, 'The Son of Man must suffer.' Why 'must'? No explanation is here given, but the thought is involved that He could not, except through death, become all that 'the Son of Man' implied. The 'must' is therefore a necessity of internal compulsion, and the death is an experience voluntarily submitted to.

after three days. The phrase occurs again in the Lord's mouth (9³¹ and 10³⁴). St. Matthew and St. Luke in the parallels alter to 'on the third day,' but St. Matthew retains the original phrase in 27⁶³, in the mouth of the high priest. According to the popular way of speaking, the two phrases were identical, and 'after three days' could mean after the third day had begun, Krebsius (*Observationes in Novum Testamentum*, p. 97).

The Lord knew Himself to be the One in whom all the anticipations of a Coming One were fulfilled. To become all that the Old Testament anticipated He must give Himself to death, and so enter by resurrection, and return as Son of Man, into His kingdom. No doubt He would ponder and weigh every prophetic word which bore upon the person and work of the Messiah, and it is possible that Hos. 6² was connected in the Lord's mind with His resurrection on the third day.

32. We have twice had the phrase 'He was speaking the word': in 2² of His preaching to the populace of Capharnaum, and in 4³³ of His preaching in parables. Here 'the word' must be the special line of teaching of v. 31. But what is the meaning of 'with confidence'? The word is used of Christ's speaking only here and in the Fourth Gospel (see Abbott, *Joh. Grammar*, 1917). It might mean 'openly,' *i.e.* plainly and without reserve, or 'confidently,' *i.e.* without un-

certainly. St. Mark probably means to say that Christ had on previous occasions hinted at His death (2³⁰), but that He now spoke of it in clear, definite language, as One who had come to recognise that death and resurrection were laid down in the Scriptures as the true Messianic career.

The words have occasioned trouble in the course of the transmission of the Gospel. An Old Latin MS. (k), the Sinaitic Syriac, and the Arabic Diatessaron connect them with the previous sentence, 'Must rise again and speak the word with confidence.' Burkitt, *J.T.H.S.*, ii. 111, defends this reading. He points out that in the ordinary text the imperfect at the end of the sentence (*παρρησία τὸν λόγον ἐλάλει*) is anomalous, as there seems to be no special emphasis on the verb, and that as the text stands it is difficult to see the point in *παρρησία*. He suggests as the original text *καὶ παρρησία τὸν λόγον ἐκλαλεῖν*. The Son of Man will rise again and announce with confidence that He is the Christ of God.

It would seem better to interpret the 'word,' which is to be the subject-matter of the announcement, as the message of the good tidings about the coming kingdom, as in the Gospel elsewhere. See note on 1⁴⁵.

taking Him (*προσλαβόμενος*). This is the only occurrence of the word in this Gospel, and the action suggested is not very easy to grasp. The verb does not mean 'to take aside.' The nearest parallel in the New Testament to its use here is Acts 18²⁶, where Aquila and Priscilla 'took' Apollos and instructed him. But the 'taking' there is followed by a course of action, not as here by a single utterance. In Acts 17⁵ the word is equivalent to 'to procure.' Elsewhere in the New Testament it means 'to receive, accept,' or 'to help.' Here it seems to have a merely auxiliary sense, as in our vernacular English, 'he took and beat Him.' The Sinaitic Syriac substitutes 'as if pitying Him.' It is not the simple idea of taking that is strange here, but the strong compound *προσλαμβάνομαι*.

began to censure Him. The First Gospel (16²²) explains the nature of the rebuke. St. Luke omits it altogether. It seems clear from the next verse that St. Peter took offence at the idea of a suffering Messiah. To a Jew a crucified Christ was then, as in St. Paul's day, a stumbling-block (1 Cor. 1²³).

33. *seeing His disciples*. It was the presence of others that made open rebuke unavoidable.

Satan. The word means adversary, and had come to be used of the evil spirit who was *par excellence* the adversary opposed to the divine will. Since Satan was also thought of as one who tempted men to wrong doing and thinking, this thought may be implied here.

thinkest not what is of God. *I.e.* St. Peter was unwilling to admit into his thoughts the truth that suffering was divinely destined for the Messiah. He had been ready enough to acknowledge Jesus as the Messiah, but not as a dying Messiah.

34-9. 1. No discipleship without suffering.

34. And He called the crowd with His disciples, and said to them, If any one wishes to come after Me, let him deny himself, and take up his cross, and follow Me. 35. For whosoever wishes to save his life will lose it. But whosoever shall lose his life for My sake and the good news shall save it. 36. For what shall it profit a man to gain the whole world, and to be mulcted of his life? 37. For what can a man give as an exchange for his life? 38. For whosoever shall be ashamed of Me and My works in this adulterous and sinful generation—the Son of Man shall be ashamed of him when He shall come in the glory of His Father, with the holy angels.

9. 1. And He *was saying* to them, Amen I say to you *that* there are some of those who stand here who shall not taste death until they see the kingdom of God come with power.

34. The appearance of the crowd here is very unexpected, all the more so that the words which follow are a continuation and extension of the teaching of vv. 31-33, and would be difficult for any who had not heard that. But Christ may well have wished it to be understood generally that He anticipated death for Himself, and that any who attached themselves to Him must prepare their minds for self-sacrifice to death.

take up his cross. The saying about cross-bearing occurs in three forms in the Gospels: (1) here and parallels, St. Matthew 16²⁴, St. Luke 9²³; (2) St. Matthew 10³⁸; (3) St. Luke 14²⁷. Many modern writers^a would derive (2) and (3) from a common original in Q (the discourse source supposed to have been used by St. Matthew and St. Luke). The saying is thus as strongly authenticated as any saying in the Gospels. The objection that the mention of the cross is due to after-reflection on the crucifixion of Jesus does not seem well founded. For, quite apart from any question of His foreknowledge of the exact details of His death, He may have used 'cross' as typical of violent death. See St. Matthew, *Intern. Crit. Comm.*, p. 111. The words mean that not only is violent death the destined fate of the Messiah, but it must be readily submitted to by all His disciples. They must live as men on their way to crucifixion.

35. This saying occurs in four forms: (1) here and the parallels, St. Matthew 16²⁶, St. Luke 9²⁴, where 'the good news' is omitted; (2) St. Matthew 10³⁹, 'He who finds his life shall lose it, and he who lost his life for My sake shall find it'; (3) St. Luke 17³³, 'Whosoever shall seek to gain his life shall lose it, but whosoever shall lose it shall

^a Harnack, *Sayings of Jesus*, p. 87.

quicken it'; (4) St. John 12²⁵, 'He who loves his life loses it, and he who hates his life in this world shall guard it to life eternal.'

Thus we have (1) save—lose, lose—save (St. Matthew find).

(2) find—lose, lose—find.

(3) seek to gain—lose, lose—quicken.

(4) love—lose, hate—guard.

Harnack^a and others derive (2) and (3) from a common original in Q.

The words carry on the thought of the last verse. The disciple of the Messiah must renounce all ties that bind him to life, and live as one on his way to violent death. If he shrinks from martyrdom he will, whilst apparently saving his life, really lose it, *i.e.* will lose the truer life which submission to physical death would have developed. If he go to death, and so seem to lose his life, he will in fact save it, *i.e.* preserve it from the death of moral and spiritual cowardice.

The words 'and the good news' (or Gospel) have caused trouble as in 1¹⁶, where see note. They are omitted here in the parallel passages in St. Matthew and St. Luke. Some modern writers argue that 'the Gospel' is used in the sense which the phrase had in the Apostolic Church, and that it is therefore an anachronism in the mouth of the Lord.^b St. Matthew and St. Luke, it is urged, omitted the phrase in order to avoid the anachronism. Is it, however, in the least likely that they would shrink from such an anachronism if they found it in one of their sources? Nor is it necessary to suppose that the phrase has crept into the Gospel since it was used by the first and third evangelists. The reason why they omitted it may be twofold: (a) It is one of a long series of cases where St. Mark has a double form of expression, and where the other evangelists borrow only one term. See *Intro.*, p. 12. (b) The word is used here in an archaic sense. It means, as in 1¹⁴, the good news or tidings of the coming kingdom preached by Jesus. Cf. v. 38, 'Me and My words.'

36. The 'life' is, of course, the higher life, which is saved when the physical life is lost in martyrdom (v. 35). To gain the whole world and lose this true life is a profitless proceeding.

37. The verse emphasises the value of the higher life. It cannot be purchased again when lost. There is nothing which can buy it back. Cf. *Ecclus.* 26¹⁴, 'There is nothing which can be given in exchange for a well-trained life (soul).'

38. For 'the words' of Christ compare 10²⁴, 13³¹, and for the 'coming in glory' cf. *Enoch* 61⁸, 62², where it is said that the Messiah is to sit on the throne of glory.

with the holy angels. For the presence of angels at the coming of the Son of Man or at the judgment cf. *Dan.* 7¹⁰, *Enoch* 61¹⁰.

^a *Sayings of Jesus*, p. 88.

^b *E.g.* Montefiore, *The Synoptic Gospels*, i. p. 206; Klostermann on St. Mark 1.

9. 1. *that*. See Introd., p. 19.
taste death. Cf. St. John 8⁵², Heb. 2⁹. The phrase occurs in the Targums and the Rabbinical writings to express the experience of physical death.

kingdom of God. In 1⁴⁵ the Lord announced the nearness of the kingdom of God. In 4²¹ He told His disciples that the 'secret' relating to the kingdom was given to them. In 4²⁶ it is likened to the harvest after the period of growth, and in 4³⁰ to a grain of mustard seed in its rapid growth. Here the nearness of its approach is once more emphasised. It is to come in the lifetime of some of Christ's hearers. It is natural to connect the ideas of the Son of Man coming in the glory of His Father and that of the kingdom of God coming with power. The writer of the First Gospel made this identification quite plain by changing to 'the Son of Man coming in His kingdom' (16²⁸).

2-8. The Transfiguration.

2. And after six days Jesus *takes* Peter and James and John and *leads* them up into a high mountain in privacy alone, and was metamorphosed before them. 3. And His raiment became sparkling, very white, as a fuller on earth cannot make white. 4. And there appeared to them Moses with Elijah, and they *were conversing* with Jesus. 5. And Peter answered and *saith* to Jesus, Rabbi, it is well that we are here, and let us make three tabernacles, for Thee one, and for Moses one, and for Elijah one. 6. For he did not know what to answer, for they were terrified. 7. And there came a cloud overshadowing them. And there came a voice out of the cloud, This is My Son, the Beloved, hear Him. 8. And suddenly looking round they no longer saw any one with them save Jesus alone.

2. For the historic presents see Introd., p. 15.
was metamorphosed (μετεμορφώθη). The word is a rare one. It occurs in Plutarch, *de Adul et Amico*, vii.; in Philo, *Vita Mos.*, i. 10, and *Leg. ad Caium*, ii. 559, 24; in Athenæus, 334, of transformation into a fish; in Ælian, *V.H.*, i. 1; in Diod., iv. 81; in the recently edited Vettius Valens, 344, 9, 20; 355, 4, to express transformation into a different external shape; in Lucian, *Asin.*, 11, of a sorceress changing herself into a bird, and *de Salt.*, 57, 'Every tale of metamorphosis, of women turned into trees or birds or beasts.' The poet Ovid (*ob. A.D.* 17) had carried the word over into Latin to convey this sense. St. Paul took the verb and used it twice (Rom. 12² and 2 Cor. 3¹⁸) to express the spiritual change which is effected in believers.

But a word which seems to have acquired an almost technical sense of magical transformation into a different shape seems strangely used

in its connection in this Gospel. St. Luke omits it. St. Matthew explains it by adding the words, 'and His face shone as the sun,' and St. Luke has a similar clause, 'and the form of His face became different,' to compensate for his omission of the word. Both writers seem to have felt that St. Mark's clause about the raiment would allow readers to suppose that some unexplained transformation took place in the Person of the Lord.

3. *sparkling* (στίλβοντα). The word seems never to be used elsewhere of clothes. In Ez. 40³ and Dan. 10⁶ (Theod.) it is used of brass, and in classical Greek it describes the glistening of bright objects, such as a polished shield, stars, water. Theocritus uses it once of a bright complexion (2, 79).

as a fuller. St. Luke omits. St. Matthew substitutes 'as the light.'

4. *Moses with Elijah*. The expectation of Elijah as a forerunner of the Messiah goes back to Mal. 4⁵, expanded in Ecclus. 48¹⁻¹¹. This expectation finds allusions in the Gospels, and is frequently alluded to in the Rabbinical literature. The idea that Moses would also come seems later. The only reference to it appears to be a saying attributed to Jochanan ben Saccai (first century A.D.), 'God says to Moses, When I bring the prophet Elijah you shall both come together' (*Edujoth*, viii. 7).

5. Were the tabernacles to be tokens of the respect of the disciples for the transfigured Jesus and His heavenly guests, or did St. Peter think that by making them he could prolong the scene? Probably the latter. St. Peter seems to have desired communion with Christ and His witnesses away from the trials of the world.

6. The verse seems to be a criticism of St. Peter's utterance, explaining its unsuitableness as the result of the terror of the three disciples at the vision. St. Matthew 17⁴ omits the whole verse here, but inserts the fear after the heavenly voice. St. Luke has 'not knowing what he saith,' but places the fear at the coming of the cloud (9^{33,34}).

7. The cloud is a symbol of the Divine Presence (Ex. 13²¹, 40³⁴). It was to reappear in the Messianic period. Cf. 2 Macc. 2⁸.

This is My Son, etc. See on 1¹¹. 'Hear Him' refers back to Deut. 18¹⁵. The Beloved is also the prophet foretold by Moses.

9-13. Difficulties about Elijah.

9. And as they came down from the mountain He charged them that they should tell no one the things which they saw except when the Son of Man should rise from the dead.

10. And they kept the saying, disputing among themselves what the rising from the dead meant. 11. And they *were asking*

Him, saying *that* the scribes say that Elijah must first come? 12. And He said to them, Elijah indeed will come first and 'restore' all things. And how has it been written concerning the Son of Man in order that He should suffer much and be set at naught? 13. But I say to you that Elijah has come, and they did to him whatever they *were wishing*, as it has been written about him.

10. *the saying.* I.e. the command to keep silence.

disputing. They no longer, like St. Peter, rebuke the Lord, but are still entirely in the dark as to the possibility of the Messiah dying and rising again. St. Matthew and St. Luke omit the clause.

11. *that* (ὅτι). In view of St. Mark's fondness for the phrase 'saying that' there is no need to take this ὅτι as interrogative in sense. See note on 2¹⁶. Here the statement is in itself an implied question. St. Matthew (17¹⁰) makes it interrogative in form by substituting τί for ὅτι. The question seems to raise a difficulty presented by the idea of the resurrection of the Messiah. Elijah, according to the scribes, was to precede the Messiah, and to make all things ready for the coming kingdom. How could this be reconciled with the thought of the Messiah's death? To what purpose death when all things were ready?

12. The answer is that the scribes are right about the prediction of Elijah's restoration, because that was foretold in Scripture in Mal. 4⁶, *ὃς ἀποκαταστήσει*.

The last part of the verse is very difficult. The Greek is harsh and the meaning obscure. As it stands it is a question in the mouth of the Lord asking the disciples how the Old Testament had foretold the suffering of the Messiah. But this would be no answer to their question. It was the death which was their difficulty. Their answer could only have been that the Old Testament did not foretell this. This clause would come very naturally at the end of v. ¹¹, in the mouth of the disciples.

13. Continues v. ^{12a}. As the scribes said, Elijah was to come and restore all things according to Scripture. But he had come, and had been prevented from doing his work. Prophecy had been thwarted by those who had put him to death. The last clause here is very difficult. What had been written about Elijah was that he should come and restore all things. Where in the Old Testament is any prediction that men would do to him what they willed? The commentators refer to Jezebel's threat to kill Elijah (1 Kings 19^{2,10}). But how can the escape of Elijah from Jezebel be a written prophecy of the death of John at the instigation of Herodias? The clause would come naturally after 'I say to you that Elijah has come.'

We should obtain a more natural sequence thus :

They were asking Him, saying

That the scribes say that Elijah must first come?

And how (then) is it written of the Son of Man that He must suffer much and be set at naught?

And He said,

Elijah indeed will come and 'restore' all things.

But I say to you that Elijah has already come as it is written of him,

And they did to him what they willed.

Even so the Lord's answer would end abruptly, and contain no reply to the second part of the question of the disciples. If in addition to transposition we might have recourse to a slight emendation (*καὶ οὕτως* for *καὶ πῶς*), we should get :

They were asking Him, saying

That the scribes say that Elijah must first come?

And He said,

Elijah indeed will come and 'restore' all things,

But I say to you that Elijah has already come as it is written of him,

And they did to him what they willed.

And so it is written of the Son of Man that He should suffer much and be set at naught.

The writer of the First Gospel has had something like this before him, or has seen the difficulty and rearranged the clauses.

Blass, *Textkrit. Bemerk. zu Markus*, p. 67, rightly says that the ordinary text is unintelligible. He reads with D *εἰ Ἡλίας ἐλθὼν for Ἡλίας μὲν ἐλθὼν πρῶτον*. Then Christ denies the Rabbinic doctrine that Elijah would make everything ready for the Messiah. He does not deny that Elijah would come. In v. ¹³ Blass reads with k, 'et fecit quanta oportebat illum facere,' *i.e.* 'He did all that was implied in the prophecy of Malachi.' Vv. ¹² and ¹³ might then be paraphrased thus, 'Is it the case that Elijah will restore all things? If so, what meaning have the prophecies of the Messiah's death? As a matter of fact, Elijah has come, and has done all that prophecy foretold of him.'

14-29. The boy with a demon.

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

15. *And forthwith* all the multitude when they saw Him were exceedingly amazed, and running to Him *were saluting Him*.

16. And He asked them, Why do ye dispute with them?

17. And one out of the crowd answered Him, Teacher, I brought my son to Thee having a dumb spirit. 18. And

wherever it takes him, it dashes him down, and he foams, and he gnashes his teeth and pines away. And I told Thy disciples to cast it out and they had not the strength. 19. And He answered them and *saieth*, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him to Me. 20. And they brought him to Him. And the spirit seeing Him, *forthwith* tore him. And he fell on the earth and was rolling about foaming. 21. And He asked his father, How long is it since this has happened to him? And he said, From childhood. 22. And oft-times it cast him both into fire and into water to destroy him. But if thou canst do anything, have compassion on us and help us. 23. And Jesus said to him, 'If thou canst'! All things are possible to the believer. 24. *Forthwith* the father of the lad cried out and said, I believe, help Thou my unbelief. 25. And Jesus seeing that a crowd was running together censured the unclean spirit, saying to him, Dumb and deaf spirit, I charge thee, come *out of* him, and enter *in* no more *into* him. 26. And he cried out and rent him much, and came out. And he was as a dead man, so that most of them said *that* he is dead. 27. And Jesus took his hand and raised him, and he rose. 28. And when He entered *into* a house, His disciples privately *were asking* Him *that* We could not cast it out. 29. And He said to them, This kind cannot go out except by prayer and fasting.

14. *the scribes* play no further part in the story, which would be complete without them. We should expect the dispute to have been between the disciples and the crowd, and it is not easy to see what part the scribes played in the matter.

15. *forthwith*. See 1¹⁰ and Introd., p. 19. *were exceedingly amazed*. The reason for this amazement is obscure. The commentators suggest that the arrival of Jesus was unexpected. But it is difficult not to think that the evangelist had in his mind that it was something in the appearance of the Lord which caused this amazement.

16. Such questions in the mouth of the Lord are characteristic of St. Mark. See Introd., p. 24.

18. The symptoms are those of epilepsy.

19. This emphatic and general denunciation is unexpected here.

21. For the question see Introd., p. 24.

23. 'If thou canst'! The best authorities (NBLA) omit 'believe.' Without it it might seem that Christ repeats the man's words, 'You

say, "Help us, if you can"; I can, because all things are possible to one who has faith like mine.' There is no emphasis in the Greek upon the pronoun, or, of course, the clause might be a retort that the point was not Christ's power to help, but the questioner's capacity to receive help. It is not if *I* can, but if *you* can. However, in view of the next verse, it seems probable that the words mean, 'You say, "If you can"; well, I can, if you have faith.' We have had the verb 'believe' in the sense of placing trust or confidence in Christ as able to do a miracle in 5³⁰, and the noun in the same sense in 2⁵, 4⁴⁰, 5³⁴.

said. μετὰ θαυμάτων is omitted by NBLΔk, Syr. Sin.

26. St. Matthew 17¹⁸ omits the 'crying out' and the 'rending' and the corpse-like appearance here. St. Luke 9⁴² places the rending before Christ's command. Compare St. Luke's treatment of St. Mark 1²⁰, upon which see note.

28. On the form of the question see v. 11 and 2²⁸.

house. Cf. 7²⁴, 10¹, and Intro., p. 25.

29. The words are very strange. 'This kind' apparently means this particular class of demon. The disciples had already cast out some demons. For this special kind of demon prayer is necessary. The words seem to suggest that the disciples had gone too confidently about their work, and had met with the rebuff that sooner or later awaits self-confidence. Confident in themselves, they had failed to inspire confidence in others. On this view the prayer that was lacking was prayer on the part of the disciples. And it is less probable that the prayer intended is prayer on the part of the patient or his friends.

and fasting. The words are omitted by NBk, WH. Von Soden retains them with ACD, etc., Syr. Sin.

30-32. Second announcement of the suffering of the Son of Man.

30. And they went out thence and *were going* through Galilee. And He *was* not *wishing* that any should know it, 31. for He *was teaching* His disciples and *saying* to them *that* the Son of Man is being delivered over into the hands of men, and they shall kill Him, and being put to death He shall rise again after three days.

32. And they *were ignorant* of the matter, and *were fearing* to ask Him.

30. The '*thence*' marks a new departure. Since 7²⁴ the Lord and His followers have been moving about outside Galilee. Now once more they return to it, but no longer for work among the people.

did not wish. See Intro., p. 23, and 7²⁴.

31. *delivered over.* This is a new point as compared with the former prediction (8³¹). It probably corresponds to the thought involved in the 'must' of that passage, which implied that it was a

part of the divine will for the Son of Man that He should suffer and die. Here that idea is expressed by 'is delivered over,' *i.e.* by God. See Abbott's *Paradosis*.

32. St. Luke 9⁴⁵ explains this ignorance as due to the fact that the meaning of the prediction was hidden from the disciples (by God?). St. Matthew 17²³ modifies it into grief.

33-50. Discourse on humility and self-discipline.

33. And they came to Capharnaoum. And in the house He *was asking* them, What were ye discussing on the way? 34. And they *were silent*. For they had discussed among themselves on the way who was the greatest. 35. And sitting down He called the twelve and *says* to them, If any one wishes to be first he shall be last of all and servant of all. 36. And He took a child and set him in the midst, and took him in His arms and said to them, 37. Whosoever shall receive one of such children in (on the ground of) My name receives Me. And whosoever receives Me receives not Me but Him that sent Me. 38. John said to Him, Teacher, we saw one casting out devils in Thy name, and we *were forbidding* him, because he *was not following* us. 39. And Jesus said, Forbid him not. For there is no one who shall do a miracle in (on the ground of) My name, and can quickly speak evil of Me. 40. For he who is not against us is on behalf of us. 41. For whosoever shall give you to drink a cup of water in name that ye are of the Messiah, Amen I say to you that he shall not lose his reward. 42. And whosoever shall ensnare one of these little ones who believe, good is it for him rather if a mill-stone is hanged *round about* his neck and he has been cast into the sea. 43. And if thy hand ensnare thee, hew it off. It is better for thee to enter-*in* maimed *into* life, than to go away into Gehenna having two hands, into the unquenchable fire. 45. And if thy foot ensnare thee, hew it off. It is better for thee to enter-*in into* life halt, than having two feet to be cast into Gehenna. 47. And if thine eye ensnare thee, cast it out. It is better for thee to enter-*in one-eyed into* the kingdom of God, than having two eyes to be cast into Gehenna. 48. 'Where their worm dieth not, and the fire is not quenched.' 49. For every one shall be salted with fire. 50. Salt is good, but if the salt becomes saltless wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

33. *the house.* See Introd., p. 25.

For the question in the mouth of the Lord see Introd., p. 24.

36. The taking in the arms occurs again in 10¹⁶. It is omitted by the other evangelists. Syr. Sin. has 'and looked at him.'

37. *receive.* How can one 'receive' a little child? The general meaning of this passage seems to be, 'If any one recognises that the unassuming character of a child is a high excellence, and loves little children because he sees in them this quality which he is seeking for himself . . .'

in My name seems here to be practically equivalent to 'for My sake,' i.e. 'because he sees in the little child the Christlike nature, which I have recommended.'

receives Me. I.e. one who so recognises in a little child the Christlike quality of unassumingness and reverence, and loves the child for it, does honour to Christ Himself.

not Me but Him that sent Me. I.e. honour paid to Christ is honour paid to God in Christ. Recognition of unassumingness in little children as a good quality, because it was recommended by Christ and exhibited by Him, is recognition of the character of God Himself. For 'Him that sent Me' cf. 1³⁸ note.

38. The incident seems to have no particular connection with v. 37. It may have been placed here as a second example of action 'on the ground of the name' of Christ. The man was presumably acquainted with cases where Christ had cast out demons and, knowing His power to do so, made use of His name with a similar object in view. The disciples object because he had not become a member of their company.

39. *on the ground of My name.* I.e. here, 'Using My name as an authority'; 'No one can so far recognise My power as to use My name to a good end and at the same time remain hostile to Me.'

40. Such an one, using Christ's name, was clearly not against Him, and in so far as he was active against evil was on His side.

41. Not only action in Christ's name, but mere recognition of that name involved in such an act as the giving of a cup of water, must not only not be thwarted, but would certainly be rewarded.

in name that ye are of the Messiah. The awkward expression is probably due to the fact that in Aramaic 'in the name that' is idiomatic for 'because,' and the evangelist has translated his original too literally. Cf. his 'sons of men' in 3²⁸, where 'men' would have been sufficient. He might have translated here 'because you are of the Messiah,' but probably began with the intention of rendering 'in the name of the Messiah,' and after writing 'in the name' slipped into a too literal translation of the following words. Or the Aramaic may have been the simple 'in the name of the Messiah.' The translator translated 'of' carelessly by 'that,' which the Aramaic word also

means, and then inserted 'ye (are)' to fill out the sentence. Even so, we should have expected 'in My name.' But there is no reason why the Lord, who had accepted St. Peter's statement that He was the Messiah, should not have spoken of Himself as such in this connexion.

42. The Greek of the verse (*καλὸν ἔστω . . . εἰ*) is harsh. St. Matthew (18⁶) *συμφέρει . . . ἵνα* improves it.

little ones who believe. Who are the little ones? As originally spoken, the words may well have referred to children who loved and placed confidence in the Lord. But in this position the evangelist quite possibly took the phrase to mean children in faith, and so to refer to men as the exorcist of v. 38, or the givers of a cup of cold water of v. 41.

43. The connection seems artificial, and is probably due to the evangelist, who has been reminded of this saying by the 'ensnare' of v. 42.

life. The word in this connection means the future life in store for the righteous. Cf. Ps. Sol. 14⁷, 'The saints of the Lord shall inherit life in gladness.' Its contrast here is Gehenna, just as in Ps. Sol. 14⁶ its opposite is Hades.

Gehenna. *I.e.* the valley of Hinnom on the south-west of Jerusalem, in which the Jews had once sacrificed their children to Moloch. Jeremiah (7³¹) declared it to be accursed. Is. 66²⁴ probably refers to it as the place where the carcasses of God's enemies would undergo perpetual burning. In the Book of Enoch it is frequently alluded to, though not by name, as the place of the punishment of the godless. And so the word gradually became a term for the place where the wicked would suffer punishment. Cf. 4 Ezra 7³⁶, 'The furnace of Gehenna shall be revealed'; Targ., Is. 33¹⁴, 'The wicked shall be given over to Gehenna, to burning of everlasting fire.'

the unquenchable fire. No doubt a reference to Is. 66²⁴.

44. The words which are found in v. 48 are also repeated here as v. 44, and again as v. 46 in some Western and late authorities. They are omitted by NBCLΔ k, Syr. Sin.

47. *kingdom of God.* This is parallel with 'life' of v. 43, and therefore means the future Messianic kingdom. See note on 12³⁴.

48. It is not unimportant to notice that this verse is not an original saying in the mouth of the Lord, but a quotation from Is. 66²⁴. Just as in employing the term Gehenna, He borrows a popular pictorial term to describe the future state or condition of the self-indulgent, so in v. 48 He borrows an existing metaphor. In Isaiah it is the carcasses of God's slain enemies which are subject to the fire and the worm.

49. A very obscure verse. (1) If we connect closely with v. 48 the meaning must be that their fire will not be quenched, because every one of them will be salted with fire, *i.e.* fire will be alike the instrument of

punishment and the means of preserving for further punishment. (2) We may disconnect from v. 4^b and interpret 'every one' (a) quite generally, 'Every one must undergo the discipline of self-restraint or that of future punishment'; or (b) 'Every Christian disciple must be purified by the fire of discipline or of Christ's teaching.'

None of these interpretations seem satisfactory. At a very early period the sentence was glossed by the words, 'For every sacrifice shall be salted with salt' (D b c ff i). This is an allusion to Lev. 2¹³, and suggests the sense, 'Every disciple must be made into a sacrifice pleasing by the salt of self-discipline.'

50. The first clause seems to have no connection, other than a verbal one, with what precedes. It has perhaps been placed here by the evangelist, who has been reminded of it by the 'salted' of the previous saying. St. Matthew (5¹³) and St. Luke (14³⁴) have the saying, but in quite different contexts.

saltless, not of course absolutely, but comparatively, by admixture of other substances, and by depreciation.

Have salt in yourselves, and be at peace. The words carry us back to the strife of v. 3³. The disciples are to have within themselves the salt of self-purification and discipline, which will preserve them from such self-assertive disputes.

D. Chapter 10. *Journey to Jerusalem.*

10. 1-12. On divorce.

10. 1. And He arose thence and *comes* into the borders of Judæa, and beyond Jordan. And *again* there *journey together* multitudes to Him, and as He was wont again He *was teaching them*. 2. And Pharisees came and *were asking* Him, Is it lawful for a man to put away a wife? putting Him to a test. 3. And He answered and said unto them, What did Moses command you? 4. And they said, Moses suffered (us) to write a bill of divorce and to put away (a wife). 5. And Jesus said to them, For the hardness of your heart he wrote this commandment. 6. But from the beginning of the creation 'male and female He made them.' 7. 'For this shall a man leave his father and mother 8. and the two shall become one flesh. So that they are no longer two but one flesh.' 9. What therefore God yoked let not man sever. 10. And (when they had come) into the house *again* His disciples *were asking* Him about this. 11. And He *says* to them, Whosoever shall put away his wife and marry another commits adultery against her.

12. And if she put away her husband and marry another she commits adultery.

10. 1. For the tenses see *Introd.*, p. 15.
again. See *Introd.*, p. 19.

2. The question was put with an underlying motive. No Jew of the period would doubt that divorce was permissible, for they believed it to be sanctioned by the Mosaic Law (Deut. 24¹⁻⁴). The questioners probably knew that Christ taught His disciples that marriage ought to be indissoluble, and they came to get from Him a public statement which would set Him in conflict with the Mosaic Law.

3. The Lord accepts the challenge, and at once refers them to the Law. For the question in Christ's mouth see *Introd.*, p. 24.

4. The Pharisees state the Law as they understood it. For the original meaning of Deut. 24¹⁻⁴ see Driver (*Intern. Crit. Comm.*, in loc.).

5. Christ at once explains His relation to this alleged Mosaic sanction of divorce. He does not, as a modern disputant might do, urge that Deut. 24¹⁻⁴ does not really command divorce, or even sanction it save by not expressly forbidding it, but that it only presupposes a case where a bill of divorce has been given. Rather He accepts the Jewish belief that Moses had commanded divorce in certain cases, and urges that that was given because of human sin.

6. Prior to the Mosaic allowance of divorce is the divine ideal reflected in the institution of marriage, 'Male and female He made them'^a (Gen. 1²⁷).

7. *For this cause*, etc. Quoted from Gen. 2²⁴. God created the two sexes that they might be joined together in the marriage bond, which is therefore, to those who live in accordance with God's purpose, indissoluble. (The question whether death dissolves it, or whether human sin can dissolve it and so thwart God's purpose, is not here raised.)

9. A man and woman therefore, if they live in accordance with God's law as expressed in the ordinance of marriage, must not divorce one another. The words, of course, refer to the parties to the marriage tie, not to any third person pronouncing a legal decree of divorce.

10. On *the house* see *Introd.*, p. 25.

11. In answer to the question of His disciples the Lord enforces

^a These words are appealed to as an argument against divorce in the *Fragments of a Zadokite Work*, 7, 1, published by Dr. Schechter, 'They are ensnared by two things: by fornication, taking two wives during their lifetimes, but the foundation of the creation is "Male and female He created them."' This is the opinion of Dr. Schechter, but Charles in his edition (*Apoc. and Pseudepigr. of the Old Testament*, ii. p. 810) thinks that the reference may be to polygamy only.

the lesson of v.⁹. A man who puts away his wife and marries another commits adultery against her. It seems to be implied that she has not previously committed adultery against him, and the question whether in that case divorce would have been permissible is not raised here. A woman who puts away her husband and marries again commits adultery.

This last clause has caused some difficulty. It is said that, inasmuch as women could not divorce their husbands by Jewish law, these words must be a later addition. This is by no means certain. Divorce by women was not unknown in Palestine. Salome, according to Jos., *Ant.*, xv. 7, 10, sent her husband Costobar a bill of divorce, Herodias had left her first husband Philip, and outside Palestine divorce by women had been practised amongst Jews in Egypt as far back as the fifth century.^a There is, however, another reading here, 'if a woman go away from her husband' (D a b c), which may be original.

The application of Christ's teaching in the passage vv.⁵⁻¹² is open to much question. It will be observed that (1) He admits that legally, *i.e.* by the Mosaic Law, divorce was sanctioned; (2) He argues that this sanction was an accommodation to human sin, *i.e.* that it was a legal recognition of a breach of the marriage bond; (3) He lays down the principle that man ought not to break a bond created by the union of two persons in accordance with God's purpose in creation; (4) He lays down further the principle that second marriage in the lifetime of the first partner is adultery.

But this leaves undecided the point whether the Mosaic permission to put away a wife is not still a necessary accommodation to human weakness where the marriage bond has been, in fact, broken by adultery.

The writer of the First Gospel has made this point more explicit by introducing here from another record of Christ's words the clause 'except for fornication' (St. Matthew 19⁹; cf. 5³²).

The teaching of the First Gospel is not therefore, as it is so often represented, contradictory to that of the Second, but explanatory of it, laying down that the law which regulated breaches of the ideal law of God still held good in cases of adultery by which the ideal bond was already broken.

13-16. An appreciation of the qualities of childhood.

13. And they *were bringing* to Him children that He might touch them. And the disciples were censuring them. 14. And

^a At Elephantine. Cf. *Assuan Papyri*, ed. Sayce and Cowley, C 8, G 21. 'But closer study shows that at most the woman of the papyri could claim a divorce, she could not declare one. This condition remained unaltered in the first Christian century. Jos., *Ant.*, xv. 8, 7, distinctly asserts "a wife if she depart from her husband, cannot marry another, unless her former husband put her away"' (Abrahams, *Minutes of Evidence before the Royal Commission on Divorce*, iii. p. 228).

Jesus saw it and was vexed and said to them, Suffer the children to come to Me, for of such is the kingdom of God. 15. Amen I say to you, Whosoever shall not receive the kingdom of God as a child, he shall not enter-*in into* it. 16. And He took them in His arms and *was blessing* them, having laid His hands upon them.

13. *touch*. For belief in the touch of Jesus cf. 8²², and for the fact 1⁴¹, 7³³, 8²².

were censuring, reading ἐπετίμων with AD, etc., von Soden.

14. *was vexed*. The verb (ἀγανακτέω) occurs only here as applied to Christ.

of such is the kingdom of God. I.e. the kingdom when it comes (see on 9¹) will have as its citizens people with childlike characters. This appreciation of the high quality of the characters of children seems to be unparalleled in antiquity. An obscure reminiscence of the Lord's high esteem for qualities of childhood may be found in the words quoted by Hippolytus (*Refut.*, v. 7) from the Gospel of Thomas, 'He who seeks Me shall find Me in children of seven years old and onwards.'

15. *receive the kingdom*. I.e. the truth about the kingdom, e.g. its heavenly nature and origin, and its near approach (1¹⁴).

as a child. I.e. with simple faith.

shall not enter into it. Because he has not the kind of character which befits its citizens.

16. *took them in His arms*. Cf. 9³⁶. St. Matthew and St. Luke omit here. D b c ff q, Syr. Sin. substitute 'called them.'

17-22. On inheriting eternal life.

17. And as He was going forth for His journey one ran up and kneeling down to Him *was asking* Him, Good Teacher, what shall I do that I may inherit eternal life? 18. And Jesus said to him, Why callest thou Me good? None is good save One, God. 19. Thou knowest the commandments, Do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honour thy father and mother. 20. And he said to Him, Teacher, all these I carefully kept from my youth. 21. And Jesus looking upon him loved him, and said to him, One thing is wanting to thee. Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven. And come, follow Me. 22. And he was downcast at the saying, and went off grieved. For he had many possessions.

17. *eternal life*. The phrase as used in this Gospel (here and in v. ³⁰) means the life of the coming world (= the kingdom of God; cf. 9^{46,47}). It is frequent in this sense in the Jewish literature. Cf. Dan. 12¹, 'Many of them that sleep in the dust of the earth shall awake, some to eternal life'; *Secrets of Enoch*, 65, 8, 'All the just who shall escape the great judgment of the Lord shall be gathered together in eternal life.' The questioner therefore asks what course of conduct he should adopt in order to obtain admittance into the future blessedness of the elect.

18. *Why callest thou Me good?* The Lord seems to wish to divert his thoughts from the idea that he could earn eternal life by doing anything. With this purpose He takes up the title 'good' with which the questioner had addressed Him. Had he considered what it involved? Goodness was properly an attribute of character, and at its highest could only be used of God. The Lord does not deny its applicability to Himself. But He tries to awaken the questioner to a sense of the conclusions involved in the use of such a term. The writer of the First Gospel (19¹⁶⁻¹⁷) transposes 'good' from 'Master' to 'what.' 'What good thing?' This is involved in his substitution of 'Why askest thou Me concerning the good?' for 'Why callest thou Me good?'

19. The questioner was no doubt unprepared to rise to the thought that the goodness of God was revealed in the one whom he had thoughtlessly addressed as 'good.' The Lord therefore turns his mind to that lesser revelation of this goodness which had been made in the Law. God's good nature was revealed for man in His commandments.

The first four commandments here given are taken from Ex. 20¹³⁻¹⁶ or Deut. 5¹⁷⁻²⁰. The order of the first two clauses differs in the MSS. That given above, ' . . . kill . . . commit adultery,' is the order of the Hebrew Massoretic text of Ex. and Deut. and of AF of the LXX. Another order, ' . . . commit adultery . . . kill,' is found in some MSS. of St. Mark and in B of the LXX in Deut. A third order, ' . . . commit adultery . . . steal . . . kill,' is found in B of the LXX in Ex.

do not defraud seems to be a reminiscence of Ex. 21¹⁰ or Deut. 24¹⁴ (LXX, AF) or Ecclus. 4¹, τὴν ζῶην τοῦ πτωχοῦ μὴ ἀποστερήσης.

20. *Teacher*. The questioner was not prepared to see a revelation of the goodness of the divine nature in the one whom he was addressing, and drops the epithet 'good.' His answer betrays the quality of his character. He had kept all the commandments in question. He was therefore one of those who think of goodness as the sum of a series of external acts done in strict obedience to the letter of an external commandment. That good lay primarily in character rather than in action was beyond the range of his thought. He had kept the commandments of the Law. Was there not some other commandment which he could keep and thereby earn

eternal life? With a man of this type, who could suppose that he had 'kept' the commandments, argument is of no avail. The Lord therefore takes him at his own valuation, and in the next verse places before him a commandment which he will not be able to keep. In such a case the way into a better understanding lies through the gate of self-mistrust. When he had learned that there was something which he could not keep he would have learned much. The words 'one thing is lacking' are an accommodation to the questioner's level of thought. The first evangelist finds this difficult, and refers the words to the questioner himself in the form 'What lack I yet?' The first evangelist also finds difficulty in the statement that Jesus 'loved' one so recalcitrant, and omits it.

21. *looking*. For the look of Jesus cf. 3^{5,34}, 5³², 11¹¹.

loved. See Introd., p. 23, and note on 12³⁴.

One thing is wanting. The words are spoken from the level of the questioner's idea, that by doing something external he could earn eternal life. Entire renunciation of earthly possessions would be such an external act, and following Christ would lead him into a region of ideas in which he would find that goodness consisted less in doing than in being. But the Lord no doubt knew that he would fail at the command to sell his property, and no doubt knew also that such failure might lead to better things.

23-31. On riches.

23. And Jesus looked round and *says* to His disciples, How hardly shall they who have riches enter-*in into* the kingdom of God. 24. And the disciples were *being astonished* at His words. And Jesus *again* answered and says to them, Children, how hard it is to enter-*in into* the kingdom of God. 25. It is easier for a camel to go through the eye of a needle than for a rich man to enter-*in into* the kingdom of God. 26. And they were exceedingly astonished, saying to Him, Who then can be saved? 27. Jesus looked at them and *says*, With men it is impossible, but not with God, for all things are possible with God. 28. Peter *began to say* to Him, Lo, we have left all and followed Thee. 29. Jesus said, Amen I say to you, There is no one who has left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake and the sake of the good news, 30. except that he may receive a hundredfold; now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the coming age eternal life. 31. But many shall be first last and the last first.

23. *looked.* See on v. 21.

hardly. The rare adverb *δυσκόλως* occurs in the second-century writer Vettius Valens, recently edited by G. Kroll, p. 123, 2.

24. *were astonished.* See *Introd.*, p. 21.

Children, how hard it is. This unqualified assertion of the difficulty of entering the kingdom occurs only in this Gospel. ACD, etc., Syr. Sin. qualify by adding 'for those who trust in riches.' So von Soden.

25. *eye of a needle* (*τρυμαλιᾶς ῥαφίδος*). Both are rare and unusual words in this sense. In the First Gospel (19²¹) *τρήματος* is substituted for *τρυμαλιᾶς*, whilst in the Third (18²⁶) the whole phrase is changed into *τρήματος βελόνης*. The saying seems to have been proverbial. It is found in the Babylonian Talmud, *B. Bab. Mez.*, 38*b*, and need not be explained away. See Swete.

26. The question is not an obvious one if the disciples understood the Lord's words to refer to the rich alone. It would seem as though they thought of the rich as being the people who ought most easily to enter the kingdom. If it was difficult for them, how much more for others! Who, then, can be saved?

27. The last clause seems to be a reminiscence of Gen. 18¹⁴, *μη ἀδυνατεῖ παρά τῷ θεῷ ῥήμα*;

28. We have done what the wealthy questioner would not do.

29. *and the sake of the good news.* See note on 8³⁵. The good news is here, as in 1¹⁶ and 8³⁵, the good news of the coming kingdom preached by Jesus Christ. There is no need to give it the sense, which it has in St. Paul, of the whole Gospel about Christ, and so to regard it here as an expansion of the Lord's words, 'For My sake.'

30. *except that he may receive.* As in 4²², we should expect 'who shall not.' The awkwardness of the Greek is due to mistranslation of an Aramaic idiom.

a hundredfold. This determines all that follows. The renunciation of goods and relations is compensated by the new spiritual relationships formed in the society of Christ's disciples in this life, and by the inheritance of the blessedness of the coming kingdom. The difficulty in this interpretation lies in the inclusion in this list of 'houses.' If the Christian disciple formed new spiritual relationships for the earthly ones renounced at his conversion, in what sense did he receive houses for the property which he had given up? Swete refers to 1 Cor. 3²². Do a b ff make things easier by inserting 'and he who had left' after 'time,' and 'shall receive' after 'eternal life,' so that the sense is, 'There is no one who has left house, etc., who shall not receive a hundredfold now in this time. And he who has left houses, etc., with persecution shall receive eternal life in the world to come.'

Other MSS. (N* C k) solve the difficulty by omitting 'houses . . . persecutions.' St. Matthew 19²⁰ abbreviates into 'shall receive manifold and shall inherit eternal life,' and St. Luke 18³⁰ into 'shall receive manifold in this time and in the coming age eternal life.'

31. The writer of the First Gospel places here the Parable of the Labourers in the vineyard, which he seems to regard as an explanation of this verse: first called and last called will all receive an equal reward. He then repeats the verse in an easier form, 'In this way the first will be last and the last will be first.' St. Luke 13³⁰ has the words in a form almost identical with this last version of St. Matthew, but in quite a different connection. Here in St. Mark the saying seems to be a rebuke of St. Peter's self-complacent words (v. 28). 'All who have renounced the world for Christ's sake will receive a reward, but. . . .' The ambiguity lies in the 'first' and 'last.' Is it 'many who were first to become disciples will be last into the kingdom,' or 'many who now seem leaders will then be in the lowest rank'? We may compare 4 Ezra 5^{41,42}, 'I will liken my judgment to a ring, just as there is no retardation of them that are last, so there is no hastening of them that are first,' and Apoc. Bar. 51¹³, 'The first will receive the last those whom they were expecting, and the last those of whom they used to hear that they had passed away.'

32-34. Third prediction of the suffering of the Son of Man.

32. And they *were* on the way *going up* to Jerusalem. And Jesus *was going* before them. And they were *being amazed*. But those who followed were *being afraid*. And He took *again* the twelve and *began* to say to them, 33. *that* behold, we go up to Jerusalem, and the Son of Man shall be delivered over to the chief priests and scribes, and they shall condemn Him to death, and shall deliver Him over to the Gentiles, 34. and they shall mock Him, and shall spit on Him, and shall scourge Him, and shall kill Him. And after three days He shall rise again.

32. The striking picture of the Master walking alone in front, the wonder-stricken disciples behind, and, still further in the rear, a group of terrified adherents, is peculiar to this Gospel.

33. The first announcement (8³¹) spoke of (1) suffering; (2) rejection by the rulers; (3) death; (4) resurrection. The second (9^{31,32}) spoke of (1) delivering over; (2) death; (3) resurrection. The third is much more detailed. We have (1) delivering over to the rulers; (2) condemnation; (3) delivering over to the Gentiles; (4) mocking; (5) spitting; (6) scourging; (7) death; (8) resurrection.

35-45. The request of the sons of Zebedee.

35. And James and John, the two sons of Zebedee, *come* to Him, saying to Him, Teacher, we wish that Thou wilt do for us whatever we shall ask. 36. And He said, What do ye wish Me to do for you? 37. And they said to Him, Grant to us that we may sit in Thy glory, one at Thy right hand and one at the left. 38. And Jesus said to them, Ye know not what ye ask. Are ye able to drink the cup which I drink, or to be baptized with the baptism with which I am baptized? 39. And they said to Him, We are able. And Jesus said to them, The cup which I drink ye shall drink, and the baptism with which I am baptized ye shall be baptized. 40. But to sit at My right or left hand is not mine to give, but to those for whom it has been prepared. 41. And the ten heard and *began* to be indignant about James and John. 42. And Jesus called them and *says* to them, Ye know that they who seem to rule over the Gentiles domineer over them, and their great ones lord it over them. 43. But not so is it amongst you. But whosoever wishes to be great among you shall be your servant. 44. And whosoever wishes among you to be chief shall be slave of all. 45. For the Son of Man did not come to be served but to serve, and to give His life a ransom for many.

35. The extraordinary candour of the narrative is sure testimony to its truthfulness. Already the writer of the First Gospel transfers the request from the apostles themselves to their mother, whilst St. Luke omits the incident altogether. It seems to be placed here to emphasise the incapacity of the apostles to understand the Lord's predictions of His suffering. After the first such announcement Peter had rebuked Him. After the second it is said that the apostles were ignorant about the matter, feared to ask Him, and disputed who should be the greatest. Now, after the third, James and John proffer their crude request. We cannot wonder at the fact that the apostles misunderstood sayings which were so inconsonant with their ideas of Messianic dignity. It is natural enough that they should have supposed that these sayings about suffering were riddles to test them, or that, seeing no sense in them, they should have tried to banish them from their mind. But only an uncalculating adherence to historical fact could have induced St. Mark to record their dulness in the light of after events. See *Intro.*, p. 20 f.

38. The cup is a metaphor of sorrowful experience. Cf. Lam. 4²¹, Is. 51⁷. Baptism is a metaphor of overwhelming trouble. Cf. St. Luke 12⁵⁰. The cup occurs later in the Gospel (14³⁶), and there seems

to imply the idea of death. But here it seems unnecessary to press it to mean that the two sons of Zebedee, like their Master, were to die violent deaths, any more than we need press 8³⁴ to mean that no one could be a disciple of Christ who did not literally suffer the death of crucifixion. The sons of Zebedee and the other apostles all drank their Master's cup in the period after His death, though they may not all have literally suffered martyrdom. The modern interpretation, therefore, which finds in these words a proof that both the sons of Zebedee suffered violent death is unjustified. Of James we know that he was put to death by Herod Agrippa (Acts 12²). John later suffered exile in Patmos (Rev. 1⁹). The supposed evidence that St. John was put to death by the Jews at an early date is late and unsatisfactory, and is rightly rejected by Harnack and others. See Armitage Robinson, *The Historical Character of St. John's Gospel*, pp. 64 ff.

45. The thought that true greatness involves service of others is here illustrated by the purpose of the life of the Son of Man. He came to serve, and this service involved self-giving to the point of death. So far as 'give His life' is concerned, the thought need not necessarily be more than that of entire devotion of His life to the service of others. The phrase seems to have been current in this sense. Cf. *Mechilta* (Winter und Wünsche), p. 4, 'The fathers and the prophets gave their life for Israel'; p. 213, 'The Israelites who . . . give their life for the commandments.' In this latter passage there seems to be a reference to martyrdom. But the addition of 'a ransom for many' makes it clear that the thought of submission to death is involved. The ransom is the price paid to purchase the lives of others. 'For many' means 'in order to purchase, in exchange for, many.' The three main points in these words, viz. service, death, and redemption of many, occur together in the LXX of Is. 53^{11,12}, a passage which may well have been in the Lord's mind, 'A righteous one who well serveth many . . . because his life was delivered over to death . . . and he bare the sins of many.' This is the first place in the Gospel where the death, which has been three times foretold, is described as intended to have a definite result or effect. It is to be a price paid to purchase many. The background of thought behind the words is no doubt that of sin as a state of bondage which merits the wrath of God. For the thought of the death of the righteous as expiating the sins of others cf. 2 Macc. 7^{37,38}, 'I give up both body and soul . . . that in me . . . thou mayest stay the wrath of the Almighty,' and 4 Macc. 17²². In 1 Tim. 2⁶ the 'many' is expanded into 'all.'

46-52. Bartimæus.

46. And they *come* to Jericho. And as He was going forth from Jericho, and His disciples and much people, the son of Timæus, Bartimæus, a blind beggar, sat by the roadside. 47.

And he heard *that* it is Jesus the Nazarene, and *began* to cry out and to say, Son of David, Jesus, have mercy on me. 48. And many *were rebuking* him that he should be silent. But he *was crying out* the more, Son of David, have mercy on me. 49. And Jesus stopped, and said, Call him. And they *call* the blind man, saying to him, Be of good courage, rise, He calls thee. 50. And he cast away his cloak, and leaped up, and came to Jesus. 51. And Jesus answered him, and said, What dost thou wish Me to do for thee? And the blind man said to Him, Rabboni (I wish) that I might see. 52. And Jesus said to him, Go, thy faith hath saved thee. *And forthwith* he saw, and *was following* Him on the road.

46. *from Jericho.* D a b f f f i q have 'thence.' But the iteration of the name is in St. Mark's style.

Bartimæus. The name, which means son of Timæus, occurs only in this Gospel. It seems to be a case where an Aramaic phrase has been first translated and then transliterated.

47. *Son of David.* This is the first time that any reference has been made in this Gospel to the Davidic ancestry of Jesus. This would be assumed by most of those who heard that He claimed to be the Messiah, since it was popularly understood that the Messiah was to spring from the house of David. Cf. Ps. Sol. 17²², 'Raise up unto them their king, the Son of David.'

49. For the historic present see Introd., p. 15.

51. *Rabboni*, a less common equivalent of Rabbi. Cf. St. John 20¹⁶.

52. *thy faith has saved thee.* Faith is here trust or confidence in Christ's power to heal. Cf. 5³⁴.

And forthwith. See Introd., p. 19.

E. II.-16. 8. *Last week of the Messiah's life.*

11. 1-11. Entry into Jerusalem.

II. 1. And when they draw near to Jerusalem, to Bethphage and Bethany at the mount of the Olives, He *sends* two of His disciples. 2. And *says* to them, Go into the village which is over against you. *And forthwith*, as ye enter into it, ye shall find a colt bound, upon which no man ever yet sat. Loose it and bring it. 3. And if any one say to you 'Why do ye this?' say *that* the Lord hath need of it, *and forthwith* is sending it back here again. 4. And they went, and found a colt bound at

a door, outside on the street, and they *loose* it. 5. And certain of those who stood there *were saying* to them, What are ye doing loosing the colt? 6. And they said to them as Jesus said. And they let them go. 7. And they *bring* the colt to Jesus and *cast* on it their garments, and He sat on it. 8. And many *were scattering* their garments on the road. And others cut litter from the fields. 9. And they who went before and they who followed *were shouting* 'Hosanna! Blessed is He that cometh in the name of the Lord! 10. Blessed is the coming kingdom of our father David! Hosanna in the highest!' 11. And He entered-*in into* Jerusalem, into the temple. And after looking round at everything, since the hour was already late, He went out to Bethany with the twelve.

11. 1. For the historic presents see *Intro.*, p. 15.

The mount of Olives (so LXX, Zech. 14⁴, and Josephus) or Olivet (so Acts 1¹²) was a hill about a mile east of Jerusalem. Bethphage is unidentified, but is mentioned in the Talmud. Bethany is identified with the modern El 'Azariyeh, on the south-eastern declivity of Olivet.

2. *And forthwith.* See *Intro.*, p. 19.

3. The last clause is obscure, because *ὁ κύριος* is ambiguous. Does it refer to Christ or to God, or to the owner of the colt? Both the first and the third interpretations are found in the ancient versions. *ὁ κύριος* (absolutely) seems never to be used in St. Mark of Christ. In 5¹⁹ it probably = God. And that is probably the meaning here. The mysterious 'God needs it' would impress the Oriental mind. The last part of the clause has taken a different turn in St. Matthew 21³, where it runs, 'And forthwith he (the man addressed) will send them.'

again. See *Intro.*, p. 19.

say that (so *NA*CD, etc.). See *Intro.*, p. 19.

4. *on the street* (*ἀμφόδου*). A rare word. It occurs again in Acts 19²⁸, D.

8. *were scattering*, reading *ἐσπρώννον* with D, Syr. Sin. *ἔσπρωσαν* of *NB*, etc., is an assimilation to St. Matthew 21⁸, who, however, shows that he read *ἐσπρώννον* in St. Mark by retaining this in his next clause. The last clause is incomplete. St. Matthew 21⁸ adds, 'And scattered them on the road.'

litter (*στίβας*). Another rare word. Elsewhere it seems to mean a bed of litter, rushes, straw, etc., or a mattress made of such litter. St. Matthew 21⁸ substitutes 'branches.'

9. Hosanna is the Aramaic form of the Hebrew word 'save now,' which occurs in Ps. 118²⁵. In the Psalm it is an appeal to God to

send salvation and prosperity to the nation. As Messianically interpreted by the populace, it would be an appeal to God to aid the Messianic king.

'*Blessed is He,*' etc. From Ps. 118²⁶. Here Messianically applied to Jesus regarded as the Messiah.

10. A popular expansion and interpretation of the Psalm passage. But 'in the highest' is difficult. If those who used the words retained any idea of the proper meaning of Hosanna=save now, 'in the highest' does not seem to convey any clear sense. The early Syriac translators have felt this and have substituted 'Peace in the highest' (so Sin., Cur.). Cf. St. Luke 2¹⁴, 'Glory to God in the highest.' Perhaps 'in the highest' may be shortened for 'Thou that dwellest in the highest.' Or it may be a mistranslation for 'O most high.' Or the words may mean 'Hosanna (so let them say who dwell) in the highest places'=the angels. Cf. Ps. 148¹.

12-14. Cursing of the fig-tree.

12. And on the morrow when they went out from Bethany He was hungry. 13. And seeing a fig-tree from afar in leaf He came, if haply He might find anything on it. And when He came to it He found nothing save leaves, for it was not the season for figs. 14. And He answered and said to it, 'No longer for ever let any eat from thee.' And His disciples *were hearing it*.

A difficult narrative. If it was not the season of figs, why should the Lord have hoped to find any? Was it that the tree was prematurely in leaf, and that with the early leaves early figs might have been expected? Even if that were so, why the condemnation of the tree? St. Matthew omits the hope of finding figs, 'if haply He might find anything on it,' and 'for it was not the season of figs.' St. Luke omits the section altogether. The incident clearly requires some explanation, and as it stands here without comment suggests difficulties. Why should a tree be punished for not possessing fruit at a time when fruit was not to be expected? But this obscurity of purpose is a strong proof of the historicity of the action recorded. Commentators have seen in the fig-tree a symbol of the nation of Israel. And Christ's action seems to be an acted parable. Carpenter thinks that St. Luke's parable (13⁶⁻⁹) has been here materialised into a narrative of fact (*First Three Gospels*, p. 178).

14. '*No longer,*' etc. The form of the verb here used (the optative) can express a command (Moulton, *Gram.*, p. 179), but might also suggest desire. St. Matthew substitutes a prediction. The words when recalled to mind on the next morning were remembered as an imprecation.

5-19. Cleansing of the temple.

15. And they *come* into Jerusalem. And He entered-*in into* the temple and *began* to cast out those who sell and buy in the temple; and the tables of the money changers, and the seats of those who sell doves. 16. And He *was suffering* none to carry a vessel through the temple. 17. And He *was teaching*, and *saying*, Is it not written that 'My house shall be called a house of prayer for all nations,' but ye have made it 'a den of robbers.' 18. And the chief priests and the scribes heard, and *were seeking* how they might destroy Him. For they *were fearing* Him. For all the multitude was *being astonished* at His doctrine. 19. And when it became late, He *was going-out outside* the city.

The passage is illustrative of St. Mark's style. Note the historic present, 'they come'; the repetition of 'the temple'; the imperfects, 'began'; the tautologous prepositions, 'He entered-into into,' 'carry-through through,' 'He went-out outside.'

15. There was within the temple precincts a regular market for the sale of victims for sacrifice, etc., which was recognised by the chief priests, and a source of considerable revenue to them.

sell doves. There is added here in most authorities 'He overthrew.' But this is omitted by D c k, Syr. Sin., and is probably an assimilation to St. Matthew 21¹².

17. The quotation is from Is. 56⁷. 'Den of robbers' is borrowed from Jer. 7¹¹.

19. *He was going out*, reading ἐξεπορεύετο with NCD, etc., a b ff k, Syr. Sin., von Soden.

The narrative of the first days in Jerusalem ended with the statement in v. 11, 'Since the hour was already late He went out to Bethany with the twelve.' Similarly the account of the doings of the second day ends with, 'When it became late He was going outside the city.' The plural ἐξεπορεύοντο of AB, WH is a thoughtless assimilation to the plural of the next verse.

when it became late (ὅταν ὀψὲ ἐγένετο). Swete presses this as describing 'the Lord's practice on each of the first three days of Holy Week: cf. R.V. "every evening."' So Menzies, 'He was in the habit of leaving the city in the evening,' and Blass, *Grammar*, p. 207. But it is doubtful if ὅταν—ἐγένετο necessarily means this. ὅταν with the indicative occurs three times in St. Mark: in 11²⁵, ὅταν στήκετε; and twice of past time, here and in 3¹¹, ὅταν ἐθεώρου. In 3¹¹ the idea of custom is conveyed less by the particle than by the whole context. Here the parallel with v. 11 and the narrative character of

v. ²⁰ suggests a statement of fact rather than custom in v. ¹⁹, so that *ὅταν* = *ἐγένετο* probably means no more than *ὅτε ἐγένετο* in 3¹¹. Compare Rev. 8¹, *ὅταν ἤνοιξεν*, and examples from the papyri in Moulton, *Grammar*, p. 168. The fact that ADN, etc., substitute *ὅτε* here suggests the equivalence of the two words, and the writer of the First Gospel interpreted the word as a statement of fact, for he changes *ἐξέπυρένετο* into an aorist *ἐξήλθεν*.

20-25. The withered fig-tree.

20. And passing by early they saw the fig-tree withered from the roots. 21. And Peter remembered and *says* to Him, Rabbi, lo, the fig-tree which Thou didst curse is withered. 22. And Jesus answered and *says* to them, Have faith in God. 23. Amen I say to you *that* whosoever shall say to this mountain, Be removed and be cast into the sea, and shall not doubt in his heart, but shall believe that what he speaks is happening, it shall be for him. 24. Therefore I say to you, All things whatsoever ye pray and ask, believe that ye receive them and they shall be yours. 25. And when ye stand praying forgive if you have anything against any man, that your Father who is in the heavens may forgive you your trespasses.

21. What impressed St. Peter was the fact that the desire or statement of Christ that the fig-tree should no longer provide any fruit for man's use had been fulfilled in its withering away. He regarded that as a demonstration of miraculous power. The Lord argues from this standpoint to the unlimited power of trust or confidence in God. Mountains of difficulty might be removed if there were real confidence in God's power to remove them. Cf. 9²³, 'All things are possible to the man who has trust.' The mountain is, of course, metaphorical. The phrase 'remover of mountains' seems to have been proverbial in Judaism for a great teacher.

24. Carries on the argument. Such mountain-removing trust in God must assert itself in prayer to Him with confidence that the prayer will be answered.

25. The verse is a noticeable one. It reminds us of St. Matthew 6¹⁴, especially in the phrase 'your Father who is in the heavens,' which is very characteristic of St. Matthew, and probably of the discourse source used in that Gospel. Both on this ground and because St. Matthew has nothing corresponding to this verse in his section (21¹⁹⁻²²), which is parallel to this section (St. Mark 11¹⁶⁻¹⁹), many writers think that the verse has been inserted here by the copyists in remembrance of St. Matthew 6¹⁴. But there is no textual evidence against it here, and

the wording of the verse differs from St. Matthew 6¹⁴. Moreover, it is characteristic of the writer of the First Gospel to omit a verse of St. Mark when he has inserted similar words from another source earlier in his Gospel. *E.g.* the following are omitted from the corresponding section in St. Matthew because they occur earlier in the Gospel:— St. Mark 9⁴¹ omitted from St. Matthew 18⁵ because it occurs at St. Matthew 10⁴². St. Mark 4²¹ omitted from St. Matthew 13²³⁻²⁴ because it occurs at St. Matthew 5¹⁵. See other examples in *St. Matthew*, p. xviii. Probably, therefore, it is a single verse recorded by St. Mark out of a side of the Lord's teaching which he otherwise neglects. If this is so, it is in this respect parallel to St. Matthew 11²⁷, which is a solitary verse recorded by St. Matthew from a body of teaching represented more fully in the Fourth Gospel.

your Father who is in the heavens. The phrase occurs frequently in the First Gospel. Compare also St. Luke 11¹³. It is found in the post-Christian Jewish writings, *e.g.* in the Mishna, *Sayings of the Jewish Fathers*, ed. Taylor, p. 30, 'Be bold as a leopard to do the will of thy Father which is in heaven,' in the *Mechilta* (ed. Winter und Wünsche), p. 7, etc., and may well have been a term current in Palestine at the time of Christ.

26. In many authorities there is added here as v. 26, 'But if ye do not forgive, neither will your Father, who is in the heavens, forgive your trespasses.' But the words are omitted in **NBLK**, Syr. Sin., Cur., and are probably an insertion here to assimilate to St. Matthew 6¹⁵.

27-33. Question of the scribes about John's baptism.

27. And they *come again* to Jerusalem. And in the temple, as He was walking about, there *come* to Him the chief priests, and the scribes, and the elders. 28. And they *were saying* to Him, By what authority doest Thou these things, or who gave to Thee authority to do these things? 29. And Jesus answered and said to them, I will ask you one thing, and answer me, and I will tell you by what authority I do these things. 30. The baptism of John was it from heaven or from men, answer Me? 31. And they *were disputing* amongst themselves saying, If we should say From heaven; He will say, Why then did ye not believe him? 32. But should we say From men,—they were fearing the people. For all held John that he was truly a prophet. 33. And they answered Jesus and say to Him, We do not know. And Jesus saith to them, Neither do I say to you by what authority I do these things.

27. For the historic present see *Introd.*, p. 15.

28. *by what authority.* *what* is a translation of *ποία*. See note on 12²⁸.

these things no doubt refers to the expulsion of the salesmen (vv. 16-19). The repetition of the words is avoided in the other Gospels.

29. The question was in itself a partial answer to the inquiry about the authority behind His action. If John's baptism, *i.e.* his prophetic activity, was inspired by God, it followed that the mission of Jesus was also, as John had said, actuated by the Holy Ghost, and that He had divine authority.

30. The repetition of 'answer Me' is avoided by the other evangelists.

31. *Why then did ye not believe him?* *I.e.* when he testified to the divine authority of My work.

12. 1-12. The wicked husbandmen.

12. 1. And He *began* to speak to them in parables. A man planted a vineyard, and set round it a fence, and digged a press, and builded a tower, and let it to husbandmen, and went away from home. 2. And he sent to the husbandmen at the right season a slave that he might receive from the husbandmen of the fruits of the vineyard. 3. And they took him, and beat him, and sent him away empty. 4. And again he sent to them another slave, and him they . . . and dishonoured. 5. And he sent another, and him they killed, and (so with) many others, beating some and killing some. 6. Still one he had, a son beloved. Him he sent last to them saying *that* they will reverence my son. 7. But those husbandmen said amongst themselves *that* this is the heir. Come, let us kill him and ours shall be the inheritance. 8. And they took him, and killed him, and cast him outside the vineyard. 9. What will the master of the vineyard do? He will come and destroy the husbandmen and will give the vineyard to others. 10. Did ye not read this scripture, 'The stone which the builders rejected this came to be a top corner-stone.' 11. From the Lord was this and it is marvellous in our eyes.' 12. And they *were seeking* to arrest Him and feared the people. For they knew that He spoke the parable against them. And they left Him, and went away.

Once more the parabolic teaching commences. In chapter 4 the parables are similitudes, descriptions of the process of sowing and of its result. Here the parable is a narrative with a thinly veiled reference to contemporary history.

12. 1. *began*. See *Introd.*, p. 49.

parables. Why the plural? No doubt because St. Mark gives only one out of several.

A man . . . tower. The details are borrowed from *Is.* 5².

The reference to the history of the Jewish nation is plain. It was God's vineyard, from which He should have received fruits of righteousness. But the messengers whom He had sent were ill-treated. Compare *Acts* 7⁵², 'Which of the prophets did not your fathers persecute?' *St. Matthew* 23³¹, 'Ye are sons of them that slew the prophets.' Here history passes into prophecy. The last messenger, the beloved son, would also be slain, but judgment would follow. The vineyard would be given to others. The true Israel would be ruled by better rulers. Compare *St. Matthew* 19²⁸, 'Ye shall sit upon twelve thrones judging the twelve tribes of Israel.'

4. The word left untranslated is of doubtful meaning. There are two variants. One (*ἐκεφαλῖωσαν*) read by **NBL** occurs nowhere else, but appears to be a verb formed from a diminutive form of the word for head, *κεφάλιον*. It is conjectured that it may mean 'to smite on the head,' but there is no evidence to support this, and it is not suggested by the other verb of the sentence, 'dishonoured.' The other reading of **ACD**, von Soden (*ἐκεφαλαίωσαν*) would mean 'to sum up under heads' or 'to deal summarily with,' a quite unsuitable sense here. It seems probable that the verb is intended to mean 'beat' or 'strike on the head,' and that it has been used here in this elsewhere unknown sense because something in the Aramaic original suggested it. Now there is a root **כפפ**, which means 'to strike, wound, buffet.' It occurs *e.g.* in *Gen. rabba*, 23, 24^a, **על ראשו של נמרוד קפפ** = 'he smote the head of Nimrod.' In Syriac it is common in the sense 'to buffet.' If the original here were **קפפ** *על רישה*, the first two letters (*k p*) of the verb, the preposition, and the noun (head) would together suggest the verbalising of *κεφαλή*.

Burkitt, *Amer. Jour. Theol.*, April 1911, pp. 173 ff., thinks that *ἐκεφαλῖωσαν* may be a palaeographical blunder for *ἐκολάφισαν*.

10. The verse expresses the same thought as the preceding parable, but under another metaphor. Just as the vineyard of the nation of Israel was to be withdrawn from the Jewish rulers and given to others, so the stone which the Jewish nation builders rejected was to become a chief corner-stone in a spiritual Israel. The verse is taken from the **LXX** of *Ps.* 117²².

top corner-stone. Literally 'head of a corner.' The phrase is obscure, but seems to mean a stone occupying a conspicuous place in a building.

11. *this* (*αὕτη*). *I.e.* this fact stated about the stone. It was due to the Divine Providence. The feminine gender is due to the Hebrew **אֵלֶּה**, the feminine in Hebrew doing duty for the neuter.

13-17. Questions of the Pharisees about tribute money.

13. And they *send* to Him certain of the Pharisees and of the Herodians to ensnare Him in argument. 14. And they came and *say* to Him, Teacher, we know that Thou art true, and carest for no one, for Thou regardest not the person of men, but teachest the way of God truly. Is it lawful to give tribute to Cæsar or not? Shall we give, or shall we not give? 15. But He, knowing their hypocrisy, said to them, Why do ye tempt Me? Bring me a denarius that I may see it. 16. And they brought (one). And He saith to them, Whose is this image and legend? And they said Cæsar's. 17. And Jesus said, Give back Cæsar's to Cæsar, and God's to God.

13. *they*. I.e. the chief priests, scribes, and elders of 11²⁷.

send. For the historic present see Introd., p. 15.

Herodians. See on 3⁶. The Pharisees and Herodians would take different sides on the question of paying tribute. They combine here to place Christ in a dilemma. If He answered negatively, He could be accused of disloyalty by the Herodians; if affirmatively, the Pharisees and their adherents could blame Him for sanctioning obedience to a foreign government.

14. *carest*. See note on 4³⁸. For the double question at the end see Introd., p. 14.

15. *Bring*. There would be no Roman coins in the temple (Swete).

a denarius. The coin was worth about 9½d. of our money. 'Shilling' would be better than 'penny.'

17. The answer is an evasive one, but an evasion not of a question seriously put, but of one concocted to entrap Christ into a position of danger. He refuses to be drawn into a discussion of political theory, just as elsewhere He refuses to decide questions of social justice (St. Luke 12¹⁴). His answer here is a simple appeal to facts. The point behind the question was whether payment of tribute to a foreign sovereign was not an infringement of the due claims of God as the king of Israel. Christ appeals to facts. Cæsar's coinage was current. He had therefore authority in the country, and might demand back that which was his. This need not prevent any one from giving to God all that He claimed. It is clear that the Lord knew that to become a practical social or political reformer would have interfered with His life's purpose.

18-27. Questions of the Sadducees about the resurrection.

18. And there *come* to Him Sadducees, who say that there is no resurrection, and they *were asking* Him, saying, 19. Teacher, Moses wrote for us that if any one's brother die and leave behind a wife, and leave no child, that his brother should take the wife and raise up seed to his brother. 20. There were seven brethren. And the first took a wife, and died, and left no seed. 21. And the second took her and died, and left behind no seed. And so the third. 22. And the seven left no seed. Last of all the woman also died. 23. In the resurrection, when they rise, whose wife shall she be? for the seven had her as wife. 24. Jesus said to them, Do ye not therefore err, not knowing the scriptures, nor the power of God? For when they rise from the dead they neither marry nor are given in marriage, but are as angels in the heavens. 26. And about the dead that they rise, did ye not read in the book of Moses at 'the bush' how God spake saying, I am the God of Abraham, and God of Isaac, and God of Jacob. 27. He is not a God of dead persons but of living. Ye greatly err.

18. *come*. For the historic present see *Introd.*, p. 15.

no resurrection. Compare *Jos., Ant.*, xviii. 1, 4, 'The teaching of the Sadducees is that souls die with the bodies'; *B. J.*, ii. 8, 14, 'They deny the immortality of the soul, and the punishments and rewards of Hades.' The Talmud alludes to the Sadducees when it says (*Sanhedrin*, ii. 1) that 'he who says that the resurrection cannot be proved from the Law has no part in the future world.'

The doctrine of a resurrection had made its way into the later books of the Old Testament (Ps. 1⁶? 16¹⁹? 17¹⁵? 49¹⁵, 73²¹; Is. 26¹⁹; Dan. 12²), and became an accepted dogma of Pharisaism. The Samaritans denied it, probably because their Canon of Scripture was limited to the Pentateuch.

Moses wrote. See Deut. 25⁶.

that if, etc. A very awkward and confused sentence. After 'any one's brother,' 'his brother' is less clear than 'he' would have been, and the repetition of that (*ὅτι, ἵνα*) is confusing. The later Gospels simplify the construction.

20. The case adduced is intended to prove the absurdity of the resurrection doctrine. The speakers assume that earthly relationships continue in the after life.

23. *when they rise*. So AX, etc., Syr. Sin., von Soden. NB, etc., WH omit, but the clause is in St. Mark's style. See *Introd.*, p. 13.

24. The Lord's answer meets the objection on two grounds. First, the Sadducees do not show any confidence in the power of God to overrule in an after life difficulties that might be supposed to arise from relationships formed on earth. Marriage problems will not occur.

Secondly, the Old Testament implies the doctrine of a resurrection. The argument seems to be based on a single text, but is really an appeal to the whole revelation of God's being and nature contained in Scripture. The verse chosen literally means, 'I am He who was the God of Abraham, etc., whilst they lived.' But the Lord reads into it the thought that the life which God imparts to His servants is eternal. They cannot die, or He would be a God of dead persons. Of course, this does not necessarily imply the doctrine of bodily resurrection. But the Sadducees denied the permanence of the soul, and if that were admitted the resurrection of the body would follow as a probable corollary.

26. '*the bush.*' Apparently a title for the section in Exodus to which reference is made. Compare Rom. 11², 'in Elijah,' and see the note on that passage in Sanday and Headlam. The quotation here is from Ex. 3⁶.

28-34. Question of the lawyer about the greatest commandment.

28. And one of the scribes, having heard them disputing, knowing that He answered them well, came and asked Him, Which commandment is primary? 29. Jesus answered him that First is, Hear, O Israel, the Lord our God, the Lord, is one, 30. and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength. 31. Second is this, Thou shalt love thy neighbour as thyself. Greater than these is no other commandment. 32. The scribe said to Him, Well (and) truly, Teacher, did you say that there is One, and (that) there is not another except Him. 33. And to love Him from all the heart and from all the understanding and from all the strength, and to love one's neighbour as oneself is more than all burnt-offerings, and sacrifices. 34. And Jesus seeing him that he answered understandingly said to him, Thou art not far from the kingdom of God. And no one any longer *was daring* to question Him.

28. *which* (*ποία*). *ποίος* in this Gospel (11^{28,29,33}), as in other places in the New Testament, has become equivalent to *τίς*. 'It will not do for us to refine too much on the distinction between the two pronouns' (Moulton, *Grammar*, p. 95). Blass, *Grammar of New Testament Greek*, p. 176. Others take *ποία* in its older sense. So Swete, 'The

Lord is asked not to select one commandment out of the Ten but to specify a class of commandments—to which the priority belongs.²

Which commandment. The Lord singles out two. The first (Deut. 6⁴) formed the first clause in the Jewish Creed (Shema) recited daily by the Jews, and is one of the passages contained in the phylacteries and in the mezuzoth (small tubes fixed on the door-post of a house).³

In the Hebrew there are only three words at the end, 'heart,' 'soul,' 'strength.' In the LXX MSS. 'heart' is rendered 'heart' or 'mind.' St. Mark seems to have conflated both renderings.

30. The second is from Levit. 19¹⁸, LXX. The combination of this with the preceding commandment is not found before the Gospel, 'the combination was first effected by Jesus' (Montefiore, *in loc.*). A condensation of the Law into a negative form of 'love thy neighbour' is ascribed to Hillel the Great, who, when asked if he could teach the questioner the whole Law whilst he stood on one foot, replied, 'Do not do to thy neighbour what is hateful to thyself' (*Sabbath*, 31a).

34. *Thou art not far*, etc. The words are remarkable as affording one of the rare cases in this Gospel in which the phrase 'kingdom of God' seems to be used in a non-eschatological sense. The eschatological sense prevails in 1¹⁵, 'The kingdom of heaven is at hand'; 4²⁶⁻³⁰, where the kingdom is likened to the harvest after a period of growth; in 9¹ (see note); in 9⁴⁷, 'To enter one-eyed into the kingdom,' where the parallel with 'to enter into life' (v. 43) suggests the eschatological interpretation for 'kingdom'; in 10^{15, 23, 21, 27}, 11¹⁰, 14²⁵, 15⁴³. On the other hand, the Parable of the Mustard Seed (4³⁰⁻³²) is often interpreted as teaching that the kingdom is now present amongst men, whether as the teaching of Christ or as the society of believers in whom this teaching is active. But in this Gospel, immediately after the Parable of the Seed growing Secretly, in which the seed is clearly the good news about the kingdom, and the kingdom the harvest or end of the period of preaching, it seems better to interpret the Mustard Seed in the same way. The seed is the message or word of the kingdom, and the period during which it is preached a short one like that of the time which a mustard seed takes to develop. The kingdom is the mustard-tree, *i.e.* the climax of the period of preaching as the tree is of the growing seed. Here in 12³⁴ it is very difficult to catch the speaker's meaning, so difficult that St. Luke omits the story and substitutes earlier in his Gospel (10²⁵⁻²⁹) a similar yet different narrative without these words, whilst St. Matthew 22³⁴⁻⁴⁰ omits the whole of vv. 32-31 (to 'God') and substitutes 'on these two commandments hang all the law and the prophets.'

The circumstances are curiously similar to those in St. Mark 10¹⁷⁻²². There a man came with a question about inheriting eternal life, and

³ *The Religion and Worship of the Synagogue*, Oesterley and Box, pp. 418, 425.

professed that he had kept from his youth all the commandments of the Law which Jesus brought to his remembrance, whereupon it is said that Jesus looking upon him loved him. The later evangelists seem to have wondered why love should have been called forth by one so entrenched in legalism, for both omit the words. Here a scribe approves Christ's choice of the 'greatest commandment,' and the Lord says that he is not far from the kingdom. Again the later evangelists seem to have wondered why such praise was given, and both omit the words. We must take the words as they stand. Christ saw in the questioner a freedom from formalism and a perception of the necessity of a right spiritual relation to God which called forth this praise. Such an one was not far from the kingdom. In view of the general conception of the kingdom in this Gospel, the evangelist probably supposed that they meant much the same as 'Thou art almost My disciple,' *i.e.* almost ready to receive the doctrine of the kingdom (cf. 10¹⁶). And this may well have been the meaning of the Speaker. Montefiore (p. 289) says that we have here 'one of the very rare instances in which in St. Mark the kingdom is spoken of as something which already exists.' But it is doubtful whether any of Christ's sayings teach such a present existence of the kingdom except by way of anticipation and hope. See article 'Kingdom' in Hastings' *Dictionary of the Apostolic Church*.

35-37. Question about David's son.

35. And Jesus answered and *was saying* as He taught in the temple, How say the scribes that the Messiah is David's son?
 36. David himself said in the Holy Spirit, 'The Lord said to my Lord, Sit on My right hand until I set Thine enemies underneath Thy feet.'
 37. David himself says that He is Lord, and how is He his son? And the multitude *was hearing* Him gladly.

The question seems to be intended to suggest that the scribal conclusion from the Old Testament that the Messiah was to be a lineal descendant of David was not the whole truth. David had spoken of the Messiah (Ps. 110) in terms of lordship, not sonship.

There is no necessity to infer with some modern writers^a that Christ, being aware that He was not of Davidic descent, is here defending His Messianic claim by arguing that the Old Testament looked forward to a non-Davidic Messiah. The New Testament represents His Davidic descent as an unchallenged fact, and no doubt the Lord took it for granted. It is a one-sided conception of Messiahship which He here seeks to correct. The argument is not that Christ is not David's son, but that being that He is also something more. The Messiah who was of the seed of David was at the

^a *E.g.* Montefiore, *in loc.*

same time Son of God. It was this consciousness of Divine Sonship which made His conception of Messiahship and its functions so unintelligible to His contemporaries. The argument depends on the current assumption that the Psalm was written by David. That is to say, if this particular Psalm had not been popularly attributed to David the Lord would have been obliged to express His meaning in some different way.

36. *in the Holy Spirit.* A technical term for inspiration. See Bacher, *Exeget. Termin.*, ii. 202.

38-40. Denunciation of the scribes.

38. And in His teaching He *was saying*, Beware of the scribes, who like to walk in robes and salutations in the market places.
 39. And chief seats in the synagogues, and first places at feasts.
 40. Who devour widows' houses, and for a pretence pray long prayers. These shall receive greater condemnation.

38, 39. The grammar is awkward. It would have been improved by another verb before 'salutations.' St. Luke (20⁴⁶) inserts one (*φιλοῦντων*).

40. Again the grammar halts. 'Who like' in v. 38 is a participle in the genitive, whilst 'who devour' here is a participle in the nominative. It looks like careless translation of an Aramaic participle.

greater, that is, than the unlearned common people.

41-44. The widow's mite.

41. And He sat over against the treasury, and *was beholding* how the crowd cast money into the treasury. And many rich men *were casting* much. 42. And one poor widow came and cast in two mites, *i.e.* a quadrant. 43. And He called His disciples and said to them, Amen I say to you *that* this poor widow cast in more than all who cast into the treasury. 44. For all out of their abundance cast in, but she out of her want cast in all that she had, all her living.

41. The introduction of this narrative here has perhaps been suggested by the word 'widow' in v. 39. So Klostermann. For another possible case of a word as the cause of the juxtaposition of paragraphs see 9⁴²⁻⁴³, 49-50. The story of the poor widow also forms a good contrast to the preceding picture of the self-seeking scribes.

the treasury (*γαζοφυλάκιον*). The word has a wide range of meaning for rooms or cells in which the temple valuables and

deposits were stored (1 Macc. 14⁴⁰; 2 Macc. 3⁶, 4⁴², 5¹⁸; Jos., *Ant.*, xix. 6, 1). Here it must be used of some receptacle for the receipt of alms, and it is said (*Schehalim*, vi. 5) that there were thirteen trumpet-shaped chests for the receipt of alms. See Schürer, ii. 1, 261. Or it may perhaps be used more widely in the sense of the temple funds without special reference to the particular receptacle into which the widow dropped her mite.

money. Lit. copper money (χαλκόν). Cf. 6⁸, but here used more widely of money in general.

42. *mites* (λεπτά). A denarius (12¹⁰) was worth about 9½d., a quadrant about one-third of a farthing, and a mite about five-eighths of a farthing.

44. *all her living*. The Sinaitic Syriac omits, but the iteration 'all that she had, all her living' is in St. Mark's style. See *Intro.*, p. 13.

13. Discourse about the fall of Jerusalem.

13. 1. And as He was going out of the temple one of His disciples says to Him, Teacher, lo, what great stones and what great buildings! 2. And Jesus said to him, Thou seest these great buildings: there shall not be left here a stone upon a stone which shall not be pulled down.

13. 1. *out*. Lit. 'going-out out.' See *Intro.*, p. 15.

what great buildings. The temple then standing was begun by Herod the Great in 20-19 B.C., and was not finished until 62-64 A.D. A description of it is given in Josephus, *Ant.*, xv. 11. For a plan of it see Sanday, *Sacred Sites*, p. 116. Josephus describes one of its stones as 25 × 8 × 12 cubits (*Ant.*, xv. 11, 3). For a modern description of the temple see Edersheim, *Life and Times*, 1, 243.

2. D and the Old Latin add at the end, 'And after three days another shall rise without hands.' This seems to be a gloss to anticipate 14⁶⁸. The interpolator is connecting together several lines of thought. (1) In Dan. 2³¹⁻³⁷ we read of a stone cut from a mountain without hands, symbolising the Messiah. This 'stone without hands' was to replace the temple. (2) It was the Messiah raised 'after three days' whose risen body was to become the new Spiritual Temple of God.

3. And as He was sitting on the Mount of Olives over against the temple Peter was asking Him privately with James and John and Andrew, 4. Tell us when these things shall be, and what the sign will be when all these things are about to be fulfilled?

3. *on* (*eis*). Lit. 'into,' a very harsh use of the preposition. St. Matthew 24³ substitutes the more usual *ἐπί*. For *eis* cf. Vettius Valens, ed. Kroll, 275, 20, *καὶ διέμεινεν εἰς τῶν πολεμίων χώραν*; 345, 26, *εἰ δὲ τις—θέλου—εἰς μίαν ἡμέραν δύο καὶ τρεῖς βίβλους διεξιέναι*.

4. The question concerns the destruction of the city of Jerusalem, and it is this which is dealt with in vv. 5-23.

5. And Jesus *began* to say to them, Take heed lest any one deceive you. 6. Many shall come in My name saying that I am He, and shall deceive many. 7. And when you shall hear of wars and rumours of wars be not troubled. They must come to pass, but not yet is the end. 8. For nation shall rise against nation, and kingdom against kingdom. There shall be earthquakes here, and there there shall be famines. These things are a beginning of birth-pangs.

7. *the end*. In apocalyptic literature 'the end' signifies the period immediately preceding the Messianic age. See Box, *Ezra Apoc.*, pp. 12, 72. Here it means the end of the period of Messianic woes. See below on v. 9.

8. Compare 4 Ezra 15¹⁵, 'And nation shall rise up against nation to battle'; 13³¹, 'And one shall think to war against another, city against city, place against place, people against people, and kingdom against kingdom.' Sib. Oracles, 'Everywhere war and pestilence shall beset all mortals,' 3, 538; 'And king shall capture king, and nation ravage nation,' 635; Enoch 99⁴, 'In those days will the nations be stirred up'; Apoc. Bar. 70³, 'And they will hate one another, and provoke one another to fight.' For the earthquakes cf. 4 Ezra 9³, 'There shall be seen in the world earthquakes, disquietude of peoples'; Apoc. Bar. 27⁷, 'In the sixth part earthquakes'; 70⁸, 'Whosoever gets safe out of the war will die in the earthquake.'

birth-pangs. The phrase 'the birth-pangs of the Messiah' is used in the Jewish literature to describe the evil days which are to precede the Messianic period. Compare *Mechilta* (ed. Winter und Wünsche), pp. 161, 163. Keeping of the Sabbath will save a man 'from the day of God and Magog,' from 'the sufferings of the Messiah,' and 'from the great day of judgment.' *B. Sanh.* 98^a, *Shabb* 118^a. See Schürer, xi. 2, 154. For other descriptions of the signs preceding the end see 4 Ezra 5¹⁻¹³, Apoc. Bar. 25-27, Jubilees 23, 16-25. So far the Lord seems to be adopting from current eschatological phraseology phrases to express the troubles which will befall His disciples after His death. There will be pseudo-Messiahs alleging that they are the risen Christ. Wars, earthquakes, famines will trouble the world in which His disciples live.

9. But take ye heed to yourselves. They shall deliver you up into courts of justice, and in synagogues ye shall be beaten. And before rulers and kings shall ye stand for My sake for a testimony to them. 10. And to all nations must first the good news be preached.

9. This verse is often supposed to refer to incidents in the experience of the apostles, and therefore to betray a later writer.^a For the scourging cf. 2 Cor. 11²¹, for the standing before rulers and kings Acts 24¹⁰, 25^{6,23}. But there is nothing in the language unnatural in the mouth of Christ, and it is very unreasonable to argue that because later events justified words traditionally ascribed to Him, these words therefore can best be explained as written after the event. On such a line of argument it would be impossible for us to have any words of His that found later fulfilment.

courts of justice. The word (*συνέδριον*) had been borrowed by the Jews, and used in particular of the great Sanhedrin at Jerusalem, but it would apply also to local courts of justice.

in synagogues. Lit. 'into' (*εις*). One of St. Mark's harsh prepositional uses. See on v. 3.

rulers and kings. The word 'ruler' (*ἡγεμόν*) was another Greek word which was currently used in Palestine. Its occurrence here is very natural. 'Kings' has been thought to be strange in the Lord's mouth. But it is not so in view of the next verse, which certainly cannot be a *vaticinium post eventum*. Even if the Speaker were thinking only of persecution within the limits of Palestine the word might not be unnatural, for 'rulers and kings' is not a technical description but a popular one, and 'king' was used very loosely. St. Mark has already applied it to Herod Antipas (6¹⁴).

10. *the good news.* *I.e.* of the coming kingdom*

to all nations. Only the course of history led the Church to see the full force of these words. The Old Testament contains a good deal about the conversion of the Gentile world, e.g. Is. 42¹, 'He shall bring forth judgment to the Gentiles'; 49⁶, 'I will give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth.' But these passages and others like them did not prevent the Pharisees from supposing that the Gentiles who wished to participate in Israel's privileges must become proselytes and keep the Law. The earliest Jewish Christians would interpret Christ's words in the same way. He was the Jewish Messiah, but He had wished the good news of the coming kingdom which He would soon inaugurate to be preached by His disciples to the Gentile world. Naturally converts would become proselytes to the faithful Israel, *i.e.* the disciples of the Messiah. A divine vision compelled St. Peter to

* So Streeter, *Oxford Studies*, p. 181.

disregard this restriction, but it was mainly St. Paul who fought and won the battle for the admission of Gentiles to the Church without the conditions which had been imposed upon proselytes. And only the lapse of history could throw a true light upon *all nations*. The world as known in the first century was a small one. As understood by the hearers, the preaching of the good news to all the Gentiles need not imply any long lapse of time.

11. And when they arrest you, and deliver you up, take no forethought what ye shall say, but whatsoever shall be given you in that hour, that speak, for it is not ye who speak but the Holy Spirit. 12. And brother shall deliver up brother to death, and father child, and children shall rise up against parents and kill them. 13. And ye shall be hated of all men for My name's sake. But he who endureth to the end, he shall be saved.

11. *the Holy Spirit*. The phrase occurs in Is. 63^{10,11}, 'They grieved His Holy Spirit,' 'He that put His Holy Spirit in the midst of them'; Ps. 51¹¹, 'Take not Thy Holy Spirit from me'; Ps. 142¹⁰, LXX. In the Rabbinical literature the phrase is a common one. Sometimes the Holy Spirit is described as speaking a passage of Scripture, at others He inspires the writers. 'Moses spoke in the Holy Spirit,' 'the Holy Spirit was placed in the mouth of the prophets.' After Malachi 'the Holy Spirit ceased from Israel.' In the later Rabbinical literature the Holy Spirit influences the actions as well as the speech of men. 'All that the righteous do they do in the Holy Spirit.' Cf. Bacher, *Exget. Termin.*, i. 180, ii. 202.

12, 13. Social strife is a common feature in apocalyptic descriptions of the last days. Cf. 4 Ezra 5⁹, 'Friends shall attack one another suddenly'; 6²⁴, 'Friends shall war against friends as enemies.' Jubilees 23¹⁰, Apoc. Bar. 70³. *Pesikta des Rab Kahana* (Wünsche), p. 62, 'In the generation in which the Son of David comes the young will put the old to shame, and the old will stand before the young, the daughter will rise up against her mother, the bride against her mother-in-law, the enemies of a man will be they of his own house.' Similar words may be found in *B. Sanh.* 97^a, *Sotah* 49^{a,b}.

13. Cf. 4 Ezra 6²⁵, 'Whosoever shall have survived all these things . . . shall be saved, and shall see My salvation, and the end of the world'; 7²⁷, 'Whosoever is delivered . . . shall see My wonders.' See Box's note on 6²⁵ (*Ezra Apoc.*, p. 77).

14. But when ye see the abomination of desolation, standing where it ought not, let the reader understand, then let those in Judæa flee to the mountains.

14. *abomination of desolation*. This is apparently the sign for

which the three disciples asked in v. 4. The phrase seems to be borrowed from Dan. 9²⁷, 11³¹, 12¹¹. According to 1 Macc. 1^{54,59} there was erected upon the altar of God an idol altar, upon which sacrifices were offered, and the writer of 1 Macc. saw in this sacrilege a fulfilment of the passages in Daniel. In Daniel the setting up of the abomination of desolation is an act of sacrilege which will not long precede 'the end' (12¹²). It is probably used here as a technical term, not defined, for an event which will suggest to the disciples the approaching 'end.' The participle 'standing' is masculine, whilst 'abomination' is neuter. It is possible that this is due to the fact that the evangelist believed that the abomination would be a statue of an idol, or a person. But the ungrammatical change of genders is not too harsh for St. Mark. Cf. another case in 6¹⁹. St. Luke 21²⁰ has taken it to refer to the presence before Jerusalem of a foreign army for the last siege, and has so interpreted for the benefit of Theophilus.

let the reader understand. The clause is probably a parenthetical comment of the evangelist, referring the readers to Daniel for explanation of the use of the phrase 'abomination of desolation,' or directing the reader of Daniel to find a fulfilment of the prophet's words in the event foretold by Christ.

15. He who is on the housetop let him not come down, nor enter in, to take his household things. 16. And he who is in the field let him not return back to take his cloak. 17. And woe to those who are with child, and to those who give suck in those days. 18. And pray that it may not happen in winter time. 19. For those days shall be affliction such as has not been from the beginning of the creation which God created until now, and shall not be.

16. *in the field.* Lit. 'into.' Cf. v. 9.

17. Cf. 4 Ezra 6²¹, 'Pregnant women shall bring forth untimely births.'

18. *it may not happen.* I.e. the period of affliction. The First Gospel inserts 'your flight' (24²⁰).

19. *those days shall be affliction.* Semitic in idiom. The words are a free quotation of Dan. 12¹, 'There shall be a time of trouble such as never was since there was a nation even to that same time.' Cf. Jer. 30⁷, 1 Macc. 9²⁷, Ass. Mos. 8¹.

has not been (γένονεν). For the perfect cf. Dan. 12¹, Th., θλίψις οἷα οὐ γέγονεν. The LXX here has ἐγενήθη.

creation which God created. The tautology is characteristic of St. Mark. See *Introd.*, p. 12, and in the next verse, 'the elect whom He elected.'

20. And except the Lord shortened the days no flesh should be saved. But on account of the elect whom He elected He shortened the days. 21. And then if any one say to you, Lo, here is the Messiah, lo there, believe it not. 22. For false messiahs and false prophets shall arise to deceive if possible the elect. 23. But do ye take heed. I told you beforehand all things.

20. *shortened.* The word (*καλοβοῦν*) is elsewhere used of physical amputation. For the shortening of the days at the end of the world cf. *Epistle of Barnabas* 4³, 'The Master hath cut the seasons and the days short that His beloved might hasten and come to His inheritance.' Apoc. Bar. 20^{1,2}, 'The times will hasten more than the former, and the seasons will speed more than the past. Therefore have I now taken away Zion that I may more speedily visit the world in its season.' 54¹, 83¹, 4 Ezra 4²⁶, 'The age is hastening fast to its end.' Cf. also 1 Cor. 7²⁹, Apoc. Abr. 29, 'The shortening of the Aeon of godlessness.'

the elect. The phrase is common in the Book of Enoch. Cf. 1¹, 'The elect and righteous who will be living in the day of tribulation.' 38^{2,3,4}. Cf. also Wisd. 3⁹, 'Grace and mercy are to His elect.'

24. But in those days after that affliction the sun shall be darkened and the moon shall not give her light. 25. And the stars shall be falling from the heaven, and the powers which are in the heavens shall be shaken.

24. The question of the disciples about the desolation of Jerusalem has been answered. There follow words relating to the Second Coming which is dated, so far as this verse goes, rather vaguely, 'in those days after that affliction.'

Similar language is used in the prophets to describe any great coming act of God's judgment. Thus in Ezek. 32⁷⁻⁸ at the downfall of Egypt; Is. 13¹⁰, fall of Babylon; 34⁴, destruction of Edom. But it is of the last day of God's judgment that such passages are chiefly used. Cf. Joel 2¹⁰, 3¹⁵; Amos 8⁹; Ass. Mos. 10⁵, 'The horns of the moon will be broken and he will be turned into darkness, and the moon will not give her light and will be turned wholly into blood. And the circle of the stars will be disturbed,' 4 Ezra 5⁴, Enoch 80⁴⁷.

Such language was probably used symbolically to express the final breaking up of the universe as at present constituted that the 'kingdom' might take its place.

26. And then shall they see the Son of Man coming in (the) clouds with great power and glory.

26. The words are based on Dan. 7¹³⁻¹⁴, 'Behold there came with the clouds of heaven one like unto a Son of Man . . . and there was

given unto Him dominion and glory.' The fact that v. ¹⁴ speaks of one like a Son of Man as receiving the kingdom, whereas in v. ¹⁸ it is the saints of the Most High to whom it is given, does not suggest the inference that the one like a Son of Man is a mere symbol for the Jewish nation. Of course, when the kingdom came the saints would inherit it. But the coming with the clouds differentiates the one like a Son of Man who inaugurates the kingdom from the saints who participate in it. The substitution of a heavenly being for the Davidic Messianic king is characteristic of some lines of apocalyptic thought. The phrase is borrowed by the writer of one portion of the Book of Enoch to denote the supernatural Messiah (46²⁻⁴, 48², 62). There the Son of Man is a pre-existent being, chosen and hidden from before the creation of the world to execute universal judgment and dominion. A similar term for the Messiah occurs in 4 Ezra 13¹⁻⁵⁸. Cf. especially v. ³, 'And I beheld and lo! this man flew with the clouds of heaven,' and see Box's notes (*Ezra Apoc.*, pp. 282 ff.). It seems probable that the phrase 'one like a Son of Man' or 'like a man' was an early apocalyptic term to denote the supernatural Messiah.

27. And then He shall send forth the angels, and shall gather together His elect from the four winds, from the end of earth to the end of heaven.

27. *angels.* For the angels as Messianic agents cf. St. Matthew 13⁴¹. So in Enoch the holy and righteous dwell with angels (39⁶); angels gather the righteous to the judgment of the Son of Man sitting on the throne of glory (61); they execute judgment upon the wicked (62¹¹).

four winds. For the phrase cf. Zech. 2⁶.

the end of earth to the end of heaven. We should expect 'from the end of heaven to the end of heaven' (Deut. 30⁴, LXX). Cf. Enoch 57², 'From one extremity of heaven to the other,' or 'From the end of the earth to the end of the earth.' The only parallel to St. Mark's phrase seems to be a variant of some MSS. in Enoch 57², 'From the extremity of the earth to the extremity of heaven.'

For the gathering of the elect to the Son of Man cf. Enoch 58.

28. But learn from the fig-tree its lesson. When already its branch is becoming tender and it puts forth leaves ye recognise that summer is near. 29. So also do ye, when ye see these things happening, recognise that it is near at the doors. 30. Amen I say to you that this generation shall not pass until all these things happen. 31. Heaven and earth shall pass away, but My words shall not pass away.

30. *all these things.* Without the 'all' the phrase might perhaps have referred back to the 'these things' of v. ¹, *i.e.* the destruction

of the city. But 'all these things' must include all that has gone before, including the coming of the Son of Man. This was to take place before the passing away of that generation. Cf. 9¹. So the writer's contemporaries believed, but it may be questioned whether the Gospel writers have not confused what the Lord said about the destruction of Jerusalem on the one hand, and His own coming in its two aspects of a spiritual coming and a final second coming on the other, and so have over-emphasised the nearness of His final coming in their record of His teaching.

31. 'All these things' would happen; the coming of the Son of Man would be accompanied by a passing away of the universe as now ordered. Nevertheless, His words would abide. The thoughts of His personal coming and of the permanence of His teaching are combined. Perhaps the 'pass away' of v. 30 has suggested the insertion of this saying here. See note on 12⁴¹.

32. But concerning that day or hour no one knows, neither the angels in heaven, nor the Son, save the Father.

32. The coming of the Son of Man was to take place within that generation. The disciples would see the signs that were to herald it (v. 29), and were to watch for it (v. 35). But the exact date could not be defined.

The verse is remarkable for two reasons. First, because its antithesis 'the Son—the Father' is reminiscent of a side of the Lord's teaching which is elsewhere unrepresented in this Gospel, and appears only once again in the Synoptic Gospels (St. Matthew 11²⁷ = St. Luke 10²²), being characteristic of the Fourth Gospel. Secondly, because of the attribution of ignorance to 'the Son.' Cf. Acts 1⁷, 'Times or seasons which the Father hath set within His own authority.' St. Luke omits the whole verse, whilst St. Matthew omits 'neither the Son.' See St. Matthew (*Intern. Crit. Comm.*), 24³⁹.

33. Take heed, watch, for ye know not when the time is.
34. (He is) as a man away from home, who left his house, and gave to his slaves authority, to each his work, and commanded the door-keeper to watch. 35. Watch therefore, for ye know not when the Master of the house cometh, at evening, or at midnight, or at cockcrow, or early. 36. Lest coming suddenly He find you sleeping. 37. And what I say to you I say to all, Watch.

33. The following verses emphasise the possibility of the unexpected coming of the Son of Man. He is like an absent householder who may return at any moment. The identification which underlies the words of the Speaker with the Son of Man is obvious,

The alleged 'Little Apocalypse' in St. Mark 13.

It is frequently stated that this chapter contains the Christian edition of an older Jewish apocalypse which has been interpolated here into the Gospel tradition. 'It is a literary product, not the record of what Jesus said on this or any other occasion, but a tract of the apocalyptic propaganda' (Moffatt, *L.N.T.*, p. 208). 'The apocalypse was probably written by a Palestinian Jewish Christian; its incorporation in the evangelic tradition was due to the existence of genuine eschatological sayings which received a fresh accent and emphasis at the period, and to the vivid zest for apocalyptic ideas in the Palestinian Church of that age' (*ibid.*, p. 209). See the same writer for a good account of other opinions to the same effect. The verses generally singled out as constituting the original apocalypse are 5-9, 14-20, 24-27. B. H. Streeter adopts the same view in *Oxford Studies in the Synoptic Problem*. He thinks that the following verses may contain genuine sayings of Christ:—1-2, 11, 15-16, 21, 28-32, 34-36. The apocalypse as a whole is a document of about the year 70 A.D.

This theory is open to some very serious objections from the point of view of the general credibility of the Gospels.

1. It is a serious indictment to bring against the author of the Second Gospel that he should thus have recorded as genuine sayings of Christ the composition of some Christian writer who had worked over an earlier Jewish apocalypse. If this were so, what ground could be given for defending the authenticity of any single saying of Jesus preserved by the evangelist?

2. It is also a serious indictment to bring against the writers of the First and Third Gospels that they should have been ready to accept this section of the Second Gospel if it thus contained matter extraneous to the true tradition of Christ's sayings.

The arguments underlying this theory are really twofold.

1. It is felt that there is much in this chapter of the conventional Jewish apocalyptic type. See Streeter, p. 179.

2. It is therefore felt that it is more likely that some one else composed the discourse than that the Lord should have uttered these sayings Himself.

But the second of these premises is unjustified. The fact is that the Lord borrowed so much from the language of Jewish apocalyptic theology that there can be no reason to question the possibility of His having forecasted the future in the language of this chapter.

E.g. even in St. Mark we have the following apocalyptic ideas:—

'The kingdom of God,' 'the Son of Man,' 'the coming of the Son of Man in glory with the angels,' 'life' (9⁴⁶, see note); 'the world to come,' 10³⁰; the resurrection, 12²⁵; 'the Son of Man coming with the clouds of heaven,' 14⁶²; 'inheriting eternal life,' 19¹⁷; the nearness of the coming kingdom, 9¹.

When we turn to the other Gospels we are in a difficulty, for the

same critics who deny the authenticity of St. Mark, chapter 13, will also deny the genuineness of the apocalyptic sayings in the other Gospels. The sayings of this type in St. Matthew in particular are rejected as the work of the writer of that Gospel or of the Palestinian Church to which he belonged. Only those sayings of this type are allowed to be authentic which are recorded by both St. Matthew and St. Luke, and are therefore supposed to be drawn from a source Q used by both these evangelists. For a criticism of this mechanical method of reconstructing a source see *Oxford Studies in the Synoptic Problem*, pp. 235-242. As a matter of fact, the source used by the writer of the First Gospel was, as I have tried to show elsewhere (see *Oxford Studies*, pp. 242-277), markedly eschatological.

But even the Q of the critics cannot be purged of eschatological teaching. The following are found in Q as reconstructed by Harnack:—

‘It shall be more tolerable for Sodom in that day.’ Here is the apocalyptic teaching of the day of judgment.

‘The men of Nineveh shall stand up in the judgment,’ etc.

‘They shall come from the east and from the west and shall sit down at meat with Abraham and Isaac and Jacob in the kingdom of God.’

‘If they say to you: Lo! He is in the desert! Go ye not forth. Lo! He is in the secret chambers! Believe it not. For as the lightning cometh forth from the east, and shineth even unto the west, so shall be the coming of the Son of Man. Whersoever the carcass is, there will the eagles be gathered together.’

‘As the days of Noah, so shall be the days of the coming of the Son of Man. There shall be two in one field, one is taken, and one is left; two women grinding at the mill, one is taken, and one is left.’

‘Ye who follow Me . . . shall sit upon twelve thrones, judging the twelve tribes of Israel.’

Now here are sayings which imply the whole cycle of Gospel apocalyptic teaching. The Son of Man is to come. His coming is to cause a separation between men. There is to be a final judgment day. In the kingdom of God are to be gathered many from east and west. In that kingdom the twelve are to sit as judges.

Clearly these sayings presuppose much more teaching of the same character, and we have no right to question nor deny that He who spake these words can have uttered the sayings recorded in Mark 13. Professor Burkitt judges rightly when he says, ‘Both the general purport of the discourse, and most of the single sayings, seem to me, if I may venture to give an opinion, perfectly to harmonise with what we elsewhere know of the teaching of Jesus’ (*The Gospel History and its Transmission*, p. 63).

There seems, therefore, to be no reason for denying the authenticity of St. Mark 13 on the ground that it contains an apocalypse of the conventional Jewish type. Why should not Christ, who elsewhere uses such language, have used it here?

Of course, we may dislike these apocalyptic sayings, we may wish that Christ had not uttered them, but that is no excuse for tampering with historical evidence. And we have no right because we should like to think that Christ habitually spoke of a present kingdom, and because we find some sayings that can be so interpreted, to excise from His teaching the sayings that speak of the kingdom as future. And St. Mark's Gospel is not the only evidence that Christ must have used words of this apocalyptic type. For the theology of the earliest Christians was deeply tinged with the expectation of Christ's immediate return to inaugurate the kingdom. Witness Acts 1¹¹, 3^{20, 21}, and St. Paul's earlier letters, those to Thessalonica. How are we to explain this anticipation except on the ground that Christ had given occasion for such hopes by what He had said? It is equally clear that the Gospels with their strong apocalyptic elements must come from a very early period of the Church's history. For as time passed on there was a tendency to dwell rather upon those sayings of His which emphasised the kingdom as a present possession than upon those which placed the kingdom in the future. 'The Christian hope, first finding its expression in crude apocalyptic like that of the Epistles to the Thessalonians, insensibly changes its emphasis, passes through the mysticism of the Epistles of the Captivity, and culminates in the Johannine doctrines of the Spirit and Eternal Life' (Streeter, p. 426). Yet, strange to say, Mr. Streeter asks us to believe that during the same period there was 'an evolution in the contrary direction' in the Gospel literature. First, we have an uneschatological Q with a vague and undefined eschatology. Then St. Mark rashly admitted into his Gospel the 'Little Apocalypse.' Lastly, St. Matthew heightened the apocalyptic element which he found in his sources, Mark and Q, and introduced other apocalyptic features. 'In the series Q, Mark, and Matthew there is a steady development in the direction of emphasising, making more definite, and even creating, sayings of our Lord of the catastrophic apocalyptic type' (p. 433). This extraordinary theory that the tendency in the Gospel literature of the Church was exactly the reverse of the movement in its theology can be nothing else but a perversion of the truth. It is only arrived at by constructing, by uncritical methods, as a first source of Gospel tradition a source Q, which contains comparatively little eschatological material, and underestimating the value and significance even of that. If in the place of this Q there is set the Matthean Logia used by the writer of the First Gospel, the two earliest Gospel sources, Mark and this Apostolic Logia, will be found to be deeply tinged with apocalyptic colouring. The writer of the First Gospel has combined these two into a Gospel which has the same atmosphere, and all three documents must date from the early years of the Church's life. Then there are not two contrary movements in the Church's literature and theology, but one, a movement from a larger amount of emphasis

upon the immediate coming of Christ to a larger emphasis upon the thought that the Christian life as now lived was in very deed a true anticipation, now and here, of the blessedness that Christ would bring with Him when He came. For it is quite untrue to speak of an evolution of Christian eschatology in the New Testament from crude apocalyptic through the mysticism of the epistles to the doctrines of the Spirit and Eternal Life, as though these latter ideas gradually appeared and took the place of the former. The truth rather is that there are two aspects of religion which are present throughout the whole New Testament side by side, the thought of Eternal Life or of the kingdom as present, and the conception of it as future. See pp. 85, 152 f., and the Additional Note at end of volume. In the Synoptic Gospels and in St. Paul's earlier epistles the second is prominent, though the first is not wholly absent. In the epistles of the first Roman Captivity the second is not prominent, but it is still latent in the mind of St. Paul, and only awaits opportunity of expression. Cf. Phil. 3²⁰, 'From whence also we wait for the Saviour, the Lord Jesus Christ'; Phil. 4⁵, 'The Lord is at hand.' In St. John's Gospel it is almost completely overshadowed by the writer's wish to dwell upon the present aspect of the Christian life. But it is everywhere presupposed in this writing. There is to be a resurrection at the last day (5^{28,29}, 6^{40,44,54}). The very conception of Eternal Life is apocalyptic, involving the thought of the permanence of the individual life, its resurrection, and its entry into a kingdom which will be a fulfilment of the partial manifestation of the kingdom in the present. The retention of these passages is not a deliberate departure from the writer's view of life as present, and a falling back upon a primitive eschatological view (Scott, *Fourth Gospel*, p. 249). Rather they are a hint that there is another side of the doctrine of Eternal Life which the writer knows to have been taught by Christ, and which he will not altogether omit because it is the necessary presupposition of such teaching on Eternal Life as he records. They who have Eternal Life cannot die for ever, and there must be a sphere in which this life will be manifested: that is pure apocalyptic.

We find, then, no cause for the purely gratuitous presupposition that Christ could not have uttered the words of St. Mark 13. Elsewhere He adopts apocalyptic language, why not here? And the ingenious manipulation of Gospel sources by which it is proposed to show that there has been an increasing fabrication of eschatological material in successive Gospel documents is unsound in method, and leads to a result so absurd that it must necessarily be untrue, viz. that the Gospel writers were heading a counter movement to the general drift of the Church's theology. If the early date adopted in this book for the Second Gospel is a right one, the last ground will have been taken away for attributing this chapter to any one but the Lord Himself; and if, as the present writer believes, our First Gospel was written not very much later, and largely based

upon a very eschatological collection of Christ's sayings composed by the Apostle Matthew, we shall have to carry back into the life of the Lord practically all the eschatological material of the Gospels.

How, then, are we to interpret it? Partly as the conscious use of technical apocalyptic language of a symbolic pictorial type to express that which is inexpressible in human language, the final consummation of this world's history. We do not know what the coming of Christ will be, but we know that then and not until then will the true kingdom of God be manifested. And if we are faced with the difficulty that He seems to have said that this coming would be immediate, we can but say that that is no reason for denying that He uttered the words in question. Better to say that upon this point He did not think well to reveal more than a prophet's insight into the development of the future, or to say that He wished each generation of men to watch and wait for Him, than to tamper with historical evidence because it causes us difficulty and we cannot wholly understand it.

14. 1-2. Plots of the chief priests.

14. 1. And the Passover and the Unleavened Bread were after two days. And the chief priests and the scribes *were seeking* how they might kill Him. 2. For they *were saying*, Not on the feast lest there be a tumult of the people.

14. 1. The Passover day began on the evening of the 13th day at six o'clock, and lasted until six o'clock on the following day. About noon on the 14th it was customary to cease work, though this was not obligatory. The lambs were offered in the temple during the late afternoon until sunset. The Passover meal was eaten that evening not later than midnight.

The Feast of Unleavened Bread began the same evening, it being the beginning of the 15th day, and lasted for seven days, *i.e.* up to and including the 21st.

We must therefore suppose the writer to be thinking of the evening of the 14th, when the Passover day was ending and the Feast of Unleavened Bread beginning. Two days before that would be any time on the 12th. That is, if the Passover was slain on a Friday afternoon, as St. Mark implies (*see p. 171*), two days before would be some time on Wednesday.

2. *the feast.* Not the Passover day, but the Feast of Unleavened Bread. People would be pouring into Jerusalem on the Passover day to offer their lambs and to eat them that evening. An execution on the 14th early would attract little attention compared with one on the 15th. Estimates as to the number of people in Jerusalem at the feast vary. Josephus gives it as $2\frac{1}{2}$ or 3 millions (*B.J.*, vi. 9, 3; ii. 14, 3). Chwolson estimates it as 10,000 to 15,000 (*Das Letzte Passamahl Christi*, 54).

3-9. Feast at Bethany.

3. And when He was in Bethany in the house of Simon the leper, as He lay at table, there came a woman having an alabaster jar of ointment, real nard, very costly. She broke the alabaster jar and poured it over His head. 4. And some *were vexed* in themselves, Why has there been this waste of ointment? 5. For this ointment might have been sold for more than three hundred denarii and given to the poor. And they *were indignant* with her. 6. And Jesus said, Let her alone. Why trouble ye her? A good deed she did in Me. 7. For ye have the poor with you always, and whenever ye will ye can do them good, but Me ye have not always. 8. She did what she could. She fore anointed My body for the burial. 9. Amen I say to you, Wheresoever the good news shall be preached into all the world, there shall be told also what she did for a memorial of her.

3. *alabaster jar of ointment* (ἀλάβαστρον μύρου). Cf. Hdt., iii. 20, and Luc., *Dial. Mer.*, xiv., ἀλάβαστρον μύρου ἐκ φοινίκης δύο καὶ τοῦτο δραχμῶν.

real nard (νάρδου πιστικῆς). The phrase, which occurs again in St. John 12³, is not without difficulty. The Greeks knew of a plant from which perfumed oil was made, which they called νάρδος, or νάρδου στάχυς, or ναρδόσταχυς. In Latin we find nardus, or nardostachyon, or spica nardi. Abbott (*Johannine Grammar*, p. 252) quotes Wetstein as citing instances of σπικάτον as the name of an ointment, and the Vulgate here has nardi spicati. πιστικός is only known elsewhere as an adjective meaning 'faithful,' used of women by the second-century writer Artemidorus (ii. 32, etc.). As applied to nard, it might mean 'genuine,' and the context perhaps favours this. The alabaster jar contained ointment (μύρου), and that no cheap unguent, but genuine Oriental nard, very costly. The rendering 'liquid' has no authority to support it. But it is difficult to avoid the suspicion that πιστικῆς is an error, and that the original was σπικάτον, transliterated into Aramaic, and misread by the Greek translator. If so, the phrase has been adopted by St. John from this passage, and no doubt understood by him to mean 'genuine nard.' St. Matthew 26⁷ omits it. St. Luke in his somewhat similar story in 7³⁶⁻³⁸ has simply μύρου. The Sinaitic Syriac translator here seems to have been puzzled. He transliterates and adds 'good.' Burkitt translates the Syriac 'of good pistic.' But is 'good' a gloss on 'pistic'?

5. *denarii*. A denarius was worth about 9½d.

were indignant (ἐνεβριμῶντο). See note on I⁴³.

8. *fore anointed* (προέλαβεν μυρίσαι). The construction is unclassical, and προλαμβάνω has nowhere else the sense of 'anticipating' the action of a subsequent verb. Kypke, *Observationes Sacrae*, quotes the following from Josephus, *Ant.*, vi. 13, 7:—*νῦν δὲ φθίσασα προέλαβες καταμειλίξισθαί μου τὸν θυμὸν*; xviii. 5, 2, *πολὺ κρείττον ἡγείται, πρὶν τι νεώτερον ἐξ αὐτοῦ γενέσθαι, προλαβὼν ἀναιρεῖν*; *B. J.*, i. 20, 1, *προὔλαβον ἐξετασθήσεσθαι*. But neither these nor Ignatius, *Eph.*, iii. 2, *προέλαβον παρακαλεῖν*, are exactly parallel to προέλαβεν μυρίσαι here. The phrase is not impossible Greek, but προέλαβεν is probably a translation of some form of the Aramaic root ܡܪܝܫܐ. St. Matthew 26¹² rewrites the sentence and avoids προέλαβεν.

10-11. Treachery of Judas.

10. And Judas Iscariot, who was one of the twelve, went away to the chief priests that he might deliver Him over.

11. And they promised to give him silver. And he *was seeking* how he might opportunely betray Him.

10. *Iscariot*. See note on 3¹⁹.

one of the twelve (ὁ εἷς). The article is unexpected, and does not occur in v. 4³. Moulton, *Grammar*, p. 97, says that there are parallels for ὁ εἷς in the papyri.

12-16. Preparation for the Passover.

12. And on the first day of the Unleavened Bread, when they *were sacrificing* the Passover, His disciples *say* to Him, Where wilt Thou that we go and prepare that Thou mayest eat the Passover? 13. And He *sends* two of His disciples, and *says* to them, Go into the city, and there shall meet you a man carrying a jar of water. Follow him, 14. and where he enters say to the man of the house *that* the Teacher saith, Where is My room where I may eat the Passover with My disciples? 15. And he will show you a large upper room furnished and ready. And there prepare for us. 16. And they went out, and came into the city, and found as He said to them. And they prepared the Passover.

12. If we assume that the evangelist is following current usage, which employed the term 'Unleavened Bread' to cover not only the seven days of the Feast of Unleavened Bread, but also the preceding Passover day, the day here mentioned will be Thursday, the 13th, and the hour implied will be a morning hour. See also note on v. 1.

13. There seems to have been an intentional secrecy about the room for the Passover meal. On the one hand, it is unlikely that the choice of a room would have been left to the morning of the Passover day, when Jerusalem would be crowded with pilgrims. Why, then, had it not been hired before? Because, on the other hand, the Lord was aware that He might be arrested at any moment, and had arranged that a room should be at His disposal if it should be required without disclosing the fact to His disciples. In this way He safeguarded Himself from arrest at least until the meal was over. The carrying of the jar of water was no doubt a pre-arranged sign of identity.

14. *that.* Cf. *Intro.*, p. 19.

My room (κατάλυμά μου). The 'My' suggests some previous arrangement about this room. κατάλυμα is a late word meaning a 'guest-chamber' (1 Kings 1¹⁸), or a 'caravanserai' (St. Luke 2⁷).

15. *upper room* (ἀνάγειον). Only here and in the parallel in St. Luke 22 in Biblical Greek. The classical form is ἀνώγειον or ἀνώγειον. ἀνώγειον is the form given here in the later MSS.

furnished (ἐστρωμένον). That is, carpeted and cushioned for the meal.

Additional Note on 14¹².

This verse, combined with 15⁴², gives us the evangelist's chronology of the last days of the Messiah's life. According to 15⁴² (see note) the day of crucifixion was a Friday. The day referred to in 14¹² was therefore a Thursday, and the evangelist calls it 'the first day of Unleavened Bread, when they were sacrificing the Passover.' The phrase has caused much trouble, and if original is couched in untechnical language. The Passover, the 14th, was the day next before the first day of Unleavened Bread, the 15th. Chwolson states that throughout their history the Jews have always understood by the expression 'first day of Unleavened Bread' the 15th, not the 14th (*Das Letzte Passamahl*, pp. 3 ff.). He also argues that in addition to this the succeeding narrative suggests that the events described cannot have taken place on the Passover day and day following. In 14^{1,2} the authorities decide not to let the death of Christ coincide with the feast. It is therefore unlikely that, in accordance with 14¹², it took place on the *second* day of the feast. Further, it is unlikely that Joseph would have bought a linen cloth (15⁴⁶) on a feast day, nor would the disciples have borne arms (14⁴⁷) on such a day, nor would Simon be coming from work (15²¹). On the Passover day such things might have happened, for work on that day was not forbidden, although after midday it was customary to cease from work (Chwolson, p. 5).

Moreover, the Fourth Gospel seems to place the crucifixion not on

the day after the Passover meal, but on the morning of the Passover day itself. Cf. 13¹, where the Last Supper seems to be placed before the Passover, on the evening of the 13th; 13²⁰, where the disciples suppose that when Judas left the meal he was going to buy what was necessary for the coming feast; and 18²⁸, where it is said that on the morning of the crucifixion the Jews would not enter the Prætorium for fear of defilement, which would prevent them from eating the Passover.

The whole tenor of the narrative therefore suggests that the crucifixion did not take place on the day after the Passover meal, and that the Last Supper cannot have been the Passover meal. It must, however, have been a meal which had been prepared as a Passover meal. If we accept Chwolson's argument, we might suppose that Friday, the day of crucifixion, was the Passover day, the 14th. The lambs would be killed in the late afternoon and eaten in the evening. Suppose, further, that on Thursday, the 13th, the Lord knowing that He might be arrested at any moment, determined to anticipate the Passover meal by a day, and bade the disciples go and prepare it. They may well have supposed that their preparations were to be for the evening of the next day. They would secure a room, and make all arrangements, leaving nothing undone for a Paschal meal except the chief feature of the meal, the lamb. That could not be brought until the following afternoon, when it had been slain in the temple. Everything being thus ready on Thursday, the 13th, Christ came suddenly that evening and sat down to a meal. The betrayer was with Him, so He was secure at least for a time from arrest. It was, of course, not a technical Passover meal, for there was no lamb. But there was bread, symbolising Christ's body, and that was a sufficient substitute.

In favour of such a reconstruction, it should be said that it is in agreement with the Fourth Gospel, which seems to place the meal on the evening before the Passover, and the crucifixion on the Passover day.

The scheme suggested above is therefore as follows:—

Thursday, 13th—Disciples prepare meal. At evening the meal is eaten. Christ is arrested that night.

Friday, 14th—Passover day. Trial, crucifixion, burial. Passover lambs slain. The Jewish Passover meal would take place in the evening.

In the Commentary on St. Matthew in *Intern. Crit. Commen.*, pp. 273-274, a different scheme is suggested:—

Thursday, 12th—Last Supper and arrest.

Friday, 13th—Trial, crucifixion, and burial.

Saturday, 14th—Passover day.

The Fourth Gospel might be interpreted to agree with this, 18²⁸ referring to the following day, not the evening of the same day, and 19¹⁴ implying that the crucifixion had taken place on the day before the Passover. Jewish tradition dates Christ's death on the day before

the Passover (*B. Sanh.* 43^a; cf. Gospel of Peter iii., καὶ παρέδωκεν αὐτὸν τῷ λαῷ πρὸ μᾶς τῶν ἁζύμων).

The First and Third Gospels follow St. Mark 14¹² in the main. St. Matthew 26¹⁷ has, 'And on the first day of Unleavened Bread,' omitting the next clause. This, on the lines of Chwolson's argument, is even more unintelligible than St. Mark 14¹, for, standing by itself, the clause according to him could only mean 'on the 15th,' i.e. on the day after the Passover. St. Luke 23⁷ has, 'And there came the day of the Unleavened Bread, on which it was necessary to sacrifice the Passover.'

This avoids the difficult 'first' of St. Mark, and finds a close parallel in *Jos.*, *B.J.*, v. 3, 1, 'When the day of the Unleavened Bread, the 14th of the month Xanthicus had come.'

Chwolson himself suggests that the Passover in this year fell on a Friday. Its observance was therefore transferred to Thursday, because on the Friday evening the roasting of the Paschal lambs would have been continued after the beginning (that evening) of the Sabbath. He argues that, the killing of the lambs being thus antedated, there would be a difference of opinion as to when they should be eaten. Some would do so on the 13th, others would postpone the meal to the next day. Christ and His disciples adopted the former course. This explanation leaves the Last Supper as a Passover meal, and so agrees with the Synoptic Gospels. And the Fourth Gospel could be reconciled with it. It might also perhaps explain the phrase 'it was necessary' in St. Luke 22⁷.

The difference between the first scheme given above and this scheme of Chwolson's is that according to the former the Last Supper was not technically a Passover meal, according to the latter it was so legally.

But in any case the words in St. Mark 14¹², 'On the first day of Unleavened Bread,' and the corresponding clauses in the First and Third Gospels, remain unexplained. Clearly what we want is not 'on the first day of Unleavened Bread,' but 'before the Passover.' If Chwolson is right, the present text must be corrupt. We might suppose that it originally ran, πρὸ τῆς ἡμέρας τῶν ἁζύμων, 'Before the day of Unleavened Bread.' The phrase 'the day of Unleavened Bread, when they were sacrificing the Passover' could be justified by *Jos.*, *B.J.*, v. 3, 1, quoted below. 'Before the day,' etc., would fix the Last Supper on Thursday, the 13th. That τῆ πρώτῃ is probably corrupt might also be suggested by the probability that the evangelist would have written τῆ μίῃ. Cf. 16², and see note on 16⁹. Of course, the corruption is very early, for it is presupposed in the First Gospel.

An alternative explanation would be to regard τῆ πρώτῃ τῆ ἡμέρα as a mistaken translation of an Aramaic phrase meaning 'in the days before.' See on St. Matthew 26¹⁹ (*Intern. Crit. Comm.*, p. 272).

Attempts are sometimes made to justify 'on the first day of Unleavened Bread' as applied to the Passover day by appealing to

Josephus as a witness to a popular usage which included the Passover day in an eight days' feast.

Now, there is certainly some evidence that the terms Passover and Unleavened Bread could be used singly to describe the combined feasts.

Josephus, as a Jew, is well aware that the Passover fell on the 14th, and that the Unleavened Bread began on the evening of the 14th and lasted for seven days (*Ant.*, iii. 10, 5). But he sometimes speaks of the two terms as though they were equivalent. Compare the following:—*Ant.*, xiv. 2, 1, 'The feast of Unleavened Bread, which we call Passover'; xvii. 9, 3, 'The feast in which it is traditional for the Jews to set forth the unleavened bread, and the feast is called Passover.' These passages seem to suggest a use of 'Passover' for the whole combined feast. On the other hand, *B.J.*, v. 3, 1, 'When the day of the Unleavened Bread, the 14th of the month Xanthicus had come,' includes the Passover day under 'Unleavened Bread.' And this is also the case in *Ant.*, ii. 15, 1, 'We keep a feast for eight days which is called (the Feast) of Unleavened Bread.' Compare also *Ant.*, xi. 4, 8; *B.J.*, ii. 1, 3, 'And when the Feast of Unleavened Bread had come (it is called Passover by the Jews)'; and *Ant.*, ix. 13, 3.

These passages seem sufficient to prove that the combined feasts could be called either 'Passover' or 'Unleavened Bread.' And they not only show that there was a popular usage of calling the feast, including the Passover, by the name 'Unleavened Bread,' but in two of them, viz. *Ant.*, ii. 15, 1, which speaks of an eight days' feast, and *B.J.*, v. 3, 1, which calls the Passover day 'the day of Unleavened Bread,' we are not far from the Synoptic phrase 'the first day of Unleavened Bread' for the Passover day. Josephus himself seems to feel that there might be an ambiguity about 'the first day' of the feast, for in speaking of a custom of the second day he specifies it not only by its number among the days of the feast, but by its date in the month, 'On the second day of the Unleavened Bread, that is the 16th' (*Ant.*, iii. 10, 5). But Josephus never calls the Passover day 'the first day of Unleavened Bread.' It is in his 'first' that St. Mark, as the text stands, goes beyond any known parallel. And in any case we want not 'on' but 'before' the day afterwards described.

17-25. The evening meal.

17. And when it was evening He *comes* with the twelve.
 18. And as they were recumbent and were eating Jesus said, Amen I say to you that one of you shall betray Me, he who eateth with Me. 19. They *began* to be grieved, and to say to Him one after the other, Is it I? 20. And He said to them, (It is) one of the twelve, he who dips with Me into the plate.
 21. Because the Son of Man goes as it stands written concern-

ing Him. But woe to that man through whom the Son of Man is delivered over. Well for him if that man had not been born. 22. And as they were eating He took a loaf, and blessed and brake it and gave to them, and said, Take, this is My body. 23. And He took a cup and gave thanks and gave to them. And they all drank of it. 24. And He said, This is My covenant blood which is being shed for many. 25. Amen, I say to you that no longer will I drink of the produce of the vine until that day when I shall drink it new in the kingdom of God.

17. *evening.* I.e. any time after six o'clock.

18. *that.* Cf. *Introd.*, p. 19.

he who eats with Me. The words seem intended to emphasise the grievousness of the act of treachery. The traitor was not only one of the chosen twelve, he was a close intimate of his victim, one who lived with Him, and shared His food, even at that very meal. Compare Ps. 41⁹, which was probably in the mind of the speaker.

19. *They began.* For the omission of a connecting particle cf. *Introd.*, p. 18 f.

20. *plate.* WH prefix 'one' (*ἓν*), but the evidence for it is slight, BC*.

21. For the last clause cf. Enoch 38², 'It had been good for them if they had not been born'; *Bab. Talm. Chag.*, 11⁰, 'It were better for him if he had not come into the world.'

22. *this is My body.* The word 'is' would not be expressed in Aramaic. The process of breaking to which the bread had been subjected, or rather the broken condition of the loaf, represents the condition of the body which will soon be broken. Nothing is said here as to the eating of the bread, and the consequent partaking of Christ's body. But it is implied partly in 'take,' partly in the very fact that it was bread which was given.

23. The previous verse is full of thoughts of death, leading to fullness of communion. Christ's body was to be broken in death. It was thus to become a means of communion with Him. The present verse carries on the same thought. His blood was to be poured forth in death that it might become a means of communion. But a new thought now emerges. The blood was to be covenant blood, i.e. blood shed to ratify a new covenant. And since many would avail themselves of the privileges of this new covenant, the blood which ratified it was shed for them.

Thus two lines of thought intermingle. (1) Body and blood are given in death that they may be available as means of communion between Christ and His disciples; (2) the blood shed is the seal of a

new covenant. The thought of the covenant is not further developed here. For the conception that blood was necessary to ratify a covenant cf. Exod. 6⁸, 'Behold the blood of the covenant.'

25. *no longer*. For the accumulated negatives (οὐκ ἔτι οὐ μῆ) see Introd., p. 14.

no longer will I drink. The words express the certainty of coming death and separation from the disciples, but they are followed by an expression of the certainty of reunion. That would take place in the kingdom of God. The meal at which He sat suggests to the Speaker the metaphor of a banquet for the coming kingdom. Cf. Aboth 3²⁰, Secrets of Enoch 42⁵, Enoch 62¹⁴, Apoc. Bar. 29⁴, 4 Ezra 6⁶¹, St. Matthew 8¹¹, St. Luke 22³⁰.

new. In the Messianic kingdom all things will be new. Cf. Rev. 21⁶. We may reasonably argue from the words that the Lord had Himself drunk of the cup, though this is not stated. In that case the omission of any mention of eating the bread can be no ground for arguing that He and the disciples did not eat it.

26-31. On the way to the Mount of Olives.

26. And they sang (the Psalms) and went out to the Mount of Olives. 27. And Jesus *says* to them that ye all shall be ensnared, because it stands written, I will smite the shepherd and the sheep shall be scattered. 28. But after I am raised I will go before you into Galilee. 29. But Peter said to Him, Though all shall be ensnared yet I shall not. 30. And Jesus *says* to him, Amen I say to thee that thou to-day on this night before the cock crow twice shalt thrice deny Me. 31. But he vehemently *was protesting*, If I must needs die with Thee, I will not deny Thee. And similarly they *were* all *saying*.

26. *sang*. The great Hallel (Pss. 113-118) was sung in two sections during the Passover meal. The reference here is probably to Pss. 115-118, which were sung at the end of the meal.

27. The quotation is from Zech. 13⁷, with a variant 'I will smite' for 'smite.'

29. *to-day on this night* is in the style of St. Mark. Cf. Introd., p. 12. The meal took place at evening, and the evening was the beginning, according to Jewish reckoning, of a day which lasted until six o'clock on the morrow.

32-52. At Gethsemane.

32. And they *come* to a property of which the name was Gethsemane, and He says to His disciples, Sit here whilst I pray. 33. And He *takes* Peter, and James, and John with

Him, and *began* to be amazed and distracted. 34. And He *says* to them, My soul is sore troubled unto death, abide here and watch. 35. And He went forward a little, and *was falling* upon the earth, and *praying*, that, if it were possible, the hour might pass from Him. 36. And He *was saying*, Abba, Father, all things are possible to Thee. Take this cup from Me—but not what I will, but what Thou dost will. 37. And He *comes*, and *finds* them sleeping, and *says* to Peter, Simon, dost thou sleep? hadst thou not strength to watch one hour? 38. Watch and pray, that ye may not enter into temptation. The spirit indeed is willing, but the flesh is weak. 39. And again He went away and prayed. 40. And again He came and found them sleeping, for their eyes were weighed down, and they knew not what to answer Him. 41. And He *comes* the third time, and *says* to them, Do ye sleep [now] and rest? [It is enough.] The hour is come. Behold the Son of Man is being delivered over into the hands of sinners. 42. Rouse up, let us go. Behold he who delivered Me over is at hand. 43. *And forthwith*, as He was still speaking, *comes* Judas, one of the twelve, and with him a multitude with swords and spears from the chief priests, and scribes, and elders. 44. And he who delivered Him over had given them a sign saying, Whomsoever I shall kiss is He, seize Him and take Him in security. 45. And having come he *forthwith* came up to Him, and *says*, Rabbi, and kissed Him. 46. And they laid hands on Him, and seized Him. 47. And one of the bystanders drew his sword and struck the high priest's slave and took off his ear. 48. And Jesus answered and said to them, As against a bandit did ye come out with swords and spears to take Me? 49. Daily I was with you teaching in the temple and ye did not seize Me, but (ye arrest Me now) that the Scriptures may be fulfilled. 50. And they all left Him and fled. 51. And a certain youth was following Him clothed with a linen sheet on his naked body. And they *seize* him. 52. And he left the linen sheet and fled away naked.

32. *Gethsemane*. Γεθσημανεί = oil-press (Dalm., *Gram.*², p. 191) The readings of D (Γησαμανεί), E, etc. (Γεσσημανεί), would mean 'valley of olives.'

33. *amazed and distracted* (ἐκθαμβεῖσθαι καὶ ἀδημονεῖν). Both very strong words. The former occurs again in 9¹⁵, 16^{5,6}. The latter occurs in Phil. 2²⁶ in the New Testament.

34. *My soul is sore troubled.* Cf. Ps. (LXX) 41^{6,12}, 42⁵.

unto death. I.e. 'a sorrow which well-nigh kills' (Swete), or so great that one could wish to die rather than endure it (Klostermann). Ecclus. 51⁶ and Ps. 88⁸ seem in favour of the former.

35. *if possible.* I.e. consistently with God's purposes.

the hour. The use of 'hour' to signify a specially fateful hour is characteristic of St. John. Cf. 2⁴, 7³⁰, 8²⁰, 12²³, 13¹, 16²¹, 17¹. With these passages contrast Apoc. Bar. 36⁹, 'Thy time has sped, and Thy hour is come.' Here it seems to mean the period of trial with which Christ's life was to close.

might pass. I.e. without discharging its burden of trial.

36. *Abba, Father.* Abba, literally 'the Father,' may represent the vocative as here, or 'My Father.' See Dalm., *Gram.*², p. 90. It is not clear whether the following *ὁ πατήρ* is the evangelist's insertion to give the sense of Abba (it may then be either a literal translation or a vocative; cf. Moulton, *Grammar*, p. 70), or whether he intends the reader to understand that Christ used the double address. There is perhaps a reference to a traditional use by Christ of 'Abba, Father' in Rom. 8¹⁵.

Take this cup. For 'the cup' see note on 10³⁸. The directness of the ungranted request is modified in St. Matthew 26³⁹.

what I will. 'What' is the interrogative pronoun used here dialectically for the relative. See Moulton, p. 93; Blass, p. 175; and cf. St. Matthew 10¹⁹, St. Luke 17⁸. D substitutes the relative *ὃ*. But as Swete (*in loc.*) says, the interrogative sense may be retained if we paraphrase 'the question is not What do I will? but What dost Thou will?'

37. For the historic presents see Introd., p. 15.

Simon. For the first time since 3¹⁰. But it seems to have been usual with the Lord to use this name. Cf. St. Matthew 16¹⁷, 17²⁵; St. Luke 22³¹; St. John 1⁴³, 21^{15,16,17}.

38. The singular was used in v. 37 because the reproach was even more applicable to Peter than to the others. The address now passes into the plural.

39. Most MSS. add here 'saying the same word,' but the clause is omitted in D a c f k, and looks like a gloss.

40. The ignorance is here attributed to the overpowering of the senses by sleep. Cf. 9⁶.

41. *Do ye sleep.* The words seem to be interrogative, as in v. 37. Others translate as ironical imperatives, but this seems harsh in view of v. 42.

It is enough. The verb *ἀπέχει* is very rare in this sense (impersonal). The commentators quote as a parallel *Pseudo-Anacreon*, 15, 33. Its obscurity troubled the copyists. D q insert *τὸ τέλος* as a nominative,

ἀπέχει τὸ τέλος καὶ ἡ ὥρα (meaning?) St. Matthew omits ἀπέχει. Syr. Sin. also omits it, 'The hour has come, the end has arrived.' So does k, which has, however, a peculiar text of vv. 41-42. Merx^a thinks that 'now,' τὸ λοιπὸν, and ἀπέχει were originally a marginal gloss = 'quod superest deest,' which has crept into the text in two halves. Certainly τὸ λοιπὸν is rather harsh = 'now,' and if we translate 'sleep on henceforth' the sense is very discordant with 'rise' of the next verse. But I feel doubtful about τὸ λοιπὸν ἀπέχει as a marginal gloss. If ἀπέχει be retained, it will mean after the question, 'You have had enough sleep.' Swete, who translates the verbs as imperatives in an ironical sense, refers ἀπέχει to this irony.^b

43. *And forthwith.* See *Intro.*, p. 19.

comes. For the tense see *Intro.*, p. 15.

One of the twelve. Cf. vv. 10, 20. This repeated emphasis on the apostolic status of the betrayer is very marked.

44. *sign (σύσσημον).* A late Greek word (LXX, Strabo, Diod.). St. Matthew 26⁴⁸ substitutes σημεῖον.

45. *kissed.* Not the simple verb of the preceding verse, but a compound (κατεφίλησε) = 'embraced'?

47. *ear (ᾠτάριον).* For the diminutive cf. *Intro.*, p. 20.

51. The details are uncertain. *συνηκολούθει* may mean that the youth had accompanied the party up to the moment of arrest, or that now, after the arrest, he tried to follow the prisoner. *σινδῶν* may be a light upper garment, or a sheet or night-dress. *ἐπὶ γυμνοῦ* may mean that under the *σινδῶν* he had only under-garments, or that he was literally naked.

If the Passover meal was held in the house of St. Mark's mother, the youth may have been St. Mark himself, who was led by curiosity to rise from bed and follow the company when they broke up from the meal and went out to Gethsemane.

53-72. The trial before the chief priests.

53. And they led away Jesus to the high priest. And there *come together* all the chief priests, and the elders and the scribes.

54. And Peter followed Him at some distance within into the courtyard of the high priest, and *was sitting* with the servants and warming himself at the blaze. 55. And the chief priests and all the Sanhedrin *were seeking* testimony against Jesus to put Him to death. And they *were not finding any*. 56. For many *were bearing false testimony* against Him, and their testimonies did not agree. 57. And certain rose up, and *were*

^a *Die Vier Kanonischen Evangelien*, ii. p. 157.

^b See also Additional Note.

bearing false testimony against Him, saying 58. that we heard Him saying that I will destroy this temple made with hands, and after three days I will build another not made with hands. 59. And not even so did their testimony agree. 60. And the high priest rose up in the midst and asked Jesus, saying, Dost Thou not answer anything? What do these testify against Thee? 61. But He *was silent*, and *did not answer* anything. Again the high priest *was asking* Him, and saith to Him, Art Thou the Christ, the Son of the Blessed? 62. And Jesus said, I am. And ye shall see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven. 63. And the high priest rent his clothes and *says*, What further need have we of witnesses? 64. Ye heard the blasphemy. What think ye? And they all adjudged Him to be liable to death. 65. And some *began* to spit on Him, and to cover His face, and to buffet Him, and to say to Him, Prophecy. And the servants took Him with blows. 66. And whilst Peter is below in the courtyard there *comes* one of the servant girls of the high priest, 67. and seeing Peter warming himself she looked at him, and *says*, And thou wast with Jesus the Nazarene. 68. And he denied, saying, I neither know nor understand what thou sayest. And he went *out outside* into the gateway. 69. And the servant girl seeing him, *began again* to say to those present *that* This man is one of them. 70. But he again *was denying it*. And after a little *again* those present *were saying to* Peter, Truly thou art one of them, for thou art a Galilean. 71. But he *began* to take oaths and to swear *that* I do not know this man of whom ye speak. 72. *And forthwith* a cock crowed a second time. And Peter remembered the word, how Jesus said to him *that* Before the cock crow twice, thou shalt deny Me thrice. And he set to and wept.

53. *high priest.* I.e. Joseph Caiaphas, 18-36 A.D.

54. *within into the courtyard.* The fulness of expression is characteristic of St. Mark's style. See Introd., p. 12. The *court* (αὐλή) is the open space round which the rooms were situated.

58. Cf. 15²⁰, οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, 'Ah, Thou that destroyest the temple and buildest it in three days.' St. John 2¹⁹, 'Destroy this temple and in three days I will raise it.' Acts 6¹⁴, 'We heard him (Stephen) saying that Jesus of Nazareth will destroy this place.' These passages suggest that the Lord had used words about the future substitution of a spiritual temple for the

temple at Jerusalem, which were combined by the false witnesses with other words of His about His resurrection after three days, and about the destruction of the temple. Cf. chapter 13. For the new spiritual temple cf. St. Matthew 16¹⁸, 'I will build My church,' and St. John 4²¹, 'Neither in this mountain nor in Jerusalem shall men worship.' The falsity of the witness would then lie in the fact of wrong combination of genuine sayings. St. Mark 15²⁹ is merely a repetition of this false witness, so that St. John 2¹⁹ is the only additional evidence apart from that of the false witnesses that the Lord had actually used words about the raising of a temple in three days. It seems probable that the writer of the Fourth Gospel assumes such a saying to have furnished the basis for the false witness of St. Matthew and St. Mark, and feels it necessary to give it a symbolic interpretation (the temple = Christ's body). D has sought to provide further support for this false witness by adding after the announcement of the destruction of the temple in 13², 'And after three days another shall rise without hands.'

For the repeated 'that' before direct speech see *Introd.*, p. 19.

61. *silent, and did not answer.* The repetition is characteristic of St. Mark's style. See *Introd.*, p. 14.

the Blessed. This equivalent for God is Jewish, though only two or three exact parallels have been found. The word is common in Jewish literature in the phrase 'the Holy One, blessed be He.' Cf. Rom. 1²⁵, 9⁵; 2 Cor. 11³¹; Enoch 77¹. 'He who is blessed for ever' (*Acta Pauli* (Schmidt), pp. 26, 29).

62. The verse combines two Old Testament Messianic passages, viz. Dan. 7¹⁴ and Ps. 110¹.

the Power is another Jewish evasion of the divine name. See Dalman, *Words*, pp. 200, 201, who quotes examples of its use.

65. *Prophecy.* St. Matthew 26⁶⁷ and St. Luke 22⁶⁴ add, 'Who is he that smote Thee?'

took Him with blows (ραπίσμων αὐτὸν ἔλαβον). An obscure phrase. *ράπισμα* is a 'slap,' and *λαμβάνειν ράπισματα* = 'to receive slaps' occurs in Luc., *Dial. Mer.*, 8, 2. But 'took Him with slaps' is not obvious. Blass, *Gram.*, p. 118, cites from a papyrus of the first century A.D. *κονδύλοις ἔλαβε* as the only parallel. But *κονδύλοις* is easier in such a phrase than *ράπισμων*. The later MSS. substitute *ἔβαλον* or *ἔβαλλον* for *ἔλαβον*, and Field, *Notes on the Translation of the New Testament Greek*, p. 40, seems to prefer this. But it is equally difficult. The commentators quote as a Latin parallel to *ἔλαβον* (Cic., *Tusc.*, ii. 14, 34) 'verberibus accipiuntur.'

68. *know nor understand.* The double expression is characteristic of St. Mark's style. See *Introd.*, p. 12. At the end of the verse ACD, etc., add *καὶ ἀλέκτωρ ἐφώνησε*, 'And a cock crew.' The gloss seems intended to account for the 'second time' of v. 72.

70. *a Galilean.* This would be inferred from his dialect. St. Matthew 26⁷³ adds a clause to that effect.

72. *set to.* The Greek is ἐπιβαλὼν, which has given the commentators much trouble. It has been variously rendered: (1) 'when he thought thereupon'; (2) 'abundantly'; (3) 'throwing himself outside'; (4) 'covering his head'; (5) 'answering.' See Field, *Notes on the Translation of the New Testament*, p. 41. But all these renderings are very precarious and uncertain. Moulton, *Grammar*, p. 131, cites from Tebtunis Papyri, 50, ἐπιβαλὼν συνέχωσεν, which he translates, 'He set to and dammed up.' This seems probable, but why did St. Mark not use here his favourite ἤρξατο?^a It is possible that we have another piece of careless translation, or rather of misreading, of an Aramaic word. ἤρξατο would be ܐܪܫܐ. Now ܐܪܫܐ means 'to cast.' It is used of throwing or casting in many senses, and in Syriac the root is equivalent e.g. to ἀπορίπτω (2 Kings 13²³); ἐπιρίπτω (Job 27²², Ezek. 43²⁴); βιάλλω (St. John 21¹, 1 John 4¹⁸). If the translator misread ܐܪܫܐ as ܐܪܫܐ, and if he was acquainted with ἐπιβάλλω in the sense 'to set to,' he would not unnaturally use it here.

D, latt. Syr. Sin. have ἤρξατο κλαίειν, which looks like a correction to introduce St. Mark's usual word, or it may be a variant translation of the original Aramaic. St. Matthew 26⁷⁵ and St. Luke 22⁶² have ἐξελθὼν.

15. 1-15. The trial before Pilate.

15. 1. *And forthwith*, early, the chief priests with the elders, and scribes, and all the Sanhedrin took counsel, and bound Jesus, and led Him away, and delivered Him over to Pilate. 2. And Pilate asked Him, Art Thou the King of the Jews? And He answered and *says* to him, Thou sayest. 3. And the Jews *were accusing* Him *much*. 4. And Pilate *again was asking* Him, saying, Dost Thou not answer anything? See how many things they accuse Thee of? 5. But Jesus answered nothing at all, so that Pilate wondered. 6. And at the feast he used to release to them one prisoner whom they *were desiring*. 7. And the man called Barabbas was bound with the agitators, who had committed murder in the agitation. 8. And the multitude went up, and *began* to ask him (to do) as he was wont. 9. And Pilate answered them, saying, Will ye that I release to you the King of the Jews? 10. For he knew (imperf.) that for jealousy the chief priests had delivered Him over. 11. And the chief priests stirred up the multitude, that he should rather release Barabbas to them. 12. And Pilate again answered and *was saying* to

^a See Introd., p. 49.

them, What therefore shall I do to Him whom ye call the King of the Jews? 13. And they *again* cried out, Crucify Him. 14. And Pilate *was saying* to them, What evil did He do? But they *were crying* out the more, Crucify Him. 15. And Pilate wishing to appease the multitude released Barabbas to them. And he scourged Jesus and gave Him over to be crucified.

15. 1. *And forthwith.* See Introd., p. 19.

and all the Sanhedrin is superfluous, but in St. Mark's style.

took counsel. The phrase is ambiguous. The word *συμβούλιον* is rare. It occurs in Plutarch in the sense of either 'council' or 'counsel.' It occurs also in Greek inscriptions (Dittenberger, *Sylloge*, 316, 11; 328, 7, 8; 334, 7, 29, 39, 55, 57). Deissmann^a quotes two third-century A.D. papyri, in which it occurs in the phrase 'sit in council.' In the New Testament it occurs in St. Mark 3⁶, *συμβούλιον ἐδίδου*, DL; *ἐποίησαν*, NC; 15¹, *συμβούλιον ποιήσαντες*, AB, etc.; *ἐτοιμάσαντες*, NC. In St. Matthew it occurs five times (12¹⁴, 22¹⁶, 27¹⁷, 28¹²) with *λαμβάνειν*. Lastly, in Acts 25¹² it means 'council.' In St. Matthew it clearly means 'counsel,' and that seems to be the meaning in St. Mark 3⁶, so that it must remain probable that in this verse it has the same meaning. The decision of 14⁶⁴ that the prisoner was worthy of death was now followed by the decision to hand Him over to the procurator for formal sentence and execution.

Pilate. Pontius Pilate was procurator 26-36 A.D.

2. *Thou sayest.* This is not quite equivalent to 'yes' or 'I am,' but is an ambiguous Jewish affirmative. For parallels see Dalman, *Words*, p. 309. The Lord could neither affirm that He was nor deny that He was 'the King of the Jews.' He claimed to be the Messiah, but in a sense different from any current meaning attached to the title.

6. The Synoptic Gospels are the only evidence for this custom.

7. Barabbas's ordinary name was probably Jesus. See note on St. Matthew 27¹⁶ (*Intern. Crit. Comm.*), and Burdett, *Evangelion Da-Mepharreshe*, ii. 277. Clark, *Primitive Text of the Gospels and Acts*, p. 41, follows Tregelles in thinking that 'Jesus' before Barabbas in St. Matthew 27¹⁷ is dittography of the last two letters of *ἐμίν*.

8. *went up.* So NBD *ἀναβάς*. AC, etc., have *ἀναβοήσας*, 'cried out.' There is no other occurrence of *ἀναβοάω* in St. Mark, but *ἀναβαίνω* occurs nine times.

11. *stirred up.* *ἀναείειν* occurs in the New Testament only here and in St. Luke 23⁶. In the sense 'stir up' it occurs only in late writers (Diod., Dion. H.). The Western text has 'persuaded,' as in St. Matthew. So D *ἐπεισαν*, and similarly the Old Lat. and Syr. Sin.

^a *Bible Studies*, p. 238.

13. Jesus Barabbas was probably a favourite with the populace, who may also have thought that the mere fact of Christ's arrest by His enemies discredited Him as a claimant to Messiahship.

14. *were crying*. Reading *ἔκραζον* with AD, etc. St. Matthew 27²³ had the imperfect in his copy of St. Mark.

15. *to appease*. τὸ ἱκανὸν ποιῆσαι = satisfacere is a Latinism not uncommon in the later Greek.

16-20. The mockery of the soldiers.

16. And the soldiers led Him away within the palace that is the Prætorium, and *call together* all the cohort. 17. And they *clothe* Him in a purple cloak and *put round* Him a crown of thorns which they wove. 18. And they *began* to salute Him, Hail, King of the Jews! 19. And they *were smiting* Him with a reed on the head, and *were spitting* upon Him. And they *knelt down*, and *were doing homage* to Him. 20. And when they mocked Him they took off from Him the purple robe, and clothed Him in His own garments.

16. *palace* (αὐλή). αὐλή here means rather the palace than the open court, as in 14^{54,60}. Cf. Milligan's *Greek Papyri*, 11⁸, note.

Prætorium. This Latin word no doubt denotes the procurator's headquarters at Jerusalem. It has been questioned whether this was the palace of Herod on the west of the city (so Sanday, *Sacred Sites*, pp. 52 ff.) or the castle of Antonia on the north of the temple.

within the palace. We must think of the previous scene as having taken place outside the palace. The soldiers now remove their prisoner within the building.

that is the Prætorium. This reading, ἔσω τῆς αὐλῆς ὃ ἐστὶν πραιτώριον, is that of *ΣABC*, etc. D has ἔσω εἰς τὴν αὐλήν, which is attractive, as being in the style of St. Mark. Cf. 15⁵⁴ and Introd., p. 12, for parallels. 'The palace, which is Prætorium' is rather a harsh sentence. Blass, *Textkrit. Bemerk. zu Markus*, thinks that ὃ ἐστὶν πραιτώριον is a gloss.

17. *purple cloak* (πορφύραν). Probably a soldier's red cloak, to represent the Imperial purple. So Klostermann. The details of the scene which follows seem to be imperfectly recorded in the present text of St. Mark. The word 'put round' (περιτιθέασω) would apply more naturally to the cloak than to the crown. For the latter we should expect ἐπιτίθημι. That is why St. Matthew inserts ἐπέθηκαν to govern 'crown,' and so leaves περιτιθέασω for the cloak. It looks as though καὶ περιτιθέασω originally belonged to the previous clause. The redundancy 'clothe . . . and put round' would be in St. Mark's style. πλέξαντες ἀκάνθινον στέφανον is, then, a mere fragment of a sentence, a line having perhaps dropped out. This line probably

contained a statement about a reed similar to that which St. Matthew has inserted, for without it the words in the next verse, 'and they smote Him on the head with a reed,' seem strange. If a reed or cane had been previously brought and used as a mock sceptre or general's staff, the smiting with it is natural enough.^a

Further, the line 'and kneeling down they did Him homage' should come before the words of acclamation, whither St. Matthew rightly places them. Dk omit the clause in St. Mark (as being out of place?)

19. *Him with a reed on the head.* So D c ff κ. αὐτὸν καλάμῳ εἰς κεφαλῆν. The reading of NB, etc., αὐτοῦ τὴν κεφαλὴν καλάμῳ, looks like a grammatical correction.

20-41. The crucifixion.

20. And they *lead* Him out to crucify Him. 21. And they *impress* a passer-by, one Simon of Cyrene, who was coming from the country, the father of Alexander and Rufus, to bear His cross. 22. And they *bring* Him to the Golgotha-place, that is in Greek, the 'Skull'-place. 23. And they *were giving* to Him spiced wine, and He did not take it. 24. And they *crucify* Him, and *divide* His clothes, casting lot for them who should take what. 25. And it was the third hour, and they *were guarding* Him. 26. And the statement of His crime was written above, 'The King of the Jews.' 27. And with Him they *crucify* two bandits, one at the right and one at His left. 29. And the passers-by *were railing* at Him, wagging their heads, and saying, Bah, Thou who destroyest the temple, and buildest it in three days, 30. save Thyself by coming down from the cross. 31. Likewise also the chief priests mocking to one another, with the scribes, *were saying*, Others He saved, Himself He cannot save. 32. The Anointed! The King of Israel! Let Him come down now from the cross, that we may see and believe, and they who were crucified with Him *were reproaching Him*. 33. And when the sixth hour came there was darkness over the whole land until the ninth hour. 34. And at the ninth hour Jesus cried with a loud voice, Eloï, Eloï, lama šabakhtanî, which

^a There is a curious parallel in *Pesikta von Rab Kahana*, ed. Buber, xxvii. p. קסט. The people are mocking a supposed usurper to a throne, and it is said, 'And they were smiting him with a reed on his head,'

הוּ מַכִּין אוֹתוֹ בְּקֵנָה עַל רֵאשׁוֹ

Perhaps to smite with a reed (as a mock sceptre) is a natural form of mockery of usurpers to an Oriental crowd.

is being interpreted, My God, My God, why didst Thou forsake Me? 35. And certain of the bystanders when they heard *were saying*, See, He calls Elias. 36. And one ran and filled a sponge with vinegar, and put it on a reed, and *was giving* Him to drink, saying, Let us see if Elias is coming to take Him down. 37. But Jesus gave a loud cry, and expired. 38. And the veil of the temple was rent in twain from the top to the bottom.

21. *impress*. The word ἀγγαερύω is Persian in origin. The ἀγγαροὶ were the mounted couriers who carried Imperial messages. The verb occurs in Jos., *Ant.*, xiii. 2, 3, in a letter of Demetrius Soter, κελεύω δὲ μηδὲ ἀγγαρεύεσθαι τὰ Ἰουδαίων ὑποζύγια ('I command that the beasts of the Jews be not impressed'). Deissmann (*Bib. Stud.*, 87) cites occurrences of the verb in the third century B.C.

Cyrene. Many Jews had settled in Cyrene. Jos., *Against Apion*, ii. 4, says that Ptolemy had sent Jews there. For Cyrenian Jews in Jerusalem cf. Acts 2¹⁹, 6⁹, 13¹.

coming from the country (ἀπ' ἀγροῦ). The corresponding Hebrew phrase means 'coming from field work.' Cf. *Bab. Talm. Berakhoth*, 4^b. But it does not seem necessary to force this meaning into the Greek. Simon may have been coming from the country for the Passover festivities.

the father of Alexander and Rufus. The First and Third Gospels omit this detail. St. Paul (Rom. 16¹³) salutes a Rufus, who may be the same as the Rufus of this verse.

to bear His cross. For the carrying of the cross by the prisoner cf. Plut., *de. Ser. Num. Vind.*, c. 9, τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὐτοῦ σταυρὸν; Artemid., *Oncir.*, ii. 56, ὁ μέλλων αὐτῷ προσηλοῦσθαι πρότερον αὐτὸν βαστάζει.

22. *Golgotha* is the Aramaic ܩܠܘܬܐ = a 'skull.' For the dropping of the second 'I' cf. Dalm., *Gram.*², p. 166. The place was probably so called because it had some resemblance to the shape of a skull.

23. *spiced wine*. I.e. 'wine mixed with myrrh.' *and He did not*, reading καὶ with D, latt. Syr. Sin. WH with **SB** have ὁ δέ, which seems intolerable Greek. Von Soden with ACI, etc., has ὁ δέ, but St. Matthew seems to have had καὶ in his copy of St. Mark.

25. *third hour*. I.e. nine o'clock. St. John says 'about the sixth hour' (19¹¹). The usual ancient solution of the difficulty was to suppose a corruption (F for Γ) in the text of St. John.

were guarding, reading ἐφύλασσον with D for ἐσταύρωσαν. St. Matthew had ἐφύλασσον in his St. Mark, for he substitutes ἐτηροῦ.

27. EFG, etc., add, 'And the Scripture was fulfilled which saith, And He was reckoned with the lawless.' Cf. St. Luke 22³⁷. **SB** D k, Syr. Sin. omit.

33. *Iand.* So *Evang. Pet.* 5, σκότος κατίσχε πᾶσαν τὴν Ἰουδαίαν.

34. The Hebrew of Ps. 22¹ has אֱלֹהֵי אֱלֹהֵי לִמְתֵי עֲבָתָנִי = ηλι, ηλι λαμα αζαβθανι. In Aramaic this would become אֱלֵהֵי אֱלֵהֵי לִמְתֵי עֲבָתָנִי = αλαι αλαι λεμα σαβαχθανει. St. Mark's form is practically therefore Aramaic. His ελωι instead of αλαι is influenced by the Hebrew אֱלֹהֵי, and λαμα for λεμα is also Hebrew.

D further Hebraises in ηλει for ελωι and in ζαφθανει = עֲבָתָנִי? for σαβαχθανει.

There is, however, some probability that the words were originally spoken in Hebrew, because the Hebrew could most easily be misunderstood as an appeal to Elias, or distorted into such an appeal as a mocking joke. The quotation is therefore evidence for an original Aramaic form of the Gospel, in which the Hebrew quotation as originally used had been Aramaised for the benefit of readers, who would understand Aramaic better than Hebrew. *My God, My God*, etc. This translation is that of the LXX with one change, εἰς τι for ἵνα τι.

38. Jerome says that the Gospel according to the Hebrews 'legimus non velum templi scissum sed superliminare templi mirae magnitudinis corruisse' (*Ep.* 120, 8). In the *Bab. Talm. Joma*, 39^b, it is said that 'forty years before the fall of the temple—the doors of the temple opened of themselves until Rabbi Jochanan ben Zaccai rebuked them, saying, O Temple, Temple, why troublest thou thyself? I know that thy end is near.'

36. *And one ran* (δραμῶν δέ most MSS.). But D, latt. Syr. Sin. have καὶ δραμῶν. St. Matthew 27⁴⁸ also has καί, and since it is certain that, in view of his repeated alteration of καί of St. Mark into δέ, he would not have here only substituted καί for δέ, he must have found καί in his copy of St. Mark. It is therefore probably the right reading.

39. And the centurion, who stood over against Him, seeing that He expired thus, said, Truly this man was a son of a god.

40. And there were also women beholding from afar, amongst whom were also Miriam of Magdala, and Mary the mother of James the little and of Joses, and Salome, 41. who when He was in Galilee were following Him, and were ministering to Him. And many others, who had come up with Him to Jerusalem.

39. *centurion* (κεντυρίων) occurs only in this chapter in the New Testament. Two things which probably impressed the centurion were the loud cry followed by the sudden death, and the darkness.

40. *Miriam of Magdala.* Magdala lay on the western shore of the Lake of Galilee at the south end of Gennesareth. There is no reason to identify this Miriam with the woman of St. Luke 7³⁷.

Salome. St. Matthew 27⁵⁶ identifies her with the mother of Zebedee's sons.

42-47. The burial.

42. And when it was already evening, since it was *paraskeue*, that is the eve of Sabbath, 43. came Joseph of Arimathæa, an honourable councillor, who also himself *was waiting* for the kingdom of God, and ventured to go in to Pilate, and asked for the body of Jesus. 44. And Pilate *was wondering* if He were already dead, and summoned the centurion, and asked him if He were already dead. 45. And learning from the centurion (that it was so) he granted the corpse to Joseph. 46. And he bought a sheet, and took Him down, and bound Him in the sheet, and placed Him in a sepulchre, which *was hewn* out of a rock. And he rolled a stone against the door of the sepulchre. 47. And Mary of Magdala and Mary the (mother) of Josès *were beholding* where He is placed.

42. *paraskeue.* The word means 'preparation,' and was used to describe Friday as the eve of the Sabbath. Cf. Jos., *Ant.*, xvi. 6, 2, ἐν σάββασι ἢ τῇ πρὸ ταύτης παρασκευῇ, 'On the Sabbath, or on the paraskeue before it.' It is still the regular name for Friday among the Greeks. The crucifixion therefore, according to this Gospel, took place on Friday. If the events of vv. 43-46, which would take some time to carry out, all happened before the beginning of the Sabbath, at sunset on Friday, the phrase 'when it was already evening' must be interpreted to mean 'when it was drawing towards evening.'

43. *honourable* (εὐσχήμων) seems to mean 'honourable' in the sense of 'in good position.' Cf. St. Matthew 27⁵⁷ ('rich') and Acts 13⁵⁰, 17¹².

43. *ventured.* It was probably fear of Pilate rather than of his colleagues in the Sanhedrin, or of the people in general, that called for some boldness on Joseph's part. Further, it was probably respect for Christ rather than Jewish prejudice against the body remaining on the cross after the beginning of the Sabbath that impelled him to his act.

44. *was wondering*, reading ἐθαύμαζεν with **ND**.

45. *corpse* (πτῶμα). So **NBDL**. The majority of MSS. substitute the less harsh word σῶμα, 'body.'

46. *bought*, see p. 170.

bound (ἐνειλέω) is a rare word, used only once in the LXX of Goliath's sword wrapped up in a garment. Abbott, *Johannine Vocabulary*, 1866, suggests that St. Matthew and St. Luke, who substitute ἐντυλίσσω, 'objected to the word (especially when applied, as by St. Mark, not to "body," but to "him"), because it is used of fettering prisoners, swathing children hand and foot, holding people fast in a net, entangling them in evil and in debt, and generally in a bad sense.'

47. *the (mother) of James*. The Greek ἡ Ἰωσήτος would naturally mean 'the daughter of James,' but its sense is here decided by v. 40. Syr. Sin., which translates in 15⁴⁰ 'daughter of James the little, mother of Joseph,' has here 'the daughter of James,' presupposing Ἰακώβου instead of Ἰωσήτος in the Greek text. Dffnq have Ἰακώβου.

16. 1-8. The angel at the tomb.

16. 1. And when the Sabbath was passed Mary of Magdala, and Mary the (mother) of James, and Salome, bought spices that they might come and anoint Him. 2. And very early on the first day of the week they *come* to the sepulchre when the sun had risen. 3. And they *were saying* to one another, Who will roll away for us the stone from the door of the sepulchre? 4. And looking up they *see* that the stone has been rolled away, for it was exceeding great. 5. And entering *in into* the sepulchre they saw a young man sitting on the right clothed with white raiment. And they were very astonished. 6. And he says to them, Be not astonished, ye seek Jesus of Nazareth, the crucified. He is risen, He is not here. Lo the place where they laid Him. 7. But go, tell His disciples and Peter, *that* He is going before you into Galilee; there ye shall see Him, as He said to you. 8. And they went out and fled from the tomb. For trembling and amazement seized them. And they told no one, for they were afraid.

16. 1. *when the Sabbath was passed*. I.e. after sunset on Saturday. *Mary the (mother) of James*. See on 15⁴⁷.

The chronology of this and the next verse has given much trouble to the commentators. V. 1 seems to refer to Saturday evening, v. 2 to Sunday morning just after sunrise. But some commentators complain that in v. 2 'very early' is inconsistent with 'when the sun had risen,' and with St. John 20¹, 'while it was yet dark.' See Swete, *in loc*. It has also been questioned whether it is not inconsistent with the chronology of the First Gospel. St. Matthew 28¹ has ὄψε δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 'late on the Sabbath,'

or 'after the Sabbath,' 'at the dawning towards the first day of the week.' In view of the first clause the second seems to refer to the beginning of Sunday, when the Sabbath was closing on Saturday evening. For 'dawning' (*ἐπιφώσκειν*) of the beginning of a new day at evening cf. St. Luke 23⁶⁴, 'And the Sabbath was dawning.'^a The First Gospel therefore can be interpreted as placing the finding of the empty tomb on Saturday evening. But St. Luke 24¹, 'On the first day of the week at early dawn they came to the sepulchre,' is most easily interpreted of the early morning, and St. John 20¹, 'And on the first day of the week, while it was still dark,' seems naturally so understood. Of course, if St. Matthew's phrase, 'as it was dawning,' refers to the time on Saturday evening when Saturday was passing into Sunday, there is no reason why St. Luke's 'early dawn' (*ὄρθρου βαθείως*) should not be metaphorically used of the same evening period; but if St. Luke had himself understood it in this sense, he would surely have added some explanatory clause. For Theophilus could hardly interpret it as referring to any other time than the early morning. The circumstances to which these notes of time refer are rather in favour of Saturday evening as against Sunday morning. The reason why the women visited the tomb was 'to see the tomb' (St. Matthew); 'to anoint Him' (St. Mark and St. Luke). Nothing is said in these Gospels of any use of spices by Joseph, and St. Mark and St. Luke seem to suppose that the intention of the women was to supplement the hasty disposal of the body by Joseph on Friday evening by a more becoming arrangement of the body. (St. John assigns the use of spices to Joseph and Nicodemus on the afternoon before, and definitely places the visit of Mary on the Sunday morning.) Now there would be obvious reasons why this should be done as soon as possible, and it is more likely that the women would proceed to their work as soon as the Sabbath ended on Saturday evening than that they should delay matters until the next morning. The first three evangelists seem conscious of this by their emphasis upon the completion of the Sabbath: 'late on the Sabbath' (St. Matthew); 'when the Sabbath was over' (St. Mark); 'and during the Sabbath they rested according to the commandment' (St. Luke). St. Matthew's *ὄψε δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων* suggests the first possible moment when Sabbath was ended. St. Luke's *ὄρθρου βαθείως*, if it refers to the same period, also emphasises the first beginning of the new day. And St. Mark's *λίαν πρῶί* (disregarding for the present his *ἀνατείλαντος τοῦ ἡλίου*) would have the same emphasis. On these lines we might suppose that, according to the first three Gospels, the women took the earliest opportunity after the close of the Sabbath at sunset on Saturday to get these spices and go to the tomb. But what, then, of St. Mark's phrase about the rising of the sun?

^a On *ἐπιφώσκειν* see Turner, *J. Th. S.*, xiv. pp. 188 ff.; Burkitt, *J. Th. S.*, xiv. pp. 539 ff.

It is possible that this phrase is due to a translator, who confuses an Aramaic word descriptive of the beginning of a Jewish day at evening with the beginning of a natural day at sunrise. Dalman, *Aram. Wörterb.*, under מִנְחָלָא^a gives (1) 'Morgenlicht'; (2) 'Anbruch des Kalendertags (abend).' The translator may have taken the word in the first sense, when the context required the second. We may suppose that the passage originally ran, 'And when Sabbath was over . . . they bought spices . . . and very early on the first day of the week as the new day was beginning they come.' The writer of the First Gospel had either had such a text before him, or he has rightly seen the mistake in our text, and has replaced it by something like the original. St. Luke, according to this theory, seems to have had the present text before him, and to have been puzzled by it. How could the sun have arisen if it was 'very early'? He substitutes ἄρθρον βαθέως for 'very early,' and omits ἀνατείλαντος τοῦ ἡλίου. In order to bring St. Mark into line with St. Luke and St. John, D c n q substitute ἀνατέλλοντος for ἀνατείλαντος.

On the other hand, if it be thought that the evidence for such a corruption in St. Mark is precarious, and that he must be taken as meaning that the spices were bought on Saturday evening and the grave visited on Sunday morning, and that St. Luke and St. John are in agreement with this, we must suppose either (i) that the writer of the First Gospel has misunderstood what St. Mark wrote, and placed the visit to the tomb on Saturday evening by mistake; or (ii) with Professor Burkitt, *J. Th. S.*, xiv. 539 ff., that St. Matthew is not reckoning according to the strict Jewish method, and by 'late on Saturday' means the very beginning of Sunday morning. Professor Burkitt thinks it probable that St. Matthew is writing for the Christians of Antioch, and reckons the days as they reckoned them.

Professor Burkitt's interpretation of St. Mark is, 'When the Jewish Sabbath was past and the shops were accessible, they buy spices (16¹), i.e. on what we call Saturday evening. Then "very early" on Sunday morning—but this is explained to be "at sunrise"—they come to the tomb (16²). All this is surely credible, and the only account that is credible.' He recognises no incongruity between λίαν πρωί and ἀνατείλαντος τοῦ ἡλίου. He thinks that the accounts in St. Matthew and St. Luke where they differ from St. Mark contain internal improbabilities, but that they all agree, and rightly agree, in placing the visit of the women to the tomb in the early morning.

8. Here the Gospel ends. It has been urged that such an abrupt ending is impossible, and that the author must either have intended to add further words and have been prevented from doing so, or have written a conclusion which has been lost or suppressed. Some have thought that the writer of the First Gospel had before him a copy of Mark with such a conclusion.^b But it must remain improbable that

^a See on this root the valuable note of Burkitt, *J. Th. S.*, xiv. p. 539.

^b See St. Matthew (*Intern. Crit. Comm.*), p. 302.

if the Gospel was ever extant with an original conclusion beyond v. 8, nearly all the copies that have come down to us should be based upon a mutilated copy. And if the Gospel was written so early as 45 A.D. at Jerusalem, its abruptness is rather apparent than real. For all that happened after the resurrection belonged rather to the history of the Church than to a narrative of the life of Jesus, and would have been known to every Christian disciple. If the Gospel is a translation, the fact it ends with a conjunction is due to the translator, who has little feeling for refinements of style. In the original Aramaic the 'for' would not come last. And the dramatic and abrupt ending is quite in accordance with the vividness which characterises the whole Gospel. The fear is not the fear of doubt, but the awe of proximity to the supernatural, such fear as fell on the three disciples when they saw the Lord transfigured (9⁵).^a

Later Greek Endings.

There was at an early period a not unnatural desire to add to this Gospel some account of the Lord's appearances after His resurrection. The most widely current of these is found in all Greek MSS. except \aleph and B (L Ψ 7¹² ρ and 22 have both this and an alternative ending; see below); it is omitted also by Syr. Sin. and k, which has only the shorter alternative ending. An Armenian MS. of the Gospels, written in 986 A.D., ascribes this ending to 'the presbyter Ariston,' and many modern writers^b identify this Ariston with a presbyter Ariston who is mentioned by Papias as one of his authorities (Eusebius, *H.E.*, iii. 39).

The ending is as follows:—

9. And having risen early on the first day of the week He appeared first to Mary of Magdala, from whom He had cast out seven demons. 10. She went and reported it to those who were with Him, mourning and weeping. 11. And they when they heard that He was alive and was seen by her disbelieved. 12. And after these things He was manifested in a different form to two of them walking, going into the country. 13. And they went away and reported to the rest. And they did not even believe them. 14. And last He was manifested to the eleven as they reclined, and reproached their unbelief and hardness of heart because

^a 'Es fehlt nichts; es war schade; wenn noch etwas hinterher käme' (Wellhausen, *Das Evangelium Marci*, p. 137).

^b So first F. C. Conybeare, *Rapport*, iv. 8, pp. 241 ff. A. C. Clark, *The Primitive Text of the Gospels*, p. 74, suggests that Ariston may have been a person who possessed a copy of the Gospel containing vv. 9-20.

they did not believe those who beheld Him raised from the dead. [And they excused themselves, saying That this age of lawlessness and unbelief is under Satan, who does not allow things unclean by the spirits to comprehend the true power of God. Therefore reveal now Thy righteousness. They (thus) said to Christ. And Christ answered them that the limit of the years of the power of Satan is fulfilled. But other terrible things draw near. And on behalf of those who sinned I was delivered over to death, that they might return to the truth, and no longer sin, that they might inherit the spiritual and incorruptible glory of righteousness in heaven. But go, etc.]. 15. And He said to them, Go into all the world and preach the good news to all the creation. 16. He who believes and is baptized shall be saved, but he who disbelieves shall be condemned. 17. And these signs shall follow those who believe; in My name shall they cast out demons, they shall speak with new tongues, 18. and in their hands they shall take up snakes, and if they drink anything deadly, it shall not harm them. Upon sick persons they shall lay hands, and they shall recover. 19. The Lord Jesus, therefore, after He had spoken to them was taken up into heaven, and sat at the right hand of God. 20. And they went out, and preached everywhere, the Lord co-operating, and confirming the word through consequent signs.

9. *And having risen.* The connection of participle with $\delta\acute{\epsilon}$ is rare in St. Mark. Cf. 5^{30,40}, 10¹⁴, and *Introd.*

on the first day of the week. St. Mark would probably have written $\mu\acute{\alpha}$ (cf. 16²) for $\pi\rho\acute{\omega}\tau\eta$. But see 14² and the notes there.

He appeared. If the paragraph were part of the Gospel we should expect the subject to be mentioned explicitly.

Mary of Magdala, etc. The detail about the seven demons is very unnatural on the supposition that the passage formed part of the Gospel, seeing that this Mary is already mentioned in 15^{40,47} and 16¹. The number seven in connection with demons is traditional.^a Cf. St. Matthew 12⁴⁵ and Thompson, *The Devils and Evil Spirits of Babylonia*, p. xlii.

‘Seven are they! Seven are they!
In the ocean deep seven are they!
Battening in heaven seven are they.’

10. *She* (Ἐκείνη) is never so used (merely to express the subject of a verb) in St. Mark. In 7²⁰ ἐκείνο is emphatic.

^a According to Jastrow, *Die Religion Babylonians und Assyriens*, i. p. 282, it signifies chiefly a great number, and is not to be taken literally.

went (πορεύομαι) occurs only once in St. Mark, viz. 9³⁰, B*D (but παραπορεύομαι NA^{CL}, etc.).

12. Based on St. Luke 24¹³⁻³².

in a different form. The phrase seems to refer to the fact that the two disciples did not recognise Jesus (St. Luke 24¹⁶).

going into the country. Cf. St. Luke 24¹³, πορευόμενοι εἰς κώμην. Is ἀγρός here used as in St. Mark 5¹⁴, meaning 'going to a hamlet'?

14. ὕστερον δέ occurs four times in St. Matthew, never in St. Mark. *from the dead* is omitted by most MSS. AC*XΔ insert. The words in brackets are found in only one recently discovered MS., the Freer MS. (W). There are some who think that they originally formed part of the paragraph vv. 16-20, that whoever took the passage from the original work (of Aristion?) omitted them, that later some one noticed the omission and placed them in the margin of a Gospel MS., and that they then found their way into the text. See Moffatt, p. 242. But both style and thought separate them from vv. 9-14, 15-20. They appear to be an early gloss, quite possibly from an early Christian book. Jerome had seen them in some copies of Mark, for he says (*Contra Pel.*, ii. 15), 'In quibusdam exemplaribus et maxime in Graecis codicibus juxta Marcum in fine ejus evangelii scribitur, postea quum accubuissent undecim, apparuit eis Jesus, et exprobativum incredulitatem et duritiam cordis eorum, quia his, qui viderunt resurgentem, non crediderunt, et illi satisfaciebant dicentes: 'sacculum istud iniquitatis et incredulitatis sub Satana est, qui non sinit per immundos spiritus veram dei apprehendi virtutem; idcirco jam nunc revela justitiam tuam.'

How long before Jerome the gloss crept into the text cannot be determined. On the one hand, there is nothing in the context to suggest a date later than the second century. On the other, no writer before Jerome seems to refer to it.

The Greek text of the passage is as follows:—

Κακέينوι ἀπελογοῦντο λέγοντες ὅτι ὁ αἰὼν οὗτος τῆς ἀνομίας καὶ τῆς ἀπιστίας ὑπὸ τὸν σατανᾶν ἐστὶν ὁ μὴ εἶναι τὰ ὑπὸ τῶν πνευμάτων ἀκάθαρτα τὴν ἀλήθειαν τοῦ θεοῦ καταλαβέσθαι δύναμιν· διὰ τοῦτο ἀποκάλυψον σοῦ τὴν δικαιοσύνην ἣδη ἐκείνοι ἐλεγον τῷ χριστῷ καὶ ὁ χριστὸς ἐκείνοις προσέλεγεν ὅτι πεπληρωται ὁ ὄρος τῶν ἐτῶν τῆς ἐξουσίας τοῦ σατανᾶ, ἀλλὰ ἐγγίζει ἀλλὰ δευὰ καὶ ὑπὲρ ὧν ἐγὼ ἀμαρτησάντων παρεδόθην εἰς θάνατον ἵνα ὑποστρέψωσι εἰς τὴν ἀλήθειαν καὶ μηκέτι ἀμαρτήσωσι ἵνα τὴν ἐν τῷ οὐρανῷ πνευματικὴν καὶ ἄφθαρτον τῆς δικαιοσύνης δόξαν κληρονομήσωσιν.

And they (κακέينوι). ἐκείνος is not so used in St. Mark. See on v. 10.

excused themselves (ἀπολογέομαι). Cf. Rom. 2¹⁵, 2 Cor. 12¹⁹. The verb does not occur in St. Mark nor in the First Gospel. St. Luke has it twice in his Gospel (12¹¹, 21¹⁴) and six times in Acts.

This age (ὁ αἰὼν οὗτος). Cf. St. Matthew 12³²; St. Luke 20³⁴; Rom. 12²; 1 Cor. 1²⁰, 2⁶⁻⁸, 3¹⁸; 2 Cor. 4⁴; Eph. 1²¹.

lawlessness (ἀνομία) does not occur in St. Mark.

who does not allow, etc. The Greek is *ομηωνταυποτωνπνευματων ακαθαρτα*. Gregory reads *ὁ μὴ ἐὼν τὰ ὑπὸ τῶν πνευμάτων ἀκάθαρτα*. If we omit *ὁ* and read *μὴ ἐὼντα ὑπὸ τῶν πνευμάτων ἀκαθάρτων* we reach the text represented by Jerome's 'qui non sinit per immundos spiritus,' and this seems to give a better sense, 'Who does not allow the true power of God to be comprehended by evil spirits.'

allow. *ἐάω* does not occur in St. Mark.

to comprehend (καταλαβέσθαι). Cf. St. John 1⁵.

the true power of God. The Greek is *τὴν ἀλήθειαν τοῦ θεοῦ . . . δύναμιν*. Gregory^a emends into *τὴν ἀληθινὴν τοῦ θεοῦ . . . δύναμιν*. Cf. Jerome's 'veram dei . . . virtutem.'

Thy righteousness. For the connection between 'power of God' and 'righteousness' cf. Rom. 1^{16,17}.

to Christ. *ὁ χριστός* is never so used in the Gospels.

answered (προσλέγω) does not occur in the New Testament.

limit of the years of the power of Satan. For the phrase 'the power of Satan' cf. Acts 26¹⁸.

other terrible things (ἄλλα δεινά). Kunze^b suggests *ἀληθινά*, 'true things.' But these and the following words suggest some deep-seated corruption of the text. *καὶ ὑπὲρ ὧν—παρεδόθην* is untranslatable. We might substitute *τῶν* for *ὧν* and place *ἐγὼ* after *ἀμαρτησάντων*, and I have translated as if this were the Greek text. But the connection of thought thus obtained is very poor. *τῶν ἀμαρτησάντων* is not a very natural expression for 'sinners.' It looks as though some antecedent to *ὧν* had dropped out.

I was delivered over unto death. Cf. St. Matthew 10²¹, St. Luke 24²⁰ (*εἰς κρίμα θανάτου*), 2 Cor. 4¹¹.

inherit the . . . incorruptible glory . . . in heaven. Cf. Eph. 1¹⁸, *τῆς δόξης τῆς κληρονομίας*; 1 Pet. 1⁴, *εἰς κληρονομίαν ἀφθαρτον . . . ἐν οὐρανοῖς*.

15. *Go* (πορευθέντες). See on v. 10.

into all the world and preach the good news. Cf. 14⁹.

all the creation. Cf. Col. 1²³.

16. *believes . . . saved*. Cf. Acts 16³¹, 'Believe . . . and thou shalt be saved,' and Rom. 10⁹. For baptism and salvation, 1 Pet. 3²¹, Tit. 3⁵.

condemned (κατακριθήσεται). Cf. 1 Cor. 11³², 'That we be not condemned with the world,' and St. John 3¹⁸, *ὁ μὴ πιστεύων ἤδη κέκριται*.

17. *new tongues* (καιναῖς) is omitted in C*LD arm me. The phrase occurs here only. Klostermann suggests that *καιναῖς* is a corruption

^a *Das Freer-Logion*, p. 33.

^b Quoted by Gregory, p. 34.

of the following *καὶ ἐν ταῖς*. 'Speaking with tongues' at Corinth (I Cor. 12-14), and in Acts 10⁴⁶, 19⁶, was speaking in ecstasy. Acts 2, on the other hand, suggests foreign languages. See Lake, *Earlier Epistles of St. Paul*, pp. 241 ff.

18. *and in their hands*. A omits. Cf. Acts 28³⁻⁵.

drink anything deadly. Papias is said to have recorded of Justus Barsabbas that he drank a deadly poison and suffered no harm. Eus., *H.E.*, iii. 39.

19. *The Lord Jesus*. 'Jesus' is omitted in many MSS. C*KLΔ have it. The phrase occurs in St. Luke 24³ (om D, latt. om *κυρίου* Syr. Sin.). It is common in the Acts and Epistles.

20. *consequent* (*ἐπακολουθῶντων*). 'When we find those who "checked" or "verified" an account using the term *ἐπηκολούθηκα* to describe the result, much as we should write "Found correct," we can understand that more than at once meets the eye underlies such a passage as [Mark] 16²⁰' (Milligan, *The New Testament Documents*, p. 78, who cites examples of signatures to a series of tax receipts from the papyri).

An alternative ending is found in L 7¹² ρΨ. It occurs immediately after v. 8, and is followed by the longer ending given above. It occurs also in k, on the margin of the Harcleon Syriac and of MSS. of the Memphitic and Ethiopic Versions. For further details see Swete, pp. xcvi. ff. It is as follows:—

'And they reported all things which were commanded concisely to Peter and his companions. And after these things Jesus also Himself appeared to them, and from the east even to the west He sent forth through them the holy and incorruptible message of eternal salvation.'

A. C. Clark, *The Primitive Text of the Gospels*, 1914, has recently defended the originality of vv. 9-20 and of the shorter conclusion. He thinks that 'in the second-century archetype, which I believe to be at the back of our MSS., the "shorter conclusion" preceded vv. 9-20.' The 'shorter conclusion' stood first as a summary; vv. 9-20 gave the events in detail. The primitive order of the Gospels was Matthew, John, Luke, Mark, and the last leaves of the archetype were damaged after a copy or copies had been taken.

But this cannot be a true reconstruction of the history of the Gospel. Since it is clear that when the first and third evangelists used the Second Gospel their copies of it ended at v. 8 (unless indeed the editor of the First Gospel had, as some have thought, a conclusion different to vv. 9-20) the loss of vv. 9-20, if that ever happened, must have taken place before the Gospels were bound up together. Further, the linguistic argument against either ending as a part of the Gospel is too strong to be explained away.

And if the loss of the conclusion really happened 'after a copy or copies had been taken' of the whole Gospel, how are we to account

for the reproduction of the mutilated original? Why should the translator of the Syriac version in the second century have been satisfied with a mutilated Gospel when complete copies were current? And more decisive still, how could the scribes of **N** and **B**, in the fourth century, when according to this theory there must have been many copies of the complete Gospel in existence, have been content to copy a mutilated manuscript or a copy of a mutilated manuscript without adding the omitted ending?

Professor Clark regards the words peculiar to the Freer MS. 'with considerable scepticism' (p. 79).

ADDITIONAL NOTES

THE KINGDOM OF GOD

IN St. Mark's Gospel the 'kingdom of God' is the main topic of Christ's teaching. He began His ministry by announcing the good news that the kingdom of God was at hand (1¹⁵). To His disciples was entrusted the 'secret plan' about the kingdom (4¹¹). The parable of the seed growing secretly explained that the kingdom would come like harvest after a period of growth, and the parable of the mustard seed presents it as the final result of a process of rapid growth. The parable of the sower deals only with the period of growth, not with the result. The coming of the kingdom would soon take place, for some who heard Christ speak would see it come with power (9¹). The possession of wealth was an impediment to entry into it, *i.e.* wealth hindered men from enrolling themselves as disciples of Christ, the coming king (10^{23,24}). The kingdom has as its citizens people with childlike characters (10¹⁴), who recognise in Christ a revelation of the nature of God, the source of all good (9³⁷, 10¹⁸). Elsewhere we read not of the coming of the kingdom, but of the coming of 'the Son of Man' (so 13²⁶, 14⁶²). The meaning attached to 'Gospel' in this book, as the good-news of the coming kingdom preached by Christ, is primitive, and earlier than the Pauline use of the word for the good-news about Christ.

In the First Gospel the term is changed. We read now of 'the kingdom of the heavens.' But the conception of the kingdom is the same as in St. Mark (see St. Matthew, *International Critical Commentary*, pp. lxxvii-lxxi). The emphasis which is placed in this Gospel on the near approach of the coming of the Son of Man to establish the kingdom is due largely to the presence of sayings to this effect taken by the editor from the Matthean Logia.

St. Luke goes back to the phrase 'kingdom of God.' In general outline the conception is the same as in the two earlier Gospels. But there are signs that St. Luke was beginning to realise that a con-

siderable period must elapse before the coming of the Son of Man to inaugurate the kingdom. Jerusalem must be trodden down by the Gentiles until the times of the Gentiles are fulfilled (21²⁴). And there is a hint of the idea, which was later to overshadow the anticipation of the near approach of the Son of Man, that in a very real sense the kingdom was already present, though only in germ and potentiality, rather than in maturity and fulfilment (17²⁰, 'within' or 'among you').

In the Fourth Gospel the phrase 'kingdom of God' occurs only five times, and in all of them the conception is that of a spiritual kingdom, which might be thought of as present (cf. p. 166). For the comparative rarity of the conception 'kingdom of God,' and of Christ as 'king,' outside the Synoptic Gospels, and for the substitution for them of other phrases, see the article on '*Kingdom of God*' in the *Dictionary of the Apostolic Church*. I may perhaps be permitted to quote the last paragraph.

'When modern writers ransack the New Testament for traces of the conception that the kingdom of God is now present in human life, it is of course possible to find them. For whenever a human soul is in communion with the absent king, there, in some measure, is the sovereignty of God exhibited, and the reign of Christ realised. But in the New Testament the admission that the kingdom is now in some sense present (whether in the subjection of the Christian soul to the law of Christ, or in the Church of which He is the head, or in the life of God, streaming down into the world through the Spirit of Christ in the form of righteousness and peace), is always made in the understanding that these foreshadowings of the kingdom of God imply a far more perfect realisation of the kingdom in the future, and that when Christ comes again the kingdom will come in such fulness that by comparison it will seem never to have come before. The relation between the kingdom now and the kingdom of the future is perhaps much the same as the presence of Christ now, and His presence when He returns. None has ever been more fully conscious of the life of Christ in him than St. Paul, "I live, yet not I, but Christ liveth in me." Yet none has ever looked forward more earnestly, or with greater expectation of living hope to the day of Christ's return. He could even speak of this present life as a condition of absence from the Lord (2 Cor. 5⁶). By contrast with such knowledge as we have of Christ now, vision of Him when He comes again will be "face to face" (1 Cor. 13¹²).'

ON THE MEANING OF σκανδαλιζω.

(For the Old Testament and Apocrypha refer to Swete's
The Old Testament in Greek.)

The following note, and the translation of σκανδαλιζω in the text by 'ensnare,' was suggested by a hint from Dr. J. H. Moulton that σκάνδαλον should properly mean 'a snare' rather than 'a stumbling-block.' See a note on σκάνδαλον by Dr. Moulton in *The Expository Times*, April 1915, p. 331.

σκανδάληθρον appears to mean the spring of a trap. It is used metaphorically in Aristophanes, *Acharnians*, 687, of word-traps.

By analogy σκάνδαλον which seems to occur, in pre-Christian writers, only in the Greek versions of the Bible, should mean a snare or trap.

In Judith 5¹ the Jews close the hill passes, fortify the hill tops, and place σκάνδαλα in the plains. 'Traps' or 'snares' would suit very well here. This seems to be the only place where σκάνδαλον is used literally, unless 1 Macc. 5⁴ has the same literal sense, 'he remembered the children of Baean who were unto the people a snare (παγίδα) and a σκάνδαλον, lying in wait for them in the ways.' The meaning may be that the children of Baean had set traps and ambushes to destroy the Israelite armies.

Elsewhere in the LXX the word is used metaphorically. Eight times it is equivalent to שׂרִיט, a hunter's snare. In four of these, viz. Joshua 23¹³, Ps. 68²³, 139⁶, 140⁹, σκάνδαλον is used side by side with παγίς, and clearly means 'snare' or 'trap.' In Judg. 2³, 8²⁷ (B here has σκῶλον), 1 Sam. 18²¹, and Ps. 105³⁶ 'snare' corresponds to the Hebrew and is quite appropriate. The same sense will suit Judith 12², and Wisdom 14¹¹ (where παγίς is in the parallel clause). In Judith 5²⁰, Eccclus. 7⁶ and 27²³, the meaning 'snare' is not so obvious. R.V. renders in Judith 'wherein they stumble,' in Eccclus. 7⁶ 'stumbling block,' and in 27²³ 'trap.' But 'snare' is not inappropriate in all three.

In Ps. 49²⁰ σκάνδαλον corresponds to פֶּיַח, a 'blemish' or 'fault.' The meaning which the translators assigned to this word is not clear, but 'laying a snare' would reasonably render their Greek.

In Ps. 48¹⁴ σκάνδαλον corresponds to כִּסֵּל 'folly,' read apparently as כִּשׁ. This brings us to the three remaining passages, Levit. 19¹⁴, 1 Sam. 25³¹, Ps. 118¹⁶⁵, in each of which the Hebrew is מִכְשָׁל, a stumbling-block.

So far the evidence of the LXX is that *σκάνδαλον* is used as a rule in its proper sense of a snare, or trap. But in the four passages just cited, the translators thought that 'stumbling block' might be interpreted as 'snare.' In Levit. 19¹⁴ and 1 Sam. 25³¹ the Greek might be rendered 'snare' quite appropriately. In Ps. 118¹⁶⁵ the sense is not so obvious, but 'there is no snare in them,' *i.e.* there is no cause of moral ensnaring of others, is quite appropriate. In Ps. 48¹⁴ 'snare' gives a good sense. To these passages must be added Dan. 11⁴¹ (LXX) where *σκανδαλίζω* is used to translate *כשל*. So far as the Greek goes 'ensnare' would satisfy the context. But, as we shall see, the fact that *σκάνδαλον* and *σκανδαλίζω* in these passages correspond to the root *כשל* may have affected its meaning in later usage. Since a trap or snare is something into which one can stumble, the word may have acquired the wider sense of any obstacle over which one can stumble in a moral sense.

The other Greek versions of the Old Testament used *σκάνδαλον* in the same sense as the LXX of a 'snare.' Thus in Symmachus, Prov. 13¹⁴, 14²⁷, 29⁶, *σκάνδαλον* is used where the LXX has *παγίς*, and also in Prov. 22²⁵ = LXX *βρόχους*. Theodotion also had *σκάνδαλον* in 13¹⁴, 29⁶ = LXX *παγίς*, Judg. 8²⁷, Ps. 68²³. In Isaiah 8¹⁴, Symmachus and Theodotion seem to have had *σκάνδαλον* for *מוקש*, whilst in the same passage Aquila had *σκάνδαλον* for *מכשול*. In Jer. 6²¹ Aquila renders *מכשול* by *σκάνδαλα*, and in Dan. 11⁴¹ Aquila renders *כשל* by *σκανδαλίζω*.

The verb *σκανδαλίζω* occurs only in Daniel 11⁴¹ (LXX), in Psalms of Solomon 16⁷, and in Eccclus. 9⁵, 23⁸, 35¹⁶. In Eccclus. 9⁵ the meaning is clearly 'ensnared.' In 23⁸ it is parallel to 'overtaken,' and probably means 'ensnared.' In 35¹⁶ 'ensnared' is quite possible. In Ps. Sol. 16⁷ Ryle and James render 'lay a snare.' In Dan. 11⁴¹ the Hebrew is *כשלו*. Aquila had the verb in Prov. 4¹² where 'ensnared' gives an appropriate sense though the Hebrew is *כשל*, and in Dan. 11⁴¹ for *כשל*.

If we pass now to the New Testament there seems no reason why we should not try to retain the proper meaning 'ensnare.' At the same time, since *σκάνδαλον* has been used to translate *מכשול*, and since the meaning 'snare' seems therefore to have been widened out into that of 'occasion of stumbling,' it is possible that this may prove to be its meaning in some New Testament passages. Moreover, the Aquila rendering of Isaiah 8¹⁴ would assist this development of

meaning. There, according to the Hebrew, Jahveh is to be 'for a rock of stumbling' לְצוּר מַכְשׁוֹל. Aquila, as we have seen, renders *εἰς στερεὸν σκανδάλου*, and some such rendering seems to have been known to St. Paul (Rom. 9³³) and to St. Peter (1 Pet. 2⁸). It seems at first sight obvious to suppose that in these passages *σκανδάλου* was understood to mean 'a stumbling-block,' though the idea may have been that of a trap or snare of which a rock formed the most dangerous part.

Another passage possibly connected with Is. 8¹⁴ is St. Matthew 16¹⁸⁻²³, *σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ κ.τ.λ.—σκανδάλου εἶ ἐμοῦ*. I see no reason why we should not translate the last words 'thou art my snare,' *i.e.* in suggesting that suffering did not form part of His Messianic destiny Peter was acting as a moral snare or enticement. For the metaphor compare Ex. 10⁷, 'How long shall this man be a snare to us?' In St. Matthew 13⁴¹, 18⁷, St. Luke 17¹ *σκανδάλου* may have the same meaning, that of moral snares, or enticements. It is of course difficult to get an English equivalent ('temptation' does not suggest the primary meaning of *σκανδάλου*), but nothing but traditional usage would reconcile us to 'stumbling-blocks' or 'offences' in these passages.

'Snares' would suit Rom. 14¹³, 16¹⁷, Rev. 2¹⁴. 1 John 2¹⁰ 'there is no *σκανδάλου* in him' is analogous to Psalm 118¹⁶⁵, and may mean 'there is in him no occasion or cause by which others can be morally snared or entrapped.'

The remaining passages occur in St. Paul, and refer to the cross of Christ. They are 1 Cor. 1²³, Gal. 5¹¹. I am not sure that 'Christ crucified, to the Jews a snare,' *i.e.* an occasion of moral ensnaring, is not as easy as 'a stumbling-block.' If we may so render in 1 Cor., the meaning of Gal. 5¹¹ will be the same.

The verb occurs eight times in St. Mark. The writer of the First Gospel borrows all these from St. Mark, and has six other occurrences of the word. St. Luke avoids the word in the Marcan passages, but has it in two sayings 7²³ and 17². The latter finds a parallel in St. Mark 9⁴², but is probably from another source. St. John has the word twice, 6⁶¹, 16¹. St. Paul has it four times, Romans 14²¹, 1 Cor. 8¹³ twice, 2 Cor. 11²⁰. It does not occur in the other books of the New Testament.

There seems to be no reason why it should not everywhere be translated 'ensnare.' The most difficult passages would be St. Matthew 11⁶=St. Luke 7²³, 'Blessed is he who shall not be ensnared

in me,' *i.e.* 'who shall not be entrapped into a wrong conception of me by my Messianic claims'; St. Mark 6³ = St. Matthew 13⁵⁷, 'And they were ensnared in Him,' *i.e.* they were led into a wrong view of His Person by the difficulty of reconciling His claims with His history so far as it was known to them.

On the other hand the fact that in the LXX *σκάνδαλον* and *σκανδαλίζω* five times translates the root *שׁל* may have led to the supposition that it could mean a stumbling-block, and to the use of it, and of the verb, in that sense. But it seems advisable to retain the sense 'snare' where possible. The fact that the Syriac versions render the word by *ܐܕܘܟܘܠܐ* or (once St. Matthew 16²³) by *ܐܕܘܟܘܠܐ* may simply be due to the influence of the equation *σκάνδαλον* = *מבשול* in the LXX, rather than to an attempt to give *σκάνδαλον* its proper meaning. The Latin versions wisely transliterate.

The Syriac version of the Old Testament uses *ܐܕܘܟܘܠܐ* to translate both *מבשול* and *מוקש*, and this gives us a final argument against importing the meaning 'stumbling-block' into *σκάνδαλον*. For the facts are these. We have in Hebrew two distinct words, *מבשול* 'a stumbling-block' and *מוקש* 'a snare.' To translate *מבשול* the Peshitta appropriately uses *ܐܕܘܟܘܠܐ*, which means a 'stumbling-block, but it sometimes, *e.g.* Jos. 23¹³, Judg. 2³, Ps. 106³⁶, uses the same word to translate *מוקש*. Now we have no right in such cases to say that *ܐܕܘܟܘܠܐ* means a 'snare.' Rather the translators have carelessly substituted for the snare metaphor another, not dissimilar, of a stumbling-block. The same two Hebrew words are rendered, sometimes and naturally where the Hebrew is *מוקש*, a few times unexpectedly where the Hebrew is *מבשול*, by *σκάνδαλον*. Clearly we must not deduce from these latter cases the inference that *σκάνδαλον* means a 'stumbling-block.' As in the case of the Syriac Version the translators are substituting one metaphor for another, in this case that of a 'snare' for that of a 'stumbling-block.'

Of course it may be possible that the Syriac rendering of *מוקש* by *ܐܕܘܟܘܠܐ* is due to the influence of the LXX, since in the majority of such cases the LXX has *σκάνδαλον* or *πρόσκομμα*. This, however, is not the case in Prov. 22²⁵, for the LXX there has *βρόχους* (Sym. *σκάνδαλον*).

p. 52, 1¹. *Son of God*. On the phrase see Box, *Ezra-Apocalypse*, p. lvi, who says that apart from Enoch cv. 2, which is probably an

interpolation, it occurs first in Jewish literature in the Ezra Apocalypse (7^{28,29}). 'It would arise naturally from the Messianic interpretation of Psalm 2.'

p. 59, 1²¹. On the alternative sites for Capharnaoum marked in the Map see Sanday, *Sacred Sites of the Gospels*, pp. 36-48.

p. 60, 1²³. πνεῦμα ἀκάθαρτον. The phrase is very uncommon in Greek outside the New Testament. In the LXX we have only Zech. 13² τὸ πνεῦμα τὸ ἀκάθαρτον, which is hardly parallel because הַטְּמֵא הַיְי is impersonal.

There occurs in Enoch xcix. 7 the phrase 'impure spirits and demons.' Twenty-six MSS. here have 'evil,' but Dr. Charles tells me that 'there can be no doubt as to ἀκάθαρτος having occurred in this passage.'

τὰ ἀκάθαρτα πνεύματα occurs in Test. Benj. 5², with a variant αὐτὰ τὰ πνεύματα. Dr. Charles dates the Greek version of the Testaments about 50 A.D.

For ἀκάθαρτος used with δαίμων in a magical papyrus of the 3rd cent. A.D., see *VGT* and Milligan, *Selections*, p. 113.

In the New Testament the combination of πνεῦμα with ἀκάθαρτος occurs eleven times in St. Mark, who also uses δαιμόνιον twelve times, δαιμονιζόμενος three times, δαιμονισθεῖς once. St. Matthew has δαίμων once (8³¹), δαιμόνιον ten times, πνεῦμα ἀκάθαρτον only twice, viz. 10¹ = St. Mark 6⁷ and 12⁴³ = St. Luke 11²⁴, a passage probably drawn from the Matthean Logia. Elsewhere he prefers δαιμόνιον (ten times) or δαιμονιζόμενος (six times).

St. Luke in the Gospel has πνεῦμα ἀκάθαρτον five times. Four of these are from St. Mark. The fifth, 11²⁴, is parallel to St. Matthew 12⁴³. Elsewhere he prefers δαιμόνιον, twenty-one times. δαιμονισθεῖς occurs once, 8²⁶. Once we have the composite phrase πνεῦμα δαιμονίου ἀκαθάρτου 4³³ = St. Mark 1²³ πνεῦμα ἀκάθαρτον. Outside the Gospels πνεῦμα ἀκάθαρτον occurs in the New Testament only in Acts 5¹⁶, 8⁷; Rev. 16¹³, 18².

The evidence of the New Testament therefore may be summarised as follows—πνεῦμα ἀκάθαρτον occurs in St. Mark eleven times, in St. Matthew and St. Luke (Gospel) only once, except in passages based on St. Mark. The one occurrence common to St. Matthew and St. Luke probably comes from the Matthean Logia. The two occurrences in the Acts suggest reminiscence of Marcan language. It also occurs twice in the Apocalypse. St. Paul does not use it, but

speaks of 'deceiving spirits' *πνεύμασι πλάνοις* in 1 Tim. 4¹. He uses *δαίμονιον* only in 1 Cor. 10^{20,21}. St. John does not use the phrase in the Gospel or Epistles. In the Gospel he has *δαίμονιον* six times. The phrase does not occur in the Catholic Epistles nor in Hebrews.

Its comparative frequency in St. Mark is therefore a feature of that Gospel.

Whilst the phrase is uncommon except in St. Mark and in writings dependent on the New Testament, it seems to have hardly any parallel in other literature. So far as *πνεῦμα* goes there is sufficient evidence that *רוח*, *רוחא* were used to denote 'spirits.' In Biblical Hebrew we have 1 Sam. 16^{14,15,16}, 18¹⁰ where the word 'spirit' would lend itself to later interpretation as 'an evil spirit.' There is also Zach. 13², already quoted, where again the word 'spirit' could easily be personified. In Rabbinical Hebrew *רוחין* is a not infrequent term for 'evil spirits.'

In Syriac *רוחא* = 'a spirit' occurs in the New Testament versions, and in the Syriac Ecclesiastical writers. But I do not know that it is common outside the New Testament. In antiquity generally evil spirits seem to have been described by preference under more specific titles than the simple 'spirit.' In Assyrian they are *utukku*, *šēdu*, *lamassu*, *edimmu* and the like, for which see *ERE* iv. 569; in Arabic *shayatin* and *jinn*. In New Hebrew and Aramaic *רוחא* occurs as we have seen, but more common are terms corresponding rather to *δαίμων* such as *מזיק*, *שיר*, *שירא*, *גם*. Thus *e.g.* in the *Acts of Thomas* the two latter terms are common, whilst *ܐܘܪܐܝܢܐ* occurs only twice, once of a possessed person *ܐܘܪܐܝܢܐ ܕܠܘܨܐܘܪܐܝܢܐ* (ed. Wright, p. 43), where the Greek (ed. Bonnet, p. 43) has *ὄχλου- μένους ὑπὸ πνευμάτων ἀκαθάρτων*.

However, there is no reason why *רוחא* may not have been used to denote 'a spirit' in the Aramaic of Palestine in the first century A.D., though other terms such as *שירא* would probably have been more commonly used. If *πνεῦμα* = *רוחא* = 'a spirit' seems to have been uncommon, there is still less evidence for *πνεῦμα ἀκάθαρτον* = *ܐܘܪܐܝܢܐ ܐܘܪܐܝܢܐ* outside the New Testament, and writers or copyists dependent upon it. In *ERE*, vol. iv., there are twenty articles on *Demons and Spirits*, but I can find no suggestion that in any of the religions there treated 'unclean spirit' was commonly used to denote demons or spirits. Of course the belief that demons caused disease was widespread, and the demon which was supposed to have taken possession of a man and to have afflicted him with disease,

which rendered him ceremonially unclean, might naturally have been called 'an unclean spirit.' But I do not find evidence that this was the case except in Christian writings.

In the pre-New Testament period we have Enoch 99⁷, Test. Benj. 5²; Zech. 13², and a partial parallel in an Assyrian Tablet given by Thompson, *Devils and Evil Spirits of Babylonia*, p. 131. 'An evil demon whose unclean hands know no reverence.'

Again the idea that impurity was caused by possession by evil demons was widespread in antiquity. In Enoch the 'impure demons' are the children of fallen angels and women.

But here again outside the New Testament the description of spirits as unclean is not common.

The phrase 'unclean spirit' does not occur in the Apostolic Fathers. The second century writers generally have a good many references to demoniac possession, but whilst they sometimes speak of 'spirits' or 'evil spirits' they for the most part avoid 'unclean spirit' and fall back upon *δαιμόνιον* and its Latin and Syriac equivalents. Such uses of 'unclean spirit' as do occur seem limited to cases of sexual impurity, a limitation which does not hold good for the New Testament. Even in references to Christ's work of expelling evil spirits the term 'demon' is chosen and 'unclean' spirit neglected.

It may be conjectured as probable that 'unclean' as applied to demons originally signified 'causing ceremonial uncleanness.' This is suggested by the case of the demoniac of Gadara, who lived among the tombs. The Rev. L. W. Grensted tells me that there is a parallel to this in the story of 'the possessed princess of Bakhtan' (20th dynasty, Rameses XII., c. 1100 B.C.) The Prince of Bakhtan sent to Pharaoh for an expert to deal with his youngest daughter who was ill, and 'dwelt after the manner of one possessed with a spirit,' *i.e.* as is seen later in a separate place. The suggestion is that the princess was 'unclean.'

In *ERE* iv., 612, Loewe says that 'in Palestine itself Galilee may be singled out as the centre where demonology was the strongest,' and 613, 'The numerous instances which the N.T. furnishes would have been impossible save in Galilee.' Possibly 'unclean spirit' may have been a Galilean equivalent for 'demon.'

p. 68, 2¹⁵. *sinner*. *ἀμαρτωλός* occurs six times in St. Mark. In three of these, 2^{15,16} twice, it is coupled with *τελώνης*. This at once suggests that it is used in the sense of ritual and ceremonial rather than of moral sinfulness. This is also suggested by 2¹⁷. 'I am not

come to call the righteous, but sinners,' where *δικαίους* implies righteousness obtained by obedience to the law, and *ἀμαρτωλούς* sinfulness brought about by disregard of the law. This is the sense in which St. Paul uses the word in Gal. 2¹⁷ of himself and Peter when they abandoned the law for faith in Christ, or in which he denied its application to himself and Peter whilst they remained within the fold of Judaism, Gal. 2¹⁵.

The same meaning is probably to be found in St. Mark 14⁴¹ where 'is delivered into the hands of sinners' is equivalent in meaning to 'deliver to the Gentiles,' 10³³.

In the remaining passage, 8³⁸, 'in this adulterous and sinful generation,' the meaning seems to be wider. St. Matthew uses the word only five times. Four of them occur in passages borrowed from St. Mark and have the ritual meaning. The fifth, 11¹⁹, is 'a friend of tax-collectors and sinners.' This occurs also in the parallel passage, St. Luke 7³⁴, and the non-moral sense of *ἀμαρτωλός* thus goes back into the Matthean Logia from which the passage is ultimately derived.

In St. Luke *ἀμαρτωλός* is more common. It occurs seventeen times. Three of these are from St. Mark and have the non-moral sense. The same meaning is also to be found in the following passages, which have parallels in St. Matthew and are probably therefore derived from the Matthean Logia :

6³² = St. Matthew 5⁴⁶ (*τελῶναι*),

6³³ = St. Matthew 5⁴⁷ (*ἐθνικαί*),

7³⁴ = St. Matthew 11¹⁹,

and in the following which are peculiar to St. Luke :

6³⁴,

15¹, *οἱ τελῶναι καὶ οἱ ἀμαρτωλοί*,

15²,

19⁷, of Zacchaeus.

In the seven remaining passages, all of them peculiar to St. Luke, the word seems probably to have the wider moral sense.

It would seem, therefore, that in St. Mark and in the source which lies behind sayings common to St. Matthew and St. Luke (Matthean Logia) *ἀμαρτωλός* was used in a Jewish sense as equivalent to Gentiles or Jews who did not observe the law.

p. 70, 2²¹. For *ἄγνωφος* = 'new' *VGT* cites, from a papyrus of the second century A.D., *κιτῶνα ἄγνωφον λευκόν* = 'new white shirt.'

p. 78. On 4¹, *He embarked into a boat, and sat down in the sea*, Dr. J. Rendel Harris in 'An Unnoticed Aramaism in St. Mark,'

Expository Times, March 1915, quotes Syriac evidence to show that 'to go up and sit in a ship' is a Syriac idiom for 'to go aboard.' I gather that he thinks that St. Mark's *εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ* is an unnecessarily literal translation of an Aramaic phrase which would have been rendered quite sufficiently into Greek by the first three words. I should welcome some Aramaic evidence other than Syriac for this idiom.

p. 80, 4¹⁹, *deceit of riches*. Deissmann would render ἀπάτη by 'pleasure.' See *VGT* on ἀπάτη.

p. 83, 4²⁸, *of itself*. For illustrations of αὐτόματος see *VGT* and Abbott, *Johannine Vocabulary*, 1515a.

p. 89, 5¹⁴. On ἀγρός see *VGT*. 'This old and once common word is unexpectedly rare in papyri.' And again 'it looks as if for some reason ἀγρός was a favourite word with translators from Hebrew or Aramaic.'

p. 103, 6⁶⁶, *market-places*. The Greek is ἐν ταῖς ἀγοαῖς 'in the markets.' The same word occurs in 7⁴ and 12³⁸. Mr. Pallis (*A few Notes on the Gospels of St. Matthew and St. Mark*, Liverpool, 1903), arguing that there could not be market-places in the ἀγροί or open country, would emend into ἐν ταῖς ἀγυαῖς, 'in the roads.' He thinks that this is supported by the Sinaitic Syriac which has 'streets.' But this version (so Burkitt) uniformly translates ἀγορά by 'street,' so 7⁴, 12³⁸, so that there is no reason to think that it had ἀγυαῖ here any more than in the eight other places where ἀγορά occurs. The fact is that the Syriac ܠܘܐ can mean both 'street' and 'forum.'

As regards 'markets' in the open fields it has been pointed out on 5¹⁴ that ἀγρός in this Gospel means rather 'hamlets' than open country. Further, it is quite possible that ἀγορά in St. Mark is a not very happy rendering of the Aramaic ܢܪܝܫ which means either 'market' or 'street.' D in 6⁵⁶ has πλατείας which may be a duplicate rendering of ܢܪܝܫ.

p. 107, 7¹⁹. *VGT* says that ἀφεδρών occurs in an inscription of the second century B.C. 'in the same sense as in Mt. 15¹⁷, Mk. 7¹⁹.'

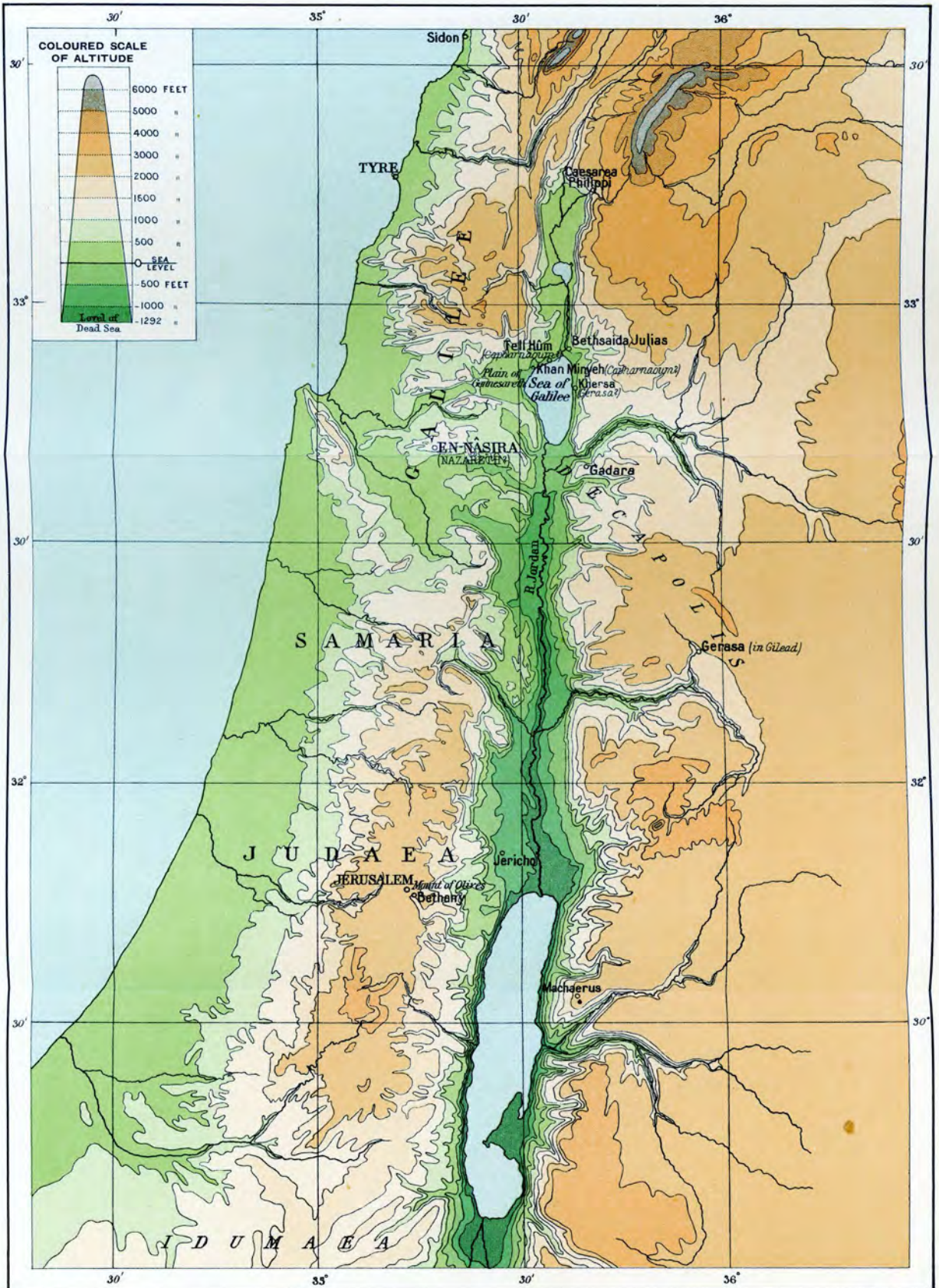
p. 142, 11⁴. On ἀμφοδον, see *VGT*, which speaks of its frequency in the papyri of the Roman age in the sense of a 'quarter' of a city.

p. 153. On 12³⁶, *David's Son*, Canon Kennett, *Interpreter*, July 1914, p. 364, suggests that Christ was repudiating the idea that He was the heir to David's throne in the literal sense in which such heir-

ship was understood by the Jews of that period. He was not the Son of David who was expected to reign in Jerusalem.

p. 178, 14⁴¹. ἀπέχει. *VGT* cites de Zwaan, *Expositor* vi. xii, p. 452, as interpreting in the sense 'He (Judas) did receive (the promised money).' Cf. St. Matthew 6^{2,15,16}. The verb is common in this sense in papyri receipts. Cf. Deissmann, *Bible Studies*, p. 229. But ἀπέχει by itself in this sense would be too abrupt even for St. Mark. The rendering of *k* in this passage is as follows: 'et venit tertio et ubi adoravit dicit illis: dormite jam nunc, ecce appropinquavit qui me tradit. Et post pusillum excitavit illos et dixit: jam hora est, ecce traditur filius hominis in manu peccatorum, surgite, eamus,' etc. The insertion of 'et post pusillum excitavit illos et dixit' removes the apparent inconsequence of καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε followed in the same breath by ἐγείρεσθε, ἄγωμεν. It looks like a gloss inserted with the same object as the words of D at the end of Acts 14² ὁ δὲ Κύριος ἔδωκεν ταχὺ εἰρήνην, which remove the inconsequence of v. 3 'Long time therefore they tarried there' immediately after the statement of v. 2 that the Jews stirred up the Gentiles against the brethren. The text of *k* with its reference to a third withdrawal (et ubi adoravit) which is not stated, though implied, in the Greek looks like an attempt to remove the difficulties of the passage. If the editor of the First Gospel had ἀπέχει in his copy of St. Mark he omitted it as being obscure.

The apparent inconsequence just referred to can be avoided by translating καθεύδετε τὸ λοιπὸν κ.τ.λ. interrogatively, or as a reproach, 'you are sleeping now (when you ought to be watching)!' The difficulty about such translations is τὸ λοιπὸν which means 'henceforth' rather than 'now,' and seems therefore to require the verbs to be rendered as imperatives. I have translated interrogatively for the sake of sense, and must needs think that some corruption underlies τὸ λοιπὸν and ἀπέχει.



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THE END

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