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ST MARK

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THE GOSPEL ACCORDING
TO
ST MARK

REVISED FROM THE EDITION OF
G. F. MACLEAR, D.D.

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CONTENTS

INTRODUCTION TO THE FOUR GOSPELS :	PAGE
1. The Condition of the Jews in the time of CHRIST	5
2. Jewish Sects	7
3. Names of Our Lord	8
4. Chronological Table	10
5. Synopsis of Gospel History	11
6. List of the Twelve Apostles	20
7. Characteristics of the Four Gospels	22
8. The Miracles and Parables	23
9. Order of the Chief Events of the Passion	27
10. The Trials of Our Lord	28
11. St Peter's Denials	31
12. The Day of the Crucifixion	32
13. The Seven Words from the Cross	33
14. Order of Events on the Day of the Resurrection	34
15. Principal Persons mentioned in the Gospels	35
16. Principal Places mentioned in the Gospels	43
17. Coinage, Weights and Measures	49
<hr/>	
INTRODUCTION TO ST MARK'S GOSPEL :	
18. Life of St Mark	50
19. Composition of the Gospel	52
20. Characteristics of the Gospel	54
21. The Miracles recorded by St Mark	56
22. The Parables recorded by St Mark	56
23. Analysis of the Gospel	57
<hr/>	
TEXT AND NOTES	63
<hr/>	
MAPS :	
1. Palestine (in the time of CHRIST)	at end
2. District of Galilee	at end
3. Jerusalem (Ancient)	at end
4. „ (Modern)	at end

* * The Text adopted in this edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed.

ABBREVIATIONS

O.T. The Old Testament.

A.V. The "Authorised" Version of 1611.

R.V. The Revised Version of 1885.

Comp. = compare.

lit. = literally.

The names of the Four Evangelists are denoted by
M.; Mk; L.; J.

INTRODUCTION TO THE FOUR GOSPELS

1. THE CONDITION OF THE JEWS IN THE TIME OF CHRIST

1. Politically. At the close of the Old Testament the Jews, after the Return from the Captivity in Babylon, were subjects of the King of Persia, and were kindly treated and left very much to themselves, except that they had to pay tribute. This quiet condition lasted under different masters until B.C. 169. In B.C. 330 the Persian power was destroyed by the Greek conqueror, Alexander the Great, and at his death the Jews fell alternately under the dominion of Egypt and Syria—the empires to N. and S. of Palestine, Syria finally (B.C. 203) remaining victor.

A party however grew up in Jerusalem which desired to break down the exclusiveness of Israel and introduce Greek ways of life. Hence arose violent dissensions, and in B.C. 169 the King of Syria—Antiochus, called *Epiphanes*, i.e. Illustrious—attacked Jerusalem, pillaged and profaned the Temple, carried off the Golden Candlestick, the Altar of Incense, the Veil of the Sanctuary and other treasures, slew or took captive thousands of Jews, and posted a Syrian garrison in a fort overlooking the Temple. He then endeavoured to destroy the religion of Israel, and introduce pagan worship throughout the land. This caused a brave resistance by the Jews, led by the heroic family of the Maccabees. The Syrian domination was broken, and at length for a short period Israel became independent again.

In time however the rivalry between two families, the Maccabees or Asmonaeans and the Idumaeon family of the Herods, brought the Romans upon the scene. Antipater, the father of Herod, appealed to the Roman general Pompey, who was then in the East. He besieged and took Jerusalem (B.C. 63), massacring multitudes of Jews and penetrating to the Temple, into the Holy of Holies itself. From this time the Romans were masters of the country, and exacted tribute from it. The *Publicans* were the tax-gatherers for the Romans,

and as the visible reminders of subjugation to the foreigner, and also because of their unscrupulous exactions, were odious to the Jews. In B.C. 40 the Romans made Herod the Great king of the Jews, to rule under themselves. He was an able prince, but unscrupulous and very cruel. He introduced Roman and Greek games and customs into the cities of Palestine, but at the same time he rebuilt the Temple with great magnificence.

Herod the Great died shortly after Our Lord's birth, and his kingdom, by permission of the Roman Emperor, was divided into three parts, ruled by his sons with the title of "Tetrarch." Philip became tetrarch of a region to the N.E. of the Sea of Galilee, which included Caesarea Philippi, so named after the Roman Emperor and himself. Herod Antipas ruled Galilee and Peraea, Archelaus Judaea. Archelaus governed so cruelly that the Emperor Augustus deposed him in A.D. 6, and took Judaea immediately under Roman rule, attaching it to the province of Syria. It was obliged to receive a Roman stranger as its governor, and such governors often rode roughly over the feelings of the people. Pontius Pilate was the fifth of these governors.

Alongside however of the Roman power a certain amount of authority was still possessed by the Jewish Council, called the **Sanhedrin** (from a Greek word meaning *Council*). This body consisted of (1) *Chief Priests*, i.e. members of the principal priestly families, who were Sadducees; (2) *Scribes*, i.e. professional teachers of the Law, who were mainly Pharisees; and (3) *Elders*; the total number being 71. The High-Priest was President. Its proper authority was confined to Judaea. It was the chief court of civil and criminal justice, and the chief administrative body, except for the supreme control of the Roman Governor, and was the final authority on matters of Jewish Law. It had not however power of carrying out a sentence of death. The Governor must be appealed to for this purpose, but he must decide in accordance with Jewish Law. Its rules contained strong injunctions to mercy.

2. **Religiously.** The chief religious forces in the time of Our Lord were those which are embodied in the various **Jewish Sects** (see Section 2), particularly the Pharisees and the Sadducees. But such persons as the Blessed Virgin and St Joseph, Zacharias and Elizabeth, Simeon and Anna, shew that there were some devout souls who were true to the glories and responsibilities of Israel, though the professed leaders of

religion had departed so far from living faith in God. From such "Israelites indeed" the Baptist and Our Lord met with a full response. The Temple in Jerusalem was the chief centre of worship, but each town had one or more *synagogues*, which were not only religious meeting-places, but also courts of law and schools.

2. JEWISH SECTS

The Pharisees. The name = *Separated*, i.e. *Puritans*. They were zealous in guarding against the defilement of contact with unclean objects such as swine, or impure people such as heathen. This was a part of their enthusiastic observance of the Law in its minutest details, and of traditional interpretations and applications of the Law, as the code of conduct. Their enthusiasm secured the admiration of the people, and they were the popular and powerful party. Their radical fault, for which Our Lord denounces them so strongly and frequently, is the *hollowness* of their religion. They considered that the *outward act* was everything, and neglected the *inner motive*. Thus though their conduct was often exemplary, it was dictated by selfishness and pride. Our Lord's conflict with them was mainly on the observance of the Sabbath and on the law of unclean. Unlike the Sadducees they were believers in a future life and in Angels and spirits.

The **Scribes** were the teachers and interpreters of the Law from the time of Ezra downwards. In Our Lord's time all the chief Scribes were Pharisees.

The **Sadducees** derived their name perhaps from Zadok of Solomon's time, or from a later Zadok. They were the aristocratic members of the chief families in Jerusalem, which alone furnished the High-Priests. They were therefore in the main the Priestly Party, and not popular. Being powerful and comfortable they were worldly, and had no belief in a future life, or in Angels or spirits. They were cultured and open to foreign influence.

The **Cananaeans**, or **Zealots**, were fanatics who resented the rule of Rome, and sought to bring about the Messianic Kingdom by violent methods. They were not a formed party until the time of the wars with Rome which led to the Fall of Jerusalem.

The **Herodians** were partisans of the family of Herod. They thought that through the rule of these kings the Jews might attain their highest hopes.

3. NAMES OF OUR LORD

JESUS. The same word as Joshua, which means literally *The LORD (JEHOVAH) is Salvation or Deliverance*, and thus stands for the instrument through whom the LORD saves or helps. In O.T. Joshua's name was changed from Hoshea (= *Salvation or Deliverance*) to Joshua (Numb. xiii. 16).

Later the name became Jeshua (Ezra ii. 2), and is used in this form of the High-Priest of the Return from the Captivity.

Both Joshua, who brought the Children of Israel into Canaan from the Desert, and Jeshua were instruments by which God bestowed His saving help upon His people, and so are types of the great Redeemer.

In the Greek of the N.T. Jeshua becomes Jesus. It is thus in the Gospels the form of the Name which was given by the Angel both to Joseph and to Mary when the birth of the Holy Child was announced to them (M. i. 21; L. i. 31). The nature of the deliverance is explained by the Angel: *Thou shalt call His Name JESUS; for it is He that shall save His people from their sins.* (M. i. 21, R.V.)

This was the only *personal* name of Our Lord.

Salvation has a twofold meaning (1) *deliverance* from bondage or peril, (2) restoration to a condition of *sound spiritual health*. It is hence spoken of sometimes as *past*, sometimes as continuing in the *present*, sometimes as to be consummated in the *future*.

THE MESSIAH (= *the Anointed*). "*The LORD'S Anointed*" is the title of the reigning King in O.T. from 1 Sam. ii. 10 onwards. Although a great King and a great Servant of the LORD are foretold, the title "The Messiah" is not applied to either of them in O.T. (except possibly, but improbably, in Daniel ix. 25, 26). It is found however in N.T. times among both Jews and Samaritans as a recognised title of the expected One. The actual word **Messiah** occurs only in J. i. 41 (spoken by Andrew) and in J. iv. 25 (by the Woman of Samaria), but the Greek equivalent **CHRIST** (which see) is frequent. To the Jews of the time of Our Lord, "the **MESSIAH**" or "the **CHRIST**" denotes the King who should reign over the people of God, and probably also the Prophet and the Servant who had been foretold; but the ideas of the Sufferer and the Priest were not yet included in the title. In O.T. God Himself is

the Redeemer (Ps. cxxx. 8); the King expected will only reign over the people after their redemption. But before N.T. times the Jews had come to believe that the King would Himself share in the freeing and purifying of Israel. Hence M. i. 21 is in accordance with expectation. Our Lord accepts the title, but gives it a meaning far transcending the O.T. idea of it.

THE CHRIST (=the Anointed). The Greek equivalent of "The MESSIAH" (which see). In the Gospels it is usually a title, not a proper name, and should be rendered as in R.V. "The CHRIST." The only exceptions are Mk ix. 41, L. ii. 11, and the name "JESUS CHRIST" or "JESUS which is called CHRIST," which occurs eight times. Later, especially in St Paul, CHRIST is used quite as a proper name.

The full name JESUS CHRIST includes the declaration of the true humanity of the Saviour (JESUS) and of His relation to the earlier dispensation (CHRIST) (*Westcott*).

THE LORD. A title in common use among the Jews, applied to any one of position. As used of JESUS it probably indicated a growing appreciation of His Office and Nature—first respect to Him as a Teacher, then homage to Him as Sovereign, and lastly reverence to Him as God. The same word is used for the Sacred Name JEHOVAH in the Greek O.T.

Master. Used in addressing JESUS during His lifetime by Disciples. The sense is always *Teacher*, and the word stands for the Hebrew Rabbi, which was a term of profound respect.

The Son of David. A title of the expected Messiah, not found in O.T., but in use for some sixty years before CHRIST'S birth. The Scribes held that the Messiah must be descended from David, and when JESUS is addressed by this title it probably implies belief in His Messiahship.

The Son of GOD. This was not a common title of the Messiah among the Jews, but O.T. shews the Davidic King treated by God as a son in 2 Sam vii. and Ps. lxxxix., and in Ps. ii. 7 he is associated in God's sovereignty over all nations. In these passages the Son is not, as in Egyptian and Roman mythology, *physically* descended from God, but has the rank and the discipline of the son in a household.

Our Lord never uses the title Himself, but He calls Himself *the SON* in relation to *the FATHER*, and claims a sonship distinct from that in which the Disciples are sons of God. In quoting Ps. cx. 1 He also claims to be in all senses of the word Son of GOD.

The Son of Man. In some passages of O.T., chiefly poetic, **Son of Man** (strictly *a son of man*) is used as = *one of the human race*, but the **Son of Man** upon the lips of Our Lord was new as the title of an individual. Before His time it was not a recognised name of the expected Messiah. It is used exclusively in sayings of Our Lord Himself, except in Acts vii. 56, which is almost a quotation of His own words.

In using this title in preference to the **SON of GOD** or the **SON of David CHRIST** proclaims His liability to human suffering and His relations to the whole of mankind. It is an assertion of (1) true humanity, (2) distinctive preeminence among men, (3) ideal and representative humanity. "He gathers up into Himself all humanity, and becomes the source of a higher life to the race....It follows that He is in perfect sympathy with every man of every age and of every nation" (*Westcott*).

It is noticeable that Our Lord calls Himself by this title on two classes of occasions: (1) when describing His earthly work in the time of His humility, (2) when foretelling His future advent in glory (comp. Daniel vii. 13). The representative man must experience both the depths and the heights of humanity, and in face of evil must be both Sufferer and Judge. Comp. the Collect for First Sunday in Advent.

The WORD. See note on J. i. 1.

4. CHRONOLOGICAL TABLE

B.C.	
4 or earlier	Birth of JESUS CHRIST. Death of Herod the Great. Herod Antipas becomes Tetrarch of Galilee.
A.D.	
8	JESUS at Jerusalem for the Passover.
14	Death of the Emperor Augustus. Accession of Tiberius.
18	Caiaphas becomes High-Priest.
25	Pontius Pilate becomes Governor of Judaea.
26	Beginning of the ministry of the Baptist.
27	Baptism of JESUS CHRIST.
29 or 30	The Crucifixion.

5. SYNOPSIS OF GOSPEL HISTORY

(From *The Cambridge Companion to the Bible*, which see for notes.)

PART I. THE NATIVITY AND EARLY YEARS

	MATT.	MARK	LUKE	JOHN
1. The Preface of St John ..	.....	.....	.....	1. 1-13
2. The Preface of St Luke ..	.....	.....	1. 1-4	
3. The Birth of St John the Baptist announced ....	.....	.....	1. 5-25	
4. The Annunciation to Mary ..	.....	.....	1. 26-38	
5. The Salutation of Mary. The Magnificat .....	.....	.....	1. 39-56	
6. Birth of St John the Baptist. The Benedictus ..	.....	.....	1. 57-80	
7. Appearance of an Angel to Joseph in a dream	1. 18-25 a	.....	.....
8. The Nativity of Jesus ..	1. 25 b	.....	2. 1-7	1. 14
9. The Genealogies	1. 1-17	.....	3. 23-38	
10. The Announcement to the Shepherds .....	.....	.....	2. 8-20	
11. The Circumcision and Presentation in the Temple .....	.....	.....	2. 21-38	
12. The Visit of the Magi ..	2. 1-12	.....	.....
13. The Flight into Egypt ..	2. 13-15	.....	.....
14. The Children slain at Bethlehem	2. 16-18	.....	.....
15. The Return to Nazareth ..	2. 19-23	.....	2. 39, 40	
16. Jesus, 12 years of age, goes up to Jerusalem ..	.....	.....	2. 41-52	

PART II. THE MINISTRY

17. St John the Baptist	3. 1-12	1. 1-8	3. 1-18	1. 15-18
18. The Baptism of Jesus ..	3. 13-17	1. 9-11	3. 21-23	1. 32-34
19. The Temptation of Jesus ..	4. 1-11	1. 12, 13	4. 1-13	
20. The Testimony of St John the Baptist .....	.....	.....	.....	1. 19-34
21. The first Call of Disciples: Andrew and another [?St John], Simon Peter, Philip, Nathanael [?Bartholomew] .....	.....	.....	.....	1. 35-51
22. The Marriage in Cana ..	.....	.....	.....	2. 1-11

	MATT.	MARK	LUKE	JOHN
23. Jesus goes to Capernaum	.....	.....	.....	2. 12
24. The Passover, Jerusalem. The Cleansing of the Temple .....	.....	.....	.....	2. 13-25
25. Interview with Nicodemus	.....	.....	.....	3. 1-21
26. Jesus in Judaea baptizing. John also baptizing....	.....	.....	.....	3. 22-36
27. Jesus passes through Samaria into Galilee. The Woman of Samaria....	.....	.....	.....	4. 4-44
28. Cure of the nobleman's son	.....	.....	.....	4. 45-54
29. Return to Jerusalem: Cure of an impotent man at the Pool of Bethesda ..	.....	.....	.....	5
30a. The Imprisonment of John the Baptist.....	14. 3-5	6. 17-20	3. 19, 20	
31. Jesus preaches in Galilee	4. 12-17	1. 14, 15	4. 14, 15	
32. Teaches in Nazareth; is rejected. Cp. sec. 63..	.....	.....	4. 16-30	cp. 4. 44
33. Dwells in Capernaum ..	4. 13-16	.....	4. 31, 32	
34. The (second) Call of Peter, Andrew, James and John: the first group of four in the Apostolic College ..	4. 18-22	1. 16-20	5. 1-11	
35. Heals a Demoniac in the Synagogue .....	.....	1. 21-28	4. 33-37	
36. Heals Peter's wife's mother and other sick folk	8. 14-17	1. 29-34	4. 38-41	
37. The Retirement of Jesus	.....	1. 35-37	4. 42, 43	
38. A Second Circuit in Galilee	4. 23-25	1. 38, 39	4. 44	
39a. The Sermon on the Mount. [St Matthew's order]	5. 1-7, 29			
40. Heals a Leper.....	8. 1-4	1. 40-45	5. 12-16	
41. Heals a Paralytic Man. Discourse thereupon ..	9. 1-8	2. 1-12	5. 17-26	
42. The Call of Levi or Matthew	9. 9-13	2. 13-17	5. 27-32	
43. Discourse on Fasting ..	9. 14-17	2. 18-22	5. 33-39	
44. The Disciples pluck ears of corn. Discourse on the Sabbath	12. 1-8	2. 23-28	6. 1-5	
45. Restores the withered hand on the Sabbath ..	12. 9-13	3. 1-5	6. 6-10	
46. The Plot against Jesus..	12. 14	3. 6	6. 11	
47. Retirement of Jesus: many follow; He heals many..	4. 24, 25; 12. 15-23	3. 7-12	6. 12, 17- 19	

	MATT.	MARK	LUKE	JOHN
48. The Appointment of the Twelve	10. 2-4	8. 13-19 a	6. 13-16	
39b. The Sermon on a level place on the Mount. [St Luke's order: see 39 a.]			6. 20-49	
49. The Mission of the Twelve	10. 5-11. 1	cp. 3.14b,15		
50. Jesus heals the Centurion's Slave	8. 5-13	.....	7. 1-10	
51. Raises the Widow's Son to life.....	.....	.....	7. 11-17	
52. The Messengers of John the Baptist. Discourse about John	11. 2-19	.....	7. 18-35	
53. Jesus upbraids the Cities of Galilee	11. 20-30	.....	cp. 10. 13-15	
54. (a) The Supper in the house of Simon the Pharisee; (b) Parable of the Two Debtors.....	.....	.....	7. 36-50	
55. Circuit of Galilee with the Twelve .....	.....	.....	8. 1-3	
56. (a) A Demoniac healed ..	9. 32-34	} 3. 19-30	} 11. 14-36; 12. 10	
(b) Charge of casting out through Beelzebub	12. 22-28			
Discourse thereon....	12. 29-45			
57. The true Kinsfolk of the Lord	12. 46-50	3. 31-35	8. 19-21	
<i>Parables:</i>				
58. (a) The Sower.....	13. 1-23	4. 1-20	8. 4-15	
(b) The Candle under the Bushel	5. 14-16, cp. 7. 2, 13. 12	4. 21-25	8. 16-18 cp. 6. 38	
(c) The Seed growing secretly .....	.....	4. 26-29		
(d) The Tares.....	13. 24-30 and 36-52			
(e) The Grain of Mustard-seed	13. 31, 32	4. 30-32	13. 18, 19	
(f) The Hidden Leaven and other parables..	13. 33-35	4. 33, 34		
59. The Stilling of the Tempest on Sea of Galilee..	8. 18, 23-27	4. 35-41	8. 22-25	
60. The Gadarene Demoniacs	8. 28-34	5. 1-20	8. 26-39	
61. (a) Healing of the Woman with Issue. (b) The Daughter of Jairus....	9. 18-26	5. 21-43	8. 40-56	
62. The Cure of two Blind Men	9. 27-31			

	MATT.	MARK	LUKE	JOHN
63. A Second Rejection at Nazareth	13. 54-58	6. 1-6 a		
64. Third Circuit in Galilee. [Cp. Matthew iv. 23 and x. 1.]	9. 35-38	6. 6 b	13. 22	
65. The Mission of the Twelve	10. 1, 5-42	6. 7-11	9. 1-5	
66. Their work described....	.....	6. 12, 13	9. 6	
67. Jesus preaches alone....	11. 1			
68. What Herod thought of Jesus	14. 1, 2	6. 14-16	9. 7-9	
30b. The story of John the Baptist; a retrospect. See 30a	14. 3-12	6. 17-29		
69. The Feeding of the Five Thousand	14. 13-21	6. 30-44	9. 10-17	6. 1-14
70. Jesus walks upon the Sea	14. 22-33	6. 45-52	.....	6. 15-22
71. Heals Sick Folk at Genesaret	14. 34-36	6. 53-56		
72. Discourse concerning the Bread of Life .....	.....	.....	.....	6. 23-65
73. Jesus reproves the Scribes and Pharisees	15. 1-20	7. 1-23		
74. (a) The Syrophenician Woman. (b) Cure of Sick Folk	15. 21-31	7. 24-37		
75. The Feeding of the Four Thousand	15. 32-39 a	8. 1-9		
76. The Pharisees seek a sign	15. 39 b-16. 4; 12. 38, 39	8. 10-13	cp. 11. 16-29	
77. The Leaven of the Pharisees.....	16. 5-12	8. 14-21	12. 1	
78. Cure of a Blind Man at Bethsaida .....	.....	8. 22-26		
79. Caesarea Philippi. The Confession of St Peter..	16. 13-16	8. 27-29	9. 18-20	6. 66-71
80. The Church of Christ. Following Christ	16. 17-28	8. 30-9. 1	9. 21-27	
81. The Transfiguration	17. 1-13	9. 2-13	9. 28-36	
82. Jesus heals a Lunatic Boy	17. 14-21	9. 14-29	9. 37-43 a	
83. (a) The Second Prediction of the Passion. (b) The Poll-tax demanded. (c) Dispute who should be greatest	17. 22-18. 5	9. 30-37	9. 43 b-48	
84. Ascertain one casts out Devils in the name of Jesus, and follows not with Him	cp. 10. 40	9. 38-40	9. 49, 50	

	MATT.	MARK	LUKE	JOHN
85. A Discourse on Offences	10. 42; 18. 6-9; 5. 13	9. 41-50	17. 1, 2; 14. 34	
86. The Lost Sheep	18. 10-14	.....	15. 3-7	
87. (a) Of Forgiveness. (b) Parable of the Unforgiving Servant	18. 15-35	.....	17. 3, 4	
88. (a) Jesus goes to the Feast of Tabernacles in Jerusalem .....	.....	.....	.....	7. 1-10
(b) Incident on the way .....	.....	.....	9. 51-56	
89. Types of Discipleship ..	8. 19-22	.....	9. 57-62	
90. Mission of the Seventy Disciples .....	.....	.....	10. 1-16	
91. Jesus teaches at the Feast .....	.....	.....	.....	7. 11-8. 59
92. The Man born Blind. ....	.....	.....	.....	9. 1-41
93. Jesus teaches of Himself as the Door and the Good Shepherd .....	.....	.....	.....	10. 1-21
94. Return of the Seventy..	[11. 25-27]	.....	10. 17-24	
95. The Parable of the Good Samaritan .....	.....	.....	10. 25-37	
96. Martha and Mary .....	.....	.....	10. 38-42	
97. Jesus teaches His Dis- ciples how to pray....	6. 9-13 7. 7-11	.....	11. 1-13	
98. Discourses of the Phari- sees, Scribes and Law- yers .....	.....	.....	11. 37-54	
99. Teaches of Hypocrisy, and of Courage in Per- secution .....	.....	.....	12. 1-12	
100. Parable of the Rich Fool	.....	.....	12. 13-21	
101. Worldly Anxiety .....	.....	.....	12. 22-32	
102. Of Alms and the Treasure in Heaven	[6. 19, 20]	.....	12. 33, 34	
103. Of watching for the Master's coming	[24. 43-51]	.....	12. 35-48	
104. Some effects of Christ's Coming	[10. 34-36; 16. 2, 3; 5. 25, 26]	.....	12. 49-59	
105. Pilate's Cruelty. The Tower of Siloam ....	.....	.....	13. 1-5	
106. The Parable of the Barren Fig-tree .....	.....	.....	13. 6-9	
107. The Healing of a Woman vexed with infirmity..	.....	.....	13. 10-17	

	MATT.	MARK	LUKE	JOHN
108. The Feast of the Dedication. Retirement to the Jordan	? 19. 1, 2	? 10. 1	.....	10. 22-42
109. Of beings saved. Are there few that be saved?....	.....	.....	13. 22-30	
110. Jesus speaks of Herod..	.....	.....	13. 31-33	
111. Lamentation over Jerusalem	[23. 37-39]	.....	13. 34, 35	
112. Jesus heals one sick of the Dropsy .....	.....	.....	14. 1-6	
113. Jesus teaches of Humility .....	.....	.....	14. 7-14	
114. The Supper of the Kingdom .....	.....	.....	14. 15-24	
115. The Cost of following Jesus .....	.....	.....	14. 26-35	
116. Parables (1) addressed to Scribes and Pharisees. <i>a.</i> The Lost Sheep. <i>b.</i> The Lost Coin. <i>c.</i> The Lost Son. (2) addressed to His Disciples. <i>d.</i> The Unjust Steward..	.....	.....	15. 1-16. 13	
117. (<i>a.</i>) Reproof of the Pharisees. (<i>b.</i>) Dives and Lazarus .....	.....	.....	16. 14-31	
118. Of Offences. See 85				
119. Of Faith and Duty ....	.....	.....	17. 5-10	
120. The Raising of Lazarus .....	.....	.....	.....	11. 1-45
121. A Council of the Chief Priests and Pharisees about Christ .....	.....	.....	.....	11. 46-54
122. Jesus goes up to Jerusalem to the Last Passover	? 19. 1, 2	? 10. 1	17. 11	
123. Ten Lepers cleansed ..	.....	.....	17. 12-19	
124. Discourse on the Coming of the Kingdom .....	.....	.....	17. 20-37	
125. The Importunate Widow: God the Judge .....	.....	.....	18. 1-5	
126. The Pharisee and the Publican .....	.....	.....	18. 9-14	
127. Question of Divorce....	19. 3-12	10. 2-12	cp. 16. 18	
128. Young Children brought to Christ	19. 13-15	10. 13-16	18. 15-17	
129. The young Rich Ruler. Discourse on Riches and Sacrifice	19. 16-29	10. 17-30	18. 18-30	

	MATT.	MARK	LUKE	JOHN
130. The Labourers in the Vineyard.....	19. 30- 20. 16	10. 31		
131. The Third Prediction of the Passion.....	20. 17-19	10. 32-34	18. 31-34	
132. (a) The prayer of the Sons of Zebedee. (b) Dispute as to the greatest	20. 20-28	10. 35-45	[cp. 22. 24-27]	
133. Cure of the Blind at Jericho.....	20. 29-34	10. 46-52	18. 35-43	
134. Zacchaeus .....	.....	.....	19. 1-10	
135. The Ten Pounds (St Luke) and the Ten Talents (St Matthew)	[25. 14-30]	.....	19. 11-28	
136. The approach of the Passover. Orders to betray Jesus .....	.....	.....	.....	11. 55-57

PART III. THE PASSION, RESURRECTION, ASCENSION

137. The triumph of Palm Sunday	21. 1-11	11. 1-11	19. 29-44	12. 12-19
(i) The Curse on the Fig-tree	21. 12-18	11. 12-19	19. 45, 46	
(ii) The (second) Cleansing of the Temple..				
(iii) Other incidents the same day				
(iv) The lesson of the Fig-tree	21. 19-22	11. 20-26		
138. The Authority of Christ questioned	21. 23-27	11. 27-33	20. 1-8	
139. The Two Sons	21. 28-32			
140. The Unthankful Husbandmen	21. 33-46	12. 1-12	20. 9-19	
141. The Royal Marriage Feast. The Wedding Garment	22. 1-14			
142. Tribute to Caesar.....	22. 15-22	12. 13-17	20. 20-26	
143. The Sadducees confuted	22. 23-33	12. 18-27	20. 27-39	
144. The First and Great Commandment	22. 34-40	12. 28-34 a	cp. 10. 25-28	
145. (a) The Pharisees confuted. (b) Their practices rebuked	22. 41-46, c. 23	12. 34 b-40	20. 40-47	

	MATT.	MARK	LUKE	JOHN
146. The Widow's Mites . . . . .	.....	12. 41-44	21. 1-4	
147. The Greeks desire to see Jesus. Teaching of Jesus in the Temple . . . . .	.....	.....	.....	12. 20-50
148. The Destruction of the Temple foretold. The End of the World	24. 1-42	13. 1-37	21. 5-36	
149. Parables of Passion-tide.				
(a) The Ten Virgins.	25. 1-13			
(b) The Talents	25. 14-30			
150. The Last Judgement	25. 31-46			
151. The Sanhedrin take counsel against Jesus	26. 1-5	14. 1, 2	22. 1-6	
*152. The Supper at Bethany	26. 6-13	14. 3-9	[7. 36-40]	12. 1-11
153. The Covenant with Judas	26. 14-16	14. 10, 11	22. 3-6	
154. The Passover	26. 17-19	14. 12-16	22. 7-13	13. 1
155. (a) The Last Supper	26. 20-25	14. 17-21	22. 14 [15-19]-23	13. 21-38
(b) The Strife among the Apostles . . . . .	.....	.....	22. 24-30	
(c) Jesus washes the Disciples' feet . . . . .	.....	.....	.....	13. 2-20
†(d) Institution of the Eucharist	26. 26-29	14. 22-25	22. 15-20	
156. The Last Discourses of Jesus and Prayer of Intercession . . . . .	.....	.....	.....	14. 1-17. 26
157. Crossing to the Mount of Olives. Discourse of Jesus. Confidence of St Peter	26. 30-35	14. 26-31	22. 39, 31-34, 38	13. 36-38
158. The Agony in the Garden of Gethsemane	26. 36-46	14. 32-42	22. 41-46	
159. The Betrayal	26. 47-56	14. 43-52	22. 47-53	18. 3-11
160. Jesus taken to Annas . . . . .	.....	.....	.....	18. 12-23
161. (a) Thence to Caiaphas [the first informal Trial]. (b) Denial of Peter	26. 57-75	14. 53-72	22. 54, 63-65	18. 24-27
162. The formal Trial before the Sanhedrin	27. 1	15. 1 a	22. 66-71	
163. Jesus taken to Pilate	27. 2 [3-10]-14	15. 1 b	23. 1	18. 28
164. The End of Judas	27. 3-10			
165. The Trial before Pilate	27. 11-14	15. 2-5	23. 2-5	18. 33-38
166. Remission to Herod . . . . .	.....	.....	23. 6-12	

* This incident should perhaps come after 136.

† Compare 1 Cor. xi. 23-25.

	MATT.	MARK	LUKE	JOHN
167. Jesus delivered by Pilate to be crucified.....	27.15[19]-31	15. 6-20	23. 13-25	18. 39-19. 16
168. The Dream of Pilate's wife	27. 19			
169. The Crucifixion.				
(a) Simon compelled to bear the Cross	27. 32	15. 21	23. 26	
(b) The Women of Jerusalem .....	.....	.....	23. 27-31	
(c) The Scene at Golgotha	27. 33-38	15. 22-27	23. 33, 34	19. 17-24
(d) The Mockery	27. 39-44	15. 29-32	23. 35-43	
(e) Jesus commends his Mother to John ..	.....	.....	.....	19. 25-27
(f) The Death of Jesus	27. 45-56	15. 33-41	23. 44-49	
(g) Piercing of the Side .....	.....	.....	.....	19. 31-37
170. The Burial.....	27. 57-61	15. 42-47	23. 50-56	19. 38-42
171. The Sepulchre made sure by Seal and Watch ..	27. 62-66			
172. The Resurrection.....	28. 1-10	16. 1-11	24. 1-12	20. 1-18
173. The Soldiers bribed to give false evidence....	28. 11-15			
174. The Journey to Emmaus .....	.....	16. 12, 13	24. 13-35	
175. Appearance to the Apostles in the absence of St Thomas .....	.....	16. 14	24. 36-43	20. 19-25
176. Appearance to the Apostles, Thomas being present.....	.....	.....	.....	20. 26-29
177. The Eleven go to Galilee	28. 16 a			
178. Appearance to seven Disciples at the Sea of Tiberias .....	.....	.....	.....	21. 1-24
179. Appearance on a Mountain in Galilee.....	28. 16 b-20	16. 15-18		
180. The Ascension .....	.....	16. 19	24. 44-53	

6. LIST OF THE TWELVE APOSTLES

The title **Apostle** (derived from the Greek word = *to send*) denotes an *envoy* or *delegate*. It was given by the Jews to envoys despatched by their Rulers upon foreign service or for the collection of the Temple tribute. When Our Lord therefore named His chosen disciples Apostles, He was using a well-understood term. The title is not however often applied to them in the Gospels, and it is not confined to them, for St Luke used it of Paul and Barnabas and others. Its meaning on CHRIST'S lips is best understood from J. xvii. 18, "As Thou didst *send* Me into the world, even so *sent* I them into the world," where the Greek word *send* is in both instances *apostello*; and from Heb. iii. 1, where Our Lord is called "the *Apostle* and High Priest of our confession." The Apostles are instruments for carrying out the great purposes of His first Coming. So too are the Missionaries of our day, for Missionary is derived from the Latin word = *to send*.

Four lists of the Twelve are given, and in each they fall into three groups of four. The groups contain the same members, but in different order, as follows (R. V.).

	St Matthew x. 2-4	St Mark iii. 16-19	St Luke vi. 14-16	Acts i. 13
First Group	Simon, who is called Peter	Simon He surnamed Peter	Simon, whom He also named Peter	Both Peter
	and	and	and	and
	Andrew his brother	James the son of Zebedee	Andrew his brother	John
	and	and	and	and
	James the son of Zebedee	John the brother of James and them He surnamed Boanerges, which is sons of thunder,	James	James
	and	of thunder,	and	and
	and	and	and	and
	John his brother	Andrew	John	Andrew

Second Group	Philip and Bartholomew	and Philip and Bartholomew	and Philip and Bartholomew	Philip and Thomas
	Thomas and Matthew the publican	and Matthew and Thomas	and Matthew and Thomas	Bartholomew and Matthew
Third Group	James the son of Alphaeus and ¹ Thaddaeus	and James the son of Alphaeus and Thaddaeus	and James the son of Alphaeus and Simon which was called the Zealot	James, the son of Alphaeus and Simon the Zealot
	Simon the Cananaean and Judas Iscariot, who also betrayed Him	and Simon the Cananaean and Judas Iscariot, which also betrayed Him	and Judas the son (or brother) of James and Judas Iscariot, which was the Traitor	and Judas the son (or brother) of James

¹ In A.V. called also Lebbaeus.

7. CHARACTERISTICS OF THE FOUR GOSPELS

(From *The Cambridge Companion to the Bible*.)

The Gospel is contained in four books, two called after apostles, two after companions of the apostles. The same Person is brought before us, in the main the same story is told, four times over. But there is no mere repetition, for each writer sees the life he is describing from his own point of view, and no two of them were writing for the same class of readers. Thus St Matthew's interest lay in the past, and he wrote to shew his own countrymen, the Jews, how the life of Jesus had fulfilled all that was written in the Law and the Prophets concerning the CHRIST. St Mark lives in the present. He writes for Romans and gives them a living picture of a living Man. St Luke looks forward to the day when all flesh shall see the salvation of God, and writing in the first instance for his own countrymen, the Greeks, brings before them one who was fitted to be the Saviour of all nations in every age. St John, writing long after the other three for the instruction of the Christian Church, gazes on the eternal mysteries which had been brought to light by the Incarnation of the WORD.

Corresponding to these differences between the writers of the Gospels and between the classes of readers to which they were originally addressed, there is a difference between the features in the character of the LORD which stand out most prominently in each. Thus the first three help us to see in JESUS the perfect Son of Man, St John shews us the same JESUS as the perfect Son of God.

Again, St Matthew brings before us the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness.

St Mark brings before us the Prophet, the Man of God mighty in word and deed. Energy and humility are the characteristics of his portrait.

St Luke, whose Gospel ends, as it begins, in the Temple, brings before us our great High-Priest, instant in prayer to God and of perfect sympathy with men.

St John's Gospel reveals the glory of the Only-begotten of the FATHER in a life of absolute obedience.

8. THE MIRACLES AND PARABLES

(From *The Cambridge Companion to the Bible*.)

(1) **Miracles** are an essential element in the mission of **JESUS CHRIST**. They were not only divine acts, but also a part of the divine teaching.

Christianity is founded on the greatest of all miracles—the Resurrection of **JESUS CHRIST**. If that be admitted, other miracles cease to be improbable.

It is not necessary to regard miracles as deviations from the order of nature or the laws of nature. All that can be truly asserted is that the causes of which miracles were the results are unknown to us. But it is certain that the advance of science discloses causes of acknowledged facts. Therefore ignorance of the cause of a fact is not evidence against the fact.

A miracle may be regarded as the manifestation of a hitherto latent divine force. And as by miracles **CHRIST** revealed latent natural forces, so by the same means He revealed latent possibilities of spiritual life.

Miracles, and above all the miracle of the Resurrection, rest upon historical evidence which was tested in the first age of Christianity, not by an ignorant and credulous people, but by many who were slow to believe, who were gifted with a cultivated intelligence and powers of reasoning, and who were willing to die for their faith.

The purpose of Miracles. (1) It may be gathered from the Gospels that miracles were put forth (a) as evidence to the faithful Jews that **JESUS** was the **CHRIST**, as a proof of His Messiahship (St Matthew xi. 4, 5): (b) as evidence of divine power exhibited in visible results (St Luke xi. 20): and (c) (by inference) as evidence of divine power working secretly where no visible proof could be given, e.g. the act of forgiveness, which is in itself a miracle, an act of creative energy (St Matthew ix. 2-7). (2) Hence miracles are parabolic and instructive, setting forth by symbol such divine truths as the result of sin, and the cure of sin; the energy of faith; the curse of impurity; the destiny of Israel; the law of love. (3) Miracles are also proleptic or anticipatory. By them **Christ** has traced out the lines of Christian charity or energy in works of love, and inspired the physician's skill. (4) Lastly miracles were and

are a response to faith, and its best encouragement. They were never wrought without prayer, a feeling of need, and faith.

Names of Miracles. The names by which miracles are designated in the Gospels exhibit the different aspects under which they may be viewed.

They are called "signs" (*semeia*), as being visible tokens of an invisible power or agency. They are "powers" or "mighty works" (*dunamis*), because they are rightly regarded as acts of an almighty power; again they are called simply "works" (*erga*), the natural results of the Messiah's presence among men. Lastly they are "wonders," "marvels" (*terata*), or acts which excite astonishment without impelling any inference, or rousing deeper feeling. The last name is not used except in conjunction with the designations given above.

MIRACLES PECULIAR TO THE SEVERAL GOSPELS

St Matthew. (1) The cure of two blind men, ix. 27-31. (2) The demoniac who was dumb, ix. 32-34. (3) The stater in the fish's mouth, xvii. 24-27.

St Mark. (1) The deaf and dumb man healed, vii. 31-37. (2) The blind man at Bethsaida, viii. 22-26.

St Luke. (1) The miraculous draught of fishes, v. 4-11. (2) The raising of the widow's son, vii. 11-16. (3) The woman vexed with a spirit of infirmity, xiii. 11-17. (4) One afflicted with dropsy, xiv. 1-6. (5) The ten lepers, xvii. 12-19. (6) The healing of Malchus, xxii. 50, 51.

St John. (1) Water made wine, ii. 1-11. (2) The nobleman's son, iv. 46-54. (3) The impotent man at Bethesda, v. 1-16. (4) The man blind from his birth, ix. (5) Raising of Lazarus, xi. 1-45. (6) Miraculous draught of fishes, xxi. 1-24.

(2) **Parables.** (a) Most great teachers, especially Oriental teachers, have used some form of parable or *myth* in their instruction: but none so exclusively as Jesus at one period of His ministry. In His early Galilean circuits the Evangelists record that "without a parable spake he not unto them."

From Our Lord's words (Matthew xiii. 13-15; Mark iv. 12; Luke viii. 10) we learn the reason for this method. The parable is suited to the uninstructed, as being attractive in form and as revealing religious truth exactly in proportion to his

faith and intelligence; and to the divinely wise as wrapping up a secret which he can penetrate by his spiritual insight. To the dull and unintelligent it is a mere story—"seeing they see not"—to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven.

(b) The word itself, "parable," is Greek in origin, and means a setting side by side, a comparison. In it divine truth is explained by comparison with things. The Hebrew word *mashal*, which "parable" is used to translate, has a wider significance, and is applied to the balanced metrical form in which teaching is conveyed in the poetical books of the Old Testament. See M. xiii. 35.

(c) *Interpretation of Parables.* If the true and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are (a) not to force a meaning on subordinate incidents; (b) not to regard as parallel parables which are connected by superficial likeness of imagery; (c) to bear in mind that the same illustration has not always the same significance; leaven, e.g., signifies a principle of good as well as a principle of evil; (d) to remember that the comparison in a parable is not complete, does not touch at every point: the characters of the Unjust Judge or the Unjust Steward or the Nobleman who went into a far country—recalling the infamous Archelaus—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (e) To observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

(d) *Classification of Parables.* The greatest importance should be attached to the grouping of the parables by the Evangelists themselves. In St Matthew three main lines of teaching are illustrated by parables. (a) *The Church of the future*—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgement of it (ch. xiii.). (b) *The Jewish Church and nation*, its history, and the causes of its fall (ch. xxi. 18, 19, 23–xxii. 14). (c) *The Ministry of the Church*, illustrated in the parables of the Passiointide, addressed especially to the

apostles, on work and watchfulness (ch. xxv. 1-30). The parable of the Labourers in the Vineyard (ch. xix. 30-xx. 16), in answer to a question of the apostles, may be classed under (a).

St Mark follows the lines of St Matthew in (a) ch. iv. 1-34, and (b) ch. xii. 1-12; but in each division fewer parables are reported, in (b) one only. In (a) however occurs the one parable peculiar to this Gospel.

St Luke also omits the parables of the Passiontide (c), but comp. xii. 35-48, xix. 11-28, and illustrates (a) and (b) less copiously than St Matthew. His independent records however are numerous. These may be classified generally as illustrating:—1. Prayer and earnestness in religious life (xi. 5-8, xvi. 1-13, xviii. 1-8). 2. Forgiveness and the love of God (vii. 41-43, xv.). 3. Reversal of human judgement, as to just and unjust (ch. x. 25-27, xii. 16-21, xviii. 9-14); rich and poor (ch. xvi. 19-31).

PARABLES PECULIAR TO EACH EVANGELIST

St Matthew. 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net. 5. The unmerciful servant. 6. The labourers in the vineyard. 7. The two sons. 8. Marriage of the king's son. 9. The ten virgins. 10. The talents.

St Mark. The seed growing secretly.

St Luke. 1. The two debtors. 2. The good Samaritan. 3. The importunate friend. 4. The rich fool. 5. The barren fig-tree. 6. The lost piece of silver. 7. The prodigal son. 8. The unjust steward. 9. Dives and Lazarus. 10. The unjust judge. 11. The Pharisee and the Publican. 12. The ten pieces of money.

The parable of the ten pieces of money (*minæ*), St Luke xix. 11-27, is an interesting example of historical groundwork in a parable. But probably in other parables similar historical allusions, now lost, must have added vividness to the narrative. Of these the royal marriage-feast, the great supper, the good Samaritan, are possible examples.

9. ORDER OF THE CHIEF EVENTS OF
THE PASSION

This part of the Gospel narrative is like the main portion of it in this, that the exact *sequence* of events cannot in all cases be determined with certainty, and that the precise *date* of events can in no case be determined with certainty. But for the sake of clearness of view it is well to have a tentative scheme.

Thursday after 6.0 P.M.		The Last Supper and Last Discourses.
(Nisan 14)		The Agony.
Midnight		The Betrayal.
	11 P.M.	The Betrayal.
Friday	1 A.M.	Conveyance to the High-Priest's house.
	2 A.M.	Examination before Annas.
	3 A.M.	Examination before Caiaphas at an informal meeting of the Sanhedrin.
	4.30 A.M.	Condemnation to death at a formal meeting of the Sanhedrin.
	5 A.M.	First Examination before Pilate.
	5.30 A.M.	Examination before Herod.
	6 A.M.	Second Examination before Pilate. The Scourging and first Mockery by Pilate's soldiers.
	6.30 A.M.	Pilate gives sentence of Crucifixion. Second Mockery by Pilate's soldiers.
	9 A.M.	The Crucifixion. First Word. <i>'Father, forgive them, &c.'</i> Second — <i>'To-day thou shalt be, &c.'</i> Third — <i>'Woman, behold thy son.'</i> <i>'Behold, thy mother.'</i>
Friday Noon to 3 P.M.		The Darkness. Fourth Word. <i>'My God, My God, &c.'</i> Fifth — <i>'I thirst.'</i> Sixth — <i>'It is finished.'</i>
	3 P.M.	Seventh — <i>'Father, into Thy hands, &c.'</i> The Centurion's Confession. The Piercing of the Side.
	3 to 5 P.M.	Slaughter of the Paschal lambs.
	5 P.M.	The Burial.
	6 P.M.	The Sabbath begins.
(Nisan 15)		The Passover.
Saturday		The Great Day of the Feast. Jesus in the Grave.

10. THE TRIALS OF OUR LORD

There were two main trials :

(I) Before the Chief Priests, the *ecclesiastical* authority. Here the charge was one of *blasphemy*, in that JESUS had claimed to be the Messiah, the Son of God. He was judged worthy of death, but the Chief Priests had not power to carry out this sentence.

(II) Before the Roman Governor, the *civil* authority. Here the main charge was of *treason*, that He was an evil-doer, perverting the nation, forbidding to give tribute to Caesar, the Roman Emperor, saying that He Himself was a King. Against Pilate's better judgment, He was condemned to be crucified.

Each of these trials has several stages, of which the following is a probable description.

I. *The Ecclesiastical Trial.*

(a) *In the House of Annas* (J. xviii. 12-24). An informal examination, in which "the High-Priest" (either Caiaphas or Annas) questions JESUS about His Disciples and His teaching.

JESUS refers him to the public knowledge of Himself, and is struck by an Officer for His reply.

This stage is described by St John only.

(b) *Before Caiaphas and other Members of the Sanhedrin* (M. xxvi. 57-75; Mk xiv. 53-72; L. xxii. 54-65; J. xviii. 24-27).

Many false witnesses appear and fail. At last two witnesses give a distorted version of Our Lord's promise to raise up the Temple in three days, but disagree. The High-Priest questions JESUS, and on His persisting in silence adjures Him to say whether He is the Messiah and the Son of God. JESUS replies that He is and quotes Daniel vii. 13. The High-Priest rends his clothes, and he and the other judges condemn JESUS of blasphemy, and declare Him worthy of death.

Then follows the first mocking by some of the bystanders and officials, the spitting, blindfolding and buffeting.

In the course of this stage St Peter's threefold denial takes place.

(c) Formal condemnation early on the Friday morning by the Sanhedrin (M. xxvii. 1; Mk xv. 1; L. xxii. 66-71).

JESUS again affirms, in answer to questions, that He is the Son of God, and the judges pronounce Him guilty upon His own statement, rise up, and not being able to execute Him themselves carry Him across the city to the Roman Governor.

Notice in connexion with this Ecclesiastical Trial two previous meetings of the Chief Priests :

1. After the raising of Lazarus, the Chief Priests and Pharisees gather a Council, and resolve, in consequence of the growing popularity of JESUS, to compass His death. In this Council occurs Caiaphas's famous and prophetic utterance (J. xi. 47-53).

This meeting is followed up by the Captious Questions, when Pharisees, Herodians, Sadducees, all try to find ground of accusation against JESUS.

2. Two days before the Passover the Chief Priests and Elders assemble in the court of Caiaphas to plot the capture and execution of JESUS. At or soon after the Council the Chief Priests agree with Judas to betray Our Lord, and pay him the thirty pieces.

II. *The Civil Trial* (M. xxvii. 11-31; Mk xv. 1-20; L. xxiii. 1-25; J. xviii. 28-xix. 16).

This trial consists partly of public investigations before Pilate outside the Praetorium, the Chief Priests being the accusers, partly of private questionings of JESUS by Pilate within the Praetorium. It is related most fully by St John. At some point JESUS is sent by Pilate to Herod (Antipas): this is related by St Luke only.

The charges laid before Pilate are of civil offences :

1. He is *an evil-doer*.

A general and vague charge uttered on the spur of the moment. Pilate with the instinct of a Roman Magistrate sees that JESUS is innocent, and refuses to condemn on such a charge, bidding them deal with JESUS under the Jewish Law.

2. *Sedition*—"perverting the nation, forbidding to give tribute to Caesar, saying that He Himself is the Messiah and King" (L. xxiii. 2).

Pilate questions JESUS and receives an answer as to the nature of His Kingdom. He then dismisses the charge, but the Jews persist in it.

Here comes the trial and mocking before Herod.

Pilate endeavours to save JESUS (1) by offering to the crowd to release Him as the prisoner set free at the Feast, (2) by scourging Him and then appealing to their pity; but the steady hostility of the Chief Priests induces the multitude first to clamour for Barabbas, and then to sink pity in a furious shout of "Crucify." After the Scourging JESUS is mocked by Pilate's soldiers (J. xix. 2, 3).

The cry "Crucify Him" is raised by the Chief Priests and their servants, and taken up by the people.

3. The Chief Priests cry out that JESUS has committed *blasphemy* by calling Himself a Son of God (J. xix. 7). This may have been a support of charge (2), and partly addressed to the people with a view of infuriating them.

Pilate questions JESUS and becomes anxious to release Him.

4. Hastily dropping the formal accusations, civil and ecclesiastical, the Chief Priests *appeal to Pilate's fears*. "If thou let this man go, thou art not Caesar's friend!" And this Caesar was Tiberius! Thus they obtain their end. Pilate yields to this argument and to the fear of tumult, washes his hands and gives formal sentence. JESUS is once more mocked, for the fourth time, by the soldiers, as He is led away.

In the Ecclesiastical Trial there were several *breaches of the Law*. The Jewish Law was, even more than the English, scrupulously clement to the accused. The whole tone adopted towards JESUS is the reverse of this. Particular breaches of the Law seem to have been as follows:

(1) The private examination before the High-Priest, without a charge or witnesses, was illegal.

(2) Trial before the Sanhedrin was not to be *at night*. Probably that is why a second trial was held at daybreak on Friday, to pronounce the formal condemnation by daylight. But it was illegal to pass sentence until the day after the trial.

(3) The Council *sought for witnesses* (M. xxvi. 59). Jewish Law prescribed that the witnesses must *offer themselves*. They also sought for them *with the express object* of securing a condemnation, whereas the judges were bound to clemency.

(4) When the witnesses had been discredited, the Prisoner should have been released, as without them there was no charge before the Court.

(5) Instead of releasing JESUS, the High-Priest endeavoured to make Him *incriminate Himself*, by asking Him direct questions on oath. This was wholly against both the spirit and the rules of Jewish Law.

(6) JESUS' answer to the High-Priest did not condemn Him unless it could be proved untrue.

These illegalities are partly due to the time at which JESUS was apprehended. If proceedings had not been hurried, the condemnation would have had to stand over for eight days,

until after the Feast, and there would have been danger of a rescue (M. xxvi. 5).

In the Civil Trial (1) the charge of *forbidding to give tribute to Caesar*, i.e. treason, the most serious part of the accusation, had been shewn to be false two days before by Our Lord's answer about the Tribute Money.

2. Pilate after examination *believed Him innocent*, and should have ordered His acquittal. The compromise of the Scourging was against all Roman Law.

3. The *threats and violence* of the Chief Priests and the crowd, by which a condemnation was extorted from the Governor, through apprehension of a tumult and through selfish fear of accusation before Caesar, were entirely an outrage of law.

See Edersheim's *Life, The Trial of JESUS CHRIST* by A. Taylor Innes, and *The Trial of JESUS* by S. Buss.

11. ST PETER'S DENIALS

The apparent discrepancy with regard to *the prediction* is that St Luke and St John place it during the Supper, St Mark and St Matthew after the Supper. But the words of the two Evangelists first named do not necessarily mean that the prediction was made where they mention it. It was probably spoken on the road to Gethsemane, and, unless it was delivered twice, L. and J. relate it out of its chronological sequence.

The *numerous differences of detail with regard to the three denials*, especially the second and third, will sink into very small proportions if we consider that the attack of the maid which provoked the first denial, about which the four accounts are very harmonious, led to a series of attacks gathered into two groups, with intervals during which St Peter was left unmolested. Each Evangelist gives us salient points in these groups of attacks and denials. As to the particular words put into the mouth of St Peter and his assailants, it is quite unnecessary to suppose that they are intended to give us more than *the substance* of what was said. Let us remember St Augustine's words respecting the differences of detail in the narratives of the storm on the lake. "There is no need to inquire which of these exclamations was really uttered. For whether they uttered some one of these three, or other words which none of the Evangelists have recorded, yet conveying the same sense, *what does it matter?*" (*De Cons. Ev.* II. xxiv. 55.)

12. THE DAY OF THE CRUCIFIXION

If we had only the Fourth Gospel no question would have arisen as to the date of the Last Supper and of the Crucifixion. St John's statements are so precise and consistent, that obscurity arises only when attempts are made to force his plain language into harmony with the statements of the Synoptists which appear to contradict his.

St John gives five distinct intimations of the date. 1. "Now *before* the Feast of the Passover" (xiii. 1); a phrase which gives a date to the feet-washing and farewell discourses at the Last Supper. 2. "Buy those things that we have need of *for the Feast*" (xiii. 29); which again shews that the Last Supper was not the Passover. 3. "They themselves went not into the palace, that they might not be defiled, but *might eat the Passover*" (xviii. 28); which proves that "early" on the day of the crucifixion the Jews who delivered Our Lord to Pilate had not yet eaten the Passover. 4. "It was the *preparation of the Passover*; it was about the sixth hour. And he saith to the Jews, Behold your King" (xix. 14); which shews that the Jews had not postponed eating the Passover because of urgent business: the Passover had not yet begun. 5. "The Jews therefore, because it was the *preparation*, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an *high day*) asked Pilate &c." (xix. 31). Here "the preparation" may mean either the preparation for the Sabbath, i.e. Friday, or the preparation for the Passover, i.e. Nisan 14. But the statement that the Sabbath was a "high day" most naturally means that the Sabbath in that week coincided with the first day of the Feast: so that the day was "the preparation" for both the Sabbath and the Feast.

From these passages it is evident that *St John places the Crucifixion on the preparation or eve of the Passover*, i.e. on Nisan 14, on the afternoon of which the Paschal Lamb was slain; and that he makes the Passover begin at sunset that same day. Consequently Our Lord was in the grave before the Passover began, and *the Last Supper cannot have been the Paschal meal*. Moreover these statements fall in very well with the almost universal view that the Crucifixion took place

on a Friday, on the evening of which the Passover as well as the Sabbath began.

It is from the Synoptists that we inevitably derive the impression that the Last Supper *was* the Paschal meal (Matt. xxvi. 2, 17, 18, 19 ; Mark xiv. 14-16 ; Luke xxii. 7, 11, 13, 15). Whatever method of explanation be adopted, it is the impression derived from the Synoptists that must be modified, not that derived from St John. Their statements refer rather to the *nature* of the Last Supper, his cover the whole field from the Supper to the taking down from the Cross, giving clear marks of *time* all along. No doubt they are correct in stating that the Last Supper had *in some sense* the character of a Paschal meal ; but it is quite evident from St John that the Last Supper was not the Passover in the ordinary Jewish sense. In none of the four Gospels is there any mention of a lamb as part of the meal, or of a lamb being killed.

13. THE SEVEN WORDS FROM THE CROSS

1. "*Father, forgive them ; for they know not what they do.*" (L. xxiii. 34.)

Spoken probably at the moment of the nailing on the Cross, referring to all who were the causes of His suffering—the Executioners, Pilate, the Chief Priests, all Sinners.

2. "*To-day shalt thou be with Me in Paradise.*" (L. xxiii. 43.)

Spoken to the Penitent Robber.

3. "*Woman, behold thy son.*" "*Behold, thy Mother.*" (J. xix. 26, 27.)

Spoken to His Mother and to St John the Apostle.

4. "*My GOD, My GOD, why hast Thou forsaken me ?*" (M. xxvii. 46 ; Mk xv. 34.)

Taken from Ps. xxii. 1. Spoken at the ninth hour (3 o'clock) and loudly.

5. "*I thirst.*" (J. xix. 28.)

Comp. Ps. lxix. 21.

6. "*It is finished.*" (J. xix. 30.)

Comp. J. xvii. 4.

7. "*Father, into Thy hands I commend My Spirit.*" (L. xxiii. 46.)

Taken from Ps. xxxi. 5. Spoken in a loud voice.

14. ORDER OF EVENTS ON THE DAY OF THE RESURRECTION

The following table is partly taken from the note on J. xx. 1 in *The Speaker's Commentary*, by Bishop Westcott:

Approximate time.

Saturday, just before sunset.	Mary Magdalene and Mary the mother of James go to see the Sepulchre.	M. xxviii. 1.
Saturday, after sunset.	Mary Magdalene, Mary the mother of James, and Salome buy spices for anointing the Body. [The Lord rises from the Grave.]	Mk xvi. 1.
Sunday, very early.	The earthquake. An Angel descends and rolls away the stone, and sits upon it, terrifying the soldiers.	M. xxviii. 2-4.
Sunday, early, while yet dark.	Mary Magdalene comes to the Tomb, and runs back to tell St Peter and St John.	J. xx. 1, 2.
Sunday, very early, but after sunrise.	Mary the mother of James and Salome and others come to the Tomb, enter it, see two Angels, who announce to them that the Lord is risen and bid them tell the Disciples to meet Him in Galilee. They flee away, astonished, and say nothing to any one, except to the Apostles.	M. xxviii. 5-8; Mk xvi. 2-8; L. xxiv. 1-8.
	St Peter and St John run to the Tomb, enter, see the cloths and the napkin lying in order, and return home.	L. xxiv. 12; J. xx. 3-10.
	Mary Magdalene having returned to the Tomb sees two Angels, and then the Lord Himself. She returns to tell the Apostles.	Mk xvi. 9-11; J. xx. 11-18.
	Other women returning from the Tomb, see and reverence the Lord, Who bids them tell His brethren to meet Him in Galilee.	M. xxviii. 9, 10.
Sunday after-noon.	Two Disciples walking out to Emmaus are accompanied by the Risen Lord, and return to tell the Apostles.	Mk xvi. 12, 13; L. xxiv. 13-35.

*Approximate
time.*

Sunday after-noon.	The Lord appears to Simon Peter.	L. xxiv. 34.
Sunday evening.	The Lord appears to the Apostles and others assembled within doors, shews them His pierced limbs, eats before them, and gives them their great Commission.	L. xxiv. 36-43; J. xx. 19-23.

15. PRINCIPAL PERSONS NAMED IN THE GOSPELS

Andrew. One of the Twelve. Brother of Simon Peter. See **Peter**. He was a disciple of St John the Baptist, and from his remarkable testimony to the Lamb of God was led to follow JESUS and to bring his brother Simon to Him. Andrew and Philip are mentioned together several times in St John's Gospel. Both of them came from Bethsaida. All that we know in particular of Andrew is found in J. i. [his call], Mk i. 16 [his second call], J. vi. 8 [he mentions the lad with the barley loaves, &c.], and xii. 22 [he and Philip tell JESUS of the Greeks' desire to see Him]. He was one of the four Apostles who asked Our Lord as to the date of the Fall of Jerusalem (Mk xiii. 3).

Anna [= **Hannah** = *Grace*]. A Prophetess of great age and of constant attendance at the Temple worship. She was present there when Our Lord's Mother left the Temple after His Presentation, and gave thanks and spake of Him to others. Mentioned only in L. ii. 36-38.

Annas. High-Priest from A.D. 6 to A.D. 15, when he was deposed. He retained considerable power, and was very wealthy. Five of his sons became High-Priests, besides Caiaphas, his son-in-law. JESUS when arrested is brought informally before him, and sent on by him to Caiaphas. He is one of the Court before whom the Apostles are tried (Acts iv. 6).

Barabbas [= *Son of Abba*, or, *of the Teacher*]. A robber who had been concerned in a fatal insurrection in Jerusalem, and was released in preference to JESUS by Pilate at the crowd's request.

Bartholomew [= *Son of Talmai*]. One of the Twelve. Probably the same as **Nathanael**, who is mentioned by St John alone.

Beelzebub. The name given by the Jews to the Prince of the Devils. The meaning of the name and the reason for

its choice are very uncertain. Probably the correct form is **Beezebul**.

Brethren of the Lord. Mentioned in *M.* xii. 46-50, xiii. 53-56 and parallel passages. Their names were James, Joseph or Joses, Simon, Judas. There were also several sisters. They were probably children of Joseph by a former wife. The Brethren did not believe on **JESUS** during His Ministry (*J.* vii. 5), but are found after the Ascension in the little company of the faithful in Jerusalem (*Acts* i. 14), and one of them, James, became the first Bishop of Jerusalem. Perhaps the appearance of the Risen Lord to James (*1 Cor.* xv. 7) was a cause of this conversion.

Caesar. The title of each reigning Emperor of Rome. The first Emperor Augustus took the name of his uncle Julius Caesar, and it became a title, like Pharaoh in Egypt and the Tsar and the Kaiser in modern Russia and Germany.

Caiaphas. High-Priest from *A.D.* 18 to *A.D.* 36, i.e. throughout Our Lord's Ministry and the early part of the Acts of the Apostles. After the Raising of Lazarus he recommends in scornful irony the destruction of **JESUS** for the sake of God's people—an unconscious prophecy. He presides at the meeting summoned to fulfil that design and at the trial of **JESUS**, and conducts the latter in disregard of justice and religion. He is also the president of the Sanhedrin when the Apostles are tried before it.

Cephas [= *Rock*]. The name given by Our Lord to Simon, when his brother "brought him to **JESUS**." St John says that the Greek translation of the name is Peter, and this form is always used in the Gospels, which are written in Greek.

Devil [= *Slanderer*]. A frequent name of the Evil One, who slanders God to man (*Gen.* iii. 1-5) and man to God (*Job* i. 9-11).

Gabriel [= *Man of God*]. The Angel who announced to Zacharias and to the Blessed Virgin the birth of their great Children. He is described in Daniel twice as wearing the appearance of a man.

Herod. 1. **Herod the Great.** King of Judaea under the Romans from *B.C.* 37 to *B.C.* 4, i.e. till shortly after Our Lord's birth. "Magnificent in beauty and strength, skilful in war, clever, able, but unscrupulous and ambitious, munificent to his friends, sometimes magnanimous to his enemies. He had the strong lusts and passions of an Oriental; the position of a tyrant and usurper surrounded him with plots, suspicions and

intrigues. As he grew older his cruelty and suspiciousness increased, and the misery of his old age seemed to be a judgment on the crimes of his life" (*Hastings*). He is the King who ordered the massacre of the babes at Bethlehem. See p. 6.

2. **Herod Antipas, the Tetrarch.** Ruler of Galilee and Peraea under the Romans. Son of Herod the Great, on whose death he was adjudged the Tetrarchy of Galilee and Peraea after litigation at Rome. He held it till A.D. 39, and is the Herod named in the Gospels [except in the Infancy]. He put St John the Baptist to death, and Our Lord was sent by Pilate before him and mocked by him and his soldiers. "Unscrupulous, tyrannical, weak, cunning, yet capable of remorse, capricious, sensual, superstitious" (*Smith*). He divorced his first wife, to whom he had been long married, to marry Herodias, the wife of his half-brother Philip and his own step-niece. This marriage proved his ruin, for his first wife's father, Aretas, led a successful expedition against him, and after this disaster the ambition of Herodias led to his fall and banishment to Spain.

Herodias. See Herod (2).

Jairus. A Ruler of the Synagogue, whose daughter, twelve years old, Our Lord raised to life.

James [= Jacob = Supplanter]. 1. Son of Zebedee and Salome, and brother, probably elder brother, of St John the Apostle. One of the Twelve, chosen with St Peter and St John to be near to Our Lord on special occasions. He, like his brother, was vehement in disposition, but we know little else of his character. He was the first of the Twelve to suffer martyrdom, being killed with the sword under the orders of Herod Agrippa I at Jerusalem shortly before the Passover of A.D. 44, thus being baptized with his Lord's baptism and drinking His cup.

2. Son of Alphaeus. One of the Twelve, the first member of the Third Group (see p. 21). Levi, or Matthew, is also called the son of Alphaeus (Mk ii. 14). They may therefore be brothers. Nothing distinctive is related of him.

3. One of the Brethren of the Lord (which see), i.e. probably a son of Joseph by a former wife. To this James, probably, the Risen Lord appeared (1 Cor. xv. 7), thus winning him from unbelief (J. vii. 5) to faith and fellowship in the Christian body (Acts i. 14). He was the first Bishop of Jerusalem (Acts xv. 13), and probably the author of the Epistle of St James. Tradition calls him James the Just.

4. **James the Less**, or, more literally, **James the Little**. His mother, Mary, was one of the Women at the Cross (Mk xv. 40). She had another son named **Joses**. Perhaps the title **Little** refers to his stature. His mother is probably the Mary called the wife of **Clopas** (J. xix. 25), and as **Clopas** and **Alphæus** are probably the same name, it is possible that 2 and 4 are the same person.

JESUS. See *Names of Our Lord*, p. 8.

John [= *The LORD is gracious*]. 1. **The Baptist**. His birth was promised, and his name given to his father **Zacharias**, by the Angel **Gabriel**. He was born six months before **JESUS**, passed his youth in the desert, and appeared preaching and baptizing shortly before Our Lord's thirtieth year. His bold rebuke to **Herod the Tetrarch** for having married his half-brother's wife **Herodias** caused his imprisonment; and the spite of **Herodias**, using a fortunate opportunity, procured his execution, at about the middle of Our Lord's Ministry. His character is well described in the Collect for his day.

John. 2. **The Apostle**. Son of **Zebedee** and **Salome**. He seems to have been with **Andrew** a disciple of the Baptist, and like him to have brought his brother **James** to **JESUS**, and to have accompanied Him to **Cana of Galilee** and then to **Jerusalem**. With his brother he received a second call by the **Sea of Galilee**, and then left his father and his occupation and followed **JESUS** entirely. **St Mark** relates (iii. 17) that Our Lord called them **Boanerges**, i.e. **Sons of Thunder**. This name probably indicated such fiery intrepid zeal as was evinced in **L. ix. 54**. **St John** combined manly energy with love and modesty. He was one of the three disciples chosen to be with Our Lord on special occasions. He was known to the **High-Priest**, and so was able to witness the **Trial of JESUS**, and he was at the foot of the **Cross**, and received the sacred charge to protect the **Mother of the Saviour**. He speaks of himself as "the disciple whom **JESUS** loved." After **Pentecost** he and **St Peter** are the two leading Apostles. He is said to have presided in his old age over the Church at **Ephesus**, and to have lived nearly 100 years. He is considered to be the author of the **Fourth Gospel**, of three **Epistles** and of the **Revelation**.

Joseph [= *May GOD add*]. 1. **The betrothed of the Blessed Virgin**, when **JESUS** was born. A righteous man, of the house and lineage of **David**, a carpenter by trade. He seems to have died before Our Lord's Ministry began.

2. **Joseph of Arimathaea**, i.e. probably of Ramah, Samuel's birth-place. He was a member of the Jewish Council, the Sanhedrin, and was a disciple, but secretly for fear of the Jews. He was rich and owned a new tomb in a garden close to Golgotha, and after the Crucifixion he, with Nicodemus, took down the Body of JESUS and laid it there.

Judas [=Praise]. 1. **Iscariot**, i.e. a man of Kerioth, a village S. of Hebron. One of the Twelve, always named last of them and always designated the Traitor. He was the bursar, or purse-bearer, of the little company, and became the prey of avarice, to such an extent that he consented to betray his Lord into the hand of His enemies for 30 pieces of silver. Remorse soon followed and he hanged himself, probably on the day of the Crucifixion.

2. Another of the Twelve, son [or brother] of James, and called also **Thaddaeus**. Once he is mentioned distinctively (J. xiv. 22).

3. One of the Brethren of the Lord [which see], and probably author of the Epistle of St Jude.

Lazarus [=GOD hath helped]. 1. The brother, probably younger brother, of Martha and Mary of Bethany.

2. The beggar in the parable of the Rich Man and Lazarus in L. xvi. 19-31.

Lebbaeus. One of the Twelve Apostles. So named only in A.V. [not R.V.] of M. x. 3. His surname was **Thaddaeus**, and he was the same as Judas. See Judas.

Levi. The name given by Mk and L. to the Publican, who was called from the toll-booth and gave a feast in his house. His more usual name was Matthew, which was perhaps given, like Peter, after his call by CHRIST.

Luke. See Introduction to the Gospel according to St Luke.

Magdalene. See Mary.

Mark. See Introduction to the Gospel according to St Mark.

Martha. The eager sister, probably the elder sister, of Mary and Lazarus of Bethany. Mentioned only in L. x. 33 ff., where she is "cumbered about much serving," and in J. xi. and xii., where she is quick to go out to meet JESUS. She was perhaps the wife or widow or daughter of Simon the Leper (M. xxvi. 6).

Mary. 1. The Blessed Virgin. A descendant of David, living in Nazareth, and betrothed to Joseph when the Angel

Gabriel announced to her the high favour that she was to be Mother of Jesus through the operation of the HOLY GHOST. After the Birth of Our Lord at Bethlehem, the Presentation in the Temple and the Flight into Egypt, and the Visit to Jerusalem when Our Lord was twelve years old, she is mentioned in the Bible only four times: (1) at the Miracle in Cana (J. ii. 1-11); (2) when she came with the Brethren of Jesus seeking for Him as He taught (Mk iii. 20, &c.); (3) at the Cross when St John took her to his own home; (4) after the Resurrection, when she is with the infant Church in Jerusalem.

2. *Mary of Bethany.* The sister of Lazarus, probably younger than Martha. She "chose the good part" by hearing CHRIST's word when He visited Bethany (L. x. 33), and waited till He called her after Lazarus' death (J. xi.), and won His praise by anointing Him with precious nard at the supper in the house of Simon the Leper (J. xii. 3).

3. *Mary Magdalene, i.e. Mary from Magdala,* a village on the Sea of Galilee. Our Lord cast seven devils out of her, and she accompanied Him and His Apostles in Galilee, and with other women ministered to Him of their substance. She was with the Mother of Our Lord at the Cross, and at the Burial, and she was the first to see the Risen CHRIST at the tomb.

4. "*Mary, the mother of James the Less and Joses.*" One of the Women at the Cross (M. xxvii. 56), probably the same with "the other Mary" (M. xxvii. 61 and xxviii. 1) at the Burial and at the empty Tomb. She is probably the same as "*Mary the wife of Cleophas or Clopas*" (J. xix. 25).

Matthew [=the Gift of God]. This name was probably taken by Levi, after his call to follow CHRIST. He was a tax-gatherer at Capernaum, and was therefore despised and hated by Jews. On his call he made a feast for Jesus, inviting many of his fellow-publicans. He is called the son of Alphaeus, and was therefore possibly, but not probably, a brother of St James the Less. We are told nothing distinctive of him in the Gospels or Acts. By early writers he is said to have remained in Palestine longer than the other Apostles. For his authorship of the first Gospel see note there.

Moses. Alluded to in N.T. as the great Lawgiver of the Jews. He appears with Elijah, the representative of the Prophets, at the Transfiguration.

Nathanael. Mentioned by St John only (i. 45-51; xxi. 2). One of the inner circle of disciples, and therefore probably one

of the Twelve. Probably the same as Bartholomew. He came from Cana and was brought by Philip to see the Messiah. Though he could hardly believe that He should come out of Galilee, JESUS greets him as "an Israelite without guile," true that is to the best traditions of the race, and promises that he shall see great things.

Noe. The days of **Noe** [=Noah], the patriarch, are mentioned as those of the Flood.

Peter [=Rock]. The chief of the Twelve. Son of Jonah or John. He was a native of Bethsaida, but plying the trade of a fisherman at Capernaum, where he had a wife and possessed a house and a boat. His brother Andrew "brought him to JESUS." His name till then was Simon, but JESUS gave him a new name Cephas, or Peter, by which he was more generally known. After this first call near the Jordan he accompanied Our Lord to Cana and back to Jerusalem, and then to Galilee again. A second call, on the shore of the Lake, led him to leave his occupation and follow CHRIST. He is mentioned first in all lists of the Twelve, and he was chosen with the two sons of Zebedee to accompany Our Lord at Jairus' house, at the Transfiguration and at Gethsemane. He was generally the first to speak and act, and he made a remarkable profession of faith (M. xvi. 16), which drew from CHRIST the promise "upon this Rock I will build My Church....I will give unto thee the keys of the Kingdom of Heaven." He was, however, conspicuous for the threefold Denial, and for the forgiveness and special charge which he received (J. xxi. 15 ff.). He was afterwards the founder of both the Jewish and the Gentile branch of the Christian Church (Acts), and the author of Epistles. He is believed to have been martyred at Rome about A.D. 67.

Pharisees. See note on *Jewish Sects*, p. 7.

Philip. An Apostle, named always first in the second group (see p. 21), Bartholomew being next to him or next but one. He was from Bethsaida like St Andrew, with whom he was intimate. He and his friend Nathanael seem to have been of those who were expecting the Messiah (p. 7), and they were among the first six Disciples. From J. vi. 5-7; xiv. 8, 9, we conclude that he was a plain, matter-of-fact believer.

Pilate. Pontius Pilate became the Roman governor of Judaea in A.D. 25, at about the time when St John Baptist began to preach. He became very unpopular with the Jews on account of acts of cruelty and disregard for their feelings.

Hence he did not dare to offend the Chief Priests when they demanded the condemnation of JESUS, lest they should bring accusations against him at Rome. About six years after the Passion he was summoned to Rome to answer a charge of cruelty to some Samaritans, and nothing later is known of him.

Salome. Wife of Zebedee and mother of St James and St John. It was she who made the request on their behalf to Our Lord (M. xx. 20), and she was one of the Women at the Cross and at the empty Tomb.

Satan [= *Adversary*]. A frequent name of the Evil One, as the great Enemy of God and of man.

Simon. A common name. Six men of this name are mentioned in the Gospels.

1. St Peter, the Apostle. See Peter.

2. Simon the Canaanite (M. x. 4, &c.), better, the Cananaean (R.V.). One of the Apostles. Cananaean = Zealot (comp. L. vi. 15). See *Jewish Sects*, p. 7.

3. One of the Brethren of Our Lord (which see).

4. Simon of Cyrene, in N. Africa, who was made to assist in bearing the Cross. Possibly a Disciple, see Mk xv. 21.

5. Simon the Leper, in whose house Mary anointed JESUS. Perhaps father or husband of Martha.

6. Simon the Pharisee, in whose house the Sinful Woman anointed JESUS (L. vii. 40).

Thaddaeus. One of the Apostles, who is also called Judas, son or brother of James. See Judas.

Thomas [= *Twin*]. One of the Twelve Apostles. All that we know of him except this fact is contained in three passages of St John's Gospel. In J. xi. 16 he proposes that the Apostles should accompany JESUS into danger. In J. xiv. 5 he urges that they cannot know the way, when they do not know the goal to which their Lord is going. In J. xx. 24 to 29 he is "suffered to be doubtful in the Resurrection," but upon JESUS' appearance to him he makes one of the most definite professions of faith. These incidents stamp him as "a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master....In the famous statue of him by Thorwaldsen in the church at Copenhagen he stands, the thoughtful, meditative sceptic, with the rule in his hand for the due measuring of evidence and argument" (*Stanley*, in *Smith's Bible Dictionary*).

Zacharias [= *The LORD hath remembered*]. 1. A Priest,

the father of St John the Baptist, whose birth, promised by the Angel Gabriel, seemed impossible to the aged husband of an aged wife. When the punishment for his unbelief was ended at the circumcision of the son and his tongue was loosed, he uttered the *Benedictus*.

2. Son of the High-Priest Jehoiada, slain in the Court of the Temple (2 Chron. xxiv. 20-22). Mentioned by Our Lord in L. xi. 51 and in M. xxiii. 35, where he is called, perhaps by a misreading, the son of Barachias.

Zebedee. A fisherman of Bethsaida on the Sea of Galilee, father of the Apostles James and John. He possessed a boat and had hired servants (Mk i. 20), and was probably therefore in easy circumstances. He allowed his sons to follow Jesus, but we do not read that he was himself a disciple; but his wife Salome was one of the Women at the Passion.

16. PRINCIPAL PLACES MENTIONED IN THE GOSPELS

Arimathaea. The same as Ramathaim-Zophim (1 Sam. i. 1), and Ramah [= *Height*] (1 Sam. i. 19). The birth-place or dwelling-place of Joseph (2) and of Samuel in O.T., 20 miles N. of Jerusalem.

Bethabara [= *House of the Crossing*]. The place where St John baptized (J. i. 28) beyond Jordan. Probably the same as the modern **Abara**, the ford that leads from the Plain of Esdraelon. R.V. however reads **Bethany**.

Bethany [= *House of Dates*]. 1. A village fifteen furlongs, nearly two miles, by road eastwards from Jerusalem, on the eastern slope of the Mt of Olives, and on the road to Jericho; not visible from the city. The home of Lazarus and his sisters, from which Our Lord started on His Triumphal Entry, and near to which He ascended into Heaven (L. xxiv. 50).

2. A village near the Jordan, where St John baptized (R.V. J. i. 28), see **Bethabara**.

Bethesda [= *House of the Stream*, or perhaps *House of Mercy*]. A Pool with five porches, i.e. a cloister with five bays, near the Sheep-Gate (J. v. 2). Such a pool has recently been discovered in the N.E. corner of Jerusalem.

Bethlehem [= *House of Bread*]. The birth-place of Our Lord, as foretold by the Prophet Micah (v. 2); the home of Ruth and of David. "A small white town, five miles S. of Jerusalem, on a spur running E. from the watershed. The inhabitants are now Christians and wear a peculiar costume.

At the E. end of the town is the Church of the Nativity and attached monastery, standing above the orchards of figs and olives and the vineyards which surround this prosperous village. The Cave of the Nativity is under the choir of the ancient Basilican Church" (*Hastings*). The traditional scene of the Angels' appearance to the Shepherds is on the plain below, a mile away from the town. The towers of Bethlehem are visible from outside the walls of modern Jerusalem.

Bethphage [= *House of Figs*]. A village near and probably E. of Bethany (Mk xi. 1, &c.). The exact position is unknown.

Bethsaida [= *House of Fishing*]. 1. **Bethsaida of Galilee** (J. xii. 21). A town on the N.W. shore of the Sea of Galilee, not far from Capernaum. The birth-place of the Apostles Peter, Andrew and Philip (J. i. 44). "It lies in a little vale, bordering a beautiful curve of the beach. Copious streams of water from the warm springs on the E. edge of the vale served in time past to drive several mills on the shore" (*Hastings' Dict. Bib.*).

2. **Bethsaida Julias**. A town at the N. end of the Lake, close to the inflow of the Jordan. Near to this town (L. ix. 10) was the desert place where Our Lord fed the Five Thousand. "Attention may be drawn to the abounding grass, covering the rich plain, and running up like a wave of emerald over the lower slopes of the E. hills. There is no place round the Lake where the natural luxuriance was so likely to call forth St John's remark (J. vi. 10), 'now there was much grass in the place'" (*Hastings*).

Caesarea Philippi. Founded by Philip the Tetrarch (L. iii. 1) and called after Caesar, the Emperor of Rome, and himself. A town near the principal source of the Jordan and at the foot of Mt Hermon. The extreme point of Our Lord's journeyings, near to which St Peter made his famous confession (M. xvi. 13). "No spot in Palestine can compare with this in romantic beauty. It stands on a triangular terrace 1150 feet above sea-level. Abundant water produces luxuriant vegetation; fertile fields stretch away to westward, while groves of stately poplars, great oaks and lowlier evergreens surround the place with perennial charm" (*Hastings*).

Calvary [= *Place of a skull*]. In L. xxiii. 33, the Latin for Golgotha, which see.

Caná of Galilee. A village where Our Lord wrought His first miracle—the turning of water into wine (J. ii. 1) and a second one—the healing of the nobleman's son (J. iv. 46).

The birth-place of Nathanael (J. xxi. 2). Either four miles N.E. of Nazareth or nine miles N. of Nazareth.

Capernaum. A town on the N.W. shore of the Sea of Galilee, near the northern end of the rich Plain of Genesaret, in a district which in Christ's time was crowded and prosperous. It is called Our Lord's "own city" (M. ix. 1); here He was "at home" (Mk ii. 1, R.V. Mg.). Here St Peter and his brother and the sons of Zebedee received their call to follow Him (Mk i. 16, 19); here Matthew the Publican arose and followed Him (M. ix. 9); here many miracles were wrought (Mk ii. 1, &c.), and here the great discourse of St John vi. was delivered in the Synagogue. As a nucleus of many roads, it was eminently fitted to be a centre of the Ministry. It is not mentioned in O.T.

Cedron. See **Kidron**.

Chorazin is identified with Kerazeh, two and a half miles N. of Tell Hâm. The ruins here are extensive and interesting; among them a synagogue built of hard black basalt and houses with walls still six feet high.

Decapolis [= *Ten Cities*]. A union of cities for trade and defence. The ten cities lay E. and S.E. of the Sea of Galilee. **Gadara** and **Gerasa** were among them. Their inhabitants were largely Greek foreigners, hostile to the Jews. In this region the Gerasene demoniac was healed, and probably the Four Thousand fed.

Emmaus. Sixty furlongs from Jerusalem (L. xxiv. 13), and probably to the W. or N.W. *EL-Kubebeh* is a likely and traditional site.

Gadarenes. **Gadara** was a town six miles S.E. of the Sea of Galilee, and its territory probably extended to the lake. R.V. reads **Gadarenes** in M. viii. 28, for A.V. **Gergesenes**. In Mk v. 1 and L. viii. 26 R.V. reads **Gerasenes**, A.V. **Gadarenes**. These are the only passages where the words occur.

Galilee. The northernmost and most populous of the three provinces into which the Romans divided Palestine. Well-watered, well-wooded, thickly populated. Its inhabitants were hardy and enterprising, largely engaged in agriculture and commerce, and were looked down upon as provincials by the Jews of Jerusalem (M. xxvi. 73; J. vii. 52). Our Lord's childhood and most of His ministry was passed in Galilee, and His Mother and most of His Apostles were natives of it.

Galilee, Sea of. A lake in the bed of the Jordan, 13 miles long by about seven from E. to W. It lies nearly 700 feet

below the level of the Mediterranean. On the E. side a continuous wall of steep hills rises to the height of 1900 feet above the lake. In the centre of the W. side is the Plain of Gennesaret, three miles long, which was in N.T. times rich as a garden, and then the N.W. shore was one line of prosperous towns, where fishing was a busy industry. "Although God has created seven seas," said the Rabbis, "yet He has chosen this one as His special delight." Now all is desert, except the town of Tiberias. The lake is also called *the Lake of Gennesaret* (L. v. 1), *the Sea of Tiberias* (J. xxi. 1), and simply *the Sea* (M. iv. 15). In O.T. it is *the Sea of Chinnereth*.

Gehenna [= *Valley of Hinnom*]. A gloomy valley W. and S. of Jerusalem, called also **Topheth**. Here in the time of Ahaz and Manasseh the cruel rites of Molech were practised, but Josiah "defiled Topheth," and it became a lay-stall for refuse and for the bodies of criminals. The later Jews applied the name Gehenna to the abode of the wicked after death, not considered to be everlasting.

Gennesaret. Not the name of a town, but of a plain and lake. The word perhaps means *Princes' Garden*. See **Galilee**, **Sea of**.

Gerasenes. Read by R.V. in Mk v. 1 and L. viii. 26 for **Gadarenes**. **Gerasa** is **Kersa** or **Gersa**, a village now ruined on the middle of the E. shore of the Lake. "About a mile S. of this the hills approach within 40 feet of the water's edge. There is a steep, even slope, down which the herd of swine ran violently into the lake" (*Hastings*).

Gergesenes. Read by A.V. in M. viii. 28, where R.V. has **Gadarenes**. **Gergesa** was probably **Kersa**, see **Gerasenes**.

Gethsemane [= *Oil-Press*]. A garden E. of the Kidron and at the foot of the Mt of Olives, about 250 yards E. of the Golden Gate. A stone wall now encloses a nearly square plot of ground, about 70 paces across. The garden contains eight venerable olive trees, which probably date from after Titus' siege. Its name shews that olive trees grew there in Our Lord's time or earlier. It was a frequent resort of His.

Golgotha [= *Place of a skull*]. The scene of the Crucifixion, just without the City wall, traditionally supposed to be where now the Church of the Holy Sepulchre stands, though some think it more probable that the site was a skull-shaped hill, N. of the Damascus Gate, which is in the centre of the N. wall.

Gomorrhah. One of the Cities of the Plain, S. of the Dead Sea.

Hades [= *the Unseen*]. The intermediate abode of the dead, O.T. *Sheol*.

Hermon, Mount. "The most conspicuous feature in the scenery of Palestine, rising 9200 feet above the Mediterranean in a dome-like summit, usually covered with snow till late in summer" (*Hastings*). Close above and E. of Caesarea Philippi and the head of the Jordan Valley. Visible from all higher points N. of Jerusalem, and up the defile of the Jordan from above Jericho. Probably the scene of the Transfiguration.

Jericho. The first city on the W. of the Jordan taken by Joshua. It lies 23 miles E. from Jerusalem and 4000 feet below its level, being 1300 feet below the sea. It looks across the plain, 14 miles wide, to Mt Nebo and the great wall of the Moabite mountains. The Dead Sea is nine miles away. The road down from Jerusalem was known as the Bloody Way, from the robberies with violence there committed.

Jerusalem stands on the E. slope of the high N. and S. watershed ridge of Palestine, 2500 feet above the sea, facing towards the Mt of Olives, E. of which the land slopes down to Jericho, nearly 4000 feet below.

Jordan, River. The most remarkable river on the face of the earth, flowing S. from its sources near Caesarea Philippi to the Dead Sea, a distance of 137 miles in a straight line, but, as the river winds like a gigantic green serpent, its length is some 400 miles. The defile in which it flows is mainly below the level of the sea, the Waters of Merom being six feet above sea-level, the Sea of Galilee nearly 700 feet below, and the Dead Sea nearly 1300 feet below. The river varies in width from 30 to 70 yards, the defile from a quarter to two miles. A tropical jungle fringes the stream.

Judaea. The southernmost of the three provinces into which the Romans divided Palestine. It includes Jerusalem, Bethlehem and Hebron, which stand upon the hilly Eastern half of the province, about 2500 feet above the sea. The Western half is a great plain on the shore of the Mediterranean.

Kidron [=Dark]. A brook which flowed from N. to S. between the Temple and the Mt of Olives. The name was derived perhaps from the colour of the water or of trees on its border. The bed is now dry.

Magdala [=Tower], or Magadan. A town in the Plain of Gennesaret, and in the centre of the W. shore of the Sea of Galilee. The home of St Mary Magdalene.

Nain. A village on the N.W. slope of Little Hermon, looking towards Nazareth and Mt Tabor, eight and five miles distant respectively.

Nazareth. Situated in a high but sheltered valley, 1200 feet above the sea, on the Southern slopes of the Lebanon range, where it descends to the great Plain of Esdraelon. Surrounded by hills, "Nazareth is a rose, enclosed by mountains as the flower by its leaves." Rich in flowers, grass, fig and olive trees, &c. Above the town to W. is a hill 400 feet high that commands a remarkable view, embracing Tabor, Hermon, Mt Carmel, the Mediterranean and the great Plain. From some point on this hill the Jews sought to throw Our Lord down (L. iv. 29). The town was despised by the Jews (J. i. 46). It was three days' journey, 60 miles in a direct line, from Jerusalem.

Olives, Mt of. A conspicuous hill E. of Jerusalem and separated from the City by the valley of the Kidron, named from the trees which grew upon its slopes. It rises to the height of 2600 feet and commands a noble view of the City, which stands upon a slope facing it. On the E. of the Mount is Bethany, and the hills sink down to Jericho, 4000 feet below.

Peræa. The Roman name for the country E. of the Jordan.

Phœnicia. A long strip of coastland N.W. of Palestine, inhabited by a race akin to the Hebrews. They were the great traders of the ancient world, who founded colonies at Carthage and other cities on the S. sea-board of the Mediterranean, and are said to have penetrated to Britain. Their chief seaports were Tyre and Sidon. Their religion, a worship of Baal and Ashtaroth, was cruel, and exercised a bad influence on Israel in the days of Ahab.

Samaria. The midmost of the three provinces into which the Romans divided Palestine. It was inhabited by a mixed race, descended in part from the settlers planted there by Esarhaddon after the deportation of Israel. Their descendants in the time of Our Lord were bitterly hostile to the Jews (J. iv. 9).

Sidon. A famous Phœnician seaport, 20 miles N. of Tyre.

Siloam, Pool of. S.E. of Jerusalem, near the junction of the Valley of Hinnom with the Valley of the Kidron. The Tower in Siloam (L. xiii. 4) was probably near by, perhaps in the city wall.

Sion. A poetical name for Jerusalem.

Sodom. One of the Cities of the Plain, S. of the Dead Sea.

Sychar. A village on the lower slopes of Mt Ebal, opposite Mt Gerizim, near to Jacob's Well.

Tiberias. A town on the S.W. shore of the Sea of Galilee.

Tiberias, Sea of. See Galilee, Sea of.

Tyre. A great seaport in Phoenicia, about 30 miles N. of Mt Carmel.

17. COINAGE, WEIGHTS AND MEASURES

1. Coinage.

Farthing—*Assarion* (M. x. 29 ; L. xii. 6). A Roman bronze coin, in value one-tenth of a **Denarius**, i.e. about three English farthings.

Farthing—*Quadrans* (M. v. 26 ; Mk xii. 42). A Roman bronze coin, one-fourth of an **Assarion**, i.e. about three-quarters of an English farthing.

Half-Shekel—*Didrachmon* (M. xvii. 24, R.V.). Half of the Jewish **Shekel**, and double of the Greek **Drachma**, worth about 1s. 4d.

Mite—*Lepton* (Mk xii. 42 ; L. xii. 59, xxi. 2). The smallest bronze coin, half a **Quadrans**, i.e. about three-eighths of an English farthing.

Penny—*Denarius* (M. xviii. 28 &c.). A Roman silver coin, worth about 8½d., which was a day's wage, see M. xx. 2.

Piece of Silver—*Drachma* (L. xv. 8, 9). A Greek coin, worth about 8d.

Piece of Silver (M. xxvi. 15, xxvii. 3, 5, 6) was probably a **Shekel**, so that 30 of these, the price of Our Lord's betrayal, amount to about £4.

Pound—*Mna* (L. xix. 13). A hundred *Drachmas*, i.e. about £3. 6s. 8d.

Shekel (M. xvii. 27, R.V.). A Jewish coin worth about 2s. 8d.

Talent (M. xviii. 24, xxv. 15). Not a coin, but a sum of money, about £240.

2. Weights.

Pound—*Litra* (J. xii. 3, xix. 39). The ordinary Roman **Pound** (*Libra*), of rather over 11 English ounces avoirdupois.

3. Measures.

Cubit (M. vi. 27 &c.). Probably = 21·6 inches.

Furlong—*Stadion* (L. xxiv. 13 &c.) = 202 English yards, or rather less than one-eighth of an English mile.

Mile (M. v. 41). One thousand double paces, or nearly 1614 English yards.

INTRODUCTION TO ST MARK'S GOSPEL

18. LIFE OF ST MARK

1. Of the four "Memoirs" or "Biographies" of Our Lord, which have come down to us in the four Gospels, two, those of St Matthew and St John, were written by Apostles, close friends and contemporaries of the Saviour. Two, those of St Luke and St Mark, were written by "Apostolic men," who, if they had no personal knowledge of Him, were at least the constant companions of those who had the most intimate acquaintance with His Person and His Work.

2. The writer of the second and briefest of the Gospels was St Mark. His Latin surname was Marcus. His Jewish name was John, which is the same as Johanan (*The LORD is gracious*). We can almost trace the steps whereby the former became his prevalent name in the Church. "*John, whose surname was Mark*" in Acts xii. 12, 25; xv. 37, becomes "*John*" alone in Acts xiii. 5, 13, "*Mark*" in Acts xv. 39, and thenceforward there is no change, Col. iv. 10; Philemon 24; 2 Tim. iv. 11.

3. The Evangelist was the son of a certain Mary, a Jewish matron of some position, who dwelt at Jerusalem (Acts xii. 12), and was probably born of a Hellenistic family in that city. Of his father we know nothing, but we do know that the future Evangelist was cousin of Barnabas of Cyprus, the great friend of St Paul.

4. His mother would seem to have been intimately acquainted with St Peter, and it was to her house, as to a familiar home, that the Apostle repaired (A.D. 44) after his deliverance from prison (Acts xii. 12). This fact accounts for St Mark's intimate acquaintance with that Apostle, to whom also he probably owed his conversion, for St Peter calls him "*his son*" (1 Pet. v. 13).

5. We hear of him for the first time in Acts xii. 25, where we find him accompanying Paul and Barnabas on their return from Jerusalem to Antioch A.D. 45. He next comes before us on the occasion of the earliest missionary journey of the same Apostles, A.D. 48, when he joined them as their "minister" (Acts xiii. 5). With them he now visited Cyprus, with which island he may have been previously acquainted, as being the native country of Barnabas. But at Perga in Pamphylia (Acts xiii. 13), when they were about to enter upon the more arduous part of their mission, he left them, and for some unexplained reason returned to Jerusalem, to his mother and his home.

6. This occurred about A.D. 48. Three years afterwards, A.D. 51, the same Apostles resolved to set out on a second missionary tour. But on this occasion, in spite of the earnest desire of his kinsman to take him with them, St Paul resolutely declined to associate himself again with one, who "*departed from them from Pamphylia, and went not with them to the work*" (Acts xv. 38). The issue was a "*sharp contention,*" which resulted in the separation of St Paul from his old friend, who taking Mark with him once more repaired to Cyprus, while the great Apostle of the Gentiles, accompanied by Silas, proceeded through Syria and Cilicia (Acts xv. 39-41).

7. At this point St Luke's narrative takes leave of the Evangelist. But whatever was the cause of his vacillation, it did not lead to a final separation between him and St Paul. We find him by that Apostle's side during his first imprisonment at Rome, A.D. 61-63, and he is acknowledged by him as one of his few "*fellow-labourers unto the kingdom of God,*" who had been a "*comfort*" to him during the weary hours of his imprisonment (Col. iv. 10, 11; Philemon 24); while from the former of these passages it would also seem that St Mark contemplated a journey to Asia Minor, and that St Paul had prepared the Christians of Colossae to give him a friendly reception (Col. iv. 10).

8. We have next traces of him in another passage of the New Testament. In 1 Pet. v. 13 occur the words, "*The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.*" From this we infer that he was with St Peter his spiritual father, the friend of his mother, either at Babylon, then and for some hundred years afterwards one of the chief seats of Jewish culture, or at Rome, which was often designated *Babylon* by the earliest Christians.

9. From "Babylon" he would seem to have returned to Asia Minor, for during his second imprisonment, A.D. 68, St Paul, writing to Timothy, charges him to bring Mark with him to Rome, on the ground that he was "*profitable unto him for the ministry*" (2 Tim. iv. 11). From this point we gain no further information from the New Testament respecting the Evangelist. It is most probable however that he did join the Apostle at Rome, whither also St Peter would seem to have proceeded. After the death of these two great Pillars of the Church, ecclesiastical tradition affirms that St Mark visited Egypt, founded the church of Alexandria, and died by martyrdom.

19. CIRCUMSTANCES OF THE COMPOSITION OF THE GOSPEL

1. When we pass from the Evangelist himself to the Gospel, which he wrote, it is natural to ask four questions. (1) *When was it written?* (2) *Where was it written?* (3) *For whom was it written?* (4) *Under what direction was it written?*

2. *When?* Upon this point nothing absolutely certain can be affirmed, and the Gospel itself affords us no information. But the absence of any mention of St Mark as an Evangelist by St Paul gives reason to think that it was not written before A.D. 63, nor is it likely that it is later than the Fall of Jerusalem, for no mention is made of so remarkable a fulfilment of Our Lord's predictions. Hence A.D. 63-70 become our limits, and nearer than this we cannot go.

3. *Where?* As to the place, the weight of testimony is uniformly in favour of the belief that the Gospel was written and published at Rome. In this the majority of early authorities all agree.

4. *For whom?* The traditional statement is that it was intended primarily for Gentiles, and especially for those of Rome. This view is confirmed by a review of the Gospel itself. For (i) *All references to the Jewish Law are omitted;* (ii) *Words are explained which could not be understood by Gentile readers.* Comp. Mark iii. 17, v. 41, vii. 11, x. 46, xiv. 36, xv. 34; (iii) *Jewish usages and other points, with which Jews only could be expected to be familiar, are elucidated.* Comp. Mark vii. 3, xiii. 3, xiv. 12, xv. 42; (iv) *Again, St Mark uses*

several *Latin forms*, which do not occur in the other Gospels, as *speculator*, a soldier of the guard (ii. 27); *quadrantes* = a farthing (xii. 42); *satisfacere* = to content (xv. 15); *centurio* (xv. 39, 44, 45).

5. *Under what direction?* The testimony of the early Church is practically unanimous. John the Presbyter as quoted by Papias, Justin Martyr, Irenæus, Origen, and Clement of Alexandria, Tertullian and Jerome, all inform us that the Evangelist composed his Gospel under the eye and direction of St Peter.

6. In conformity with this view we find passages in St Mark where the Apostle is specially mentioned, while his name is omitted by the other Evangelists. Thus we are told

- (1) It was St Peter who followed after Our Lord in the morning after the miracles at Capernaum (Mark i. 36);
- (2) It was he, who drew attention to the rapid withering of the fig-tree (Mark xi. 21);
- (3) It was he, who with three others of the Apostles, asked Our Lord as He sat on the Mount of Olives respecting the destruction of Jerusalem (Mark xiii. 3);
- (4) It was to him specially amongst the Apostles, to whom the angel directed that the announcement of the Resurrection should be made (Mark xvi. 7).

7. And, on the other hand, it has been thought that the modesty of the Apostle, anxious to pass over what might specially redound to his own honour, has caused the omission of

- (a) His name as the prompter of the question respecting "meats not defiling a man" (comp. Mark vii. 17 with Matt. xv. 15);
- (b) His walking on the Lake (comp. Mark vi. 50, 51 with Matt. xiv. 28-31);
- (c) The miracle of the coin in the fish's mouth (comp. Mark ix. 33 with Matt. xvii. 24-27);
- (d) His designation as the Rock, on which the Church should be built (comp. Mark viii. 29, 30 with Matt. xvi. 17-19);
- (e) His being sent with another Apostle to make ready the Passover (comp. Mark xiv. 13 with Luke xxii. 8);
- (f) The fact that it was for *him* especially that Our Lord prayed that his faith might not "utterly fail" (Luke xxii. 31, 32).

20. CHARACTERISTICS OF THE GOSPEL

1. From the time and place of its composition we now pass on to the *general characteristics* of the Gospel.

2. One peculiarity strikes us the moment we open it,—the absence of any genealogy of Our Lord. This is the key to much that follows. It is not the design of the Evangelist to present Our Lord to us, like St Matthew, as the Messiah, “*the Son of David and Abraham*” (i. 1), or, like St Luke, as the universal Redeemer, “*the Son of Adam, which was the son of God*” (iii. 38).

3. His design is to present Him to us as *the incarnate and wonder-working Son of God, living and acting amongst men*, to portray Him in the fulness of His living energy.

4. But while the Evangelist thus brings out the Divine power of Him, who was “*the Lion of the tribe of Judah*,” he also invites our attention in an especial manner to His *human personality*. Thus he tells us how Our Lord

(a) Could *grieve* (vii. 34, viii. 12), could *love* (x. 21), could *feel pity* (vi. 34), could *wonder* (vi. 6), could be moved with righteous *anger* and *indignation* (iii. 5, viii. 12, 38, x. 14);

(b) Could be sensible of human infirmities, could *hunger* (xi. 12), could desire *rest* (vi. 31), could *sleep* (iv. 38).

5. Again, it is St Mark, who alone describes, on several occasions, the very position, the very gesture, the very words of his Divine Master:—

(i) Thus we are bidden to notice

(a) How He *looked round* with comprehensive gaze upon His hearers (iii. 5, 34), upon the woman with the issue of blood (v. 32), upon His disciples (x. 23), upon the scene of noisy buying and selling in the Temple (xi. 11);

(b) How He *took little children into His arms, laid His hands upon them* and blessed them (ix. 36, x. 16); how He *turned round* in holy anger to rebuke St Peter (viii. 33); how He *went before* His Apostles on the way towards Jerusalem (x. 32); how He *sat down* and called the Twelve to Him to instruct them in a lesson of humility (ix. 35);

(ii) Again, we seem to hear (a) the very Aramaic words that fell from His lips, “*Boanerges*” (iii. 17); “*Talitha cumi*” (v. 41); “*Corban*” (vii. 11); “*Ephphatha*” (vii. 34);

“*Abba*” (xiv. 36); and (b) the sighs which the sight of human misery drew forth from His compassionate breast (vii. 34, viii. 12).

6. In keeping with this trait, St Mark is careful to record minute particulars of

(a) *Person*; see Mark i. 29, i. 36, iii. 6, iii. 22, xi. 11, xi. 21, xiii. 3, xiv. 65, xv. 21, xvi. 7;

(b) *Number*; see Mark v. 13, vi. 7, vi. 40, xiv. 30;

(c) *Time*; see Mark i. 35, ii. 1, iv. 35, vi. 2, xi. 11, xi. 19, xv. 25, xvi. 2;

(d) *Place*; see Mark ii. 13, iii. 7, iv. 1, v. 20, vi. 31, xii. 41, xiii. 3, xiv. 68, xv. 39, xvi. 5.

7. This minuteness and particularity of observation are reflected in the language and style of the Evangelist:—

(i) His phrases of transition are terse and lively; (ii) He frequently prefers the present to the historic tense (comp. Mark i. 40, i. 44, ii. 3, ii. 10, ii. 17, xi. 1, xiv. 43, xiv. 66); (iii) He often uses a *direct* instead of an *indirect form of expression* (comp. Mark iv. 39, v. 8, v. 9, v. 12, vi. 23, vi. 31, ix. 25, xii. 6); (iv) For the sake of emphasis he couples together words and phrases of similar import to heighten and define his meaning (comp. Mark i. 13, i. 45, iii. 26, iv. 8, iv. 33, 34, v. 23, vi. 25, vii. 21, viii. 15, xiv. 68).

8. To sum up. The Gospel of St Mark is a transcript from life. It is a vivid and simple record, “stamped with the most distinct impress of independence and originality. It is totally unconnected with the symbolism of the Old Dispensation. It is totally independent of the deeper reasonings of the New.” In itself it forms one of the most powerful arguments against the mythic origin of the Evangelic narratives, a theory totally subversive of all faith in history. The teaching that once suited the vigorous intelligence of Roman hearers is still full of instruction for us. It met their wants in the first age. It meets ours in this latest age.

21. THE MIRACLES RECORDED BY ST MARK

These Miracles may be arranged as displaying His victorious power over

(i) *Nature.*

The Stilling of the Storm	iv. 35—41
The Feeding of the Five Thousand	vi. 30—44
The Walking on the Lake	vi. 45—52
The Feeding of the Four Thousand	viii. 1—9
The Withering of the Fig-tree	xi. 12—14

(ii) *The Spirit-world.*

The demon cast out in the synagogue	i. 23—28
The Legion	v. 1—20
The daughter of the Syrophenician woman	vii. 24—37
** The deaf and dumb man	vii. 31—37

(iii) *Disease.*

Simon's wife's mother	i. 30, 31
The leper	i. 40—45
The paralytic	ii. 3—12
The woman with the issue of blood	v. 25—34
** The blind man at Bethsaida	viii. 22—26
The lunatic boy	ix. 17—29
Bartimaeus	x. 46—52

(iv) *Death.*

The daughter of Jairus	v. 21—43
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** *Miracles recorded by St Mark alone.*

22. THE PARABLES RECORDED BY ST MARK

(i) *Parables of the Early Group, from the commencement of the Ministry to the Mission of the Seventy :—*

The Sower	iv. 3—8
** The Seed growing secretly	iv. 26—29
The Mustard Seed	iv. 30—32

(ii) *Parables of the Intermediate Group, from the Mission of the Seventy to the last Journey towards Jerusalem:—*

None.

(iii) *Parables of the Final Group, immediately before and after the Entry into Jerusalem:—*

The Wicked Husbandmen xii. 1—11

*** Parable recorded by St Mark alone.*

For this arrangement of the Parables of Our Lord see Smith's *Dictionary of the Bible*, II. pp. 702, 703.

23. ANALYSIS OF THE GOSPEL

The following Analysis will give a general idea of the construction and contents of St Mark's Gospel:—

PART I.

I. The Preparation:—I. 1—13.

The Preparatory Mission of John i. 1—8

The Preparation of Jesus for the Ministry i. 9—13

His Baptism and Temptation i. 12, 13

PART II.

II. The Works of Christ in Eastern Galilee:—I. 14—vii. 23.

Section (i)

Announcement of the Kingdom i. 14, 15

Call of the first Disciples i. 16—20

Cure of the demoniac at Capernaum i. 21—28

Cure of Peter's wife's mother and others i. 29—34

Retirement to a solitary place i. 35

Tour in Galilee i. 35—39

Cleansing of a leper i. 40—45

Retirement to desert places i. 45

Commencement of the conflict with the leading Jews:—

(1) The cure of the paralytic ii. 1—12

(2) Call of St Matthew ii. 13—22

(3) Controversies about the Sabbath—

Plucking the ears of corn ii. 23—28

Healing the Man with the Withered

Hand iii. 1—6

Retirement to the Lake iii. 7—12

Section (ii)

Appointment of the Apostles	iii. 13—19
Opposition of the Scribes from Jerusalem	iii. 20—30
The true kindred	iii. 31—35
Parables of the Kingdom :	
(1) The Sower	iv. 1—25
(2) The Seed growing secretly	iv. 26—29
(3) The Mustard Seed	iv. 30—34
Signs of the Kingdom :	
(1) The stilling of the storm	iv. 35—41
(2) The Gerasene Demoniac	v. 1—20
(3) The Daughter of Jairus and the Woman with the Issue	v. 21—43
Rejection at Nazareth	vi. 1—6
Retirement in the villages	vi. 6

Section (iii)

Mission of the Apostles	vi. 7—13, 30—32
The murder of the Baptist	vi. 14—29
Retirement to a desert place	vi. 31, 32
The Feeding of the Five Thousand	vi. 33—44
The Walking on the Lake	vi. 45—52
Miracles of Healing in the Plain of Gennesaret	vi. 53—56
Dispute with the Pharisees on Ceremonial Cleanliness	vii. 1—23
Retirement to the borders of Tyre and Sidon	vii. 24

PART III.

III. The Works of Christ in Northern Galilee:—vii. 24—ix. 37.

Section (i) Various Miracles

Healing of the daughter of the Syrophenician	vii. 24—30
Gradual healing of a Deaf Mute	vii. 31—37
Feeding of the Four Thousand	viii. 1—10
The Pharisees ask for a Sign	viii. 11—13
Warning against the Leaven of the Pharisees and of Herod	viii. 14—21
Gradual Cure of a Blind Man	viii. 22—26
Retirement to the neighbourhood of Caesarea Philippi	viii. 27

Section (ii)

CHRIST'S Question, and the Confession of St Peter	viii. 27—30
<i>The First Clear Prediction of the Passion</i>	viii. 31—ix. 1
Retirement to the mountain range of Hermon	ix. 2
The Transfiguration	ix. 2—8
Discourse following the Transfiguration	ix. 9—13
The healing of a Lunatic Boy	ix. 14—29
<i>Further Prediction of the Passion</i>	ix. 30—32
Discourse with the Apostles	ix. 33—50

PART IV.

IV. The Works of Christ in Peraea:—x. 1—31.

The legitimacy of Divorce	x. 2—12
The blessing of Little Children	x. 13—16
The Rich Young Ruler	x. 17—22
The danger of Riches	x. 23—27
The reward of Self-Sacrifice	x. 28—31

PART V.

V. The Last Journey to Jerusalem and the Passion:—x. 32—xv. 47.

Section (i)

<i>Third Prediction of the Passion</i>	x. 32—34
The Ambition of the Sons of Zebedee	x. 35—45
Blind Bartimaeus	x. 46—52
The anointing at Bethany	xiv. 1—10

Section (ii)

THE EVENTS OF HOLY WEEK:

Palm Sunday

The Triumphal Entry	xi. 1—11
Retirement to Bethany	xi. 11

Monday

The withering of the Barren Fig-tree	xi. 12—14
The second Cleansing of the Temple	xi. 15—18
Retirement to Bethany	xi. 19

Tuesday

The lesson of the Withered Fig-tree	xi. 20—26
The Question about CHRIST'S authority	xi. 27—33
The Parable of the Wicked Husbandmen	xii. 1—12
The Captious Questions	
(1) Of the Pharisees; <i>the Tribute Money</i>	xii. 13—17
(2) Of the Sadducees; <i>the Resurrection</i>	xii. 18—27
The Scribe's Question— <i>the importance of the Commandments</i>	xii. 28—34
The Lord's counter-question— <i>the Son of David</i>	xii. 35—37
Warning against the Scribes	xii. 38—40
The Widow's Mites	xii. 41—44
Prediction of the Destruction of Jerusalem and of the End of the World	xiii. 1—37

Wednesday

Seclusion at Bethany

Meeting of the Sanhedrin	xiv. 1, 2
The treachery of Judas	xiv. 10, 11

Thursday

Preparations for the Passover	xiv. 12—16
Prediction of the Betrayal	xiv. 17—21
Institution of the Holy Eucharist	xiv. 22—25
Prediction of the Apostles' Desertion	xiv. 27—31
The Agony in Gethsemane	xiv. 32—42
JESUS is apprehended	xiv. 43—50
The Incident of the Young Man	xiv. 51, 52

Friday

The Ecclesiastical Trial	xiv. 53—65
St Peter's Denials	xiv. 66—72
The Civil Trial before Pilate	xv. 1—15
The Soldiers mock JESUS	xv. 16—20
The Crucifixion	xv. 21—32
The Death	xv. 33—41
The Burial	xv. 42—47

PART VI.

VI. Christ's Victory over the Grave, and Ascension into Heaven:—xvi.*Easter Day*

- (1) The Visit of the Holy Women xvi. 1—3
 (2) The Resurrection xvi. 4—8

The Appearances after the Resurrection to

- (1) Mary Magdalene xvi. 9—11
 (2) Two Disciples xvi. 12, 13
 (3) The Eleven xvi. 14

The Last Charge xvi. 15—18

The Ascension and The Session at the Right

Hand of God xvi. 19, 20

THE GOSPEL ACCORDING TO ST MARK

I. *The Preparation.* i. 1-13

1 The beginning of the gospel of Jesus Christ, the Son of God; ²as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. ³The voice of one crying in the wilderness, Prepare ye the way of the Lord, make

1. *The Title*

1. *the gospel of Jesus Christ*] This denotes *the Glad Tidings concerning Jesus Christ.* *Jesus Christ*] see *Names of Our Lord*, p. 8. *the Son of God*] Contrast this with St Matt. i. 1, "*the son of David, the son of Abraham.*" The first Evangelist writes for Jews, the second for Gentiles.

2-8. *The Baptism and Preaching of John*

References to parallel passages in other Gospels will be found in the *Synopsis of Gospel History*, pp. 11 ff.

The object of St Mark is to relate *the official life and ministry of Our Lord.* He therefore begins with His baptism, and first relates, as introductory to it, the *preaching of John the Baptist.* He does not begin with the history of the Infancy, as St Luke, or with the doctrine of the Eternal Word, as St John. He desires to pourtray Christ in the fulness of *His living energy.*

2. *in the prophets*] R.V. **in Isaiah the Prophet.** The citation is actually from two prophets, (1) Mal. iii. 1, (2) Isai. xl. 3. St Mark quotes the O.T. only twice, here and xv. 28. The former prophecy, from the last page of O.T., identifies the Baptist with the Messenger, the new Elijah, who was to prepare the people for God's coming by judging and cleansing them. The latter prophecy likens him to the imaginary Herald who proclaimed the march of God through the desert to bring back His people from their subjection in Babylon—a deliverance which was a type of the redemption of the people of God from spiritual subjection to Satan. In both cases it is noteworthy that the Advent of Christ is spoken of as equivalent to the Coming of God.

his paths straight. ⁴ John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. ⁵ And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. ⁶ And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; ⁷ and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. ⁸ I indeed

^{4.} *did baptize*] We do not read of Baptism in O.T., but it had come to be used for proselytes, comp. Zech. xiii. 1. *the wilderness*] i.e. the dry and unpeopled region extending from the gates of Hebron to the Dead Sea. *for the remission*] R.V. **unto remission.** John required of *all* who came to him repentance, i.e. a change of mind and life, with a view to pardon from CHRIST. Thus his baptism was preparatory to that of CHRIST.

^{5.} *all the land*] The crowds that flocked to his baptism included representatives of every class, Pharisees and Sadducees (M. iii. 7), tax-gatherers (L. iii. 12), soldiers (L. iii. 14), rich and poor (L. iii. 10). *the river of Jordan*] As we say, *the city of Rome*, of denoting apposition.

^{6.} *camel's hair*] His raiment was of the coarsest texture, such as was worn by Elijah (2 Kings i. 8) and the prophets generally (Zech. xiii. 4). *a girdle of a skin*] i.e. of untanned leather (2 Kings i. 8), like that worn by the Bedouin, not of fine linen, as was customary. *locusts*] Locusts were ground and pounded, and then mixed with flour and water and made into cakes, or sometimes they were salted. For *wild honey* comp. the story of Jonathan, 1 Sam. xiv. 25-27.

^{7.} *cometh*] a prophetic present. *latchet*] diminutive of *latch*, means anything that catches. We now only apply latch to the catch of a door or gate. A shoe-lace is radically the same word. Here it denotes the thong or fastening by which the sandal was fastened to the foot. The office of bearing and unfastening the sandals of great personages fell to the meanest slaves. *to stoop down*] This expression is peculiar to St Mark. It is the first of those minute details which we shall find in such abundance in his Gospel.

^{8.} The preaching of John declares (a) the need of repentance, (b) the coming of the Messiah, (c) a future baptism with the Spirit, reaching to the inmost life.

have baptized you with water: but he shall baptize you with the Holy Ghost.

⁹ And it came to pass in those days, *that* Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. ¹⁰ And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: ¹¹ and there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

9-13. *The preparation of Jesus for the Ministry—His Baptism and Temptation*

9. *in those days*] Cf. L. iii. 21-23. Our Lord was thirty years of age, the Levite's age for commencing service (Numb. iv. 3). *came from Nazareth*] See p. 48. *baptized of*] i.e. by John. Comp. L. xiv. 8, "when thou art bidden of (=by) any man." *in Jordan*] Either (i) at the ancient ford near Succoth, which some have identified with the Bethabara (or rather Bethany) of St John (J. i. 28); or (ii) at a more southern ford not far from Jericho, whither the multitudes that flocked from Judaea and Jerusalem (Mk i. 5) would have found speedier and more convenient access.

10. *straightway*] This is St Mark's favourite connecting word, and constantly recurs; comp. i. 12, 18, 20, 21, (23 R.V.), 28, iv. 5, 15, viii. 10, ix. 15, xi. 3, and other places. *he saw*] i.e. JESUS saw. He was engaged, as we learn from St Luke iii. 21, in solemn prayer. *opened*] Lit. **rent, or rent asunder**, one of St Mark's graphic touches: see the Introduction, p. 54.

11. *a voice from heaven*] The first of the three heavenly Voices to be heard during Our Lord's Ministry, all in connexion with special steps of His self-humiliation, viz., at (i) His Baptism; (ii) His Transfiguration (Mk ix. 7); (iii) at the important visit of the Greeks during Holy Week (J. xii. 28). This Voice attested in the presence of His Forerunner the unique Sonship of Our Lord, and inaugurated His public Ministry.

Our Lord's Baptism is a turning-point in His earthly life. It marks the commencement of His *public Ministry*, and the termination of His *private home life*. Though He does not need the remission of sins for Himself, He yet goes through the rite, that He may share fully *the life of His brother men*, and in order to consecrate Baptism as *the rite of admission into His society*. His submission to Baptism is a signal act of *obedience*, the fulfilling of all righteousness (M. iii. 15), i.e. of all the Divine requirements. In response to this obedience He receives (1) an *anointing* for His

¹² And immediately the Spirit driveth him into the wilderness. ¹³ And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

II. *The Works of CHRIST in Eastern Galilee*

i. 14-vii. 23

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

Ministry through the descent of the Spirit, and (2) *credentials*, when He is proclaimed as the truly filial Son of God by the Voice from Heaven. These two Divine signs shew that He is both the expected *Messiah* (comp. Isaiah xi. 1; Ps. ii. 7; 2 Samuel vii.; Ps. lxxxix.) and the *Servant of the LORD*, Who was to be both Missionary and Suffering Redeemer (Is. xlii. 1; liii.; lxi. 1). The Temptation is soon to put to the proof His conception of Sonship and of Kingship. Confirmation is to us the bestowal of a similar grace (comp. especially Isaiah xi. 1, 2) and calls out similar obedience from us.

^{12.} *immediately*] See above, v. 10. The object of the Saviour's first Advent was "to destroy the works of the Devil" (1 John iii. 8). His very first work, therefore, was to enter on a conflict with the great Enemy of mankind. *driveth him*] This strong word denotes the Divine impulse of the Holy Ghost, which constrained Him to go forth to the encounter.

^{13.} *tempted of Satan*] In M. iv. 1 and L. iv. 2, He is said to have been tempted by the Devil, i.e. the "Slanderer," who slanders God to man (Gen. iii. 1-5) and man to God (Job i. 9-11; Rev. xii. 10). St Mark, who never uses this word, says He was tempted by *Satan*, i.e. "the Enemy" of God and man alike. Satan seems to have been permitted to tempt Our Lord during the whole of the forty days, but at the end of that period to have assailed Him with increased intensity through every avenue that could allure (L. iv. 13). *the wild beasts*] St Mark relates the Temptation very briefly, but he alone adds the graphic touch to the picture that the Saviour was "with the wild beasts," unhurt by them, as Adam was in Paradise. Comp. Daniel in the den of lions. *the angels*] St Matthew records the ministry of Angels at the close as to a Heavenly Prince (M. iv. 11). St Mark records a ministry of the same celestial Visitants apparently *throughout the trial*.

14, 15. *The Announcement of the Kingdom*

^{14.} *put in prison*] The cause of the imprisonment is more fully related, ch. vi. 17-20. *came into Galilee*] Galilee, see p. 45. Here He commenced the great Galilean ministry. *the gospel of the kingdom of God*] R.V. **the Gospel of God.**

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

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

15. *The time*] i.e. the great foreordained and predicted time of the Messiah. *the kingdom of God*] i.e. a more direct rule of God, as exercised through the Messiah, (a) in each individual, (b) over the people of God, (c) over all nations. Comp. the Hymn, "Thy Kingdom come, O God." *believe*] R.V. **believe in**, i.e. **repose your faith on**, the Gospel.

16-20. *Call of the first Four Disciples*

16. *as he walked*] The Saviour had come down (L. iv. 31; J. iv. 47, 51) from the high country of Galilee, and now made His permanent abode in the deep retreat of the Sea of Galilee at Capernaum, "His own city" (M. iv. 13; L. iv. 31), whence He could easily communicate, as well by land as by the Lake, with many important towns, and in the event of any threatened persecution retire into a more secure region. *the sea of Galilee*] See p. 45. *he saw Simon and Andrew*] whom He had already invited to His acquaintance (J. i. 40-42); He now calls them to a more definite discipleship, see pp. 35, 41. *a net*] The net spoken of here and in M. iv. 18 was a *casting-net*, circular in shape, "like the top of a tent."

19. *James the son of Zebedee, and John*] See pp. 37, 38.

20. *straightway*] see on v. 10. *Zebedee*] See p. 43. *went after him*] For the miraculous draught of fishes which accompanied or followed this incident see L. v. 2-11. Peter left his wife, the sons of Zebedee their father: all of them their home and occupation.

²¹And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. ²²And they were astonished at his doctrine: for he taught them as *one* that had authority, and not as the scribes. ²³And there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. ²⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. ²⁷And they were all amazed, insomuch that *they* questioned among themselves, saying, What *thing* is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. ²⁸And

21-28. *The Cure of the Demented at Capernaum*

21. *Capernaum*] See p. 45.

22. *not as the scribes*] The Scribes, see p. 7.

23. *with an unclean spirit*] a special kind of madness, in which the sufferer was possessed by a spirit which spoke from within him.

24. *Let us alone*] R.V. omits. It is not the man who cries out, but the evil spirit which had usurped dominion over him. *Jesus of Nazareth*] As the angels had in songs of rapture recognised their King (L. ii. 13, 14), so the evil spirits instantly recognise Him, but with cries of despair. *the Holy One of God*] Comp. J. vi. 69, R.V. The evil spirit knows more than the possessed man could know.

25. *rebuked him*] Though he had borne testimony to CHRIST, yet his testimony is rebuked, for it was probably intended only to do harm, "to anticipate and mar His great purpose and plan." Compare the conduct of St Paul in reference to the girl possessed with the spirit of Apollo (Acts xvi. 16-18). *Hold thy peace*] lit. **Be muzzled.** The same word is used by Our Lord in rebuking the storm on the Lake, "Peace, *be still*" (Mk iv. 39). Wyclif translates it "wexe doumbe."

26. *had torn him*] i.e. thrown him into strong convulsions, and according to St Luke's account, *into the midst* (L. iv. 35); comp. Mk ix. 26.

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

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many *that were* sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before

29-34. *The Cure of Peter's Wife's Mother and others*

29. *they*] i.e. the Lord and the four disciples, whom He had already called. It was a sabbath-day, and He probably went to the Apostle's house to eat bread. Comp. L. xiv. 1.

30. *Simon's wife's mother*] St Paul alludes to him as a *married man*, see 1 Cor. ix. 5. *sick of a fever*] a "great" or "violent fever," according to the physician St Luke. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases.

31. *he came*] Observe all the graphic touches in this verse; the Lord (i) *went to the sufferer*, (ii) *took her by the hand*, (iii) *lifted her up*, and (iv) *the fever, rebuked* by the Lord of life (L. iv. 39), *left her*, and (v) *she began to minister unto them*.

32. *when the sun did set*] All three Evangelists carefully record, that it was not till the sun was setting or had actually set, that these sick were brought to Jesus. The Sabbath ended at sunset, and the people could then bear burdens without breaking the sabbath.

33. *at the door*] i.e. the door of St Peter's house, "the door so well known to him who supplied St Mark with materials for his Gospel."

35-38. *Solitary Prayer*

35. *in the morning, ... a great while before day*] Another graphic touch of the Evangelist. He brings the scene before our eyes.

day, he went out, and departed into a solitary place, and there prayed. ³⁶ And Simon and they that were with him followed after him. ³⁷ And when they had found him, they said unto him, All men seek for thee. ³⁸ And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. ³⁹ And he preached in their synagogues throughout all Galilee, and cast out devils.

⁴⁰ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹ And Jesus, moved with compassion, put forth his hand, and touched him, and

a solitary place] A remarkable feature of the Lake of Gennesaret was that it was closely surrounded with desert solitudes. These 'desert places,' thus close at hand on the table-lands or in the ravines of the eastern and western ranges, gave opportunities of retirement for rest or prayer.

^{36.} *Simon*] already with his earnest impulsiveness beginning to take the lead. Comp. L. viii. 45, ix. 32. *followed after him*] The word in the original is very expressive and only occurs here. It denotes (i) *to follow hard upon*, (ii) *to pursue closely, to track out*. Simon and his friends almost *hunted* for Him.

^{38.} *towns*] Rather, **village-towns** or **country-towns**. The word only occurs here. Dalmanutha, Magdala, Bethsaida, Chorazin, were all near at hand.

39. *Tour in Galilee*

40-45. *The Cleansing of a Leper*

^{40.} *there came*] Better, **there cometh**, in the present tense. See Introduction, p. 55. *a leper*] One afflicted with the most terrible of all maladies. The Jews called it "the Finger of God," and emphatically "the Stroke"; they never expected to cure it (see 2 Kings v. 7). With lip covered (Ezek. xxiv. 17), and bare head (Lev. xiv. 8, 9), and rent garments, the leper bore about with him the emblems of mortality, "himself a dreadful parable of death." Compare the cases of Moses (Ex. iv. 6), Miriam (Num. xii. 10), Naaman (2 Kings v. 1), Gehazi (2 Kings v. 27). *kneeling down to him*] St Mark alone describes this attitude of the leper, as also the look of compassion which beamed forth from the face of the Lord, spoken of in the next verse.

^{41.} *and touched him*] Though this act was strictly forbidden by the Mosaic Law, as causing ceremonial defilement.

saith unto him, I will; be thou clean. ⁴² And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. ⁴³ And he straitly charged him, and forthwith sent him away; ⁴⁴ and saith unto him, See thou say nothing to any *man*: but go thy way, shew thyself to the priest, and offer for thy cleansing *those things* which Moses commanded, for a testimony unto them. ⁴⁵ But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that *Jesus* could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

43. *straitly*] = **strictly**. Comp. Gen. xliii. 7, "The man asked us *straitly* of our state"; Josh. vi. 1, "Now Jericho was *straitly* shut up." Comp. also Shakespeare, *Richard III.* i. 1. 85, 86,

"His majesty hath *straitly* given in charge

That no man shall have private conference."

charged] The word thus rendered denotes (i) *to be very angry or indignant*, (ii) *to charge or command with sternness*. *sent him away*] or **put him forth**. "He would allow no lingering, but required him to hasten on his errand, lest the report of what had been done should outrun him."

44. *shew thyself to the priest*] that he may attest the reality of thy cure (Lev. xiv. 3). *those things which Moses commanded*] viz. (1) two birds, "alive and clean," (2) cedar wood, (3) scarlet, and (4) hyssop; this was for the preliminary ceremony (Lev. xiv. 4-7). On the eighth day further offerings were to be made, (1) two he lambs without blemish, (2) one ewe lamb, (3) three tenth deals of fine flour, (4) one log of oil. If the leper was poor, he was permitted to offer one lamb and two turtledoves or two young pigeons, with one tenth deal of fine flour. Note that Our Lord is careful to observe the Law. *for a testimony unto them*] Rather, **for a testimony against them**, i.e. against their unbelief in refusing to acknowledge Our Lord.

45. *began to publish it much*] Even as others in similar circumstances; comp. (1) the blind man (M. ix. 30, 31); (2) the man with an impediment of speech (Mk vii. 36). *could no more openly enter into the city*] In these words we have perhaps one of the reasons why the Lord enjoined silence on the leper. A certain degree of secrecy and reserve was plainly necessary in respect to the Lord's miracles, or it would have been impossible for Him to have moved from place to place.

2 And again he entered into Capernaum after *some* days; and it was noised that he was in the house. ²And straightway many were gathered together, inso-much that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. ³And they come unto him, bringing one sick of the palsy, *which was borne of four*. ⁴And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. ⁵When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee*. ⁶But there were certain of the scribes sitting there, and

II. 1-12. *The Paralytic, and the Power to forgive Sins*

1. *he entered into Capernaum*] A second visit, comp. ch. i. 21, after the subsidence of the late excitement. *the house*] Either His own house, which he occupied with His Mother and His brethren (Mk iii. 21), or possibly that of St Peter.

2. *about the door*] All the avenues of approach to the house were blocked up, and the courtyard or vestibule was filled.

3. *borne of four*] A pictorial touch.

4. *they uncovered the roof*] They appear (1) to have ascended to the flat roof probably by a flight of steps outside (L. v. 19); (2) to have broken up the timber and clay, sometimes used to this day; (3) to have lowered the paralytic upon his bed through the opening into the presence of the Great Healer. The room was perhaps about eight feet high.

5. *their faith*] The faith of all, of the paralytic himself and those that bore him. The Holy One did not reject this "charitable work" of theirs in bringing him before Him. *Son*] lit. **Child**. St Luke, v. 20, gives the words thus, "*Man, thy sins are forgiven thee.*" St Mark has preserved to us the tenderer word, even as St Matthew has done in his account (M. ix. 22). *thy sins*] His sufferings may have been due to sinful excesses. Comp. the words of the Saviour to the man who had an infirmity thirty-and-eight years, "Behold thou art made whole; *sin no more*, lest a worse thing come unto thee" (J. v. 14). *be forgiven*] R.V. **are forgiven**, lit. **have been forgiven**.

6. *certain of the scribes*] During Our Lord's absence from Capernaum there had arrived not only from Galilee, but even

reasoning in their hearts, ⁷Why doth this *man* thus speak blasphemies? who can forgive sins but God only? ⁸And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these *things* in your hearts? ⁹Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? ¹⁰But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) ¹¹I say unto thee, Arise, and take up thy bed, and go thy way into thine house. ¹²And immediately he arose, took up the bed, and went forth before *them* all; insomuch that *they* were all

from Judaea and Jerusalem (L. v. 17), Pharisees and lawyers, who were insidiously watching all that He did. Their criticism marks the commencement of CHRIST'S conflict with the Jews.

7. blasphemies] i.e. words derogatory to God's honour. The claim to forgive sins implied a distinct equality with God in respect of one of His most incommunicable attributes.

8. in his spirit] His soul was human, but His "Spirit" was divine, and by this divine faculty He penetrated and then revealed to them the "thoughts and counsels of their hearts," comp. J. ii. 25.

10. that ye may know] "By doing that which is capable of being put to the proof I will vindicate My right and power to do that which, in its very nature, is incapable of being proved." *the Son of man]* This is the first time this title occurs in St Mark, where we find it 14 times. See p. 10. *on earth]* This power is not exercised, as ye think, only in heaven by God, but also by the Son of Man on earth.

11. thy bed] The original word thus rendered means a portable pallet, little more than a mat, used for mid-day sleep, and by the sick. It was of the commonest description and used by the poorest.

12. immediately] Observe the suddenness and completeness of the cure, and contrast it with the miracles of an Elijah (1 Kings xvii. 17-24), or an Elisha (2 Kings iv. 32-36). *before them all]* Now yielding before him and no longer blocking up his path.

amazed, and glorified God, saying, We never saw *it* on this fashion.

¹³ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. ¹⁴ And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. ¹⁵ And it came to pass, that as *Jesus* sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. ¹⁶ And when the scribes and Pharisees saw him eat with

13-22. *Call of St Matthew; the Discourse at his House*

^{13.} *he went forth*] i.e. from the town of Capernaum to the shore of the Lake, probably through a suburb of fishers' huts and custom-houses.

^{14.} *Levi*] See p. 39. *receipt of custom*] Situated as Capernaum was at the nucleus of roads which diverged to Tyre, Damascus, Jerusalem, and Sepphoris, it was a busy centre of merchandise, and a natural place for the collection of tribute and taxes.

Follow me] Though he belonged to a class above all others hated and despised by the Jews, trebly hated where, as in the present instance, the tax-gatherer was himself a Jew, yet the Lord did not hesitate to invite him to become one of the Twelve. *and followed him*] We cannot doubt that the new disciple had already listened to some of the discourses and beheld some of the wondrous miracles of Christ.

^{15.} *sat at meat*] It is St Luke who tells us that St Matthew made "a great feast" in honour of his new Master (L. v. 29), and to it, perhaps by way of farewell, he invited many of his old associates. *publicans and sinners*] The "publicans" properly so called were persons who farmed the Roman taxes, and in later times were usually Roman knights and men of wealth and position. Those here alluded to were the inferior officers, natives of the province where the taxes were collected, notorious for rapacity and dishonesty.

^{16.} *the scribes and Pharisees*] R.V. **the scribes of the Pharisees**, i.e. the scribes who belonged to the sect of the Pharisees. See p. 7. They were probably the same as in v. 6. *they said unto his disciples*] Overawed by the miracles He had wrought and the overthrow they had lately experienced

publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them,

at the healing of the paralytic, they vent their displeasure on His disciples.

17. Contrast the whole spirit of the Pharisees with that of Our Lord.

18. *the disciples of John*] The contrast between their Master in prison and JESUS at the feast could not fail to be felt. The rigorous asceticism of the Pharisees offered various points of contact between them and the disciples of the Baptist. *used to fast*] The Jews were wont to fast on Thursday, because on that day Moses was said to have re-ascended Mount Sinai; on Monday, because on that day he returned. Comp. the words of the Pharisee, L. xviii. 12, "I fast twice in the week." Perhaps this feast took place on one of their weekly fasts.

19. *the children of the bridechamber*] i.e. the friends and companions of the bridegroom, who accompanied him to the house of the bride for the marriage. Comp. Judges xiv. 11. *the bridegroom*] He reminds the disciples of John of the image under which their own great Master had spoken of Him as the Bridegroom (J. iii. 29), at the sound of Whose voice he rejoiced.

20. *the days will come*] The thought of death accompanies Our Lord even to the social meal, and in the now undisguised hatred of His opponents He sees a token of what must hereafter come to pass. *taken away*] The same word is used by each of the three Synoptic Gospels, and implies a violent termination of His life. The words occur nowhere else in the New Testament. While

and then shall they fast in those days. ²¹No *man* also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away *from* the old, and the rent is made worse. ²²And no *man* putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

²³And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. ²⁴And the Pharisees said unto him, Behold, why do they on the sabbath day *that* which is not lawful? ²⁵And he said

JESUS is with His Disciples, it is their time of joy; His presence overrides all obligations to fast. But their time for mourning and fasting will come, when He is taken from them.

21. *new cloth*] Literally **uncarded** or **unteazled** cloth. *else*] i.e. **if he do.** *the new piece that filled it up*] R.V. **that which should fill it up.** *taketh away from*] The new patch shrinks and so draws the old garment into fresh holes.

22. *new*] Men do not pour new, or unfermented, wine into old and worn wineskins.

The *garment* represents the Jewish *system*. A piece of a new system cannot be fitted into it without disturbing the whole. The *wineskins* represent the *persons* of the system. New teaching and new enthusiasm cannot be imparted to the members of an effete system without disaster. There is, perhaps, special reference to the disciples of the Baptist, who combined the old teaching with the new. The disciples of CHRIST must discard the old system.

23-25. *Controversies about the Sabbath—plucking the ears of corn*

23. *to pluck the ears of corn*] From St Matthew we learn that they were *an hungred* (M. xii. 1). The act described marks the season of the year. The *wheat* was ripe, for they would not have rubbed *barley* in their hands (L. vi. 1).

24. *that which is not lawful*] They did not accuse them of theft, for the Law allowed what they were doing (Deut. xxiii. 25). They accused them of profaning the Sabbath. The Law of course forbade reaping and threshing on that day, but the Rabbis had

unto them, Have ye never read what David did, when he had need, and was a hungred, he, and they *that were* with him? ²⁶How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? ²⁷And he said unto them, The sabbath was made for man, *and* not man for the sabbath: ²⁸therefore the Son of man is Lord also of the sabbath.

3 And he entered again into the synagogue; and there was a man there which had a withered hand.
²And they watched him, whether he would heal him on

decided that even to pluck corn was to be construed as reaping, and to rub it as threshing.

25. *Have ye never read*] Rather, **Did ye never read?** With a gentle irony He adopts one of the favourite formulas of their own Rabbis, and inquires if they had never read what David, their favourite hero, had done when flying from Saul.

26. *How he went*] He came to the high priest at Nob, and entered the Tabernacle, and ate of the hallowed bread (1 Sam. xxi. 1-9), of the "twelve cakes of fine flour" which no stranger might eat (Ex. xxix. 33). Necessity superseded Law. *Abiathar*] In 1 Sam. xxi. 1-9 and xxii. 6-19 the "priest" (i.e. presumably the High-Priest) at Nob who gave the shewbread to David and was afterwards killed by Saul's orders was named *Ahimelech*, and one of his sons who escaped was Abiathar, who was made High-Priest by David when he became king. It is possible therefore that there is an inaccuracy here, either in the original words by Our Lord, or in the Evangelist's rendering of them. It does not affect the argument.

III. 1-6. *Cure of the Man with the Withered Hand*

1. *And he entered*] The narrative of St Mark here is peculiarly vivid and pictorial. The incident occurred at Capernaum, and probably on the next Sabbath. *a withered hand*] St Luke the physician tells us it was his "right hand." It was probably not merely paralysed in the sinews, but dried up and withered, the result of a partial atrophy.

2. *they watched him*] The same company of scribes and Pharisees had gathered together from Judaea, Jerusalem, and Galilee itself (L. v. 17), to find matter of accusation against Him.

the sabbath day; that they might accuse him. ³ And he saith unto the man which had the withered hand, Stand forth. ⁴ And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. ⁵ And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his

3. *he saith*] It would seem that the Pharisees first asked Him, "Is it lawful to heal on the Sabbath day?" (M. xii. 10).

4. *But they held their peace*] St Mark alone mentions this striking circumstance, as also what we read in the next verse, that "*He looked round about on them with anger.*"

5. *with anger*] Not merely did He look upon them, He "*looked round*" upon them, surveyed each face with "an all-embracing gaze of grief and anger." Feelings of "grief" and "anger" are here ascribed to Him, Who was "very God and very Man," just as in another place we read that "He wept" before the raising of Lazarus (J. xi. 35), and "slept" before He stilled the storm (Mk iv. 38), and "was an hungred" (M. iv. 2), and was "exceeding sorrowful even unto death" (M. xxvi. 38). *being grieved*]

The word here used occurs nowhere else in the New Testament, and implies a feeling of compassion for their conduct, even in the midst of anger at it. *hardness*] literally *callousness*. St Paul uses the word in Rom. xi. 25, and again in Eph. iv. 18. *whole as the*

other] This is one of the instances where Our Lord may be said to have wrought a miracle *without a word*, or the *employment of any external means*. It also forms one of seven miracles wrought on the Sabbath-day. The other six were, (1) the demoniac at Capernaum (Mk i. 21); (2) Simon's wife's mother (Mk i. 29); (3) the impotent man at the pool of Bethesda (J. v. 9); (4) the woman with a spirit of infirmity (L. xiii. 14); (5) the man who had the dropsy (L. xiv. 1); (6) the man born blind (J. ix. 14).

The keeping of the Sabbath was the chief and most acute question between Our Lord and the Pharisees, and it exemplifies notably the great fault of the Pharisees—*hollowness of religion*. See p. 7. In their view of the Sabbath everything depended upon *outward observance*, but the *inward motive* was lacking, or rather was a merely selfish desire for reward. Our Lord states in opposition to them three principles: (1) not mechanical obedience, but obedience with constant reference to underlying principle—mercy predominating over sacrifice (see especially M. xii. 7);

hand was restored whole as the other. ⁶And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

⁷But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, ⁸and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. ⁹And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. ¹⁰For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. ¹¹And unclean spirits, when they saw him,

(2) outward rules may be modified for man's good by the Son of Man (Mk ii. 27, 28); (3) man's sabbath should copy God's sabbath, in which He still works, but with restful contemplation (J. v. 17).

6. *And the Pharisees went forth*] The effect of this miracle was very great. The scribes and Pharisees were "filled with madness." The Saviour had not merely broken their traditions, but He had put them to silence before all the people. In their blind hate they did not shrink even from joining the Herodians, the Court party and their political opponents, and taking counsel with them how they might put Him to death. *the Herodians*] This is the first occasion on which the Herodians are mentioned. See p. 7.

7-12. *Withdrawal of JESUS to the Lake of Gennesaret*

7. *the sea*] i.e. the Lake. *a great multitude*] Observe the wide area from which the multitude were now gathered together; the region (1) of Tyre and Sidon and Galilee in the north of Palestine, (2) of Judaea and Jerusalem in the centre, (3) of Peraea "beyond the Jordan" on the east, (4) of Idumaea in the extreme south.

8. *a small ship*] R.V. **a little boat.** The boat was now His chief place of instruction in opposition to the synagogue.

10. *plagues*] The word thus rendered denotes (1) *a whip or scourge*, (2) *a plague or disease of the body.* Comp. Mk v. 29, 34; L. vii. 21.

fell down before him, and cried, saying, Thou art the Son of God. ¹²And he straitly charged them that they should not make him known. ¹³And he goeth up into a mountain, and calleth unto *him* whom he would: and they came unto him. ¹⁴And he ordained twelve, that they should be with him, and that he might send them forth to preach, ¹⁵and to have power to heal sicknesses, and to cast out devils: ¹⁶and Simon he surnamed Peter; ¹⁷and James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;) ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James

11. *Thou art the Son of God*] In the synagogue of Capernaum they had called Him the "Holy One of God" (Mk i. 24), they now acknowledge Him as the "Son of God" (comp. L. iv. 41). The force of the imperfect tense in the original here is very striking, "**whenever the demons saw Him, they kept falling down before Him and saying**"...and as often as they did so, "He *straitly charged* them that they should not make Him known," i.e. as the Messiah, "the Son of God," comp. p. 9.

12. *make him known*] "This was not the fitting time, nor these the heralds" (Bengel).

13-19. *The Appointment of the Twelve Apostles*

13. *And he goeth*] The scene of His retirement and lonely vigil was in all probability the singular elevation now known as the Karûn Hattin, or "Horns of Hattin," the only conspicuous hill on the western side of the Lake, and singularly adapted by its conformation both to form a place for short retirement, and a rendezvous for gathering multitudes. Then at dawn of the following day (L. vi. 13), He *calleth unto him whom he would*] of the disciples, who had gradually gathered around Him, and when they had come to Him He selected twelve for Himself (L. vi. 3), and

14. *ordained*] R.V. **appointed**. There is no formal ordination. Hitherto they had been His friends and disciples in a wider sense, now He formally called them, and joined them in a united band, that (i) they "might be with Him" (comp. Acts i. 21), (ii) that He might "send them forth" as heralds to preach, and (iii) that they "might have power to cast out demons," for the words "*to heal sicknesses*" are omitted in R.V. This Mission (ii and iii) is described in ch. vi. 7-13. On the Apostles see p. 20.

the son of Alpheus, and Thaddeus, and Simon the Canaanite, ¹⁹and Judas Iscariot, which also betrayed him.

And they went into a house. ²⁰And *the* multitude cometh together again, so that they could not so much as eat bread. ²¹And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. ²²And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. ²³And he called them unto *him*, and said unto them in parables, How can Satan cast out Satan? ²⁴And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵And if a house be divided against itself, that house cannot stand. ²⁶And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. ²⁷No *man* can enter into a strong *man's* house,

20-30. *Opposition of the Scribes from Jerusalem*

Between this section and the last we must insert the delivery of the Sermon on the Mount, and the Saviour's second ministerial journey.

20. *the multitude cometh together again*] i.e. at Capernaum, which had now become Our Lord's temporary home.

21. *when his friends*] Not the Apostles, but His relatives, comp. v. 31. *He is beside himself*] They deemed the zeal and daily devotion to His labour of love a sort of ecstasy or religious enthusiasm, which made Him no longer master of Himself.

22. *And the scribes*] Comp. the hostile party from Jerusalem, noticed in ch. ii. 6, 16, 24, iii. 6. *Beelzebub*] See p. 36. St Matthew tells us of the miracle, which was the occasion of this blasphemy—the cure of a man not only possessed with a demon, but also blind and dumb (M. xii. 22).

23. *How can Satan cast out Satan?*] Absurd to suppose that Satan would be his own enemy. If neither kingdom, nor city (M. xii. 25), nor household could stand, when internally divided, much less could the empire of the Evil One. For *Satan*, see p. 42.

27. *a strong man's house*] The "strong man" is Satan; his house or palace is this lower world, especially the demoniacs and sinners under Satan's power; the Stronger than the Strong is

and spoil his goods, except he will first bind the strong man; and then he will spoil his house. ²⁸ Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: ²⁹ but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. ³⁰ Because they said, He hath an unclean spirit.

³¹ There came then *his* brethren and his mother, and, standing without, sent unto him, calling him. ³² And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. ³³ And he answered them, saying, Who is my mother, or my brethren? ³⁴ And he looked round about on them which sat about him, and said, Behold my mother and my

CHRIST, who first bound the Evil One, when He triumphed over his temptations. Comp. L. xi. 21, 22.

^{28.} *Verily I say unto you*] A favourite formula of Our Lord's, when He would draw special attention to any of His Divine utterances. It is especially frequent in St John's Gospel.

^{29.} *in danger...*] R.V. more literally **guilty of an eternal sin**, i.e. a sin in the highest sphere.

^{30.} The Scribes could not deny that JESUS had shewn power over evil spirits, but they said that Satan had given Him that power. Our Lord shews the absurdity of that supposition, but also the wickedness of it, for the Scribes thereby not only speak slightly of Him—that might be forgiven on the ground of ignorance—but fight down a conviction that the HOLY GHOST is working through Him, and so range themselves on the side of evil against God. That is the unpardonable sin, comp. 1 J. v. 16. St Matthew xii. 22-32 gives the argument more fully.

31-35. *The true Kindred*

^{31.} *his brethren*] See p. 36.

^{32.} *seek for thee*] See above, v. 21, which gives the motive for their coming.

^{33.} *Who is my mother*] "He despises not His Mother but He places His FATHER before her" (Bengel). Compare the contrast between His Mother's wishes and the FATHER's will in L. ii. 48, 49; J. ii. 4.

^{34.} *looked round*] Another graphic touch peculiar to the second Evangelist.

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

4 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. ²And he taught them many *things* by parables, and said unto them in his doctrine, ³Hearken; Behold, there went out a sower to sow: ⁴and it came to pass, as *he* sowed, some fell by the way side, and the fowls of the air came and devoured it up. ⁵And some fell on stony ground, where it had

IV. 1-34. *Parables of the Kingdom*

1-25. (1) *The Sower*

1. *by the sea side*] The scenery round the Lake doubtless suggested many of the details of the Parables now delivered. (1) On the shore was the vast multitude gathered "out of every city" (L. viii. 4); (2) from the fishing-boat the eye of the Divine Speaker would rest on (a) patches of undulating corn-fields with the *trodden pathway* running through them, the *rocky ground* of the hill-side protruding here and there, the large *bushes of thorn* growing in the very midst of the waving wheat, the deep loam of the *good rich soil*, which distinguishes the whole of the Plain of Gennesaret, descending close to the water's edge; (b) the mustard-tree, which grows especially on the shores of the Lake; (c) the fishermen connected with the great fisheries, which once made the fame of Gennesaret, plying amidst its marvellous shoals of fish, the *drag-net* or *hauling-net* (M. xiii. 47, 48), the *casting-net* (M. iv. 18; Mk i. 16), the *bag-net* and *basket-net* (L. v. 4-9); (d) the women and children employed in picking out from the wheat the tall green stalks, called by the Arabs, *Zuwân*=the Greek *Zizania*=the *Lollia* of the Vulgate, the *tares* of our Version; (e) the countless flocks of birds, aquatic fowls by the lake-side, partridges and pigeons hovering over the rich plain. *ship*] R.V. **boat**.

2. *by parables*] On this mode of teaching, now employed for the first time, see p. 24.

3. *Hearken*] This summons to attention is peculiar to St Mark, comp. v. 9.

4. *by the way side*] i.e. on the hard footpath, or road, between two fields.

5. *stony ground*] R.V. **rocky**. What is meant is not a soil

not much earth; and immediately it sprang up, because *it* had no depth of earth: ⁶but when the sun was up, it was scorched; and because *it* had no root, it withered away. ⁷And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. ⁸And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. ⁹And he said unto them, He that hath ears to hear, let him hear.

¹⁰And when he was alone, they that were about him with the twelve asked of him the parable. ¹¹And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these things* are done in parables: ¹²that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. ¹³And he said unto them, Know ye not this parable? and how

mingled with stones, for then there would be no hindrance to the roots striking deeply; but a thin coating of mould covering the surface of a rock, which stretched below and presented an impassable barrier to the growth of the roots.

7. *thorns*] See on v. 1. *and choked it*] or as Wyclif translates "*strangliden it.*" The seed grew together with the thorns, but the thorns gradually out-topped it, drew the moisture from the roots, and shut out the air and light, so that it pined and dwindled, and "yielded no fruit."

8. *some thirty*] It is said of Isaac that he sowed and "received in the same year an hundred-fold" (Gen. xxvi. 12), and a return literally of this size was not unknown in Palestine.

9. *He that hath ears...*] i.e. Use your ears, be attentive. Comp. v. 23.

11. For Our Lord's intention in using Parables see p. 24. A *mystery* is a secret known only to the initiated, and here means the inner teaching of the Gospel. St Paul uses mystery to denote a truth long hidden and afterwards revealed. *them that are without*] Those that are outside the body of the Disciples, comp. 1 Cor. v. 12, 13, &c.

13. *Know ye not this parable?*] For it afforded the simplest type or pattern of a Parable.

then will you know all parables? ¹⁴The sower soweth the word. ¹⁵And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. ¹⁶And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; ¹⁷and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. ¹⁸And these are they which are sown among thorns; such as hear the word, ¹⁹and the cares of this world, and the deceitfulness of riches, and the lusts of other *things* entering in, choke the word, and it becometh unfruitful. ²⁰And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some *thirtyfold*, some *sixty*, and some an hundred.

14. *The sower*] This is applicable to (i) CHRIST, who "came forth from the FATHER and was come into the world" (J. xvi. 28); (ii) His Apostles; (iii) all who go forth in His Name, and with His authority. For other comparisons of the relations of the teacher and the taught to those between the sower and the soil, comp. 1 Pet. i. 23; 1 J. iii. 9.

15. *Satan*] See p. 42.

17. *affliction*] R.V. **tribulation**. The word thus translated denotes (1) *pressure*, that which presses upon or burdens the spirit; then (2) the *distress* arising therefrom. The word *tribulation* rests upon this image, coming as it does from *tribulum* = *the threshing-roller*. *are offended*] R.V. **stumble**.

19. *the cares of this world*] The word rendered "cares" denotes in the original "distracting anxieties," which, as it were, draw a man in different directions.

The principal lessons of the Parable are two. (1) The Word of God is a *living germ* which gradually develops. (2) The same seed, all good, develops *differently* in different soils; the same teaching bears different fruit in different characters. The practical lesson for ourselves is the duty of attention to God's teaching, and retention of it in our hearts.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? *and* not to be set on a candlestick? 22 For there is nothing hid, which shall not be manifested; neither was *any thing* kept secret, but that it should come abroad. 23 If any *man* have ears to hear, let him hear. 24 And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even *that* which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground, 27 and should sleep, and rise night and day, and the seed should spring and

21. *Is a candle brought*] Rather, **The lamp is not brought, is it?** The article here points to the simple and indispensable furniture in every Jewish household. The original word means not a *candle* but a *lamp*. *to be put under a bushel*] R.V. **the bushel**, i.e. the corn-measure, which was a part of the furniture of the house. *a candlestick*] Rather, **the lamp-stand**. Do not suppose that what I now commit to you in secret (comp. v. 11), I would have concealed for ever; the light is kindled by Me in you, that by your ministry it may disperse the darkness of the whole world. Here the doctrine is the light. In M. v. 14, 15 a similar metaphor is used in which the Apostles themselves are the lamp.

22. *kept*] R.V. **made**.

24. *with what measure ye mete*] According to the measure of your ability and diligence as hearers, ye shall receive instruction, and be enabled to preach to others.

25. *he that hath*] One of the most profound moral laws. Comp. M. xiii. 12, xxv. 29; L. viii. 18, xix. 26. It refers to capacities rather than possessions. The right use of a capacity increases that capacity, as exercise develops a limb. A limb never called into exercise loses its vitality. See especially the Parable of the Talents.

26-29. (2) *The Seed growing secretly*

26. *into the ground*] R.V. **upon the earth**. This is *the only parable which is peculiar to St Mark*, and seems to take the place of "the Leaven" recorded by St Matthew (M. xiii. 33).

27. *spring and grow up*] We need not inquire too minutely

grow up, he knoweth not how. ²⁸ For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. ²⁹ But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

³⁰ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? ³¹ *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: ³² but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow*

who the Sower is, though primarily it refers to the Lord Himself. It is the property of the seed which is intended to engage our attention, the secret energy of its own, the principle of life and growth within itself, whereby it springs up and grows.

^{28.} *of herself*] i.e. without further help from the sower. *first the blade*] There is a law of orderly development in natural growth, so also is it in reference to spiritual growth.

^{29.} *when the fruit is brought forth*] R.V. **is ripe.** *he putteth in the sickle*] Comp. Joel iii. 13, **Put ye in the sickle, for the harvest is ripe,** of the great Judgment. The "*he*" is indeterminate, and the phrase means **the sickle is put in.**

The chief lesson of this Parable is that spiritual growth is gradual and unnoticed. A faithful teacher will sow in trust, sure that the great Day will show a result.

30-34. (3) *The Parable of the Mustard Seed*

^{30.} *with what comparison...?*] R.V. **in what parable shall we set it forth?**

^{31.} *a grain of mustard seed*] The growth of both worldly and spiritual kingdoms is set forth under the image of a tree in O.T. (See Dan. iv. 10-12; Ezek. xvii. 22, 24, xxxi. 3-9.) *less than all the seeds*] "Small as a grain of mustard seed" was a proverbial expression among the Jews for something exceedingly minute.

^{32.} *great branches*] In hot countries, as in Judaea, the mustard-tree attains a great size. A traveller tells us he has seen it on the rich plain of Akkâr as tall as the horse and his rider. *the fowls*] The seed of the mustard-tree is a favourite food with birds. For the language comp. Ezek. xvii. 23.

Both these Parables deal with the small beginnings and large

of it. ³³And with many such parables spake he the word unto them, as they were able to hear *it*. ³⁴But without a parable spake he not unto them: and *when they were* alone, he expounded all *things* to his disciples.

³⁵And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. ³⁶And when they had sent away the multitude, they took him *even* as he was in the ship. And there were also with him other little ships. ³⁷And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. ³⁸And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? ³⁹And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind

development of "the Kingdom of God." In the latter Parable we see *external* growth, as of the visible Church in the world, while the former portrays the *inward* process in a single heart or in the hearts of a congregation.

IV. 35-VI. 6. *Signs of the Kingdom*

35-41. (1) *The Stilling of the Storm*

^{35.} *the other side*] Repose could nowhere be more readily obtained than in the solitude of the eastern shore.

^{36.} *as he was*] i.e. without any preparation for the voyage. *ship*] R.V. **boat**.

^{37.} *a great storm*] One of those sudden and violent squalls to which the Lake of Gennesaret was notoriously exposed, lying as it does 600 feet lower than the sea and surrounded by mountain gorges, which act "like gigantic funnels to draw down the cold winds from the mountains." These winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. *beat*] lit. **kept beating**. Comp. M. viii. 24. *was now full*] R.V. **filling**. A graphic touch.

^{38.} *a pillow*] R.V. **the cushion**, i.e. the leather cushion of the steersman. *Master*] They reproach Him, as if He was unmindful of their safety.

^{39.} *rebuked the wind*] All three Evangelists record that He *rebuked* the furious elements (comp. Ps. cvi. 9), St Mark alone adds His distinct words. *be still*] lit. **be muzzled**, comp. ch. i. 25;

ceased, and there was a great calm. ⁴⁰And he said unto them, Why are ye so fearful? how *is it that* you have no faith? ⁴¹And they feared exceedingly, and said one to another, What *manner of* man is this, that even the wind and the sea obey him?

5 And they came over unto the other side of the sea, into the country of the Gadarenes. ²And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, ³who had *his* dwelling among the tombs; and no *man* could bind him, no, not with chains: ⁴because that he had been often bound with fetters and chains, and the chains had

but here the Greek expression demands instantaneous obedience. *the wind ceased*] lit. **grew tired**; the same word as in M. xiv. 32, and Mk vi. 51. As a rule, after a storm the waves continue to heave and swell for hours, but here at the word of the Lord of Nature there was a "great calm."

V. 1-20. (2) *The Healing of the Gerasene Demoniac*

1. *they came*] to the eastern shore, but not even there was the Lord destined to find peace or rest. *the Gadarenes*] R.V. **Gerasenes**. See p. 46.

2. *out of the tombs*] These tombs were either natural caves or recesses hewn by art out of the rock, often so large as to be supported with columns, and with cells upon their sides for the reception of the dead. Such places were regarded as unclean because of the dead men's bones which were there (Num. xix. 11, 16; M. xxiii. 27). Tombs of this description can still be traced in more than one of the ravines on the eastern side of the Lake. *a man*] St Matthew (viii. 28) mentions two demoniacs, St Luke (viii. 27), like St Mark, only speaks of one. Probably one was better known in the country round than the other, or one was so much fiercer that the other was hardly taken any account of.

3. *no, not with chains*] This is a general expression for any *bonds* confining the hands or feet. Comp. Acts xxi. 33; Eph. vi. 20; Rev. xx. 1; *fetters* were restricted to the feet.

4. *he had been often*] Each Evangelist adds something to complete the picture of the terrible visitation, under which the possessed laboured. St Matthew that he made the way impassable for travellers (viii. 28); St Luke that he was without clothing (viii. 27); St Mark that he cried night and day and cut himself

been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. ⁵And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. ⁶But when he saw Jesus afar off, he ran and worshipped him, ⁷and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. ⁸For he said unto him, Come out of the man, *thou* unclean spirit. ⁹And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. ¹⁰And he besought him much that he would not send them away out of the country. ¹¹Now there was there nigh unto the mountains a great herd of swine feeding. ¹²And all the devils besought him, saying, Send

with stones (*v.* 5). *broken in pieces*] For another instance of the extraordinary muscular strength which maniacs put forth see Acts xix. 16.

6. *afar off*] St Mark alone tells us this. While, as a man, he is attracted towards the Holy One; as possessed by the Legion, he desires to withdraw from Him.

7. *What have I to do with thee*] i.e. Why interferest Thou with us? *I adjure thee*] Notice the intermixture of praying and adjuring, so characteristic of demoniac possession when brought into the presence of CHRIST.

9. *My name is Legion*] "He had seen the thick and serried ranks of a Roman Legion (i.e. regiment of soldiers), that fearful instrument of oppression, that sign of terror and fear to the conquered nations" (*Trench*). Even such, terrible in their strength, inexorable in their hostility, were the "lords many," which had dominion over him. Compare (i) the "seven demons," by whom Mary Magdalene was possessed (L. viii. 2), (ii) the "seven other spirits" (M. xii. 45).

11. *a great herd of swine*] The lawless nature of the country, where Jews lived mingled with Gentiles, the Evangelist denotes by the circumstance of the two thousand swine, emphasizing the greatness of the herd. If their owners were only in part Jews, who merely trafficked in these animals, still they were not justified before the Law. The territory was not altogether Jewish.

12. Our Lord *permits* the spirits to work their havoc, perhaps

us into the swine, that we may enter into them. ¹³ And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. ¹⁴ And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. ¹⁵ And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. ¹⁶ And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. ¹⁷ And they began to pray him to depart out of their coasts. ¹⁸ And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. ¹⁹ Howbeit Jesus suffered him not, but saith unto him, Go home to thy *friends*, and tell them how great *things*

in order to let the power of unrestrained evil be evidenced, in contrast to His own calming mercy.

13. *down a steep place*] At *Kersa* or *Gersa*, "where there is no precipice running sheer to the sea, but a narrow belt of beach, the bluff behind is so steep, and the shore so narrow, that a herd of swine rushing frantically down, must certainly have been overwhelmed in the sea before they could recover themselves" (*Tristram*). *the sea*] i.e. the Lake.

15. *clothed*] See on v. 4.

17. *to depart out of their coasts*] Many were doubtless annoyed at the losses they had already sustained, and feared greater losses might follow. And their prayer was heard: He did depart; He took them at their word; and let them alone.

18. *And when he was come...*] R.V. **And as he was entering into the boat.** *that he might be with him*] Either (i) in a spirit of deepest gratitude longing to be with his Benefactor, or (ii) fearing lest the many enemies, from whom he had been delivered, should return. Comp. M. xii. 44, 45.

19. *and tell them*] On others (comp. M. viii. 4; L. viii. 56), after shewing forth towards them His miraculous power, He enjoined silence; on this man He enjoined publicity. He appoints him to be

the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and began to publish in Decapolis how great *things* Jesus had done for him: and all *men* did marvel.

²¹ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. ²² And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, ²³ and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay *thy* hands on her, that she may be healed; and she shall live. ²⁴ And

a living memorial of His own saving Power, and so to become the first great preacher in the half-heathen district.

²⁰. *Decapolis*] See p. 45.

The miracles of the Stilling of the Storm and the Healing of the Demoniac must be considered in conjunction. The three Synoptists all couple them together. The work in Nature is a parable of the work in Grace: both miracles teach us (1) the sovereign power of Christ, and (2) that the Kingdom of God is righteousness, peace and joy.

21-43. (3) *The Daughter of Jairus and the Woman with the Issue*

²¹. *unto the other side*] i.e. the western side of the Lake, probably near Capernaum.

²². *the rulers of the synagogue*] Each synagogue had a College of Elders, and also a *ruler*, who had the direction of the services and the care of the fabric. There was generally only one, but it would appear that some synagogues had several rulers. (Comp. Acts xiii. 15.) *Jairus by name*] It is but rarely we know the *names* of those who were the objects of the Saviour's mercy. He probably was one of those who had previously come to the Lord pleading for the centurion at Capernaum (L. vii. 3). The aid he then asked for another, he now craves for himself, but under the pressure of a still greater calamity. *fell at his feet*] A humble posture for a man in high position.

²³. *My little daughter*] His "*only daughter*" (L. viii. 42). The descriptive use of diminutives is characteristic of St Mark. Here we have "*little daughter*"; in v. 41, "*damsel*," or "*little maid*"; in vii. 27, "*dogs*" = "*little dogs*," "*whelps*"; in viii. 7, a *few* "*small fishes*"; in xiv. 47, "*his ear*," literally "*a little ear*." She was about 12 years of age (L. viii. 42).

Jesus went with him; and much people followed him, and thronged him. ²⁵ And a certain woman, which had an issue of blood twelve years, ²⁶ and had suffered many *things* of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷ when she had heard of *Jesus*, came in the press behind, and touched his garment. ²⁸ For she said, If I may touch but his clothes, I shall be whole. ²⁹ And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of *that* plague. ³⁰ And *Jesus* immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? ³¹ And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³² And he looked round about to see her that had done this *thing*. ³³ But the woman fearing and trembling,

25. *an issue of blood*] Her malady was especially afflicting (Lev. xv. 19-27), for not only did it unfit her for all the relationships of life, but it was popularly regarded as the direct consequence of sinful habits.

27. *his garment*] The law of Moses commanded every Jew to wear at each corner of his *tallith* a fringe or tassel of blue, to remind them that they were God's people (Num. xv. 37-40; Deut. xxii. 12).

30. *knowing in himself that virtue had gone out of him*] R.V. **perceiving in himself that the power proceeding from him had gone forth.** *Who touched my clothes?*] He who with the eye of His Spirit saw Nathanael under the fig-tree (J. i. 47, 48), recognised at once (Mk v. 30) the magnetic touch of faith, however weak and trembling (L. viii. 46), which secured a response. "Many throng Him, but only one touches Him," says St Augustine.

32. *he looked round*] Another proof of St Mark's graphic power. The tense in the original is still more expressive. It denotes that He **kept on looking all round**, that His eyes **wandered over** one after the other of the many faces before Him, till they fell on her who had done this thing.

33. *fearing and trembling*] She may have dreaded His anger, for according to the Law (Lev. xv. 19) the touch of one, afflicted

knowing what was done in her, came and fell down before him, and told him all the truth. ³⁴And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. ³⁵While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? ³⁶As soon as Jesus heard the word *that was* spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. ³⁷And he suffered no man to follow him, save Peter, and James, and John the brother of James. ³⁸And he cometh to the house of the ruler of the synagogue, and seeth *the* tumult, and them that wept and wailed greatly. ³⁹And when he was come in, he saith unto them, Why make ye *this* ado, and weep? the damsel is not dead, but sleepeth. ⁴⁰And they laughed him to scorn.

as she was, caused ceremonial defilement until the evening. *told him*] i.e. probably all the particulars we find in verses 25, 26, and this before all the people (L. viii. 47).

^{34.} *Daughter*] Our Lord is recorded to have addressed no other woman by this tender title. It calmed all her doubts and fears. *go in peace*] This is not merely "go with a blessing," but *abi in pacem, enter into peace*, "as the future element in which thy life shall move," and *be whole of thy plague*. *Be = esto perpetuo*.

^{36.} *As soon as Jesus heard*] R.V. **But Jesus not heeding, or, overhearing.** The very instant the Lord heard the message, He hastens to reassure the ruler with a word of confidence and encouragement.

^{37.} *save Peter, and James, and John*] That which He was about to do was so great and holy that those three only, the flower and crown of the Apostolic band, were its fitting witnesses. The other occasions when we read of these three Apostles alone being present were equally solemn and significant, (1) The Transfiguration (M. xvii. 2); and (2) the Agony in the Garden of Gethsemane (M. xxvi. 37).

^{38.} *them that wept*] These were the hired mourners, chiefly women; whose business it was to beat their breasts (L. viii. 52), and to make loud lamentations at funerals; comp. 2 Chron. xxxv. 25; Jer. ix. 17, 18; Amos v. 16.

^{39.} *but sleepeth*] Comp. His words in reference to Lazarus

But when he had put *them* all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. ⁴¹And he took the damsel by the hand, and said unto her, TALITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise. ⁴²And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. ⁴³And he charged them straitly that no man should know it; and commanded that *something* should be given her to eat.

6 And he went out from thence, and came into his own country; and his disciples follow him. ²And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these *things*? and what wisdom *is this* which is given unto him, that even

(J. xi. 11). The Lord of life takes away that word of fear, "*She is dead*," and puts in its room that milder word which gives promise of an awakening, "*She sleepeth*."

41. *Talitha cumi*] Doubtless St Peter, who was now present, often recalled the actual words used on this memorable occasion by Our Lord, and told them to his friend and kinsman St Mark. So it is the same Evangelist, who preserves the very word which Our Lord used when He opened the eyes of the blind man, *Ephphatha* (vii. 34).

42. *straightway*] Comp. ii. 12. *a great astonishment*] R.V. **amazement**, a still stronger word.

43. *something should be given her to eat*] A considerate reminder. The parents might have forgotten the need in their excitement.

VI. 1-6. *Rejection at Nazareth*

1. *his own country*] that is, Nazareth. From this time forward He ceased to reside at Capernaum. This visit to Nazareth is recorded only by St Matthew and St Mark. For his former visit here see L. iv. 16 ff. The conduct of His hearers on this occasion did not betray the frantic violence exhibited at His first visit.

2. *what wisdom is this which is given unto him, that even such...*] R.V. **What is the wisdom that is given unto this man,**

such mighty works are wrought by his hands? ³ Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. ⁴ But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. ⁵ And he could there do no mighty work, save that he laid *his* hands upon a few sick *folk*, and healed *them*. ⁶ And he marvelled because of their unbelief. And he went round about the villages, teaching.

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

and what mean such.... *mighty works*] Rather, **powers**. On the names for Our Lord's miracles see p. 24.

3. *Is not this the carpenter*] Save in this one place, Our Lord is nowhere Himself called "the Carpenter." According to the custom of the Jews, even the Rabbis learned some handicraft. One of their proverbs was that "he who taught not his son a trade, taught him to be a thief." *the brother of James, and Joses...*] See *The Brethren of the Lord*, p. 36.

4. *A prophet is not without honour*] Almost the same proverb which He before uttered in their hearing and from the same place (L. iv. 24).

5. *no mighty work*] Literally, **no power**. He performed some miracles, but not all He would have done, because of their deep-seated unbelief. His miraculous power was not magical. It was an influence which required and presupposed *faith*.

6. *he marvelled*] Our Lord does not marvel at other human things generally, but He does marvel on the one hand, at faith, when it overcomes all human hindrances (M. viii. 10), and, on the other, at unbelief, when it can, in the face of numerous Divine manifestations, harden itself into a wilful rejection of Himself. *he went round about*] On the evening of the day of His rejection at Nazareth, or more probably on the morrow, Our Lord appears to have commenced a short circuit in Galilee, in the direction of Capernaum.

7-13, 30-32. *Mission of the Apostles*

The *appointment* of the Apostles is related in iii. 13-19. On the purpose of this mission see on ch. iii. 14.

7. *by two and two*] St Mark alone records this. They were

over unclean spirits; ⁸ and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: ⁹ but be shod with sandals; and not put on two coats. ¹⁰ And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. ¹¹ And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city. ¹² And they went out, and preached that *men* should repent. ¹³ And they cast out many devils, and anointed with oil many *that were sick*, and healed *them*.

sent forth probably in different directions on a tentative mission, to make trial of their powers.

8. *and commanded them*] A brief summary of the charge which is recorded at far greater length by St Matthew, x. 5-15.

save a staff] They were to go forth with their staff as they had it at the time, but they were not (M. x. 10) to "*seek*," or "*procure one carefully*" for the purposes of this journey. *no scrip*]

Scrip, from Sw. *skráppa*, denotes a "wallet" or "small bag." *no money*] At this day the farmer sets out on excursions, quite as extensive, without a *para* in his purse, and no traveller in the East would hesitate to throw himself on the hospitality of any villager.

9. *be shod with sandals*] *not shoes* (M. x. 10) but only their ordinary sandals of palm-bark. So now the Galilean peasants wear a coarse shoe, answering to the sandal of the ancients, but never take two pairs with them. *two coats*] They were not to take with them a change of raiment.

10. *there abide*] i.e. do not visit in other houses. "The Evangelists...were sent, not to be honoured and feasted, but to call men to repentance. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished."

11. *the dust under your feet*] Compare the conduct of St Paul at Antioch in Pisidia (Acts xiii. 51), and at Corinth (Acts xviii. 6). *for a testimony against them*] See on ch. i. 44.

13. *anointed with oil*] St Mark alone mentions this anointing as the method, whereby the healing of the sick was effected.

¹⁴And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. ¹⁵Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. ¹⁶But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. ¹⁷For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. ¹⁸For John had said unto Herod, It is not lawful for thee to have thy brother's wife. ¹⁹Therefore Herodias had a quarrel against him, and would have killed him; but she could not: ²⁰for Herod feared John, knowing that he

Though not expressly ordered, it was doubtless implied in the injunction to "heal the sick" (M. x. 8). Compare as to the use of oil for medicinal purposes Isaiah i. 6; James v. 14.

14-20. *The Murder of the Baptist*

¹⁴. *And king Herod heard of him*] Herod Antipas, see p. 37. He is here called "king," or "prince," in the ancient and wide sense of the word. St Matthew (xiv. 1), and St Luke (ix. 7), style him more exactly "the tetrarch." *he said*] Perhaps **they said**, R.V. Mg.

¹⁶. *It is John*] The words in the original, according to the best MSS., are very striking. **John whom I** (=I myself; the pronoun "has the emphasis of a guilty conscience") **beheaded—this is he—he is risen.**

¹⁷. *For Herod*] St Mark now proceeds more fully than the other Evangelists to relate the circumstances of the murder of the Baptist.

¹⁸. *For John had said*] Herod was probably on his way to meet his father-in-law, when he first encountered the Baptist, who, in the presence of the Galilean king, proved himself no "reed shaken by the wind" (L. vii. 24), but boldly denounced the royal crimes (L. iii. 19), and declared the marriage unlawful.

¹⁹. *had a quarrel*] or as it is rendered in the margin, "*had an inward grudge*" against him. *would have killed him*] R.V. **desired to kill him** denotes that she **had a settled wish** to kill him.

was a just man and a holy, and observed him; and when he heard him, he did many *things*, and heard him gladly. ²¹And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; ²²and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with *him*, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. ²³And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. ²⁴And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. ²⁵And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of

^{20.} *observed him*] R.V. **kept him safe**, from her machinations. *he did many things*] R.V. **he was much perplexed.** *heard him gladly*] Not once or twice but many times Herod sent for his lonely prisoner, even as Felix sent for St Paul (Acts xxiv. 26), and listened to him.

^{21.} *a convenient day*] i.e. a suitable day for her fell designs. *on his birthday*] Birthday festivals were one sample of foreign habits introduced into Palestine in imitation of the Roman Emperors, and spread there by the Herodians. *made a supper*] Josephus relates that John was executed at Machaerus, a fortress E. of the N. part of the Dead Sea. *lords, high captains*] civil and military officers. *chief estates*] This term denotes men of high rank, and includes the Galilean nobles generally.

^{22.} *the daughter of...Herodias*] Her name was Salome, and she afterwards married (1) Phillip the tetrarch of Trachonitis, her paternal uncle, and (2) Aristobulus, the king of Chalcis.

^{23.} *unto the half of my kingdom*] Comp. Esther v. 3, vii. 2.

^{24.} *The head of John the Baptist*] Herodias saw that her hour was come. No jewelled trinket, no royal palace, no splendid robe, should be the reward of her daughter's feat—"Ask," said she, "for the head of John the Baptizer."

^{25.} *straightway with haste*] Observe the ready alacrity, with which she proved herself a true daughter of her mother. *by and by*] i.e. according to the old meaning of the phrase, "*immediately*." Comp. M. xiii. 21; L. xvii. 7, xxi. 9. *a charger*]

John the Baptist. ²⁶ And the king was exceeding sorry; yet for his oaths' sake, and for their sakes which sat with *him*, he would not reject her. ²⁷ And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, ²⁸ and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. ²⁹ And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

³⁰ And the apostles gathered themselves together unto Jesus, and told him all *things*, both what they had done, and what they had taught. ³¹ And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

³² And they departed into a desert place by ship privately. ³³ And the people saw them departing, and

= "*a large dish*," or "*platter*," from the Fr. *charger* and O.E. *charge* = "to load."

²⁷. *an executioner*] Literally, **a soldier of the guard**, Lat. *Speculator*.

²⁹. *laid it in a tomb*] and then "*went and told Jesus*" (M. xiv. 12) of the death of His great Forerunner, over whom He had pronounced so remarkable a eulogy (L. vii. 27, 28).

30-32. *Return of the Twelve*

³⁰. *gathered themselves together*] Their brief tentative mission was now over.

³¹. *there were many coming and going*] The Passover was now nigh at hand (J. vi. 4) and the pilgrim companies would be on the move towards the Holy City.

³². *they departed into a desert place*] They crossed the Lake of Gennesaret (J. vi. 1), perhaps from Capernaum, and proceeded in the direction of Bethsaida-Julias, at its north-eastern corner (L. ix. 10), just above the entrance of the Jordan into it.

33-44. *The Feeding of the Five Thousand*

This miracle is the only one related by all four Evangelists. Comp. especially the graphic account of St John, who was present.

many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. ³⁴ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many *things*. ³⁵ And when the day was now far spent, his disciples came unto him, and said, *This is a desert place, and now the time is far passed*: ³⁶ send them away, that they may go into the country round about, and *into* the villages, and buy themselves bread: for they have nothing to eat. ³⁷ He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? ³⁸ He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. ³⁹ And he com-

33. *ran afoot*] "Because they beheld the signs that he did on them that were sick" (J. vi. 2), the multitudes seeing the vessel start quickly ran along the shore and round the N.W. extremity of the Lake, where they met the little company disembarking on the shore.

34. *he came out*] Comparing the account in the fourth Gospel, we may conjecture that on landing the Lord and His disciples ascended the hill-side (J. vi. 3) and there waited awhile till the whole multitude was assembled.

35. *his disciples came*] Already earlier in the day the Lord had asked the Apostle Philip, *Whence shall we buy bread that these may eat?* and he, thinking of no other supplies save such as natural means could procure, had replied that *two hundred pence* would not suffice to provide sustenance for such a number (J. vi. 5-7). Then He left this confession of inability to work in their minds, and it was now in the eventide that the Apostles came to Him with the proposition contained in v. 37. *a desert place*] Probably part of the rich but uninhabited plain at the mouth of the Jordan.

37. *pennyworth*] See p. 49.

38. *go and see*] We learn from St John's vivid account that Andrew tells JESUS of a lad who has the little store of loaves and fishes, and further that the loaves were *barley* loaves, cheaper and less substantial than wheaten.

manded them to make all sit down by companies upon the green grass. ⁴⁰And they sat down in ranks, by hundreds, and by fifties. ⁴¹And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. ⁴²And they did all eat, and were filled. ⁴³And they took up twelve baskets full of the fragments, and of the fishes. ⁴⁴And they that did eat of the loaves were about five thousand men.

39. *by companies*] lit. **drinking-parties**, or parties for a meal, i.e. orderly groups. St Mark is exact and picturesque in this and the following verse, giving St Peter's recollections.

upon the green grass] The grass in the Jordan valley is green only in the spring. St John mentions the grass, and says that it was the time of the Passover, corresponding to our March or April. The crowds were probably on their way to Jerusalem for the Feast.

40. *in ranks*] lit. **in plots of onions**, i.e. in ordered groups with separating intervals.

41. *and blessed*] This was a grace before meat. So at the Last Supper (comp. ch. xiv. 22), which St John (in ch. vi.) closely connects with this miracle. He gave thanks to God the Giver of all food. *brake the loaves, and gave them*] *brake* denotes an instantaneous act, *gave* a repeated act.

43. *they took up*] At our Lord's command (J. vi. 12). *baskets*] All the Evangelists use the word *cophinai* here, which denotes a moderate-sized wicker-basket ordinarily carried by the poorer Jews. Probably they were the provision-baskets of the Twelve. At the Feeding of the Four Thousand (M. xv. 37; Mk viii. 8) *spirides* is used, which signifies large crates. *fragments*] not scraps, but the surplus of pieces broken for distribution. There was to be no waste (J. vi. 12).

44. *five thousand men*] besides women and children (M. xiv. 21), who would not sit down with the men.

This miracle is a striking exhibition not only of the *power*, but also of the *bounty* of the Son of God Who is the Sustainer of the bodies and souls of men, and of His *consideration* for the needs of men. St John relates how Our Lord founded upon it His great discourse upon the Bread of Life and the duty of spiritually feeding upon Himself.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond

45-52. *The Walking on the Lake*

45. *constrained*] The people were greatly impressed and wished to make Him a King. It was to avoid them that He crossed the Lake (J. vi. 15). *to go to the other side before*] R.V. **to go before him unto the other side to Bethsaida.** The western Bethsaida, near Capernaum. The miracle had taken place near the northern Bethsaida (Julias).

46. *sent them away*] R.V. **taken leave of them,** probably the Apostles.

47. *in the midst of the sea*] They had rowed only 25 or 30 furlongs, about 8½ miles (J. vi. 19). The two Bethsайдas are 5 miles apart.

48. *toiling*] R.V. **distressed,** lit. **tortured,** a strong word. For storms on the Lake comp. ch. iv. 37. *the fourth watch*] i.e. between 3 a.m. and 6 a.m. The Romans divided the night from 6 p.m. to 6 a.m. into four watches of three hours each, the old Jewish reckoning was three watches of four hours each. *would have passed by them*] i.e. **intended to pass by them,** perhaps to test their faith and love, comp. L. xxiv. 28, 29.

49. *a spirit*] R.V. **an apparition** (*phantasma*). Comp. L. xxiv. 36, 37.

51. St Matthew here records St Peter's attempt to walk to his Lord upon the Lake, but St Mark omits it (see p. 53). *sore amazed*] St Mark's strong expression and St Matthew's statement

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

⁵³ And when they had passed over, they came into the land of Genesaret, and drew to the shore. ⁵⁴ And when they were come out of the ship, straightway they knew him, ⁵⁵ and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. ⁵⁶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

7 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

that the Disciples "worshipped Him, saying, Of a truth thou art the Son of God" shew that this miracle following upon the other greatly impressed the Apostles, working against their natural slowness to believe (v. 52).

"This miracle is one mainly of instruction; it is a step in that ascending course, whereby the Apostles were led to the conception of the crowning truth that Christ was 'ever with them unto the end of the world.'" (Latham, *Pastor Pastorum*, p. 308.)

53-56. *Miracles of Healing in the Plain of Genesaret*

53. *into the land of Genesaret*] R.V. **to the land unto Genesaret**, i.e. **the Plain of Genesaret**, see p. 46. Bethsaida was at the N. end of this Plain. *drew*] R.V. **moored**.

54. *knew him*] It was now daylight. The multitude of the previous day came later in boats to Capernaum seeking Jesus (J. vi. 24).

56. *streets*] R.V. **market-places.** *the border of his garment*] The crowd might prevent fuller contact, and the people may have heard of the Healing of the Woman with the Issue (ch. v. 27).

Our Lord seems to have moved on to Capernaum, where the great discourse of St John vi. 26-58 was spoken in the Synagogue.

VII. 1-23. *Dispute with the Pharisees on Ceremonial Cleanliness.*

The two points in regard to which Pharisees prided themselves on special knowledge and scrupulousness were the keeping of the *Sabbath* and of the rules of *Ceremonial Cleanliness*. Our Lord purposely challenges their hollow teaching upon both. The dispute

²And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. ³For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. ⁴And *when they come* from the market, except they wash, they eat not. And many other *things* there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. ⁵Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? ⁶He answered and said unto them, Well hath Esaias

on the Sabbath is related in ch. ii. 23-iii. 6. Here the second issue is taken.

1, 2. *which came from Jerusalem*] We read of "the Scribes which came down from Jerusalem" in ch. iii. 22. Their repeated presence indicates an opposition to Our Lord organised from head-quarters in the Capital. *which came from Jerusalem. And when they saw... hands, they found fault*] R.V. **which had come from Jerusalem and had seen...hands**, omitting the words *they found fault*.

with defiled, that is to say, with unwashen] An explanation for Gentile readers. The general sense of the word *defiled* is *common, i.e. unconsecrated*.

3. A further explanation. *oft*] R.V. **diligently**, or **up to the elbow, lit. with the fist**. Elaborate directions prescribed that the hands must be held up and water poured upon them and allowed to flow down to the wrist and no further. One hand might be rubbed with the other fist (*Edersheim*, ch. xxxi.).

the tradition of the elders] These ordinances were not in the Mosaic Law, but arose late and had been recently re-enacted by the two great Rabbis of Christ's age, Hillel and Shammai. The Pharisees attributed special sanctity to an ordinance newly re-affirmed (*Edersheim*).

4. *market*] R.V. **market-place**. *wash*] R.V. **wash, or, baptize themselves**. Some ancient authorities read **sprinkle themselves**. A different word from *vv. 2 and 3*. They might have come into contact with some unclean person in the public place. *washing*] the same word as *wash*, or *baptize* above.

tables] rather **couches** for meals. But R.V. (Text) omits the word.

6. *Well*] Ironical. We might say *Finely*. Comp. *v. 9*. Our

prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. ⁷Howbeit in vain do they worship me, teaching for doctrines the commandments of men. ⁸For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like *things* ye do. ⁹And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. ¹⁰For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. ¹¹But ye say, If a man shall say to *his* father or mother, *It is* Corban, that is to say, a gift, *by* whatsoever thou mightest be profited by me; *he shall be free.* ¹²And ye suffer him no more to do ought for his father or his mother; ¹³making

Lord uses irony towards the Pharisees elsewhere, notably in M. xxiii. 29-32. The prophecy of Isaiah xxix. 13 is quoted from the Greek version of O.T., and the latter half of it differs considerably in form, though not in sense, from the Hebrew. It is a rebuke to the Jewish people of old for uniting a fair semblance of obedience to God with disloyalty at heart.

8. R.V. reads this verse, **Ye leave the commandment of God, and hold fast the tradition of men....**

10. The Fifth Commandment is followed by a quotation, again from the Greek, of Exodus xxi. 17, R.V. **He that speaketh evil of....**

11. *If a man shall say...]* R.V. **If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught....** In order to keep his goods out of his parents' hands a man would apparently pretend that they were consecrated and therefore could not be taken by them. Thus they made it illegal for him to succour his parents.

Our Lord's indictment of the Pharisees here is threefold:

(1) Their *service of GOD is hollow*, consisting of external profession alone, while at heart they are rebellious (v. 6).

(2) They exalt *human tradition* to equality with Divine precepts, or even to the prejudice of them (vv. 7, 8).

(3) They let a *human tradition* override a plain general *command of GOD* given through the great Lawgiver, Moses (vv. 9-12). Comp. p. 7.

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

¹⁴ And when he had called all the people unto *him*, he said unto them, Hearken unto me every one of you, and understand: ¹⁵ There is nothing from without a man, that entering into him can defile him: but the *things* which come out of him, those are they that defile the man. ¹⁶ If any *man* have ears to hear, let him hear. ¹⁷ And when he was entered into *the* house from the people, his disciples asked him concerning the parable. ¹⁸ And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever *thing* from without entereth into the man, *it* cannot defile him; ¹⁹ because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? ²⁰ And he said, That which cometh out of the man, that defileth the man. ²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, ²² thefts, covetousness, wickedness,

14. Our Lord now shews the imperfection not of an *abuse*, but of a *principle* of the Law itself, that of clean and unclean as applied to external objects, at least in regard to foods. Comp. Colossians ii. 16-iii. 11. St Matthew tells us that the Pharisees were specially offended and the disciples perplexed. *And when he had called all the people unto him, he said]* R.V. **And he called to him the multitude again, and said.**

17. *the parable]* See on ch. iv. 2.

19. *into the draught]* Comp. *draught* in 2 Kings x. 27. The word means *dregs, dirt.* *purging all meats]* R.V. **This he said, making all meats clean.** In this argument Our Lord abolished the distinction of clean and unclean in regard to foods which had been laid down in the Mosaic Law. Note the assumption of authority, as in the case of the Sabbath (ch. ii. 28), and in St Matthew v. 21, 27, 33, 43. In all these instances Our Lord does not destroy the Law, but fulfils it, stripping away from it what was temporary and had been abused, and bringing to light the essential principle that underlay the ceremonial ordinance, comp. Hebr. vii. 18, 19, viii. 13 etc.

22. *covetousness]* R.V. **covetings.** The word is a plural, as

deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: ²³all these evil *things* come from within, and defile the man.

III. *The Works of CHRIST in Northern Galilee* vii. 24-ix. 37

Section i. *Various Miracles*

²⁴And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no *man* know it: but he could not be hid. ²⁵For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: ²⁶the woman was a Greek, a Syrophenician by nation; and

all the first seven of the list, describing actions; the last six words are singular, and denote dispositions. *Coveting* refers not only to money but to anything which belongs to another, and stands for any act of self-aggrandisement. *wickedness*] R.V. **wickednesses**, i.e. depraved actions. *an evil eye*] A common Eastern metaphor for jealousy, comp. M. xx. 15. *blasphemy*] R.V. **railing**, speaking evil not of God in this instance, but of men. *foolishness*] The opposite of "wisdom" in its broad O.T. sense, see Job xxviii. 28.

A defilement which a man takes in through his mouth with his food is *external* and remains external to the essential man. It touches the body only, and passes through it with the food, without affecting the character. But when the mouth is used for speech, and words come from within the man, these issue from the *heart* and shew the *character*, witnessing to a real defilement. This is the principle which Our Lord enforces in opposition to the externalism of the Pharisees, and even to the ceremonialism of the Law.

VII. 24-30. *Healing of the Daughter of the Syrophenician*

The malevolence of Our Lord's enemies was now becoming hourly more implacable. He is therefore henceforward less seen in public, and retires first towards the N.W. through the hills of Galilee into the district bordering on Phoenicia. For Phoenicia, see p. 48.

²⁴. *would have no man know it*] Perhaps from a desire for rest (comp. ch. vi. 31), perhaps to be safe from His enemies.

²⁶. *A Greek*] i.e. a Gentile in religion. *a Syrophenician*]

she besought him that he would cast forth the devil out of her daughter. ²⁷ But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. ²⁸ And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. ²⁹ And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. ³⁰ And when she was come to her house, she found the devil gone out, and *her* daughter laid upon the bed.

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

i.e. of the race of the Syrian branch of the Phoenicians. The African branch were called Libyphenicians.

²⁷. St Matthew gives three stages in Our Lord's treatment of this Gentile—(1) Silence, "*He answered her not a word*"; (2) Refusal, "*I am not sent but unto the lost sheep of the house of Israel*"; (3) Reproach, as here. *the children*] i.e. the Jews. *the dogs*] i.e. Gentiles, a term of reproach. The dog is an inferior animal in the East.

²⁸. *yet the dogs*] R.V. **even the dogs**. She accepts the description, and yet shews that it implies some share of the bounty even for her. "She entangles the Lord, Himself most willing to be so entangled, in His own speech" (*Trench*). "Was not that a master-stroke? She snares Christ in his own words" (*Luther*). *crumbs*] Perhaps the soft part of the bread, on which diners wiped their fingers after handling food, and which they then threw under the table.

The reason of Our Lord's long resistance was partly to test and exhibit the woman's splendid faith, partly because His own personal mission was to the Jews alone. His chief occasions of contact with Gentiles are the Visit of the Magi, the Visit of Greeks before His Passion (J. xii. 20), and His Trial and Crucifixion. But with this miracle compare the Healing of the Centurion's Servant (M. viii. 5-13), not related by St Mark.

31-37. *Gradual Healing of a Deaf Mute*

³¹. *coasts*] R.V. **borders**. *Coast* in Old English means *border*, not necessarily of the sea. *Coasts*, or, *borders*, denotes, by a familiar transition, the district enclosed within the borders, as a bar in music stands for the space between two bars. *and Sidon*,

midst of the coasts of Decapolis. ³²And they bring unto him one *that was* deaf, and had an impediment in his speech; and they beseech him to put *his* hand upon him. ³³And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; ³⁴and looking up to heaven, he sighed, and saith unto him, *EPHPHATHA*, that is, Be opened. ³⁵And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. ³⁶And he charged them that they should tell no *man*: but the

he came] R.V. and came through Sidon. "Our Lord would seem to have in this instance crossed the frontier of Palestine and travelled for a short time in the heathen country where Elijah some time dwelt, visited ancient and idolatrous Sidon, and from the neighbourhood of that city commenced His S.E. circuit toward Decapolis" (*Ellicott*). On Decapolis see p. 45, and comp. ch. v. 20. Sidon and Decapolis are 60 miles apart as the crow flies. Our Lord "probably followed the great road which led from Phœnicia across the Leontes and over the Lebanon to Damascus, but left it at Caesarea Philippi to turn south. This long journey would give the Apostles rest (see ch. vi. 31) and delay the return till the people were somewhat quieted down" (*Hort*).

^{32.} *And they bring unto him*] One of the few instances where the friends of the sufferer bring him to Christ, comp. ch. ii. 3-5, viii. 22-26. *had an impediment in his speech*] Not strictly dumb, but "he did not speak plainly, because he did not hear" (*Trench*).

^{33.} *he took him aside*] Comp. ch. viii. 23. Probably that the spiritual impression made might be deeper than it would be with a noisy crowd around. Comp. the quiet of a sick-bed. *put his fingers...*] Note St Mark's graphic description. Our Lord uses signs instead of words, because the man is deaf.

^{34.} *looking up to heaven*] So ch. vi. 41 and J. xi. 41, xvii. 1. This momentary communion with the FATHER in the effort of working a miracle is most fully described in J. xi. 41, 42. *he sighed*] Comp. J. xi. 33, 38. "O'erwhelming thoughts of pain and grief, Over His sinking spirit sweep" (*Keble's Christian Year, Twelfth Sunday after Trinity*; all the poem is on this miracle). *Ephphatha*] Another graphic touch, comp. ch. v. 41.

^{35.} *string*] R.V. **bond**.

^{36.} *that they should tell no man*] Comp. ch. viii. 26 and contrast ch. v. 19, both miracles in the same region. As Our

more he charged them, so much the more a great deal they published it; ³⁷and were beyond measure astonished, saying, He hath done all *things* well: he maketh both the deaf to hear, and the dumb to speak.

8 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto *him*, and saith unto them, ²I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: ³and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. ⁴And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? ⁵And he asked them, How many loaves have ye? And they said, Seven. ⁶And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set

Lord's Ministry progresses and He becomes better known, he becomes desirous to prevent outbursts of feeling that might make Him a popular hero and arouse opposition and so defeat His intentions.

This miracle, related by St Mark alone, is very fully described. It was wrought in a district largely heathen, and aroused a corresponding astonishment and admiration. St Matthew speaks of many cures in this region, and adds what is natural in Gentiles—that the people *glorified the GOD of Israel*.

VIII. 1-10. *The Feeding of the Four Thousand*

This miracle takes place probably in the district of Decapolis, which was on the E. of the Sea of Galilee, and was peopled mainly by Gentiles. It is probable therefore that it is one of the few instances of Our Lord's intercourse with Gentiles, and this marks one point of difference from the Feeding of the Five Thousand in ch. vi. Our Lord had cured the Demoniac in this district (ch. v.) and it was perhaps the reports of this man (ch. v. 20), as well as the Deaf Mute (ch. vii. 36) that drew together the multitude and changed their feeling towards JESUS (contrast ch. v. 17).

4. *From whence can a man satisfy*] The Evangelists never conceal the slowness of growth of the Apostles' faith. They may however have well doubted if their Master would do for Gentiles (comp. ch. vii. 27) what He had done for Jews (ch. vi. 37).

before *them*; and they did set *them* before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*. 8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

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

8. *seven baskets*] *Spurides*, a different word from the small baskets (*cophinoi*) of ch. vi. 43, and denoting large *hampers* or *crates* which could contain a full-grown man (see Acts ix. 25).

9. *four thousand*] St Matthew adds "*men, beside women and children,*" comp. ch. vi. 44.

10. *Dalmanutha*] A place nowhere else mentioned, probably a village on the W. shore near Magadan, which St Matthew names here. Nothing is known of either of them.

11-13. *The Pharisees ask for a sign*

11. *the Pharisees*] St Matthew (xvi. 1) says that some Sadducees were with them, an ominous league of enemies now first joined together in a common hostility to Our Lord. *came forth*] They seem to have been watching for His arrival. *a sign from heaven*] Some prodigy such as the turning into blood of the waters of Jordan at its source, which one Rabbi promised (*Edersheim*, II. 68). *tempting him*] i.e. **putting Him to the proof**, not, inciting Him to do wrong; comp. Genesis xxii. 1; M. iv. 7.

12. *sighed deeply*] Comp. ch. vii. 34. His antagonism to the religious Rulers is growing wider and more distressing. *this generation*] A frequent phrase used by CHRIST to denote **His contemporaries**, the society in which He found himself.

13. *he left them*] It was the final rejection of Him by the Jewish leaders in the district where He had laboured most. *to the other side*] i.e. the north shore of the Lake, see v. 22.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, *It is* because we have no bread. 17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took

The religious leaders ask JESUS to prove His credentials by some sensational *display of supernatural power*, but that was not the way appointed to Him for creating faith and winning acceptance. He had conquered a similar temptation to take a short cut to influence, when He refused to throw Himself down from the pinnacle of the Temple. That would have been to **tempt GOD**, i.e. to challenge Him to shew His power in a way that He did not prescribe. St Matthew (xvi. 1-4) gives a fuller answer by Our Lord to the Pharisees' question.

14-21. *Warning against the Leaven of the Pharisees and of Herod*

15. *leaven*] The rapid spread of leaven in the mass of flour makes it an apt symbol of an evil influence, and as such it is always used in Scripture except in the Parable of the Leaven (M. xiii. 33; L. xiii. 20), comp. Exodus xii. 15; 1 Cor. v. 6-8. The leaven of the Pharisees was *hollowness*, of the Sadducees (whom St Matthew adds here) *unspirituality*, of Herod *worldliness*, see pp. 7, 37.

17. *your heart yet hardened*] Comp. ch. vi. 52.

19. *how many baskets*] The different words used for baskets are the same as in the narratives of the miracles, see ch. vi. 43, viii. 8.

Our Lord has just left for the last time the W. shore of the Lake, which had been the principal scene of His teaching and of His healing mercies. The sinister power of the Pharisees had thwarted His influence there, and He takes occasion to warn His Disciples solemnly against their infectious irreligion, but He finds His own companions sadly immature and slow to understand.

ye up? And they said, Seven. ²¹And he said unto them, *How is it that ye do not understand?*

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

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

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

²⁵After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every *man* clearly. ²⁶And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

²⁷And Jesus went out, and his disciples, into the

22-26. *Gradual Cure of a Blind Man*

22. *Bethsaida*] Bethsaida Julias, at the N. end of the Lake, comp. on ch. vi. 32, and see p. 44.

23. *took the blind man*] R.V. **took hold of the blind man.** The narrative is very descriptive throughout, as often in St Mark. *town*] R.V. **village.**

24. *I see men as trees*] R.V. **I see men; for I behold them as trees.**

25. *and made him look up*] R.V. **and he looked stedfastly.** *every man*] R.V. **all things.**

26. *Neither go...town*] R.V. **Do not even enter into the village.**

This miracle, like that in ch. vii. 31-37, is related by St Mark alone. In both miracles Our Lord leads the sufferer *apart*, in both He uses *instrumental* means of cure, and in this one especially the cure is *gradual*, being effected in two distinct stages. The reason of this last peculiarity is not given. Perhaps the requisite faith grew gradually; perhaps we are intended to learn that God works in the soul, as in the body, sometimes by a gradual influence, though sometimes instantaneously.

27-30. *CHRIST'S Question and the Confession of St Peter*

The Ministry in Galilee is now ended, and Our Lord retires with His Apostles to a solitary region of great beauty, 25 miles N. of the Lake, to prepare in quiet for a crisis in His own life and in the education of His Disciples.

towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? ²⁸ And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. ²⁹ And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. ³⁰ And he charged them that they should tell no man of him. ³¹ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. ³² And he

27. towns] R.V. **villages.** *Caesarea Philippi*] See p. 44. *he asked his disciples*] St Luke adds that He was praying alone just before. *Whom*] R.V. **Who**, as grammar requires.

28. Some, like the guilty Herod, thought He was John the Baptist risen from the dead; others that He was the Elijah predicted in Malachi iv. 5; others that He was another of the Prophets reappearing (comp. ch. vi. 14, 15; ix. 11; J. i. 21). None acknowledged Him for the Messiah.

29. *Thou art the Christ*] St Luke gives it **The Christ of GOD**; St Matthew, more fully still, **Thou art the Christ, the Son of the living God.** Even in such an important saying the Evangelists do not exhibit minute accuracy. For the current meaning of the terms see *Names of Our Lord*, p. 9. With this confession we should compare St Peter's own made not long before, **Thou art the Holy One of God** (J. vi. 69), and those of Martha in J. xi. 27 and of St Thomas in J. xx. 28. St Andrew had spoken of Him as the Messiah at the outset of the Ministry (J. i. 41). His brother here makes the same declaration with fuller meaning, after long companionship with His Master, and in spite of the recent disparagements of the religious Rulers. It is a very important confession, as is shewn by Our Lord's strong commendation, characterising it as a Divine revelation (M. xvi. 17).

30. The Messiahship must be kept private, for if the multitude acted upon it and made Him a King His plans would be frustrated (comp. ch. i. 44).

VIII. 31-IX. 1. *The first clear Prediction of the Passion*

31. *he began to teach them*] It is new teaching, and comes as a painful surprise. The current conceptions of the Messiah did not include suffering. Isaiah liii. was not applied to Him.

spake *that* saying openly. And Peter took him, and began to rebuke him. ³³But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the *things* that be of God, but the *things* that be of men. ³⁴And when he had called the people unto *him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up

32. *openly*] i.e. **clearly**, without parable or ambiguity. Previously there had been some intimations of the Passion (see ch. ii. 20; J. i. 29, ii. 19, iii. 14, vi. 51), but they were dark and enigmatical.

took him] i.e. took Him aside, to remonstrate with Him. *to rebuke him*] The prophecy of suffering was abhorrent to those who looked forward to sharing the Messiah's glory (see ch. ix. 34); or possibly love for the Master shuddered at the prospect for His sake.

33. *when he had turned about and looked on his disciples*] Note St Mark's vivid description. *Get thee behind me, Satan*] Almost the exact words spoken to Satan, when he sought to induce Our Lord to make a short cut to sovereignty and avoid suffering (M. iv. 10). St Peter's remonstrance conveys a similar temptation, and Our Lord's struggle in Gethsemane turns upon a similar issue. The term *Satan* addressed to him may denote that *CHRIST* regards him as a tool of Satan, or it may = **Adversary** in accordance with the Hebrew signification of the word. *savourest*] R.V. **mindest**; comp. Phil. iii. 19. Notice that St Mark, writing under St Peter's guidance, relates fully Our Lord's censure, but omits the praise and the commission given to St Peter for his confession, see p. 53.

34. *when he had called the people*] They were among the villages of the district, but the inhabitants would be strangers.

Whosoever will] R.V. **if any man would**. Not merely the future, but an act of will. *deny himself*] A phrase peculiarly Christian. Here it = *to sink his own personality*. It is instructive to compare two other senses in 2 Tim. ii. 12, 13. *take up his cross*] The Romans made a condemned criminal carry his own heavy cross to the place of execution (J. xix. 17). The words mean therefore 'let him be ready to face the utmost shame, to be treated as a despised criminal by a deriding crowd.'

St Peter himself is said to have literally suffered crucifixion, in fulfilment of J. xxi. 18, 19. St Luke (ix. 23) adds **daily**. 'Taking up the cross' had been spoken of earlier by *CHRIST*, see M. x. 38.

his cross, and follow me. ³⁵For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. ³⁶For what shall it profit a man, if he shall gain the whole world, and lose his own soul? ³⁷Or what shall a man give in exchange for his soul? ³⁸Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

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

²And after six days Jesus taketh with *him* Peter, and

35. *his life*] This saying occurs on three other occasions, see M. x. 39; L. xvii. 33; J. xii. 25. The Greek word for *life* is the same as that for *soul* (in *vv.* 36, 37), and embraces every form of life, from mere existence to the highest spiritual life of the soul. Here *to lose life* may = *to be put to death*, but it may also mean *to be deprived of intellectual culture and refinement*, or even of *spiritual joys*.

36. *own soul*] R.V. *life*.

37. *soul*] R.V. *life*.

38. *adulterous*] i.e. *estranged from GOD*, comp. Isaiah liv. 5; Hosea ii. 2. *generation*] See on *v.* 12.

IX. **1.** *Verily I say unto you*] See on ch. iii. 28. *the kingdom of God*] See on ch. i. 15. St Matthew (xvi. 28) gives **till they see the Son of man coming in his kingdom**. This prophecy was fulfilled (1) at Pentecost and in the ensuing advances of the kingdom among men, (2) in the destruction of Jerusalem, comp. M. xxiv. 3.

2-8. *The Transfiguration*

2. *after six days*] The unusual note of time is significant. The Transfiguration occurred a week after St Peter's confession and the first clear prediction of the Passion, see ch. viii. 29, 31.

Peter, and James, and John] The same three chief Apostles were chosen by Our Lord to accompany Him at the raising of Jairus' daughter and in Gethsemane, see ch. v. 37, xiv. 33. *a high*

James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. ³And his raiment became shining, exceeding white as snow; so as no fuller on earth can white *them*. ⁴And there appeared unto them Elias with Moses: and they were talking with Jesus. ⁵And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. ⁶For he wist not

mountain] Probably one of the spurs of Mt Hermon, for which see p. 46. *apart by themselves*] St Luke (ix. 28) says that He went up into the mountain to pray, comp. on ch. i. 10. *transfigured*] The Greek word would be more exactly rendered **transformed**, denoting, as it does, a change not of the *outward appearance*, but of the *inner nature*. It seems to tell us that the Divinity within Him shone through the veiling flesh.

3. shining] R.V. **glistening**. Along with the revelation of His inner nature His face (L. ix. 29) and garments exhibited a corresponding glory. Compare the shining of the skin of Moses' face after communing with God (Exodus xxxiv. 29), and the glorious appearance of Our Lord's countenance in Rev. i. 16. *white*] R.V. **whiten**.

4. And there appeared] The three Apostles were asleep at first, but when they were fully awake, they saw his glory, and the two men that stood with him (L. ix. 32). The retirement for prayer and this drowsiness may indicate that it was night. Moses and Elijah were representatives of the Law and the Prophets, and as they appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem (L. ix. 31), they shewed that both the ritual of the Law and the predictions of the Prophets pointed forward to the Passion which had been so recently foretold by CHRIST. They were also two of the three persons in O.T. whose decease was mysterious.

5. And Peter answered] It was as they were parting from him (L. ix. 33). It was for him too brief a converse, too transient a glimpse and foretaste of the heavenly glory. *it is good for us to be here*] To go back among the Jews involved a share in his Lord's sufferings. *tabernacles*] booths of branches, such as were made for the Feast of Tabernacles.

6. wist not] i.e. **knew not**. *Wist* is the past of Anglo-Saxon *witan*, to know. Comp. Exodus xvi. 15.

what to say; for they were sore afraid. ⁷ And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. ⁸ And suddenly, when they had looked round about, they saw no *man* any more, save Jesus only with themselves.

⁹ And as they came down from the mountain, he charged them that they should tell no *man* what *things* they had seen, till the Son of man were risen from the dead. ¹⁰ And they kept *that* saying with themselves, questioning *one* with *another* what the rising from the

were sore afraid] R.V. **became sore afraid**, as they entered into the cloud (L. ix. 34).

^{7.} *a cloud*] *a bright cloud* (M. xvii. 5), comp. a similar symbol of God's presence in Exodus xiii. 21, xvi. 10, xxiv. 15, 16; 1 Kings viii. 10. *a voice*] See on ch. i. 11. *This is my beloved Son*] Our Lord's unique Sonship is again divinely attested, see on ch. i. 11.

^{8.} *when they had looked round about*] At first they fell prostrate on their faces, then recovering from the shock of the Voice from Heaven they suddenly gazed all around them, comp. the accounts in M. and L.

The Transfiguration is evidently a crisis in Our Lord's earthly life. It is marked by one of the three Voices from Heaven, like the Baptism and the Foretaste of the Passion in J. xii. It occurs after the close of the Galilean Ministry, and the climax to the education of the Apostles testified in St Peter's Confession. It forms the starting-point of Our Lord's long southward journey to His Passion. Perhaps we may say with Godet that if Our Lord had passed away from earth in glory it would have represented the proper end of a life of perfect obedience, but that "for our salvation" He chooses to enter upon the new stage which terminates in the Cross and the Resurrection.

9-13. Discourse following the Transfiguration

^{9.} *tell no man*] Not even the other Apostles. The vision would have been misunderstood, and would perhaps have led to unwise action, comp. ch. v. 43.

^{10.} *questioning*] The Resurrection had been foretold before, see ch. viii. 31, but not perhaps fully noticed. Now it is set, in a practical form, as a limit to their silence, and this provokes wonder as to it and the death which must precede it.

dead should mean. ¹¹And they asked him, saying, Why say the scribes that Elias must first come? ¹²And he answered and told them, Elias verily cometh first, and restoreth all *things*; and how it is written of the Son of man, that he must suffer many *things*, and be set at nought. ¹³But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

¹⁴And when he came to *his* disciples, he saw a great

11. Elias] The last words of the O.T. (Malachi iv. 4-6) recall to renegade Israel the Law of Moses, and announce to them a return of Elijah to rehabilitate Israel before the Messenger of the Covenant and God Himself come to judge and purify the people (comp. Mal. iii. 1-3). The Apostles have just seen Moses and Elijah on the Mount, and have thus been reminded of this prophecy. A week ago St Peter professed his belief in Jesus as the Messiah, Who was the Messenger of the Covenant. But Elijah had appeared for a moment only, and instead of restoring Israel, had talked of the death of Jesus, which seemed to sum up His failure to effect a spiritual restoration of the people.

12. and how it is written...] R.V. and how is it written...? There have been prophecies of a Suffering Redeemer (e.g. Isaiah liii.), which the Scribes have not connected with that of the Messenger of the Covenant, but the Son of Man fulfils both types. Comp. ch. viii. 29-31. *the Son of man]* See p. 10.

13. Elias is indeed come] The fulfilment of Malachi's prophecy had not been in Elijah's brief reappearance on the Mount, but in the Baptist's mission which had led so many to repentance. In M. xi. 14, Jesus had said, "if ye are willing to receive it, this is Elijah, which was for to come." John was discerned to be the fulfiller of the prophecy by those whose hearts were not hardened against a new revelation (L. vii. 29, 30). *and they have done unto him]* Herod's murder, see ch. vi. The wickedness of Israel has destroyed the forerunner, and will destroy the Messiah too. The Jews did not recognise him (M. xvii. 12) and similarly they will not recognise the Messiah (J. xii. 37-40, xvi. 3; L. xxiii. 34).

as it is written of him] This may refer to the Scriptural account of Jezebel's persecution of Elijah, or to the general prophecies of persecutions of the Prophets.

14-29. *The Healing of a Lunatic Boy*

The latest of Raffaelle's pictures, the Transfiguration, carried in

multitude about them, and *the* scribes questioning with them. ¹⁵ And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. ¹⁶ And he asked the scribes, What question ye with them? ¹⁷ And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: ¹⁸ and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. ¹⁹ He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. ²⁰ And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. ²¹ And he asked his father, How long is it ago since this came unto him? And he said, Of a child. ²² And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou

his funeral procession and now in the Vatican, has strikingly represented the contrast between the scene on the Mount of Glorification and that below the Mount—between the serenity of Heaven and the harsh discords of earth. St Mark's description of this incident is remarkably full and picturesque.

^{15.} *amazed*] We are not told why. It is not likely that JESUS still bore something of radiance in His face, for He did not wish His glory to be known, see *v.* 9.

^{17.} *my son*] "*he is mine only child*" (L. ix. 38). *dumb*] i.e. *inarticulate*, for the boy could make sounds, see *v.* 26. The spirit also made the boy *deaf*, see *v.* 25.

^{18.} *teareth him*] R.V. **dasheth him down**. The symptoms in this verse and *vv.* 20, 22, 26, indicate an acute form of epilepsy.

^{19.} *He answereth him*] R.V. **And he answereth them**. The remark seems to be addressed at least to the father (see *v.* 23) and to the Disciples (see *vv.* 28, 29 and M. xvii. 20), probably to the whole crowd, including the Scribes. *generation*] See on ch. viii. 12. *suffer you*] R.V. **bear with you**.

^{20.} *tare him*] R.V. **tare**, or **convulsed him grievously**.

canst do any *thing*, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all *things* are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26 And *the spirit* cried, and rent him sore, and came out of *him*: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when he was come into *the* house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

23. *If thou canst believe, all things are possible...*] R.V. **If thou canst! All things are possible....** Our Lord repeats in a tone of rebuke the father's words of hesitating trust, and then assures him that faith can win help, comp. ch. vi. 5, 6.

24. *said with tears, Lord*] R.V. **said.** *Many ancient authorities add with tears.* *help thou mine unbelief*] The Apostles too can say, *Increase our faith* (L. xvii. 5).

25. *I charge thee*] *I* is emphatic. Notice the tone of assured command.

26. *Why could not we cast him out?*] R.V. **saying, We could not cast it out.**

29. *This kind*] i.e. *Spirits of this nature.* *by prayer and fasting*] R.V. omits the last two words, though it says they are to be found in many ancient authorities.

The Apostles had been given "authority over the unclean spirits" in their first mission (ch. vi. 7). They had perhaps been in danger of considering this as a magical power, and needed to learn that it depended upon spiritual preparation.

This Miracle is notable for the questions of *Faith* connected with it—the Disciples' impotence to work the cure for lack of a faith that shewed itself in Prayer—the father's inability to receive the blessing until his faith was increased, and his prayer that an imperfect faith might be increased by the LORD.

30 And they departed thence, and passed through Galilee; and he would not that any *man* should know *it*.
 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not *that* saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What *was it that* ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. 35 And he sat down,

30-32. *Further Prediction of the Passion*

30. *through Galilee*] The route is not described, but from the absence of incident we may infer that there was no public ministry. Our Lord was wholly engaged in preparing Himself and His Apostles for the great trial that was to come. Hence the repeated announcements of the Passion. The first announcement is related in ch. viii. 31 ff.

31. *The Son of man*] See p. 10. *is delivered*] i.e. *is about to be shortly delivered.* *the third day*] R.V. *after three days.*

32. *were afraid*] St Matthew says *they were exceeding sorry*. They would naturally grieve for their Master, but they would also be troubled at having all their hopes of His exaltation and their own dashed to the ground, see v. 34.

33-50. *Discourse with the Apostles*

33. *in the house*] Perhaps Peter's or Matthew's, see ch. i. 29, ii. 15.

34. *who should be the greatest*] R.V. **who was the greatest.** The dispute was perhaps caused by the preference given to Peter after his confession (M. xvi. 17, 18) or to the Three at the Transfiguration (v. 2). "Whatever Our Lord's words (about His Passion) might mean, no doubt about the final restoration of the Kingdom to Israel entered the Apostles' heads. Come what might, this was to them a certainty, and the notion of a Kingdom over the hearts and consciences of men, without the sanctions or appurtenances of royal sway, was one which neither they nor any others of those times could conceive.... This material view brought with it at the time the ills that cling to error. It made them think of what they

and called the twelve, and saith unto them, If any *man* desire to be first, *the same* shall be last of all, and servant of all. ³⁶ And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, ³⁷ Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

³⁸ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. ³⁹ But Jesus said, Forbid him not: for there is no *man* which shall do a miracle in my name, that can lightly speak evil of me. ⁴⁰ For he that is not against us is on our part. ⁴¹ For whosoever shall give you a cup of

should themselves receive. Their care for self, which had passed almost out of sight while they devotedly followed their Master over the mountains or the Lake, swelled out greatly now." (Latham's *Pastor Pastorum*, p. 353.)

35. *servant*] R.V. **minister**. He should "raise 'I reign' into 'I serve,'" in accordance with the '*Ich dien*' of the Prince of Wales.

36. *a child*] A late tradition says that this was St Ignatius.

37. We may paraphrase this verse '*Whosoever shows sympathy with children, recognising that an innocent, trustful nature is akin to Me, takes home My teaching, and that of My Father.*' Comp. M. xviii. 3-5, where to '*turn and become as little children*' is coupled with '*receiving*' little children.

38. "While Our Lord was speaking of [occasions of stumbling, M. xviii. 7] St John had been asking himself whether he had ever put back any who were pressing toward *CHRIST* in their own way, whether he had ever chilled a nascent faith" (*Pastor Pastorum*).

in thy name] The words *in my name* (v. 37) seem to have reminded the Apostle of an incident in their recent journey. *followeth not us*] not, *followeth not thee*. The spirit of party comes in.

39. *Forbid him not*] Comp. Numb. xi. 28, 29.

40. With this saying compare the seemingly contradictory saying of M. xii. 30, *He that is not with me is against me*. In that passage it is a question of being on the side of *CHRIST* or of *Satan*; in this passage of doing *CHRIST*'s work, though irregularly.

41. *For*] Verses 38 to 40 contain an interruption to Our

water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 where their worm dieth not,

Lord's discourse, and this *v.* follows immediately on *v.* 37. He had spoken there of men of childlike spirit who would accept Him, and now says that those who will do even a slight *service* to those who are His for His sake shall be recompensed, but that to *seduce* His simple followers will meet with punishment.

42. *offend*] R.V. **cause to stumble**, i.e. to sin. So throughout *vv.* 42-47. *these little ones that believe in me*] i.e. simple-hearted disciples. *a millstone*] R.V. **a great millstone**, lit. **a millstone turned by an ass**. These were much larger and heavier than the stones of ordinary hand-mills.

43. Our Lord goes on to speak of inducements to sin coming not from others, but from the disciple's own nature. The Hand, the Foot, the Eye, i.e. acting, going, looking, in a wrong way, are specified as channels of temptation. *offend*] See on *v.* 42.

hell] **Gehenna**, see p. 46. *fire that never shall be quenched*] R.V. **unquenchable fire**. In Greek *unquenchable* is a single word *asbestos*.

44 and 46. *vv.* 44 and 46 (which are identical with *v.* 48) are omitted by the best ancient authorities (R.V. *Mg.*).

48. This is a quotation from the last *v.* of Isaiah (lxvi. 24), a prophecy of the fate of certain apostates, whose bodies are to be consumed by *inward corruption* (the persistent worm) or *external destruction* (the unabating fire).

and the fire is not quenched. ⁴⁹For every one shall be salted with fire, and every sacrifice shall be salted with salt. ⁵⁰Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

IV. *The Works of CHRIST in Peræa*

x. 1-31

10 And he rose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. ²And the Pharisees came to *him*, and asked him, Is it lawful for a man to put away *his*

The meaning of the whole passage is that the disciple must exercise self-restraint and even severe self-discipline, if he is to avoid the doom of the apostate.

49. *salted with fire*] The fire spoken of in the last *v.* is to have the same purifying effect as salt. The cleansing fire is perhaps that of the HOLY SPIRIT (comp. M. iii. 11). *and every sacrifice shall be salted with salt*] This clause is omitted in R.V. It refers to Leviticus ii. 13.

The meaning of this *v.* may be: Every nature needs cleansing. It may yield to the purifying fire of the SPIRIT. If it resist this, it must be purified in the fire of the final punishment.

50. The use of the metaphor of cleansing salt suggests two other metaphors connected with salt: (1) its use for *preservation*, and (2) its use as a *bond of friendship*. The Apostles should be "the salt of the world" (M. v. 13), but were in danger of losing their savour through worldliness; and they ought to be in the closest bonds of friendship, whereas they had been disputing in jealousy. Thus Our Lord leads up to a skilful rebuke of the discussion which had originated the whole discourse (see *v.* 34).

X. Between this Chapter and the last an interval of several months occurs, occupied by events related mainly by St Luke. See the *Synopsis of Gospel History*, pp. 15, 16. Our Lord is journeying southwards, through Peræa, the country E. of the Jordan, and is nearing His Passion.

1. *from thence*] The passage seems to commence an extract from a narrative of which St Mark does not give the part immediately preceding. *coasts*] R.V. **borders**, comp. ch. vii. 24.

wife? tempting him. ³And he answered and said unto them, What did Moses command you? ⁴And they said, Moses suffered to write a bill of divorcement, and to put her away. ⁵And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. ⁶But from the beginning of the creation God made them male and female. ⁷For this cause shall a man leave his father and mother, and cleave to his wife; ⁸and they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹What therefore God hath joined together, let not man put asunder. ¹⁰And in the

2-12. *The legitimacy of Divorce*

2. tempting him] i.e. **putting him to the proof**, comp. ch. viii. 11. On the legitimacy of Divorce the rival schools of the Rabbis Hillel and Shammai were divided, the former adopting the more lax view, the latter the stricter. The school of Hillel allowed divorce for any blemish of character or defect of person, that of Shammai only for unchastity. Both schools based their rules upon Deut. xxiv. 1, which CHRIST cites in v. 4. St Matthew adds to the question, *for every cause* (xix. 3). Possibly the Pharisees thought that His answer might bring Him, like the Baptist, into trouble with Herod, in whose territory He was now travelling.

3. Moses] The Pharisees were great exponents of the Law of Moses.

4. a bill of divorcement] This was a protection to the woman.

5. For the hardness of your heart] The Rabbis regarded divorce as a privilege allowed to Israel, and denied to Gentiles. CHRIST says it had been a concession to imperfect men, who could not be trusted to treat their wives well, if divorce was prohibited.

6. God made them male and female] A quotation from Gen. i. 27.

7, 8. For this cause...be one flesh] Quoted from Gen. ii. 24. Then Our Lord continues, *so then...flesh*, emphasising the last words of Adam's declaration.

9. man] Emphatic, in contrast to *God* preceding. This contrast is obscured in the inaccurate version of the Prayer-Book in the Marriage Service, *Let no man put asunder*.

JESUS appeals from the provisional concession of the Law to the original and permanent idea of Marriage, set forth at the Creation of Woman, which He re-enforces, comp. M. v. 31, 32; xix. 3-12.

house his disciples asked him again of the same *matter*.
 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*. 14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put *his* hands upon them, and blessed them.

11. The remarriage of a divorced person was permitted under Greek and Roman law. Our Lord seems here to forbid it wholly, but in the parallel passage of St Matthew (xix. 9) he permits the remarriage of the innocent party (comp. M. v. 32).

13-16. *The blessing of Little Children*

13. *young children*] L. calls them **babes** (R.V.). *touch them*] M. adds **and pray**. *rebuked*] Perhaps thinking it beneath their Master's dignity.

14. *much displeased*] R.V. **moved with indignation**, a strong word, used only here of CHRIST. We read however of His *anger* in ch. iii. 5. *Suffer*] in the old sense **permit**, or, **allow**.

of such] i.e. of those who possess childlike innocence and trust, as the next verse explains, comp. ch. ix. 37; J. iii. 3. *the kingdom of God*] The Apostles apparently had their thoughts still directed towards a material kingdom of earthly glory.

16. *took them up in his arms*] St Mark's descriptive touch, comp. ch. ix. 36.

For Our Lord's attitude towards little children comp. ch. ix. 36, 37, and M. xviii. 1 to 14; xxi. 15, 16. Here as in ch. ix. the simplicity of children is contrasted with worldliness in the Apostles. This passage is the Gospel in the Service of Baptism of Infants, as J. iii. 1 to 8 is for those of Riper Years. The two passages may be instructively compared.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, *One thing thou lackest:*

17-22. *The Rich Young Ruler*

17. *gone*] R.V. **going.** *one*] M. says he was *young*, and *L. a ruler.* In v. 22 we learn that he was very rich. *kneeled to him*] a token of great respect, comp. ch. i. 40. *Master*] in the sense of Teacher. *eternal life*] *Eternal life* does not necessarily mean *the future life*; but the questioner here probably has that in view. The Pharisees taught belief in a future life, and the doctrine had developed remarkably among the Jews after the Captivity, see Daniel xii. 2; Wisdom i. 15, ii. 23, iii. 4.

18. *Why callest thou me good?*] The young Ruler had used the word *good* merely as a term of courtesy. JESUS takes the epithet and compels him to consider its real force. *Why* is emphatic.

19. *Defraud not*] The Commandments are those of the Second Table only, and in none of the three Gospels is the 10th given, unless here *Defraud not* stands for it. M. adds *and, Thou shalt love thy neighbour as thyself.* To keep the simpler precepts of the Law is one step towards goodness.

20. *have I observed*] It was true that he had kept them literally, as St Paul did (Phil. iii. 6). Our Lord approves him for this, and points out a further step, needed in his case to avoid his besetting temptation.

21. *beholding him*] R.V. **looking upon him.** *loved him*] Nowhere else in the first three Gospels is JESUS said to love a man. St John, the beloved Disciple, speaks of His love for His Apostles and for the family at Bethany. Here the word does not mean much more than **was pleased with him.** *One thing thou lackest*] In this particular case to give up great possessions was the necessary step in spiritual progress. Perhaps Our Lord saw that they were a snare to him. It does not follow that all men of wealth must do the same. M. has *If thou wouldest be perfect.*

go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. ²² And he was sad at *that* saying, and went away grieved: for he had great possessions.

²³ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! ²⁴ And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter 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 into the kingdom of God. ²⁶ And they were astonished out of measure, saying among themselves, Who then can be saved?

take up the cross] These words which do not occur in M. and L. are omitted in R.V. On their meaning see ch. viii. 34.

^{22.} *he was sad*] R.V. **his countenance fell**. It is the expression used of a *lowring sky* in M. xvi. 3. *for he had*] R.V. **for he was one that had**. He made, as Dante calls it, 'the great refusal.' "Yet within a few months," to quote the words of Keble, "hundreds in Jerusalem remembered and obeyed this saying of Our Lord, and brought their goods, and laid them at the Apostles' feet" (Acts iv. 34-37). May we hope that he was one of them? Watts' picture based on this verse will occur to many.

23-27. *The danger of Riches*

^{23.} *looked round about*] The whole passage is very pictorial, comp. ch. iii. 5, 34. *enter into the kingdom of God*] Comp. v. 14, and M. xviii. 3; J. iii. 5.

^{24.} *Children*] By this affectionate title He softens the sadness and sternness of His words. Nowhere else does He call the Disciples *Children*, but He addresses the Paralytic as *Child* (ch. ii. 5), and the Woman with the issue as *Daughter*. Comp. *Little flock* (L. xii. 32). *for them that trust in riches*] "Some ancient authorities omit these words" (R.V. Mg.).

^{25.} *for a camel to go through the eye of a needle*] 'An elephant going through a needle's eye' was a proverbial expression among the Jews for something impossible.

^{26.} *be saved*] See p. 8.

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

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

V. *The Last Journey to Jerusalem and the Passion*
x. 32-xv. 47

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed;

27. The danger of riches lies in the self-satisfaction and pre-occupation which they are apt to bring with them. The cares of the world and the deceitfulness of riches choke the word (ch. iv. 19). But God's grace can keep the conscience tender. In L. the story of Zacchaeus comes shortly after this conversation. Joseph of Arimathaea was a rich man, and comp. Acts ii. 45, iv. 34.

28-31. *The reward of Self-sacrifice*

30. *he shall receive an hundredfold*] i.e. by the new converts who will be added to the 'family' of the Church they will gain 'brothers and sisters,' while the Church itself will acquire new 'houses and lands,' cf. Acts ii. 44. *with persecutions*] Mk alone gives this qualification. *eternal life*] Comp. v. 17. M. adds the promise that they shall sit upon twelve thrones, judging the twelve tribes of Israel.

31. In M. the Parable of the Vineyard Labourers is added to explain this saying. The final Judgment will reverse many earthly promotions. St Peter himself fell before long for a time.

32-34. *Further Prediction of the Passion*

32. This vivid description, peculiar to Mk, comes no doubt from St Peter's reminiscences, comp. L. ix. 51. *the way*] a pilgrims' route through Peraea, crossing the Jordan to Jericho.

and as they followed, they were afraid. And he took again the twelve, and began to tell them what *things* should happen unto him, ³³ *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: ³⁴ and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

³⁵ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. ³⁶ And he said unto them, What would ye that I should do for you? ³⁷ They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. ³⁸ But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized *with* the baptism that I am baptized

as they followed, they were afraid] R.V. **they that followed were afraid**, probably including some pilgrims going up to the Feast. *took again the twelve*] M. adds **privately**, shewing that there was a crowd.

33. This prediction is more detailed than previous ones (ch. viii. 31, ix. 12, 31). The *spitting and scourging* and the *deliverance to the Gentiles* are here mentioned for the first time, and M. adds the terrible word *crucify*. 'Taking up the cross' has been mentioned before, see ch. viii. 34.

35-45. *The Ambition of the Sons of Zebedee*

35. M. says that their mother Salome was with them and 'came worshipping Him.' The prominence already given to her sons prompted this request for the chief places of honour in the earthly kingdom of the Messiah, which they thought He would set up in Jerusalem at the end of this journey. Perhaps CHRIST'S mention of *thrones* (see on v. 30) had aroused the thought.

38. *the cup*] of suffering. Comp. ch. xiv. 23, 36; Ps. lxxv. 8. *the baptism*] of blood. Comp. L. xii. 50.

with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and *with* the baptism that I am baptized *withal* shall ye be baptized: 40 but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. 41 And when the ten heard *it*, they began to be much displeased with James and John. 42 But Jesus called them to *him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 and whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

39. James was the first Apostle to suffer martyrdom (Acts xii. 2). John was imprisoned and tried by the Sanhedrin (Acts iv. 3, 13), exiled to Patmos (Rev. i. 9), and lived through many perils to old age. They were near their Master in suffering, though not in worldly glory.

40. *to give*] i.e. to give, as an Eastern despot, capriciously. His servants must *win* their places. *prepared*] This word seems to point to the future life. Who shall share My glory, and when, is settled by the Father.

41. *much displeased with*] R.V. **moved with indignation concerning.**

42. *are accounted to rule*] lit. **have the appearance of ruling.** Perhaps it suggests that those who rule have not always the right to do so. *exercise lordship*] R.V. **lord it**, comp. 1 Pet. v. 3.

43. Comp. ch. ix. 35, and see note there.

45. *the Son of man*] See p. 10. *to minister*] From this Greek word the title *Deacon* is formed. Comp. CHRIST'S action in J. xiii. 1-11. *to give his life*] "The subjects must submit to the *life* of a slave, but the King submits to the *death* of a slave, thus far surpassing them in self-surrender." *a ransom*] i.e. a price paid for the release of others. *for many*] Comp. ch. xiv. 24; Isaiah liii. 11, 12.

This is the first intimation by Our Lord in the Synoptic Gospels

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the *highway* side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou *that* I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

of the *purpose* of His Passion. J. gives one much earlier (iii. 15). The particular expression here is unusual. *Ransom* is nowhere else used except in 1 Tim. ii. 6, and *for* = *instead of* is seldom found in this connexion. Usually a different Greek word *for* is used, = *on behalf of*.

46-52. *Blind Bartimaeus*

46. *Jericho*] See p. 47. The road from Peraea descended into the defile of the Jordan which is here a broad plain, 14 miles wide. L. inserts here the story of Zacchaeus and the Parable of the Pounds. *Bartimaeus*] M. tells us that there was a second blind beggar, no doubt less prominent.

47. *Thou Son of David*] This address probably implies belief in His Messiahship, see p. 9.

48. *charged him*] R.V. **rebuked him**, comp. v. 13.

50. *rose*] R.V. **sprang up**.

51. *Lord*] R.V. **Rabboni**, comp. J. xx. 16. Said to be an even more honourable title than *Rabbi*, only used in addressing an eminent Scribe.

52. *made thee whole*] or, **saved thee**. The usual word for *save*, but the Greek word can also mean *to make sound*, of one diseased, see p. 8. *immediately*] Contrast this instantaneous healing with the gradual cure of the blind man at Bethsaida (ch. viii. 22-26).

The Events of Holy Week. xi.—xv.xi. 1-11. *Palm Sunday*

11 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, ² and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. ³ And if any *man* say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. ⁴ And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. ⁵ And certain of them that stood there said unto them, What do ye, loosing the colt? ⁶ And they said unto them even as Jesus had commanded: and they let them go. ⁷ And they brought the colt to Jesus, and cast their garments

Chs. XI.—XV. For the order of events in this section and the various particulars supplied by particular Gospels see the *Synopsis of Gospel History*, p. 17.

XI. 1-11. *The Triumphal Entry*

1. *Bethphage*] See p. 44. *Bethany*] See p. 43.
 2. *the village over against you*] This may have been Bethphage. Our Lord started from Bethany. *a colt*] i.e. an ass' colt, as appears from J. xii. 14 and the other accounts. The ass is a much nobler animal in the East than with us, see e.g. Judg. v. 10. It was used in time of peace; the horse in war. *whereon never man sat*] So Our Lord's tomb was one *where never man had yet lain* (L. xxiii. 53). Unused animals were put to sacred purposes, see Numb. xix. 2; 1 Sam. vi. 7. The colt was perhaps barely old enough to ride.
 3. *The Lord hath need of him*] Perhaps the owner was a disciple, who would acknowledge a request from Jesus, and understand the title 'The Lord' as used of Him (see p. 9).
 Notice the prediction of minute details, and also how Our Lord assumes a royal right of command. This is in keeping with His action throughout this week, comp. especially ch. xiv. 13-15; J. xiii. 13, and see on v. 10 below.
 4. *a place where two ways met*] R.V. **the open street**.
 7. *cast their garments on him*] As a saddle of honour, comp.

on him; and he sat upon him. ⁸ And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way. ⁹ And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: ¹⁰ Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the

2 Kings ix. 13. The garments would be the *abba*, a large loose overcoat.

8. *cut down branches off the trees, and strawed them in the way]* R.V. **branches**, lit. **layers of leaves, which they had out from the fields**. The word *branches* means strictly **matting**. The boughs with thick, soft foliage formed a green carpet for the King. St John mentions palm-branches, whence our name Palm-Sunday.

9. *they that went before]* From J. xii. 12 we learn that a second stream of people, issuing from the Holy City and coming to meet the procession, turned round and led the way towards Jerusalem. *they that followed]* the crowd from Bethany.

Hosanna] A Hebrew word in Ps. cxviii. 25 = *Save, we beseech thee*. A prayer that God will help and deliver. *Save* is a word for any kind of help. *in the name of the Lord]* The meaning would be clearer if we read **Blessed in the name of the Lord be he that cometh**, comp. Ps. cxxix. 8. **He that cometh** was a phrase used of the Messiah, see M. xi. 3.

10. R.V. reads **Blessed is the kingdom that cometh, the kingdom of our father David**. Mk alone records these words, based upon Ezekiel xxxvii. 24. Comp. L. i. 32. *in the highest]* i.e. **in the height of heaven**. The Heavenly hosts are summoned to join in earth's praise, comp. Ps. cxlviii. 1; L. ii. 14. L. adds here *peace in heaven*. The Latin phrase *in excelsis* occurs in both the *Hosanna* and the *Gloria* of the Liturgy.

The words are a quotation from Ps. cxviii. 25, 26, the last Psalm of the *Hallel* (Pss. cxiii.-cxviii.) which was sung in the Temple at the Passover and other Festivals. Ps. cxviii. in particular was written for some great feast, very likely that of Neh. viii., and describes Israel or some individual representative of the nation returning in a triumphant procession to Jerusalem and entering the Temple Courts. As the crowd nears the gate it cries to God to carry forward His deliverance already vouchsafed. This cry is answered by the Priests within the gate, who bless the people in the Lord's name. These verses (Ps. cxviii. 25-28) were traditionally used to welcome pilgrims on their arrival at the time of the Feasts, and may perhaps have already become associated with the ex-

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

12-19. *Monday in Holy Week*

¹² And on the morrow, when they were come from Bethany, he was hungry: ¹³ and seeing a fig tree afar off having leaves, he came, if haply he might find any *thing* thereon: and when he came to it, he found nothing but

pected advent of the Messiah ("*he that cometh*"). St Matthew adds a reference to Zech. ix. 9, another passage describing a triumphal advent of the Messiah. St Luke alone records that Our Lord wept over the city as He approached it. At a particular turn in the road the whole of the magnificent city, as if rising from an abyss, burst into view. Then it was that the procession paused, and Our Lord wept over the doomed capital (L. xix. 41-44). The classical description of the *Triumphal Entry* is in Stanley's *Sinai and Palestine*, pp. 190-3.

In the *Triumphal Entry* and in the *Parables* of this week and the *Question* on Ps. cx. Our Lord asserts as He had never done before that kingship which had been foretold of Him at the *Annunciation* (L. i. 32, 33). This was in anticipation of the *Charge* before Pilate and the *Title* on the Cross, and in view of His signal humiliation, in this week.

11. *entered into Jerusalem*] The crowd seems to have dispersed at the foot of the Temple hill; JESUS alone went further. M. tells us that "all the City was stirred" at His coming, asking who He was and receiving for reply that He was the Prophet from Nazareth. *when he had looked round about upon all things*] i.e. the scene of disorder and desecration which the sacred Courts presented, and which He was to condemn on the morrow.

unto Bethany] Probably by the foot-way over the ridge of Olivet.

12-14. *The Barren Fig-tree*

13. *a fig tree*] M. says that it was a single fig-tree by the wayside. *having leaves*] In Palestine, whenever leaves are visible upon the fig-tree, there should be fruit, either the old fruit of the past year, or (in spring) the unripe fruit of the new. This tree was barren, but presented an unusual show of leaves for the season. It was therefore a parable of the Jewish nation with its abundant profession and fruitless observances. Comp. the *Parable of the Barren Fig-tree* spoken shortly before (L. xiii. 6).

leaves; for the time of figs was not *yet*. ¹⁴ And Jesus answered and said unto it, No *man* eat fruit of thee hereafter for ever. And his disciples heard *it*.

¹⁵ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; ¹⁶ and would not suffer that any *man* should carry *any* vessel through the temple. ¹⁷ And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a

15-16. *The Second Cleansing of the Temple*

15. *the temple*] i.e. the Court of the Gentiles. *them that sold and bought*] Three years before, at the commencement of His Ministry, He had witnessed a similar scene, and acted in the same way (J. ii. 14). J. says *those that sold oxen and sheep and doves*, for the sacrifices.

the money-changers] Money would be required (1) to pay the yearly Temple-tax of half a shekel due from every Jew, however poor (comp. M. xvii. 24), and probably (2) to purchase materials for offerings, and (3) for free gifts to the Treasury of the Temple (comp. ch. xii. 41). For the tax it was necessary, and for the other objects advisable, to have Jewish money: pilgrims from abroad must therefore change their coin. At the feast times all country money-changers' stalls were closed, and only those in the Temple Courts open, and as their holders made exorbitant charges Our Lord's description of the place as "a den of robbers" (v. 17) was well justified.

16. *any vessel*] such as a basket. A similar prohibition exists, or existed, at Durham Cathedral, where a short cut across the W. end of the nave may be freely used, but not for the carrying of commercial articles.

17. *called of all nations...*] R.V. **called a house of prayer for all the nations**. The quotation is from Isaiah lvi. 7, where it refers to Proselytes who keep the Sabbath, etc. Our Lord contrasts the profanation of the sacred courts by Jews, and perhaps Priests (see below), who ought to have been the first to respect their sanctity. *a den of thieves*] R.V. **a den of robbers**. A robber is one who steals with violence; a thief one who evades notice. This is also a quotation, from Jeremiah vii. 11. There the Prophet stands in the Temple Courts, and reproaching the people with their idolatry and profligacy declares that the Holy City, and even its very shrine the Temple, has become nothing better than a hold of

den of thieves. ¹⁸ And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. ¹⁹ And when even was come, he went out of the city.

xi. 20-xiii. 37. *Tuesday in Holy Week*

²⁰ And in the morning, as they passed by, they saw the fig tree dried up from the roots. ²¹ And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. ²² And Jesus answering saith unto them, Have faith in God.

bandits plotting their shameless schemes. This condition of things at the time of the Captivity is now reproduced. Dr Edersheim thinks that this Temple market was "the Bazaars of the sons of Annas," the Annas before whom CHRIST was to stand three days later (J. xviii. 13). If so, they were the property of members of the families of the Chief Priests, and Our Lord's action was a severe blow to their profits. These Bazaars from their extortion were always very unpopular, and were destroyed by the people three years before the siege of Jerusalem. Our Lord's cleansing the Temple would therefore be resented violently by the Sadducees, but not by the populace. It fulfils strikingly the prophecy of Malachi iii. 1-3.

^{18.} *the chief priests*] See p. 6. *doctrine*] R.V. **teaching**. Comp. M. vii. 28, 29.

^{19.} *when even was come*] R.V. **every evening**, lit. **whenever evening came**. *out of the city*] To Bethany, comp. M. xxi.

^{17.} Here or elsewhere on the Mt of Olives He passed also the Tuesday and Wednesday nights (L. xxi. 37, 38).

20-26. *The lesson of the Withered Fig-tree*

^{20.} *dried up*] R.V. **withered away**.

^{21.} *which thou cursedst*] See v. 14.

^{22.} *Have faith in God*] An unexpected reply. If the fig-tree is a parable of the nation of Israel, making a fair show with no fruit, Our Lord may mean that in contrast to them His disciples—the new Israel—are to see to it that they have fruitful faith as well as the display of works. In that case "the miracle forms part of the double conflict of the last days, in which while the Jews are rejecting and condemning JESUS, He meanwhile is rejecting and condemning them" (*Sir A. Hort*). Has it possibly also a special reference to Judas?

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that *those things* which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What *things* soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 and say unto

23. *verily I say unto you*] See ch. iii. 28. *Be thou removed*] 'Rooting up mountains' was a phrase in common use among the Rabbis for doing what was incredible. A famous teacher was often called 'a rooter up of mountains,' because he achieved what was beyond belief. The metaphors would be suggested by the Mt of Olives on which CHRIST was standing, and by the view of the Dead Sea far below; comp. M. xvii. 20, spoken near Mt Hermon (*Swete*).

24. *when ye pray*] The thought of Faith leads on to that of Prayer, the language of Faith.

25. *when ye stand praying*] Standing was a common posture for prayer, as with Hannah (1 Sam. i. 26) and the Pharisee and Publican (L. xviii. 11, 13). *forgive*] Our Lord lays stress upon the forgiving spirit as necessary in prayer in M. vi. 14, 15, comp. M. v. 23. The Chief Priests, who were in His mind, lacked not only faith, but also communion with God and the spirit of love.

26. This *v.* is omitted in R.V.

27-33. *The Question about CHRIST'S Authority*

27. *the chief priests, and the scribes, and the elders*] representatives of all groups of the Sanhedrin (see p. 6), perhaps a formal deputation. The chief opponents of Our Lord throughout His ministry are the Scribes and Pharisees; in Jerusalem however (J. vii. 32) and especially towards the close and after the Raising of Lazarus, the Chief Priests, who were in authority, and who as

him, By what authority doest thou these *things*? and who gave thee this authority to do these *things*? ²⁹And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these *things*. ³⁰The baptism of John, was *it* from heaven, or of men? answer me. ³¹And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? ³²But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed. ³³And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these *things*.

Sadducees were particularly roused to opposition by teaching about another life, took hostile measures. It is they naturally who are the chief enemies of the Church after the Resurrection. See Blunt's *Scriptural Coincidences*.

28. *By what authority doest thou these things?*] i.e. the events of the previous day, and perhaps also His teaching. Authority to teach was very strictly insisted upon, and for the cleansing of the Temple it might well be challenged. Three years before, after the first expulsion of the money-changers, JESUS had been summoned to show a sign that would justify His action (J. ii. 18).

29. *I will also ask*] R.V. omits *also*.

30. CHRIST'S counter-question is not merely a stroke of debate, but contains the most complete answer, not only to the question of His adversaries but to the thought which prompted the question. Similarly all the Captious Questions are fully met by Him. St John's Baptism had been a preparation for the coming of One greater than himself, and he had testified that this One was JESUS. To the common people, who acknowledged that John's mission was divine, his testimony to the greater Prophet who should follow him was a sufficient credential.

31. *Why then did ye not believe him?*] "The Pharisees and the lawyers rejected the counsel of God" as given by the Baptist, for it was against themselves (L. vii. 30), but they dare not say openly that he had not been commissioned by God.

33. *We cannot tell*] This was so plainly false and foolish that the questioners retired not only foiled but discredited.

12 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. ² And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. ³ And they caught him, and beat *him*, and sent *him* away empty. ⁴ And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him*

XII. 1-12. *The Parable of the Wicked Husbandmen*

1. *by parables*] The Parables delivered in this week form the third group of CHRIST'S parables. They are notable as treating of the dignity of JESUS, and so supplying beforehand an answer to the charges laid against Him at His Trial. This Parable is preceded in St Matthew by that of *The Two Sons* and followed by that of *The Marriage Supper, The Ten Virgins, The Talents*, and the prophecy of the *Judgment of the Sheep and the Goats*.

planted a vineyard] The parable is almost a quotation of Isaiah v. 1-3, God's touching expostulation with Israel described as a vineyard. But there the complaint is that the vineyard bore sour grapes: here by a striking and designed change the reproach is turned against the cultivators of the Vineyard, i.e. against the religious Rulers of Israel. The Vine is frequently taken as the emblem of the Covenant People (see e.g. Ps. lxxx. 8-16; Ezekiel xv. 1-6), and a great Golden Vine carved above the Gates of the Temple had this signification, and may have been visible at the moment.

a hedge] a stone wall, to keep out wild animals, comp. Ps. lxxx. 12. The hedge of Israel was physically the deserts, the mountains, and the sea encompassing her country, and morally the Law of Moses.

digged a place for the winefat] R.V. **digged a pit for the winepress**, i.e. a lower tank into which the juice from the winepress might be drained. *a tower*] for the look-out watchmen. *let it out*] The rent to be paid in kind, from part of the produce, v. 2.

2. *a servant*] The *servants* stand for the Prophets, who were sent by God to call His people and their leaders to render to Him the due return.

3. *empty*] i.e. **empty-handed**.

away shamefully handled. ⁵ And again he sent another; and him they killed, and many others; beating some, and killing some. ⁶ Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. ⁷ But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. ⁸ And they took him, and killed *him*, and cast *him* out of the vineyard. ⁹ What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. ¹⁰ And have ye not read this scripture; The stone which the builders

5. Examples of Prophets ill-treated or killed are Jezebel's victims, Micaiah, Zechariah (M. xxiii. 35), Jeremiah, and perhaps Isaiah.

6. *one son*] Contrasted with *many* Prophets.

7. This verse, spoken to those who were denoted by the Wicked Husbandmen, and by the Heir Himself, described what was actually going on at the moment in their secret meetings, which were probably held on the Mount of the Temple itself. See ch. xi. 18 and particularly J. xi. 47-53; M. xxvi. 3.

the inheritance shall be ours] The Priests and Scribes would be left unchallenged in their position of spiritual authority.

8. *killed him, and cast him out*] i.e. flung forth the dead body to decay unburied. M. and L. reverse the order '*cast him forth and killed him*,' which corresponds more exactly to the fulfilment of the parable.

9. *give the vineyard unto others*] i.e. commit the rule of His Church to a new body of Officers, the Christian Ministers.

10. *And have...this scripture...?*] R.V. **Have ye not read even this scripture?** This well-known passage, Ps. cxviii. 22, 23. It bears upon the subject of the parable, but introduces a new metaphor. It pictures builders casting aside a large stone, which is afterwards recovered and used for the most important position in the fabric. In the Psalm the stone probably stands for the people of Israel, and the heedless builders for the powers of the world. In Our Lord's application the builders represent the religious rulers of Israel, whose contemptuous rejection of Jesus, God will reverse. In Acts iv. 11 and 1 Pet. ii. 7 and Eph. ii. 20 St Peter and St Paul distinctly say that He was the stone. He is the true representative of Israel. The careless despisers of God's instrument

rejected is become the head of the corner: ¹¹this was the Lord's doing, and it is marvellous in our eyes? ¹²And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

¹³And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. ¹⁴And when they were come, they say unto him, Master, we know that thou art true, and carest for no *man*: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? ¹⁵Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why

are now found among her own chiefs. *the head of the corner*] i.e. the principal stone, either in the foundation, bonding the two walls together, or in the cornice, the conspicuous crown of the ornament. Comp. Isaiah xxviii. 16,—a passage which, unlike this context, points to the victory of CHRIST after His rejection. Psalm cxviii. (vv. 25, 26) had been used two days before by the crowd in their Hosannas.

12. *And they sought...*] L. more precisely, **And the scribes and the chief priests sought to lay hands on him in that very hour.** M. inserts here the *Parable of the Marriage Supper.*

The enemies of Our Lord now take measures. First they endeavour to get a charge against Him before the authorities, and to undermine His influence with the people by cleverly designed questions.

13-17. *The First Captious Question—the Tribute Money*

13. *the Herodians*] See p. 7. As partisans of the Roman Viceroy, the Herodians would not naturally be friendly with the Pharisees, but a common hostility to JESUS unites them, as in ch. iii. 6. *to catch him in his words*] See above and L. xx. 20.

14. *Master*] i.e. **Teacher, Rabbi.** This hypocritical flattery is of course founded on truth. *tribute*] "A poll-tax paid direct to the Emperor's treasury, and hated specially by the Jews, because it proved their subjection to a foreign power, and also because the coin demanded bore the Emperor's head" (*Sir A. Hort*). A clever dilemma—if Our Lord answered No, the Herodians would charge Him with sedition (comp. L. xxiii. 2): if He answered Yes, the Pharisees would call the people to witness that He was no patriot; His influence with the crowd would wane and leave Him unprotected to His foes (comp. v. 12).

tempt ye me? bring me a penny, that I may see it.
 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's. 17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
 19 Master, Moses wrote unto us, If a man's brother die,

15. *tempt ye*] i.e. **put to the proof**, comp. ch. viii. 11. *a penny*] A Roman *denarius*, see p. 49.

16. *Whose is this image and superscription?*] The *image* was the Emperor's head, the *superscription* the printed legend on the coin. To spare the feelings of the Jews, who regarded the Emperor's head as idolatrous, a special coinage had been struck for Judaea, bearing the name of the Emperor and emblems, such as the palm or a lily in place of his head. On this occasion it would seem that the penny shewed not the name only, but the likeness also, of the Emperor. It may have been a foreign coin.

17. *Render to Caesar...*] *Render*, i.e. pay as *due*, not *give* as in *vc.* 14, 15. Our Lord's reply was the fullest and most satisfactory possible. He simply appealed to the facts, without either pleading the cause of Rome or condemning national aspirations. The Jews were under the dominion of Rome, and moreover God had permitted it. It was God's will therefore that they should "be in subjection to the higher power" (comp. Rom. xiii. 1), and to rebel against that power was not an act of high-principled patriotism, preferring God to Caesar, but mere disloyalty to both Caesar and God. *and to GOD*] A double stroke. The coin had shewn that loyalty to Caesar was loyalty to GOD also, but there was a wider loyalty to GOD, which was being egregiously broken by setting traps for His beloved Son, and plotting against His life, and by their whole antagonism to Him (comp. J. v. 23). *And they marvelled*] The answer was clever, as escaping the snare not by an artifice but by penetrating to the deepest principle.

18-27. *The Second Captious Question—the Resurrection*

18. *the Sadducees*] See p. 7 and on ch. xi. 27.

19. *Moses wrote*] The Law of levirate marriage is given in Deut. xxv. 5. Its object was to preserve families, and the first-born son of the second union was reckoned as the son of the dead brother. The Sadducees were peculiar in holding that it applied only in the case of a wife betrothed but not wedded.

and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. ²⁰ Now there were seven brethren: and the first took a wife, and dying left no seed. ²¹ And the second took her, and died, neither left he *any* seed: and the third likewise. ²² And the seven had her, and left no seed: last of all the woman died also. ²³ In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. ²⁴ And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? ²⁵ For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as *the* angels which are in heaven. ²⁶ And as touching the dead, that they rise: have ye not read in

^{20.} *Now there were*] Probably an imaginary case. The Jews were averse from fulfilling the levirate obligation.

^{23.} *whose wife shall she be of them?*] None of the brothers could claim her more than the others, on the ground that she had borne him children.

This Question aimed at making Our Lord, and the doctrine of the Resurrection, ridiculous. Its plausibility consisted in an assumption that the conditions of this life will apply in the next. Our Lord answers it by attacking this premiss, and shewing that His questioners were ignorant of the Divine power. He goes on however to prove that they misunderstood the Scriptures on which they rested their disbelief in a future life.

^{24.} *Do ye not therefore err, because*] R.V. **Is it not for this cause that ye err, that**

^{25.} The life after the Resurrection will not be a reproduction of this. All that is best here is perpetuated there, but not the limitations. Comp. 1 Cor. xv. 39-44. Marriage and friendship may find a much wider fulfilment. *as the angels*] whose existence the Sadducees denied (Acts xxiii. 8). Jesus maintains both this and the Resurrection, shewing that the whole standpoint of the Sadducees is wrong. He proceeds to attack them on the ground of Scriptural proof, using the Pentateuch, which would be most sure to command the respect of critics who rejected the Scribes' traditions. The questioners had cited Moses (v. 19); Moses shall be cited against them.

the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is*

26. *how in the bush*] R.V. **in** the place concerning **the Bush**, **how.** *the place* is the section Exodus iii. The verse cited is Ex. iii. 6. If Abraham had been annihilated, God would not have spoken of Himself centuries after as 'the God of Abraham'; and further, since Abraham was worthy to be named thus in a title of God, he could not pass into nothingness, "for all live unto God" (L. xx. 38), i.e. all who have been in communion with God have touched eternal life, comp. Ps. xvi. 10. A Jewish Rabbi, Gamaliel II, founded a somewhat similar argument on Dent. i. 8, "the land which the LORD sware unto your fathers, to Abraham, to Isaac and to Jacob, to give *unto them* and to their seed after them."

23-34. *The Scribe's Question—the importance of the Commandments*

23. *one of the scribes*] From M. it seems that the Pharisees, after the discomfiture of the Sadducees, held a meeting, and one of them, a lawyer, asked this question of Jesus, 'tempting Him.' In v. 34 Our Lord seems to commend him. Perhaps his motive was mixed, and beneath some triumph and pride there was a sincere spirit. *Which is the first commandment of all?*]

In the schools of the day there were probably disputes upon this point, some maintaining the supreme importance of a ceremonial commandment, as to Sabbath keeping &c.

29. *Hear, O Israel...*] Deut. vi. 4-9 was one of the four important passages carried in every phylactery. The questioner was probably wearing one on his forehead. The passage was repeated twice a day by every pious Israelite. It gives the ground-principle of all obedience to Commandments.

the first commandment. ³¹And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. ³²And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: ³³and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. ³⁴And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no *man* after that durst ask him *any question*.

³⁵And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son

31. *the second is like, namely this]* R.V. **the second is this.** The verse is Lev. xix. 18, comp. Rom. xiii. 8. In O.T. as well as N.T. duty to God and man is summed up in love. "The Law and the Gospel are really harmonious utterances of the mind of God in relation to us, and are in the light of love seen to be so. 'Thou shalt love the LORD thy God' could only be a demand prompted by love, for love alone can value love" (*Macleod Campbell*).

32. *Well, Master...one God;]* R.V. **Of a truth, Master, thou hast well said that he is one;**

33. *more than all whole burnt offerings]* The superiority of moral law to ceremonial was proclaimed by Prophets in O.T., see 1 Sam. xv. 22; Ps. l. 13, 14; Is. i. 11-13 &c.

34. *discreetly]* i.e. with knowledge and understanding. *not far from the kingdom of God]* i.e. nearly fit to become a Disciple. Perhaps intellectual pride was his obstacle, as love of money was to the Young Ruler in ch. x. 22 (*Swete*). *durst ask him any question]* i.e. any *captious* question.

35-37. *The Lord's Counter-Question—the Son of David*

35. *answered and said]* to a group of Pharisees (M. xxii. 41). Our Lord has replied to four questions: He now takes the aggressive, and in so doing practically supplies an answer both to the challenge of His authority (ch. xi. 28) and also to the coming charge of blasphemy in making Himself the Son of God. *How say the scribes]* The Scribes interpreted Ps. cx. as Messianic. *Christ]* R.V. **the Christ**, i.e. **the Messiah**, see p. 9.

of David? ³⁶For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. ³⁷David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

³⁸And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces, ³⁹and the chief seats in the synagogues, and the uppermost rooms at feasts: ⁴⁰which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

⁴¹And Jesus sat over against the treasury, and beheld

36. *David himself said*] Our Lord acquiesces in the common belief of His time that Ps. cx. was written by David. That is not however essential to His argument.

37. If such majesty is attributed by the Psalmist to the great Son of David, he must be more than a mere human descendant. The Messiah to come, as O.T. itself witnesses, is not only a King of Israel.

38-40. *Warning against the Scribes*

This warning is far more fully given in M. xxiii., where the term *Pharisees* is coupled with *Scribes*. Here they are charged with (1) pride and display, (2) avarice, (3) ostentatious piety.

38. *long clothing*] M. says they wore broad phylacteries and borders to their garments (M. xxiii. 5). *salutations*] with the title *Rabbi* (M. xxiii. 7).

39. *the chief seats in the synagogues*] a bench in front of the Ark facing the congregation, reserved for distinguished persons. *the uppermost rooms*] R.V. **chief places**, comp. L. xiv. 7-10.

40. *devour widows' houses*] i.e. revenues, either as guests or as dishonest trustees. *for a pretence make long prayers*] Through their reputation for piety they are better able to defraud. For long prayers comp. M. vi. 5. *damnation*] R.V. **condemnation**, i.e. a severer judgment.

41-44. *The Widow's Mites*

41. *the treasury*] A colonnade in the Court of the Women, under which stood thirteen chests with mouths shaped like trumpets, into which offerings for thirteen specified objects were cast. Our Lord left the Court of the Gentiles, in which all the trying controversy since ch. xi. 27 had taken place, moved up into the inner Court, and sat down there. *beheld*] The Greek word expresses that He watched for some time what went on.

how the people cast money into the treasury: and many *that were* rich cast in much. ⁴²And there came a certain poor widow, and she threw in two mites, which make a farthing. ⁴³And he called unto *him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: ⁴⁴for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

13 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*. ²And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that

42. *a certain poor widow*] One solitary poor widow, in contrast to the many rich. She may possibly have been one of the ruined widows of *v.* 40. *two mites*] See p. 49. Note that she cast in *both*, and this is the point of the whole. Hence the phrase '*the Widow's Mite*,' as sometimes used by rich people, is as untrue as it is mean.

43. *he called unto him his disciples*] They were probably dispersed about in the Court. *Verily I say unto you*] Emphatic, see on ch. iii. 28.

44. *abundance*] R.V. **superfluous**.

Not the amount given, but the amount of self-denial involved, measures the value of the gift.

XIII. *Prediction of the Destruction of Jerusalem and of the End of the World*

1. *as he went out of the temple*] JESUS leaves the Temple Courts by the Eastern Gate, descending to the Valley of the Kidron, in order to reach the Mt of Olives, see on ch. xi. 19. *what manner of stones*] Some of the stones of the Temple were as much as thirty feet long, and in the great course of the outer wall they were six feet high. Our Lord had just been saying that the 'house' should be left desolate (M. xxiii. 38).

2. *there shall not be left*] Micah's prophecy, *Zion shall be plowed as a field, and Jerusalem shall become heaps* (Micah iii. 12), was literally fulfilled a second time forty years after Our Lord's Passion, when in A.D. 70 Titus, the Roman General, destroyed Jerusalem after a long siege with great slaughter. A soldier set

shall not be thrown down. ³And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, ⁴Tell us, when shall these *things* be? and what *shall be* the sign when all these *things* shall be fulfilled? ⁵And Jesus answering them began to say, Take heed lest any *man* deceive you: ⁶for many shall come in my name, saying, I am *Christ*; and shall deceive many. ⁷And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. ⁸For nation shall rise against nation, and kingdom against kingdom: and there shall be

fire to the Temple, and Josephus tells us that the whole of its enclosing walls and precincts were so completely levelled and dug up, that no one visiting the city would believe that it had been inhabited. Titus himself was amazed at the massive buildings.

3. *as he sat upon the mount of Olives*] From the slope of this hill a magnificent view is obtained of the City rising gradually up from the Temple Courts, which overhang the Valley of the Kidron. At some high point on the hill-side, *over against the Temple*, JESUS sits, in the Teacher's attitude, as He had sat three years before on the Mount of Beatitudes (M. v. 1), and with His Apostles round Him prophesies the coming judgments upon Israel and upon the whole World, using occasionally language from the O.T. Prophets. As is frequent in the Prophets, the *perspective* of the future is obscure: part of the discourse refers plainly to the Fall of Jerusalem, part to the Final Second Coming of CHRIST, and in some parts it is difficult to distinguish between the two.

Vv. 5-8 refer to false Messiahs, wars and disasters—coming troubles in general;

v. 9-13 refer to the trials and persecutions of Christians;

v. 14-23 refer to fortunes of the Christian Church up to the Fall of Jerusalem;

v. 24-27 refer to the Second Coming;

while v. 28-37 give practical lessons for conduct in preparation for the Judgment.

5-8. *Coming Troubles*

6. Such a false CHRIST was Bar-Cocab in A.D. 132-135, who led a revolution against the Romans declaring that he was the Messiah.

earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

⁹But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. ¹⁰And the gospel must first be published among all nations. ¹¹But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. ¹²Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. ¹³And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

8. *the beginnings of sorrows*] R.V. **the beginning of travail**, i.e. of the *birth-pangs* of a new age.

9-13. *Trials and Persecutions of Christians*

9. *to councils*] St Peter and St John, two of the four Apostles near JESUS, experienced the literal fulfilment of this prophecy a few weeks later (Acts iv. 3, v. 18, 27), and the Speaker Himself much sooner (ch. xiv. 53). *in the synagogues*] The Synagogue was a

place of judgment and punishment, as well as of worship (comp. M. xxiii. 34). *before rulers and kings*] As St Paul before Felix

and Festus, Agrippa and Nero (Acts xxiv. 10, xxv. 1, xxvi. 1; 2 Tim. iv. 16). *for my sake*] i.e. because you own yourselves

Christians (comp. Acts iv. 18; 1 Pet. iv. 16). *for a testimony against* (R.V. **unto**) *them*] See on ch. i. 44.

10. Not to be taken with absolute literalness. St Paul could say that the gospel had been preached 'in all creation' (Col. i. 23).

11. *take no thought*] R.V. **be not anxious** (comp. M. vi. 34). For this *v.* comp. M. x. 19, 20.

12. To be a Christian will seem such a deadly crime that even a brother or child must be given up for execution.

13. *hated of all men*] Inoffensive Christian men and women were bitterly hated in Roman society. *shall endure*] Not only

patience, but brave patience. *unto the end*] i.e. in extreme trial, even death. *shall be saved*] i.e. shall be preserved. "Be thou

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: 15 and let him that is on the housetop not go down into the house, neither enter *therein*, to take any *thing* out of his house: 16 and let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days.

faithful unto death, and I will give thee the crown of life" (Rev. ii. 10).

14-23. *The Christian Church and the Fall of Jerusalem*

14. *the abomination of desolation*] i.e. the desecrating object which speaks of Israel's ruin. *Abomination* is a frequent O.T. word for an idolatrous object, and the particular phrase *the abomination of desolation* is used in Daniel xi. 31 and xii. 11, and also in 1 Macc. i. 54 of the idolatrous altar of Zeus which Antiochus Epiphanes erected above the Altar of Burnt Offering in the Court of the Temple. Here the desecrating object (see L. xxi. 20) is the Roman army, standing upon the holy ground of Judaea. *spoken of by Daniel the prophet*] omitted by R.V., though it stands in M. xxiv. 15. (*let him that readeth understand*)] This parenthetic note, which is found in M. also, seems to have been inserted when Our Lord's words were recorded in writing by a scribe, who saw the event which He had foretold coming to pass, and pointed out its significance. If so, the scribe from whom both Evangelists took their account was writing shortly before the Fall of Jerusalem.

them that be in Judaea] i.e. Christians, who believe this prophecy of doom. *flee to the mountains*] This injunction was carried out when the Christian Jews fled to Pella in Peraea, about 100 miles away. 'The mountains' may be the mountains of Moab, or the phrase may be taken from Gen. xix. 17, and mean any escape in general.

15. The flat roof of the house was a common sitting-room. The emergency would be so great that those who sat there when the warning came must descend the outside staircase to the street and flee, without waiting to get anything from indoors.

16. *garment*] R.V. *cloak*. If the outer garment be left at home or on the hedge, there would be no time to fetch it.

17. Mothers with helpless children could not join the hasty flight and must be left behind.

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

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened *those* days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any *man* shall say to you, Lo, here *is* Christ; or lo, *he is* there; believe *him* not: 22 for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. 23 But take ye heed: behold, I have foretold you all *things*.

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

18. In the rain and cold of winter the hardships of flight would be greater.

19. *affliction...*] Quoted from Daniel xii. 1. The unexampled horrors of the Siege of Jerusalem are described by Josephus, who was present. "The misfortunes of all men, *from the beginning of the world*, if they be compared with those of the Jews, are not so terrible"; "nor did any age ever produce a generation more fruitful in wickedness *from the beginning of the world*."

20. *shortened those days*] The siege of Nebuchadnezzar lasted sixteen months, but that of Titus only five, from the Passover to September. The energetic measures of the Romans, and the madness of the besieged, hastened the end. 97,000 survivors were found in the city when Titus entered the gates. *for the elect's sake*] 'The elect' in O.T. were the Covenant People (Ps. cv. 6), but here the Christian Church.

21. Comp. v. 6. False prophets, as Josephus tells us, prevailed on multitudes to follow them into the desert, promising there to display signs and wonders (comp. Acts xxi. 38); and even at the last, when the Temple was in flames, numbers of all ages flocked thither from the city upon the proclamation of a false prophet. There may have been similar impostors at Pella, declaring that the siege of Jerusalem heralded the Second Coming of Christ (comp. 2 Thess. ii. 1-10).

24-27. *The Second Coming of CHRIST*

24. *in those days*] i.e. in the new age which opens after the Fall of Jerusalem. M. says 'immediately,' and that was the expectation of the first age. *the sun shall be darkened...*]

25 and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in *the* clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 so ye in like manner, when ye shall see these *things* come to pass, know that it is nigh, *even* at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these *things* be done. 31 Heaven and earth shall pass away: but my words shall not pass away.

Borrowed from Is. xiii. 10 and xxxiv. 4, which describe the fall of Babylon and of Edom. The words are a poetic description of convulsions of the nations hostile to Israel. Comp. 2 Pet. iii. 10.

26. Dan. vii. 13, 14: *there came with the clouds of heaven one like unto a son of man...and there was given unto him dominion, and glory, and a kingdom.* "In Daniel the Man who comes in the clouds represents the kingdom of saints which is to supersede the heathen empires indicated by the Four Beasts....In JESUS the kingdom of regenerate humanity will find its Head, and His manifestation in that capacity is to be the crowning revelation of the future" (*Swete*). On the title *Son of Man* see p. 10.

27. This verse is founded on Deut. xxx. 4 and Zech. ii. 6, which promise the reassembling of the Israelites after dispersion in captivity. The new Israel is to be gathered into the final Kingdom. The Second Coming is much more fully described in M. xxv.

28-37. *Practical Lessons*

In this section Our Lord answers the Apostles' questions of *v.* 4, as far as it is possible to answer them.

28. *a parable*] R.V. **her parable**, i.e. the parable that she—the fig-tree—can teach. The parable is a comparison from nature, as usual.

29. *it is nigh*] R.V. **he is nigh**, the Judge of *v.* 26.

30. *Verily I say unto you*] See on ch. iii. 28. *this generation shall not pass, till*] i.e. there are some now living who shall see the event. For *this generation* see ch. viii. 12, cf. M. xxiii. 36. This *v.* seems to refer only to the Fall of Jerusalem.

31. In the great upheavals foretold, and the downfall of the

³² But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. ³³ Take ye heed, watch and pray: for ye know not when the time is. ³⁴ *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.* ³⁵ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: ³⁶ lest coming suddenly he find you sleeping. ³⁷ And what I say unto you I say unto all, Watch.

xiv. 1, 2. *Wednesday in Holy Week*

14 After two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the

great Jewish community, the promises and teachings of CHRIST would only stand out firmer and more lasting. Yet in three days' time He was for the present to seem destroyed.

^{32.} *of that day*] The day of the Second Coming. *not the angels*] Comp. 1 Pet. i. 12. *neither the Son*] As the Eternal Word He knew all things (M. xi. 27), but as the Son of Man, He suffered limitations, comp. Acts i. 7.

^{33.} This verse discloses the reason for our ignorance.

^{34.} R.V. reads this v.: It is **as when a man, sojourning in another country, having left his house...** A short parable, teaching that the Lord will leave His Church, and give work and authority to His Ministers, and command all to be watchful for His return.

^{35.} *at even...*] These were the four Roman watches of the night, see on ch. vi. 48. In the Temple a Priest superintended the night sentinels of the Levitical guard. He came round at varying times. Any guard found asleep was severely punished.

^{37.} *Watch*] M. inserts here the Parables of *The Ten Virgins*, and *The Talents*, and the *Judgment of the Sheep and the Goats*.

XIV. 1. *After two days*] We should say, *On the next day*. The Jews reckoned inclusively. So in ch. viii. 31 *after three days* means *on the next day but one*. *of the passover, and of unleavened bread*] The Passover began on the evening after the

scribes sought how they might take him by craft, and put *him* to death. ²But they said, Not on the feast day, lest there be an uproar of the people.

³And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head. ⁴And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

sunset which closed the 13th Nisan. The Passover Lamb was killed shortly before the sunset which concluded the 14th of Nisan, and eaten in the evening which commenced the 15th of Nisan. The Feast of Unleavened Bread began at the same sunset and lasted seven days, until the sunset which ended the 21st of Nisan, see Exod. xii. 18. *the chief priests and the scribes*] From

M. xxvi. 3 we learn that there was a meeting of the Sanhedrin (see p. 6) in the house of Caiaphas, perhaps on Wednesday. At an earlier meeting, related in J. xi. 47-52, Caiaphas had said that it was "expedient that one man should die for the people."

2. *Not on the feast day*] Events moved faster than the Sanhedrin intended.

3-9. *The Anointing at Bethany*

This incident is probably related out of its order by M. and Mk, perhaps because it was connected with Judas' discontent that led to his treachery, which is related in v. 10. J. xii. 1-11 places it on the previous Saturday evening, and gives several important particulars. Tennyson has commemorated the incident in *In Memoriam*, xxxi. xxxii.

3. *Simon the leper*] See p. 42. The house was known by his name, but it does not follow that he was present, or even living. J. tells us that Lazarus was present, that Martha 'served' and that it was their sister Mary who anointed Jesus. *an alabaster box*] *Alabaster* is a stone found at Alabastron in Egypt. R.V. reads **an alabaster cruse**, or, **a flask**. *spikenard*] R.V. "lit. **pistic nard**, **pistic** being perhaps a local name. Others take it to mean **genuine**; others **liquid**." *precious*] R.V. **costly**. *brake the box*] i.e. the narrow neck of the little jar. *on his head*] J. says she anointed His feet and wiped them with her hair, like the Sinful Woman in L. vii. 38.

4. *within themselves*] R.V. **among themselves**. J. says that it was Judas Iscariot who made the complaint.

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. **6** And Jesus said, Let her alone; why trouble you her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. **8** She hath done what she could: she is come aforehand to anoint my body to the burying. **9** Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

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

5. *three hundred pence*] A penny was a labourer's daily wage (M. xx. 2), and 300 pence were between £10 and £11 (see p. 49).

7. *me ye have not always*] i.e. not in human form, which could be the object of such care.

8. She may have known of Jesus' predictions, and her love would lead her to shew some special devotion before His great sorrow.

Our Lord accepts a costly offering as His due, even though it might have been used to lessen human distress. He thus declares the principle that offerings for God's honour have a claim on our wealth. Hort compares Wordsworth's sonnet on King's College Chapel, *Tax not the royal saint with vain expense*.

9. *throughout the whole world*] A confident prediction, comp. ch. xiii. 10.

10, 11. *The Treachery of Judas*

This section is directly connected with *vv.* 1, 2.

10. *Judas Iscariot*] See p. 39. *unto the chief priests*] Perhaps into the Council Meeting.

11. *promised to give him money*] M. says *they weighed unto him thirty pieces of silver*. The blood-money, about £4, was paid him at once. For Judas' remorse and despair see M. xxvii. 3-10. *conveniently*] i.e. without 'a tumult of the people,' comp. *v.* 2.

Throughout this Wednesday Our Lord seems to have been in retirement at Bethany.

12-52. *Thursday in Holy Week*

¹²And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou *that* we go and prepare that thou mayest eat the passover? ¹³And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. ¹⁴And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? ¹⁵And he will shew you a large upper room furnished *and* prepared: there make ready for us. ¹⁶And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

12-16. *Preparations for the Passover*

Upon the order of the chief events of the Passion see p. 27.

12. *the first day of unleavened bread...*] Mk, like M. and L., seems to fix this day as the 14th Nisan, when the Passover was killed, and to describe the meal in the evening as a Passover meal, after the 15th Nisan had begun. See however pp. 32, 33. *the passover*] i.e. the paschal victim, comp. 1 Cor. v. 7.

13. *two of his disciples*] These were Peter and John (L. xxii. 8). *the city*] Jerusalem. They were sent from Bethany. *a man*] Water-bearers were usually women, so a *man* bearing a pitcher would be conspicuous.

14. *the goodman of the house*] The householder; probably a Disciple. *The Master*] Or, **Teacher** (R.V. marg.). See p. 9. *the guestchamber*] R.V. **my guest-chamber**.

15. *furnished and prepared*] i.e. with the table set and the couches round it, all ready for supper.

Notice the prediction of minute details and Our Lord's claim over the property of His Disciple, comp. ch. xi. 3.

16. *made ready the passover*] If this is a full passover meal, the preparations include the lamb, the unleavened cakes, the bitter herbs, the wine for the four cups, &c.; see Edersheim, *The Temple*, or, *Life* II. Bk. v. chs. x. xi.

17 And in the evening he cometh with the twelve.
 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
 19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* 20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* 21 The Son of man indeed goeth, as it is written of him: but woe to that

17-21. Prediction of the Betrayal

17. *with the twelve*] Judas and the two Disciples had rejoined the party.

18. *sat*] lit. **reclined** on couches. St John was next to Our Lord, so that he "leant on Jesus' bosom" (J. xiii. 23, 25), probably on His right side. At the first Passover the meal was eaten standing, because of the hasty departure (Exod. xii. 11), but later the Rabbis ordered that the partakers should recline 'as free men.'

Verily I say unto you] See on ch. iii. 28. *One of you*] He had already said after washing their feet "*ye are clean, but not all*" (J. xiii. 10); now He breaks forth into words of plainer prediction and warning. In J. vi. 70, a year before, He had said "*one of you is a devil,*" but what that meant was obscure. There was nothing, so far as we know, up to this point to make Judas suspected. So each Apostle asks of himself '*Is it I?*' *which eateth with me*] Quoted from Ps. xli. 9. The rules of hospitality in the East made such treachery singularly base.

20. *that dippeth with me in the dish*] J. xiii. 23-26 gives more details as to Jesus' answer. At one point in the Paschal Supper a 'sop,' consisting of three ingredients—flesh of the lamb, unleavened cake, and bitter herbs, was dipped into the *Charosheth* (a mixture of dates, raisins, vinegar, &c. representing the clay of the Egyptian bricks) by each guest for himself and eaten. On this occasion, beyond usual custom, Jesus *Himself* (J. xiii. 26) dipped a sop for Judas and gave it him. This was a most expressive reminder and warning against the contemplated treachery. Probably both the answer to St John's question and the conversation with Judas were spoken low and heard by the one apostle alone (M. xxvi. 25).

21. *The Son of man*] See p. 10. *goeth*] i.e. *pursues the appointed path.* *as it is written of him*] i.e. in fulfilment of O.T. predictions, such as Is. liii. *by whom*] R.V. **through whom.** The Divine purpose does not excuse the human instru-

man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the

ment, either Judas or the Chief Priests. *good were it...*] A known Jewish expression, here charged with awful meaning on Our Lord's lips. M. xxvi. 25 tells us that Judas then asked '*Is it I, Rabbi?*'; and Jesus answered, '*Thou hast said.*' J. xiii. 27-35 adds important details, saying that at this point Judas went out.

22-25. Institution of the Holy Eucharist

22. *took bread*] Perhaps one of the unleavened passover cakes. *blessed*] i.e. *gave thanks*, comp. ch. vi. 41. *Take, eat*] R.V. **Take ye.** The Words are given as follows according to R.V. in the different sources:

M. **Take, eat; This is My Body.**

Mk. **Take ye: This is My Body.**

1 Cor. xi. 24. **This is My Body, Which is for you: this do in remembrance of Me.**

In L. the reading is doubtful.

They must be interpreted by J. vi. 30-58, spoken by Our Lord after the Feeding of the Five Thousand. From comparison with that passage two thoughts stand out clearly prominent in them: (1) that He is the nourishment of our souls—"the Bread of Life," (2) that He is our Sacrifice—"My Flesh, for the life of the world."

23. *the cup*] R.V. **a cup.** This was probably the Third Cup of the Passover Meal, which from a special thanksgiving said over it was called *The Cup of Blessing*. Comp. also v. 36.

24. The Words are given as follows in R.V.:

M. **Drink ye all of it; for This is My Blood of the Covenant, Which is shed for many unto remission of sins.**

Mk. **This is My Blood of the Covenant, Which is shed for many.**

1 Cor. xi. 25. **This Cup is the new Covenant in My Blood: this do, as oft as ye drink it, in remembrance of Me.**

In L. the reading is doubtful.

For the meaning see J. vi. 53-56.

"My Blood of the Covenant" refers to Exod. xxiv. 8, where Blood is the symbol of the *Old Covenant* between God and His

new testament, which is shed for many. ²⁵ Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

²⁶ And when they had sung a hymn, they went out into the mount of Olives. ²⁷ And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall

newly established people at Sinai. The Blood, sprinkled half upon the Altar (the seat of God) and half upon the people, was a *living bond*. But the New Covenant has a far richer and fuller meaning. The new Sacrifice contains all that as history progressed came to be foreshadowed in the Peace-Offering (*communion*), in the Whole Burnt-Offering (*entire devotion*) and in the Sin-Offering (*repentance and forgiveness for unwitting offences*). Further it applied to *wilful sin*, as well as inadvertent transgression. It was also the sacrifice, not of a mere substituted victim, but of *One vitally united to every man*, the Son of man, the Head of all the members of the Body. Hence the New Covenant fulfilled all that was promised in Jeremiah xxxi. 31 ff.

which is shed] lit. **which is being shed**, or, **about to be shed.** *for many*] Comp. ch. x. 45.

²⁵. Our Lord says that this will be His last meal before His death, but points forward to the resumption of such intercourse with His Church in a new form. This was to be fulfilled partly in the Eucharists of the Church, but more fully in Heaven. Comp. L. xxii. 29, 30.

26-31. *Prediction of the Apostles' Desertion*

²⁶. *a hymn*] Probably the last portion of the *Hallel* (Pss. cxiii.-cxviii.), part of which (Pss. cxiii., cxiv.) was sung before the Paschal Meal, and the rest at its close. *they went out*] through one of the Eastern gates, towards Bethany, as on other evenings. The other three Evangelists place the following conversation earlier, before leaving the Upper Room.

²⁷. *offended because of me this night*] R.V. **offended**, lit. **caused to stumble.** Comp. ch. ix. 42; J. vi. 61. This is the first time that the Twelve will break their *allegiance*, and the announcement calls forth Peter's indignant protest. *it is written*] The quotation is from Zech. xiii. 7. Comp. 1 Kings xxii. 17. The Good Shepherd, the Friend of God, is killed, perhaps as Josiah was at Megiddo, and the flock scattered; see also Zech. xii. 10 and Is. liii. 10.

be scattered. ²⁸But after that I am risen, I will go before you into Galilee. ²⁹But Peter said unto him, Although all shall be offended, yet *will* not I. ³⁰And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before *the* cock crow twice, thou shalt deny me thrice. ³¹But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

³²And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. ³³And he taketh with him Peter and James and John, and began to be sore amazed, and to

28. *I will go before you into Galilee*] Galilee was the home of the Apostles and the scene of the greatest part of their life with JESUS. The Angel of the Resurrection refers to this promise, ch. xvi. 7.

29. St Peter was, as usual, the most prompt of the Apostles, and in instructing the Evangelist St Mark (see p. 53) he does not conceal his mistakes. Three mistakes have been noted here, (1) his contradicting JESUS, (2) his putting himself forward, (3) his false confidence in himself. Note the account of the conversation in J. xiii. 36-38.

30. *before the cock crow twice*] Mk is alone in recording *twice*. The first crowing should have been enough to recall this warning and save further denial. *thou shalt deny me*] i.e. *say that thou dost not know Me*, see v. 71.

31. *should die*] R.V. **must die**.

At this point we must insert the discourses in J. xv., xvi. and the great Prayer of J. xvii. •

32-42. *The Agony in Gethsemane*

32. *Gethsemane*] See p. 46.

33. *Peter and James and John*] These three Apostles were selected also at the raising of Jairus' Daughter and at the Transfiguration (chs. v. 37, ix. 2). The other eight Apostles seem to have been left near the gate of the Garden.

sore amazed, and to be very heavy] R.V. **greatly amazed and sore troubled**. Strong words expressing the awe and distress with which Our Lord approached His Passion, comp. His own words in v. 34. His true humanity shrinks from the suffering, and still more from the weight of the sin of the world.

be very heavy; ³⁴and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. ³⁵And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. ³⁶And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not that I will, but what thou wilt. ³⁷And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? ³⁸Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. ³⁹And again he went away, and prayed, and

34. *My soul is exceeding sorrowful*] Here and in J. xii. 27 Our Lord seems to quote Ps. xlii. 5, 6. *watch*] M. adds **with Me**. He craves human sympathy—almost the only personal request from Him ever recorded. But further, they were to be *witnesses* of His Agony, and moreover a wakeful spirit was required in an hour of temptation, comp. *vv.* 27, 50, and see ch. xiii. 36.

35. *the hour*] See *v.* 41. A phrase often used by Our Lord to describe the critical time of His Passion. *pass*] R.V. **pass away**.

36. *Abba, Father*] Comp. Rom. viii. 15; Gal. iv. 6. The Aramaic word and its translation are both given by Mk. Perhaps this was a common use among Christians in regard to the beginning of the Lord's Prayer. *all things are possible*] The assurance of faith. *this cup*] of suffering, as in ch. x. 38. See also *vv.* 23, 24. *what thou wilt*] Self-conquering resignation. Comp. the third petition of the Lord's Prayer. The lessons of the Agony for us are given in Heb. v. 7-10.

37. *sleeping*] L. says it was 'for sorrow,' and that at the Transfiguration they were similarly 'heavy with sleep.' *Simon*] A pointed reproach, comp. *v.* 29.

38. *Watch ye and pray*] This is said to all three Apostles. *lest ye enter into temptation*] Comp. the Lord's Prayer again. The 'temptation' is explained in *vv.* 27, 50. *The spirit truly is ready* (R.V. **willing**)] The spirit is the vital force in man, which is the organ of communication with God. This is willing to dare and do all, comp. *v.* 29. *the flesh*] The lower part of human nature, affected by material things and bodily fears. It was this which proved wanting in the Apostles, here in regard to 'watching,' afterwards in point of courage, *vv.* 50, 68.

spake the same words. ⁴⁰And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. ⁴¹And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. ⁴²Rise up, let us go; lo, he that betrayeth me is at hand.

⁴³And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. ⁴⁴And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, *that* same is he; take him, and lead *him* away safely. ⁴⁵And as soon as he was come, he goeth straightway to him,

^{40.} *neither wist they what to answer him*] So at the Transfiguration, ch. ix. 6. *wist* = **knew**.

^{41.} *Sleep on now*] Spoken in irony. The opportunity for 'watching' is over. Now, if you can, sleep. *it is enough*] Reproach is useless now. Probably the Apostles had already started up at the sound of the approach of Judas and the soldiers, and Our Lord speaks with His usual gravity again. *the Son of man*] See p. 10. *is betrayed*] lit. **is being betrayed**. *sinners*] Perhaps the Gentiles, who were so called, or, in stricter sense, the Chief Priests.

^{42.} *let us go*] Not to escape, but to meet the Traitor. *he that betrayeth me*] Comp. *v.* 17-21.

43-50. JESUS is apprehended

^{43.} *one of the twelve*] A comment marking the special baseness of the treachery, comp. *v.* 18. *a great multitude*] This consisted of (1) Temple Police, sent by the members of the Sanhedrin, and (2) some of the Roman Guard from the Castle of Antonia, procured probably by the High-Priest's influence, (3) some of the Sanhedrin, and probably (4) some of the High-Priest's servants &c. *swords and staves*] Weapons hastily snatched up.

^{44.} *Whomsoever I shall kiss*] The customary greeting to a Rabbi. *safely*] Jesus had escaped on other occasions. J. says they bound Him.

and saith, Master, master; and kissed him. ⁴⁶And they laid their hands on him, and took him. ⁴⁷And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. ⁴⁸And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with staves* to take me? ⁴⁹I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. ⁵⁰And they all forsook him, and fled. ⁵¹And there followed him a certain young man, having a linen cloth cast about *his naked body*; and the young men laid hold on him: ⁵²and he left the linen cloth, and fled from them naked.

45. *Master, master*] R.V. **Rabbi.** *kissed him*] lit. **kissed him much** (R.V.).

47. *one of them that stood by*] J. tells us that this was St Peter, prompt as ever. Perhaps it was not considered safe to give the name when Mk wrote. *a servant of the high priest*] J. gives his name, *Malchus*.

48. *a thief*] R.V. **a robber**, i.e. one who uses violence. Probably Pilate had been told that He was a dangerous revolutionist, comp. L. xxiii. 5. Our Lord protests against this imputation.

49. *the scriptures must be fulfilled*] R.V. this is done **that the scriptures might be fulfilled**. Such scriptures as Ps. xli 9, lv. 13; Is. liii.; comp. v. 18, 21.

50. *forsook*] R.V. **left**. Comp. v. 27. St Peter and St John came back and followed Him to His trial in the High-Priest's house.

51, 52. *The Incident of the Young Man*

St Mark's account of the Apprehension is short (J. and L. supply other particulars), but this incident is related by him alone.

51. *followed him*] R.V. **followed with him.** *a linen cloth*] a light garment of linen, shewing that he was well-to-do; perhaps a night-dress. He had perhaps been roused up by the noise as he was retiring to rest. *naked*] perhaps, as often, with only his underclothing on.

From the minute detail and the fact that no one else mentions this small occurrence it is quite possible that the young man was St Mark himself.

xiv. 53-xv. *Good Friday*

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but *their* witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is

53-65. *The Ecclesiastical Trial*

For the *Trials of Our Lord* see pp. 28 to 31.

53. After a preliminary examination before Annas, Jesus is led before the Sanhedrin (see p. 6), assembled in the house of Caiaphas. Probably Annas occupied rooms in the same house. *with him were assembled*] R.V. **there come together with him.** We see them flocking to the house on the news of Our Lord's apprehension. *the chief priests and the elders and the scribes*] These three classes constituted the Sanhedrin, see p. 6.

54. *followed*] R.V. **had followed.** *palace*] R.V. **court,** i.e. the courtyard upon which the rooms opened. *sat*] R.V. **was sitting.** *servants*] R.V. **officers,** i.e. the Temple Police. *at the fire*] R.V. **in the light** of the fire. Comp. J. xviii. 18. The light shewed up his features and led to his identification in v. 67 and his denial.

55. *sought for witness*] This was illegal, see p. 30.

57. *certain*] M. says *two*. The Law required two agreeing witnesses (Deut. xvii. 6).

58. What is quoted resembles Our Lord's words in J. ii. 19, spoken three years before. Similar words may have been said by Him in the Courts of the Temple or on the slope of Olivet during this week. Mk alone gives the words '*made with hands*' and '*made without hands*.' In J. ii. 19 Our Lord says '*Destroy (ye)*' not '*I will destroy,*' and says nothing about '*made with,*' or '*without hands.*' The distorted version imputes to Him a design of destruction, and makes '*this temple*' literal instead of figurative. Such a design would have been considered blasphemous, comp. Acts vi. 13, 14, vii. 48. Our Lord's Death and Resurrection did actually

made with hands, and within three days I will build another made without hands. ⁵⁹But neither so did their witness agree together. ⁶⁰And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? ⁶¹But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? ⁶²And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ⁶³Then the high priest rent his clothes, and saith, What need we any further witnesses? ⁶⁴Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

destroy the old Jewish Church and raise up the new Christian Church in its place, as St Stephen argues.

59. *neither so*] Jewish Law was very scrupulous as to the cross-examination of witnesses in regard to time, place, &c.

60. Here the Prisoner ought to have been discharged. What follows is flagrantly illegal—the questioning of the Prisoner by the Judge, the ‘adjuring’ Him, the putting of direct enquiry as to guilt, and probably the sentence itself.

61. The High-Priest puts Jesus upon oath to answer the second question (M. xxvi. 63), and enquires if He claims to be (1) the Messiah, and (2) the Son of God. On the associations of these names see pp. 8, 9. The Chief Priests had never put this question to Him before, but all the long controversy had been leading up to it. *held his peace*] Comp. Is. liii. 7.

62. Our Lord at length answers. He would not refuse when adjured by the religious Chief of God’s People, surrounded by its supreme Court. His answer is direct, and points out the startling consequence of His true nature and office, that He himself must at the great Assize be the Judge of those who were so maliciously and illegally judging Him. He quotes well-known passages, regarded as Messianic by his hearers, Dan. vii. 13 and Ps. cx. 1.

the Son of man] See p. 10.

63. Our Lord’s declaration, if untrue, would be blasphemous. The High-Priest *assumes* that it is untrue, and acts as was prescribed in cases of blasphemy, rends his outer cloak and his inner tunic, a palm’s breadth downwards from the neck, with a rent never to be mended again.

64. *guilty of death*] R.V. **worthy of death.** The technical

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 and when she saw Peter warming himself, she looked upon him, and said, *And thou also wast with Jesus of Nazareth.* 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch;

phrase would be "*He is a man of death.*" The sentence however could not be carried out by themselves. Its execution rested with the Roman Governor.

65. *And some*] L. says **the men that held JESUS.** *to spit on him*] Comp. Is. l. 6. *to cover his face*] The Romans covered the head of those condemned to death. *to buffet him*] with the closed fist. *Prophecy*] M. "*Prophecy unto us, thou CHRIST; who is he that struck thee?*" for they had blindfolded Him. He had claimed to be the Messiah, and therefore to have prophetic power. *and the servants...hands*] R.V. **and the officers received him with blows of their hands.** The officers were the Temple Police, who had arrested Him. **received him, i.e. caught him. blows,** given with the palm of the hand.

66-72. *St Peter's Denials*

On the four narratives of these Denials see p. 31.

66. *beneath*] The rooms where JESUS was examined seem to have been on a floor above the courtyard. *palace*] R.V. **court,** comp. v. 54. *one of the maids*] She was the portress who had let him in (J. xviii. 17). Perhaps she thought she would be blamed for admitting a follower of the Prisoner, and did not intentionally put temptation in his way (*Bengel*).

67. *she looked upon him*] intently, as the Greek word implies. The firelight shewed his features, v. 54. The girl *came up to him* (M. xxvi. 69). *Jesus of Nazareth*] R.V. **the Nazarene,** even **Jesus;** a quick and scornful description.

68. *I know not...*] As thus phrased the first Denial is an evasion. But L. and J. give a direct denial. *the porch*] lit. **forecourt, or vestibule.** This would probably be dark, and he hoped to escape observation, as well as to get away from the

and *the cock crew*. ⁶⁹ And a maid saw him again, and began to say to them that stood by, This is *one* of them. ⁷⁰ And he denied *it* again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. ⁷¹ But he began to curse and to swear, *saying*, I know not this man of whom ye speak. ⁷² And the second time *the cock crew*. And Peter called to mind the word that Jesus said unto him, Before *the cock crew* twice, thou shalt deny me thrice. And when he thought thereon, he wept.

crowd. *and the cock crew*] This first crowing is mentioned by St Mark alone, see on v. 30; but many ancient authorities omit *and the cock crew* here (R.V. Mg.).

^{69.} L. says the Second Denial was "*after a little while.*" *a maid*] R.V. **the maid**, the portress again. M. says "*another maid,*" L. says "*another (man),*" J. "*they.*" See p. 31.

^{70.} *a little after*] L. says "*after the space of about one hour.*" That would intensify the guilt of the denial, for there would have been full time for consideration. *they that stood by*] the group by the fire. J. says that one of this group was a kinsman of Malchus and had seen Peter in the garden. *thy speech*] The Galilean burr was rough and indistinct: hence the Galileans were not permitted to read aloud in the Jewish synagogues.

^{71.} *to curse*] to call down curses upon himself, if his words were untrue. *I know not*] This last Denial at least is quite explicit.

^{72.} *the cock crew*] L. adds "*And the Lord turned, and looked (intently, comp. v. 67) upon Peter.*" Perhaps He was being led from one room to another at the moment, and was passing within view of the courtyard. *Jesus said unto him*] See v. 30.

The first question of the Portress, says Bengel, was not a great temptation, if you consider who the questioner was, but greater if you remember those who stood by. It was the very pettiness and unexpectedness of the attack that found St Peter off his guard. He had bravely faced the armed force of the Temple Police &c. The first Denial made the next almost inevitable, and then as danger rose around him he was led on to the last and worst. Comp. his weakness in Gal. ii. 12, 13.

15 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. ²And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*. ³And the chief priests accused him of many *things*: but he answered nothing. ⁴And Pilate asked him again, saying, Answerest thou nothing? behold how many *things* they witness against thee. ⁵But Jesus yet answered nothing; so that Pilate marvelled.

⁶Now at *that* feast he released unto them one prisoner,

XV. 1-15. *The Civil Trial before Pilate*

1. *straightway in the morning*] i.e. **as soon as it was morning**, at daybreak, perhaps about 4.30 a.m., see p. 27. *held a consultation*] This was perhaps a meeting of the Sanhedrin in Caiaphas's house, held to legalise the condemnation of Jesus, see pp. 28, 30. Joseph of Arimathaea and probably Nicodemus held aloof (L. xxiii. 51; J. vii. 50, xix. 39). *bound Jesus*] He had been bound in Gethsemane (ch. xiv. 44). It was to prevent a rescue. *delivered him*] (R.V. adds **up**). The same Greek word that is used of Judas in ch. iii. 19. *Pilate*] See p. 41. The Chief Priests will not enter Pilate's palace, as the Passover has begun (J. xviii. 28).

The trial before Pilate is related most briefly by Mk. J. gives far the fullest account. See pp. 28 to 31. Pilate with the instinct of a Roman Magistrate sees that Jesus is innocent, and endeavours to release Him, but is overborne by the clamour of the mob and the threats of the Chief Priests to arouse the Emperor's displeasure.

2. Pilate had refused to ratify the sentence of the Sanhedrin without investigation, and had demanded a formal charge. The Chief Priests outside lay a fresh and civil charge, and Pilate takes Jesus into the palace (*praetorium*), and questions Him. *Thou sayest*] This answer neither affirms nor denies, but = **In your opinion it is so**. See however J. xviii. 34-37, for a much fuller account of Jesus' reply.

3. *And the chief priests accused him*] Standing outside the palace. *many things*] See p. 29.

5. *answered nothing*] "Again He refused to answer false charges, as at the Jewish trial, though He replied to the questions put by Caiaphas and Pilate" (*Hort*).

whomsoever they desired. ⁷ And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with *him*, who had committed murder in the insurrection. ⁸ And the multitude crying aloud began to desire *him to do* as he had ever done unto them. ⁹ But Pilate answered them, saying, Will ye *that* I release unto you the King of the Jews? ¹⁰ For he knew that the chief priests had delivered *him* for envy. ¹¹ But the chief priests moved the people, that he should rather release Barabbas unto them. ¹² And Pilate answered and said again unto them, What will ye then *that* I shall do *unto him* whom ye call the King of the Jews? ¹³ And they cried out again, Crucify him. ¹⁴ Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. ¹⁵ And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

¹⁶ And the soldiers led him away into the hall, called

7. *Barabbas*] See p. 35.

8. *crying aloud began*] R.V. **went up and began.** The crowd came pressing up to the door of the palace.

9, 10, 11. Pilate appeals from the Chief Priests to the crowd, who had welcomed JESUS the previous Sunday. But the Chief Priests incite the crowd to demand his blood. In the Ober-Ammergau Play they use the hostility of the Money-Changers to collect a hostile mob.

10. *for envy*] Pilate saw that this was the real motive, not any judicial condemnation.

15. *when he had scourged him*] Scourging was a very brutal punishment. The lash was composed of leather thongs, loaded with pieces of bone or metal. From J. it seems that Pilate hoped to satisfy the people's fury by this lesser punishment and save JESUS' life. Scourging was also usually inflicted on one condemned to the cross.

16-20. *The Soldiers mock JESUS*

There were in all four Mockings: (1) after the Ecclesiastical Trial, (2) by Herod and his soldiers, (3) by Pilate's soldiers at the time of the Scourging, (4) by Pilate's soldiers after the sentence, unless (3) and (4) are the same. This was (3) or (4).

16. *into the hall*] R.V. **within the court**, i.e. the courtyard

Pretorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 and began to salute him, Hail, King of the Jews. 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

of the palace. *the whole band*] R.V. or, **cohort**. In J. xviii. 3 the cohort from Antonia was granted to help in effecting Jesus' arrest. All of them who were not on duty were called to join in deriding the condemned Prisoner.

17. *with purple*] Probably a soldier's scarlet cloak (comp. M. xxvii. 28), which resembled the imperial purple. *a crown of thorns*] "composed of twigs broken off from some thorny plant which grew on waste ground hard by, not improbably the *Zizyphus spina-Christi* or *nubk* tree, of which the thorns are long, sharp and recurved, and often create a festering wound" (*Swete and Tristram*). The thorns may have been used carelessly rather than brutally. The crown was in mimicry of the laurel-wreath worn at times by the Caesars. M. says they put a reed in His right hand to imitate a *sceptre*.

18. *Hail, King of the Jews*] "A parody of the familiar greeting to the Emperor. The soldiers, like Pilate, supposed that Jesus had set Himself up against Tiberius" (*Hort*). The Greek word in J. shews that they came up to Him time after time with the derisive greeting.

19. *smote*] lit. **repeatedly smote**, so *did spit*, and *worshipped* are repetitive. *with a reed*] i.e. the mock sceptre, as M.

did spit upon him] as in ch. xiv. 65. All this had been foretold in ch. x. 34.

20. *led him out*] The place of execution was outside the city, comp. Lev. iv. 12, xxiv. 14; Hebr. xiii. 12, 13.

21-32. *The Crucifixion*

21. *compel*] A Persian word equivalent to 'commandeer.'
the father of Alexander and Rufus] Mk alone mentions this. The two sons were probably known to those for whom he wrote. As these were perhaps the Romans (p. 52), Rufus may be the same as in Rom. xvi. 13. *to bear his cross*] R.V. **to go** with them,

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they gave him to drink wine mingled with myrrh: but he received it not. 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE

that he might bear his cross. The condemned were usually obliged to carry either the entire cross, or the cross-beams fastened together like the letter V, with their arms bound to the projecting ends. Simon in a literal sense fulfilled the lot foreshown in ch. viii. 34.

22. *Golgotha*] See p. 46.

23. *gave him to drink*] R.V. **offered him.** *wine mingled with myrrh*] It was a merciful custom of the Jews to give those condemned to crucifixion a strong aromatic wine, with a view to producing stupefaction. We are told that it was the special task of wealthy ladies at Jerusalem to provide this potion. *but he received it not*] "Thou wilt feel all, that Thou mayest pity all; And rather wouldst Thou wrestle with strong pain, Than overcloud Thy soul, So clear in Agony" (Keble's *Christian Year*, Tuesday before Easter). Comp. v. 36.

24. *And when they had crucified him, they parted*] R.V. **And they crucify him, and part.** The Cross was probably of the shape familiar through tradition, and there was a rest to prevent the whole weight of the body being borne by the nails or cords.

his garments] R.V. adds **among them.** There were four executioners (J. xix. 23). J. gives fuller details. *casting lots*] with dice. This was for the 'coat' alone. The other garments were divided into four parts. The clothes were a perquisite of the executioners. Comp. Ps. xxii. 18.

25. *the third hour*] 9 a.m., see p. 27.

26. *the superscription of his accusation*] The cause of execution was inscribed on a white tablet. It had been borne before Him on His way to the Cross, or suspended round His neck. It was now nailed on the top of the Cross over His head. J. tells us that Pilate had caused it to be written in three languages, (1) *Hebrew*, i.e. *Aramaic*, for the common people to read, (2) *Greek*, for foreigners, (3) *Latin*, as the official language. **THE KING OF THE JEWS**

The charge against Him had been that He had said that He was

JEWS. ²⁷ And with him they crucify two thieves; the one on *his* right hand, and the other on his left. ²⁸ And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

²⁹ And they that passed by railed on him, wagging their heads, and saying, Ah, *thou* that destroyest the temple, and buildest *it* in three days, ³⁰ save thyself, and come down from the cross. ³¹ Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. ³² Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

CHRIST a King (L. xxiii. 2). Pilate's enquiry and the derision of the soldiers had turned upon this title. The variations in the title as given by the four Evangelists shew how little they studied formal accuracy.

27. thieves] R.V. **robbers**, a term which implies violence. Perhaps they had been comrades of Barabbas, see v. 7.

28. R.V. omits this verse, as probably a later comment inserted by some scribe from a recollection of L. xxii. 37. The quotation is from Is. liii. 12.

29. Ah] R.V. **Ha!** an exclamation of derision. *thou that destroyest...*] They had heard of the false testimony borne on the previous night, see ch. xiv. 58.

31. among themselves] Preserving their dignity, though equally unfeeling, and triumphant. *He saved others]* Even His beneficent miracles afford a shaft of sarcasm. Perhaps there is a mocking allusion to His name above on the Cross, **JESUS** (=Saviour) (*Hort*). *himself he cannot save]* R.V. or, **can he not save himself?**

32. The Chief Priests still demand a sign, comp. on ch. viii. 11-13. *Christ the King of Israel]* An allusion to the Title on the Cross, comp. ch. xiv. 61. *they that were crucified with him]* See the fuller account in L. xxiii. 39-43.

All the claims derisively quoted in the Reproaches of the bystanders, the Chief Priests and the Robbers were being at the moment signally and finally substantiated—His Kingship, the destruction and resurrection of the temple of His Body, His saving power, His Messiahship.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. **34** And at the ninth hour Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACHTHANI? which is, being interpreted, My God, my God, why hast thou forsaken me? **35** And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. **36** And one ran and filled a sponge *full* of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

33-41. *The Death*

33. *the sixth hour*] i.e. noon. *the ninth hour*] 3.0 p.m. *darkness*] L. (R.V.) says "*the sun's light failing.*" It could not be an ordinary eclipse of the sun, for the Passover was at full moon. *the whole land*] i.e. Judaea. Nothing is told us of what happened around the Cross during the three hours.

34. *at the ninth hour*] The time of offering the Evening Sacrifice in the Temple Courts. *with a loud voice*] This 4th Word from the Cross and the 7th were both uttered loudly. This Word alone is given by M. and Mk. For the Seven Words see p. 33. *Eloi, Eloi...*] The first words of Ps. xxii., given by Mk in Aramaic, probably an accurate record of the very words spoken. The *Hebrew*, in O.T., is slightly different (*Eli, Eli, lama azabthani*). The Psalmist, surrounded by powerful and ruthless enemies, loses sometimes for a moment his assurance of God's presence and protection, but only for a moment; the clouds pass over the face of the sun and the light breaks forth again, and the Psalm ends with a full sense of confidence and a sustained hymn of praise and service: "the soul that seemed Forsaken feels her present God again" (*Keble*). This seems to be the climax of the Agony of the Atonement.

35. *he calleth Elias* (R.V. **Elijah**)] Some Greek-speaking Jews may have mistaken *Eloi* for *Eliyyah*, unless it was a rough witticism. On *Elijah's* expected return see ch. ix. 11.

36. This incident is related most fully in J. The thirst caused by loss of blood and pain was one of the most terrible elements in the agony of crucifixion. Our Lord had refused a stupefying draught (v. 23) and soldiers had mockingly offered Him vinegar (L. xxiii. 36); now He cries '*I thirst*' and accepts the proffered gift of the sour wine (or *posca*) of the soldiers. *a reed*] J. says, of *hyssop*. *saying*] In M. this is said by the bystanders.

37 And Jesus cried with a loud voice, and gave up the ghost. 38 And the vail of the temple was rent in twain from the top to the bottom. 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

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

37. *cried with a loud voice*] This is probably the same Word as in L. xxiii. 46. *the ghost*] i.e. spirit. He had just said, "I commend My Spirit."

38. *the vail of the temple*] The rich veil which separated the Holy of Holies from the Holy Place, and which was passed only once a year on the Day of Atonement by the High-Priest (Ex. xxvi. 33; Lev. xvi.). The significance of the rending of this veil is explained in Hebr. x. 19, 20. "A new and living way" to the Presence of God is opened by the Blood of JESUS.

39. *the centurion*] Tradition gives him the name Longinus. *stood over against him*] i.e. was on duty facing the crosses.

cried out, and] R.V. omits these words. It was not only Our Lord's last cry but His demeanour throughout the Crucifixion, and the accompanying circumstances (M.), that impressed the Roman Officer. It was all very different from the usual scene at an execution.

the Son of GOD] R.V. Mg. more correctly **a son of GOD**; L. **a righteous man** (on the variation comp. on v. 26). He recognises the innocence of JESUS and that He is more than man (comp. Dan. iii. 25).

40. For these women see pp. 40, 42.

41. *also*] R.V. omits. *many other women*] perhaps including those mentioned in L. viii. 2, 3.

42-47. The Burial

42. *the even*] Perhaps about 5.0 p.m., see p. 27. By Jewish law the body of a crucified criminal must be buried on the day of execution (Deut. xxi. 23). It would ordinarily have been committed to the common grave of criminals.

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto *him* the centurion, he asked him whether he had been any while dead. 45 And when he knew *it* of the centurion, he gave the body to Joseph. 46 And he bought fine linen, and took him down, and wrapped *him* in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 47 And Mary Magdalene and Mary *the mother* of Josès beheld where he was laid.

43. *Joseph of Arimathea*] See pp. 39, 43. *honourable*] R.V. **of honourable estate.** *waited for the kingdom of GOD*] Comp. L. ii. 25, 38, and see pp. 6, 7. J. says that he was a secret disciple, and that Nicodemus, also a righteous member of the Sanhedrin, assisted him to bury JESUS. *boldly*] This touch by St Mark is perhaps in contrast to St Peter's cowardice and the *secret* discipleship of Joseph (J.) and of Nicodemus (J. iii. 2).

44. *marvelled*] Death by crucifixion did not generally supervene for three days.

45. *gave the body*] R.V. **granted the corpse.** The Greek words are unusual, and have an official ring. *Corpse* is contemptuous.

46. *fine linen*] R.V. **a linen cloth**, the same word as in ch. xiv. 51, 52. *wrapped*] R.V. **wound.** With Nicodemus Joseph took down the Holy Body, perhaps bathed it, wound round it the linen cloth with crumbled spices strewn in its folds, and finally (J.) bound this round with strips of cloth, the Hands and Feet being thus bound, and the Face covered with a face-cloth.

sepulchre] R.V. **tomb.** A rock-hewn chamber in a garden close to Golgotha, which Joseph had prepared for his own burial, and which had never yet been used (J.). *a stone*] Perhaps a wheel-shaped stone "much like a grindstone of four feet diameter," which would run in a rocky groove cut along the foot of the rock-face. *unto*] R.V. **against.**

47. *beheld*] i.e. *noted carefully.* J. speaks as if it was intended to be only a temporary resting-place, until the Feast was over. The women hoped to find Him there after the sabbath.

VI. *CHRIST'S Victory over the Grave, and
Ascension into Heaven*

xvi.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought *sweet* spices, that they might come and anoint him. ²And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun. ³And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? ⁴And when they looked, they saw that the stone was rolled away: for it was very great. ⁵And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. ⁶And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was

XVI. 1-8. *Easter Day. The Visit of the Holy Women*

For the order of events on the Day of the Resurrection see pp. 19 and 34.

1. *when the sabbath was past*] i.e. after sunset on Saturday. *had bought*] R.V. **bought**. As soon as the sabbath ended it would be allowable to make purchases.

2. *at the rising of the sun*] R.V. **when the sun was risen**. Perhaps *very early* refers to their setting out, and *when the sun was risen* to their arrival in the garden.

3. *said*] R.V. **were saying**, as they came near the Tomb. They did not know perhaps of the Sealing and the Guard.

4. *when they looked, they saw*] R.V. **looking up, they see**. As they talk they are looking down, or towards each other. Coming near the Tomb, they raise their eyes towards it. *was rolled away*] R.V. **is rolled back, not away**, as in v. 3. The stone was not entirely *removed*, but *rolled back*, so as to leave the entrance free; see on ch. xv. 46. *for*] The stone was so large that they could see its new position from a distance. Mary of Magdala runs back at once to tell the Apostles (J. xx. 2): the other Women enter the Tomb.

5. *a young man*] M. says it was the Angel who had rolled away the stone that spoke to them: L. says that "*two men stood by them in dazzling apparel*." *affrighted*] R.V. **amazed**.

crucified: he is risen; he is not here: behold the place where they laid him. ⁷ But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. ⁸ And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any *thing* to any man; for they were afraid.

⁹ Now when *Jesus* was risen early the first day of the

6. *was crucified*] R.V. **hath been crucified**, so recently: *he is risen*] No one saw Him rise. The Tomb was found empty, and the grave-clothes lying in order, with the napkin that had covered the Head rolled up by itself (J. xx. 7). All this shewed that there had been no violent or hasty removal, but that Our Lord had quietly risen from the bed of death.

7. *and Peter*] He was the foremost Apostle, but he was also the one who had denied the Lord and had repented, and so specially needed forgiveness and encouragement, comp. L. xxiv. 34; J. xxi. 15-19. Mk alone records the mention of him, and Mk wrote at his own dictation, see p. 53. *into Galilee*] Comp. ch. xiv. 28. This would shew that there was to be no great demonstration of His Victory in Jerusalem.

8. R.V. reads this verse: **And they went out, and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.** They took the message to the Apostles, but on the way awe and amazement possessed them and withheld them from speaking.

After this verse R.V. notes: *The two oldest Greek manuscripts and some other authorities, omit from v. 9 to the end. Some other authorities have a different ending to the Gospel.* The design, style and vocabulary of the Twelve Verses are very different from those of Mk, and it is probable that the end of St Mark's Gospel was lost and its place supplied by an early writer (possibly Arision) with the existing compendium of the chief events of the Great Forty Days.

9-11. *The Appearance to Mary Magdalene*

For the Appearances of the Risen CHRIST during the Great Forty Days see p. 19.

9. *when Jesus was risen*] R.V. accurately, **when he was risen.** The absence of a subject shews that we are beginning an extract from some narrative in which JESUS' name has just occurred. So also the fresh note of the time of the Resurrection.

week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. ¹⁰ And she went and told them that had been with him, as they mourned and wept. ¹¹ And they, when they had heard that he was alive, and had been seen of her, believed not.

¹² After that he appeared in another form unto two of them, as they walked, and went into the country. ¹³ And they went and told *it* unto the residue: neither believed they them.

¹⁴ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which

first to Mary Magdalene] This tallies well with J. xx. 11-18. She is mentioned as if for the first time, which does not agree with vv. 1-8. It is noteworthy that He should choose to shew Himself first to one who was known chiefly for her devotion to Him, founded upon her deliverance by Him from exceptional misery and perhaps sin; comp. ch. xv. 40; L. viii. 2.

^{10.} *them that had been with him*] The Apostles, but probably other Disciples also.

^{11.} *when they had heard*] R.V. **when they heard.** *seen*] The Greek word implies seeing with admiration. *believed not*] R.V. **disbelieved**, a stronger word.

12, 13. *The Appearance to Two Disciples*

^{12.} *appeared*] R.V. **was manifested**, a different word from that in v. 9. *in another form*] i.e. not looking as He had looked to Mary Magdalene. She took Him for a gardener, the two Disciples took Him for an ordinary traveller. *into the country*] To Emmaus, comp. L. xxiv. 13-35.

^{13.} *neither believed they them*] In L. xxiv. 34 we read that the Eleven and others with them had by that time become convinced that Jesus had risen. We must suppose that some were not convinced, or that it was thought that Our Lord could not have been at Emmaus so soon after His appearance to St Peter in Jerusalem.

14. *The Appearance to the Eleven*

^{14.} *appeared*] R.V. **was manifested**, comp. v. 12. *unto the eleven*] This appearance is more fully given in L. xxiv. 36-43; J. xx. 19-25. *upbraided them with their unbelief and hardness of heart*] Nowhere else is Our Lord recorded to have *upbraided* His Disciples or to have reproached them for *unbelief* and *hardness*

had seen him after he was risen. ¹⁵And he said unto them, Go ye into all the world, and preach the gospel to every creature. ¹⁶He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ¹⁷And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; ¹⁸they shall take up serpents; and if they drink any deadly *thing*, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

of heart. This is one of the touches which go to shew that these Twelve Verses are by a different and later writer. The next verse treats the Eleven in a very different tone.

15-18. *The Last Charge*

This section is probably a summary of Our Lord's Charge as given by different writers, and perhaps as spoken on different occasions, comp. M. xxviii. 16-20; L. xxiv. 44-49; J. xx. 21-23.

^{15.} *into all the world*] The *catholic mission* of the Gospel is now first enjoined, but it had been implied before, see ch. xiii. 10; xiv. 9. *to every creature*] R.V. **to the whole creation**, a more comprehensive phrase, including (1) all nations, and (2) the whole animate (and inanimate) creation, as in Rom. viii. 22.

^{16.} *He that believeth and is baptized*] Here and in M. xxviii. 19, Baptism is coupled with instruction as a first requisite. *shall be saved*] See under the name JESUS, p. 8. *he that believeth not shall be damned*] R.V. **he that disbelieveth shall be condemned.** The R.V. changes are unquestionably correct, and are important. The word expressing the fate of the disbeliever is not so definite as would seem from A.V., and the sin which brings down this fate is not the mere absence of belief, but the positive refusal of a call to faith. It is not said *he that disbelieveth or refuseth to be baptized*, as a complete contrast with the first half of the verse would require; for a disbeliever would inevitably refuse to be baptized.

^{17.} *signs*] A word often used for Miracles, generally in the phrase *signs and wonders.* *shall they cast out devils*] So in Acts viii. 7, xvi. 18, xix. 15. *shall speak with new tongues*] So in Acts ii. 4, x. 46, xix. 6; 1 Cor. xiv. 2.

^{18.} *shall take up serpents*] So in Acts xxviii. 5. *shall lay hands on the sick*] So in Acts ix. 12, xxviii. 8. A symbolical act used by Our Lord, but not by His Disciples until after this charge. Comp. ch. vi. 13.

¹⁹ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. ²⁰ And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

19, 20. *The Ascension and the Session at the Right Hand of GOD*

19. *the Lord*] R.V. **the Lord JESUS**, a title found nowhere else in the Gospels except in L. xxiv. 3. See pp. 8, 9. *after the Lord had spoken unto them*] A vague note of time, not meant to say that the Ascension followed immediately after the last words.

was received up] See the accounts in L. xxiv. and Acts i.

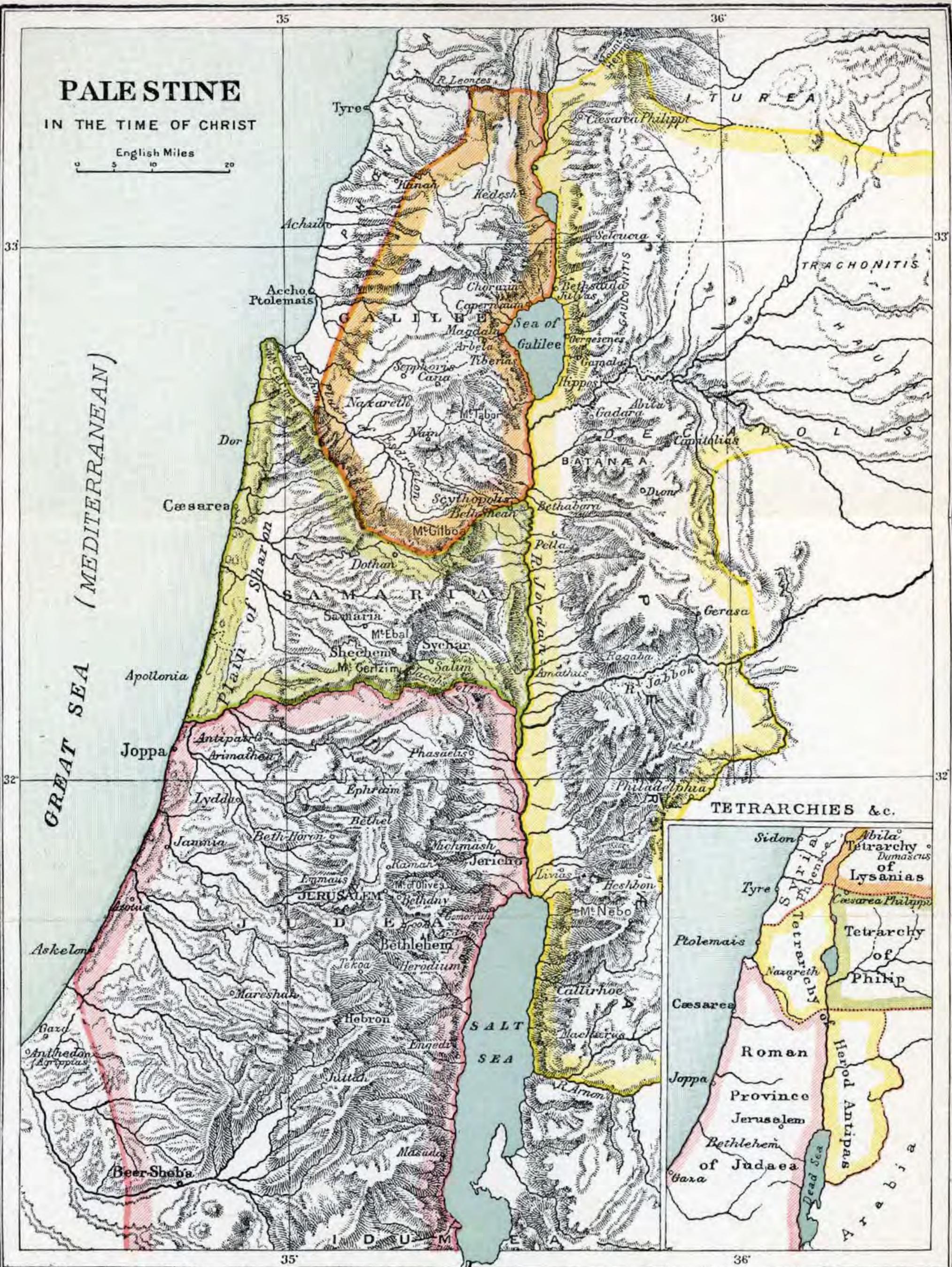
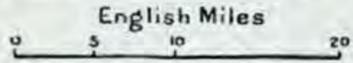
and sat on...] R.V. **and sat down at...** Here the writer passes from the narrative of what disciples had seen and heard to the expression of a belief. The words have the ring of an early Creed. The early Christian belief that JESUS "sitteth at the right hand of God the FATHER Almighty" is founded upon Our Lord's own use of Ps. cx. 1, see ch. xii. 36; xiv. 62. This Session as a present fact is mentioned nowhere else in the Gospels.

20. *they went forth*] The Apostles and other commissioned Missionaries from Jerusalem first, and then from such new centres as Antioch. *every where*] St Mark when he wrote had witnessed the spreading of the Gospel at least as far as Rome westwards.

confirming the word] i.e. **making good His promise**, comp. Hebr. ii. 3, 4. *with signs following*] R.V. **by the signs that followed**, comp. v. 17. The signs in our age are greater, because in the spiritual sphere (*Bede*). The writer does not conceive of CHRIST'S Session as a state of inactive rest. As King of Kings and Lord of Lords He uses both heavenly and earthly instruments to defend and govern His people, until He shall have abolished all rule and all authority and power, even death itself, and then shall be subjected to Him that did subject all things unto Him, that God may be all in all (1 Cor. xv. 24-28).

PALESTINE

IN THE TIME OF CHRIST



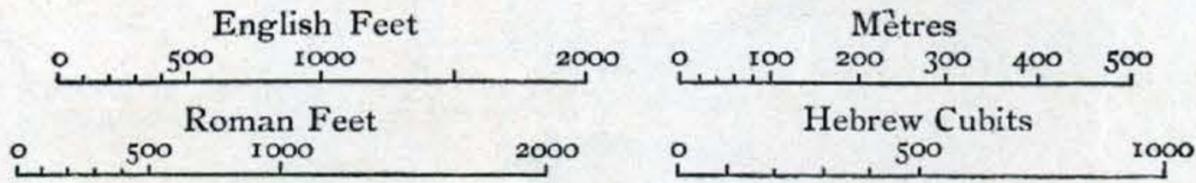
TETRARCHIES &c.



JERUSALEM

(Ancient)

Scale, 1:18,000



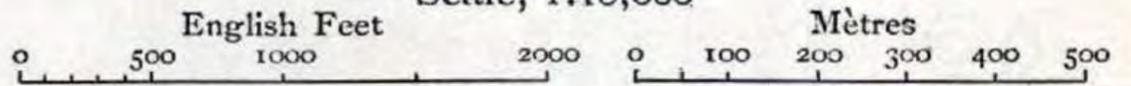
Probable line of the walls in the time of Solomon.....
 Additions under late Jewish Kings.....
 (The line of the walls partly destroyed by Nebuchadnezzar, rebuilt by Nehemiah, is indicated thus):- **Nehemiah's Wall**
 Possible line of Agrippa's north Wall.....
 Area of the modern walled city shaded light red



JERUSALEM

(Modern)

Scale, 1:18,000



Names in parenthesis under Arabic place names thus: Bāb el-Amūd (Damascus Gate) are not translations, but the popular European or traditional names for these sites.

