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THE OXFORD AND CAMBRIDGE EDITION.



THE
SCHOOL AND COLLEGE
ST. MARK.

BY THE

REV. F. MARSHALL, M.A.

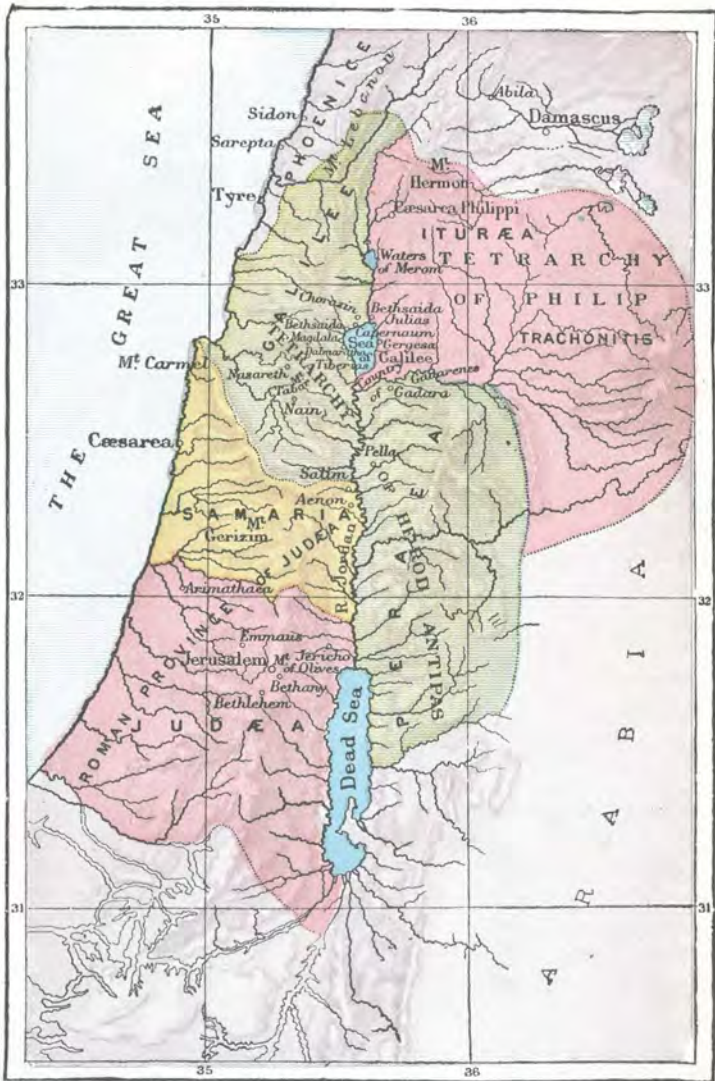
*(Late Exhibitioner of St. John's College, Cambridge),
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PALESTINE TO ILLUSTRATE ST. MARK'S GOSPEL.



PREFACE.

THIS Edition of St. Mark's Gospel is primarily intended for the use of students preparing for the Local Examinations of the Universities of Oxford and Cambridge, and also for the Examinations of the College of Preceptors. It will, however, be found of service to University and Theological students.

It is compiled mainly from notes drawn up by the Editor for his own pupils, embracing an experience of more than twenty years.

Whilst endeavouring to compile a manual suitable for youthful students, the Editor has also endeavoured to treat of the spiritual lessons of the Gospels.

The Introduction treats fully of the several subjects with which a student of the Gospel should be acquainted. The arrangement will be found of great assistance to a rapid and thorough acquirement of the essential details.

The chief alterations of the Revised Version have been pointed out in marginal and footnotes. In addition, a Commentary upon the most important differences between the Authorised and Revised Versions will be found in the Appendix, which also contains a Glossary of words and phrases, and also explanations of Jewish manners and customs.

The Editor has prepared a series of Examination Papers on St. Mark's Gospel for use with the present edition. The series consists of forty-eight papers, viz. sixteen General papers, and thirty-two papers (Junior and Senior) on the separate chapters. These will be found useful, not only for revision of work, but as a guide to the preparation of classes. The papers are on separate sheets, and can be obtained in packets from Messrs. G. Gill and Sons.

F. M.

Mileham.

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THE GOSPEL ACCORDING TO ST. MARK.

Gospel = God's spell or good tidings. Greek: *euangelion*.

Hence **Evangelist** means—

first, a preacher of the Gospel, as Philip the Evangelist;

secondly, a writer of the Gospel, as St. Matthew, St. Mark, St. Luke, and St. John.

According to—*i.e.* in accordance with the views and teachings of

St. Mark, who most probably represented the teaching of St. Peter.

There are four Gospels, viz. according to St. Matthew, St. Mark, St. Luke, and St. John. The first three are styled the *Synoptic Gospels* (from *σύν* = *syn*, together; *ὄψις* = *opsis*, view), because they look at the life of Jesus from a common point of view; in fact, they present a "synopsis" or "general view" of the same group and succession of events.

[If the total contents of these Gospels be represented by 100, the following table is obtained :—

	Peculiarities.	Coincidences.	
St. Mark	7	93	
St. Matthew	42	56	
St. Luke	59	41	
(St. John)	92	8)	WESTCOTT].

Of the four Evangelists,

St. Matthew was an Apostle.

St. Mark was the friend and companion of St. Peter.

St. Luke was the friend and companion of St. Paul.

St. John was an Apostle.

St. Jerome styles St. Mark and St. Luke "*apostolic men*"—*i.e.* men who by their acquaintance with the Apostles were qualified to set forth their teaching.

Objects of the Three Synoptic Gospels.

St. Matthew wrote for the Jews, to prove that Jesus was *the Messiah*.

St. Mark wrote for the Gentile world (particularly Roman), showing Jesus as "*the Son of God*," the Lord of the World.

St. Luke wrote for the Gentile World (particularly Greek), showing Jesus as "*the Saviour of sinners*."

Mottoes:—St. Matthew, "*I am not come to destroy but to fulfil.*"

St. Mark, "*Preaching the Gospel of the Kingdom of God.*"

St. Luke, "*Went about doing good.*" (FARRAR.)

vi. THE GOSPEL ACCORDING TO ST. MARK.

ORIGIN OF THE GOSPELS.

The Gospel was not committed to writing at first. It was preached by word of mouth: it was an *oral Gospel* delivered by the Apostles and received by their hearers.

This oral Gospel was taught to all catechumens or candidates for admission into the Church. Naturally many Christians began to arrange this teaching in systematic form and to write it down.

We have evidence of the existence of these writings, which were possibly revised MSS. notes of what they heard, in the preface of St. Luke's Gospel. "*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us*" (St. Luke i. 1).

The existence of these writings may explain the similarity of the three Synoptic Gospels. The remarkable thing about them is not their differences but their similarity, not their discrepancies but their sameness. The problem is to explain their similarity, not to account for their differences.

Three theories have been propounded—

- I. That one of the three Gospels (St. Matthew, St. Mark, or St. Luke) is the original Gospel, and that the other writers borrowed from it.
- II. That all three Evangelists made use of an original written Gospel, more or less different from any of those in the New Testament.
- III. That the Evangelists made use of a common oral Gospel.

The last is the most probable supposition, for an analysis of the matter common to all three Gospels elicits the following facts:—

- (1) The common matter is not a perfectly continuous narrative, as it would be were it from a written document, but it is almost continuous, much as an oral Gospel would have been.
- (2) The common matter commences with the Baptism of John and ends with the Resurrection of Jesus—*i.e.* the exact limitation laid down by St. Peter at the election of Matthias to take the place of Judas. "*Beginning from the baptism of John, unto that same day that he (Jesus) was taken up from us, must one be ordained to be a witness with us of his resurrection*" (Acts i. 22).
- (3) The common matter is exceedingly full on the events of the closing days of our Lord's life, particularly on His Passion.
- (4) The common matter contains few of the parables and few of the long discourses of Jesus.
- (5) The common matter is full of the deeds of Jesus, particularly miracles,—*i.e.* the Leper, the Paralytic, the Demoniac at Capernaum, the Gadarene Demoniac, Feeding of the Five Thousand, Stilling the Storm, the Transfiguration, etc.
- (6) The common matter is not a biography, but rather a collection of dialogues and anecdotes.

This is precisely the form that the oral teaching of the Apostles would take. And it is not improbable that the oral teaching would take somewhat of a settled form, dealing with the same facts and almost using the same words. After the lapse of time it would be found necessary to

reduce this oral teaching to writing. St. Luke tells us that some had already attempted to do so, and in consequence he himself "*having had perfect understanding from the very first*" undertook the task of "*writing in (chronological) order*" the teaching of the Apostles in which Theophilus "*had been instructed*"—*i.e.* taught orally as a catechumen.

Thus we get an intelligible solution of the differences and similarities of the Synoptic Gospels.

St. Matthew uses the *common oral Gospel* and adds to it the special teaching of our Lord to the Jews, thus adapting it for Hebrew readers.

St. Mark uses the *common oral Gospel*, throwing it into the form suitable for Gentile converts of Rome, and adding the graphic sketches imparted to him by the Apostle St. Peter.

St. Luke also uses the *common oral Gospel*, adapting it for Gentile converts—namely, Greeks. The universality of this Gospel would specially recommend it to the Churches founded by St. Paul.

St. John, who wrote later, and who must have been acquainted with the existence of the three first Gospels, did not find it necessary to restrict himself to the *common oral Gospel*.

THE AUTHOR.

The Gospel has always been assigned to John Mark.

The testimony of the early Church is very strong on the point that the Evangelist wrote under the direction of St. Peter. St. Mark's Gospel is undoubtedly a summary of St. Peter's oral teaching on the life of our Lord.

The chief evidence is—

- (1) Papias : "Mark having become the interpreter of Peter, wrote accurately all he remembered."
- (2) Justin Martyn styles the Gospel "the memoirs of Peter."
- (3) Irenæus states that "after the decease of these (*i.e.* Peter and Paul), Mark the disciple and interpreter of Peter himself also handed down to us in writing the things which were preached by Peter."
- (4) Origen states, "Mark made his Gospel as Peter guided him."
- (5) Tertullian asserts that "the Gospel of Mark is maintained to be Peter's."
- (6) Jerome goes further, and affirms that the "Gospel of Mark was composed, Peter relating, and he writing."
- (7) St. Peter was an intimate friend of the family of St. Mark, and the Evangelist was with St. Peter at Babylon on missionary work (see p. ix).

The Gospel bears distinct evidence in its graphic narration, and minuteness of detail, of being either written or inspired by an eye-witness. Thus it is safe to conclude that, if Peter did not actually superintend the writing of the Gospel, at least St. Mark obtained much of his information from that Apostle and drew up the Gospel in a form suited to the Roman converts of St. Peter. If not the written Gospel of St. Peter it is based on the oral Gospel of that Apostle.

viii. THE GOSPEL ACCORDING TO ST. MARK.

Indirect evidence is furnished.

I. Numerous passages in St. Mark in which St. Peter is mentioned, whilst his name is omitted in other Gospels.

- (1) After the miracles at Capernaum it was St. Peter who followed Jesus (St. Mark i. 36).
- (2) The miracle of the Withered Fig Tree. It was St. Peter who drew attention to the fact (St. Mark xi. 21).
- (3) St. Mark mentions Peter, James, John and Andrew as being the four who questioned our Lord respecting the fall of Jerusalem (St. Mark xiii. 3).
- (4) The message of the angel in the account of the Resurrection: "Go your way, tell his disciples and Peter." St. Mark alone adds the name of St. Peter (St. Mark xvi. 7).

II. On the other hand, there are many instances of the omission of St. Peter's name. In all cases there is some point specially honourable to St. Peter. It has been suggested that these omissions are due to the reluctance of the Apostle to record events assigning praise to himself.

- (1) St. Matthew (xv. 15) records St. Peter as putting the question about "*meats not defiling a man.*" St. Mark omits the name (vii. 17).
- (2) St. Matthew (xiv. 28-31) gives the incident of St. Peter walking on the sea. It is omitted by St. Mark (vi. 50-51).
- (3) St. Matthew (xvi. 17-19) records that at St. Peter's great confession at Cæsarea Philippi our Lord designates St. Peter as the rock on which the Church should be built. This is omitted by St. Mark (viii. 29-30).
- (4) St. Matthew (xvii. 24-27) relates the miracle of the coin in the fish's mouth, and the conversation between Jesus and Peter on the tribute money. St. Mark (ix. 33) makes no reference to it.
- (5) St. Luke (xxii. 8) gives the names of Peter and John as the two disciples sent to prepare the Passover. St. Mark does not record the names (xiv. 13).
- (6) St. Luke (xxii. 31-32) mentions that Jesus prayed for Peter that his faith should not fail. St. Mark does not allude to the incident (xiv).

LIFE OF ST. MARK.

Assuming that the Evangelist is the John Mark of the Acts we gather the following:—

John was his Jewish name = *the grace of God.*

Mark was his Latin surname.

There is no mention of him in the Gospels, unless he were the young man with the linen garment mentioned by Mark alone on the night of our Lord's betrayal (St. Mark xiv. 51, 52) (see p. x.).

NOTICES IN THE ACTS.

- (1) His mother's name was Mary, and she had a house at Jerusalem, to which Peter came, as to a familiar place, after his miraculous deliverance from prison (Acts xii. 12).

(From this event we deduce that St. Peter was an intimate friend of the family.)

- (2) Mark accompanied Paul and Barnabas as their "minister" or attendant, on their first missionary journey, but only proceeded as far as Perga, where he turned back (Acts xiii. 5-13).
- (3) On the second journey he was the occasion of a sharp contention between Paul and Barnabas. "*Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and went through Syria and Cilicia*" (Acts xv. 37-41).

Two reasons have been suggested for St. Mark's retirement—

- (1) Unsteadiness of character and unwillingness to face the dangers abounding in this rough district.
- (2) That he had no sympathy with a mission intended for the Gentiles.

NOTICES IN THE EPISTLES.

- (1) "*Marcus, sister's son to Barnabas*" (Col. iv. 10).

Deductions.

- (a) This passage shows that Mark was the nephew of Barnabas; the relationship will account for the indulgent treatment he received from Barnabas.
- (b) As Paul speaks of Mark as being with him, it is clear that the estrangement between himself and Mark was not of long duration.
- (c) The Epistle to the Colossians was written from Rome. Hence Mark was Paul's companion during his first imprisonment in that city.
- (2) "*Marcus, my fellow labourer*" (Philemon 24).

Deductions.

- (a) A further evidence of his reconciliation to Paul.
- (b) An additional proof that he was with the Apostle during his first imprisonment at Rome. The epistle to Philemon was written from Rome.
- (3) "*Take Mark, and bring him with thee, for he is profitable to me for the ministry*" (2 Tim. iv. 11).

Deductions.

- (a) That Mark was at Ephesus with Timothy when St. Paul wrote to the latter during his second imprisonment at Rome.
- (b) That Paul found Mark of great assistance to him in his missionary work.
- (4) "*The church that is at Babylon saluteth you, and so doth Marcus, my son*" (1 Peter v. 13).

Deductions.

- (a) That later Mark was with Peter at Babylon.
- (b) The passage confirms the familiar relationship between Peter and the family of Mark, and supports the theory that Mark was converted by Peter.
- (c) It also confirms the tradition of the Church that Mark wrote the Gospel which bears his name under the superintendence of Peter.

X. THE GOSPEL ACCORDING TO ST. MARK.

TRADITION.

Tradition asserts that he was the companion of Peter at Rome, and that he was sent by Peter on a mission to Egypt. Here he founded the Church of Alexandria, of which Church he was the first Bishop, and where he suffered martyrdom.

His body is reported to have been conveyed to Venice and to have been deposited in the cathedral in that city which bears his name.

The symbol of Mark is "a Lion" (Rev. iv. 7), and the standard of Venice is still "the Lion of St. Mark."

Note. The passage of the young man with the linen garment is as follows:

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth and fled from them naked" (St. Mark xiv. 51, 52).

Who was the young man? Who he was can only be conjectured.

Suggestions are—

(1) The owner of the garden.

(2) Jesus, the brother of our Lord.

(3) Lazarus. The arguments are—

(a) That he lived near (Bethany) and might have followed Jesus, or, that in the disturbance of the night alarm he might have rushed out eagerly "with the linen cloth about his body" (*the sindon*, or clothing for the night), to see whether he could render any help.

(b) The "sindon" is commonly used as a winding sheet, and might be worn by Lazarus as a memorial of his resurrection.

(c) That the officers endeavouring to seize him alone out of the number of the disciples tallies with the desire of the chief priests to kill him (St. John xii. 10).

(4) St. Mark. The arguments are—

The minuteness of the details. Only one personally acquainted with the details would have narrated an incident so slight and unimportant.

It has been suggested that the Last Supper took place in the upper chamber of the house of Mary the mother of Mark. If so, it is probable that the soldiers in their search for Jesus would naturally, under the guidance of Judas, go there first. Then Mark, roused from sleep, had hastily cast about him the loose linen wrapper and followed the soldiers to see what would happen.

All that is known for certain is, that the man was "young," and clad in a "sindon," or linen garment. He may have lived somewhere near, in the valley of the Kidron, and have been roused from sleep, or have been preparing for rest, and have hurried out hearing the tumult; or he may have been sleeping or watching near Gethsemane.

FOR WHAT READERS.

Primarily for Gentiles, and especially for those at Rome.

St. Mark's connection with St. Paul and St. Peter would make it probable that he would write with special reference to Gentile rather than to Jewish readers.

1. The Evangelist wrote for Gentiles.

- (1) He does not endeavour to exhibit Jesus as the Messiah of the Jews, foretold by the Prophets in the Old Testament. There is no quotation from the Old Testament, save in the recorded words of others, except to show that John the Baptist was the messenger foretold by the Prophets (St. Mark i, 2, 3), which are taken from Mal. iii. i and Isaiah xl. 3.
- (2) He makes no reference to the Jewish law, and does not use the terms "*law*" and "*lawgiver*."
- (3) He translates words that would not be understood by Gentile readers.
 - (a) "*Boanerges*," "Sons of thunder" (iii. 17).
 - (b) "*Talitha cumi*," "Damsel, I say unto thee, arise" (v. 41).
 - (c) "*Corban*," "a gift" (vii. 11).
 - (d) "*Gehenna*," "Where their worm dieth not, and the fire is not quenched" (ix. 44).
 - (e) "*Bartimæus*," "son of Timæus" (x. 46).
 - (f) "*Abba*," "Father" (xiv. 36).
 - (g) "*Eloi, Eloi, lama sabachthani*," "My God, my God, why hast thou forsaken me?" (xv. 34).
- (4) He explains Jewish usages, which the Gentiles would not understand.
 - (a) *Corban* is fully explained (vii. 11).
 - (b) The Jewish ceremonial ablutions, "*the Jews, except they wash their hands oft (R.V. diligently) eat not*" (vii. 3).
 - (c) That the "*Passover was killed on the first day of unleavened bread*" (xiv. 12).
 - (d) That the preparation "*was the day before the Sabbath*" (xv. 42).
- (5) Explanations of geographical allusions—
 - (a) *Jordan* is a river (i. 5).
 - (b) *The Mount of Olives* is over against the Temple (xiii. 3).

2. These Gentile readers were Romans.

- (1) Mark alone mentions that Simon the Cyrenian was the father of Alexander and Rufus. We read of a Rufus, a well-known person at Rome, "*Salute Rufus chosen in the Lord*" (Rom. xvi. 13).
- (2) Mark uses several Latin words not found in the other Gospels.
 - (a) *Speculator* or soldier of the guard (vi. 27) (Glossary).
 - (b) *Xestes* or *sextarius* = a pot (vii. 8) (Glossary).
 - (c) *quadrans* = a farthing (xii. 42) (Glossary).
 - (d) (*ἰκανον ποιῆσαι*) = *satisfacere* to content (xv. 15).
 - (e) *Centurion* (xv. 39-44-45) (Glossary).

Note. There are other Latin words in common with the other Evangelists, viz. :—

Grabatus = bed (ii. 4-9-11-12).

A verb formed from *flagellum* for scourging (xv. 15).

Prætorium = the palace (xv. 16).

Legio = the Roman legion.

Census (xii. 14).

xii. THE GOSPEL ACCORDING TO ST. MARK.

DATE.

78. Irenæus states that Mark wrote his Gospel *after the deaths of Peter and Paul*, if so the Gospel could not have been written before 68 A.D. 78.

Clement of Alexandria maintains that the Gospel was written during Peter's lifetime.

In the Epistles we have St. Mark described "*as sister's son to Barnabas*" and "*as profitable to the ministry*," but no higher distinction is assigned him. The inference is that the Gospel was not yet written.

Moreover, as the Gospel of St. Mark corresponds closely to the oral Gospel of the Apostles, it is most probably the earliest of the three synoptic Gospels.

79. It could not have been written later than 70 A.D., the date of the destruction of Jerusalem, for there is no reference to that event.

We may conclude that the Gospel was not written earlier than 63 A.D.; and most probably between 68 and 70 A.D. 79.

PLACE.

73. Rome. Early tradition, recorded by Irenæus, Clement, Eusebius, Jerome, and Epiphanius, declares that the Gospel was written at Rome. 73

Note.

Alexandria. Chrysostom asserts that it was written at Alexandria at the request of his disciples there, but there is no confirmation of this statement.

Antioch. On a comparison of Mark xv. 21, "*Simon the Cyrenian*" with Acts xi. 20, that some of the chief disciples "*were men of Cyprus and Cyrene*," Storr has suggested that Mark wrote at Antioch. The idea is purely whimsical, without sufficient basis.

LANGUAGE.

72. Undoubtedly Greek; there is no foundation for supposing the existence of a Latin original. 72.

"For some considerable part of the first three centuries the Church of Rome, and most, if not all, of the Churches of the West, were, if we may so speak, Greek religious colonies. Their language was Greek, their scriptures Greek; and many vestiges and traditions show that their ritual, their liturgy was Greek" (MILMAN'S "Latin Christianity").

CHARACTERISTICS OF THE GOSPEL.

71. St. Mark's is the Chronological Gospel.

St. Matthew continually groups together similar sayings and deeds.

St. Luke arranges incidents and sermons in artistic order.

St. Mark, on the contrary, reproduces the chronological order of the oral Gospel. He omits many portions of our Lord's public ministry, but misplaces no event. Hence, if his omissions are supplied in their proper place from other Gospels, we can deduce a continuous life of Christ from the Gospel of St. Mark. 71.

72. Omission of the Gospel of the Infancy and of any genealogy of our Lord.

(a) Omission of Gospel of the Infancy.

The events of St. Mark's Gospel are exactly those laid down by St. Peter at the election of Matthias "*Beginning from the*

baptism of John, unto that same day that he was taken up from us" (Acts i. 22).

St. Peter traverses exactly this period when addressing Cornelius (Acts x. 36-42). This would appear to be the scope of the oral Gospel.^B

(b) Omission of any genealogy.

St. Matthew presents Jesus as the Messiah, the son of David, the promised seed of Abraham.

St. Luke depicts Him as the Saviour of the world, the universal Redeemer, "*the Son of Adam, which was the Son of God*" (iii. 38).

So in the case of these two Gospels there is a reason for inserting a genealogy.

St. Mark would picture Jesus as the mighty worker of miracles, and would impress his readers with the rapid, ceaseless energy of the "wonder-working Son of God." The words *straightway, immediately, anon* (and all represented by the same Greek word) occur forty-one times in the Gospel. Thus there is no need for the introduction of any genealogy.^B

3. He describes the effect upon the disciples and the crowds of the miracles and teaching of Jesus.

(a) Upon the disciples.

- (1) The stilling of the storm. "*And they feared exceedingly, and said one to another, What manner of man is this? "*" (iv. 41).
- (2) Jesus walking on the sea. "*They were sore amazed in themselves beyond measure, and wondered "*" (vi. 51).
- (3) Discourse on riches. They "*were astonished at his words "*" (x. 24). "*And they were astonished out of measure, saying among themselves, Who then can be saved? "*" (x. 26).
- (4) When Jesus went before them on the way to Jerusalem to His death. "*They were amazed; and as they followed, they were afraid "*" (x. 32).

^B(b) Upon the multitude.

- (1) Teaching at Capernaum. "*They were astonished at His doctrine "*" (i. 22).
- (2) The casting out the unclean spirit at Capernaum. "*They were all amazed, insomuch that they questioned among themselves "*" (i. 27).
- (3) The cure of the paralytic. "*They were all amazed and glorified God, saying, We never saw it on this fashion "*" (ii. 12).
- (4) As Jesus taught in the synagogue at Nazareth they "*were astonished, saying, From whence hath this man these things? "*" (vi. 2).

(c) The thronging and pressing of crowds anxious to hear him.

- (1) At Capernaum. The healing of the paralytic "*Many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door "*" (ii. 2).
- (2) He desired His disciples that a small ship should wait upon Him "*because of the multitude, lest they should throng him; "*" "*they pressed upon him for to touch him "*" (iii. 10).

XIV. THE GOSPEL ACCORDING TO ST. MARK.

- (3) The multitude was so great "that they could not so much as eat bread" (iii. 20).
- (4) The parable of the sower was uttered from a boat, because "there was gathered unto him a great multitude" (iv. 1).
- (5) As He landed at Capernaum after the cure of the Gadarene demoniac "much people gathered unto him" (v. 21).
- (6) The healing of the woman with the issue of blood. Jesus "turned him about in the press." The disciples said unto him, "Thou seest the multitude thronging thee" (v. 30, 31).
- (7) Miracle of feeding the Five Thousand. "Many were coming and going, and they had no leisure so much as to eat" (vi. 31).
- (8) Miracle of feeding the Four Thousand. "The multitude being very great" (viii. 1).

4. The Humanity of our Lord is strongly indicated.

(a) Human infirmities.

- (1) Hunger. At the withering of the barren fig tree. "When they were come from Bethany he was hungry" (xi. 12).
- (2) Need of sleep. During the storm on the sea. "He was in the hinder part of the ship asleep on a pillow" (iv. 38).
- (3) Need of rest. After the mission of the Twelve. "Come ye yourselves apart into a desert place and rest awhile" (vi. 31).

(b) Human feelings of sympathy.

(1) Anger.

- (a) At the Pharisees: miracle of healing the man with the withered hand. "Looked round about on them with anger, being grieved for the hardness of their hearts" (iii. 5).
- (b) He rebuked Peter. "Get thee behind me, Satan" (viii. 33).
- (c) When the disciples rebuked those who brought little children to Him, Jesus "was much displeased" (x. 14).

- (2) Love. The rich young ruler. "Jesus beholding him, loved him" (x. 21).
- (3) Pity. The feeding of the five thousand. Jesus "was moved with compassion" (vi. 34).
- (4) Wonder. At Nazareth. "He marvelled because of their unbelief" (vi. 6).
- (5) Sighed. (a) The deaf and dumb man healed. "Looking up to heaven, he sighed" (vii. 34).
(b) When the Pharisees demanded a sign "He sighed deeply in his spirit" (viii. 12).

(c) Circumstances indicating a limitation of His miraculous power.

- (1) At Nazareth "He could do no mighty work save that he laid his hands upon a few sick folk and healed them" (vi. 5).
- (2) The cure of the deaf and dumb man at Decapolis was performed gradually and with outward signs (vii. 32-35).
- (3) The cure of the blind man at Bethsaida was progressive and our Lord used outward means (viii. 22-26).

5. The Gospel is full of realistic details of action, gesture and words.

(a) Action.

- (1) Man with withered hand. "When he had looked round about on them with anger" (iii. 5).
- (2) When his mother and brethren desired Him. "He looked round about on them which sat about him and said" (iii. 34).
- (3) Woman with the issue of blood. He "turned him about in the press" (v. 30). "He looked round about to see her that had done this thing" (v. 32).
- (4) Miracle of feeding Five Thousand. "He looked up to heaven, and blessed, and brake the loaves" (vi. 41).
- (5) Healing the deaf and dumb at Decapolis "looking up to heaven, he sighted" (vii. 34).
- (6) The rich young ruler. "Jesus, beholding him, loved him" (x. 21).
After his departure "Jesus looked round about and saith unto his disciples" (x. 23).
- (7) In the Temple on the day of the Triumphal entry. "When he had looked round about upon all things" (xi. 11).

(b) Gestures.

- (1) Rebuking Peter. "When he had turned about and looked on his disciples, he rebuked Peter" (viii. 33).
- (2) After the disciples had disputed which should be greatest, "He sat down and called the twelve" (ix. 35), and giving them a little child as an example, "When he had taken him in his arms, he said unto them" (ix. 36).
- (3) Blessing little children. "He took them up in his arms, put his hands upon them, and blessed them" (x. 16).
- (4) His last journey to Jerusalem. "And they were in the way, going up to Jerusalem; and Jesus went before them" (x. 32).

(c) Words. St. Mark records the very Aramaic words used by our Lord.

- (1) *Talitha cumi*. At the raising of Jairus' daughter (v. 41).
- (2) *Corban*. Discourse on Tradition (vii. 11).
- (3) *Ephphatha*. To the blind man at Bethsaida (vii. 34).
- (4) *Abba*. In the agony in the garden (xiv. 36).
- (5) "Eloi, Eloi, lama sabachthani." On the Cross (xv. 34).

(d) St. Mark frequently uses direct instead of indirect speech.

- (1) Stilling of the storm. "He said unto the sea, Peace, be still" (iv. 39).
- (2) At the healing the Gadarene demoniac we have three instances—
 - (a) "He said unto him, Come out of the man, thou unclean spirit" (v. 8).
 - (b) "He asked, What is thy name?" (v. 9).
 - (c) "The devils besought him saying, Send us into the swine" (v. 12).

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- (3) Herod Antipas to Salome. "*He swore unto her, Whatsoever thou shalt ask of me, I will give it thee*" (vi. 23).
- (4) To His disciples. "*He said unto them, Come ye yourselves apart into a desert place, and rest*" (vi. 31).
- (5) Healing the lunatic child. "*He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him*" (ix. 25).
- (6) Parable of Wicked Husbandmen. "*He sent him also last unto them, saying, They will reverence my son*" (xii. 6).
- (c) Many of our Lord's sayings are repeated in an additional but similar form for the sake of emphasis.
 - "He was there, *in the wilderness*" (i. 13).
 - "Began to publish it much and *to blaze abroad the matter*" (i. 45).
 - "She came in *straightway with haste*" (vi. 25).
 - "From within, *out of the heart of men*" (vii. 21).
 - "I know not, *neither understand I what thou sayest*" (xiv. 68).

6. The descriptions of incidents are full of minute details, e.g.

- (a) Temptation. "*With the wild beasts*" (i. 13).
- (b) Sick of the palsy. No room, "*no, not so much as about the door*" (ii. 2).
They uncovered the roof, and "*when they had broken it up*" (ii. 4).
- (c) Stilling the tempest. They took him "*even as he was*" into the ship (iv. 36).
He was "*in the hinder part of the ship, asleep on a pillow*" (iv. 38).
- (d) Feeding the five thousand. They sat on "*the green grass*" and "*in ranks, by hundreds and by fifties*" (vi. 39, 40).

7. St. Mark frequently uses diminutives.

- (a) Raising Jairus' daughter. Jairus calls her "*his little daughter*" (v. 23).
Jesus calls her *damsel* = little maid (v. 41).
- (b) The Syrophenician woman. The word "*dogs*" = little dogs, whelps (vii. 27).
- (c) Feeding the four thousand. "*Small fishes*" (viii. 7).
- (d) The ear of the High Priest's servant. Literally "*a little ear*" (xiv. 47).

8. St. Mark records particulars of names, number, time, and place.

(a) Names and persons.

- (1) Healing Simon's wife's mother. "*They entered into the house of Simon and Andrew with James and John*" (i. 29).
- (2) Jesus praying in a solitary place apart. "*And Simon and they that were with him followed after him*" (i. 36).
- (3) Call of Levi. "*Levi the son of Alphæus*" (ii. 14).
- (4) Healing of blind Bartimæus. St. Mark alone gives the name, "*Blind Bartimæus, the son of Timæus*" (x. 46).
- (5) Withering of the barren fig tree. "*Peter calling to remembrance saith unto Him*" (xi. 21).

- (6) On the Mount of Olives. It was "Peter and James and John and Andrew" who asked Him privately about the destruction of Jerusalem (xiii. 3).
- (7) The details concerning Simon the Cyrenian. "The father of Alexander and Rufus" (xv. 21).
- (8) The announcement of the Angel at the Resurrection. "Go your way, tell his disciples and Peter" (xvi. 7).
- (b) Number.
- (1) The swine "were about two thousand" (v. 13).
- (2) The mission of the Twelve. "He began to send them forth, by two and two" (vi. 7).
- (3) Feeding the five thousand. "They sat down in ranks, by hundreds and by fifties" (vi. 40).
- (4) Prediction of St. Peter's denial. "Before the cock crow twice, thou shalt deny me thrice" (xiv. 30).
- (c) Time.
- (1) When Jesus went to pray alone. "In the morning, rising up a great while before day" (i. 35).
- (2) When He entered into Capernaum (miracle of Sick of the Palsy) it was "after some days" (ii. 1).
- (3) Crossing the lake (miracle of Stilling the Storm) "the same day, when the even was come" (iv. 35).
- (4) Teaching in the synagogue at Nazareth. "When the Sabbath day was come" (vi. 2).
- (5) When Jesus left the Temple for Bethany. "Now the eventide was come" (xi. 11).
- (6) When He left Jerusalem the next day. "And when even was come, he went out of the city" (xi. 19).
- (7) The Crucifixion took place "at the third hour" (xv. 25).
- (8) The women went to the tomb. "Very early in the morning, the first day of the week" (xvi. 2).
- (d) Place.
- (1) The call of Matthew. "He went forth again by the seaside" (ii. 13).
- (2) After the miracle of healing the man with the withered hand, "Jesus withdrew himself with his disciples to the sea" (iii. 7).
- (3) Parable of The Sower. "He began again to teach by the seaside" (iv. 1).
- (4) The Gadarene Demoniac. After the departure of Jesus the man "began to publish in Decapolis" (v. 20).
- (5) After the miracle of Healing the Syrophenician woman's daughter, Jesus returned out of Tyre and Sidon "through the midst of the coasts of Decapolis" (vii. 31).
- (6) In the Temple Court "Jesus sat over against the Treasury" (xii. 41).
- (7) At the Discourse on the Destruction of Jerusalem Jesus "sat upon the Mount of Olives over against the temple" (xiii. 3).
- (8) At the denial by St. Peter. At the challenge of the maid Peter "went out into the porch" (xiv. 68).

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- (9) **At the Crucifixion.** The centurion "*stood over against*" Jesus (xv. 39).
 (10) **The women coming to the tomb** "*saw a young man sitting on the right side*" (xvi. 5). (Maclear's St. Mark, pp. 18-19.)

9. The Gospel bears marks of being written or inspired by an eye-witness.

In support of this may be quoted—

- (1) **The Stilling of the Storm.** "*The waves beat into the ship so that it was now full*" (iv. 37), and that Jesus "*was in the hinder part of the ship, asleep on a pillow*" (iv. 38).
- (2) **Walking on the Lake.** Jesus "*would have passed by them*" (vi. 48).
- (3) **The Miracle of healing the Lunatic Boy.** The scene on the descent of our Lord from the Mount of Transfiguration (ix. 14-16) could be told only by an eye-witness.
- (4) **Blind Bartimæus.** The "*casting away his garment*" would be remembered by an eye-witness and by him alone (x. 50).
- (5) **The call of Peter, Andrew, James and John.** St. Mark records that James and John were in the ship with "*hired servants*" (i. 20).
- (6) **On the way to Jerusalem.** "*Jesus went before them; and they were amazed; and as they followed they were afraid*" (x. 32). Only one who had taken part in that journey could have recorded the feelings of the Apostolic group.

PECULIARITIES OF ST. MARK'S GOSPEL.

The Gospel of St. Mark abounds in slight additions of a graphic character with which the student should be familiar. These additions are alluded to in the notes, but are collected here for the purpose of easy reference.

Occasion.	Passage.	Peculiar to St. Mark.
Statement of John the Baptist.	"The latchet of whose shoes I am not worthy to stoop down and unloose" (i. 7).	to stoop down.
The Baptism.	"He saw the heavens opened" (i. 10).	R.V. rent asunder.
The Temptation.	"And immediately the spirit driveth him into the wilderness, and he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts" (i. 13).	driveth. was with the wild beasts.
The Call of James and John.	"They left their father Zebedee in the ship with the hired servants" (i. 20).	the hired servants.
Cure of Peter's wife's mother.	"They entered into the house of Simon and Andrew with James and John" (i. 29).	Simon and Andrew with James and John.
After the Miracle.	"All the city was gathered together at the door" (i. 33).	all the passage.

Occasion.	Passage.	Peculiar to St. Mark.
After Jesus had performed many miracles.	"And in the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him" (i. 35-36).	a great while before day. Simon and they that were with him.
Sick of the Palsy.	"Many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door," "bringing one sick of the palsy, which was borne of four" (ii. 2-3). "They uncovered the roof where he was, and when they had broken it up" (ii. 4).	no, not so much as about the door. borne of four. when they had broken it up.
Call of Levi.	"He saw Levi, the son of Alphæus, sitting at the receipt of custom" (ii. 14).	the son of Alphæus.
Plucking the Ears of Corn.	"How he went into the house of God in the days of Abiathar the high priest and did eat the shewbread" (ii. 26).	in the days of Abiathar the high priest.
The Man with the Withered Hand.	"He looked round about on them with anger, being grieved for the hardness of their hearts" (iii. 5).	all the passage.
After the Miracle.	"The Pharisees went forth and, straightway took counsel with the Herodians against him, how they might destroy him" (iii. 6).	with the Herodians.
The multitude crowd Him.	"And the multitude cometh together again so that they could not so much as eat bread" (iii. 20).	could not so much as eat bread.
The Scribes find fault.	"And the scribes which came down from Jerusalem said, He hath Beelzebub" (iii. 22).	which came down from Jerusalem.
His Mother and Brethren.	"And he looked round about on them which sat about him, and said, Behold my mother and my brethren!" (iii. 34).	looked round about on them which sat about him.
Miracle of Stilling the Storm.	"The same day when the even was come" (iv. 35). "They took him even as he was in the ship" (iv. 36). "There were also with him other little ships" (iv. 36).	when the even was come. even as he was. other little ships.
The Gadarene Demoniac.	"He was in the hinder part of the ship asleep on a pillow" (iv. 38). "In the tombs crying and cutting himself with stones" (v. 5). "But when he saw Jesus afar off" (v. 6). "Ran violently down a steep place into the sea (they were about two thousand)" (v. 13).	hinder part. on a pillow. cutting himself with stones. afar off. they were about two thousand.
The Woman with the Issue of Blood.	"And he looked round about to see her that had done this thing" (v. 32).	looked round about

XX. THE GOSPEL ACCORDING TO ST. MARK.

Occasion.	Passage.	Peculiar to St. Mark.
At Nazareth.	"Is not this <i>the carpenter</i> , the son of Mary?" (vi. 3).	<i>the carpenter.</i>
The Mission of the Twelve.	"And they cast out many devils, and <i>anointed with oil</i> many that were sick and healed them" (vi. 13).	<i>anointed with oil.</i>
Death of John the Baptist.	" <i>Herodias had a quarrel against him and would have killed him</i> " (vi. 19). "Herod on his birthday made a supper to his <i>lords, high captains, and chief estates of Galilee</i> " (vi. 24). "And <i>she went forth</i> and said to her mother, <i>What shall I ask?</i> " (vi. 19-29).	all the passage. <i>lords, high captains and chief estates of Galilee, she went forth.</i>
Feeding of the Five Thousand.	Jesus " <i>said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat</i> " (vi. 31). They sat " <i>down by companies upon the green grass</i> " (vi. 39). They " <i>sat down in ranks, by hundreds and by fifties</i> " (vi. 40).	all the passage. <i>green.</i> <i>in ranks, by hundreds and by fifties,</i>
Syrophenician's daughter.	He " <i>went into the borders of Tyro and Sidon and entered into an house</i> " "She found the devil gone out and her daughter <i>laid upon the bed</i> " (vii. 24-30).	<i>entered into an house.</i> <i>laid upon the bed.</i>
Discourse on the leaven of the Pharisees, etc.	"Now the disciples had forgotten to take bread, neither had they in the ship with them <i>more than one loaf</i> " (viii. 14).	<i>more than one loaf.</i>
Prediction of His Passion.	"He spake that saying <i>openly</i> " = plainly (viii. 32).	<i>openly.</i>
Rebuke of Peter.	"When he had turned about and <i>looked on his disciples</i> , he rebuked Peter" (viii. 33).	<i>looked on his disciples.</i>
Transfiguration.	"His raiment became shining, exceeding white as snow; so as <i>no fuller on earth can white them</i> " (ix. 3).	<i>no fuller on earth can white them.</i>
Lunatic Boy.	On His descent from the Mount of Transfiguration "he saw a great multitude about them and the scribes questioning with them, and straightway all the people when they beheld him were <i>greatly amazed and running to him saluted him.</i> " "My son which hath a <i>dumb</i> spirit, and wheresoever he taketh him he <i>teareth</i> him, and he <i>foameth</i> , and <i>gnasheth with his teeth</i> and <i>pineth away.</i> " "And he <i>fell on the ground, and wallowed foaming.</i> " Jesus <i>questioning the father.</i> The father's cry for faith, " <i>Lord, I believe, help thou mine unbelief.</i> " " <i>He was as one dead; inasmuch that many said, He is dead</i> " (ix. 14-29).	The scribes disputing with the disciples. <i>greatly amazed, running to him saluted him.</i> <i>dumb.</i> <i>gnasheth with his teeth.</i> <i>pineth away.</i> all the passage. all the questions. The cry of the father. all the passage.

Occasion.	Passage.	Peculiar to St. Mark.
True Greatness.	"And he took a child, and set him in the midst of them; and when he had taken him in his arms" (ix. 36).	taken him in his arms.
Little Children.	"When Jesus saw it he was much displeased" "And he took them up in his arms, put his hands upon them and blessed them" (x. 16).	was much displeased. took them up in his arms.
The Rich Young Ruler.	"There came one running, and kneeled to him." Among the commandments Jesus places " <i>Defraud not.</i> " Jesus " <i>beholding him loved him.</i> " "Come, take up the cross and follow me." "And Jesus looked round about and said unto the disciples, How hardly shall they that have riches, etc." "Shall receive an hundred-fold, etc. . . with persecutions" (x. 17-31).	running—kneeled. <i>defraud not.</i> all the passage. take up the cross. looked round. with persecutions.
On the way to Jerusalem.	"And they were in the way going up to Jerusalem; and Jesus went before them" (x. 32).	went before them.
Healing Blind. Bartimæus.	The name of the man, " <i>blind Bartimæus, the son of Timæus.</i> " The words of comfort by the crowd, " <i>Be of good comfort, rise, he calleth thee</i> " "He, casting away his garment, rose" (x. 46-52).	the name. the words of the crowd. all the passage.
Triumphal Entry.	The position of the colt. They " <i>found the colt tied by the door without, in a place where two ways met.</i> " "Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (xi. 1-11).	These details of position are entirely St. Mark's. blessed be the Kingdom of our father David, that cometh in the name of the Lord.
The Barren Fig Tree.	"Seeing a fig tree afar off" (xi. 13).	afar off.
Cleansing the Temple.	"Would not suffer that any man should carry any vessel through the temple" (xi. 16).	all the passage.
The Widow's Mite.	"And Jesus sat over against the treasury, and beheld how the people cast monev into the treasury" (xii. 41).	sat over against the treasury.
Prediction of the Fall of Jerusalem.	"And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately" (xiii. 3).	over against the Temple. Peter and James and John and Andrew.
The Feast at Bethany.	"And she brake the box and poured it on his head" "Ye have the poor with you always, and whensoever ye will ye may do them good" (xiv. 1-9).	brake the box. whensoever ye will ye may do them good.

XXII. THE GOSPEL ACCORDING TO ST. MARK.

Occasion.	Passage.	Peculiar to St. Mark.
The Agony and Betrayal.	"And he said, <i>Abba</i> , Father, all things are possible unto thee" (xiv. 36). <i>The episode of the young man with the linen garment</i> (xiv. 51-52).	<i>Abba.</i> the whole account.
Crucifixion.	"Simon, a Cyrenian . . . the father of Alexander and Rufus" (xv. 21). "And it was the third hour and they crucified him" (xv. 25). "When the centurion which stood over against him saw that he so cried out" (xv. 39). "Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead" (xv. 44).	father of Alexander and Rufus. the third hour. which stood over against him.
Resurrection.	Message of the angels to the women, "Go your way, tell his disciples and Peter that he goeth before you into Galilee" (xvi. 7).	all the passage. and Peter.

MIRACLES RECORDED BY ST. MARK.

I. In order of record.

- (1) The devil cast out in the synagogue (i. 23-28).
- (2) The healing of Simon's wife's mother (i. 30-31).
- (3) The leper (i. 40-45).
- (4) The paralytic (ii. 3-12).
- (5) The man with the withered hand (iii. 1-5).
- (6) The stilling of the storm (iv. 34-41).
- (7) The Gadarene demoniac (Legion) healed (v. 1-20).
- (8) The woman with the issue of blood (v. 25-34).
- (9) Jairus' daughter raised (v. 21-43).
- (10) The feeding of the five thousand (vi. 34-44).
- (11) The walking on the lake (vi. 45-52).
- (12) The healing of the Syrophenician's daughter (vii. 24-30).
- (13) **The deaf and dumb man** (vii. 31-37) (*peculiar to St. Mark*).
- (14) The feeding of the four thousand (viii. 1-9).
- (15) **The blind man at Bethsaida** (viii. 22-26) (*peculiar to St. Mark*).
- (16) The lunatic boy (ix. 17-20).
- (17) Blind Bartimæus (x. 46-52).
- (18) The withering of the fig-tree (xi. 12-14).

II. Peculiar to St. Mark.

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

III. Classified as regards the display of our Lord's miraculous power over—

- (1) *Nature.*
 - (a) The stilling of the storm (iv. 35-41).
 - (b) The feeding of the five thousand (vi. 30-44).
 - (c) The walking on the lake (vi. 45-52).
 - (d) The feeding of the four thousand (viii. 1-9).
 - (e) The withering of the fig-tree (xi. 12-14).

(2) *The Spirit World.*

- (a) The devil cast out in the synagogue (i. 23-28).
- (b) The Gadarene demoniac (Legion) healed (v. 1-20).
- (c) The healing of the Syrophenician's daughter (vii. 24-30).
- (d) The lunatic boy (ix. 17-20).

(3) *Disease.*

- (a) The healing of Simon's wife's mother (i. 30-31).
- (b) The leper (i. 40-45).
- (c) The paralytic (ii. 3-12).
- (d) The man with the withered hand (iii. 1-5).
- (e) The woman with the issue of blood (v. 25-34).
- (f) **The deaf and dumb man** (vii. 31-37).
- (g) **The blind man at Bethsaida** (viii. 22-26).
- (h) Blind Bartimæus (x. 46-52).

(4) *Death.*

- Jairus' daughter raised (v. 21-43). (Maclear's St. Mark, p. 26).

IV. **Miracles remarkable for faith displayed.**

- (a) The paralytic. "When Jesus saw their faith" (ii. 5).
- (b) The woman with the issue of blood. "Daughter, thy faith hath made thee whole" (v. 34).
- (c) Jairus' daughter. "Be not afraid, only believe" (v. 36).
- (d) Syrophenician's daughter. "For this saying go thy way" (vii. 29).
- (e) The lunatic boy. The father's cry, "Lord, I believe, help thou mine unbelief" (ix. 24).
- (f) Blind Bartimæus. "Go thy way, thy faith hath made thee whole" (x. 52).

V. **Miracles where the cure was gradual or progressive.**

- (a) The deaf and dumb. "Took him aside," "put his fingers in his ears," "spit," "touched his tongue," "looked up to heaven," "sighed," said "Ephphatha" (vii. 32-37).
- (b) The blind man. "Spit on his eyes," "put his hands upon him," "put his hands again upon his eyes," "made him look up" (viii. 22-26).

VI. **Miracles wrought at the intercession of friends.**

- (a) The paralytic—brought to Jesus "borne of four" (ii. 3).
- (b) Jairus' daughter. "I pray thee come and lay thy hands on her, that she may be healed, and she shall live" (v. 23).
- (c) The Syrophenician's daughter. "She besought him that he would cast forth the devil out of her daughter" (vii. 26).
- (d) The deaf and dumb. "They beseech him to put his hand upon him" (vii. 32).
- (e) The blind man at Bethsaida. They "besought him to touch him" (viii. 22).
- (f) The lunatic boy. "Master, I have brought unto thee my son" (ix. 17).

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VII. Miracles which were not to be made known.

- (1) The leper. "See thou say nothing to any man" (i. 44).
- (2) The deaf and dumb. "He charged them that they should tell no man" (vii. 36).
- (3) The blind man at Bethsaida. "Neither go into the town, nor tell it to any in the town" (viii. 26).

VIII. Effect of the Miracles upon those who witnessed them. •

- | Miracle. | Effect. |
|-------------------------------------|--|
| (1) The Demoniac in the synagogue. | "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" (i. 27). |
| (2) The paralytic. | "They were all amazed and glorified God, saying, We never saw it on this fashion" (ii. 12). |
| (3) The man with the withered hand. | "The Pharisees went forth and straightway took counsel with the Herodians how they might destroy him" (iii. 6). |
| (4) Stilling of the storm. | "And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?" (iv. 41). |
| (5) Jairus' daughter. | "They were astonished with a great astonishment" (v. 42). |
| (6) Walking on the sea. | "They were sore amazed in themselves beyond measure, and wondered" (vi. 51). |
| (7) The deaf and dumb. | "They were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak" (vii. 37). |

Miracles over Hindrances.

1. The paralytic, whose friends broke through the outward hindrances of the crowd, and broke up the roof of the house to get to Jesus.
2. Blind Bartimæus, who overcame the hindrances opposed by his fellowmen, who would have him hold his peace.
3. The Syrophenician woman who overcame the apparent hindrances raised by our Lord to try her faith.

Miracles of Instruction.

1. Stilling the storm. Jesus as the protector of His disciples
Also a test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight. The test found out their weakness, but the lesson was taught.
2. Feeding the five thousand. Feeding the four thousand. Christ the source of subsistence.
3. Walking on the sea. Two lessons—
 - (a) Jesus at hand to protect His disciples.
 - (b) Assistance is given while they were doing their utmost for themselves "toiling in rowing."

Miracle of Judgment.

The cursing of the barren fig-tree.

Parables Recorded in St. Mark.**(a) Parables.**

- (1) The Sower (iv. 3-8).
- (2) **The Seed growing secretly** (iv. 26-29).
- (3) The Mustard Seed (iv. 30-32).
- (4) The Wicked Husbandmen (xii. 1-11).

The Seed growing secretly is peculiar to St. Mark.

(b) Parabolic illustrations.

- (1) The new cloth and the old garment (ii. 21).
- (2) The new wine and old bottles (ii. 22).
- (3) The kingdom divided against itself (iii. 23-26).
- (4) The strong man bound, and his house spoiled (iii. 27).
- (5) The parable of the fig-tree (xiii. 28).
- (6) The man taking a far journey (xiii. 34-37).

St. Mark relates eighteen miracles and four parables.

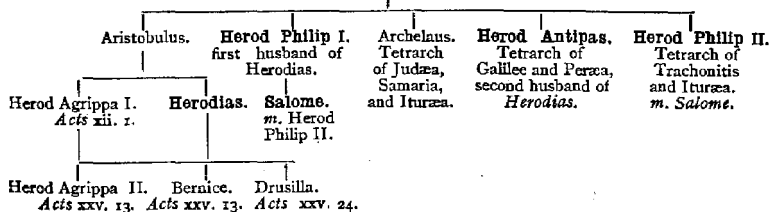
St. Matthew relates twenty-two miracles and sixteen parables.

St. Luke relates twenty-one miracles and eighteen parables.

Thus the number of miracles recorded by St. Mark is scarcely less than those given in the other Synoptic Gospels, but he relates only four parables.

St. Mark's Gospel is emphatically the Gospel of Action, presenting Jesus in His active wonder-working energy.

'Without drawing a complete history, St. Mark frames a series of perfect pictures' (WESTCOTT).

KINGS AND GOVERNORS.**HEROD THE GREAT.**

At the birth of our Lord the whole of Palestine was under the rule of Herod the Great with the title of King.

On the death of Herod the Great his kingdom was divided among his three sons—Archelaus, Antipas, and Philip.

Archelaus received Judæa and Samaria, and Idumæa.

Antipas received Galilee and Peræa.

Philip received Ituræa and Trachonitis.

XXVI. THE GOSPEL ACCORDING TO ST. MARK.

Archelaus reigned so cruelly that the Jews petitioned at Rome against his government, and he was deposed and banished to Vienne in Gaul A.D. 6.

The Romans then made Judæa and Samaria into a province under the governorship of a procurator. So at the time of our Lord's entering on His ministry the divisions were :

- (1) Roman Province of Judæa, Samaria, &c., under a procurator, with Cæsarea the seat of government.
- (2) Galilee and Peræa under Herod Antipas, with Tiberias as the capital.
- (3) Ituræa and Trachonitis under Herod Philip II., with Cæsarea Philippi as the capital.
- (4) Abilene under Lysanias with Abila as the capital.

Herod the Great was the son of Antipater, an Idumæan. He was first made Governor of Galilee and afterwards titular King of Palestine by the Romans. He was noted for his cruelty. He rebuilt the Temple with great magnificence, constantly making additions, so that the whole period from commencement to completion was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

In St. Matthew he is connected with the Visit of the Magi and the Massacre of the Innocents (St. Matt. ii. 1-19).

The only mention of him in St. Luke is that the angel Gabriel appeared to Zacharias in "*the days of Herod the King*" (i. 5).

He is not mentioned in St. Mark.

Herod Antipas (the Herod of the Gospels) was the son of Herod the Great by Malthace, a Samaritan. He obtained Galilee and Peræa on the death of his father. He married a daughter of Aretas, King of Arabia. Later he induced Herodias the wife of Herod Philip I. to leave her husband and marry him. Aretas made war against him and defeated him. This defeat was attributed by the Jews to the murder of John the Baptist. The ambition of Herodias proved the cause of her husband's ruin, for she persuaded him to go to Rome to obtain the title of King. He was opposed by Herod Agrippa and was banished.

Notices in St. Mark.

- (1) The death of John the Baptist is given more fully by St. Mark than by the other Evangelists (see Chapter vi. 17-29).
- (2) When Herod heard of the fame of Jesus his guilty conscience caused him to imagine "*that John the Baptist was risen from the dead*" (vi. 14).
- (3) Our Lord bids His disciples beware of the leaven of Herod (viii. 15.)

St. Mark omits the trial of our Lord by Herod, and the endeavours of the Pharisees to get Jesus out of Peræa by the threat that Herod was desirous to kill Him, to which our Lord replied, "*Go, ye, and tell that fox*" (St. Luke xiii. 31-32).

Herod Philip I., must be carefully distinguished from the tetrarch Philip. He was the first husband of Herodias, by whom he had a daughter, Salome. Herodias left him and married Herod Antipas. He had no share in his father's dominions and lived privately.

Notice in St. Mark, "*Herod himself had sent forth and laid hold on John, and bound him in prison for Herodias' sake, his brother Philip's wife*" (vi. 17).

Herod Philip II., tetrarch of Ituræa and Trachonitis. He built a city on the site of Paneas, and called it Cæsarea. This town was known as Cæsarea Philippi, to distinguish it from Cæsarea on the coast. He also rebuilt Bethsaida on the North East of the Sea of Galilee, and gave it the title of Julias in honour of the sister of the Emperor. He married Salome, the daughter of Herod Philip I. and Herodias.

Herodias, the daughter of Aristobulus, and granddaughter of Herod the Great. She married first, Herod Philip I., by whom she had a daughter, Salome, but eloped from him to marry Herod Antipas. For this crime she was reproved by John the Baptist. She seized the opportunity given her by the rash oath of the King, pleased with the dancing of Salome, to demand the head of John the Baptist. Her ambition in urging Herod to go to Rome to seek the title of king was the cause of her husband's ruin. She accompanied him in exile.

Notices in St. Mark (1) Herod Antipas put John the Baptist in prison for "*Herodias' sake, his brother Philip's wife*" (vi. 17).

(2) For thus reproving her, it is said that "*Herodias had a quarrel against him (John), and would have killed him; but she could not*" (vi. 19).

Salome, daughter of Herodias and Philip I., married to Herod Philip the Tetrarch. By her dancing she pleased Herod Antipas, who promised her by oath whatever she might ask even to the half of his kingdom. Instructed by her mother she asked for the head of John the Baptist on a charger.

Pontius Pilate, Sixth Roman Procurator of Judæa. He was appointed (A.D.) 25-26 in the 12th year of Tiberius. Cæsarea was the seat of the Roman government, and Pilate gave great offence to the Jews by an endeavour to remove the head quarters of the army from Cæsarea to Jerusalem. The frantic opposition of the Jews caused him to alter his determination. On two other occasions he nearly drove the Jews to insurrection, and earned their bitter hatred by his cruelty and oppression. He tried and condemned Jesus, giving way to the chief priests through fear of their reporting him to Rome. His anxiety to avoid giving offence to Cæsar did not save him, for he was recalled to Rome to answer accusations made against him, and banished to Gaul (A.D. 36). The allusion to the "*Galileans whose blood Pilate had mingled with their sacrifices*" (St. Luke xiii. i) is to an incident of common occurrence during his rule. He had once sent soldiers, armed secretly, among the crowd when the Jews came to protest against the carrying of the eagles through the streets.

APOSTLES.

Apostle from the Greek *Apostolos* = one sent forth, originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of His ministry.

XXVIII. THE GOSPEL ACCORDING TO ST. MARK

Apostles other than the Twelve.

- (1) Matthias chosen to fill the place of Judas (Acts i. 23-26).
- (2) Paul and Barnabas.

Qualifications as given by St. Mark (iii. 14).

- (1) Were ordained by Jesus.
- (2) Were to be with Him.
- (3) Were sent forth to preach.
- (4) Were to have power to heal sickness and cast out devils.

When a successor to Judas is chosen, St. Peter insists that he must have been with Jesus from the baptism of John "*unto the same day that he was taken up from us,*" and must be "*a witness with us of his resurrection*" (Acts i. 21-22).

Training.

- (1) Constantly with Jesus, hearing Him preach and witnessing His miracles.
- (2) Taught to work miracles.
- (3) Sent on short preaching journeys.
- (4) Instructed specially by our Lord in the forty days between the Resurrection and the Ascension on "*the things pertaining to the Kingdom of God.*"
- (5) Received the Holy Ghost on the day of Pentecost.

Biographical Notices of the Apostles.

St. Peter, original name Simon; Bar-jonas, son of Jonas, a fisherman on the Sea of Galilee. With his brother Andrew, was partner with James and John, the sons of Zebedee. Peter = (Petra) a rock, the Greek form of Cephas.

Notices in St. Mark.

- (1) Called by Jesus with his brother Andrew (i. 16).
- (2) At the healing of Simon's wife's mother, sick of a fever (i. 29).
- (3) Leads the Apostles in the search for Jesus, when our Lord had withdrawn for prayer (i. 36).
- (4) With James and John accompanied our Lord to the house of Jairus (v. 37); at the Transfiguration (ix. 2), and at the Agony in the Garden of Gethsemane (xiv. 33). At the Agony Jesus specially addresses Peter, "*Simon, sleepest thou? couldst not thou watch one hour?*" (xiv. 37).
- (5) At Cæsarea Philippi he confessed that Jesus was the Messiah. "*Thou art the Christ*" (viii. 29).
- (6) At Cæsarea Philippi he rebuked Jesus for the announcement of His sufferings, and was rebuked by our Lord. "*Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men*" (viii. 32-33).
- (7) At the Transfiguration he remarked, "*Master, it is good for us to be here, etc.*" (ix. 5).
- (8) Drew attention to the rapid withering away of the fig-tree (xi. 21).
- (9) Peter, with James and John and Andrew asked our Lord as He sat on the Mount of Olives, respecting the destruction of Jerusalem (xiii. 3).

(10) Denied our Lord (xiv. 66-72).

(11) The Angel directed that a special announcement of the Resurrection should be made to him (xvi. 7).

St. Mark omits—

(1) The first call of St. Peter, when Jesus changed his name to Cephas (St. John i. 42).

(2) The first miraculous draught of fishes (St. Luke v. 1-11).

(3) When the woman with the issue of blood touched our Lord, and Jesus asked "*Who touched me?*" it was Peter who replied, "*Master the multitudes throng thee, and press thee, and sayest thou, Who touched me?*" (St. Luke viii. 45).

(4) When our Lord taught the duty of watchfulness, by the parable of the servants waiting for their Lord, Peter asked the question, "*Speakest thou this parable unto us, or even to all?*" (St. Luke xii. 41).

(5) Was sent with John to make ready the Passover (St. Luke xxii. 8.)

(6) Objected to our Lord washing his feet (St. John xiii. 4).

(7) At the Last Supper, when our Lord stated that He had specially prayed for him that his faith should not utterly fail, Peter declared his readiness to go with Jesus both "*unto prison and unto death*" (St. Luke xxii. 33).

(8) Was the disciple who cut off the right ear of Malchus (St. John xviii. 10).

(9) At the second miraculous draught of fishes (St. John xxi. 2).

(10) That he was the prompter of the question respecting "*meats not defiling a man*" (St. Matt. xv. 15).

(11) His walking on the sea (St. Matt. xiv. 28-31).

(12) The miracle of the coin in the fish's mouth (St. Matt. xvii. 24-27).

(13) The designation as the rock upon which the church should be built (St. Matt. xvi. 18).

(14) The rebuke administered to him, when after the departure of the rich young ruler he remarked, "*Lo, we have left all, and followed thee.*"

(15) Came with John to the sepulchre (St. John xx. 3-8).

Peter was the most able, energetic, zealous and devoted of the apostolic band. His faults were rashness and forwardness bordering upon presumption. He is generally the spokesman of the Apostles.

Andrew, the brother of St. Peter (*see Peter*).

Notices in St. Mark.

(1) Was called along with Peter when casting a net into the sea (i. 16).

(2) At the healing of Simon's wife's mother (i. 29).

(3) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

[Other notices—

(1) It was he who took Peter first to Jesus (St. John i. 40-44).

(2) At the feeding of the Five Thousand Andrew pointed out the lad who had the five barley loaves and the fishes (St. John vi. 8).

(3) With Philip told our Lord of the Greeks who wished to see Jesus (St. John xii. 22)].

Andrew, Peter, Philip, and Nathanael were natives of Bethsaida.

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John, the son of Zebedee, and brother of James; the two brothers were surnamed by our Lord, Boanerges, or sons of thunder. The disciple whom Jesus loved—the mother's name was Salome. From the employment of hired servants it is inferred that the family was comparatively wealthy.

Notices in St. Mark.

- (1) Was called with James while mending their nets (i. 19-20).
- (2) Was with Peter, James, and Andrew at the healing of Simon's wife's mother (i. 29).
- (3) With Peter and James was present (a) at the raising of Jairus' daughter (v. 37), (b) at the Transfiguration (ix. 2), (c) at the Agony in the Garden (xiv. 33).
- (4) With James asked of the Lord that they might sit the one on the right hand and the other on the left in His kingdom (xi. 35-39).
- (5) Was reproved by our Lord for rebuking the man who cast out devils in Jesus' name (ix. 38-40).
- (6) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

Other important occasions—

- (1) Was present at the first miraculous draught of fishes (St. Luke v. 10).
- (2) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village (St. Luke ix. 54).
- (3) Was sent with Peter to prepare the Passover (St. Luke xxii. 8).
- (4) At the Last Supper he leant on Jesus' bosom, and put the question, "Lord, who is it?" (*i.e.* Who should betray Jesus?) (St. John xiii. 25).
- (5) He was known to the High Priest, and obtained permission for Peter to enter the palace (St. John xviii. 16). [An additional hint of the superior social position of the family.]
- (6) On the cross our Lord committed His mother to the care of John (St. John xix. 26-27).
- (7) Came with Peter to the sepulchre, and did outrun Peter (St. John xx. 3-8).
- (8) Was one of the seven disciples at the second miraculous draught of fishes, and was the first to recognize his Master (St. John xxi. 1-7)].

James, the son of Zebedee, brother of John (*see John*).

Notices in St. Mark.

- (1) Was called with John whilst mending their nets (i. 19-20).
- (2) Was with Peter, John and Andrew at the healing of Simon's wife's mother (i. 29).
- (3) With Peter and John was present (a) at the raising of Jairus' daughter (v. 37), (b) at the Transfiguration (ix. 2), (c) at the Agony in the Garden (xiv. 33).
- (4) With John asked of the Lord that they might sit the one on the right hand and the other on the left in His kingdom (x. 35-39).
- (5) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives (xiii. 3).

[Other important occasions—

- (1) Was present at the first miraculous draught of fishes. (St. Luke v. 10).
- (2) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village. (St. Luke ix. 54).

James was beheaded by Herod Agrippa, and was the first of the Apostolic band to suffer martyrdom (Acts xii. 2)].

Philip, a native of Bethsaida, one of the earliest disciples, and the first to whom our Lord said "*Follow me*" (St. John i. 42-43). He is mentioned by St. Mark in the list of the Apostles only.

[Other notices—

- (1) At the Feeding of the Five Thousand, when he said, "*Five hundred pennyworth of bread is not sufficient*" (St. John vi. 5-7).
- (2) The Greeks who desired to see Jesus came to Philip for
- (3) It was he who said, "*Lord, show us the Father*" (St. John xiv. 8-9); introduction (St. John xii. 21-22).]

Bartholomew generally supposed to be the same as Nathanael.

Reasons.—The Synoptists never mention Nathanael, and always couple Philip with Bartholomew. St. John never mentions Bartholomew, and always couples Philip with Nathanael. If so, he was of Cana, an "*Israelite indeed in whom is no guile*"; was taken by Philip to Jesus (St. John i. 47), and was one of the seven at the second miraculous draught of fishes (St. John xxi. 2). On that occasion Nathanael appears as if he were one of the Twelve.

Mentioned by St. Mark in the list of Apostles only.

Matthew mentioned by St. Mark in the list of Apostles only. He is generally identified with Levi, if so, he was the son of Alphæus. He was a tax-gatherer, and was called whilst at the receipt of custom in Capernaum.

Reasons for identifying Matthew with Levi—

- (1) Both were publicans.
- (2) Both were called whilst sitting at the receipt of custom.
- (3) The circumstances after the call are precisely similar.

The coincidences point out the almost certainty that the Apostle's name was originally Levi, and that after his call he became known as Matthew (the gift of God).

Thomas, called also Didymus (the twin), mentioned by St. Mark in the list of the Apostles only.

[Other notices—

- (1) When Jesus declared His intention to visit Bethany on the death of Lazarus, Thomas said, "*Let us also go, that we may die with him*" (St. John xi. 16).
- (2) Put the question, "*Lord, we know not whither thou goest, and how can we know the way?*" (St. John xiv. 5).
- (3) Was not present at the appearance of our Lord on the day of the Resurrection, and doubted the reality of the appearance (St. John xx. 24-25).

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- (4) Had his doubts removed at our Lord's appearance eight days after (St. John xx. 26-29).
- (5) Was one of the seven at the second miraculous draught of fishes (St. John xxi. 2)].

James, the son of Alphæus, mentioned in the list of the Apostles only.

Lebbæus, known as Thaddæus and Judas of James. St. John records that he put the question to our Lord, "*How is it that thou wilt manifest thyself unto us, and not unto the world?*" (xiv. 22).

Simon Zelotes, also known as Simon the Canaanite, or Cananæan. St. Luke alone terms him "Zelotes." Canaanite does not signify a descendant of Canaan, nor a native of Cana, but comes from a Chaldee or Syriac word, *Kannean*, by which the faction of the Zealots was known—[Gk. *Zelotes*].

The Zealots were a fierce secret society, pledged to exterminate the Romans.

Judas Iscariot, *i.e.* the man of Kerieth, Ish-Kerieth, a native of Kerieth, a little village in the tribe of Judah—the only Apostle who was not a Galilæan. He was the son of Simon (St. John vi. 71).

St. Mark names him as one of the Apostles, and records his act of betraying our Lord.

[Other notices—

- (1) Our Lord referred to Judas when He said, "*Have I not chosen you twelve, and one of you is a devil?*" (St. John vi. 70).
- (2) He kept the bag, was a thief, and murmured at the waste when Mary, the sister of Lazarus, poured the ointment on our Lord, in the house of Simon the leper (St. John xii. 1-8).]

There are four persons named James—

- (1) James, the son of Zebedee (Apostle).
- (2) James the son of Alphæus (Apostle).
- (3) James, the father of Jude.
- (4) James, called "the less" or "the little," the brother of our Lord.

There are three named Judas—

- (1) Judas of James (Apostle).
- (2) Judas Iscariot (Apostle).
- (3) Judas, the brother of our Lord.

BIOGRAPHICAL NOTICES.

Abiathar, see p. 14.

Alphæus. There are two records of this name in St. Mark.

- (1) "*Levi, the son of Alphæus*" (ii. 14).
- (2) "*James, the son of Alphæus*" (iii. 18).

Alphæus, the father of James, is the same as the Cleophas of St. John; for St. Mark mentions "*Mary, the mother of James the less*" as viewing the Crucifixion, whilst St. John says "*that there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas*" (St. John xix. 25). (See James, the son of Alphæus in the list of the

Apostles p. xxxii). Unless Alphæus the father of Levi or Matthew is another person, it is clear that Matthew and James were related.

Alexander, the son of Simon the Cyrenian, who was compelled to bear the cross for our Lord.

Notice in St. Mark. "And they compel one Simon a Cyrentian, the father of Alexander and Rufus, to bear his cross" (xv. 21).

Barabbas (*Bar* = Son—Son of Shame), a bandit, who had committed murder in an insurrection against the Roman power, and who was lying in prison at the time of the trial of Jesus before Pilate. When Pilate offered to release a prisoner according to the custom at the feast, the Jews demanded the release of Barabbas in preference to seeing Jesus allowed to go free.

Notices in St. Mark (1) "And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection" (xv. 7).

(2) "The chief priests moved the people, that he should rather release Barabbas unto them" (xv. 11).

(3) "And so Pilate, willing to content the people, released Barabbas unto them" (xv. 15).

Bartimæus (*Bar* = Son—Son of Timæus), a blind beggar of Jericho, who sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

Notices in St. Mark. From x. 46-52 we gather

(1) The man was blind. His name was Bar-timæus, the Son of Timæus.

(2) That he sat by the wayside begging as our Lord came out of Jericho.

(3) That he cried "Jesus, thou Son of David, have mercy upon me."

(4) That the crowd "charged him that he should hold his peace."

(5) That he "cried the more a great deal, Thou Son of David, have mercy on me."

(6) That Jesus stopped and commanded him to be called.

(7) That the crowd called "the blind man, saying unto him, Be of good comfort, rise; he calleth thee."

(8) That the blind man cast away his outer garment or "abba" and went to Jesus.

(9) Our Lord healed him, and commended his faith in these words, "Go thy way, thy faith hath saved thee."

For discrepancies in the accounts of this miracle as given by the different Evangelists, see note, p. 58.

Cæsar. There were two Emperors of Rome during our Lord's lifetime.

Cæsar Augustus, emperor at His birth, who gave orders for the enrolment for the purposes of taxing, "there went out a decree from Cæsar Augustus that all the world should be taxed" (St. Luke ii. 1). **Tiberius Cæsar**, emperor during our Lord's ministry, which was commenced in the "fifteenth year of Tiberius Cæsar" (St. Luke iii. 1).

Notice in St. Mark, "Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's" (xii. 16-17).

XXXIV. THE GOSPEL ACCORDING TO ST. MARK.

The Cæsar referred to was Tiberius, the reigning emperor, but the reference is not to him personally, but to his official title. The reigning emperor was always addressed as "Cæsar."

Daniel (see p. 73).

Herod Antipas (see p. xxvi.).

David (see p. lx.).

Herod Philip (see p. xxvi.).

Elias or Elijah (see p. 48).

Herodias (see p. xxvii.).

Esaias or Isaiah (see pp. lvii.-lix.).

Jairus. A ruler of the synagogue at Capernaum, who met Jesus as He landed after crossing the lake from the miracle of curing the Gadarene demoniac, and desired Him to come and heal his daughter (for full particulars of the miracle, see ver. 21-43; for points peculiar to St. Mark, see pp. 26-28).

John the Baptist, the son of Zacharias and Elizabeth, the fore-runner of our Lord.

Notices in St. Mark.

- (1) The herald or forerunner of our Lord, "*The voice of one crying in the wilderness*" (i. 3).
- (2) Baptized in the wilderness; preached "*the baptism of repentance for the remission of sins*" (i. 4).
- (3) Particulars of his person, "*clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey*" (i. 6).
- (4) Foretold the coming of Jesus. "*There cometh one mightier than I, etc.*" (i. 7).
- (5) He baptized Jesus in the Jordan (i. 9-11).
- (6) He was imprisoned by Herod Antipas because he reproved that king for his marriage with Herodias, the wife of his brother Philip. Herodias never forgave the Baptist, and determined upon his death should an opportunity arise. She was unable to accomplish her purpose, for the king preserved him and listened to his teaching, but kept him a prisoner in the fortress of Machærus. At length Herodias obtained her opportunity. Herod made a feast upon his birthday, and Salomé, the daughter of Herodias, came in and danced before him, and so pleased the king that he promised to give her whatsoever she should ask. Being prompted by her mother, she asked for the head of John the Baptist in a charger, and her request was granted. His disciples buried him.

His name is mentioned besides in the following passages:—

- (1) "*The disciples of John and of the Pharisees used to fast*" (ii. 18).
- (2) "*Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?*" (ii. 18).
- (3) When he heard of the fame of Jesus, Herod Antipas said, "*That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him*" (vi. 14). And again "*It is John, whom I beheaded; he is risen from the dead.*"
- (4) When Jesus asked His disciples, "*Whom do men say that I am?*" the reply was "*John the Baptist; but some say, Elias; and others, One of the prophets*" (viii. 28).

- (5) Our Lord put the question to the chief priests and elders, "*The baptism of John, was it from heaven, or of men?*" (xi. 30).
 (6) In their reply the chief priests acknowledged that "*all men counted John, that he was a prophet indeed*" (xi. 32).

[St. Mark omits all details of his birth, circumcision and early life, see St. Luke i. Also the circumstance that while he was in prison he sent two of his disciples to inquire of our Lord, "*Art thou he that should come, or do we look for another?*" (St. Matt. xi. 3), and the subsequent discourse of our Lord upon John the Baptist].

Joseph of Arimathæa, see chap. xv. 43-46.

"*A Councillor*"—i.e. a member of the Sanhedrim; "*honourable*," who "*waited for the Kingdom of God*" i.e. the coming of the Messiah. After the Crucifixion he "*went in boldly unto Pilate, and craved the body of Jesus.*" After Pilate had learnt from the centurion that Jesus was already dead, he gave the body to Joseph, who wrapped the body in linen, and laid it in a sepulchre hewn out of a rock, and rolled a stone at the door of the sepulchre. He was "*rich*" (St. Matt. xxvii. 57); "*a good man and a just*" (St. Luke xxiii. 50). It is expressly stated (St. Luke xxiii. 51) that "*he had not consented to the counsel and deed*" of his colleagues, though probably he had not the moral courage to protest against the verdict. He was a disciple of Jesus "*but secretly, for fear of the Jews*" (St. John xix. 38). It was "*his own new tomb*" (St. Matt. xxvii. 60), in a garden near the place of Crucifixion, "*wherein was never man yet laid*" (St. John xix. 41).

Joseph, the husband of the Virgin Mary.

Is not mentioned in St. Mark. From the omission of the name (vi. 3), it is inferred that he was then dead.

Joses, one of the "*brethren*" of our Lord. He was the son of Cleophas and Mary, the sister and namesake of the Virgin Mary.

Notices in St. Mark.

- (1) "*Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon?*" (vi. 3).
- (2) "*And Mary Magdalene and Mary the mother of Joses beheld where he was laid*" (xv. 47).

For the actual relationship implied by "*brother of our Lord*," see p. 18.

Mary—There are four Marys in the Gospels, viz:—

- (1) The Virgin Mary.
- (2) Mary, the wife of Cleophas.
- (3) Mary, the sister of Martha and Lazarus.
- (4) Mary Magdalene.

(1) The Virgin Mary is mentioned once only by name in St. Mark, viz., on the occasion of our Lord's rejection at Nazareth. "*Is not this the carpenter, the son of Mary?*" (vi. 3).

Though she is alluded to as seeking Jesus. "*Behold thy mother and thy brethren without seek for thee*" (iii. 32).

Additional details gathered from other Gospels are—

From St. Luke. (1) Her betrothal to Joseph.

(2) The appearance of the Angel Gabriel and the Annunciation (i. 26-38).

(3) Her visit to Elizabeth. The Magnificat (i. 39-56).

(4) The birth of Jesus at Bethlehem. Visit of the shepherds (ii. 1-20).

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- (5) The circumcision of Jesus. Her purification. The presentation of Jesus in the Temple. Simeon. The "Nunc Dimittis" and the prophetess Anna (ii. 21-40).
 - (6) Jesus in the Temple at the age of twelve years. Mary's question, "*Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing*" (ii. 40-51).
 - (7) After the visit of the shepherds. "*Mary kept all these things, and pondered them in her heart*" (ii. 19).
 - (8) After the visit to the Temple when Jesus was twelve years of age. "*His mother kept all these sayings in her heart*" (ii. 51).
- From St. Matthew.* (1) Joseph desired to put her away, but warned in a dream, abandoned his intention (i. 18-25).
- (2) Visit of the Magi (ii. 11).
 - (3) The journey to Egypt and the Massacre of the Innocents (ii. 13-18).
 - (4) The return to Nazareth (ii. 19-23).
- From St. John.* (1) At the marriage of Cana of Galilee (ii. 2-5).
- (2) At the Cross (xix. 25-27).
- From Acts.* She was with the Apostles after the Ascension (i. 14).
- (2) **Mary, the wife of Cleophas.** We have the group of women at the Crucifixion thus described by the Evangelists.
- St. Mark.** "*Mary Magdalene, and Mary the mother of James the less and of Josés, and Salome*" (St. Mark xv. 40).
- St. Matthew.** "*Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedée's children*" (St. Matt. xxvii. 56).
- St. John.** "*His mother and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene*" (St. John xix. 25).
- From the above passages we gather that she was the wife of Cleophas or Alphæus, the sister of the Virgin and the mother of James the less and of Josés, Jude and Simon (St. Mark vi. 3). She watched the Crucifixion, and on the evening of that day sat over against the sepulchre with Mary Magdalene (xv. 47). On the Easter morn she accompanied Mary Magdalene and the other women to the tomb (xvi. 1), and was one of those women who saw "*a vision of angels, which said that he was alive*" (St. Luke xxiv. 23).
- (3) **Mary, the sister of Martha and Lazarus,** is not mentioned by name by St. Mark. It was she who anointed our Lord with spikenard in the house of Simon the leper at Bethany (xiv. 3-9).
- (4) **Mary Magdalene—i.e. a woman of Magdala, a town of Galilee.**

Notices in St. Mark.

- (1) At the Crucifixion, "*There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and Josés, and Salome*" (xv. 40).
- (2) On the evening of the same day. "*Mary Magdalene and Mary the mother of Josés beheld where he was laid*" (xv. 47).
- (3) Visited the tomb early on the Easter morn. "*Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him*" (xvi. 1).

(4) Jesus appeared first to Mary Magdalene. "*He appeared first to Mary Magdalene out of whom he had cast seven devils*" (xvi. 9).

From St. Luke we learn that Mary Magdalene was one of the Ministering Women. These women are not mentioned by name by St. Mark, but the existence of such a band is alluded to in xv. 41, "*Who also when he was in Galilee, followed him and ministered unto him*" (xv. 41).

Moses (see p. lx.).

Rufus is mentioned (xv. 21), along with Alexander, as the son of Simon the Cyrenian, who was compelled to carry our Lord's cross. St. Paul (Rom. xvi. 13) addresses a Rufus as "*chosen in the Lord.*" It is suggested that the Rufus of St. Mark is the same as the one saluted by St. Paul, and that St. Mark mentions him in the Gospel as a well-known person in Rome. This coincidence is quoted as a proof that St. Mark wrote his Gospel for Roman converts.

Salome. We have the group of women at the Crucifixion thus described by St. Mark and St. Matthew:

St. Mark. "*Mary Magdalene and Mary the mother of James the less, and Joses and Salome*" (xv. 40).

St. Matthew. "*Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children*" (xxvii. 56).

From this we conclude that she was the wife of Zebedee and mother of the Apostles James and John.

Notices in St. Mark.

(1) She followed our Lord from Galilee to Jerusalem and witnessed the Crucifixion (xv. 40-41).

(2) She accompanied Mary Magdalene to the tomb early on Easter-day, to embalm the body of Jesus (xvi. 1-8).

[She joined in the request of her sons that they should sit the one on His right hand, and the other on His left in His Kingdom. St. Mark records the request (xi. 35-40), but does not mention Salome as taking part in it].

Salome, the daughter of Herodias (see p. xxvii.).

Simon; there are several persons of that name—

(1) **Simon Peter** (see Apostles, p. xxxv.).

(2) **Simon the Canaanite or Zelotes** (see Apostles, p. xxxv.).

(3) **Simon of Cyrene**, the father of Alexander and Rufus. Cyrene is on the North coast of Africa, where there was a colony of Jews. He was present at Jerusalem at the time of the Crucifixion, and coming in from the country he met the procession and was pressed into service to carry the cross, when Jesus Himself was unable to bear it any longer (xv. 21).

(4) **Simon the brother of Jesus**, "*the brother of James and Joses and of Juda and of Simon*" (vi. 3).

(On the actual relationship, see note p. 18).

(5) **Simon the Leper**, a resident at Bethany, distinguished as "*the leper,*" and who had probably been cured by Jesus. In his house Mary, the sister of Martha and Lazarus, anointed Jesus preparatory to His death and burial (xiv. 3-9).

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[Other Simons not mentioned by St. Mark are:

- (6) Simon the Pharisee who invited our Lord to eat with him. In his house occurred the incident of the sinful woman washing our Lord's feet, on which occasion our Lord spoke the parable of the Two Debtors (St. Luke vii. 36-50).
- (7) Simon, the father of Judas Iscariot (St. John xiii. 2 and 26).
- (8) Simon Magus, a sorcerer at Samaria, who endeavoured to buy the power of conveying the gift of the Holy Ghost for money (Acts viii. 9-24).
- (9) Simon the Tanner, at whose house near the seaside St. Peter lodged at Joppa (Acts ix. 43)].

Zebedee. Only mentioned once in the Gospel narrative, where he is noticed as being in the boat with his sons whilst they were mending their nets. He was the father of the Apostles James and John, and the husband of Salome. He probably lived at Bethsaida.

Notice in St. Mark:

"He saw James the son of Zebedee and John his brother, who also were in the ship mending their nets. And straightway he called them; and they left their father Zebedee in the ship with the hired servants and went after him" (i. 19-20).

From the employment of these "*hired servants*," and the acquaintance of the Apostle John with Annas, the high priest (St. John xviii. 15), it has been inferred that the family of Zebedee were comparatively wealthy.

GEOGRAPHICAL NOTES.

Arimathæa.—The native place of Joseph of Arimathæa, called by St. Luke a city of Judah. Some identify it with Ramah, the birthplace of Samuel, named in the Septuagint as Armathaim, and by Josephus as Armatha. Others regard it as Ramah, near Bethlehem, mentioned in St. Matthew ii. 18. "*In Ramah was there a voice heard, etc.*" "*Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God*" (xv. 43).

Bethany (the house of dates).—A village on the road to Jericho, about two miles from Jerusalem, at the south-east base of the Mount of Olives. It was the residence of Lazarus, Martha and Mary (John xi. 1). Events connected with it are—

- (1) The incident of Martha and Mary, and the rebuke to Martha (St. Luke x. 38-42).
- (2) The raising of Lazarus (John xi. 1-46).
- (3) The feast in the house of Simon the leper, and the anointing of our Lord by Mary, the sister of Martha (St. Matt. xxvi. 6-13).
- (4) The sending of two of the disciples to fetch the ass on the day of the Triumphal Entry (St. Mark xi. 1).
- (5) It was the scene of the Ascension (St. Luke xxiv. 50).

On our Lord's last journey he travelled from Jericho to Bethany and made that village His resting-place: thence He proceeded on the Sunday, Monday and Tuesday of Holy Week into the city, returning to Bethany each night. The last Wednesday of our Lord's life was spent in

retirement at Bethany. He left the village on Thursday to eat the Passover, and to go, as He knew, to meet the triumphant vengeance of His foes.

Bethphage (house of figs).—A small village at the foot of the Mount of Olives, on the Jericho road. It is mentioned only in the account of the triumphal entry, and in connection with Bethany as being the place whence the disciples were despatched to fetch the ass. Hence it was near Bethany. Jesus was journeying from east to west, and, as Bethphage is always mentioned first, it may be presumed that it lay to the east of Bethany. The traditional site, however, is above Bethany, to the west, half way between that village and the summit of the mount.

Bethlehem (house of bread).—About six miles south of Jerusalem, and one of the oldest towns in Palestine. St. Luke mentions Bethlehem as the city of David; Joseph going up there to be taxed, being of the house and lineage of David. Here Jesus was born at the inn, and laid in a manger. The only other event recorded by St. Luke is the visit of the shepherds. St. Matthew adds the incidents of the Visit of the Magi and the Massacre of the Innocents. The ancient name was Ephrath, where Rachel died and was buried (Gen. xxxv. 19). After the conquest by Joshua, Bethlehem appears under the name of Bethlehem Judah. Boaz was of Bethlehem, and married Ruth there (Ruth i. 4). It was the birthplace of David, where he was anointed by Samuel (1 Sam. xvi.). According to prophecy (Mic. v. 2), the Messiah was to be born in Bethlehem.

St. Mark does not mention Bethlehem.

Bethsaida (house of fish) was a city on the north western coast of Galilee, near Capernaum, the site is now unknown. It was the abode of Philip, Andrew and Peter (St. John i. 44). The disciples came by ship to Bethsaida after the feeding of the five thousand, while Jesus himself followed them by walking on the sea (vi. 45).

Bethsaida Julias.—North-east of the Sea of Galilee. It was rebuilt and enlarged shortly after the birth of Christ by Herod Philip, the tetrarch, and named Julias in honour of the daughter of the Roman Emperor Augustus.

The Feeding of the Five Thousand took place in "a desert place belonging to the city called Bethsaida"—i.e. Bethsaida Julias (St. Luke ix. 10).

Here Jesus cured the blind man (St. Mark viii. 22).

Capernaum.—A town on the western side of the Sea of Galilee, now called Tell Hüm. Jesus generally resided there, and it was the scene of many miracles. Our Lord passed so much of His time there that Capernaum obtained the title of "His own city." Our Lord upbraided Capernaum for not repenting: "And thou, Capernaum, which art exalted to heaven shalt be thrust down to hell" (x. 15). Among the incidents that occurred there, St. Mark records—

- (1) The healing of the demoniac on the Sabbath (i. 23-38).
- (2) The healing of Simon's wife's mother (i. 30-31).
- (3) The cleansing of the leper (i. 40-45).
- (4) The healing of the man sick of the palsy (ii. 3-12).
- (5) The call of Matthew or Levi (ii. 14).
- (6) The healing of the man with the withered hand (iii. 1-5).

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(7) The raising of Jairus' daughter (v. 21-43).

(8) Our Lord rebuked the rivalry of the disciples, and taught a lesson of humility by setting a child in the midst of the disciples (ix. 35-36).

Cæsarea Philippi.—A town on one of the sources of the Jordan. It was rebuilt and enlarged by Herod Philip, the Tetrarch, and called Cæsarea, in honour of the Roman Emperor, and Philippi in order to distinguish it from the Cæsarea on the coast. It is noteworthy as being the northernmost point of our Lord's journeyings, and the scene of Peter's great confession (viii. 27).

Dalmanutha.—A town on the western shore of the Sea of Galilee, the site of which is not exactly known. It was probably near Magdala. This conclusion is arrived at by comparing—

St. Mark viii. 11. "*And (He) came unto the parts of Dalmanutha. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*"

with—St. Matt. xv. 39., xvi. 1. "*(He) came into the coasts of Magdala. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.*"

About a mile from Magdala is a narrow glen to the south, at the mouth of which are the ruins of a village. This is in all probability the site of Dalmanutha.

Decapolis—*Ten citiis.* When the Romans conquered Syria B.C. 65, ten cities were rebuilt, partially colonized, and endowed with peculiar privileges.

Pliny gives their names as follows:—*Scythopolis, Hippos, Gadara, Pella, Philadelphia; Gerasa, Dion, Canatha, Damascus and Raphana.* Others place *Capitoleas* and *Abla* in the place of *Damascus* and *Raphana.* Josephus names *Scythopolis* as the largest city of Decapolis. If so, *Damascus* must be excluded.

All the cities with the exception of *Scythopolis* were on the east of the Jordan. Later the name was applied to a large district extending on both sides of the Jordan. The name occurs only three times in Scripture.

- (1) "*Then followed him great multitudes of people from Galilee, and from Decapolis, etc.*" (St. Matt. iv. 25).
- (2) The Gadarene Demoniac "*began to publish in Decapolis how great things Jesus had done for him*" (St. Mark v. 20).
- (3) Our Lord healed the man with an impediment in his speech at Decapolis (vii. 31).
- (4) The Feeding of the Four Thousand following closely upon the above miracle may have been in this region, or at least the crowds attending Jesus must have been drawn from it. This will explain the seeming forgetfulness of the disciples as regards the previous miracle of feeding. The Five Thousand were Jews on their way to the Passover. The Four Thousand were Gentiles from the heathen cities of Decapolis.

Emmaus.—A village (threescore furlongs, or $7\frac{1}{2}$ miles, from Jerusalem), site unknown, to which the two disciples were journeying when our Lord appeared to them on the day of the Resurrection (St. Luke xxiv. 13).

It is not mentioned by name by St. Mark, but the occurrence is referred to "*After that he appeared in another form unto two of them, as they walked, and went into the country*" (xvi. 12).

Jericho.—Situating about twenty-six miles from Jerusalem, and six miles from the Jordan, exactly over against where that river was crossed by the Israelites under Joshua. It was known as the "city of palms." From its situation near the fords of the Jordan it was an important town, and was a point on the journey of all persons going from Galilee to Jerusalem, who took the route through Peræa. Our Lord passed through the city on His last journey to Jerusalem, when He healed blind Bartimæus and another blind man, and stayed at the house of Zacchæus.

Galilee, Sea of.—The second of the lakes formed by the Jordan in its course. It is twelve miles long, and seven broad, and is surrounded by hills with deep gorges, and in consequence is subject to violent and sudden storms. These storms are brought about mainly by the difference in its temperature and that of the snow-clad Hermon immediately to the North. The lake is 682 feet below the sea level.

The following events are connected with the Lake of Galilee.

- (1) The call of the first four disciples Simon, Andrew, James and John (i. 16-20).
- (2) The call of Levi or Matthew (ii. 13-14).
- (3) The Stilling of the Storm (iv. 37-41).
- (4) The Walking on the Sea (vi. 47-53).

Other events not recorded by St. Mark are—

- (1) The first miraculous draught of fishes (St. Luke v. 1-11).
- (2) The appearance of our Lord to the seven disciples, and the second miraculous draught of fishes (St. John xxi.).

It is known by the following names:—

Sea of Galilee, from the province of Galilee, forming its western border.

Lake or Sea of Genneseret, from the plain of Genneseret on its north-western shore.

Sea of Chinnereth or Cinneroth, from a town of that name which stood on or near its shore (Josh. xix. 35).

Sea of Tiberias, from the celebrated city of that name.

Gethsemane (the oil press).—The scene of our Lord's agony and betrayal. A garden or small farm, rather more than half a mile from Jerusalem, across the brook Kidron, at the foot of the central hill of the Mount of Olives.

Gadara, an important city, the capital of Peræa, situated to the south-west of the Sea of Galilee. It was one of the ten cities of Decapolis. Gadara itself is not mentioned in Scripture, but it was "*in the country of the Gadarenes*" that our Lord healed the man possessed of a legion of devils (v. 1-20). The site of Gadara is well defined, and its most interesting remains are its tombs in the cliffs surrounding the city. It was captured by Vespasian, its inhabitants massacred, and the town reduced to ashes.

Galilee. In the time of our Lord Palestine was divided into three divisions, Judæa, Samaria, and Galilee. The latter included the whole

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northern section of the country, viz. the ancient tribes of Issachar, Zebulon, Naphtali, and Asher. The boundaries were—

On the North from Dan westward to Phœnicia.

On the West by Phœnicia.

On the South along the base of Carmel, and the hills of Samaria to Mount Gilboa, thence through the valley of Jezreel to the Jordan.

On the East. The River Jordan and the Sea of Galilee.

It was divided into two portions, Lower and Upper Galilee, the latter being also known as Galilee of the Gentiles.

It was by far the most populous of the divisions of Palestine, and the centre of trade. It was the chief scene of our Lord's ministry.

The chief towns mentioned in connection with the Gospel narrative are Nazareth, Nain, Cana, Capernaum, Bethsaida, Tiberias and Chorazin.

The population of Galilee consisted largely of Gentiles, especially in the large towns of Tiberias and Scythopolis, the centres of a great linen manufacture, which trade was nearly entirely in their hands. These Gentiles were notorious for their depravity and dishonesty. Many of the towns were governed by Gentile senates. It was in Capernaum and similar towns where the Jews formed the greater part of the population that our Lord passed most of His ministry.

Idumæa, a district extending from the South of Judæa to the Red Sea. Herod the Great was an Idumæan.

Notice in St. Mark. When Jesus withdrew Himself to the sea, after the miracle of healing the man with the withered hand, among the multitudes who followed Him were many "from Idumæa" (iii. 8).

Nazareth.—A city of Lower Galilee, in the tribe of Zebulon.

From St. Luke we gather—

(1) "*The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary*" (i. 26-27).

(2) "*And Joseph also went up (i.e. to be taxed) from Galilee, out of the city of Nazareth*" (ii. 4). [Hence Nazareth was the abode of Joseph and Mary previous to the birth of our Lord.]

(3) After the presentation in the Temple, "*They returned into Galilee, to their own city Nazareth*" (ii. 39).

(4) After the visit to the Temple at the age of twelve, our Lord "*went down with them, and came to Nazareth, and was subject unto them*" (ii. 51). Jesus lived here for thirty years, and St. Luke records a special instance of His preaching in the synagogue at Nazareth, after which the people of the city "*led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way*" (iv. 29-30).

Nazareth is built, not on the brow, but under the southern slopes of the hill. A hill called "the Mount of Precipitation," two miles from the town, is pointed out as the hill from which the Nazarenes would have thrown our Lord, but this cannot be the site, as it is distant more than a

Sabbath day's journey, and the occurrence happened on a Sabbath. Above the town are several rocky ledges, and one very remarkable precipice, forty feet high, almost perpendicular, near the Maronite church. This is probably the spot.

There is no mention of Nazareth by name in St. Mark, but an account of our Lord's rejection in "His own country" is found in vi. 5; this is a different visit from that recorded in St. Luke.

Golgotha, the Hebrew name of the spot at which our Lord was crucified.

St. Matthew, "a place called Golgotha, that is to say, a place of a skull."

St. Mark, "Golgotha, which is being interpreted, the place of a skull."

St. Luke, "the place which is called Calvary."

St. John, "a place called the place of a skull, which is called in the Hebrew Golgotha."

The site cannot be exactly identified. From the Gospels we gather that it "was nigh to the city" (St. John xix. 20), but outside the walls; that it was near a public road where men were passing to and fro (St. Matt. xxvii. 39), and that near it there was a garden (St. John xix. 41).

Two explanations of the name are given.

(1) That executions took place there and so it abounded in skulls.

(2) That the spot itself was a hillock or mound, bare, round and skull-like in shape.

There is no warrant for suggesting that it was a hill or mount.

Olives, Mount of, is a range of hills to the East of Jerusalem, separated from the Holy city by the Valley of Jehoshaphat. It took its name from the abundance of olive trees which clothed its sides.

It is prominent in Gospel history as the scene of our Lord's Triumphant Entry into Jerusalem. Peter, James, John and Andrew came to our Lord as He was sitting on the Mount of Olives, and asked Him about the destruction of Jerusalem. From the Mount, with the city in full view, Jesus delivered the prophetic discourse concerning the destruction of Jerusalem. At the foot of the Mount was the Garden of Gethsemane, the scene of our Lord's agony and betrayal. The Mount of Olives is mentioned in the Acts as the scene of our Lord's Ascension.

Wilderness of Judæa,—the great Jewish desert which included the whole eastern portion of Judah. The limestone range of central Palestine slopes down into the deep Valley of the Jordan, forming a mountain highland, rugged and dreary beyond description.

Heathen cities mentioned are—

Cyrene, the chief city of Cyrenica, a district of Northern Africa, corresponding to the modern Tripoli, largely populated by Jews settled there in the African or Egyptian dispersion by Alexander the Great and Ptolemy I.

Simon, who bore our Lord's cross, was a native of Cyrene.

Sidon, a town of Phœnicia, on the sea coast, twenty miles north of Tyre. **Tyre**, a great commercial city of antiquity, situated on the Mediterranean coast, south of Sidon.

Our Lord was in the borders of Tyre and Sidon when He cast the devil out of the Syrophenician woman's daughter.

The Synagogue.

Origin.—Synagogues were buildings set apart for the worship of God. They appear to have originated after the Babylonish Captivity, to meet the necessities of the Jews dispersed throughout the world, millions of them far out of reach of the Temple and its priestly ritual. In our Saviour's time these buildings had so increased in number that there was no town without one or more of them.

Structure.—The Synagogue was simply an oblong chamber. It stood, if possible, on the highest ground in or near the city to which it belonged. It was so constructed that the worshippers, as they entered and as they prayed, looked towards Jerusalem.

Arrangement.—At the upper or Jerusalem end stood an ark, or chest, containing a copy of the Law and the Prophets. At this end sat the Elders of the congregation on seats facing the people. "*The chief seats in the synagogues*" (Matt. xxiii. 6). Here, too, was a pulpit, in which the reader stood to read the lessons or sat down to preach. The congregation was divided, the men on one side, the women on the other (or in a separate gallery).

Officers.—(1) The Elders, who formed a sort of college, presided over by one who was "*The chief of the synagogue.*" [Jairus was "*A ruler of the synagogue*" (viii. 41). Crispus and Sosthenes were "*chief rulers of the synagogue*" (Acts xviii. 8-17).]

- (2) The *Sheliach* (=legatus), or delegate, or spokesman, who led the form of prayer.
- (3) *Chazan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.
- (4) The *Bailanim* (=otiosi), or men of leisure. Ten in number, who managed the affairs of the synagogue, and corresponded to our churchwardens.

The order of the Synagogue Service was as follows:—

- (1) The *Sheliach* read the prayers prescribed, the people responding at the close of each with an audible "Amen."
- (2) A first lesson from the Law "*Moses was read in the synagogue every Sabbath day*" (Acts xv. 21).
- (3) A second lesson from the Prophets (Luke iv. 17). The readers were selected by the *Sheliach*, and "*stood up to read.*"
- (4) An exposition by any Rabbi who might be present. The preacher was selected by the *Sheliach*, and seated himself whilst expounding the scriptures (Luke iv. 20; Acts xiii. 15).

Judicial Functions.—The elders seem to have exercised a judicial power over the community. We find the following mentioned in scripture:—

- (1) Trying offenders. "*They shall persecute you, delivering you up to the synagogues*" (Luke xxi. 12).
- (2) Scourging them. "*They will scourge you in their synagogues*" (Matt. x. 17).
- (3) Sending them to Jerusalem for trial. Paul had letters to Damascus to the synagogues, empowering him to send Christians bound to Jerusalem (Acts ix. 2).
- (4) Excommunicating them. "*They shall put you out of the synagogues*" (John xvi. 2).

THE SANHEDRIM.

The Sanhedrim was the supreme council of the Jews in the time of Christ.

The origin of this assembly is traced to the seventy elders appointed by Moses (Numb. xi. 16-17). But the Sanhedrim in the form known in the New Testament was probably instituted by the Maccabees.

Constitution.—It consisted of chief priests, or the heads of the twenty-four courses or classes into which the priests were divided, elders, men of age and experience, scribes or lawyers, *i.e.* those learned in the Jewish law.

The number of members was seventy-two, and the meetings were held in the Temple. Joseph of Arimathæa, Nicodemus, Gamaliel, and Saul of Tarsus were members of the Sanhedrim.

The president was styled *Nasi*, and the office was generally filled by the High Priest.

While in session the Sanhedrim sat in the form of a half-circle.

Recorded trials before the Sanhedrim are

- (1) Our Lord on the charge of blasphemy.
- (2) Peter and John for having preached the doctrine of the Resurrection (Acts v. 27).
- (3) Stephen for having spoken blasphemous words against the Temple and the law (Acts vii. 1).
- (4) Paul was brought before the Sanhedrim by the chief captain (xxii. 30).

Judicial Functions.—The Sanhedrim had jurisdiction over all matters, both criminal and social.

Had the Sanhedrim the power of life and death?

It is generally supposed that the Sanhedrim lost the power of inflicting capital punishment when Judæa became a Roman province. This view is supported

- (1) By the reply of the Jews to Pilate. "*It is not lawful for us to put any man to death*" (John xviii. 31).
- (2) By a passage from the Talmud to the effect that "the power of inflicting capital punishment was taken away from the Sanhedrim forty years before the destruction of Jerusalem."

If so the death of Stephen must have been a tumultuary outbreak.

In reply it has been urged

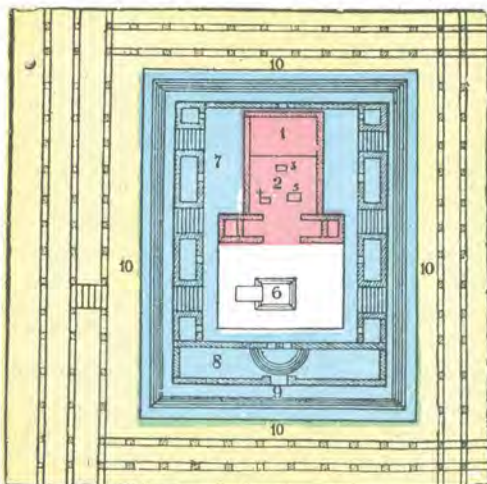
- (1) That the chief priests consulted how they might put both Jesus and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.
- (2) That the reply of the Jews to Pilate meant "that it was not lawful for them to put any man to death" *at the feast time*.
- (3) That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed by stoning so soon as the Passover feast was over.

- (4) That the priests dare not run the risk of waiting till the conclusion of the Feast and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling (see Matt. xxi. 46; xxvi. 5).
- (5) That the stoning of Stephen was a judicial proceeding and not a mere tumultuary outbreak; for,
- (a) The sentence seems to have been given by regular vote; for St. Paul, alluding to the Christian persecution, says: "*And when they were put to death I gave my voice (i.e. my vote) against them*" (Acts xxvi. 10).
- (b) The requirements of the law were all complied with, for
- (1) The stoning took place outside the city.
 - (2) The witnesses cast the first stones.
 - (3) They laid their garments at the feet of Saul, who seems to have been commissioned to superintend the execution.

Dean Milman's opinion "that the power of the Sanhedrim at this period of political change and confusion, on this as well as on other points, was altogether undefined" is perhaps the safest conclusion to follow (NORRIS).

As regards the stoning of Stephen it is clear from the narrative and from the fact of a bloody persecution taking place soon after it that the Jews did by connivance of, or in the absence of the Procurator, administer summary punishments of the kind (DEAN ALFORD).

THE TEMPLE.



1. The Holy of Holies.
2. The Holy Place.
3. The Altar of Incense.
4. The Table of Shewbread.
5. The Golden Candle stick.
6. The Brazen Altar.
7. The Court of the Priests.
8. The Court of Israel.
9. The Court of the Women.
10. The Court of the Gentiles.

The Temple stood upon Mount Moriah, on the spot which David purchased from Araunah, the Jebusite (2 Sam. xxiv. 24), the summit of

the mountain being levelled to make a space sufficiently large on which to erect the building. There were three Temples.

- (1) **The First, or Solomon's Temple**, erected by King Solomon, and destroyed by the Chaldeans, when Jerusalem was taken by Nebuchadnezzar.
- (2) **The Second Temple**, built by Zerubbabel and Jeshua, after the return from the Babylonish captivity.
- (3) **The Third, or Herod's Temple**, was a rebuilding and beautifying of the Temple of Zerubbabel. Though the main building was completed in nine years, subsequently other works were undertaken and the courts enlarged, so that the whole period was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

The outer Court was known as the Court of the Gentiles, and to this court, persons of all nationalities had access, but none save Jews were allowed to advance further. In this court were pens and folds containing cattle, sheep, and lambs, etc., for sacrifice. Here the money changers sat ready to supply Jewish coins in exchange for foreign money so that worshippers from afar might pay the Temple dues.

It was this part of the Temple that our Lord cleared, when He drove out the sheep and the oxen, those that bought and sold, the tables of the money changers and the seats of them that sold doves. From the Court of the Gentiles the Jews ascended twelve steps to the sacred fence, or wall of lattice work, four feet high, broken by several entrances.

A further ascent of five steps led to the Court of the Women. In this Court were the chests (for the reception of offerings) called the Treasury (St. Luke xxi. 4).

A further ascent of fifteen steps led to the Court of Israel, where the Jews stood while their sacrifices were being consumed on the altar.

The court of the priests contained the Brazen Altar on which the burnt offerings were sacrificed. This altar stood before the entrance to the Temple proper, and was forty feet distant from it.

An ascent of fifteen steps led up to the Porch. The body of the Temple behind the porch was narrower, so that the whole edifice was in the form of the letter **T**.

A wall eleven feet thick, pierced in the centre and furnished with two pairs of folding doors, separated the porch from the Holy Place. When these doors were open the entrance was closed by a richly-wrought curtain. The holy place contained the Golden Candlestick, the Table for the Shewbread, and the golden Altar of Incense.

Two veils so disposed as to form but one partition separated the Holy Place from the Holy of Holies, where the ark and the sacred books were stored.

The Officers of the Temple.

The duties of the Levites were—

- (1) To diffuse religious and moral teaching throughout the nation.
- (2) To take charge of the public records.

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- (3) To undertake the duties of the temple as porters, guards, singers, and musicians. For this purpose the whole tribe was divided into twenty-four courses, which performed the duties in turn. They all assisted the priests in killing the sacrifices.

The **Priests**, who were descended from Aaron, discharged the higher duties of the Jewish ritual. They—

- (1) Offered the sacrifices.
- (2) Maintained the fire on the altar.
- (3) Trimmed the lights in the golden candlestick.
- (4) Made the loaves of shew-bread.

They, too, were divided into twenty-four courses, and their official costume was provided at the public expense.

The **High Priest** in the New Testament times was changed annually. He wore splendid garments when officiating in the temple, a full description of which will be found in the book of Exodus, chap. xxxix.

Captain of the Temple, mentioned by St. Luke (xxii. 4; Acts iv. 1, v. 24), superintended the guard of priests and Levites who kept watch by night in the temple.

The Jewish Festivals.

Three times a year the devout Jews, from all parts, repaired to the temple to keep the great festivals.

The first of these was the **Passover**, or *Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt. The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

For the observance of the Passover in the time of our Lord, see note, p. 79.

The second great festival was the **Feast of Pentecost**, so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

On this occasion the worshippers from a distance travelled to Jerusalem in solemn procession, carrying their offerings of first-fruits in splendid baskets, ornamented with flowers.

The **Feast of Tabernacles**, the third of the great annual festivals, lasted a week, during which time the people dwelt in tents or bowers, made of the branches of trees, and often placed upon the flat roofs of their houses. They carried palm branches in their hands, singing "Hosanna," which means, "Save, I beseech Thee."

The **Feast of Tabernacles** was held in commemoration of the wanderings in the wilderness, and was also the Jewish harvest thanksgiving.

Sects and Orders of Men.

The various religious sects and parties among the Jews all appear to have sprung up in the period that intervened between the close of the Old Testament history and the commencement of that of the New Testament.

The most important sect was that of the **Pharisees**, so called from the claim of its members to more than ordinary sanctity and strictness in religious observances, which, for the most part, were merely outward show.

Josephus describes the Pharisees as assuming to greater piety and devotion than other men, which sprang out of their claim to a more strict and accurate interpretation of the law.

The precise date of the origin of this sect is uncertain, but they rapidly rose to vast reputation and power, till it became a proverbial saying among the Jews that if but two persons were allowed to enter heaven one of them would be a Pharisee.

The main features of their creed were—

- (1) They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.
- (2) They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in work of charity.
- (3) They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries were texts of Scripture, written on narrow strips of parchment, and worn as a literal interpretation of Deuteronomy vi. 6-8.

"And these words which I command thee this day shall be in thine heart: . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them" (Numbers xv. 38-39).

- (4) The Pharisees believed in the existence of angels and spirits; in the resurrection of the dead; and the transmigration of souls.

The name Pharisee is derived from the Hebrew *Parash* = separated.

The Sadducees were as careless and profligate in their habits as the Pharisees were over-strict.

Sochaus, a scholar who flourished about 250 B.C., taught his followers that they should serve God purely from love and gratitude towards Him, and not from an interested desire of reward, or from a servile dread of punishment.

The Sadducees, in opposition to the Pharisees, taught—

- (1) That there was no authority for following the *Traditions of the Elders*.
 - (2) That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.
- "The same day came to him the Sadducees, which say that there is no resurrection"* (Matt. xxii. 23).
- "For the Sadducees say that there is no resurrection, neither angel nor spirit"* (Acts. xxiii. 8).

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- (3) They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.
- (4) From the circumstance that in arguing with the Sadducees on the doctrine of a future life our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

The Sadducees were not a numerous sect, but made up for their want of numbers by their wealth and influence. Annas and Caiaphas, with the high priestly party, were of the sect of the Sadducees.

The Sadducees were the first and bitter opponents of the Apostles, because they preached the resurrection of Jesus from the dead, which doctrine was directly opposed to the teaching of the Sadducees.

Essenes as a sect are not mentioned in the New Testament. From Philo we gather that they were about 4,000 in number. Josephus gives a description of them.

The name probably signifies "seer" or "*the silent, the mysterious.*"

They aspired after ideal purity, and do not seem to have been governed by any special code of doctrines.

A gate in Jerusalem was named after them, and tradition states that they devoted "one third of the day to study, one third to prayer, and one third to labour."

Self-denial, temperance, and labour—especially agricultural—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. In the strictness and purity of their life they were as far above the Pharisees as the Pharisees themselves were in advance of the mass of the people.

They held all things in common, and were assiduous in relieving the poor.

It was pollution for an Essene to partake of food prepared by strangers, and thus excommunication from the sect was a most severe punishment.

Scribes or Lawyers. The office of scribe or lawyer was a recognized profession. They copied and explained the law, compiled commentaries, and published interpretations. The law of Moses was also the civil law of the land, and the Sanhedrim not only decided on questions of religion and ceremony, but tried all accused persons sent up to them from the local councils. The judicial decrees of the Sanhedrim grew like English "case law" and formed great part of the "Tradition of the elders" which became so great a burden to the Jews. The Scribes were, therefore, a necessary and important body and greatly assisted the Sanhedrim in the interpretation of the law.

The Elders. As has been noted (p. xlv.) the Sanhedrim consisted of (a) the chief priests, (b) the scribes, (c) the elders (see also St. Mark xi. 27).

The *elders* or *old men* were the representatives of the people—the senators. At the time of our Lord they formed a distinct body in the Sanhedrim, obtaining their seat by election or nomination from the executive authority.

They are first mentioned as acting in concert as a political body at the time of the Exodus. "*Moses came and called for the elders of the people*"

(xix. 7). They retained their position under all the political changes which the Jews underwent, viz:

- (a) Under Joshua. "Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel" (Josh. xxiv. 1).
- (b) Under the Judges. "When the people of Israel were come into the camp, the elders of Israel, said, etc." (1 Sam. iv. 3).
- (c) Under the Kings. "And the saying pleased Absalom well, and all the elders of Israel" (2 Sam. xvii. 4).
- (d) During the Captivity. "The letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives" (Jer. xxix. 1).
- (e) After the Return. "But the eye of their God was upon the elders of the Jews that they could not cause them to cease" (Ezra v. 5).

Our Lord in contact with the different sects, as recorded by St. Mark.

I. With the Scribes,

- (1) At the healing of the paralytic. "There were certain of the scribes sitting there and reasoning in their hearts, Why doth this man thus speak blasphemies? Who can forgive sins but God only?" (ii. 7).
- (2) At the feast given by Levi the Scribes and Pharisees found fault, "How is it that he eateth and drinketh with publicans and sinners?" (ii. 16).
- (3) The Scribes which came down from Jerusalem charged Jesus with casting out devils "by Beelzebub, the prince of the devils" (iii. 22).
- (4) The Pharisees and certain of the Scribes which came down from Jerusalem found fault with the disciples for eating bread with unwashed hands (vii. 1).
- (5) After the second cleansing of the Temple the scribes and chief priests "sought how they might destroy him" (xi. 18).
- (6) At the Feast of the Passover the chief priests and the scribes "sought how they might take him by craft and put him to death" (xiv. 1).
- (7) The chief priests and the scribes and elders questioned our Lord's authority (xi. 28).

These last three instances are occasions when the Sanhedrim acted against Jesus.

- (8) One of the scribes asked our Lord, "Which is the first commandment?" (xii. 28).

Our Lord denounced

- (a) Their hypocrisy. "They love to go in long clothing," "for a pretence make long prayers" (xii. 38-40).
- (b) Their ambition. "They love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts" (xii. 38-39).
- (c) Their avarice. They "devour widows' houses" (xii. 40).

II. With the Pharisees.

- (1) At the feast given by Levi the Scribes and Pharisees found fault, "How is it that he eateth and drinketh with publicans and sinners?" (ii. 16).

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- (2) The **Pharisees** blamed the disciples for plucking the corn on the Sabbath (ii. 24).
- (3) At the healing of the man with the withered hand, "*they watched him, whether he would heal him on the Sabbath day; that they might accuse him*" (iii. 2).
- (4) After the miracle the **Pharisees**, "*Went forth and straightway took counsel with the Herodians against him, how they might destroy him*" (iii. 6).
- (5) The **Pharisees** and certain of the **Scribes** which came down from Jerusalem found fault with the disciples for eating bread with unwashed hands (vii. 1).
- (6) At Dalmanutha the **Pharisees** asked for "*a sign from heaven, tempting him*" (viii. 11).
- (7) The **Pharisees** and **Herodians** attempted to catch Jesus in the question about the tribute money, "*Is it lawful to give tribute to Caesar or not?*" (xii. 13, 14). [For the craft of the question and our Lord's reply, see note, page 67].

III. With the **Sadducees** on the subject of the Resurrection (xii. 18; see page 68).

[St. Matthew tells us (1) that the Sadducees joined with the Pharisees in asking our Lord for a sign from heaven, (2) that many Sadducees came to John's baptism.]

Publicans, or Tax-Gatherers, were of two classes.

I. **Publicans**, the great officers who farmed the Roman taxes, and paid a sum agreed upon by contract with the government. They sublet the tax gathering to agents called **Portitores**, who were also bound by contract to pay a certain amount of money.

II. **Portitores**, the actual custom house officers, to whom the taxes were sublet. They were chosen from the native population as knowing the ways of the people. They had to pay a definite sum, and whatever they could exact from the people belonged to themselves. As a rule they were cruel and oppressive, over-charged whenever they had the opportunity, and were of the lowest class. They were hated and despised, for the Jews considered the payment of tribute absolutely unlawful. They were regarded as traitors and apostates, as willing tools of the oppressors, and as polluted by their frequent intercourse with the heathen. It is this class that is referred to as "*publicans*" in the Gospel.

This system of taxation impoverished the country, producing chronic poverty and inciting to rebellion. The parables of our Lord constantly reveal the poverty of the people. Debt abounds, see the parables of the "Two Debtors" (St. Luke vii. 41). "The Unmerciful Servant" (St. Matt. xviii. 23). The debtor is cast into prison to pay the last mite (St. Luke xii. 58-59), or he is sold with his wife and children into slavery (St. Matt. xviii. 25).

Notable **Publicans** are **Matthew** (or **Levi**), and **Zacchæus**.

John the Baptist hits their besetting sin when he bids them "*Exact no more than that which is appointed you*" (St. Luke iii. 13). **Zacchæus** speaks of the restitution of fourfold if he had taken away anything by false accusation (St. Luke xix. 8), a particular method of exaction.

The Pharisees condemn our Lord for consorting with publicans, whom they class with sinners on two occasions.

- (1) At the feast in the house of Levi (St. Luke v. 30). Reply: "*They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance*" (St. Luke v. 31-32).
- (2) When publicans and sinners drew near to hear Him (St. Luke xv. 1). Reply; Parables of the Lost Sheep, The Lost Piece of Money, and the Prodigal Son (St. Luke xv.).

Herodians were a political rather than a religious party, and followed the policy of the Herods. They were the anti-national party, and relied upon the protection of Rome as a prelude to the re-establishment of national independence. Their motto was expediency, their leading principle, worldliness (the leaven of Herod), accepting Roman protection because by it they obtained position and wealth. Politically, they were opposed to the Pharisees, though, in their hatred to Jesus, they joined that party on two occasions.

- (1) After the healing of the man with the withered hand the Pharisees "*Straightway took council with the Herodians against him how they might destroy him*" (St. Mark iii. 6).
- (2) In putting the question to our Lord, "*Is it lawful to give tribute to Cæsar, or not?*" (xii. 13, 14).

Samaritans. In the reign of Hoshea, the last king of Israel, Shalmaneser carried Israel (*i.e.* the remnant of the Ten Tribes) into Assyria (2 Kings xvii. 5, 6-28). Into the depopulated territory "*Esarhaddon, the king of Assyria, brought men from Babylon, and from Cuthah, from Ava, and from Hamath, and from Sepharvaim*" (2 Kings xvii. 24; 2 Kings xviii. 34). These strangers were idolaters, and God showed His displeasure by allowing the land to be infested with wild beasts. So the king of Assyria sent them one of the captive priests to teach them "*how they should fear the Lord*" (2 Kings xvii. 28).

Thus the Samaritans were foreigners from the Valley of the Euphrates.

On the return of the Jews from captivity the Samaritans asked to be allowed to take part in the rebuilding of the Temple. Their request was refused mainly on account of their foreign extraction. From this time they became open enemies of the Jews. They erected a Temple on Mount Gerizim. The Pentateuch was their only code. The Jews learnt to hate them worse than they did the Gentiles. The feelings of the Jews towards them may be gathered from the expression used to our Lord "*Thou art a Samaritan and hast a devil*" (St. John viii. 48). The Samaritans waylaid single Jews going up to Jerusalem, and forbade shelter or food to Jewish travellers.

The Nazarite Vow.

A Nazarite was a person bound by a vow to be set apart from others for the service of God. The obligation was either for life or for a defined time.

I. The Nazarite during the time of his vow was bound—

- (1) To abstain from all intoxicating drink.
- (2) Not to cut the hair of his head.
- (3) Not to approach any dead body.

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II. Of Nazarites for life three are mentioned in the Scriptures, Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson.

III. There are two instances of vows in the Acts.

(1) Of Paul it is said "*having shorn his head in Cenchrea : for he had a vow*" (Acts xviii. 18).

(2) By the advice of the Elders Paul joined the four men at Jerusalem who had a vow (Acts xxi. 24).

From the fact that these men shaved their heads there can be little doubt that this was a strictly legal Nazarite vow.

The Kingdom of God.

A Jewish phrase which receives a new meaning in the Gospels. They looked for the advent of Elias who would anoint the Messiah. The Messiah would gain a great victory annihilating the armies of his enemies by flames issuing from his lips. All the world would submit to him, the new Jerusalem would descend, and "the Kingdom of Heaven begin." They had mistaken their prophets who foretold a spiritual not a temporal triumph of Israel and pointed out a suffering Messiah not a conquering King at the head of armies.

Jesus restores to the phrase the true meaning intended by the prophets, *i.e.*, the Victory of the Spirit of God over the hearts and wills of men.

Thus as regards the Kingdom of God there are three applications in the Gospels.

1. Kingdom of Grace in the world, or the Visible Church.

The parable of the Mustard Seed illustrates

- (a) The slight beginning.
- (b) The outward visible growth.
- (c) The final triumph of the Church.

2. Kingdom of Grace in the heart, or the personal rule of Christ in the heart of His followers.

The parable of the Seed Growing Secretly illustrates

- (a) The invisible secret growth of the spiritual life.
- (b) The orderly, successive stages of progress.
- (c) The final perfection.

3. Kingdom of Glory.

"*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*" (ix. 1).

TEACHING OF OUR LORD.

ON HIMSELF AND HIS WORK.

- (1) He claims to forgive sins. "Son, thy sins be forgiven thee" (ii. 5).
- (2) His mission is to the lost. "I came not to call the righteous, but sinners to repentance" (ii. 17).
- (3) Claims Messiahship, by admitting St. Peter's confession, "Thou art the Christ" (viii. 29).
- (4) Predicts His sufferings (see note p. 46).

- (5) Declares His Second Advent. "And then shall they see the Son of man coming in the clouds with great power and glory" (xiii. 26; (See also xiv. 62).
- (6) Before the Sanhedrim He declares Himself the Son of God. "Art thou the Christ, the Son of the Blessed? And Jesus said, I am" (xiv. 61-62).

ON THE SABBATH (see note page 14).

ALMSGIVING.

- (1) The Rich Young Ruler. "Go thy way, sell whatsoever thou hast and give to the poor" (x. 21).
- (2) The Widow's Mite. "This poor woman hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (xii. 43, 44).

AMBITION.

- (1) When the disciples disputed among themselves on the way. "Who should be greatest?" Jesus said unto them, "If any man desire to be first, the same shall be last of all, and servant of all." He also took a little child, and set him in the midst and said, "Whosoever shall receive one of such children in my name, receiveth me, etc." (ix. 35-37).
- (2) To the disciples who were displeased at the request of James and John to sit on the right hand, and on the left in the kingdom. "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (x. 43, 44).

FAITH.

- (1) The paralytic. "When Jesus saw *their faith*, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (ii. 5).
- (2) The woman with the issue of blood. "Daughter, *thy faith* hath made thee whole" (v. 34).
- (3) To the Syrophenician woman. "*For this saying go thy way; the devil is gone out of thy daughter*" (vii. 29).
- (4) The Father of the Lunatic Boy. "If thou canst believe, *all things are possible to him that believeth*" (ix. 23).
- (5) Blind Bartimæus. "Go thy way; *thy faith hath made thee whole*" (x. 52).
- (6) After the Withering of the Fig Tree. Jesus said to His disciples, "Have faith in God. 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" (xi. 23).

FASTING.

- (1) To the Pharisees when they asked our Lord why His disciples did not fast. "Can the children of the bride-chamber fast, while the bridegroom is with them? The days will come when the bridegroom shall be taken away, and then shall they fast in those days" (ii. 18-19).

- (2) **The Lunatic Boy.** To the question of the disciples, "Why could not we cast him out?" Our Lord replied, "This kind (*i.e.* of evil spirit) can come forth by nothing but by prayer and *fasting*" (ix. 29).

Our Lord does not condemn the duty of fasting, for (1) He himself fasted during the forty days of the Temptation. (2) He spoke of the time when His disciples would fast, "*The days will come, when the bridegroom shall be taken away from them, and then shall they fast*" (ii. 20). And the Church at Antioch "fasted" ere ordaining Paul and Barnabas to missionary work, "and when they had *fasted* and prayed, and laid their hands on them, they sent them away" (Acts xiii. 3). Jesus condemned the ostentatious display which the Jews, and especially the Pharisees, made when they fasted. "When ye fast, be not, as the hypocrites of a sad countenance; for they disfigure their faces, that *they may appear unto men to fast*" (St. Matt. vi. 16).

FORGIVENESS OF SINS.

- (1) **Jesus claimed the power to forgive sins.**
In the miracle of healing the paralytic He said, "Son, thy *sins be forgiven thee*" (ii. 5).
- (2) **He announced the condition upon which Divine forgiveness could be obtained.**
 "When ye stand praying, forgive, if ye have ought against any, that your Father which is in heaven may forgive you your trespasses. But it ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (xi. 25-26).
- (3) **He named the unpardonable sin, viz. blasphemy against the Holy Ghost.**
 "All sins shall be forgiven unto the sons of men, but he that *shall blaspheme against the Holy Ghost hath never forgiveness*" (iii. 29).

HUMILITY (see *Ambition*).

PRAYER. (See also page 7.)

- (1) **His own example.** St. Mark only gives three instances of our Lord praying.
- (a) *Solitary Prayer.* He "departed into a solitary place and *there prayed*" (i. 35).
- (b) *After Feeding the Five Thousand.* "He departed into a mountain to *pray*" (vi. 46).
- (c) *In the agony in the Garden.* "He *prayed* that, if it were possible the hour might pass from him" (xiv. 35).
- (2) **Prayer will be answered** "What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (xi. 24).
- (3) **Duty of Prayer.**
- (a) *Discourse on the Last Things.* "Take ye heed, watch and pray: for ye know not when the time is" (xiii. 33).
- (b) *In the Garden of Gethsemane.* "Watch and pray, lest ye enter into temptation" (xiv. 38).
- (4) **The efficacy of Prayer.** "This kind (*i.e.* of evil spirit) can come forth by nothing but by *prayer* and *fasting*" (ix. 29).

RICHES.

- (1) **Their hindrance to spiritual life.** *Parable of the sower.* "The *deceitfulness of riches*. . . choke the word" (iv. 19).
- (2) **Danger of Trusting in Riches.** *Rich young ruler.* "How hardly shall they that have riches enter into the kingdom of God," explained immediately as being "Children how hard it is for them that *trust in riches* to enter into the kingdom of God" (x. 21-24).

TOLERATION.

The rebuke to the Apostle St. John who mentioned that they had forbidden one who was casting out devils in the name of Jesus because he did not follow them. The reply of Jesus was "*Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me*" (ix. 39).

THE OLD TESTAMENT IN ST. MARK.

St. Mark did not write for the Jews, and so makes very little use of the Old Testament. In his own narrative he only quotes the following from the Old Testament.

- (1) "*Behold I send my messenger before thy face, which shall prepare thy way before thee*" (Mal. iii 1, St. Mark i. 2).
- (2) "*The voice of one crying in the wilderness,*" etc. (Is. xl. 3; St. Mark i. 3).

The quotation, "*And he was numbered with the transgressors*" (Is. liii. 12, St. Mark xv. 28) is omitted in many MSS.

But he records quotations made by Christ Himself, viz. :—

- (1) Messianic prophecies fulfilled by Himself (xii. 10, xiv. 27).
- (2) Justifying His teaching and actions in argument with His adversaries (iv. 12, vii. 6, x. 7, xi. 17, xii. 26, xii. 36).
- (3) Precepts of the Law (vii. 10, x. 19, xii. 29).
- (4) Illustrations from the Old Testament (see p. lx.).

I. QUOTATIONS.

Malachi iii. 1.

"*Behold I send my messenger before thy face, which shall prepare thy way before thee*" (i. 2).

Isaiah xl. 3.

"*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*" (i. 3).

Quoted as being fulfilled by John the Baptist as the Herald and Forerunner of the Messiah.

Isaiah vi. 9-10.

"*That 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*" (iv. 12).

Quoted as the reason why Jesus spoke to the people in parables.

Isaiah xxix. 13.

"*This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men*" (vii. 6-7).

In condemnation of the Pharisees, who found fault with the disciples for eating with unwashed hands. Jesus prefaces the quotation with the remark, "*Well hath Esaias prophesied of you hypocrites*"—i.e. He has described you to perfection, to the life.

lviii. THE GOSPEL ACCORDING TO ST. MARK.

Ex. xx. 12. Ex. xxi. 17.

"Honour thy father and thy mother; and, Whoso curseth father or mother let him die the death" (vii. 10).

Our Lord condemned the observance of tradition, and quotes the fifth commandment as one which the Jews set aside through their traditions.

Isaiah lxvi. 24.

"Where their worm dieth not, and the fire is not quenched" (ix. 44).

Isaiah pictures the triumph of Jehovah. The imagery is that of the slaughter of earthly armies, and the carcasses of the transgressors being consumed in blazing fire. The fires of the Valley of Hinnom consuming the refuse of Jerusalem may have suggested the simile as a type of the destruction of the wicked.

Gen. i. 27. Gen. ii. 24.

"God made them male and female" (x. 6).

"For this cause shall a man leave his father and mother, and cleave to his wife and they twain shall be one flesh" (x. 7-8).

Quoted in reply to the question of the Pharisees on divorce, and in support of the sanctity of marriage.

Exodus xx. 12-16.

"Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" (x. 19).

In answer to the Rich Young Ruler. The commandments quoted are all from the second table but are not quoted in exact order or with verbal accuracy.

"Defraud not," which is St. Mark's rendering of the tenth commandment, may be a reference to Lev. xix. 13, "Thou shalt not defraud thy neighbour, neither rob him."

Psalms cxviii. 25-26.

"Hosanna; Blessed is he that cometh in the name of the Lord" (xi. 9-10).

The shout of the multitude at the Triumphal Entry. These verses, it is said, were sung at the Feast of Tabernacles to welcome pilgrims coming up to the feast. If so, they would be suggested by the palm branches strewn in the way.

Isaiah lvi. 7.

"My house shall be called of all nations the house of prayer" (xi. 17). [An house of prayer for all people.]

The prophesy is a distinct declaration of the admission of all people without respect of persons or nationality into the covenant with Jehovah.

Quoted by our Lord when cleansing the Temple from the buyers and sellers, etc. The appropriateness of the quotation becomes apparent when it is remembered that the traffic was held in the court of the Gentiles (see note p. 62).

Our Lord continues "but ye have made it a den of thieves." This is a reference to Jeremiah vii. 11, "Is this house, which is called by my name, become a den of robbers in your eyes?"

Psalm cxviii. 22-23.

"The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes" (xii. 10).

Quoted by our Lord after the parable of the Wicked Husbandmen, pointing out to the Rulers of the Jews that their rejection of Him had been clearly predicted by Isaiah. The builders=*the Rulers of the Jews*; the stone=*Jesus*. As the builders rejected the stone which afterwards became a chief corner stone, so the leaders of the Jewish Nation rejected Jesus who became "the chief corner stone" of the Church. "*Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone*" (Eph. ii. 20).

Exodus iii. 6.

"I am the God of Abraham, and the God of Isaac, and the God of Jacob" (xii. 26).

The address of Jehovah to Moses from the burning bush, and quoted by our Lord to prove the doctrine of the Resurrection in answer to the Sadducees when they put to Him the case of the woman with seven husbands.

Deuteronomy vi. 4-5.

"Hear, O Israel; The Lord our God is one Lord: 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" (xii. 29-30).

Leviticus xix. 18.

"Thou shalt love thy neighbour as thyself" (xii. 31).

Quoted by our Lord in answer to the question of the scribe, "*Which is the first commandment of all?*" (xii. 28).

Psalm cx. 1.

"The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool" (xii. 36).

Quoted by our Lord when He put the counter question in the Temple. "*How say the scribes that Christ is the son of David?*" (xii. 35).

Zechariah xiii. 7.

"I will smite the shepherd, and the sheep shall be scattered" (xiv. 27).

At the Last Supper, quoted as a prediction of the flight of the Apostles on the arrest of their Master.

Isaiah liii. 12.

"And he was numbered with the transgressors" (xv. 28).

The second time in which St. Mark makes a direct quotation from the Old Testament,

The verse is not found in the best MSS., and was probably a marginal note afterwards incorporated in the text. It has reference to the Crucifixion of our Lord between the two thieves.

Psalm xxii. 1.

"My God, my God, why hast thou forsaken me?" (xv. 34).

The only one of the seven words from the cross that is recorded by St. Mark.

ix. THE GOSPEL ACCORDING TO ST. MARK.

II. INCIDENTS FROM THE OLD TESTAMENT.

1. The law of Moses is referred to three times.

(a) **The Leper.** "Offer for thy cleansing those things which Moses commanded" (i. 44).

These were "Two birds alive and clean, and cedar wood, and scarlet and hyssop . . . and on the eighth day two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

(b) **Bill of divorcement.** "Moses suffered to write a bill of divorcement, to put her away" (x. 4).

"Let him write her a bill of divorcement, and give it her in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deut. xxiv. 1, 2) (see note p. 53).

(c) **The law of Levirate marriage.** The question of the Sadducees to our Lord, "Master, Moses wrote unto us, *If a man's brother die, and leave his wife behind him and leave no children, that his brother should take his wife, and raise up seed unto his brother*" (xii. 19) (see note p. 68).

2. David eating the Shewbread. "Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How 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 that were with him?" (ii. 26).

The house of God = the tabernacle which was then at Nob.

The High Priest at the time was Ahimelech the father of Abiathar.

The circumstances are recorded in 1 Sam. xxi. 1-6. David was fleeing from Saul and came to Nob to Ahimelech the priest. He asked for food, and none other being at hand the priest gave him and his followers the shewbread. Ahimelech also gave David the sword of Goliath. Doeg the Edomite betrayed the act to Saul who put Ahimelech and all the priests at Nob to death, save Abiathar, who escaped and fled to David.

It has been considered that the insertion of the name of Abiathar for Ahimelech is an anachronism on the part of St. Mark, for Ahimelech was certainly the high priest at Nob at the time. But

(1) Abiathar may have been a coadjutor high priest joined with his father, as the sons of Eli with their father, or,

(2) Abiathar, being of the party of David, may have had the chief share in the gift of the shewbread.

Abiathar took up the priesthood, when with David, immediately on the death of his father Ahimelech and remained with David in his wanderings, sharing the high priesthood with Zadok when David became King. Abiathar is certainly the more famous figure in Jewish history, and the hearers of our Lord would have no difficulty in assigning a date to the circumstance referred to.

St. Mark probably gives the actual words of Jesus. Had our Lord mentioned Ahimelech, the Pharisees might have pointed to his death as a punishment for his offence. The subsequent exaltation of Abiathar effectually excluded a retort of this nature.

3. The appearance of Jehovah to Moses in the Burning Bush, referred to by our Lord in his reply to the Sadducees on the question of the resurrection. "*Have ye not read in the book of Moses, how in the bush God spake unto him ?*" (xii. 26).

For account of the occurrence, see Exodus iii. (see also note p. 69.)

Mention of Angels in St. Mark.

1. At the Temptation. "*The angels ministered unto him*" (i. 13).
2. Referred to by our Lord in His controversy with the Sadducees about the resurrection. "*When they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven*" (xii. 25).
3. They are the reapers in the great spiritual harvest at the end of the world. "*And then shall he send his angels, and shall gather together his elect from the four winds*" (xiii. 27).
4. The Angels do not know the time of the Second Advent of our Lord. "*But of that day and that hour knoweth no man, no, not the angels which are in heaven*" (xiii. 32).
5. At the Resurrection. When Mary Magdalene, and Mary, the mother of James, and Salome came to the tomb, and were "*entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment*" (xvi. 5). The angel announced to them that Jesus was risen and bade them "*tell his disciples and Peter that he goeth before you into Galilee*" (xvi. 7).

THE MINISTRY OF OUR LORD.

Our Lord's Ministry may be divided into three great sections.

- (1) Early Ministry in Judæa, and in Galilee (recorded in St. John's Gospel i.-v.).
- (2) The Ministry in Galilee, (1) in Eastern Galilee, (2) in Northern Galilee.
- (3) The Ministry in Judæa and Peræa.

These divisions are exclusive of the Preparation, *i.e.* the Baptism and the Temptation, and the last week in Jerusalem.

St. Mark does not give any record of the Early Ministry at all, but after recording the Preparation confines himself mainly to the Ministry in Galilee (Chap. i.-ix.).

He relates some incidents of the Ministry in Peræa (Chap. x.), but does not allude to that in Judæa.

He gives a full account of the last week of our Lord's life, commencing in Chap. xi.

Thus we may draw up the following general outline of St. Mark's Gospel.

- (1) Ministry of John the Baptist. Baptism and Temptation of Jesus (i. 1-13).

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- (2) Ministry (a) in Eastern Galilee (i. 14, vii. 23).
(b) in Northern Galilee (vii. 24, ix. 50).
- (3) Ministry in Peræa (x. 1-31).
- (4) The Last Journey to Jerusalem and the Passion (x. 32, xv.).
- (5) The Resurrection and Ascension (xvi.).

We may note how St. Mark records our Lord's many withdrawals from active work. Such retirements always occur either after a period of unusual activity and success or when danger threatened. These retirements are as follows:—

- (1) After the healing of Simon's wife's mother (the last of a series of miracles at Capernaum). "*He went out, and departed into a solitary place and there prayed*" (i. 35).
- (2) After the Cleansing of the Leper. "*Jesus could no more openly enter into the city but was without in desert places*" (i. 45).
- (3) After healing the Man with the Withered Hand. "*Jesus withdrew himself with his disciples to the sea*" (iii. 7).
- (4) After the Murder of John the Baptist, Jesus said unto His disciples, "*Come ye yourselves apart into a desert place, and rest a while*" (vi. 31).
- (5) After His contest with the Pharisees concerning the Tradition of the Elders, Jesus "*arose and went into the borders of Tyre and Sidon*" (vii. 24).
- (6) After the cure of the Blind Man at Bethsaida, Jesus entered with His disciples "*into the towns of Cæsarea Philippi*" (viii. 27).
- (7) After the Great Confession of St. Peter and His own prediction of His Passion we find our Lord at the mountain of Hermon (ix. 2).

TESTIMONY BORNE TO OUR LORD.

1. BY HIMSELF.

- (a) In the Discourse on the Last Things Jesus describes His second advent, "*Then shall they see the Son of Man coming in the clouds, with great power and glory*" (xiii. 26).
- (b) Before the Sanhedrim, in answer to the question of the High Priest, "*Art thou the Christ, the Son of the Blessed?*" Jesus replied, "*I am*" (xiv. 61, 62).

2. BY VOICES FROM HEAVEN.

- (a) At His Baptism. There came a voice from heaven, saying, "*Thou art my beloved Son, in whom I am well pleased*" (i. 11).
- (b) At His Transfiguration. A voice came out of the cloud, saying, "*This is my beloved Son: hear him*" (ix. 7).

3. BY DISCIPLES.

At Cæsarea Philippi our Lord asked the question, "*But whom say ye that I am?*" And St. Peter replied, "*Thou art the Christ*" (viii. 29).

4. BY JOHN THE BAPTIST:

Who preached, saying, "*There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose*" (i. 7).

5. BY DEMONIACS AND UNCLEAN SPIRITS.

- (a) The Demoniac in the Synagogue at Capernaum who cried, "*I know thee who thou art, the Holy One of God*" (i. 24).
 (b) The Gadarene Demoniac, who cried with a loud voice and said, "*What have I to do with thee, Jesus, thou Son of the most high God?*" (v. 7).
 (c) The Unclean Spirits, when they saw him, fell down before him, and cried, saying, "*Thou art the Son of God*" (iii. 11).

6. BY OTHERS.

- (a) Blind Bartimæus, who called out "*Thou Son of David have mercy on me*" (x. 48).
 (b) The Crowd at the Triumphal Entry. "*Hosanna; Blessed is he that cometh in the name of the Lord*" (xi. 9).
 (c) The Centurion at the Cross, who exclaimed "*Truly this man was the Son of God*" (xv. 39).

DEMONIACAL POSSESSION.

The word is different from devil :

Devil is from *diabolos* = the accuser. The Devil or central power of evil is never in Scripture called *daimon*, a demon.

Demon is from *daimon* = an evil spirit, demon. An inferior power of evil is never styled as *diabolos*.

WERE DEMONIAIC PERSONS AFFLICTED BY MERE DISEASE OR WERE THEY UNDER THE INFLUENCE OF EVIL SPIRITS ?

I.—The Jews assigned many diseases to the agency of evil spirits, for example—

The Dumb Man "*a dumb man possessed with a devil. And when the devil was cast out, the dumb spake*" (St. Matt. ix. 32-33).

The Blind and Dumb Man "*one possessed with a devil blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.*" (St. Matt. xii. 22).

The Lunatic Boy, who had a dumb spirit (St. Mark ix. 17-27).

II.—But Demoniacs are frequently distinguished from persons afflicted with bodily disease, e.g.,

The many cures at Capernaum at the close of the Sabbath. "*They brought unto him all that were diseased and them that were possessed with devils*" (St. Mark i. 32).

The cures after the call of the Apostles (as recorded by St. Luke). Multitudes came "*to be healed of their diseases; And they that were vexed with unclean spirits; and they were healed*" (St. Luke vi. 17-18).

III.—The same outward manifestations are sometimes referred to possession, sometimes merely to disease.

Compare—

Matt. xii. 22. The healing of "*one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.*"

St. Mark vii., 32. The cure of "*one who was deaf and had an impediment in his speech.*" Here the Evangelist is clearly describing one suffering only under natural defect.

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IV.—Compare (1) the accusation of the people "*Thou hast a devil*" (St. John vii., 20), with the accusation of the Pharisees "*This fellow doth not cast out devils, but by Beelzebub the prince of the devils*" (St. Matt. xii. 24).

"The first was common coarse blasphemy, a stone thrown at random; the latter which charged Jesus with being in willing and conscious alliance with the prince of evil, was on the very verge of being the sin against the Holy Ghost" (St. Matt. xii. 31). (TRENCH.)

V.—The demons are represented as speaking in their own persons. They speak with superhuman knowledge and acknowledge Jesus to be the Son of God.

The Demoniac in the Synagogue at Capernaum "*Let us alone; . . . I know thee who thou art, the Holy one of God*" (St. Mark i. 24).

The Gadarene Demoniacs "*What have we to do with thee, Jesus, thou Son of God?*" (St. Matt. viii. 29).

VI.—The conduct of our Lord.

1. He connects demoniacal possession with the power of the evil one.

(a) On the return of the Seventy who joyfully report that "*even the devils are subject unto us through thy name.*" Jesus describes their success as having resulted in His seeing "*Satan as lightning fall from heaven*" (St. Luke x. 17-18).

(b) After the cure of the Lunatic Boy our Lord, in private conversation with His disciples, tells them that "*this kind (i.e. of demon) goeth not out but by prayer and fasting*" (St. Matt. xvii. 21).

This instance is notable as a conversation in private between our Lord and His disciples, and thus refutes the idea that Jesus accommodated His actions to the belief of the Jews.

2. In reply to the charge of casting out devils by Beelzebub, Jesus uses as an argument the division of Satan against himself, a method of reply entirely irrelevant if those possessed were not really under the direct and personal power of evil.

VII.—The Demoniac of Gadara. The demoniac is under the power of an evil spirit. When the evil spirits leave the man he is found to be "*in his right mind.*" When the spirits enter into the herd of swine the herd rush madly down the slope into the sea.

This miracle alone is conclusive of the personality of the evil spirits.

VIII. The Teaching generally of Scripture which gathers up all the evil in the universe in one person, in the devil, who has a kingdom with his subordinate agents, "*the devil and his angels.*"

The sin of Judas is assigned to Satan.

"*The devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him*" (St. John xiii. 2).

"*And after the sop Satan entered into him*" (St. John xiii. 27).

The sin of Ananias is traced to Satan.

"*Why hath Satan filled thine heart to lie unto the Holy Ghost?*" (Acts v. 3).

Satan is described as having desired to win Peter.

"*Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat*" (St. Luke xxii. 31).

Hence we must conclude that there are evil spirits, subjects of the Evil One, who, in the days of our Lord Himself and His Apostles especially, were permitted to exercise a direct influence over the souls and bodies of certain men (B.D.)

THE GOSPEL ACCORDING TO ST. MARK.

TEXT AND NOTES.

Commencement of the Gospel.

Preaching of John the Baptist.

1. The beginning of the ²gospel of ³Jesus Christ, the Son of God; 2 As it is written *in the prophets*, ⁴Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 ⁵The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the ⁶wilderness, and preach the baptism of repentance ⁷for the remission of sins. 5 And there went out unto him ⁸all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with ⁹camel's hair, and ¹⁰with a ¹¹girdle of a skin about his loins; and he did eat ¹²locusts and ¹³wild honey; 7 And preached, saying, There cometh one mightier than I

^a see R.V. comment, p. 97. ^b see R.V. and note, p. 112.
^c see R.V. comment, p. 97.

and so they applied this passage from Isaiah to "the forerunner" of the Messiah.

²The barren region between Hebron and the shores of the Dead Sea.

John is to be as it were a pioneer sent before a king to make a road, filling up valleys, levelling hills, and making winding and rough paths straight and smooth.

⁷All the land. "Jerusalem and a l Judæa and all the region round about Jordan" (St. Matt. iii. 5). St. Luke mentions Sadducees, Pharisees, the people, the publicans, the soldiers (St. Luke iii. 10-14).

The place of John's Baptism was the "Fords of the Jordan," about five miles north of the Dead Sea. Here the river has worn away the eastern bank, affording easy access to the water. Caravans were accustomed to pass the river by the roads crossing these fords. Possibly the Baptist first preached to these caravans of pilgrims or traders on their way to Jerusalem.

⁹Camel's hair—a coarse sackcloth made of the strongest hairs of a camel.

¹⁰Girdle of a skin, i.e. of untanned leather, like that worn by Bedouin labourers of the present day.

¹²Locusts. The Bedouins still dry locusts in the sun for food.

¹³Wild honey deposited by the wild bees in the crevices of the limestone rocks (TRISTRAM.)

Thus the Baptist's food was of the plainest—the food of the very poor.

For instances of wild honey see

(1) The honey deposited in the carcase of the lion slain by Samson (Judges xiv. 8).

(2) And that eaten by Jonathan in the pursuit of the Philistines (1 Sam. xiv. 25-30).

¹This verse is The Title of the Book. [For the early life of Jesus see Intro. p. xxxv.].

²Gospel, A.S. *gode* = good, *spell* = tidings; the Good Tidings concerning Jesus Christ.

³Jesus Christ = Jesus, the Messiah, the Anointed One. The Saviour (*Jesus*) is here declared to be the Son of God.

St. Mark, writing for Gentiles, uses this term *seven times*.

St. Matthew, writing for Jews, styles Jesus the Son of David, thus emphasizing His Messiahship.

⁴The quotation is a double one, viz. Mal. iii. 1; Is. xl. 3.

St. Mark of himself quotes Old Testament prophecy twice only, viz. here, and in xv. 28. "And he was numbered with the transgressors" (the latter is a doubtful passage, see p. 89).

⁵Is. xl. 3 refers primarily to the return of the Jews from Babylon. But the Scribes taught that all prophecies referring to the history of the period had a secondary mystical reference to the Messiah,

after me, the ¹²latchet of whose shoes I am not worthy to ¹³stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

¹²Latchet, Lat. *laquetus* = a noose. (The latch of a gate; the lace of a shoe.) = The thong which fastened the sandal to the foot.

¹³Stoop down, *peculiar* to St. Mark. An example of minute detail. It was the

duty of an inferior slave to fasten and untie the sandals of persons of importance. So the Baptist acknowledges himself as holding an inferior position to the Messiah.

JOHN THE BAPTIST COMPARED WITH ELIJAH.

John the Baptist.

1. Home. The Wilderness, whence he suddenly appears.
2. Clothing. "Camel's hair, and with a girdle of skin (leather) about his loins."
3. Food. "Locusts and wild honey."
4. Preaching. "The baptism of repentance for the remission of sins."
5. Special Preaching. Reproved Herod the Tetrarch for his sin in marrying Herodias.
6. Fate. His death was due to the vengeance of Herodias.

Elijah.

The desert. His appearances thence are sudden and unexpected.

"An hairy man, and girt with a girdle of leather about his loins" (2 Kings i. 8).

Of the desert.

Denounced the sins of Ahab and the idolatry of the people in worshipping Baal.

Reproved Ahab for the worship of Baal, which was introduced by his wife Jezebel.

Jezebel threatened the life of Elijah, who saved himself by fleeing to Beersheba (1 Kings xix. 3).

The predecessor of the mild and merciful Elisha.

7. The predecessor of the mild and gentle Jesus.

That John the Baptist was the spiritual Elijah prophesied by Malachi is shewn—

- (1) By the words of the angel Gabriel, who quotes Malachi iv. 5, 6, and states "That he (John) shall go before him (the Messiah) in the spirit and power of Elias" (St. Luke i. 17).
- (2) Our Lord, in His conversation about John, distinctly states—
"And if ye will receive it, this is Elias, which was for to come" (St. Matt. xi. 14).
- (3) Again our Lord, when coming down from the Mount of Transfiguration, in answer to the question of His disciples, "Why, then, say the Scribes that Elias must first come?" replies so that the disciples "understood that He spake to them of John the Baptist" (St. Matt. xvii. 9-13).

On the Jewish belief of the reappearance of Elijah, Dean Stanley writes—"Passover after Passover, the Jews of our day place the paschal cup on the table, and set the door wide open, believing that that is the moment when Elijah will reappear. When goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, 'Put them by till Elijah comes'" (History Jewish Church).

The Baptism of Jesus.

9 And it came to pass in ¹those days, that Jesus came from Nazareth of Galilee, and was baptized ²of John ³in Jordan. 10 And straightway coming up out of the water, he saw the heavens ⁴opened, and the spirit like a dove descending upon him: 11 ⁵And there came a ⁶voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

¹ *i. e.* when John was baptizing Jesus was then thirty years old (St. Luke iii. 23).

² *i. e.* by John.

³ Either (1) at the ford near Jericho.

or (2) at the old ford near Succoth—which may be the Bethabara (or Bethany) mentioned by St. John (i. 28).

⁴ Rent or cleft asunder.

⁵ A voice from Heaven was thrice heard during our Lord's ministry.

(1) At His Baptism, "This is my beloved son, in whom I am well pleased."

a see R.V. comment, p. 97. b *Lit.* there came a voice out of the heavens. (The article is expressed.)

(2) At His Transfiguration, "This is my beloved son: hear him."

(3) In the Temple court. "I have both glorified it and will glorify it again" (St. John xii. 28).

A Levite could not enter on his full services till he was thirty years of age (Numbers iv. 43-47). Joseph was thirty years of age when he stood before Pharaoh (Gen. xli. 46).

At thirty years of age David began to reign (2 Sam. v. 4).

At this age Scribes were allowed to teach. Thus our Lord fulfilled the Law.

The Baptism as gathered from the three Synoptic Gospels.

ST. MARK.

ST. MATTHEW.

ST. LUKE.

(1) That Jesus came from Galilee for the express purpose of being baptized by John (iii. 13).

(2) That the baptism did not take place till all the people had been baptized (therefore the baptism was almost private) (iii. 21).

(3) That John was unwilling to baptize Jesus, but was constrained by our Lord, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

(4) Jesus went down into the river.

(5) After baptism Jesus prayed.

(6) Jesus was the first to see the heavens opened.

(7) The Holy Spirit descended in bodily shape.

The peculiar graphic note of St. Mark is that the heavens were rent or cleft asunder.

The same word is used.

(1) Of the new piece on the old garment. "The new maketh a rent" (St. Luke v. 36).

(2) The Veil of the Temple at the Crucifixion. "The veil of the Temple was rent in the midst" (St. Luke xxiii. 45).

(3) The rending of the Rocks at the Crucifixion. "And the earth did quake and the rocks rent" (St. Matt. xxvii. 51).

(4) The net at the second miraculous Draught of Fishes. "Yet was not the net broken" (St. John xxi. 11). (Maclear's St. Mark, p. 30).

The Temptation.

12 And immediately the spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and ¹was with the wild beasts; and the angels ministered unto him.

Driveth. St. Matt. says "led up"; St. Luke "led by"; St. Mark uses a much stronger expression.

The scene of the Temptation was probably the region of Mount Quarantaria, a wild district north-west of Jericho.

¹ Canon Tristram describes the district as giving traces of beasts of all kinds—the wild boar,—the jackal,—the wolf,—foxes, and the hyæna.

² Peculiar to St. Mark: Thus Jesus was in solitude apart from human habitation.

Satan, the enemy. St. Luke and St. Matthew give Devil or Diabolos—the 'slanderer' or 'accuser'.

The Temptation continued during the whole of the 40 days (St. Luke iv. 2).

St. Matthew places the ministry of the angels at the close of the Temptation (iv. 11). From St. Mark's account it would appear that they ministered throughout the 40 days.

At our Lord's agony in Gethsemane "there appeared an angel unto him from heaven strengthening him" (St. Luke xxii. 43).

St. Matthew and St. Luke give three distinct Temptations and our Lord's replies.

(1) "If thou be the Son of God command that these stones be made bread."

Reply: "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Temptation: Through the appetite.—An inducement for Jesus to use His divine power to satisfy His human needs. Had he yielded our Lord would have abandoned His perfect humanity.

(2) On the pinnacle of the Temple. "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone."

Reply: "It is written again, Thou shalt not tempt the Lord thy God."

Temptation: (1) To presume on God's providence.

(2) To startle men into receiving Him by the performance of some striking miracle.

Jesus came to bring the Gospel into men's hearts, not to win them by a display of divine power.

(3) On a mountain when the Devil showed Him all the kingdoms of the world and said, "All these things will I give thee if thou wilt fall down and worship me."

Reply: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Temptation: (1) Ambition.

(2) To shun the suffering before Him.

Jesus came not as a conquering but a suffering Messiah.

Thus all three temptations were intended to make our Lord false to some part of His mission.

Jesus begins to Preach.

14 Now after that John was ^{aput} in prison, Jesus came into Galilee, preaching the ^{gospel} of the kingdom of God. 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and ^{believe} the gospel.

^a see R.V. and note, p. 112. ^b see R.V. and note, p. 112.

^c see R.V. comment, p. 97.

Believe ⁱⁿ, a much stronger expression; not merely to believe in the truth of the Gospel, but to trust in, repose your faith in, the good tidings now preached.

See chapter vi. 17-20.

At Machærus on the eastern side of the Dead Sea.

The commencement of the great Galilean ministry.

See Intro. p. 63.

The fore-ordained and fore-told time of the advent of the Messiah.

See Intro. p. liv. Here it means the establishment of Christ's Church, or the goodness of salvation through Jesus Christ.

The Call of Peter, Andrew, James and John.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a ¹net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become ²fishers of men. 18 And straightway they drawn back by a rope. The miracle of the draught of fishes (St. Luke v. 1) probably occurred at this time.

²Symbolical of the gathering of men into the Church of Christ, so at the day of Pentecost 3,000 were baptized (Acts ii. 41).

From this time the Apostles were the constant companions of our Lord.

For the gradual preparation of these four disciples, see Intro. p. xviii.

Capernaum was now the fixed abode of our Lord.

Intro. p. xxviii. Intro. p. xxix.

¹A casting net, circular in shape, distinct from the draw-net of Matt. xiii. 47-48. A circular rope leaved to make it sink and having a tent-shaped net attached. It was thrown into the sea, allowed to sink and then

forsook their nets, and followed him. 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ^aship mending ^btheir nets. 20 And straightway he called them: and they left their father Zebedee in the ^aship with the ^bhired servants, and went after him.

^a see R.V. comment, p. 97. ^b see R.V. and note, p. 112

Preaching at Capernaum.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his ^adoctrine: for he taught them as ^bone that had authority, and not as ^cthe scribes.

^a see R.V. comment, p. 97. ^b see R.V. and note, p. 112.

their teaching was as it were second hand; they interpreted the law. Jesus taught in His own name. ^c See Intro. p. 1.

Healing the Demoniac at Capernaum.

23 And there was in their synagogue a man ^awith an unclean spirit; and he cried out, 24 Saying, ^bLet 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. 25 And Jesus ^crebuked him, saying, ^dHold thy peace, and come out of him. 26 And when the unclean spirit had ^etorn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they ^fquestioned the demon, not of the man, in horror and fear of our Lord.

^a Jesus refuses the testimony of devils.

^b Lit. Be muzzled. The same word is used by St. Mark in the miracle of Stilling the Tempest. "*Peace, be still*" (iv. 39).

^c torn, i.e. thrown him into convulsions.

^d A graphic touch peculiar to St. Mark, i.e., each one turned to his neighbour to ask him his opinion of this extraordinary event.

Intro. p. xxxviii.

Boat, i.e. fishing boat.

² Evidently the family of Zebedee were comparatively wealthy and of position and importance. They owned at least two boats and employed hired servants. St. John was known to the servants of the High Priest (St. John xviii. 15).

Intro. p. xxxix.

Most probably the synagogue built by the centurion (St. Luke vii. 5).

Synagogue. See Intro. p. xlii.

Teaching.

Our Lord taught authoritatively. "*I say unto you.*"

The Scribes taught by reference to tradition or the decisions of the Rabbis, so

On demoniacal possession, see Intro p. 63.

¹ Or in an unclean spirit, denoting the man was in the power or under the influence of the spirit.

The first miracle recorded by St. Mark and St. Luke.

The first recorded by St. Matthew is the Healing of the Leper (St. Matt. viii. 1-4; St. Mark i. 40-45).

The first recorded by St. John is the Turning the Water into Wine at Cana of Galilee (St. John ii. 1-11).

² The best MSS. omit "*Let us alone,*" it has probably been inserted from St. Luke iv. 34. The Greek represents an inarticulate cry of

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."* 28 And immediately *his fame* spread abroad throughout all the *region* round about Galilee.

a see R.V. comment, p. 98.
b see R.V. and note 8 above

⁷ teaching.

⁸ Lat. fama, report. The news spread rapidly.
⁹ More correctly "Into all the region of Galilee round about," i.e. the district round Capernaum.

The Healing of Peter's Wife's Mother.

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 *bifted* her up; and immediately the fever left her, and *she* ministered unto them.

a see R.V. and note, p. 112.
b see R.V. and note, p. 112.

i.e. Jesus and Peter, Andrew, James and John.
So St. Peter was a married man. (See 1 Cor. ix. 5.)
It was the Sabbath. Jesus goes from the synagogue worship to the house of one of His disciples.

St. Luke the physician specifies the kind of fever—*typhus*.

¹ immediately, R.V. straightway.

² The chiefpoint in the miracle. The woman was not left weak as when fevers go naturally; she rose at once and began to attend on them.

Many Cures.

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.

They waited till sunset, when the Jewish Sabbath ended.

i.e. of St. Peter's house.
St. Matthew quotes the prophecy of Isaiah liii. 4.
"Himself took our infirmities and bore our sicknesses" (St. Matt. viii. 17).

Solitary Prayer.

35 And in the morning, *rising* up a great while before day, he went out, and departed into a *solitary* place, and there prayed. 36 And *Simon* and they

a see R.V. and note, p. 112.

our Lord scope for energy and work; the solitudes gave opportunity for retirement and prayer.

¹ A graphic touch characteristic of St. Mark.

"A remarkable feature of the Sea of Galilee was that it was closely surrounded with desert solitudes" (STANLEY). Thus the thickly populated villages afforded

that were with him ²followed after him.
37 And when they had found him, they
said unto him, ^bAll men seek for thee.

^b see R.V. comment, p. 98.

Are seeking, i.e., actually inquiring after you.

²Lt. hunted after Him and tracked Him down. Note that St. Peter with his characteristic impetuosity and impulsiveness begins to take the lead among the Apostles.

Instances of Our Lord's Praying.

1. At His Baptism. "Jesus also being baptized and praying" (St. Luke iii. 21).
2. After the Cures after the Sabbath "He departed into a solitary place and there prayed" (St. Mark i. 35).
3. After a similar day of healing "He withdrew himself into the wilderness and prayed" (St. Luke v. 16).
4. Before choosing the Apostles "He went out into a mountain to pray and continued all night in prayer to God" (St. Luke vi. 12).
5. Before the Great Confession of St. Peter at Cæsarea Philippi. "And it came to pass, as he was alone praying" (St. Luke ix. 18).
6. After the miracle of Feeding the Five Thousand when the multitude would have made Him King. "He departed again into a mountain himself alone" (St. John vi. 15).
7. At His Transfiguration. "Went up into a mountain to pray, And as he prayed the fashion of his countenance was altered" (St. Luke ix. 28, 29).
8. For St. Peter. "But I have prayed for thee" (St. Luke xxii. 32).
9. In Gethsemane. "And prayed that, if it were possible, the hour might pass from him" (St. Mark xiv. 35).
10. For His murderers at His Crucifixion. "Father, forgive them; for they know not what they do" (St. Luke xxiii. 34).
11. At the moment of death. "Father, into thy hands I commend my spirit" (St. Luke xxiii. 46).

Tour in Galilee.

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.

i.e. country towns or village towns.

There are three classes of places—

- (1) The walled towns.
- (2) Unenclosed villages having a synagogue.
- (3) Villages which had no synagogue.

The word used (*occurring here only*) denotes an unenclosed village having a synagogue. This is the beginning of our Lord's preaching tours through Galilee.

Cleansing of a Leper.

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 ² touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy de-

Peculiar to St. Mark are—

- (1) The leper knelt down.
- (2) Jesus was moved with compassion.

1 The faith of the leper is required as a necessary condition of his cure.

2 A violation of the law. It was pollution to touch a leper. The leper was cleansed and Jesus was not polluted by the touch.

Straitly = strictly—a stern command.

parted from him, and he was ^acleansed. 43 And he ^bstraitly ^ccharged 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 ^dthose things which Moses commanded, for a ^etestimony unto them. 45 But he went out, and began to publish it much, and to ^fblaze abroad the matter, insomuch that Jesus could no more openly enter into ^gthe city, but was without in desert places: and they came to him from every quarter.

^a see R.V. and note, p. 112. ^b see R.V. comment, p. 99.

^c see R.V. and note, p. 112. ^d see R.V. comment, p. 99.

the deaf man with an impediment in his speech (St. Mark vii. 36).

⁴ "Two birds alive and clean, and cedar wood, scarlet and hyssop, and on the eighth day two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

⁵ To the priests that they might assure themselves that the miracle was real.

To the people to show that Jesus came to fulfil the Law.

R.V. a city. Either because of the crowds or because Jesus was forbidden by the authorities since He had touched a leper.

Leprosy was a living death, a dissolution, little by little, of the whole body, and as such a special type of sin. The laws concerning leprosy were framed with the object of symbolically teaching the loathsomeness of sin. Parallel:—

LEPROSY.

"A living death."

The leper was unclean.

Separated from the congregation.

Incurable.

The priest alone could legally pronounce a leper clean.

Notable Lepers in the Old Testament are—

(1) **Miriam**. Stricken with leprosy for speaking against Moses (Numb. xii. 10), but healed at the prayer of Moses (ver. 13-18).

(2) **Naaman**, captain of the Syrians, healed by Elisha (2 Kings v. 1-14).

(3) **Gehazi**, servant of Elisha, for his deceit smitten with the leprosy of Naaman (2 Kings v. 20-27).

(4) **King Uzziah** or **Azariah**, smitten with leprosy for presuming to offer incense before the Lord (2 Chron. xxvi. 16-21).

Also the four lepers outside the gate of Samaria, who were the first to learn the flight of the Syrians (2 Kings vii. 3-11).

Healing of the Paralytic.

2. And again he entered into Capernaum, after some days; and it was noised that he was in the ¹house.

Comp. (1) "*The man asked us straitly of our state*" (Gen. xliii. 7).

(2) "*Jericho was straitly shut up*" (Josh. vi. 1).

³ The command was given.

(1) That the man should be thankful, not boastful.

(2) Lest the excitement of the crowd should interfere with our Lord's work.

(3) Perhaps because the Pharisees might have compelled our Lord to go through the rites of purification.

Similarly our Lord imposed silence on the two blind men (St. Matt. ix. 30), and on

SIN.

"*The wages of sin is death.*"

"*Without holiness no man shall see God.*"

"*There shall in no wise enter unto it (i.e. the New Jerusalem) anything that defileth,*" etc. (Rev. xxi. 27).

"*There is no other name (i.e. Jesus) under heaven, given among men, whereby we must be saved*" (Acts iv. 12).

Jesus our Great High Priest (see Heb. xlii. 1).

¹ R.V. (margin) at home. Probably the house of St. Peter.

2 And straightway many were gathered together, insomuch that there was ^ano room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy,^b which was borne of four.

4 And when they could not come nigh unto him for the ³press, they uncovered the roof where he was: and when they had broken it up, they let down the bed ^bwherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, ³Son, thy sins ⁴be forgiven thee.

6 But there were ^bcertain of the scribes sitting there, and reasoning in their hearts.

7 ^cWhy doth this man thus speak blasphemies? who can forgive sins but God only?

8 And 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?

9 Whether 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?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea

^a see R.V. comment, p. 99.

^b see R.V. and note, p. 112.

^c see R.V. comment, p. 99.

St. Mark gives us

(1) That the paralytic was borne of four.

(2) That the crowd was great about the door.

(3) Uncovered the roof.

(4) Broke it up.

Eastern houses have flat roofs and are approached by a staircase from the outside. The roofs are made by laying first large beams and then joists across. On these are spread flat stones or slabs of tile or dried clay. Above these earth or gravel was rolled hard and flat.

² The crowd. (see p. 99.)

The bearers carried the man up the stairs direct from the street to the flat roof of the house. They first removed the earth (*uncovered the roof*) and then pulled up the tile slabs (*broke it up*) and then let *"him down through the tiling"* (St. Luke v. 19). The house would probably be a fisherman's cottage, and the roof only a few feet high, so that the letting down the man by holding the corners of the bed, a thickly-padded quilt, would be comparatively easy (see THOMPSON, "The Land and the Book," p. 358).

Bed, *grabatus*, a mere pallet or mat, the commonest or poorest kind of bed, just large enough for a man to lie on. It could be spread out in the evening and rolled up and put aside during the day. Thus the man could easily roll it up and carry it away.

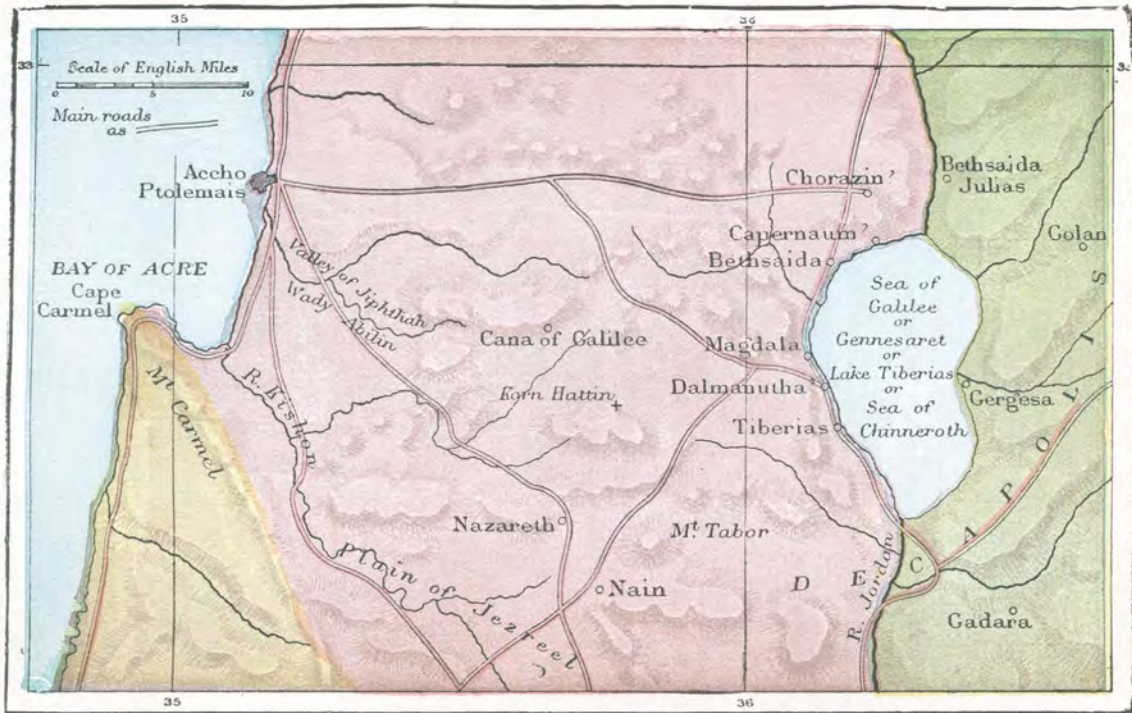
⁵ Son, St. Luke has *Man*. St. Matthew, *Son*.

It may be the man's illness was due to sinful indulgences.

⁴ *Be=are forgiven*. The verb is Indicative Mood. Better, "have been forgiven."

⁶ Certain of the scribes. St. Luke records "that there were Pharisees and doctors of the law" from "Galilee, Judæa, and Jerusalem."

Our Lord's death had already been determined upon at Jerusalem (St. John v. 18). Thus these scribes are present, watching for a case, and collecting materials for a charge against Him.



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MAP OF GALILEE.

side; and all the multitude resorted unto him, and he taught them.

The first charge is blasphemy, as making Himself equal with God in forgiving sins. The last charge before the Sanhedrim is also blasphemy, as being "the Son of God."

This is the first notice of an organized plot to destroy Jesus.

Our Lord definitely (though indirectly) and of set purpose claims Divinity and bases His claim on the miracle.

Son of Man, our Lord's favourite title of Himself. It occurs fourteen times in this Gospel. The title first appears in Dan. vii. 13, and was recognised by the Rabbis as a title for the Messiah. It is only thrice used by others (Acts vii. 56, Stephen saw "the Son of man standing on the right hand of God"; Rev. i. 13, "One like the Son of man." So also Rev. xiv. 31).

Note the twofold nature of our Lord in this miracle—

By forgiving sins He claims to be God.

By styling Himself "Son of man" He claims to be perfect man.

V. 9. Whether is easier to say, &c.? The claim to forgive sins, as involving divinity, is a higher claim than that of healing sickness, but it would be far easier for an impostor to say, "Thy sins be forgiven thee," for there was no outward visible test to condemn him. But to say, "Arise, take up thy bed and walk," was to command something that could be tested. Our Lord performs the miracle of healing the paralytic, and the man takes up his couch and departs. Therefore Jesus, by this act, justified His declaration that the man's "sins were forgiven," and, if so, then by the reasoning of His opponents, He must be divine, for, "Who can forgive sins but God alone?"

V. 12. Notice the suddenness and completeness of the cure. He who had been carried on his mat now carries the mat. The crowd which prevented his entrance, astonished and amazed make way for him.

Call of Levi.

14 And as he passed by, he saw Levi the son of Alphæus 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 ^asat at meat in his house, many ^bpublicans 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 ^bhim eat with publicans and sinners, ^cthey said unto his disciples, ^cHow is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are ^dwhole have no need of the physician, but they that are ^esick: I came not to call the ^erighteous, but sinners to repentance.

^a see R.V. and note, p. 113. ^b see R.V. and note, p. 113.

^c see R.V. and note, p. 113.

whole, i.e. The Pharisees—who considered themselves perfect.

^e They who know themselves to be sinners. The sinners—who felt their need of a Saviour.

^d The Pharisees.

Or Matthew (Intro. p. xxxi.)

¹At the place of toll, i.e., the custom house, where the taxes were collected. (see p. 100.)

Capernaum was a busy centre of trade, and hence a suitable place for the collection of taxes and tribute.

²Intro. p. lii.

As representatives of foreign dominion and agents for the extortionate farmers of the taxes, the publicans were regarded with loathing by the Jews and classed with harlots and sinners.

³They—the Pharisees, etc.

According to Eastern custom they entered the room (which was open for anyone to enter) during the feast.

This act was lawful but to eat with publicans was polluting.

They talked at our Lord through His disciples. Possibly they were overawed by the miracle of healing the paralytic and feared to address Jesus directly.

⁴They who think themselves

Discourse on Fasting.

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 ²⁰children 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 ²¹taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of ²²new cloth on an old garment: *else the new piece that filled it up taketh away from the old, and the rent is made worse.* 22 And no man putteth new wine into old ²³bottles: *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.*

a see R.V. comment, p. 100.

b see R.V. comment, p. 100.

c see R.V. and note, p. 113.

d see R.V. comment, p. 100.

e see R.V. comment, p. 100.

For Jesus to have enjoined a system of religious observance would have been to establish a sect, not to found a universal kingdom.

The essence of fasting is sorrow for sin, not because it is an enjoined ordinance. Thus when their Lord was taken from them the disciples would fast, not because it was enjoined, not from any stated command, but because they were bereaved of their Lord.

The three Parables were suggested by the feast given by Levi, viz.: (1) The Wedding Feast. (2) The Wedding Garment. (3) The New Wine in Old Bottles.

The Parable of the New Cloth and Old Garment.

[St. Matthew writes: "No man putteth a piece of undressed (R.V.) cloth upon an old garment, for that which should fill it up taketh away from the garment and a worse rent is made."]]

[St. Luke writes (R.V.) "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old."]]

Combining these versions we see that there are (1) Two garments, a new and an old. (2) A piece of cloth is taken out of the new to patch the old. The consequence is that there is a threefold mischief:—

(1) The new garment is spoiled by having a piece taken out of it.

(2) The new patch does not suit the old garment.

(3) [The undressed cloth shrinks and thus increases the rent in the old garment (St. Matthew.)]

1 *Lit.* were fasting. The occurrence took place on a fast day—hence the question. (See p. 98.)

The wedding guests (the intimate friends of the bridegroom) who accompanied the bridegroom to the house of the bride when he went to bring her home.

Jesus is the bridegroom. His disciples are the children or sons of the bridechamber.

²¹ The word signifies "violent death." The first hint, though dim, of His Crucifixion.

The Pharisees fasted on the 2nd and 5th days of the week.

John the Baptist enjoined stated fasts and taught his disciples to pray.

In those days religion ordered the externals of a man's life. Hours of prayer portioned out the day.

Merit had come to be attached to fasting as a sort of self-punishment which God would accept in place of inflicting punishment itself.

"Our Lord does not deprecate stated fasts or any other Jewish practices. They had their uses and would last their times, only He points men to the underlying truth that was at the bottom of the ordinance." (LATHAM.)

Interpretation.

The New Garment = Christianity. **The Old Garment** = Judaism.

The Pharisees, by insisting upon fasting, practically demanded that the Gospel should be a mere addition to Mosaic institutions, *i.e.* that the Gospel should be grafted on to the Mosaic Law.

This cannot be, for to cut patches from Christianity (the new garment) to fill up the rents of Judaism (*the old garment*) will have this result:—

- (1) Christianity will be spoilt ("he will rend the new").
- (2) Christianity cannot be assimilated to Judaism ("the new will not agree with the old").
- (3) Will hasten the fall of Judaism ("the rent is made worse").

This is precisely what occurred in the Apostolic Church. The first council held at Jerusalem (Acts xv.), had to decide if the new Gentile converts should be required to submit to the rite of circumcision.

The Parable of New Wine in Old Bottles.

Bottles, i.e. wine-skins, made of the skins of animals by cutting off the head and legs, and then drawing the skin off without making any other cut. The skins are then well soaked in tannin, and sewn up at the openings and pitched at the seams.

Interpretation.

The usual explanation is that as the wine ferments and expands the new bottles stretch and give, but the old ones being hard and dry cannot do so, but crack and burst. Canon Farrar, however, explains it that in the old bottles, which have already had wine in them, yeast germs would remain, which would set up fermentation in the new or unfermented wine poured in. He maintains that when "must" begins to ferment the force of expansion would burst any skin whether new or old.

New wine = Christianity. **Old bottles** = Judaism.

Either (a) the expansive freedom of Christianity cannot be confined in the old unyielding forms of Judaism.

- (b) to attempt to combine Christianity and Judaism would cause such a fermentation as would destroy both.

Note.—The first parable refers to outward forms and ceremonies.

The second parable refers to the principle or spirit of the two dispensations.

Our Lord forewarns His disciples against those Hebraizing Christians with whom St. Paul had to fight a life-long battle.

Our Lord's argument is as follows:—

- (1) Christianity is a life of union with Christ, and such fellowship is too joyous to admit of scrow. (Fasting and children of the bridechamber.)
- (2) Christianity is not a sect of Judaism and cannot be made part of it. (Old garment, etc.)
- (3) No man can be under the law and under grace. Combination is ruin to both. (New wine, &c.)

St. Luke adds. "No man also having drunk old wine straightway desireth new: for he saith, The old is better" (St. Luke v. 39).

- (4) But Jesus can make allowance for honest hearts who cling to an old faith.

Plucking Corn on the Sabbath.

23 And 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.
24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and

1 was going. The road was a narrow footpath through the cornfield.

St. Matthew adds "the disciples were an hungred."

St. Luke says "they did eat, rubbing them in their hands."

To pluck ears of standing corn was allowed by custom and by law (Deut. xxiii. 25).

The Pharisees considered "plucking" as reaping, and "rubbing" as threshing. The disciples were thus doing work on the Sabbath.

they that were with him? 26 How he went into the ²house of God in the days of ³Abiathar the high priest, and did eat the ⁴shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 *Therefore* the Son of man is Lord *also* of the sabbath.

^a see R.V. and note, p. 113.

^b see R.V. and note, p. 113.

⁴ "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour placed every Sabbath on the table of shewbread in the Holy Place. They were replaced by fresh on the succeeding Sabbath. They were eaten by the priests alone. It would appear that the shewbread was given to David on the Sabbath day. Hence the example quoted is peculiarly appropriate.

David's breaking the law proves that the law of necessity at times overrides the ceremonial law.

V. 27. Peculiar to St. Mark.

V. 28. An assertion that the "Son of Man" has authority to interpret, modify, or even annul the law of the Sabbath. So that the disciples, having His sanction and authority for what they did, were blameless.

Our Lord's Teaching with respect to the Sabbath.

1. He asserted "That the Sabbath was made for man, not man for the Sabbath." *I.e.* that the Sabbath was ordained for man's physical and spiritual needs, not that man was created to keep an arbitrary Sabbath.

2. He claimed authority over the Sabbath. "*The Son of Man is Lord also of the Sabbath.*"

3. He allowed works of necessity. Jesus justified His disciples for plucking the corn and husking it on the Sabbath.

4. He allowed works of mercy. "*It is lawful to do well on the sabbath days*" (St. Matt. xii. 12). And performed seven miracles on the Sabbath:—

- (1) The man with the withered hand (St. Mark iii. 1-5).
- (2) The demoniac in the synagogue at Capernaum (St. Mark i. 23-28).
- (3) Peter's wife's mother (St. Mark i. 30, 31).
- (4) The woman with the spirit of infirmity (St. Luke xiii. 11-17).
- (5) The man with the dropsy (St. Luke xiv. 1-6).
- (6) The cripple at the pool of Bethesda (St. John v. 1-16).
- (7) The man who was born blind (St. John ix. 1-41).

Sabbath — rest.

It was ordained by God, after the six days' work of creation. "*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.*"

As a memorial of the deliverance out of Egypt. "*The Lord thy God brought thee out thence . . . therefore the Lord thy God commanded thee to keep the sabbath day*" (Deut. v. 15).

As a sign of the Covenant between God and the Israelites. "*Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever*" (Ex. xxxi. 16, 17).

This commandment among the Jews forbade all unnecessary work. The punishment for breaking the Sabbath was stoning. In Numbers we read of a man who was stoned for gathering sticks on the Sabbath.

For this incident read 1 Sam. xxi. 6.

² *I.e.* the tabernacle which was then at Nob.

³ The priest who gave the bread was Ahimelech, the father of Abiathar.

Explanations given are—

- (1) That the more famous name is recorded.
- (2) That Abiathar may have been coadjutor with his father.
- (3) That as one of David's party, Abiathar may have been the principal agent in allowing him to take the shewbread.

Teaching of Christianity on Holy Days.

1. That no day is too Holy for good works. Established by our Lord by His miracles on the Sabbath.

2. That no man shall judge another or prescribe for him what days he shall keep holy. Established by St. Paul (Rom. xiv. 5-14).

3. That no man should refuse to keep Holy days or depart from established custom if by so doing he causes scandal or gives pain to those who hold different views. Established by St. Paul (Rom. xiv. 15-23).

When the early Christians began to keep the first day of the week as the Sabbath, whilst those who still cling to Jewish ideas kept the seventh, these difficulties would arise. This was the commencement of the controversy on holy days.

Healing the Man with the Withered Hand.

3. And he entered again into the synagogue; and there was a man there which had ^aa withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that ¹they might accuse him. 3 And he saith unto the man which had ^athe withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or ^bto do ^cevil? to ^dsave ^elife, or to kill? But they held their peace. 5 And when he had looked round about on them with ^fanger, being grieved ^gfor the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the ^hHerodians against him, how they might destroy him.

^a see R.V. and note, p. 113. ^b see R.V. comment, p. 100.
^c see R.V. comment, p. 100. ^d see R.V. and note, p. 113.

^e The first mention of the Herodians (see Intro. p. liii.). St. Luke adds "they were filled with madness."

St. Matthew says "they held a council against him."

The coalition for the destruction of Jesus now embraces the Herodians, the court party, and the bitter political opponents of the Pharisees. These two bitterly hostile political parties combine to destroy Jesus.

We may note how St. Mark groups several occasions on which our Lord comes in contact with the Scribes and Pharisees.

- (1) As to His right to forgive sins—the sick of the palsy (ii. 1-12).
- (2) Eating with publicans and sinners—the feast in Levi's house (ii. 15-17).
- (3) On fasting—the feast in Levi's house on a fast-day (ii. 18-22).

Details given by St. Mark

- (1) "They held their peace."
- (2) Jesus "looked round about on them with anger."
- (3) He was "grieved for the hardness of their hearts."

St. Luke says it was "his right hand."

¹ They, Scribes and Pharisees. They were there, not "to worship," but to "watch" if Jesus should break the commandment.

A remarkable miracle.

- (1) A direct challenge to defend their burdensome Sabbatical regulations.
- (2) No external means—simply a command.
- (3) Evidently wrought of set purpose on the Sabbath.

² Evil, R.V. *harm*, i.e. injury to some one, not an evil or wrong act.

³ Save life, R.V. *save a life*.

⁴ Angry at their wickedness—grieved at their callousness.

Lit. at the hardening of their hearts. They were determined to convict Jesus, and so their hearts grew callous to the gracious teaching of our Lord.

St. Luke adds "they were filled

(4) On Sabbatical observances—

- (a) **Plucking corn on the Sabbath** (ii. 23-28).
 (b) **Healing on the Sabbath** (iii. 1-6).
 (c) **Casting out devils** (iii. 22-30).

Preaching in Galilee.

7 But Jesus ¹withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, 8 And from Jerusalem, and from Idumæa, 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. 9 And he spake to his disciples, that a ^asmall ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had ^aplagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he ^bstraightly charged them that they should not make him known.

^a see R.V. comment, p. 97. ^b see R.V. and note, p. 113

ance. All that He had done would, humanly speaking, be lost if He were cast into prison or slain (LATHAM).

² The word denotes either (1) a whip or scourge, (2) a disease. It conveys the idea of acute or painful diseases.

³ Strictly, a stern command.

The Call of the Twelve Apostles.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ^aordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have ^bpower to heal sicknesses, and to cast out devils: 16 And Simon he sur-

^a see R.V. and note, p. 113. ^b see R.V. and comment, p. 100.

This danger may have hastened the appointment of the Twelve. From this time the continuous existence of the Church was secured even though its Head be removed from earth (LATHAM).

Galilee the North.
 Judæa and Jerusalem the
 centre.
 Idumæa the South.
 Beyond Jordan the East.
 Tyre and Sidon, the North
 West.

See Geographical Notes.

A boat. Jesus is driven from the synagogues, so preaches to the multitudes in the open air. He preached from a boat to the people crowding on the sea shore. The boat was also useful in enabling Him to cross the Sea of Galilee in times of danger.

¹ This withdrawal is the result of the coalition between the Pharisees and the Herodians. The Herodians were more formidable than the Pharisees. The latter would only set the law in motion, the former could employ violence, and the soldiers of Herod were at Tiberias close at hand. Our Lord adopts throughout His career all human precautions. At this particular moment His freedom and safety were of vital importance.

The traditional scene of the calling of the Apostles is Kurn Hattin or the Horns of Hattin, three hours journey to the west of Capernaum. At the summit there are two peaks with a grassy plateau between them. This is also the traditional scene of the Sermon on the Mount.

Note. The twelve are chosen at a time when our Lord's life was in danger.

named Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the *‘Canaanite,* 19 And Judas Iscariot, which also betrayed him: and they went into an house.

c see R.V. comment, p. 100.

Boanerges, with reference to their fiery zeal.

They would call down fire from heaven on the Samaritan Village (St. Luke ix. 54).

They rebuked one casting out devils (St. Mark ix. 38).

And desired to sit on our Lord's right and left hand in His Kingdom (St. Mark x. 37).

Canaanite or **Cananean**. Not a native of Canaan or of Cana, but from a Syriac word *Kanean*, equivalent to Zelotes or of the sect of the Zealots. See Intro. p. xxxii.

Iscariot the man of Kerioth—a little village in Judah. See Intro. p. xxxii.

There are four lists of the Twelve Apostles. These lists can be divided into three groups with Peter, Philip, and James the son of Alphæus as the leaders of the groups. Judas Iscariot is invariably placed last.

LISTS OF THE APOSTLES.

First Group.

St. Matthew x. 2-4.	St. Mark iii. 16-19.	St. Luke vi. 14-16.	Acts i. 13.
Simon Peter.	Simon.	Simon.	Peter.
Andrew.	James.	Andrew.	James.
James.	John.	James.	John.
John.	Andrew.	John.	Andrew.

Second Group.

Philip.	Philip.	Philip.	Philip.
Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholomew.
Matthew (the publican).	Thomas.	Thomas.	Matthew.

Third Group.

James (the son of Alphæus).	James (the son of Alphæus).	James (the son of Alphæus).	James (the son of Alphæus).
Lebbæus (Thaddæus).	Thaddæus.	Simon Zelotes.	Simon Zelotes.
Simon (the Canaanite).	Simon (the Canaanite).	Judas (the brother of James).	Judas (the brother of James).
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	Judas Iscariot.

For further notes on Apostles, see Intro. pp. xxvii-xxxii.

The Pharisees Blaspheme.

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is

St. Matthew gives as a reason that "*The harvest truly is plentiful but the labourers are few*" (St. Matt. ix. 37).

St. Luke tells us that previous to choosing the Twelve, Jesus "*went out into a mountain to pray and continued all night in prayer to God.*"

For qualifications, functions and training of the Apostles, see Intro. p. xxviii.

Apostle, Gk. *Apostolos* = one sent forth.

Apostles other than the Twelve are—

(1) Matthias chosen to fill the place of Judas (Acts i. 15-16).

(2) Paul and Barnabas.

His friends, i.e. His relations (see verse 31).

beside himself, they regarded Him as carried away by religious excitement, and so desired to put Him under restraint.

beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house ^acannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, 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 ^bGhost hath never forgiveness, but is ^cin danger of eternal damnation: 30 Because they said, He hath an unclean spirit.

^a see R.V. and note, p. 113. ^b see R.V. and note, p. 114
^c see R.V. comment, p. 100.

Strong man = Satan.

House = the world.

Goods = souls of men.

The spoiler = our Lord.

The blasphemy of the Pharisees consisted in their ascribing the work of the Holy Spirit to Satanic agency.

V. 29. Not necessarily that such sin cannot be forgiven by God, but rather that the man who has rejected the Holy Spirit has deprived himself of the influence and assistance which might lead him to repentance.

His Mother and Brethren call for Him.

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

So Festus describes St. Paul "Paul, thou art beside thyself; much learning doth make thee mad" (Acts xxvi. 24).

The band of spying scribes artfully take advantage of the fears of His friends and suggest demoniacal possession. St. Matthew gives the miracle of curing the man blind and dumb possessed of a demon as being the cause of the blasphemy.

Beelzebub = Lord of flies, the God of Ekron, to whom Ahaziah sent to know if he should recover from the injuries sustained by falling from a lattice window (2 Kings i. 3).

Another interpretation is Lord of dung or filth, and was a term of derision amongst the Jews.

Here it means the prince of the air, and in this sense the chief or prince of evilspirits.

He called them. These scribes were going about making insinuations to the crowd. Jesus calls them out to face Him.

The argument.

(1) a divided kingdom means ruin.

(2) a divided house means destruction.

So Satan fighting against himself will bring about the fall of his power.

Their names are given in chap. vi. 3—James and Joses, Juda and Simon.

In all probability they were the children of Cleophas and Mary, the sister and namesake of the Virgin, and so "the cousins" of our Lord. There are three other hypotheses respecting them.

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

- (1) That they were the children of Joseph by a former marriage.
 (2) That they were the children of Joseph and Mary.
 (3) That Joseph and Cleophas were brothers, and Cleophas being dead, Joseph raised up children to his dead brother, according to the Levirate law.

Parable of the Sower.

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 ^aship and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by ¹parables, and said unto them in his ²doctrine, 3 Hearken; Behold, there went out a ⁴sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the ⁵fowls of the air came and devoured it up. 5 And some fell on ^bstony ground, where it had not much earth; and immediately it sprang up, because it had no ^cdepth of earth: 6 But when the sun was up; it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no

¹Parable. From *paraballo* = "I place beside," for the purpose of comparison.

An earthly story with a heavenly meaning; or the illustration of some spiritual truth by some incident of actual life.

"A pictorial or narrative exhibition of some spiritual or moral truth by means of actual and not fanciful elements of comparison" (FARRAR).

²Christ was in the ship and the people were on the sea shore.

³Teaching.

⁴Christ—His Apostles—all preachers of the Gospel.

The seed is the word of God.

⁵Satan (v. 15).

⁶A thin coating of soil with rock underneath ("upon a rock," St. Luke).

The thin earth soon dried up since "it had no depth."

The cares of this world; the deceitfulness of riches; the lusts of other things; (v. 7), *i.e.* cares, riches, pleasures (St. Luke).

Those that hear the word and receive it (v. 20), "the honest and good heart" (St. Luke).

* see R.V. comment, p. 97. b see R.V. comment, v. 101. c see R.V. and note, p. 114.

fruit. 8 And 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. 9 And he said unto them, ⁷He that hath ears to hear, let him hear.

(4) "Neither was any thing secret, but that it should come abroad" (St. Mark iv. 23).

(5) "The things that come out of him, those are they that defile the man" (St. Mark vii. 16).

(6) "Salt is good; but if the salt have lost his savour" (St. Luke xiv. 34-35).

Interpretation of the Sower.

10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the ¹mystery of the kingdom of God: but unto them that are ²without, all these things are done in parables: 12 ³That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they may be converted, and *their* sins should be forgiven them. 13 And he said unto them, ⁴Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the ⁵way 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. 16 And these are they

⁷An intimation that what He had said was worthy the deepest attention. Possibly a phrase used by the Rabbis to call attention to something of special importance.

Who are seeking after the truth.

V. 9. "He that hath ears to hear."

Used by our Lord six times.

(1) "And if ye will receive it, this is Elias which was for to come" (St. Matt. xi. 14-15).

(2) "Then shall the righteous shine forth as the sun in the kingdom of their Father" (St. Matt. xiii. 43).

(3) After the parable of The Sower (St. Mark iv. 9).

¹Something once hidden now revealed.

²Those outside the circle of His disciples, who are not seeking after truth.

Our Lord here gives His reasons for speaking in parables.

³Isaiah vi. 9.

⁴The use of parables. Not to hide truth but to show it. To men who search after the truth, who prize it when found, the truths of the parable are revealed and are manifold. From him who cares not to undertake this search, the truths are hidden. Had our Lord uttered abstract truth His precepts might have been forgotten. He has given us spiritual truths in a form familiar to Orientals, which readily fits the minds of men. The disciples could carry the story about with them, remember it, discuss it, and so learn the lesson by degrees.

⁵If ye do not understand this the plainest of all My parables, how will you be able to understand all My other parables?

⁶The hard heart, on which preaching can make no impression.

likewise which are sown on ^astony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, ^bimmediately they are ^coffended. 18 And these are ^dthey which are sown among thorns; such as hear the word, 19 And 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. 20 And these are they which are sown on ^egood ground; such as hear the word, and ^freceive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

^a see R.V. comment, p. 101. ^b see R.V. and note, p. 114. ^c see R.V.

21 And he said unto them, Is a ¹candle brought to be put under a bushel, or under a bed? and not to be set on ²a candlestick? 22 ³For there is nothing hid, ⁴which shall not be manifested; neither was any thing kept secret, but that it should come ⁵abroad. 23 If any man hath ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: ⁶with 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

^a see R.V. comment, p. 101. ^b see R.V. comment, p. 101. ^c see R.V. and note, p. 114. ^d see R.V. and note, p. 114.

⁶The shallow, impulsive heart, eager to receive impressions, but without persistence and soon overcome by temptation, or disheartened by affliction or persecution.

⁷Offended—made to stumble, *i.e.* there are obstacles in the way of the complete reception of the word.

⁸The worldly heart; the three obstacles are—

- (1) Cares; *i.e.* anxiety to make a living.
- (2) Riches; *i.e.* the temptation to lead a life of luxury and ease.
- (3) Lusts of other things, or pleasures. *i.e.* the temptations of the flesh.

⁹The honest and good heart, which holds fast to the word. A simple, truthful, earnest nature.

There are degrees of fruitfulness in the spiritual world as in the natural, and these are dependent upon the use we make of our privileges, just as the growth of seed is dependent upon the nature of the soil.

¹The R.V. The Lamp; the bushel, the bed, the (lamp) stand.

The ordinary furniture of a poor man's house. The poor having no table, would turn the bushel measure upside down and place the lamp upon it (see Glossary).

²The R.V. gives the true meaning. "Nothing hid save that it should be manifested" *i.e.* = whatever is kept secret from them it will be for you to reveal to them in your teaching at the proper time.

³These words have no reference to outward dealings with other men.

shall be given: and he that hath not, from him shall be *taken* even that which he hath.

^a see R.V. and note, p. 114.

thought freely and time as well, freely will God requite the same" (LATHAM).

The same lesson is taught in the Parables of the Pounds and the Talents.

The man who profits by his privileges in learning spiritual truths shall receive more, but from him who has neglected them even the privileges themselves shall be taken away.

They mean "In proportion to the pains and attention which you bestow in searching out all that My words contain so will the profit be. If you bestow

Parable of the Seed Growing Secretly.

26 And he said, So is the kingdom of God, as if a man should cast seed ^ainto the ground; 27 And should sleep, and rise night and day, and the seed should spring and 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 ^bbrought forth, immediately he putteth in the sickle, because the harvest is come.

^a see R.V. and note, p. 114.

^b see R.V. and note, p. 114.

Application (1) The inward, invisible growth of Christ's Kingdom (*i.e.* spiritual life) in a man's heart.

(2) The invisible working of the Spirit in promoting the growth of the Church.

We may notice

- (1) The secret invisible work of the Spirit incomprehensible to man (*He knoweth not how*), so "I (Paul) have planted, Apollos watered, but God gave the increase" (1 Cor. iii. 6).
- (2) Of herself — The seed hath life in itself, and must have a living, not a dead heart in which to develop.
- (3) The development is orderly and progressive.

Parable of the Mustard Seed.

30 And he said, Whereunto shall we liken the kingdom of God? or ^awith what comparison shall we compare it? 31 It is like a

^a see R.V. and note, p. 114.

SEED GROWING SECRETLY.

The only Parable Peculiar to St. Mark. It takes the place of the parable of the Leaven in other Gospels.

Kingdom of God. (1) the kingdom of grace in each man's heart.

(2) The kingdom of grace in the world, *i.e.* the Church. (See Intro. p. liv.).

Man = Christ, His Apostles, all preachers of the Gospel.

Seed = the word of God = spiritual truth.

Ground = man's heart.

Of herself = of her own accord, spontaneously.

Blade and ear = the progressive growth of spiritual life.

Full corn = the perfect man in Christ.

Harvest = the day of judgment.

The sickle = mentioned only here and in Rev. xiv. 14, 15.

MUSTARD SEED.

Kingdom of God = The visible Church on earth (Intro. p. liv.).

= Under what figure shall we represent it?

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

b see R.V. and note, p. 114.

c see R.V. and note, p. 114.

Mustard Seed, small seed = insignificant beginning of the Church, founded by a Galilean peasant, from a small village of an illiterate province.

The earth = the world.

Greater than all herbs

= the marvellous growth of Christianity.

Shooteth out great branches

= the spread of the Gospel to all nations.

Fowls of the air, etc.

= all nations find shelter in the Rock of Ages.

Lesson. The wonderful growth and expansion of the visible Church from a slight beginning.

The parable of the Mustard Seed illustrates the visible outward growth of the Church.

The parable of the Seed growing secretly illustrates the secret, invisible, orderly, progressive growth in spiritual life both in the individual Christian and in the Church.

The Stilling of the Tempest.

35 And the same day, when the even was come, he saith unto them, Let us ^apass over unto the ¹other side. 36 And when they had sent away the multitude, they took him ²even as he was in the ^aship. And there were also with him other ^blittle ships. 37 And there arose a ³great storm of wind, and the waves ⁴beat into the ^cship, so that it was now full. 38 And he was in the ^dhinder part of the ship, ^easleep on ^apillow: and they awake him, and say unto him, Master, ^fcarest thou not that we perish? 39 And he arose. and

a, b see R.V. comment, p. 97. c see R.V. and note, p. 115.

d see R.V. comment, p. 101.

f Exactly expressing the irritation of the alarmed disciples against the undisturbed Jesus.

The Sea of Galilee is 682 feet below the level of the Mediterranean, and is surrounded by mountain gorges which act "like gigantic funnels to draw down the cold winds from the mountains." There is a great difference between the temperature of the sea and that of the snow-clad mount Hermon immediately to the north of it. This difference of temperature accounts for the suddenness of winds, the gorges cause these winds to be so violent. They often come down when the sky is perfectly clear (THOMSON).

¹The Eastern shore of Galilee

²For rest and retirement.

³Without any preparation, a graphic touch of St. Mark, illustrating the incessant labours of Jesus.

Just before embarking occurred the incident of the three followers, viz. (1) the Scribe, (2) the disciple who would first bury his father, (3) the disciple who would bid farewell to his friends (St. Luke ix. 57-62).

⁴A sudden violent squall.

⁵Note the tense. "were beating," the ship "was beginning to fill."

⁶Jesus, tired out, was asleep in the stern of the vessel on the pillow or steersman's cushion.

rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a ⁸great calm. 40 And he said unto them, Why are ye so fearful? ⁹*how is it that ye have no faith?* 41 And they feared exceedingly, and said one to another, ¹*What manner of man is this, that even the wind and the sea obey him?*

^c see R.V. comment, p. 101. ^f see R.V. and note, p. 115.

Points Peculiar to St. Mark (indicative of an eye-witness).

- (1) It was evening (*when the even was come*).
- (2) There were also with Him other boats.
- (3) A great storm of wind.
- (4) The waves were beating into the boats.
- (5) Jesus was asleep on a pillow in the stern of the boat.
- (6) The words of rebuke "*Peace, be still.*"

The miracle shows the twofold character of Jesus (1) His Humanity—He was weary and sleeping, (2) His Divinity—in stilling the storm.

A miracle of instruction. A test of how far the Apostles were able to trust in the Lord's protection when they were out of His sight.

Their conduct proved that they had not yet learnt the simpler lesson of trusting in Him when He was with them, unless He were awake.

The R.V. "*have ye not yet faith?*" brings out this lesson emphatically.

The Gadarene Demoniac.

5. And they came over unto the other side of the sea, into the country of the ^aGadarenes. 2 And when he was come out of the ^bship, immediately there met him out of the ¹tombs a man with an unclean spirit, 3 Who had his dwelling ^camong the tombs; and no man could ^dbind him, no, not with ^echains; 4 Because that he had been often bound with ²fetters and ³chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: ^f*neither could any man tame him.* 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw

^a see R.V. and note, p. 115. ^b see R.V. comment, p. 97.

^c see R.V. ^d see R.V. and note, p. 115. ^e see R.V. and note, p. 115. ^f see R.V. and comment, p. 101. 24

See map of Galilee.

Intro. p. xli.

For comment on demoniacal possession, see Intro. p. 63.

St. Matthew mentions "two" which there evidently were.

St. Mark and St. Luke notice the more violent one only.

The demoniac was—

- (1) "*Naked*" (St. Luke).
- (2) "*So fierce that no one could pass that way*" (St. Matt.).
- (3) "*Crying and cutting himself with stones*" (St. Mark).

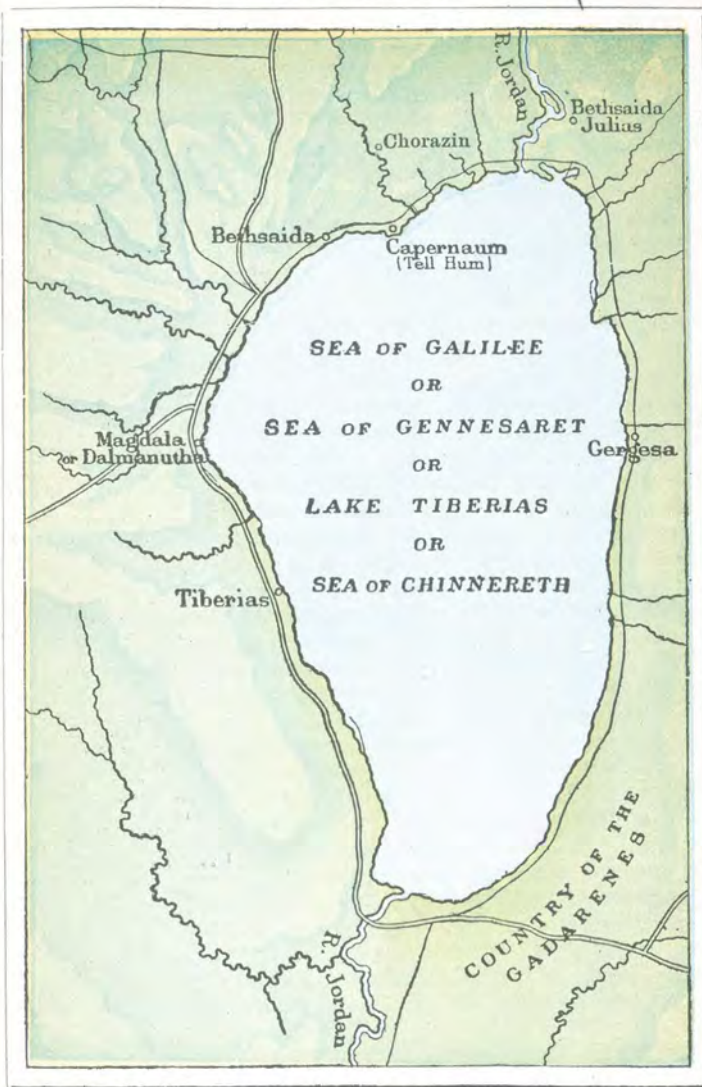
Note the graphic account given by St. Mark.

¹ Tombs, either natural caves or cut out of the rocks, were the natural refuges of maniacs. "Such tombs can still be traced in more than one of the ravines on the Eastern side of the Lake" (THOMSON).

² Fetters, bands for the feet.

³ Chains, any bands, not necessarily iron, confining either hands or feet.

SEA OF GALILEE.



Scale 0 1 2 3 4 5 6 7 8 9 10 English Miles

Jesus afar off, he ran and worshipped him, ⁷ And 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. ⁸ For he said unto him, Come out of the man, thou unclean spirit. ⁹ And he asked him, What is thy name? And he answered, saying, my name is ⁹ Legion: for we are many. ¹⁰ And he besought him much that he would not send him away out of the country. ¹¹ Now there was there *enigh unto the mountains* a great ⁹ herd of swine feeding. ¹² And all the devils besought him, saying, Send 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 *hyan violently down a steep place* into the sea, (they were about ⁹ two thousand;) and were choked in the sea. ¹⁴ And they that fed the swine ⁹ 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 ¹⁰ 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 ⁹ out of their coasts. ¹⁸ And *hwhen he was come into the ship*, he that had been

^g see R.V. and note, p. 115.

^h see R.V. and note, p. 115.

ⁱ from their borders, (see Glossary.)

^k see R.V. and note, p. 115.

St. Luke tells us that the man "was kept bound with chains and fetters," i.e. was under guard.

Notice the extraordinary strength of the demoniac. For similar exertion of strength, see Acts xix. 16. St. Matthew adds "*before the time.*" The unclean spirits deprecate the anticipation of their final doom.

⁴ Three requests.

(1) Not to torment.

(2) Not to send him out of the country.

(3) To permit him to go into the swine.

St. Luke gives "*into the deep,*" i.e. into the abyss of hell.

⁶ Legion (see Glossary) denoting—

(1) The number of the devils.

(2) Their great force.

⁶ It was forbidden Jews to eat swine flesh or to keep swine (Lev. xi. 8).

There were great numbers of Hellenizing Jews in these parts, and the swine may have belonged to them. So the miracle would be a punishment for a breach of the Mosaic law with the object of gain. But a great part of the population of the Decapolis was certainly Gentile.

⁷ down the precipice: near Kherza, the only spot on the lake where a steep slope sweeps down within a few yards of the sea.

⁸ St. Mark alone gives the number of the swine.

This miracle and that of cursing the barren fig-tree are the only miracles of destruction wrought by Jesus.

⁹ s. they ran off, shouting and telling the news to all whom they met.

St. Luke tells us the demoniac "*was naked.*" He is now found restored to reason, unfettered and decently clad, listening to the teaching of Jesus.

¹⁰ Partly because of the injury already wrought among their worldly possessions, partly because they feared greater losses which might follow.

possessed with the devil "prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, ¹²Go home to thy friends, and tell them how great things the Lord hath done for thee, and ¹³*hath had compassion on thee.* 20 And he departed, and began to publish in ¹⁸Decapolis how great things Jesus had done for him: and all men did marvel.

see R.V. and note, p. 115.

were in an alliance offensive and defensive against the marauding Bedouins and native bands of robbers.

For names of the cities, see Intro. p. xl.

The district of Decapolis is mentioned thrice.

(1) Here, in connection with the healing of the Gadarene demoniac.

(2) In the list of districts whence people came after Jesus, subsequent to His early miracles (St. Matt. iv. 25).

(3) After the healing of the Syrophenician's daughter Jesus came through the region of Decapolis (St. Mark vii. 31).

Jairus' Daughter.

The Woman with the Issue of Blood.

21 And when Jesus was passed over again by ^a*ship* unto the ¹other side, much ²people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, ³Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My ⁴little daughter lieth ⁵at the point of death: I pray thee, come and lay thy hands on her, that she may be ⁶healed; and she shall live. 24 And Jesus went with him; and ⁶much people followed him, and thronged him. 25 And a certain woman, which had ⁷an issue of blood twelve years, 26 And had ⁸suffered many things of many physicians, and had ⁹spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the ^c*press*

a see R.V. comment, p. 97. b see R.V. and note, p. 116.

c see R.V. and comment, p. 99.

¹¹ (1) Either for fear lest the devils should regain their influence after the departure of Jesus; or

(2) Because in gratitude he desired to be near Him to whom he owed his great benefit.

¹² The demoniac is left behind to become a preacher among the Gadarenes.

¹⁸ Decapolis, a region, not a city. A league of ten Greek cities (*deka ten, polis city*) established by Pompey the Great—to the south-east of the Sea of Galilee. They

¹ The western side.

² The people could see the boat crossing the lake and crowded to meet Jesus (FARRAR).

³ Same name as Jair (Judges x. 3).

Head of the synagogue (Intro. p. xxxiv.).

St. Luke says "only" daughter, and tells us she was twelve years of age. St. Mark gives the age also, verse 42.

⁴ For the use of diminutives by St. Mark, see Intro. p. xvi.

St. Matt., "even now dead."

St. Luke, "lay a dying."

⁵ St. Mark, "at the point of death." A Latinism frequent in Mark (see Intro., p. xi.).

⁶ The crowd who had met him on the shore followed, curious to see the result.

⁷ The disease rendered her ceremonially unclean, and thus she was debarred all religious and social life.

⁸ She had suffered for twelve years. The remedies of the physicians had aggravated her pains.

⁹ She had spent all her means, and was now in poverty, ill, and companionless.

behind, and touched his ¹⁰garment. 28 For she said, If I may touch but his ^dclothes, 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 ¹¹virtue had gone out of him,* turned him about in the ^{press}, and said, Who touched my ^dclothes? 31 And his ¹²disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, ¹³Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman ¹⁴fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, ¹⁵Daughter, thy ¹⁶faith hath made thee whole; ¹⁷go in peace, and be whole of thy ¹⁸plague. 35 While 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? 36 *As soon as Jesus ¹⁹heard the word that was spoken,* he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, ²⁰save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and ²¹them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ²²g^ado, and weep? the damsel is not dead, but

d see R.V. and note, p. 116.

e see R.V. and comment, p. 101.

f see R.V. and comment, p. 102.

g see R.V. and note, p. 116.

¹⁰ St. Luke, "border of his garment." St. Matt., "hem of his garment."

What she touched was the fringe or tassel of the outer garment. These tassels were four in number, and were bound with a thread of blue (Numb. xv. 38-40), the colour of heaven. The Pharisees made them conspicuously large. The woman touched the one that hung over the shoulder from the back.

¹¹ Power to heal.

¹² "Peter and they that were with him" (St. Luke viii. 45).

¹³ Many pressed round Him, but only one touched with the touch of faith.

They "all denied" (St. Luke), the woman amongst the rest, but the glance of Jesus fell upon her and she felt she could not be hidden.

¹⁴ For she, an unclean woman, had communicated ceremonial uncleanness to a holy Rabbi, an act of intolerable presumption.

¹⁵ The only time our Lord uses this word to a woman.

¹⁶ Her faith, not the touching of the tassel, saved her.

¹⁷ Enter into peace.

¹⁸ The disease is referred to as a "plague" or scourge.

"Trouble not the Master" (St. Luke) = worry not the Rabbi.

¹⁹ *i. e.* overheard. Jesus hastens to assure the Rabbi that his case is not over-looked. The stoppage caused by the healing of the woman will not prevent Jairus obtaining a blessing.

²⁰ The first instance of the selection of these three, viz.

(1) At the raising of Jairus' daughter.

(2) The Transfiguration.

(3) The Agony in the Garden of Gethsemane.

²¹ The Jews hired professional mourners.

²² *i. e.* tumult.

²³ So of Lazarus, "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep" (St. John xi. ii).

"Her death was as it were only a sleep, from which she is soon to awake."

²³sleepeth. 40 And they ²⁴laughed him to scorn. 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. 41 And he took the damsel by the hand, and said unto her, ²⁵TALITHA CUMI; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And he ²⁶charged them straitly that no man should know it; and commanded that ²⁷something should be given her to eat.

²⁴ Utterly derided him. They knew the child was dead. A proof of the reality of the miracle.

²⁵ The words actually spoken by Jesus. The language is Aramaic (see Intro. p. xv.). We may note the difference between the raising of the dead by our Lord and other instances (see note below).

Jesus speaks but a word and He is instantly obeyed.

For St. Mark's notices of effects on the witnesses of a miracle, see Intro. p. xxiv.

²⁶ To avoid the thronging of the multitude.

²⁷ (1) To strengthen the child.

(2) To testify to the reality of the miracle. Not a spirit but a real human being. So Jesus partook of food after His Resurrection.

Instances of Raising the Dead— Jesus.

- (1) Jairus' daughter—lying in the house on the bed just dead. "*Damsel, I say unto thee, arise.*"
- (2) The son of the widow of Nain—being carried to his burial. "*Young man, I say unto thee, arise.*"
- (3) Lazarus—in the tomb, who had been dead four days. "*Lazarus, come forth.*"

[Note the progressive stages—just dead—carried out to burial—in the grave four days.]
[St. Mark mentions the Raising of Jairus' Daughter only.]

In the Old Testament.

- (1) The son of the Widow of Zarephath by Elijah (1 Kings xvii. 17-24). Elijah prayed, and stretched himself upon the child three times.
- (2) The Shunamite's Son by Elisha (2 Kings iv. 18-35). Elisha prayed, and stretched himself upon the child.
- (3) The dead man hurriedly placed in the tomb of Elisha (2 Kings xiii. 20-21).

In the Acts of the Apostles.

- (1) Tabitha or Dorcas at Joppa by St. Peter (Acts ix. 36-42). St. Peter knelt, prayed and said, "*Tabitha, arise.*"
- (2) Eutychus who had fallen out of the window at Troas, by St. Paul (Acts xx. 9-11). St. Paul "*fell on him and embracing him, said, Trouble not yourselves, for his life is in him.*"

Jesus at Nazareth.

6. And he went out from thence, and came into his own country; and his disciples follow him. 2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished,

¹ His fatherland, i.e. Nazareth. This visit is recorded only by St. Matthew and St. Mark. From this time Jesus ceased to have a permanent abode at Capernaum (styled "His own city"); probably it was now too dangerous for Him to have a settled residence.

² See Intro. p. xlv.

saying, From whence hath this man these things? ^a and what wisdom is this which is given unto him, that even 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 ^boffended ^{at} him. 4 But Jesus said unto them, ^aA prophet is not without honour, but in his own country, and among his own kin, and in his own house. 5 And ⁷he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he ⁸marvelled because of their unbelief. And he went round about the villages, teaching.

^a see R.V. and note, p. 116.

^b see R.V. and note, p. 116.

⁴ **Carpenter.** The only place in Scripture where our Lord is called a carpenter.

⁶ **Offended.** The humble origin of Jesus is a stumbling-block to the reception of Him by His fellow-countrymen.

⁶ The same proverb as that uttered in the former visit to Nazareth (St. Luke iv. 24). It is equivalent to "No man is a hero to his own valet," or "Familiarity breeds contempt."

⁷ Our Lord's miracles were dependent in a great measure upon the faith of the recipient.

⁸ Our Lord marvelled—

(1) At the unbelief of the Nazarenes.

(2) At the faith of the Roman centurion.

For note on our Lord's brethren, see p. 18.

Wonder, used once by St. Mark. "False Christs and false prophets shall rise, and shall shew signs and wonders" (xiii. 22).

Signs, thrice in St. Mark. Twice alone; once in conjunction with wonders (see above, xiii. 22).

Alone (1) "These signs shall follow them that believe" (xvi. 17).

(2) "Confirming the word with signs following" (xvi. 20).

Powers, rendered sometimes as "mighty works," or "wonderful works," or "miracles."

(1) Miracle of healing the woman with the issue of blood. "Virtue (R.V. power) had gone out of him" (v. 30).

(2) At Nazareth. "Even such mighty works are wrought by his hands" (vi. 2).

(3) By Herod when he said, "That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him" (vi. 14).

(4) By Jesus in answer to John, "There is no man which shall do a miracle in my name, that can lightly speak evil of me" (ix. 39).

Instances of Stumbling Blocks in our Lord's Life—

(1) His humble birth was a stumbling block to the Nazarenes—"Is not this the carpenter?" (St. Mark vi. 3).

(2) His twofold nature—the God-Man—"David therefore himself calleth him Lord; and whence is he then his son?" (St. Mark xii. 37).

(3) His declaration to His disciples that He was the Bread of Life (St. John vi. 35).

^a **These things,** i.e. the wisdom and the works.

There are four terms used in the Gospels for our Lord's miracles—

(1) **Wonder,** indicating the effect upon the beholder.

(2) **Sign,** i.e. the reason of the miracle, giving proof of the divine credentials of the worker.

(3) **Powers,** i.e. the source of the power, that is, "of God."

(4) **Works** (used frequently by St. John). "The wonderful is for St. John only the natural form of working for Him whose name is Wonderful" (TRENCH).

"The miracles are continually referred to as 'signs and wonders,' or 'signs' or 'powers' alone, but never 'wonders' alone" (TRENCH).

The Mission of the Twelve.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them ^apower over unclean spirits; 8 And ^bcommanded them that they should take nothing for their journey, save a staff only; no ^cscrip, no bread, no money in their ^dpurse: 9 But *be shod with sandals*; and not put on two coats. 10 And he said unto them, In what place soever ye ^eenter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, ^fshake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for ^gSodom and Gomorrha 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.

^a see R.V. comment, p. 100. ^b see R.V. and note, p. 116.

^c see R.V. comment, p. 102.

A preparatory mission. So John the Baptist, "*Repent ye for the kingdom of heaven is at hand.*"

Staff. St. Matthew says, "*Provide not staves.*" This can be reconciled with St. Mark. They were not to procure one specially for the journey, but to take the one that they had.

Two coats. No change of raiment.

The directions imply that the disciples were to make no special preparation for their journey.

MISSION OF THE TWELVE.

Reason. ["*The harvest truly is plenteous but the labourers are few*" (St. Matt. ix. 37)].

Object. To preach—to heal the sick—cleanse the lepers—raise the dead—cast out devils. (See St. Matt. x. 7, 8.)

Powers. "*Over unclean spirits*" (St. Mark vi. 7). St. Luke adds "*to cure diseases*" (see also St. Matthew above).

Equipment. "*To take nothing for their journey save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats*" (vi. 8).

Instructions. To go two and two. Peculiar to St. Mark.

"*In whatsoever place . . . a testimony against them*" (v. 10, 11).

Their Work. Preached "*that men should repent.*"

"*Cast out many devils and anointed with oil many that were sick and healed them*" (v. 13).

Return. They told Jesus, "*all things both what they had done and what they had taught.*"

Two and Two. The invariable custom of our Lord; also followed by the Apostolic Church.

Two disciples were sent to find the colt previous to the Triumphal Entry into Jerusalem (St. Mark xi. 1).

Peculiar to St. Mark are:

(1) Two and two.

(2) "*Be shod with sandals.*"

(3) Anointed with oil.

St. Matthew adds

(1) Sent only to Jews (x. 5, 6).

(2) The motive of the undertaking, i.e. pity for the lack of teachers (ix. 36-38).

(3) Prediction of rewards and persecutions, (x. 16-12).

¹ A wallet or bag slung over the shoulder. The shepherd's bag of David is termed a scrip (1 Sam. xvii. 40). (Glossary.)

² The Oriental ties his money in his girdle ends. This is his purse (Glossary).

³ Sandals, soles made of palm bark, with laces attached by which they were tied to the foot.

⁴ As Lydia did to Paul at Philippi (Acts xvi. 15).

⁵ St. Paul did so at Antioch in Pisidia (Acts xiii. 51) and at Corinth (Acts xviii. 6). It was an act of excommunication.

⁶ For their wickedness destroyed by fire and brimstone from heaven (Gen. xix).

Peter and John are sent to make ready the Passover (St. Luke xxii. 8; St. Mark xiv. 13).

Peter and John are sent together to Samaria (Acts viii. 14).

Paul and Barnabas are sent by the Church at Antioch (Acts xiii. 2).

One alone might have been downcast or depressed, or have kept too closely to one idea—or perchance have been inclined to take some of the glory to himself.

Three would not have been so absorbed in their purpose, or might have differed in opinion.

There abide, etc., *i.e.* in order to avoid disturbance and unsettlement, and also to prevent different persons in the villages striving in emulation to have a share in entertaining the Apostles of Jesus.

The Mission was one of Instruction and of Trial. Instruction not only to those whom they taught but instruction to themselves. Thus they were to make no preparation and to depend upon hospitality. Their success would teach them to dispense with the visible presence of their Master, and they would feel that they could stand alone. They were on their trial. Jesus was testing their fitness for their future apostolic work and they came successfully through the probation. That they were to make careful preparation for their later journeys is shown by our Lord's reference to this journey at the Last Supper, and His warning to them to take purse, scrip, sword and garment (see St. Luke xxii. 36).

Thomson's "Land and the Book" illustrates this journey very accurately.

(1) **No need of preparation.** "There was no departure from the simple manners of the country in this. At this day the farmer sets out on excursions, quite as extensive, without a para in his purse, and a modern Moslem prophet of Tarshisha thus sends forth his apostles over this identical region. No traveller in the East would hesitate to throw himself on the hospitality of any villager."

(2) **Sandals.** "The Galilean peasants wear a coarse ordinary shoe, answering to the sandals of the ancients, but never take two pair with them."

(3) **Abide till ye depart, etc.** "When a stranger arrives in a village or an encampment, the neighbours one after another must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented and often leads to feuds among neighbours. It also consumes much time, causes unusual distraction of mind, and every way counteracts the success of a spiritual mission."

Thus we see the reason of our Lord's command. He sent His Apostles "not to be honoured and feasted but to call men to repentance, to prepare the way of the Lord, and to proclaim that the Kingdom of Heaven was at hand. They were therefore first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished."

Anointing the Sick (see St. James v. 14). "Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and if he have committed sins they shall be forgiven him."

The Murder of John the Baptist.

14 And 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 *a* mighty works do shew forth themselves in him. 15 Others said, *b* That it is *2* Elias. And others said, *3* That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, 'It is John, whom I beheaded: he is risen from the dead. 17 For *4* Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's

a see R.V. and note, p. 116. *b* It is Elijah.

Herod Antipas (Intro. p. xxvi.). This connection of Herod's remark with the mission of the Twelve is peculiar to St. Mark.

1 John wrought no miracles when alive. Herod's superstition caused him to imagine that because John had risen he would have more power.

2 Elijah, according to the prophecy of Mal. iv. 5.

3 See Deut. xviii. 15.

4 If Herod were a Sadducee his guilty conscience must have overborne his belief that there was no resurrection.

6 St. Mark goes back in the history to tell us why Herod had cast John into prison.

When Antipas was defeated by Aretas, the Jews regarded it as a retribution for the murder of John the Baptist.

wife: for he had married her. 18 For John had said unto Herod, "It is not lawful for thee to have thy brother's wife. 19 *Therefore Herodias had a quarrel against him and would have killed him*; but she could not: 20 For Herod feared John, knowing that he was a *just man and an holy, and observed him*; and when he heard him, *he did many things*, and ¹⁰heard him gladly. 21 And when a ¹²convenient day was come, that Herod on his birthday ¹³made a supper to his ¹⁴lords, ¹⁵high captains, and ¹⁶chief estates of Galilee; 22 And 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. 23 And he sware unto her, ¹⁶Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, ¹⁷The head of John the Baptist. 25 And she ¹⁸came in straightway with haste unto the king, and asked, saying, I will that thou ¹⁹give me ¹⁹by and by in a ²⁰charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not

c see R.V. comment, p. 102. *d* see R.V. and note, p. 116.

e see R.V. comment, p. 102. *f* see R.V. and note, p. 116.

g see R.V. and note, p. 117. *h* forthwith give me.

¹⁸ The daughter comes in at once ere the King can regret his promise.

¹⁹ Immediately.

²⁰ A large dish (Glossary).

Sorry, the same Greek word is used

(1) (of) The young ruler. "When he heard this he was very sorrowful" (St. Luke xviii. 23).

(2) Jesus in Gethsemane. "My soul is exceeding sorrowful unto death" (St. Mark xiv. 34; Maclear's St. Mark, p. 75).

Herodias (Intro. p. xxvii.).
The Jezebel of the New Testament.

Herod Antipas is *the Ahab*.

Phillip, not the Tetrarch.
(Intro. p. xxvii.).

At Macharuis in Persea on the Eastern side of the Dead Sea.

⁶For three reasons

(1) The former husband of Herodias was still living.

(2) The former wife of Herod was still living.

(3) Herodias was the niece of Herod.

⁷A grudge, a settled hate.

⁸Had a settled desire to kill him.

⁹Kept him safe. But he did not put Herodias away.

¹⁰So Felix heard St. Paul (Acts xxiv. 24).

¹¹*i.e.* suitable for her plot against John.

¹²Following the practice of the Roman emperors who kept their birthdays with magnificent banquets.

This practice was condemned by the Jews who considered it part of idolatrous worship.

¹³Lords = the magistrates or officials of the court.

¹⁴High captains, the military officers. *Chiliarchs* or chief captains, [lit. *captain of a thousand* (Acts xxi. 31, xxvi. 26)] of a Roman legion, *i.e.* Tribunes.

¹⁵Chief estates, the Galilean nobles—the large land-owners.

Salome (Intro. p. xxvii.). The Princess Salome degrades herself as a dancing girl to win the favour of Herod.

¹⁶Not to be taken literally. Oriental magniloquence, meaning a readiness to grant a high favour. So Ahasuerus to Esther (Esther v. 3, vii. 2).

¹⁷The mother seizes the opportunity.

²¹reject 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.

‡ see R.V. comment, p. 102.

- (2) That Herod respected him and endeavoured to protect him.
- (3) That Salome asked advice of her mother.
- (4) That Herod sent an executioner to behead him.

Feeding of the Five Thousand.

30 And the apostles ¹gathered 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, ²Come 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 ³And they departed into a ⁴desert place by ship privately. 33 And the people saw them departing, and many knew him, and ⁵ran 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 ⁶began to teach them many things. 35 And when the day was now far

‡ see R.V. comments, pp. 97, 102, and note, p. 114.

Order of Events from the different Evangelists.

- (1) Jesus taught and healed.
- (2) He asked Philip "Whence shall we buy bread that these may eat?"
- (3) Philip replied "Two hundred pennyworth of bread is not sufficient" (St. John vi. 7).
- (4) Our Lord continued teaching and healing.
- (5) At eventide the Apostles desired Him to send the multitude away.

²¹ Refuse her request.

Lat. *speculator* = soldier of the guard. A Latin word peculiar to St. Mark (see Intro. p. xi.); also Glossary. The use of the term implies that Herod was on a military expedition (see Intro. p. xi.).

V. 29. "And went and told Jesus" (St. Matt. xiv. 12).

Particulars given by St. Mark alone.

- (1) That Herodias was his persecutor.

¹ After their mission of preaching.

² Either a journey of flight or a period of rest after their labours.

³ The North East shore of the Sea of Galilee, near Bethsaida Julias (St. Luke). From St. John (vi. 4) we learn that the Passover was at hand, and the roads were full of people travelling to Jerusalem.

St. Mark alone records

- (1) The invitation to rest awhile.
- (2) The description of the throngs of people "coming and going."
- (3) The compassion of Jesus for the people "as sheep without a shepherd."
- (4) The green grass.
- (5) "In ranks, by hundreds and by fifties."

⁴ Jesus crossed the sea in a boat.

The multitudes went round the North side of the Lake.

⁶ Either

- (1) out of the boat, or:
- (2) descended from His place of retirement in the hills.

spent, his disciples came unto him, and said, This is a ⁶desert 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 ⁷pennyworth of bread, and give them to eat? 38 He saith unto them, How many ⁸loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by ⁹companies upon the ¹⁰green grass. 40 And they sat down in ¹¹ranks, by ¹²hundreds, and by fifties. 41 And 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. 42 And they did all eat, and were filled. 43 And they took up twelve ¹³baskets full of the ¹⁴fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand ¹⁵men.

^b see R.V. and note, p. 117.

St. John adds that they contemplated taking "him by force to make him a king" (St. John vi. 15).

THE MIRACLES OF FEEDING THE FIVE THOUSAND AND THE FOUR THOUSAND COMPARED.

	FIVE THOUSAND.	FOUR THOUSAND.
Place.	Bethsaida Julius.	A desert place not distinctly specified.
Numbers.	5,000 men, not including women and children.	4,000 men, not including women and children.
Food.	Five loaves and two fishes.	Seven loaves and a few little fishes.
Fragments.	Twelve baskets.	Seven baskets.
Basket.	Cophinot, wicker baskets carried on the arm.	Spurides, large rope baskets. St. Paul was let down from the walls of Damascus in one of these baskets.

(6) He replies, "Give ye them to eat," and they answer, "Shall we go and buy two hundred pennyworth of bread, etc."

(8) He asks them "How many loaves have ye?"

(9) Andrew finds a lad with five loaves and two fishes.

⁶ Desert = uninhabited.

⁷ See parable of the Labourers in the Vineyard.

Denarius. 8½d. or 7½d. = the day's wage of a labourer (St. Matt. xx. 2).

⁸ Barley Cakes (St. John vi. 9).

The food of the poor.

The cakes were very small.

⁹ By "companies and companies," Lit. drinking parties.

¹⁰ An indication of the time of the year—the spring—the season of the Passover.

¹¹ Lit. in beds (as of a garden, or groups).

¹² Two long rows of a hundred, a shorter one of fifty. The fourth side was open, and thus allowed the Apostles to carry the food to the sitting multitudes.

¹³ The small wicker basket carried on the arm (*cophinot*). The Jews carried their food in them to avoid pollution.

¹⁴ St. Mark makes no mention of the women. They and the children, following oriental custom, would sit apart from the men.

This is the only miracle recorded by all four Evangelists.

The Multitude. Jews from Capernaum and other towns on the Western side of the Sea of Galilee, and crowds on their way to the Passover Feast.

Mainly Gentiles from the cities on the Eastern side of the Sea of Galilee.

45 And straightway he constrained his disciples ^cto get into the ship, and to go to the other side before unto ¹³Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when ¹⁶even was come, the ^dship was in the midst of the sea, and he alone on the land. 48 And he saw them ^{e17}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 ¹⁸would have passed by them. 49 But when they saw him walking upon the sea, they supposed *fit had been a* ¹⁹spirit, 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 ^dship; and the

^c see R.V. comment, p. 97. ^d see R.V. comment, p. 97. ^e see R.V. comment, p. 102. ^f see R.V. comment, p. 102.

(2) 10 p.m. to 2 a.m. = the middle.

(3) 2 a.m. to sunrise = morning.

Roman watches were four.

(1) 6 p.m. to 9 p.m. = first or even.

(2) 9 p.m. to 12 p.m. = second or midnight.

(3) 12 p.m. to 3 a.m. = third or cock crowing.

(4) 3 a.m. to 6 a.m. = fourth or morning (MACLEAR).

So Jesus came to them between 3 a.m. and 6 a.m.

The same word is found twice in St. Matthew—

(1) "Lord, my servant lieth at home sick of the palsy, grievously tormented (viii. 6).

(2) "Art thou come hither to torment us before the time?" (viii. 29).

¹⁷Toiling. The disciples had made violent and distressing exertions, yet in spite of their efforts had only rowed twenty-five or thirty furlongs the whole night.

¹⁸Not to leave them in their peril but to call forth their faith. So with the two disciples on the road to Emmaus, "He made as though he would have gone further."

¹⁹An apparition. So on the day of the Resurrection, "they supposed they had seen a spirit" (St. Luke xxiv. 37).

St. Mark omits the incident of St. Peter walking on the sea, which is recorded by St. Matthew alone (see Intro. p. viii.).

St. Mark records the immediate ceasing of the wind. St. John adds "immediately the ship was at the land."

St. Mark alone records "that they were sore amazed" and that "they considered not the miracle of the loaves." He may have learnt from St. Peter the mental state of the disciples.

After the miracle the multitude said, "This is of a truth that prophet which should come into the world"—and they would have "taken him by force to make him a king" (St. John vi. 14-15).

To prevent this Jesus sends the disciples away by sea, and then dismisses the multitude.

¹⁶The Western Bethsaida, the home of Peter, Andrew and Philip (Intro. p. xxxix.).

They had rowed twenty-five or thirty furlongs (St. John vi. 19).

A sudden squall came down (see p. 23), and they could make no headway.

¹⁶Even—the Jews had two evenings—the first began at 3 p.m., the second at sundown.

St. Matthew mentions both—

"When it was evening" (xiv. 15), i.e. the first evening when the disciples desire Him to dismiss the multitude.

"When the evening was come" (xiv. 23), i.e. the second evening, when Jesus was on the mountain praying.

Jewish watches were three.

(1) Sunset to 10 p.m. = the first.

wind ceased: and they were sore amazed in themselves beyond measure, and ²⁰wondered. 52 For they considered not the miracle of the loaves: ²¹for their heart was hardened. 53 And when they had passed over, they came into the land of ²²Gennesaret, and ²³and drew to the shore. 54 And when they were come out of the ²⁴ship, straightway ²⁵they knew him, 55 And ran through that whole region round about, and began to carry about ²⁶his 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 ²⁷streets, and besought him that they might touch if it were but the ²⁸border of his garment: and as many as touched him were made whole.

^g see R.V. comment, p. 103. ^h see R.V. and note, p. 117.

ⁱ see R.V. comment, p. 103.

Thus the miracle conveys the twofold lesson to all workers for Christ, viz., to rely upon the assistance of the Lord in all cases provided they are doing their part.

Discussion with the Pharisees on Tradition.

7. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when ¹they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they ²wash their hands ³oft, eat not, holding the tradition of the elders. 4 And ⁴when

^a see R.V. comment, p. 103.

uncleanness. They may have secretly obtained admission into a social gathering.

² Two kinds of washing.

(1) For cleanliness: when water was poured upon the hands.

(2) To remove ceremonial impurity, when the hands were plunged into water.

It is the latter that is meant. Complete immersion.

Tradition of the elders (Glossary).

³ Oft = Lit. "with the fist." Hence two interpretations (1) diligently, (2) up to the elbow.

⁴ Whenever.

²⁰ They had not grasped the lesson of the miraculous Feeding of the Multitude, viz., that Jesus had power over all the forces of nature.

²¹ Their heart was hardened i.e. insensible to good impressions.

²² Gennesaret, see Intro. p. xli. From St. John we learn they landed at Capernaum.

²³ Drew to shore = Lit. moored the boat.

²⁴ They knew Him. They = the people of the district who recognized Him. Note St. Mark's graphic description of the eagerness of the people when they recognized Jesus.

²⁵ Beds, pallets, mats or rugs, see p. 9.

²⁶ Border of his Garment see note p. 27. Chap. v. 27.

Jesus Walking on the Sea is a Miracle of Instruction (see Intro. p. xxiv.).

Lesson (1) That in moments of danger Jesus was at hand to protect.

(2) That He came to them when "toiling in rowing," i.e. when doing their utmost.

The Passover had taken place, see miracle of Feeding the Five Thousand. During the Passover the Jewish and Galilean Pharisees had consulted, and now the Pharisees and Scribes come down again from Jerusalem to watch Him. It is a continuance of the plot already entered upon.

St. Mark explains the Jewish customs for his Gentile readers.

¹ The Pharisees waited till they had caught the disciples in some act of ceremonial

they come from the ^b market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of ^c cups, and ^d pots, ^e brasen vessels, and of ^f tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with ^g unwashed hands? 6 He answered and said unto them, ^h Well hath Esaias prophesied of you hypocrites, as it is written, ⁱ This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching ^j for doctrines the ^k commandments of men. 8 ^l For 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. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses ^m said, Honour thy father and thy mother; and, ⁿ Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, ^o It is ^p Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 ^q Making the word of God of none effect through your tradition, which ye have delivered: and many such like things

^b see R.V. and note, p. 117. ^c see R.V. and note, p. 117.
^d see R.V. and note, p. 117. ^e see R.V. and note, p. 117.
^f see R.V. and note, p. 117. ^g see R.V. and note, p. 117.
^h see R.V. comment, p. 103.
ⁱ see R.V. and note, p. 118.

⁶ Market, the place of public resort.

⁶ Cups, any drinking vessels.

⁷ Pots, word is *xestes*, a contraction for *sestarius*, a Roman measure. One of Mark's Latinisms (Intro. p. xi.).

⁸ Brasen vessels, *i.e.* copper. Large cooking vessels still common in Syria.

⁹ Tables = couches or beds, the low wide benches placed near the tables on which the guests reclined instead of sitting.

¹⁰ Well = perfectly, *i.e.* a description true to life.

¹¹ *Isalah xxix. 13.* It is not an exact quotation.

The Pharisees did not insist on cleanliness on sanitary or social grounds, but to avoid ceremonial pollution.

They shrank not from dirt but from defilement.

At the market they might have come in contact with a heathen or a publican.

The cup might have been last used by a heathen.

A heathen might have last reclined upon the couch.

Hence the need of purification. They were shocked to see the disciples of Him who claimed to be a Teacher or Rabbi so indifferent to this ceremonial defilement.

¹² A combination of Ex. *xx. 12* and *xxi. 17.*

The R.V. is important here.

¹³ Corban = dedicated to God.

A word peculiar to St. Mark, see Intro. p. xi. and Glossary.

If a Jew called any of his property "Corban" it was dedicated to use in the temple, for providing the means of sacrifice, and from henceforth was inviolable. If a man dedicated his property in this manner he was excused from using that portion so dedicated even from maintaining a destitute father or mother, and yet was not obliged really to devote the money to the service of God or the Temple. These words are not in the original nor are they found in St. Matthew.

¹⁴ Annulling, repealing, or cancelling.

do ye. 14 ¹⁶And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: ¹⁶but the things which come out of him, those are they that defile the man. 16 ¹⁷If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, ¹⁸his 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 ¹⁹draught, ²⁰purging 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, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. 23 All these evil things come from within, and defile the man.

ceremonially unclean. See the Vision of St. Peter on the house top at Joppa, "I have never eaten anything common or unclean" (Acts x. 11-16).

Heart, the source or root of all sin.

Thirteen forms of evil. The first seven in the plural number are *predominant actions*; the latter six in the singular, *dispositions* (MACLEAR).

Covetousness, more than the love of money.

Wickednesses, knaveries, rascalities—the active working of evil.

Lasciviousness, wantonness (Rom. xiii. 13, 2 Pet. ii. 18).

An evil eye. A jealous man was supposed to be able by a look to do evil to his neighbour. Hence "evil eye" means envy, an envious look. It denotes concealed enmity. The "evil eye" of the witch is a superstition not entirely extinct in England even now.

Blasphemy—open enmity.

Pride, the sin of the Pharisees, who comparing themselves with others, lifted themselves up in a fanciful and boastful righteousness.

Foolishness, *i.e.* absence of all fear of God. "Foolishness is placed last because it is that which renders all the rest incurable" (BENGAL).

¹⁵ Jesus turns to the people and lays down the general principles which should rule all such cases as those brought forward by the Pharisees.

¹⁶ An enunciation of a great moral truth. The fundamental source of all impurity is from within, *i.e.* in one's self.

¹⁷ See note p. 20.

From St. Matthew we gather the Pharisees were offended. This removal of ceremonial impurity was a stumbling-block to them.

¹⁸ It was St. Peter who asked the question (St. Matt. xv 15).

¹⁹ The drain or sewer. Jehu made the temple of Baal a "draught house" (2 Kings x. 27).

²⁰ see R. V. comment, p. 103.

The R.V. is important. It is not meant that the draught cleanses the meat from what is not suitable for nourishment, but that the words of Jesus from henceforth made all meats clean. There were many meats besides swine's flesh forbidden to Jews as being

The Syrophœnician Woman.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, ¹and would have no man know it: ²but he could not be hid. 25 For a certain woman, whose ³young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 The woman was a ⁴Greek, a ⁵Syrophœnician by ⁶nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the ⁷children first be filled: for it is not meet to take the children's bread, and to cast it unto the ⁸dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's ⁹crumbs. 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.

a see R.V. and note, p. 118. *b* see R.V. and note, p. 118.

says "Canaanite." She was of the race doomed to destruction (see the Book of Joshua).

Two sections of Phœnicians.

(1) Living in Syria—Syrophœnicians.

(2) Living in Libya in Africa, Libyphœnicians, *i.e.* Carthaginians.

⁵ Children = Jews.

⁶ Dogs = Gentiles. The word here is a diminutive = "little dogs," and may mean not the wild dogs of Eastern towns, but the smaller domestic animals attached to households.

⁷ Crumbs = the pieces of bread on which the guests wiped their hands and then threw them to the dogs.

An example of a miracle (1) wrought at a distance, (2) triumph over hindrances, (3) the reward of faith.

St. Mark alone gives "let the children first be filled." The woman seizes upon the gleam of hope.

The miracle from the combined accounts of St. Matthew (xv. 21-28), and St. Mark.

(1) The woman accosted Jesus with the cry, "Have mercy on me, O Lord, thou son of David" (St. Matt. xv. 22.) (It would seem that Jesus and His disciples were walking).

(2) Jesus "answered her not a word" (St. Matt. xv. 23).

(3) The disciples suggest that He should cure the daughter and "send her away, for she crieth after us" (St. Matt. xv. 23).

(4) Jesus refuses, saying, "I am not sent but unto the lost sheep of the house of Israel" (St. Matt. xv. 24).

(5) She follows Him apparently into the house with the request, "Lord, help me" (St. Matt. xv. 25).

The enmity of the Pharisees of Galilee rendered it unsafe for our Lord to remain there. Herod Antipas was also seeking after Him, so our Lord journeys Northwest to Phœnicia. Later on we find Him in the extreme North at Casarea Philippi in the dominions of Herod Philip the Tetrarch. Between the two journeys he visited Decapolis and Magdala.

Tyre and Sidon (see Intro. p. xliii.).

Borders = into the neighbourhood of.

The journey is prophetic of the future approach of the Gospel to the Gentiles.

Jesus did not actually visit Tyre and Sidon, but was on the borders of Phœnicia in the tribe of Asher.

Elijah took refuge with a widow at Zarephath in the same country (1 Kings xvii. 10-24).

¹ He desired retirement and repose.

² The fame of His miracles had reached the district. (See St. Mark iii. 8).

³ Greek = Gentile or heathen; describes the woman's religion.

⁴ Syrophœnician describes her nationality. St. Matthew

(6) Jesus again refuses with the reproach that the Gentiles are as dogs.

(7) The woman turns the reply—persists and obtains her request.

(8) St. Matthew records "O woman, great is thy faith: be it unto thee even as thou wilt." St. Mark says "For this saying go thy way."

Dogs. The wild street dogs of the East, regarded as unclean animals, and only useful as scavengers in clearing away refuse and offal. So the dogs ate Jezebel in the streets of Jezreel (2 Kings ix. 33-36). This fate is also threatened to the descendants of Jeroboam (1 Kings xiv. 17), of Baasha (1 Kings xvi. 4), to Ahab and to Jezebel and to their descendants (1 Kings xxi. 19-23).

The terms **dog**, **dead dog**, **dog's head** were used as terms of reproach.

Goliath addressed David, "Am I a dog that thou comest to me with staves?" (1 Sam. xvii. 43).

David describes himself in terms of humility to Saul when hunted by that monarch, "After whom is the King of Israel come out? After whom dost thou pursue? After a dead dog, after a flea" (1 Sam. xxiv. 14).

Abner to Ishbosheth. "Am I a dog's head?" (2 Sam. ix. 8).

Mephibosheth describes himself to David in humility, "What is thy servant that thou shouldst look upon such a dead dog as I am?" (2 Sam. xvi. 9).

Abishai, when Shimei cursed David, "Why should this dead dog curse my lord, the king?" (2 Sam. xvi. 9).

Hazael to Elisha when Elisha prophesied he would put Benhadad to death and ascend the throne of Syria. "Is thy servant a dog that he should do this great thing?" (2 Kings viii. 13).

So in the Revelation, "For without are dogs and sorcerers and whoremongers, etc." (Rev. xli. 15).

The Deaf and Dumb Man Cured.

31 And again, departing from the ^acoasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the ^acoasts of Decapolis. 32 And ¹they bring unto him one that was deaf, and ²had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he ³took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And ⁴looking up to heaven, he ⁵sighed, and saith unto him, ΕΡΗΦΑΘΑ, that is, Be opened. 35 And straightway his ears were opened, and the ^bstring of his tongue was loosed, and he spake plain. 36 And he charged ⁶them that they should tell no man: but the more he charged them, so much the more a

^a see R.V. comment, p. 103. ^b see R.V. comment, p. 103.

the Pharisees asked for a sign from heaven (St. Mark viii. 22).

St. Mark preserves the actual words of Jesus in the original Aramaic (Intro. p. xv.).

¹The friends of the man.

The charge is given.

(1) Because Jesus needed retirement.

(2) To avoid popular excitement which might lead to insurrection through the eagerness of the multitude to make Him King.

(3) His Kingdom was not of this world.

^{i. e.} the borders (Glossary).

Decapolis (Intro. p. xl.), the region was full of foreigners; heathens.

A miracle peculiar to St.

Mark. The precise locality is not given, but probably it was near the Eastern shore of the Sea of Galilee.

¹He was brought by his friends: (so the paralytic, St. Mark ii. 3-5): so the blind man at Bethsaida, St. Mark viii. 22-26).

²Not dumb, but that he could not utter intelligible sounds.

³Took him aside—why?

(1) To avoid ostentation.

(2) To prevent publicity.

(3) To secure that the man should be the recipient of more deep and lasting impressions.

The actions of Jesus are symbolical.

⁴In prayer.

⁵Sighed (1) in compassion for the man, (2) in prayer for the sufferer. Jesus also 'sighed deeply in the spirit' when

great deal they published it; 37 And were 'beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The miracle is distinguished—

- (1) That friends brought the man to Jesus.
- (2) That the cure was progressive or gradual, effected by a succession of acts.
- (3) That it was performed by visible signs (see Intro. p. xxiii. on miracles).

The stages are—

- (1) The man was taken aside from the multitude.
- (2) Jesus put His fingers into his ears—to heal the deafness.
- (3) Touched his tongue with His saliva—to heal the dumbness.
- (4) Looked up to heaven and sighed.
- (5) Uttered the word of command Ephphatha, "be opened" and the man spake plain.

Looked up to heaven. Expressive of prayer and an acknowledgment of oneness with the Father (MACLEAR).

It occurs (1) In the miracle of Feeding the Five Thousand when in the act of blessing the loaves, Jesus "looked up to heaven" (St. Mark vi. 41).

(2) At the healing of the deaf and dumb, "and looking up to heaven, he sighed" (St. Mark vii. 34).

(3) At the raising of Lazarus. "Jesus lifted up his eyes, and said, Father, I thank thee, etc." (St. John xi. 41).

(4) At the Last Supper, in His Prayer to the Father, Jesus "lifted up his eyes to heaven and said, Father, the hour is come, etc." (St. John xvii. 1).

Feeding of the Four Thousand.

8. In those days the ¹multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. 3 And if I send them away fasting to their own houses, they will faint by the way: ^{a2}for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in ^{b3}the wilderness? 5 And he asked them, How many loaves have ye! And they said, Seven. 6 And 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 before them; and they did set them before the people. 7 And they had a few small

^a see R.V. and note, p. 118. ^b see R.V. and note, p. 118.

⁷ Beyond measure, an expression occurring nowhere else in the New Testament. It expresses the boundlessness of the astonishment of the people.

Probably on the eastern side of the lake, near Bethsaida Julius, close to the scene of Feeding the Five Thousand.

¹ The multitudes were drawn in consequence of the Cure of the Deaf and Dumb. They were probably the inhabitants of the district and, if so, mostly Gentiles. So there would be little fear of their desiring to make Him king. The multitudes who were fed in the previous miracle were Jews on their way to the Passover at Jerusalem (see p. 33).

² Spoken by Jesus—one of the reasons why He felt compassion. Lit. "some of them are from afar."

The Apostles seem to have forgotten the previous miracle. The Evangelist does not conceal their shortcomings. Possibly they may have imagined that our Lord would not perform a similar miracle for Gentiles.

³ Desert or solitary place, far from human habitation.

For the difference between this and the previous miracle, see p. 34.

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 ^cbroken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

^c see R. V. and note, p. 117.

Not the small wicker baskets (*cophinoi*) of the previous miracle, but large rope baskets (*spurides*), sufficiently large even to hold a man. It was in such a basket that St. Paul was let down from the walls of Damascus (Acts ix. 25).

The Pharisees seek a sign from Heaven.

10 And straightway he entered into ^aa ship with his disciples, and came into the parts of ¹Dalmanutha. 11 And the ²Pharisees ⁴came forth, and began to question with him, ²seeking of him a ⁵sign 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, ⁶There shall no sign be given unto this generation. 13 And he left them, and entering into the ship again ⁷departed to the other side. 14 Now the disciples had forgotten to take bread, neither had they in ^athe ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the ⁸leaven of the Pharisees, and of the leaven of Herod. 16 ⁹And 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 ¹⁰hardened? 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

^a see R. V. comment, p. 97.

- ¹ See Intro. p. xl. Mentioned nowhere else. St. Matthew mentions "Magdala." Clearly either Magdala or Dalmanutha are different names for the same spot or are very close together.
- ² St. Matthew mentions Sadducees as well, probably they were the Herodian Sadducees. This is the commencement of the final plot.
- ³ They desire literally some portent in the sky. The miracles of healing did not satisfy them—these they ascribed to evil agency or magic. They demanded heavenly confirmation of His mission.
- ⁴ Came forth, *i.e.* out of Capernaum their head quarters to meet Him at Dalmanutha.
- ⁵ Examples are:
Moses—Manna from heaven.
Joshua—stayed the sun and the moon.
Samuel—called forth thunder and hail.
Elijah—fire and rain came at his word.
Isaiah—caused the sun to go back on the dial of Ahaz.
- ⁶ St. Matt. adds "*but the sign of the prophet Jonas.*"
- ⁷ The departure (v. 13) may have been hurried.
- ⁸ St. Matthew adds "*of the Sadducees.*"
- ⁹ They take the command literally, imagining that they were not to buy leaven from the Pharisees or Herodians, *i.e.* to treat them

as the Pharisees would treat Samaritans or Gentiles.

¹⁰ Not callousness, simply want of intelligence or understanding.

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

u see R.V. comment, p. 117.

Leaven or yeast, which permeates the dough and alters its character. Used metaphorically to describe that which permeates and determines the character of the teaching, viz. "the principles" of their teaching.

With the exception of the Parable of the Leaven, leaven is used as a symbol of evil. It was ordered to be put away during the Passover Feast as symbolical of the removal of evil.

Baskets, the words are distinct.

V. 19. **Cophinot**, the wicker baskets of the miracle of the 5,000.

V. 20. **Spurides**, the rope baskets of the miracle of the 4,000.

V. 11. **Sign from heaven**. Asked for on four occasions.

(1) After the first cleansing of the Temple mentioned by St. John.

"What sign shewest thou unto us seeing that thou doest these things?" (St. John ii. 18).

Reply—"Destroy this temple and in three days I will raise it up."

(2) Discourse at Capernaum after the miracle of feeding the Five Thousand.

"What sign shewest thou then, that we may see and believe thee? What dost thou work?" (St. John vi. 30).

Reply—The Discourse on the Bread of Life (St. John vi.).

(3) After the casting out the dumb devil (St. Luke xi. 16). See also St. Matt. xii. 36, which is evidently the same occasion.

"Others, tempting him, sought of him a sign from heaven" (St. Luke xi. 16).

"Master, we would see a sign from thee" (St. Matt. xii. 38).

Reply—"There shall no sign be given to it but the sign of the prophet Jonas" (St. Matt. xii. 39).

(4) At Dalmanutha, or Magdala, after the miracle of feeding the Four Thousand (St. Mark viii. 11; St. Matt. xvi. 1).

The Pharisees "question with him, seeking of him a sign from heaven, tempting him" (St. Mark viii. 11).

Reply—"There shall no sign be given unto this generation" (St. Mark viii. 12).

St. Matthew adds: "But the sign of the prophet Jonas" (St. Matt. xvi. 4).

The last demand is the only one recorded by St. Mark.

It was a demand that He, as the Messiah, should perform a great convincing miracle.

It was a temptation similar to that "All this power will I give thee," &c., in the temptation in the wilderness; and also to that on the cross, "Let him come down from the cross and we will believe him" (St. Matt. xxvii. 42).

The refusal resulted in the final rejection of Him by the leaders of the Jews (St. Matt. xvi. 4).

Healing the Blind Man of Bethsaida.

22 And he cometh to ¹Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the ^atown; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked

a see R.V. and note, p. 118.

Leaven of:

Pharisees = *hypocrisy*. "It killed all that is spiritual in religion by reducing everything to a matter of dry proof and dead authority" (LATHAM).
Herodians = *worldliness*.
Sadducees = *unbelief*.

Peculiar to St. Mark.

¹Bethsaida Julius (Intro. p. xxxix.).

The same three points as in the miracle of healing the Deaf and Dumb can be noticed.

(1) It was performed apart—"out of the town."

(2) It was progressive, *i.e.* in stages.

(3) It was performed by means of outward signs.

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

^b see R.V. comment, p. 104. ^c see R.V. and note, p. 118.

V. 24 The man had not been born blind. He saw men, *i.e.* recognized them as men—but to his imperfect blurred vision, they seemed as trees—but walking. The man knew what men and trees were, so evidently he had once possessed sight.

His Home = The man did not live at Bethsaida. He was sent home with a command not to enter into the village, nor to tell any one either in the village or on his way.

The Confession of St. Peter at Cæsarea Philippi.

27 And Jesus went out, and his disciples, into the ^a*towns* of ¹Cæsarea 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, ²Elias; and others, ³one 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 ⁴the Christ. 30 And he charged them that they should tell no man of him. 31 ⁵And he began to teach them, that the Son of man must suffer many things, and be rejected ⁶of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying ⁶openly. ⁷And Peter took

^a see R.V. and note, p. 118. ^b see R.V. and note, p. 118.

St. Peter as spokesman gives our Lord assurance of the faith of His followers.

St. Mark omits the blessing pronounced on St. Peter.

⁵The first open prediction of His sufferings. It follows naturally upon the confession of St. Peter. Now that they acknowledged Him as the Christ, they had to learn that He was a "suffering," not a "conquering," Messiah. They did not understand till the day of Pentecost, for on the way to Bethany, ere the Ascension, they ask, "Wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).

⁶Openly = plainly, without reserve.

⁷St. Peter either took hold of our Lord or drew Him aside. The idea of a suffering Messiah was utterly opposed to the expectations of the Twelve. Peter, formerly impetuously right, is now as impetuously wrong.

The details of the miracle are interesting.

(1) Jesus took the man by the hand.

(2) Led him out of the town.

(3) Put moisture on his eyes.

(4) Put His hands on him.

(5) Questioned him.

(6) Again put His hands on his eyes and made him look up.

¹See Intro., p. xl. The most northerly point visited by our Lord.

Jesus seeks the solitude of the North. The rulers of the Jews had rejected Him. The people had not received Him as the Messiah. How far had His disciples comprehended His nature and His Mission? This He had to test.

The different opinions held of Jesus were that He was—

(1) John the Baptist risen from the dead, as held by Antipas.

(2) Elijah, in accordance with Mal. iv. 5.

(3) One of the prophets.

²St. Matthew adds Jeremiah.

³St. Luke says "one of the old prophets risen again." Note. None regarded Him as the Messiah.

⁴The Christ = the Messiah—the Anointed One.

St. Matt., "Thou art the Christ, the son of the living God."

St. Luke, "The Christ of God."

him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, ⁸Satan: for thou ⁹savour^{est} not the things that be of God, but the things that be of men. 34 And when he had

c see R.V. comment, p. 104, and Glossary.

⁸ Satan, i.e. adversary. The same word as to the tempter in the wilderness, and rightly applied to St. Peter, for the temptation is the same, viz., the crown without the cross.

⁹ Savourest, R.V. mindest, i.e. art thinking of (Glossary). St. Matthew adds "thou art an offence to me," i.e. a stumbling-block, suggesting My greatest temptation.

PREDICTIONS OF OUR LORD'S PASSION AS GIVEN BY ST. MARK.

1. After St. Peter's confession at Cæsarea Philippi. "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" (viii. 31).
2. On the Descent from the Mount of Transfiguration. "It is written of the Son of man that he must suffer many things, and be set at nought" (ix. 12).
3. In passing through Galilee. "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" (ix. 31).
4. As they were in the way going up to Jerusalem. "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: and they shall mock him and shall scourge him and shall spit upon him and kill him, and the third day he shall rise again" (x. 33, 34).

There were many obscure intimations previous to the open plain statements as above.

- (1) John the Baptist pointed Him out as "The Lamb of God which taketh away the sin of the world" (St. John i. 29).
- (2) At His First Passover. "Destroy this temple (i.e. of His body) and in three days I will raise it up" (St. John ii. 19).
- (3) To Nicodemus. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (St. John iii. 14). An allusion to His Crucifixion.
- (4) At the feast given by Levi. "The days will come when the bridegroom shall be taken away" (St. Mark ii. 20).
- (5) In the discourse at Capernaum on the Bread of Life. "The bread that I will give is my flesh, which I will give for the life of the world" (St. John vi. 51).

called the ¹⁰people unto him with his disciples also, he said unto them, Whosoever ¹¹will come after me, let him deny himself, and take up his ¹²cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the ¹³gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own ¹⁴soul? 37 Or what shall a man give ¹⁵in exchange for his soul? 38 Whosoever therefore shall

d, e, f see R.V. and notes, pp. 118, 119, 119.

as that translated life in v. 35. It means the "spiritual life" not to be sacrificed for all that is in the world.

¹⁵ In exchange = as a ransom, i.e. to purchase it back. Having paid away the soul as the price with which to purchase the world, what has he left wherewith to buy his soul back again?

¹⁰ For crowds had followed Him to the far North.

¹¹ Is resolved or determined.

¹² The first mention of the death He was to die.

The Romans compelled criminals to carry their cross to the place of execution.

¹³ The Gospel's—peculiar to St. Mark. Our Lord here identifies Himself with "the good news from God."

"To be beat on saving the soul in its relation to the body is to lose it in relation to the higher life of the spirit; to be content to part with it in its lower aspect is to gain it back again in the higher" (PLUMPTRE).

¹⁴ R.V. Life. The same word

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.

"Which prevents open acknowledgment of belief in Christ as the crucified Saviour" (SPEAKER'S COMMENTARY).

Adulterous as estranged from Jesus. Christ is the Bridegroom—the Church

is the Bride. Unfaithfulness to their Lord is well described as "adulterous."

Isaiah and Jeremiah describe God as the husband of His people.

"For thy Maker is thine husband" (Isaiah liv. 5).

"Although I was an husband unto them, saith the Lord" (Jeremiah xxxi. 32).

V. 35. Spoken four times by our Lord.

- (1) Here after St. Peter's confession at Cæsarea Philippi (St. Matt. xvi. 25; St. Mark viii. 35; St. Luke ix. 25).
- (2) Part of His charge to the Twelve when He sent them out to preach (St. Matt. x. 39).
- (3) In Peræa, in His reply to the question of the Pharisees, "When the Kingdom of God should come" (St. Luke xvii. 20).
- (4) In the Temple, forming part of His prediction of His death after the Greeks sought to see Him (St. John xii. 25).

The Transfiguration.

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. 2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was ¹transfigured before them. 3 And ^ahis raiment became shining, ²exceeding white as snow; so as no ³fuller on earth can white them. 4 And there

^a see R.V. and note, p. 119.

Three interpretations usually given—

- (1) The Transfiguration, a manifestation of the glory of Christ's kingdom—witnessed by the three chosen disciples.
- (2) The Day of Pentecost, the foundation of the Church, *i.e.*, the kingdom of God, witnessed by all save Judas.
- (3) The Destruction of Jerusalem, typical of the future advent of Christ, and connected with it in our Lord's discourse on the Mount of Olives (xiii.), witnessed at least by St. John and perhaps by Philip.

All these are occasions which may be interpreted as "the coming of the kingdom of God with power."

St. Luke says "about an eight days after." St. Luke's is an inclusive reckoning.

Mount Hermon, or one of the many mountains to the north of Palestine. Hermon is lofty, and near to Cæsarea Philippi. Mount Tabor is the traditional scene of the Transfiguration, but Tabor at the time was crowned by a fortress, which was occupied by a garrison. And Tabor is in Galilee and thus cannot satisfy (v. 30), "And they departed thence and passed through Galilee."

Peculiar to St. Mark.

(1) "So as no fuller on earth can white them."

(2) The sudden vanishing of Moses and Elias, v. 8.

(3) The inquiring look around of the disciples, v. 8.

(4) Their questioning, "What the rising from the dead should mean" (v. 10).

¹ Changed in form.

² Shining exceeding white as snow. "White as the light" (St. Matt.). "Glistering" (St. Luke).

³ One whose trade is to cleanse linen garments, and restore them to their original whiteness.

appeared unto them ⁴Elias with Moses : and they were talking with Jesus. 5 And Peter answered and said to Jesus, ^bMaster, it is good for us to be here : and let us make three ⁶tabernacles ; one for thee, and one for Moses, and one for Elias. 6 For he ⁹wist not what to say ; for they were sore afraid. 7 And there was a ⁷cloud that over-shadowed 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 ⁸Jesus only with themselves. 9 And as they ⁹came down from the mountain, he charged them that they should tell no man what things they had seen, ⁹till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the ⁴rising from the dead should mean. 11 And they asked him, ¹⁰saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and ¹¹restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they ¹²listed, as it is written of him.

^b Rabbi. ^c see R.V. and note, p. 119.

^d see R.V. and note, p. 119.

Healing the Lunatic Child.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him,

⁴Moses the great lawgiver. Elijah the great prophet. Representatives of the Law and the Prophets.

St. Luke gives the subject, "*His decease which he should accomplish at Jerusalem*" (ix. 31).

⁵Tabernacles, huts or booths made of branches as at the Feast of Tabernacles.

⁶Wist = knew (Glossary).

⁷The Shechinah.

(See note page 2).

⁸Moses and Elijah pass away and leave Jesus the representative of the Gospel.

The teaching of the Law and the Prophets is superseded by the revelation of the Incarnate Word.

The Law and the Prophets find their fulfilment in Jesus.

⁹Because they only understood a small part of what the Transfiguration taught. They would fully know it after the Resurrection of Jesus.

Rising, etc., i.e. the Resurrection of Jesus. This puzzled them. It must take place in their own lifetime, for then they would be free to speak of the Transfiguration.

They could not connect the two thoughts of Messiah and death (v. 11).

¹⁰i.e. before the Messiah (Mal. iv. 5). The Pharisees may have raised as an objection against the Messiahship of Jesus that Elijah had not appeared.

¹¹Restoreth, etc. — "*The heart of the fathers,*" etc. (see Mal. iv. 5).

¹²Listed = pleased, as they wished. They had put John the Baptist to death.

St. Matt. adds that they "*understood that he spake unto them of John the Baptist*" (xvii. 13).

From St. Luke we learn that the miracle occurred "*on the next day.*"

Thus the Transfiguration took place at night.

Remarkable as a miracle attempted by the disciples without success.

¹were greatly amazed, and running to *him* saluted him. 16 And he asked the scribes, What question ye with ²them? 17 And one of the multitude answered and said, Master, I have brought unto thee ³my son, which hath a dumb spirit; 18 And wheresoever he taketh him, ⁴he *teareth him*: and he foameth, and gnasheth with his teeth, and ⁵pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O ⁶faithless generation, how long shall I be with you? how long shall I ⁷suffer 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, ⁸Of a ⁹child. 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, ¹⁰if 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

a see R.V. and note, p. 119. *b* see R.V. and note, p. 119. *c* see R.V. and note, p. 119. *d* see R.V. comment, p. 104.

¹ From his childhood.

⁷ The R.V. is important, "If thou canst I all things are possible."

The father had believed the cure to be dependent upon our Lord's power. Jesus rebukes this idea. Why say to me "if thou canst"? The question is not what I can do, but how strong is thy faith. "All things are possible to him that believeth."

Reason of failure was "want of faith."

Their spiritual life might have been weakened by the absence of Jesus, or by desire for personal display in the cure. They may have been desirous to exhibit their powers in pride before the scribes.

¹ Our Lord's face may have retained traces of the glory of the Transfiguration as Moses (Ex. xxxiv. 30). The scribes saluted Him in deference.

² Them = the disciples. All three Evangelists record the miracle as following after the Transfiguration.

³ His only son—St. Luke. This description is peculiar to St. Mark.

Peculiar to St. Mark are

- (1) The amazement of the crowd at the appearance of Jesus (v. 14).
- (2) The intention of the father to have brought the boy to Jesus but had only found the disciples (v. 14).
- (3) That the boy was dumb (v. 17).
- (4) The description of his sufferings (v. 18).
- (5) The faith of the father (v. 23, 24).
- (6) The people running together (v. 25).
- (7) The words of Jesus, "Thou dumb and deaf spirit I charge thee come out of him and enter no more into him" (v. 25).
- (8) The boy was left "as one dead," etc. (v. 26).
- (9) Jesus took him by the hand (v. 27).

⁴ Pineth away denotes *drying up* or *wasting away*.

⁶ Faithless (1) The disciples whose want of faith prevented them from performing the miracle.

- (2) The multitudes on whom His miracles had no effect in changing their heart.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch 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.

⁸Our Lord had given them "power over unclean spirits" (vi. 7) and they had "cast out many devils" (vi. 13). They desire to know how it was that they had failed in this instance. This kind of evil spirit can be cast out only by prayer and fasting.

Third Prediction of His Passion.

30 And they departed ¹thence, and passed through ²Galilee: and ³he 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 ⁴they understood not that saying, and ⁵were afraid to ask him.

^a see R. V. and note, p. 119.

¹From the North.
²The last visit to Galilee.
³He desires to be alone with His disciples to teach them.
⁴For, i.e. the reason why He would be with the disciples alone.
⁵The constant subject now is His approaching sufferings, death and Resurrection.
⁶Their preconception prevents their grasping the truth. They cannot conceive their Master as a suffering Messiah.
⁷They may have thought our Lord was speaking in a parable and were afraid to ask lest they should learn the truth.

True greatness in the Kingdom of God.

33 And he came to ¹Capernaum: 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, ²who ³should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and ⁴servant of all. 36 And he took a child and set him in the midst of them:

^a see R. V. and note, p. 119. ^b see R. V. and note, p. 120
^c see R. V. and note, p. 120.

¹Intro. p. xxxix. At this visit occurred the incident of the tribute money (St. Matt. xvii. 24-27).

²Who should be greatest in the Messianic Kingdom. The dispute was renewed at the Last Supper.

On their journey.

Two lessons.

(1) *Humility* not *ambition* is the measure of true greatness in Christ's Kingdom.

(2) *"To serve"* not *"to rule"* is the characteristic of His subjects.

and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such ^d children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

^d see R.V. and note, p. 120.

The Question of John.

38 And John answered him, saying, Master, we saw one casting out devils in ¹thy name, and he followeth not ²us: 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 ^amiracle in my name, ^bthat 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 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 ^coffend one of these ⁴little ones that believe in me, it is better for him ^dthat a ^emillstone were hanged about his neck, and he were cast into the sea. 43 And if thy ⁶hand ⁷offend thee, ⁸cut it off: it is better for thee to enter into life maimed, than having two hands to go into ⁹hell, into the fire that never shall be quenched: 44 ⁹Where their worm dieth not, and the fire is not quenched. 45 And if thy ⁶foot ⁷offend

^a see R.V. and note, p. 120. ^b see R.V. and note, p. 120.

^c see R.V. and comment, p. 104. ^d see R.V. and note

p. 120. ^e see R.V. comment, p. 104.

by fire originated in the human sacrifices by fire to Molech

in the Valley of Hinnom. The Valley was defiled by Josiah, who burnt human bones there (2 Kings xxiii. 10-14). From that time it was used to burn the refuse of the city, and fires were always kept burning there. Verses 44-46 are omitted in the R.V.

⁹ See Isaiah lxvii. 24.

There the expression is applied to "the carcasses of the men that have transgressed against me."

Here they refer to the terrible sufferings of the wicked—the perpetual anguish of a wicked conscience.

Maclear points out the graphic touches in the Narrative.

(1) Jesus sits down.

(2) He calls the Twelve.

(3) He takes a little child.

(4) He places him in the midst.

(5) He takes him in His arms.

(6) He speaks to the Twelve.

¹ Thy name—Probably our Lord's words, Verse 37, recalled the circumstance to John's mind.

² Us. Note John does not say the man did not follow Jesus. The man was a disciple, but was not one who joined the band in attendance on Jesus.

For a similar circumstance see the rebuke of Moses to Joshua (Numb. xi. 28-29).

³ Cause to stumble, i.e. put a hindrance in their way (Glossary).

⁴ Little ones, disciples of little or weak faith. A strong warning against leading others astray by our example.

⁵ A large millstone turned by an ass, not the handstone worked by women.

It was a Grecian and Roman punishment for parricide.

⁶ The members mentioned are the Hand, the Foot, the Eye.

The Hand—the member by which we commit sin.

The Foot—the member by which we go astray.

The Eye—the member by which we look upon what is wrong.

⁷ Cut it off, i.e. abandon or remove what may be dearest to us if it lead us into sin.

⁸ Gehenna, the hell of torment. (See Glossary).

The Jewish practice of representing the punishment of the wicked as a punishment

in the Valley of Hinnom.

(2 Kings xxiii. 10-14).

From that time it was used to burn the refuse of the city, and fires were always kept burning there.

Verses 44-46 are omitted in the R.V.

⁹ See Isaiah lxvii. 24.

There the expression is applied to "the carcasses of the men that have transgressed against me."

Here they refer to the terrible sufferings of the wicked—the perpetual anguish of a wicked

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, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and *I have peace* one with another.

J see K. v. and note, p. 120.

Salt, the emblem of purification, as preserving from corruption.

Every one shall be salted with fire.

(1) Purified by the fire of self-sacrifice, which parts with a hand, a foot, or an eye for righteousness' sake.

(2) Purified by the fire of condemning judgment.

Every sacrifice shall be salted with salt. "Every oblation of thy meat offering shalt thou season with salt" (Lev. ii. 13). The reference here is to the spiritual sacrifice, "a living sacrifice, holy, acceptable unto God" (Rom. xii. 1), and this requires the purifying influence of the Holy Spirit.

John the Baptist declared of Jesus "that He would baptize with the Holy Ghost and with fire."

V. 50. The salt of Palestine was mostly lime strongly impregnated with saline matter, and had a tendency to become worthless by exposure to rain and sunshine.

Have salt in yourselves, etc. Probably an allusion to the Eastern custom of eating salt together, a sign of sacred covenants and obligations. The Eastern will not inflict injury on a man with whom he has eaten salt. "The purity from selfish aims which was symbolised by the 'salt' is the only preservative of peace" (PLUMPTRE).

On Marriage.

10. And he arose from thence, and cometh into the *coasts* of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 ¹And the Pharisees came to him, and asked

a see R.V. comment, p. 103.

Our Lord made a journey through Perea (St. Luke) and came to the borders of Judæa.

Jesus allows the people to come together and resumes His teaching.

¹He was in the territories of Herod Antipas. Did the Pharisees wish to make Him

offend Herodias as John the Baptist had done and by this means bring about His destruction?

¹⁰his = its. So the gate "opened of his own accord" (Acts xii. 10).

him, ²Is it lawful for a man to put away his wife? tempting him. ³ And he answered and said unto them, What did Moses command you? ⁴ And they said, Moses suffered to write ^a a bill of divorcement, and to put her away. ⁵ And Jesus answered and said unto them, ⁶For the hardness of your heart he wrote you this ^bprecept. ⁶ But ⁶from the beginning of the creation God made them male and female. ⁷ ⁶For this cause shall a man leave his father and mother, and cleave to his wife; ⁸ And they twain shall be one flesh: so then they are no more twain, but one flesh. ⁹ What therefore God hath joined together, let not man put asunder. ¹⁰ And in the 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.

^b see R.V. and note, p. 120.

From the beginning God decreed that the marriage tie should be indissoluble and the closest of all ties (MACLEAR).

The addition by St. Matthew (xix. 9) furnishes a clear and unmistakable rebuke of Herod Antipas, though our Lord does not mention him by name.

Between the 9th and 10th Chapters we must place—

- (1) The Visit of Jesus to Jerusalem at the Feast of Tabernacles (St. John vii. 8-10).
- (2) The Mission and Return of the Seventy (St. Luke x. 1-17).
- (3) A Visit to Bethany (St. Luke x. 38).
- (4) Journeying to and fro on the Eastern side of Jordan.
- (5) Visit to Jerusalem at the Feast of Dedication (St. John x. 22-39).
- (6) The Raising of Lazarus (St. John xi. 1-46).

Little Children.

¹³ And they brought young children to him, that he should touch them:

² St. Matthew adds "*for every cause.*"

A point disputed by the rival Jewish Rabbis.

The school of Shammai limited divorcement to moral delinquency.

The school of Hillel allowed it for the most trifling reasons.

⁸ See Deut. xxiv. 1-4 and xxii. 19-20.

Bill of divorcement. A legal document.

It was drawn up by a Levite in legal form which brought the matter under the knowledge of legal authority and thus tended to check the rash exercise of the right by the husband.

⁴ A concession to the heathen practices found by Moses among the Jews—i. e. such as slavery and polygamy. The Mosaic law regulated these practices but did not abolish them.

⁵ Jesus takes the Pharisees back to the creation of man, and the primary law of marriage thus referring them to a higher and more absolute law than that of Moses.

⁶ Spoken by Adam (Gen. ii. 24).

The words of God (St. Matt. xix. 4).

The words of Jesus (St. Mark x. 9).

Peculiar to St. Mark are—

- (1) that Jesus "*was much displeased,*"
- (2) that He "*took them in his arms,*"
- (3) "*blessed them.*"

It was a common practice with Jewish mothers to bring their babes to Rabbin for a blessing. St. Matthew has "*should put his hands on 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.

them for disputing which should be greatest (St. Mark ix. 36).

(2) When the disciples rebuked those who brought little children to Him. St. Mark alone records these incidents.

¹ Because they resented the interruption in His teaching.

² A strong argument for infant baptism. This passage from St. Mark forms part of the Baptismal Service.

Of such, not children merely but those who have the disposition of children.

i.e. with the trusting faith, simplicity and innocence of childhood.

Jesus takes children twice in His arms:

(1) When He set a little child in the midst of His disciples to rebuke.

The Rich Young Ruler.

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: 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,

St. Luke tells us he was "a ruler," *i.e.* of the synagogue. St. Matthew records "what good thing?"

Peculiar to St. Mark are

(1) "running and kneeled" (v. 17).

(2) "Defraud not" (v. 19).

(3) Jesus "loved him" (v. 21).

(4) "Take up thy cross" (v. 21).

(5) "He was sad" (v. 22).

v. 17. The same question was asked by the Lawyer "tempting" Jesus—and led to the parable of the Good Samaritan.

v. 17. Why apply the title good to me? Why come to me to know what is good? God, who alone is good, can alone show thee what is good.

Scholars addressed Rabbis by the title "Good," they accepted their teaching and gave up all independent judgment.

We must be good and then we shall do good.

¹ The second table of the Law. All the commandments, not *one* in particular.

² The young man regarded eternal life as the reward of certain good works, and the punctilious observance of what was divinely enjoined. Rules of conduct were his guide to virtuous life. He had kept the law.

³ The young man had a noble soul and so Jesus loved him, yearning after him.

⁴ To the scribe (St. Luke x. 25-28) our Lord did not enjoin the selling of all that he had—nor to His disciples—but he does so to the young man.

and follow me. 22 ^aAnd he was sad at that saying, and went away ^bgrieved: for he had great possessions.

^{a, b} See R.V. comments, p. 105.

It is not enjoined as an "act of benevolence." These possessions and the young man's position clogged his soul—they were a weight that dragged him down.

Lessons—

- (1) To be benevolent, but not to follow the injunction "to sell all" literally in all cases.
- (2) To abandon everything—wealth, position, ambition, if these stand in the way of our soul's salvation.

Instances of Jesus looking upon Disciples.

The term "looking upon" has a significant meaning implying a certain yearning after the person gazed upon.

- (1) Upon Peter when He named him Cephas. "And when Jesus beheld him, he said, *Thou art Simon, the son of Jona: thou shalt be called Cephas*" (St. John i. 42).
- (2) Upon Peter at his denial of his Lord. "And the Lord turned and looked upon Peter" (St. Luke xiii. 61).
- (3) Upon the young Ruler. "Then Jesus beholding him loved him" (St. Mark x. 21).
- (4) To His disciples in the discourse on Riches. "And Jesus looking upon them saith, *With men it is impossible,*" etc. (St. Mark x. 27).

So John the Baptist. "And looking upon Jesus as he walked, he saith, *Behold the Lamb of God*" (St. John i. 36).

Discourse on Riches.

23 And Jesus looked round about, and saith unto his disciples, ¹How hardly shall they that ²have 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 it is for them that trust in riches to enter into the kingdom of God! 25 ³It 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, ⁴Who then can be saved? 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, ⁵Lo, 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

See previous note.

This discourse is not a denunciation of the rich but rather a commiseration of them owing to the peculiar and insidious temptations to which they are incessantly exposed.

¹ With what difficulty.

² Explained in verse 24 as "them that trust in riches" (but this is omitted in many MSS.).

Riches in themselves are not wrong, but they are a temptation and a snare, inducing lives of idleness, luxury and vice.

³ A common proverb expressing impossibility. This is the true interpretation.

Two fanciful interpretations are suggested.

(1) Kamilon = rope or cable, not Kamelon = camel.

(2) Needle's eye = side gate of a city through which a camel could not go without being unladen.

⁴ If not the rich whose wealth enabled them to comply with the minute requirements of the law and to offer sacrifices, who could satisfy the law?

⁵ *i.e.* have done what Jesus said the young ruler ought to do.

What shall be our reward?

sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundred-fold 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 ¹But many *that are* first shall be last; and the last first.

They had all left settled homes.

St. Peter had a wife.

James and John had a father and a mother, and had given up a position of moderate affluence.

Matthew had abandoned his calling and his means of livelihood.

Their reward is distinctly stated in v. 29-30, but the spirit in which St. Peter spoke is rebuked in the Parable of the Labourers in the Vineyard (St. Matt. xix. 1-18).

Work for God must be done, not in a spirit of calculation, but in a spirit of devotion and complete trust in Him, who "*will reward all men according to their works,*" and this, not for work done, but for the devotion shown by the worker.

² With persecutions, an important limitation given by St. Mark alone.

⁷ A rebuke to St. Peter. The same expression occurs both before and after the parable of the Labourers in the Vineyard.

Judas, one of the first chosen Apostles, fell; St. Paul, the last chosen, was one of the chief Apostles.

Fourth Prediction of His Passion.

32 And they were in the way going up to Jerusalem; and Jesus ^awent before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them ^bwhat things should happen unto him, 33 Saying, Behold, we go up to ¹Jerusalem; and the Son of man shall be ²delivered unto the ³chief priests, and unto the scribes; and they shall ⁴condemn him to death, and shall deliver him to the ⁵Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall ⁶kill him: and ^cthe third day he shall rise again.

Peculiar to St. Mark are

(1) Jesus went before them.

(2) They were amazed and afraid.

Instead of journeying with the disciples Jesus goes on in advance. This change of habit and the manner of their Master amazed the disciples—they were afraid—they dared not disturb Him.

The Fourth Prediction (see p. 46).

Note the exact details and the order of His sufferings.

¹ To take place at Jerusalem.

² The betrayal by Judas.

³ Chief priests, etc. = the Sanhedrim.

⁴ Condemn. They found Him guilty of blasphemy.

^a see R.V. and note, p. 120. ^b see R.V. and note, p. 120.

^c see R.V. and note, p. 120.

⁵ Gentiles = Romans. The chief priests delivered Jesus to the Romans.

Mock (see xv. 16, 20).

Spit (see xv. 19).

⁶ Kill = crucify (implied in His being delivered to the Romans) (xv. 24).

Resurrection (xvi. 1, 8).

The Ambition of James and John.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst 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, ¹one 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: ^acan ye drink of the ²cup that I drink of?

and be baptized with the ³baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, ^bYe 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

⁴is 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 ^cmuch ^ddispleased with James and John. 42 But Jesus called them to him, and saith unto them, Ye know that they which are ^eaccounted to rule over the ^fGentiles ^gexercise ^hlordship over them; and their ⁱgreat ones ^jexercise authority upon them. 43 ¹¹But 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,

^a see R.V. comment, p. 105. ^b see R.V. comment, p. 105.

^c see R.V. and note, p. 120.

^d see R.V. and note, p. 121.

monarch, (2) the nobles, (3) the officials, (4) the inferior servants, each class tyrannizing over the class below it.

¹¹ In the Kingdom of God the order is reversed—the King does the work of the slave and so on through all ranks.

Intro. p. xxx. Intro. p. xxxviii.

St. Matthew tells us that it was their mother, Salome, who made the request.

The promise of sitting on twelve thrones judging the twelve tribes of Israel (St. Matt. xix. 28) probably originated the idea in their minds.

1 The highest places of honour in an Oriental court.

2 **Cup of agony.** So Jesus prayed in Gethsemane, "take away this cup from me: nevertheless not what I will, but what thou wilt" (xiv. 36).

3 **Baptism of martyrdom.** "I have a baptism to be baptized with; and how I am straitened till it be accomplished" (St. Luke xii. 50).

St. James was the first of the Apostles to suffer martyrdom (Acts xii. 2).

St. John died in exile in the Isle of Patmos—the last of the Apostolic band.

4 *i.e.* to bestow in the lavish indiscrimination of Oriental princes who bestow places of honour upon their favourites regardless of their fitness or unfitness for the position.

5 They were highly indignant. Possibly they particularly resented this endeavour of James and John more strongly because of the superior social position of the sons of Zebedee.

6 Profess to exercise rule, *i.e.* the monarchs.

7 = heathen.

8 = lord it, *i.e.* rule haughtily and tyrannically—the rule of a despot.

9 = nobles.

10 = tyrannize.

An exact picture of an Oriental court, with the different grades. (1) the

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 ¹²ransom for many.

Passion. "He was to give his life as a ransom"—i.e. the price paid for the redemption of mankind from the slavery of sin and death.

¹² Ransom = payment made for the redemption of a slave. The word conveys the ideas of *equivalent value* and substitution. The first hint of one of the main purposes of our Lord's

Healing Blind Bartimæus.

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, 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 ^acharged 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 ^bcomfort, rise; he calleth thee. 50 And he, casting away his garment, ^crose, 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, ^dLord, that I ^emight 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.

^a see R.V. and note, p. 121. ^b see R.V. and note, p. 121.
^c, ^d see R.V. comments, p. 105. ^e see R.V. and note, p. 121.

St. Mark says "as he went out of Jericho" and gives the name, "*Bartimæus the son of Timæus*" (x. 46).

Explanation of Discrepancies. Our Lord on entering Jericho sees a blind man by the wayside. He does not heal him then, but on going out of Jericho the next day the same blind man, accompanied by another, is waiting for Him and is healed then.

Jesus has passed through Perza and is now about to cross the Jordan at Jericho on His way to Jerusalem.

See Intro. p. xxxiii.

Jesus would mingle with the crowds going up to the Passover Feast.

St. Mark alone gives the name of the blind man, and explains for Gentile readers that *Bartimæus* = son of *Timæus* (Intro. p. xxxiii.).

The crowd style *Jesus* as being of Nazareth.

The blind man calls Him Son of David—a designation of the Messiah.

The account is very graphic. Details peculiar to St.

Mark are:

- (1) The great crowds.
- (2) The beggar's name.
- (3) The words of the multitude, "*Be of good comfort,*" etc.
- (4) The blind man cast away his garment.

The *Abba* or outer garment, a long flowing robe (Glossary).

R.V. *Rabboni*, the highest title of reverence. So Mary Magdalene addresses Jesus after His Resurrection (St. John xx. 16).

The accounts in the three synoptic Gospels differ.

St. Matthew records "two blind men" (xx. 30) as "they departed from Jericho" (xx. 29).

St. Luke records a certain blind man (i.e. one) "as he was come nigh unto Jericho" (xviii. 35).

Thus **St. Matthew** recounts the actual healing of the two men.

St. Mark is so struck by the faith of the man that he mentions him specially by name and omits his companion.

St. Luke speaks of the first encounter and passes on at once to the cure, having the story of Zacchæus in his mind as well.

Events previous to the Triumphal Entry.

The Triumphal Entry took place on the first day of the week, our **Sunday**, or rather our Saturday after sunset to Sunday after sunset.

Friday. Jesus left Jericho and reached Bethany ere sunset of that day.

Saturday. The Sabbath spent in quiet at Bethany.

Evening. The feast in the house of Simon the Leper; at which Lazarus and his sisters were present. At this feast Jesus was anointed by Mary.

[N.B. On this evening occurred the meeting of the council of the Jews to consider the policy of putting Jesus to death (St. John xii. 10-11).]

On **Sunday**, the first day of the week, occurred the Triumphal Entry with which **St. Mark** resumes his narrative.

The Triumphal Entry into Jerusalem.

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, ¹whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that ²the Lord hath need of him; and straightway he will send him ^ahither. 4 And they went their way, and found the colt tied by the door without ^bin a place ^cwhere 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 ^dgarments on him; and he sat upon ^e a see R.V. and note, p. 121. ^f see R.V. comment, p. 106.

round the house (see Comments on R.V.). The disciples found the colt in a back lane or alley and tied to the door of the house.

Note **St. Mark's** particulars:

(1) Colt with mother, tied at the door outside, not in the court yard.

(2) People standing about.

(3) Some of them (the owners, **St. Luke**) remonstrate.

(4) The disciples give their Lord's message, and are permitted to take the colt.

¹ The outer robes or *abbas* (Glossary): so the captains of the army at the revolt of **Jebe** (1 Kings ix. 13). It was a method of shewing honour.

Took place on the first day of the week (our Sunday).

For sequence of events see note p. 65.

= House of figs (Intro. p. xxxix).

= House of dates (Intro. p. xxxviii.).

(Intro. p. xliii.).

In the East the ass is held in high esteem.

The horse used for war; the ass for peace.

The Jews expected that the Messiah would enter Jerusalem riding on an ass (Zech. ix. 9).

¹ And therefore fit for sacred purposes.

St. Matt. "An ass tied and a colt with her" (St. Matt. xxi. 2). The colt was still running at the mother's side.

² The Lord; probably the man was a secret disciple and would understand who required the colt.

R.V. back hither, i.e. that Jesus would return the colt as soon as he had done with it.

These particulars are peculiar to **St. Mark**. They could have been furnished only by an eye-witness. Hence it has been suggested that **St. Peter** was one of the two disciples of **V. 1**.

³ The street which went

him. 8 And many spread their garments in the way: and others *cut down branches from the trees, and strowed 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*

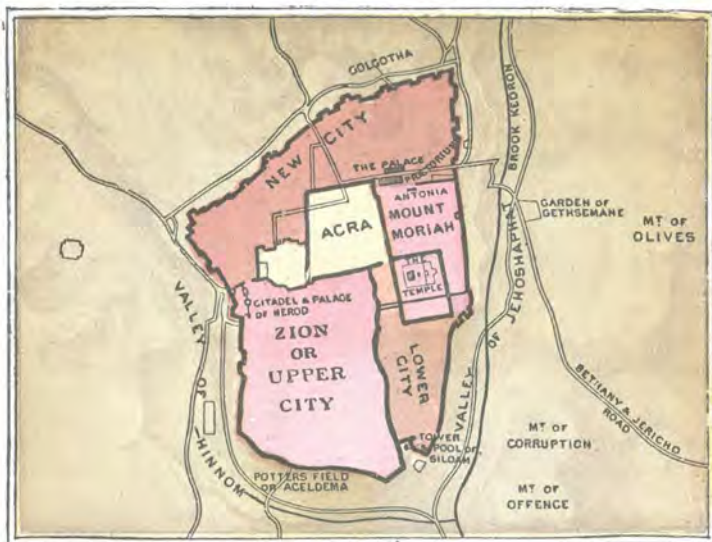
⁶ Branches, St. John says "of Palm trees," hence this Sunday is called "Palm Sunday."

The word is not the same as in St. Matthew. There it signifies branches of trees.

Here branches = mattings.

The people brought from the fields or gardens the enormous palm leaves (2 to 16 feet long) which they strewed on the ground in layers, twisting probably

JERUSALEM (NEW TESTAMENT).



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kingdom of our father David, that cometh in the name of the Lord; Hosanna in the 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.

^c see R.V. and note, p. 121.

^d see R.V. and note, p. 121.

the stems together. The whole would form a bed of leaves.

Hosanna, "Save now, I beseech thee" (see Ps. cxviii. 25, 26).

V. 9. From St. John xii. 12 we learn that a second stream of people came out of the city to meet Jesus. Thus we get the two crowds.

(2) Those following our Lord = "they that followed."

- (2) Those who met our Lord turned round and preceded Him = "*they that went before.*"
 St. Mark omits
 (1) The interference of the Pharisees who ask Jesus to rebuke the rejoicing people.
 (2) The lament of Jesus over Jerusalem recorded only by St. Luke.

THE HOSANNA AS GIVEN BY THE FOUR EVANGELISTS.

St. Matthew.	St. Mark.	St. Luke.	St. John.
Hosanna to the Son of David.	Hosanna.		Hosanna.
Blessed is he that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord.	Blessed is the King that cometh in the name of the Lord.	Blessed is he that cometh in the name of the Lord; even the King of Israel.
	Blessed be the kingdom of our father David, that cometh in the name of the Lord.		
Hosanna in the highest.	Hosanna in the highest.	Peace in heaven, and glory in the highest.	

The Barren Fig Tree.

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 leaves; *a 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.

a see R.V. and note, p. 121.

The precocious putting forth of leaves denoted that the tree was diseased and should be cut down.

So the time of the abrogation of Judaism was at hand.

² Hereafter for ever applied to the Jews, i.e. the Jewish nation was no longer the exclusive channel of God's dealings with man.

Monday (see p. 65).

Intro. p. xxxviii.

Standing by itself.

¹ Perchance.

In Judæa the fruit of the fig is ripe by the time the leaves have reached their full size = thus, though "*the time of figs was not yet,*" the display of foliage gave prospect of fruit.

The tree presents the Jewish religion in a parable.

- (1) They made a show = the leaves.
- (2) Contrasted themselves with other nations.
- (4) They alone knew and worshipped the true God = the single tree. They were thus ostentatious in their display of outward religion.
- (4) Of all this nothing came = They were all profession, no real spiritual life. As the son in the Parable they said "*I go, but went not.*"

Another explanation.

Cleansing the Temple.

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

Peculiar to St. Mark.

- (1) V. 16. He "*would not suffer that any man should carry any vessel through the Temple.*"
- (2) V. 17. "*of all nations.*"

The part of the Temple thus desecrated was the Court of the Gentiles (p. xlvi.).

of the ¹money-changers, and the seats of them that sold ^adoves; 16 And would ²not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto them, Is it not written, ³My house shall be called ^bof all nations the house of prayer? but ye have made it a den of ^cthieves. 18 And the scribes and chief priests heard ^dit, and sought how they might destroy him: for they feared him, because all the people was astonished at his ^edoctrine. 19 And ^fwhen even was come, he went out of the city.

R. V. ^a the doves. ^b a house of prayer for all nations. ^c robbers. ^d teaching. ^e every evening. qualifications in the animals in the Court, and thus obtained high prices for them.

²Porters carrying pails or baskets were in the habit of crossing the Court of the Gentiles as if it were a common thoroughfare. This court was so large that if this were not allowed they had to make a great circuit (see plan of Temple p. xlv.).

³Isaiah lvi. 7. "Mine house shall be called an house of prayer for all people."

Robbers or bandits = a brigand's cave.

A kind of market was held in the Court of the Gentiles for the convenience of Jews living at a distance when they came up to Jerusalem for the Feasts.

Here was sold everything requisite for sacrifices, purifications, etc.

Taught daily. As the Rabbis who held their classes in the temple courts. It was at one of these classes that our Lord's parents found Him in the Temple when twelve years of age (St. Luke ii. 46).

V. 18. Members of the Sanhedrim (Intro. p. xiv.), principally the Sadducean party who made great profits out of the profanation of the Temple.

The Cleansing of the Temple is instructive, an acted parable with the same lesson as the parable of the Wicked Husbandmen.

The market was held in the Court of the Gentiles for the convenience of the Jews. The rest of the Temple was scrupulously sacred. Thus, by holding this market, the Jews exhibited their arrogant assumption of exclusive religious privileges. Jesus teaches that the Gentile Court is as sacred as the other parts. Moreover His Father's house "is a house of prayer of all nations." The Gentiles were God's people and on equal terms with the Jews. This teaching cost our Lord His life. Similar teaching brought about the death of Stephen.

Our Lord cleansed the Temple twice.

1. **At His First Passover,** recorded by St. John (ii. 13-22). Then it is mentioned

(1) That He made a scourge of small cords and drove them out.

(2) Sheep and oxen were also driven out.

(3) He said "make not my Father's house an house of merchandise."

(4) The disciples remembered. "The zeal of thine house hath eaten me up."

(5) The Jews asked for a sign.

(6) He gave as a sign "Destroy this temple and in three days I will raise it up."

2. **At His last Passover.** See also St. Matt. xxi. 12-15; St. Luke xix. 45-48.

Evidently the latter cleansing reminded the Jews of the first cleansing, for part of the false witness brought against Jesus before the Sanhedrim was "We heard him say, I will destroy this temple made with hands, and within three days I will build another made without hands" (xiv. 58).

1 Money changers. These strangers would bring with them the money of the country in which they resided. Such money could not be accepted for Temple dues, especially for the Temple tax of half a shekel due from every Jew. To offer foreign money, in many cases stamped with idolatrous emblems, was a profanation in the eyes of the Jews. This exchange gave opportunity for fraud.

Doves for the purification of women (Lev. xii. 6-8). St. John gives also "oxen and sheep." These would be for the sacrifices.

Note. The animals offered must be of a certain age and without blemish. The priests guaranteed these

The Withered Fig Tree.

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 ¹in God. 23 For verily I say unto you, That whosoever shall say unto ²this mountain, ³Be thou removed, and be thou cast into the sea; and shall not ⁴doubt 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 ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

^a see R.V. comment, p. 106. R.V. omits verse 26.

But **faith** can overcome all difficulties—*e.g.* of sin, temptation, distrust, etc., even if they be as mountains in the way.

The faith of the Apostle St. Paul led him to encounter all dangers of travel and the opposition of enemies in his missionary journeys.

²The faith (alone) of Columbus led to the discovery of the continent of America.

⁴Doubt, *i.e.* not wavering.

Lesson, faith and prayer are the means of overcoming all difficulties.

Stand, Jewish postures for prayer are:

1. **Standing**—the usual position, so

(a) Hannah; before the tabernacle, praying for a son (1. Sam. 1, 26).

(b) The Pharisees in the synagogues and at street corners (St. Matt. xi. 5).

(c) The Pharisee in the Temple (Parable of Pharisee and Publican) (St. Luke xviii. 14).

2. **Kneeling**—on solemn occasions, as

(a) Solomon, at the dedication of the Temple (1 Kings viii. 54).

(b) Ezra mourning for the sins of the people (Ezra ix. 5).

(c) Daniel, who "kneeled upon his knees three times a day" (Dan. vi. 10).

3. **Prostration**—humility and adoration as

(a) Joshua after the defeat at Ai (Josh. vii. 6).

(b) Elijah on Carmel praying for rain (1 Kings xviii. 42).

Four Postures are recorded of our Lord.

(1) **Standing**—the prayer in St. John xvii.

i.e. of Tuesday.

They are proceeding from Bethany to Jerusalem.

Particulars given by St. Mark.

(1) That it was the following morning when the disciples noticed the withering of the fig tree.

(2) That Peter was the spokesman.

(3) That the Apostle called to remembrance the event of the previous day.

One of the indications of the influence of St. Peter in the writing of the Gospel (Intro. p. vii).

St. Matthew adds that the disciples "marvelled, saying, How soon is the fig-tree withered away" (St. Matt. xxi. 20).

Jesus answers their wonder.

Note. They marvel at the display of divine power; they fail to grasp the spiritual lesson, *i.e.* religious profession without the fruits of a good life.

¹In God, *i.e.* the personal source of all miraculous power.

²Pointing to the mount of Olives.

³Not to be taken literally as moving real mountains.

(a) **Kneeling** in the garden of Gethsemane, "*and kneeled down and prayed*" (St. Luke xxii. 41).

(3) **Prostrate** in the garden of Gethsemane, "*fell on the ground and prayed*" (St. Mark xiv. 35).

(4) **Reclining** when He gave thanks at table.

Apostolic Posture in the Acts was **Kneeling**.

(1) **St. Stephen**. "*And he kneeled down and cried with a loud voice*" (Acts vii. 60).

(2) **St. Peter** at the bedside of Tabitha "*kneeled down and prayed*" (Acts ix. 40).

(3) **St. Paul** (a) with the elders of Ephesus at Miletus, "*He kneeled down and prayed*" (Acts xx. 36).

(b) when taking leave of his companions at Tyre on the return from his last missionary journey, "*we kneeled down on the shore and prayed*" (Acts xxi. 5).

The Jewish hours of Prayer were

(1) The morning—the third hour, *i.e.* nine o'clock (Acts ii. 15), the time of the morning sacrifice.

(2) At noonday or the sixth hour—twelve o'clock.

(3) The evening—the ninth hour, *i.e.* three o'clock, the time of the evening sacrifice, so "*Peter and John went up together into the temple at the hour of prayer, being the ninth hour*" (Acts iii. 1).

Cornelius was praying when he "*saw in a vision evidently about the ninth hour*" (Acts x. 3).

David mentions the hours "*evening and morning and noon*" (Ps. lv. 17).

Question of the Sanhedrim.

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 him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And 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. 30 The baptism of John, was it from heaven, or *of men?* answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, *Of men;* they feared the people: *for all men counted John that he was a prophet indeed.* 33 And 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.

a see R.V. and note, p. 122. b see R.V. and note, p. 122.
c see R.V. and note, p. 122.

St. Mark alone mentions that Jesus "*was walking in the Temple.*"

Members of the Sanhedrim (Intro. p. xlv.).

The Sanhedrim were legally entitled to examine the claims of a new teacher.

Each Rabbi had his certificate or diploma, usually conferred by a distinguished Rabbi.

Thus the question means:

(1) Where is your diploma?

(a) By whom was it conferred?

They knew that our Lord could not produce one, so the question practically amounted to a repetition of a demand for a sign from heaven.

Baptism—his whole office and teaching, of which baptism was the distinctive feature. One important point in his teaching was his testimony to the Messiahship of Jesus.

V. 30. From whom did John receive his commission to baptize? "Was it from heaven? Or did he act on his own responsibility? for he had no diploma."

V. 32. The word "*indeed*" is peculiar to St. Mark.

They dare not say it was "of men," for they feared the people. They refuse to admit that John was a prophet, and so they make themselves ridiculous by confessing their inability to reply.

So Jesus refuses to reply to them, for if, as by their own admission, they are incompetent to decide about John, much more are they unable to express an opinion about our Lord.

The reply of Jesus is not an evasion. His counter question strikes at the root of the matter. An impartial person present at the scene or reading the incident is naturally led to inquire about John.

Inquiry would elicit (1) The extraordinary circumstances connected with his birth, (2) His preaching and baptizing, (3) The baptism of Jesus at which John "bare record that this is the Son of God" (St. John i. 34), (4) That John had twice pointed Jesus out as "the Lamb of God" (St. John i. 29-36). So Jesus gives a stronger proof of His Messiahship than if He had claimed Divinity for Himself.

THE EVENTS OF HOLY WEEK.

1st Day. Sunday.—Triumphal entry: Jesus enters the Temple, looks round and retires (St. Mark xi. 11). Retires to Bethany.

2nd Day. Monday.—Curses the Barren Fig Tree. Cleanses the Temple. Retires to Bethany.

3rd Day. Tuesday.—[Attention called to the withered fig tree—discourses on faith (St. Mark xi. 20-27).]

Enters the Temple.—Day of questions.

(1) Sanhedrim. "By what authority," etc.

Parables of "Wicked Husbandmen."

[*"Two Sons," "Marriage of the King's Son"* (St. Matt. xxi. 28—xxii. 14).]

(2) Herodians and Pharisees. "Is it lawful to give tribute to Cæsar or no?"

(3) The Sadducees. On the Resurrection.

(4) [The Lawyer. "Which is the great commandment?" (St. Matt. xxii. 36).]

(5) Our Lord's counter question. "How say the scribes that Christ is the son of David?"

(6) [Denunciation of the Pharisees, etc. (St. Matt. xxiii.).]

(7) The Widow's Mite.

(8) The Doom of the Temple. Discourse on the Future.

(9) [Parables of the Ten Virgins. The Talents. Simile of the Sheep and Goats (St. Matt. xxv.).]

Retires to Bethany.

4th Day. Wednesday.—Spent in retirement at Bethany.

5th Day. Thursday.—The Passover. The Agony in the Garden. The Betrayal. Trials before Annas and Caiaphas.

6th Day. Friday.—Trials before the Sanhedrim, Pilate and Herod. Crucifixion and Burial.

7th Day. Saturday.—Jesus lay in the tomb.

8th Day. Sunday.—The Resurrection, etc.

Parable of the Wicked Husbandmen.

12. And he began to speak unto them by parables. ¹A certain man planted a vineyard, and set an hedge about it, and digged ^aa place for the ^bwine-fat, and built a tower, and let it out to husbandmen, and went into ^ca far country. ²And at the ²season he sent to the

^{a, b, c} see R.V. and notes, p. 122

St. Matthew adds the parables of the Two Sons and of the Marriage Supper.

¹Almost identically in the words of Isaiah (v. 1-7). The prophet is describing the Jewish nation.

Hedge, a hedge of prickly thorns or a wall of loose stones to keep out prowling beasts.

Winefat = wine vat. R.V. wine press. See Glossary.

Tower for the watchman to guard the fruit. Every vineyard in Palestine has such a building.

²The season, i.e. the season for gathering the fruit.

husbandmen a servant, that he might receive from the husbandmen of the ³fruit 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 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 among 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 ⁶stone which the builders

³The payment of rent is in kind—a fixed portion of the produce. The metayer system.

Note that St. Mark is most precise in describing the treatment received by the servants; "*wounded in the head*" is peculiar to St. Mark.

Interpretation.

The primary meaning of the parable is evident. It was spoken against the Jews and particularly against the chief priests and religious teachers, "*they knew that he had spoken the parable against them*" (v. 12).

We see in it then a picture of the Jewish nation, and may note particularly that the action of the husbandmen in desiring to obtain possession of the vineyard for themselves is an exact picture of the exclusiveness of the Jews and their unwillingness to give up any of the privileges which they considered peculiarly theirs.

The vineyard is to be given to others. Thus the parable most clearly typifies the rejection of the Jews with the admission of the Gentiles to the privileges of the Gospel.

Certain man = God.

Vineyard = Church. Primarily the Jewish Church.

Planted by Moses and Joshua with the occupation of the land of Canaan.

Hedge. The Jews were hedged in by the law termed by St. Paul "*The middle wall of partition*" (Eph. iii. 14), and their country, by its geographical position, was hedged about and defended. North, by the mountains of Libanus, East by the Jordan and the two seas, South by the Idumæan desert, West by the Mediterranean.

Far country = the withdrawal of the visible presence of God.

Husbandmen (1) the Jewish nation.

(2) but more particularly their Rulers and Religious Teachers;

Servants = prophets (see note). Note the gradation of the ill-treatment.

(1) Beaten.

(2) Cast stones: wounded: shamefully handled.

(3) Killed.

Wellbeloved = Jesus Christ.

The inheritance shall be ours = The fixed purpose of the Jews to retain their exclusive spiritual privileges.

Cast him out. Jesus was crucified outside Jerusalem;

Destroy those husbandmen = The fate of the Jewish nation, and the fall of Jerusalem.

Others = Admission of the Gentiles.

⁴The figure is changed. The husbandmen become builders; the heir cast out and murdered is a stone rejected. In this new figure the final triumph of the rejected Jesus is plainly shown—the rejected stone becomes the head of the corner.

⁶ = Jesus Christ rejected by the Jews. The quotation is from Ps. cxviii. 22, 23. The Jews applied this Psalm to the Messiah. It is the very one from which the Hosannas of the Triumphal Entry were taken.

rejected is become the "head of the corner: 11 This was *the Lord's doing*, and it is marvellous in our eyes? 12 And 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.

d see R.V. and note, p. 122.

(6) Urijah put to death by Jehoiakim (Jer. xxvi 23).

(7) Amos expelled (Amos. vii. 12).

(8) Jeremiah imprisoned and put in the stocks (Jer. xx. 2).

(9) Isaiah (tradition) sawn asunder (Heb. xi. 37).

For a general statement of the treatment experienced by the prophets see (Heb. xi. 37).
"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

⁶The stone at the corner binding two walls together, "Jesus Christ himself being the chief corner stone" (Eph. ii. 20).

St. Mark omits the fate of those (1) who fall upon the stone (2) upon whom the stone falls.

Treatment of Prophets by the Jewish nation.

(1) Elijah in the reign of Ahab.

(2) The prophets of the Lord cut off by Jezebel (1 Kings xviii. 4).

(3) Micaiah imprisoned by Ahab (1 Kings xxii. 27).

(4) Hanani imprisoned by Asa (2 Chron. xxi. 10).

(5) Zechariah stoned by Joash (2 Chron. xxiv. 20, 21).

Herodians and the Tribute Money.

13 And they send unto him certain of the Pharisees and of the Herodians, *to catch him in his words*. 14 And when they were come, they say unto him, Master, ¹we 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: ²Is it lawful to give tribute to Cæsar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ³penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this ⁴image and ⁵superscription? And they said unto him. ⁶Cæsar's. 17 And Jesus

a see R.V. and note, p. 122.

If "Yes" the Pharisees would undermine His popularity with the people.

If "No" the Herodians would denounce him to Pilate as a rebel.

Our Lord at once sees through their design.

³A denarius.

⁴The head of Tiberius, the reigning Emperor.

⁵The inscription round the coin. *Tiberius Cæsar, Divi Augusti Filius Augustus, Imperator.*

⁶The official title of the Roman Emperors.

See Intro. p. xlviii.

See Intro. p. liii.

Two opposite political parties mutually hating each other combine in unholy alliance to entrap Jesus.

¹Hypocritical flattery. Their intention was to entrap Jesus into a defiance of Rome. "That so they might deliver him unto the power and authority of the Governor" (St. Luke xx. 20).

Tribute (Glossary). The poll tax hateful to the Jews.

²The insurrection cry of Judas of Galilee (Acts v. 37)

was:

"It is not lawful to pay tribute to Cæsar."

It was hateful for two reasons.

(1) The image of the Emperor was on the Roman coin—this was idolatry.

(2) No Gentile had a right to demand tribute from the people of God.

answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Render = give back.

The tempters are themselves trapped. By accepting and circulating Cæsar's coins they admitted their subjection to Rome, for the Pharisees had a maxim "He whose coin is current is king of the land."

Jesus adds a double rebuke.

(1) To the Pharisees—to render to Cæsar his dues.

(2) To the Herodians (notoriously irreligious)—to render to God His dues.

NOTE.—In Palestine there was a double coinage, the Jewish [and none but this was allowed to be offered in the Temple (see note, p. 62)], and the Roman. This double currency, and the scrupulousness of the Jews in offering their own coinage in the Temple, gives great point to the teaching of Jesus. The Jews recognized, and stoutly maintained, the difference between civil and religious obligations. This is precisely what our Lord taught, viz. that civil and religious duties need not interfere with one another. "Render unto God the things that are God's," i.e. perform your religious duties. "Render unto Cæsar the things that are Cæsar's," i.e. keep the obligations of the civil government. These two duties are as distinct one from the other as your Jewish coinage is from that of the Romans.

The Sadducees and the Resurrection.

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, 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, ^{1a}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

Intro. p. xlix.

"The Sadducees say there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).

The Sadducees professed great veneration for the Pentateuch, but attached little importance to the other sacred books.

See Deut. xxv. 5-10 and Ruth iii. 13. This law was commonly called the *levirate* law, from *levir*, a brother-in-law. By it a man married his brother's widow, and the first child was regarded as belonging to the late husband, "That his name be not put out of Israel." (Deut. xxv. 6).

The question put to our Lord was often discussed by the Jewish Rabbis. It was a puzzle by which the Sadducees conceived they had reduced the doctrine of the resurrection to an absurdity. The answer generally given was that the woman would be the wife of the first husband.

The error of the Sadducees was in their conceiving the future state to be one to be enjoyed "by flesh and blood."

1A two-fold reason for their

^a see R.V. and note, p. 122.

marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they *brise*: have ye not read in 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.

b see R.V. and note, p. 122. c see R.V. comment, p. 106.

though Abraham, etc., are dead as regards this world, they still live, for God would not speak of Himself as *being still* the God of those who have no existence.

Angels, *i.e.* immortal, as explained by St. Luke, "*neither can they die any more*" (St. Luke xx. 36).

Jesus covers the whole area of the unbelief of the Sadducees who denied the existence of angels and spirits.

Moses. The reply from scripture is taken from the books they venerated.

The Bush. The Old Testament was divided into sections, named after the contents—"in the Bush" = that section of Exodus which is called "the Bush" treating of the appearance of Jehovah to Moses in the bush—so "the Bow" (2 Sam. 1:28), "Elias" (Rom. xi. 2).

Touching = concerning.

This is the only occasion recorded of the Sadducees coming in contact with our Lord.

The Question of the Scribe.

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, ¹Hear, 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* the first commandment. 31 And the second is like, namely this, ²Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto

(Glossary) and repeated by pious Jews night and morning. Possibly Jesus pointed to the phylactery of the scribe.

The text quoted is not a commandment but contains the principle of all the commandments.

¹ Lev. xix. 18. St. Matt. says "*on these two commandments hang the law and the prophets.*"

error: The Sadducees were ignorant

(1) Of the Scriptures which teach the doctrine of the resurrection.

(2) Of the Power of God which is able to effect the resurrection.

Reply.

(1) No death—therefore no need of marriage.

(2) God says to Moses at the Bush, "*I am the God,*" etc. thereby implying that

St. Matthew adds details by which we can see what actually took place.

(1) The Pharisees heard that He had put the Sadducees to silence.

(2) That they gathered round Him.

(3) That one of them who was a lawyer came forward (St. Mark says "*perceiving that he had answered them well.*")

(4) That he put the question *tempting, i.e.* testing Him.

This question was much debated among the Jewish Rabbis who taught distinctions between the commandments, classifying them as great and small.

¹ Deut. vi. 4, 5. It was one of the four texts inscribed on the phylacteries

him, ^aWell, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And 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 ^amore than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered ^adiscreetly, he said unto him, ^bThou art not far from the kingdom of God. ^cAnd no man after that durst ask him any question.

^a see R.V. and note, p. 123.

(3) "*For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings*" (Hos. vi. 6).

(4) "*What doth the Lord require of thee but to do justly and to love mercy, and walk humbly with thy God?*" (Mic. vi. 8).

^dDiscreetly = wisely.

^eThou art almost one of my disciples. May not the scribe have been one of those Pharisees who believed the early teaching of the Apostles "*A great company of the priests were obedient to the faith?*" (Acts vi. 7).

^fNo further attempt is made to entangle Jesus by subtle questions.

^gThe admiration of the scribe at the reply of Jesus is peculiar to St. Mark. It is evident that the scribe was sincere. He gives Jesus the title of Rabbi.

The answer is made of quotations from the prophets exalting the moral over the ceremonial law, e.g.—

(1) Samuel to Saul, reproving his disobedience "*Behold to obey is better than sacrifice and to hearken than the fat of rams*" (1 Sam. xv. 22).

(2) "*The sacrifices of God are a broken spirit*" (Ps. li. 17).

Our Lord's Counter Question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that ^aChrist is the Son of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies ^bthy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

^a see R.V. and note, p. 123. ^b see R.V. and note, p. 123.

St. Matthew gives the question thus: "*What think ye of Christ? whose son is he? They say unto him, The son of David*" (St. Matt. xxii. 42).

The solution is given by the twofold nature of Jesus—the God-man.

As God He was David's Lord. As man He was David's son, i.e. the descendant of David.

Ps. cx. 1, which he was regarded as Messianic.

Symbolical of their submission—so Joshua caused his captains to put their feet on the necks of the captive kings (Josh. x. 24).

The general multitude—not the Pharisees.

Denunciation of the Scribes.

38 And he said unto them in his doctrine, Beware of the scribes, which ^alove to go in long clothing, and love

^a see R.V. and note, p. 123.

Teaching.

Intro. p. 1.

Long flowing robes with conspicuous fringes (Glossary).

i.e. to be hailed with the honoured title of Rabbi.

salutations in the market places, 39
And the chief seats in the synagogues,
and the *buppermost rooms* at feasts:
40 Which devour widows' houses, and
for a pretence make long prayers:
these shall receive greater *damnation*.

b see R.V. and note, p. 123. *c* see R.V. and note, p. 123.

women to bestow on them their houses or estates. It was considered a devout act to spend money on the maintenance of scribes.

The chief places of resort (Glossary).

Seats of honour placed for the elders (Glossary).

Chief places or seats (Glossary).

Either as being made guardians of widows they managed to embezzle their property, or, by a show of piety, persuading devout

The Widow's Mite.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she *threw* in two mites, which make a farthing. 43 And 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: 44 For all they did cast in of their *abundance*; but she of her want did cast in all that she had, *even* all her living.

a see R.V. and note, p. 123. *b* see R.V. and note, p. 123.

Thirteen chests, trumpet-shaped, for receiving offerings, placed in the Court of the Women (see xlvii.) and known as the Treasury. Nine for the Temple tribute, four for freewill offerings.

Beheld—the tense is imperfect, denoting a considerable period of observation.

These offerings were abundant at the time of the Passover.

Two mites = one farthing (Glossary) was the least offering allowed.

Lesson. The essence of charity is self-denial.

i.e. superfluity = what they could well spare

The Doom of the Temple.

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! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the

"Titus was so amazed at the massive buildings of Jerusalem that he could only attribute his success to the hand of God." (MACLEBAR).

The subsequent rebellions of the Jews caused the Romans so effectually to destroy the city that Josephus says "that no one visiting the city would believe it had ever been inhabited."

For Jesus to speak thus of the Temple was to utter blasphemy. For similar sentiments Stephen was stoned.

Jesus passes out of the Temple never to return. He would cross the valley of the Kidron to Bethany. As they leave the Temple His disciples admire the great stones.

Josephus says that some of these stones were 45 ft. long, 12 ft. high and 18 ft. broad. The Temple was destroyed by fire at the capture of Jerusalem, though Titus had given commands to save it.

mount of Olives over against the temple, ²Peter and James and John and Andrew asked him privately, ⁴Tell us, when shall these things be? and what shall be the sign ^awhen 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, ³I am ^bChrist; and shall ^cdeceive many. ⁷And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs ^dbe; but the end shall not be yet. ⁸For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these ^eare ^fthe ^gbeginnings of sorrows.

^a see R.V. and note, p. 123. ^b see R.V. and note, p. 123.
^c see R.V. and note, p. 123. ^d see R.V. and note, p. 123.
^e see R.V. comment, p. 106.

as it were the pangs of travail at the birth of the Christian Dispensation. St. Paul describes it thus, "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22).

There were many disturbances in the Roman empire during the forty years ere the siege of Jerusalem.

(1) The Jews made insurrection in the reigns of Caligula, Claudius and Nero (50,000 were massacred at Seleucia).

(2) Germans, Britons and Gauls revolted.

(3) The empire was torn by civil war between the partisans of Vitellius, Galba, Otho and Vespasian.

Earthquakes were frequent.

Famine occurred in the reign of Claudius (Acts. xi. 28).

⁹But take heed to yourselves: for they shall deliver you up to councils; and in the ^hsynagogues ye shall be ⁱbeaten: and ^jye shall be brought before ^krulers and ^lkings for my sake;

^f see R.V. and note, p. 124.

^hSynagogues (see Intro. p. xlv.).

ⁱ"Five times received I forty stripes save one," "Thrice was I beaten with rods" (St. Paul) 2 Cor. xi. 2-4).

^jThe synagogue elders had power to inflict this punishment.

^kRulers = Governors as Pilate, etc.

Paul before Gallio (Acts xviii. 12-17).

Paul before Felix (Acts xxiv. 10-22).

Paul before Festus (Acts xxv. 1-11).

^lKings Paul before Agrippa (Acts xxvi. 1-32).

Paul before Nero (2 Tim. iv. 16, 17).

¹On reaching the summit of the mount of Olives on the Bethany road Jesus sits down. The Temple would be full in view (see map p. xlv.) across the narrow valley of the Kidron.

²The names are given by St. Mark only (Intro. p. xvi.). St. Matthew gives the question more fully under three heads (St. Matt. xxiv. 3).

(1) "When shall these things be?"

(2) "What shall be the sign of thy coming?"

(3) "What shall be the sign of the end of the world?"

The four moral key-notes of the discourse on the last things are "Beware," "watch," "endure," "pray" (FARRAR).

³So Theudas who claimed to be the Messiah (Acts v. 36).

⁴The beginning of travail.

R.V. An unusual expression.

With the fall of Jerusalem the old age passed away, and a new age was born into the world; so these terrible incidents were

as it were the pangs of travail at the birth of the Christian Dispensation. St. Paul describes it thus, "We know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22).

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Earthquakes were frequent.

Famine occurred in the reign of Claudius (Acts. xi. 28).

Councils (see Glossary).

St. Peter and St. John after the cure of the lame man (Acts iv. 5).

Also for preaching the Resurrection (Acts v. 18, Acts. v. 27).

St. Paul before the council (Acts xxiii. 7).

for a testimony against them. 10
 9 And the gospel must first be published
 among all nations. 11 But 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. 12
 Now 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. 13 And ye shall be
 hated of all men for my name's sake:
 10 but he that *shall endure unto* the end,
 the same shall be saved.

g *Lit.* lead you to trial. h see R.V. comment, p. 100.

i see R.V. and note, p. 124. k see R.V. and note, p. 124.

9 Before the fall of Jerusalem
 the gospel had been preached
 in almost all parts of the
 Roman empire.

Be not anxious before-
 hand.

At least James and Peter of
 those addressed suffered
 martyrdom (Acts. xii. 12).

10 Not merely passive endurance
 but the brave heroic perse-
 verance which in the end
 triumphs over all hindrances,
 persecutions and tempta-
 tions.

The reward is eternal life.

"Be thou faithful unto death
 and I will give thee a crown
 of life" (Rev. ii. 20).

Immediate Signs of the Fall of Jerusalem.

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
 Judæa 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

See Dan. ix. 27. There it
 refers to the setting up of
 false gods in the Temple by
 Antiochus Epiphanes, the
 king of Syria. He set up
 the statue of Zeus on the
 altar. This desecration led
 to the successful revolt
 headed by the Maccabees.

Jesus alludes to a similar
 event—the Roman standards
 —i.e. the eagles worshipped
 by the soldiers in the
 Temple.

St. Luke records "when ye
 shall see Jerusalem encom-
 passed with armies" (St.
 Luke xxi. 20).

The first siege of Jerusalem under Gallus occurred in A.D. 66 and was repelled by the Zealots (see p. xxxii.). This was the sign to the Christians.

Some take "abomination of desolation" to refer to the excesses of the Zealots. For fuller discussion, see Glossary.

The Christian Jews obeyed the warning and fled to Pella in the mountains of Perea.

V. 15-18 are instructions to make a rapid flight.

10 On Jewish houses (see pp. 115-117).

(1) Either pass rapidly along the flat roofs from house to house and thus reach the city wall;

(2) or, descend by the outer staircase into the street (see note on Sick of the Palsy, p. 9).

up his ²garment. 17 But ³woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the ⁴winter. 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 ⁵shortened 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 ⁶Christ; or, lo, he is there; believe him not: 22 ⁶For false Christs and false prophets shall rise, and shall shew signs and wonders, ^{b to} seduce, if it were possible, even the elect. 23 ⁷But take ye heed: behold, I have foretold you all things.

a see R.V. and note, p. 124. *b* see R.V. and note, p. 124.

(5) The factions slew the leaders who could have skilfully conducted the defence.

(6) The swift and vigorous measures taken by Titus.

The city resisted Nebuchadnezzar sixteen months. It was captured by the Romans in five months.

i. e. for the sake of the Christians.

⁶ From Josephus we learn of numerous false prophets and impostors who prevailed on crowds to follow them to the wilderness by promises of miracles.

⁷ A warning to exercise watchfulness.

² The Abba or outer garment (see Glossary).

³ The horrors of war fall most severely on women and children.

⁴ When cold and storms; bad roads; swollen streams (in Palestine small brooks become impassable in winter) would prevent rapid flight.

Gallus besieged the city in October in mild weather. Titus in April.

For the horrors of the siege of Jerusalem, see p. 109.

⁵ They were shortened.

(1) Claudius had forbidden Herod Agrippa to complete the fortifications—hence the city was more assailable.

(2) The different factions in the city prevented united resistance.

(3) The Zealots set fire to stores of provisions which would have been sufficient for a long siege.

(4) The Jews abandoned the towers which were almost impregnable.

The Second Advent.¹

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 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

Our Lord now passes on from the siege of Jerusalem to His second coming.

These signs are fully described by St. Peter (2 Peter iii. 1-13) and by St. John (Rev. xx., xxi.).

The language is symbolical.

The prophecy is in two parts.

I.

From v. 6 to v. 23.

The destruction of Jerusalem.

II.

From v. 24 to v. 29.

The second coming of Christ.

To establish finally His kingdom upon earth, but v. 30 refers primarily to the destruction of Jerusalem, and secondly to the Second Advent.

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. 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 cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

a see R.V. and note, p. 124. b see R.V. and note, p. 124.

The captain of the Temple (see p. xlviii.) went his rounds during the night. He came unexpectedly at no fixed hour.

He came and knocked and the guard (*porter*) opened to him. If any of the guards were asleep on duty they were either beaten or their clothes set on fire as a punishment (EDERSHEIM).

⁸ According to St. Matthew our Lord impresses these lessons of watchfulness by the Parables of the Ten Virgins and The Talents, and gives a picture of the Last Judgment in the Simile of The Sheep and the Goats (St. Matt. xxv.).

The Plot of the Sanhedrim.

14. After two days was the feast of the passover, and of unleavened bread:

¹ Rather "its parable."

Lesson. As in nature events follow in natural sequence, so there is a natural sequence in the world of history and in moral order.

Generation—

(1) *those living at the time*; i.e. Jerusalem should fall in the lifetime of the generation then living. This was actually the case. Jerusalem was taken A.D. 70, within forty years of our Lord's Crucifixion.

(2) *A race*, i.e. that the race of men—the faithful—or the Jewish race—should last till the end of all things, i.e. all things created.

A declaration of the eternal verity of His sayings.

² The Day of Judgment.

³ See also Acts i. 6.

⁴ As Son of Man our Lord knew nothing beyond what the Father revealed. Otherwise He would not have been perfect man.

⁵ Jesus left the Church without His visible presence at the Ascension. But He will come again. Meanwhile His servants are to do their appointed work—to His Apostles and the Church after them. He gave authority. All are to watch for the second coming.

⁶ The door porter.

⁷ The four regular watches are here named, see p. 35.

The illustration is taken from the night guard of the Temple.

Our Lord retires to Bethany to prepare Himself in seclusion for the agony of Thursday and Friday.

From St. Matthew we learn, that He foretold the events to His disciples. "Ye know that after two days is the feast of the passover and the Son of man is betrayed to be crucified" (St. Matt. xxvi. 2).

and the 'chief priests and the scribes sought how they might take him ^aby ²craft, and put him to death. ² But they said, Not ^bon the feast day, lest there be an uproar of the people.

^a, ^b see R.V. and notes, p. 124.

allowed during the latter feast (see Ex. xii. 34-39).

¹The Sanhedrim.

²By craft. All their plans had failed. They had been foiled in their attempts to entrap Him by subtle argument (xii. 18-37); had failed to obtain a charge against Him to lay before the Romans (xii. 13-17). They dare not take Him by force. Jesus had appeared publicly in the Temple only. To lay hands on Him there might provoke a tumult. Pilate, with his Roman garrison, was at the Tower of Antonia, according to Roman custom, during the feast, and an outbreak would bring the Romans down upon them. So they decided to await events till after the feast and take Him by subtle measures. The treachery of Judas gave them the opportunity they wanted.

³During the Feast. They feared an outbreak of popular excitement.

The Passover took place on the 14th of Nisan. The Feast of Unleavened Bread on the 15th Nisan and lasted seven days. From their close connection they are generally considered as one and as lasting eight days. Unleavened bread only was

ENVIRONS OF JERUSALEM.



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Feast in the House of Simon the Leper.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster² box of ointment of spikenard very ^aprecious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, ^bWhy was this waste of the ointment made? 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 ye 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: ^cshe 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, ^dthis also that she hath done shall be spoken of for a memorial of her.

^a see R.V. and note, p. 124. ^b see R.V. and note, p. 124.
^c see R.V. and note, p. 125. ^d see R.V. and note, p. 125.

St. John tells us that Judas "was a thief and had the bag" (St. John xii. 6).

Mary knew that Jesus was going to death and lavishes her all upon Him.

It was the custom of the Jews to embalm the dead with spices and ointments (see St. Mark xvi. 1).

⁶ A remarkable prophecy: remarkably fulfilled. The name of Mary of Bethany is inseparably connected with the preaching of the Gospel.

Judas (1) His gradual decline, (2) His warnings, (3) His motives, (4) His fate.

1. His Gradual Decline.

- (1) After the discourse on the Bread of Life, when many disciples deserted Jesus, and walked no more with Him, Jesus said, in reply to St. Peter, "Have not I chosen you twelve, and one of you is a devil?" (St. John vi. 70).
- (2) The business capacities of Judas obtained for him the office of pursebearer or treasurer. "He was a thief and had the bag" (St. John xii. 6). From this we learn that he was in the habit of pilfering from the common purse.
- (3) Rebuked by our Lord for his objection to Mary wasting the ointment in anointing our Lord, he approached the chief priests with the purpose of betraying Jesus.

See Intro. xxxviii.

See Intro. xxxvii.

This occurred on the evening of the previous Sabbath (our Saturday).

St. Mark goes back to this evening to account for the treachery of Judas.

¹ Mary, the sister of Lazarus (St. John xii. 2, 3).

² A vase or cruse with a long neck.

Alabaster, made of a stone from Alabastron, in Egypt, whence the name (see Glossary).

Spikenard (see Glossary).

³ She broke the long narrow neck and allowed the ointment to drop upon our Lord's head.

⁴ St. John tells us that she "wiped his feet with her hair and the house was filled with the odour of the ointment" (St. John xii. 3).

It was not unusual to anoint the head of an honoured guest with ointment. See the feast given to our Lord by Simon the Pharisee. "My head with oil thou didst not anoint" (St. Luke vii. 46).

⁶ The first grumbler was Judas (St. John xii. 4).

The frugal, hardy Galileans would regard the act as one of waste and extravagance.

Denarii, 300 × 7½d. = £10. Regarding the denarius as a day's wage = say half-a-crown, the sum would be equivalent to £35 in modern money.

2. The Warnings.

- (1) "One of you is a devil" (St. John vi. 70).
 (2) When Jesus washed His disciples' feet "He knew who should betray him, therefore he said, Ye are not all clean" (St. John xiii. 11).
 (3) At the Last Supper, "Verily, I say unto you, one of you shall betray me" (St. John xiii. 27).
 (4) Our Lord points out Judas as the traitor by giving him the sop (St. John xiii. 26).
 (5) After the sop Jesus said, "That thou doest, do quickly" (St. John xiii. 27). The disciples thought this was a command connected with the disposal of the funds (v. 28, 29).

3. His Motives.

- (1) Avarice, *i.e.* to obtain money from the chief priests.
 (2) Disappointment of his Earthly Ambition. He may have joined the Apostolic band with the hope of obtaining honour and wealth in a visible earthly kingdom. Our Lord's repeated allusions to His death and burial—the failure of the Triumphal Entry to establish a worldly kingdom dashed all these aspirations to the ground.

4. His Fate. On the condemnation of Jesus he was seized with remorse, brought back the money to the chief priests, threw it down on the pavement of the Temple and went out and hanged himself (St. Matt. xxvii. 3-14, Acts i. 18). With the money the chief priests bought a field to bury strangers in (St. Matt. xxvii. 7-10).

The Treachery of Judas.

10 And ¹Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were ²glad, and promised to give him money. And he sought how he might ³conveniently betray him.

³*i.e.* without tumult.

¹See Intro. p. xxxii. The only Apostle from Judæa.

The man of Kerioth (Intro. p. xxxii.).

The bargain was probably made on the Wednesday night.

²They eagerly seized the opportunity.

The price paid was 30 shekels 120 denarii. This was the ordinary price of a slave.

Preparations for the Passover.

12 And the first day of unleavened bread, when they ^akilled the ¹passover, his disciples said unto him, Where wilt thou that we go and ²prepare that thou mayst eat the passover? 13 And he sendeth forth ³two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a ⁴man bearing a pitcher of water:

^a see R.V. and note, p. 125.

²Preparations included.

- (1) Purchase of the lamb (10th Nisan) and its slaughter in the Temple.
 (2) Unleavened cakes.
 (3) Cups of wine mixed with water.
 (4) The charoseth or sauce.
 (5) Bitter herbs.

The master of the house would see that the house was purged of leaven.

³Peter and John (St. Luke xxii. 8).

⁴An unusual circumstance—water is generally drawn by women. See Rebekah (Gen. xxiv. 45) and Rachel (Gen. xxix.).

See note v. 1. All leaven or leavened bread was carefully gathered by the head of the house on the 13th Nisan and hurst in the open air.

¹The Paschal lamb. The word 'Passover' refers to the 'passing over' of the houses of the Israelites by the destroying angel when the first-born of the Egyptians were slain (Ex. xii. 27). The day was Thursday the 14th Nisan, the proper day for eating the lamb.

follow him. 14 And 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? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

⁵ The master of the house.
⁶ Same word as "inn" (St. Luke ii. 7). During the Passover devout Jews allowed pilgrims who came up to celebrate the feast to use suitable guest chambers. Possibly the same room in which Jesus appeared after His Resurrection (St. Mark xvi. 14. St. Luke xxiv. 33-40) and the scene of the ordination of Matthias (Acts i. 13) and of the descent of the Holy Ghost (Acts ii. 1). It has been suggested that the room was in the house of Mary the mother of St. Mark, and that St. Mark

was the man "bearing the pitcher of water." Another and more probable suggestion is that the man was a secret disciple and recognized the command "The Master saith," etc.

V. 13, etc. We may note the precautions Jesus took against arrest.

(1) He entrusted the preparations to the two favoured disciples.

(2) The room was selected by a secret sign.

(3) In the Garden of Gethsemane He bade them keep watch while He prayed.

There are four accounts of the institution of the Lord's Supper, viz. :-

(1) St. Matt. (xxvi. 26-28). (2) St. Mark (xiv. 22-25). (3) St. Luke (xxii. 19-20).

(4) St. Paul (2 Cor. xi. 23-26). St. Paul states it had been specially revealed to him, "For I have received of the Lord" (2 Cor. xi. 23).

THE PASSOVER.

Presided over by the Master of the house, called the Celebrant, President or Proclaimer, before whom were placed four cups.

(1) First Cup.—Cup of Consecration—was blessed and passed round.

(2) Ablutions were performed. [Possibly here came the washing of the Apostles' feet.] A table was carried in on which were placed unleavened bread, the paschal lamb, bitter herbs, etc.

(3) The President dipped a morsel of unleavened bread and bitter herbs in the dish, and distributed a similar "sop" to all present. [Possibly here our Lord presented the sop to Judas.]

(4) The Second Cup of wine was poured out, and then followed the "Haggadah" or "showing forth" of the circumstances of the Exodus (St. Paul borrows the phrase, "ye do show forth the Lord's death"). This "showing forth" was elicited by the youngest person present asking the meaning of the service, to which the President replied.

(5) The first part of the Hallel (Ps. cvii.-cxiv.) was sung.

(6) Grace was said. The President took two of the unleavened cakes, broke them, and distributed a portion to each person present. [Here Jesus took bread and blessed and brake, etc.]

(7) The Paschal Lamb was eaten.

(8) The Third Cup (called the "Cup of Blessing") was blessed and handed round. [This is the cup which our Lord blessed, etc.]

(9) After another thanksgiving, the Fourth Cup ("the Cup of Joy") was drunk.

(10) The rest of the Hallel (Ps. cxv.-cxviii.) was sung. [To this St. Matthew and St. Mark allude, "And when they had sung an hymn they went out unto the Mount of Olives:"]

The Last Supper.

17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say

who I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly" (St. John xiii. 26-27).

St. John tells us that the beloved disciple, prompted by St. Peter, said to Jesus, "Lord, who is it?" (xiii. 25). "Jesus answered, He it is, to

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 ¹dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! ²good were it for that man if he had never been born. 22 ³And as they did eat, Jesus took ⁴bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the ⁵cup, 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 new ⁶testament, 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 an ⁷hymn, they went out into the mount of Olives. 27 And Jesus saith unto them, ⁸All ye shall be ⁹offended, because of me this night: for it is written, ¹⁰I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, ¹¹I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And 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. 31 But he spake the more vehemently, If I ¹²should die with thee, I will not deny thee in any wise. ^c Likewise also said they all.

^a see R.V. comment, p. 107. ^b see R.V. and note, p. 125.
^c see R.V. and note, p. 125.

¹A piece of the unleavened bread in the sauce or charoseth on the dish.

²Note Acts ii. 23, iv. 27-28.

³The traitor had left them (see St. John xii. 30).

⁴One of the unleavened cakes.

⁵The cup of Blessing, specified by St. Luke as "*The cup after supper.*"

⁶New covenant as contrasted with the covenant made with Abraham.

⁷The last portion of the Hallel (Ps. cxv.-cxviii). This verse should follow verse 31.

⁸Spoken during the supper.

⁹Shall be made to stumble. ¹⁰Zech. xlii. 7.

¹¹This announcement is referred to by the angel at the sepulchre (St. Mark xvi. 6-7). The day began at sunset.

Peccoliar to St. Mark are

(1) The cock should crow twice (St. Peter remembers this, see v. 72).

(2) St. Peter's vehement reiteration of fidelity.

Another indication of the hand of St. Peter in inspiring this Gospel.

¹²Should = must, *i.e.* if it be necessary.

St. Thomas also expressed similar willingness when Jesus went up to Bethany on the death of Lazarus, "*Let us also go that we may die with him*" (St. John xi. 16).

For the subsequent conversation of our Lord with His Apostles see St. John's Gospel.

The Agony in the Garden of Gethsemane.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him ¹Peter and James and John, and began to be ²sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding ³sorrowful unto death: tarry ye here and ⁴watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the ⁵hour might *apass* from him. 36 And he said, ⁶Abba, Father, all things are possible unto thee; *btake away* this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto ⁷Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit *truly is ready*, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them ⁸asleep again (for their eyes were heavy), neither wist they what to answer him. 41 And he cometh the ⁹third time, and saith unto them, ¹⁰Sleep 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. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

a, b, c see R.V. and notes, p. 125.

⁶ St. Luke adds "*sleeping for sorrow*," the physical result of sorrow.

⁹ Three scenes in the Temptation. Three periods of the Agony.

¹⁰ Watchfulness was now unnecessary. Precautions had failed. The traitor was at hand: the garden was surrounded and escape impossible.

They pass over the brook Kidron, now dried up. The gardens of Eastern cities are outside the walls. Many of those of Jerusalem lay on the slope of the Mount of Olives.

Gethsemane = oil press. Intro. p. xliii.

Our Lord evidently often went there. St. Luke says "*As he was wont*" (xxii. 39). St. John says, "*And Judas also which betrayed him knew the place: for Jesus oft times resorted thither with his disciples*" (xviii. 2).

¹ The third time that these three Apostles are selected (see p. 27).

² *Sore amazed* (Peculiar to St. Mark) = stunned with astonishment.

³ *Sorrowful*, the same word as (1) Herod at the request for the head of John the Baptist, "*exceeding sorry*."

(2) The rich young ruler bidden to give up his wealth is described by St. Luke as "*very sorrowful*."

⁴ *Watch (with me)* (St. Matt. xxvi. 38). "*About a stone's throw*" (St. Luke xxii. 41).

Note the Stages of Seclusion.

(1) The garden with the Twelve.

(2) With the chosen Three.

(3) Alone with His Father.

⁵ The same temptation as in the wilderness—the crown without the cross—Messiahship without suffering.

⁶ *Abba*, Aramaic. St. Mark alone gives the word and translates it for his Gentile readers (Intro. p. xi).

⁷ *Peter*, who had vowed to die with Him.

The Betrayal.

43 And immediately, while he yet spake, cometh Judas, ¹one of the twelve, and with him a ²great multitude with swords and staves, from the ³chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall ⁴kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master: and kissed him. 46 And they laid their hands on him, and took him. 47 And ⁵one of them that stood by drew a sword, and smote a ⁶servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a ⁷thief, with swords and with staves to ⁸blake me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 ⁹And there followed him a certain young man, having a ¹⁰linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them ¹¹naked.

a see R.V. comment, p. 207. b see R.V. and note, p. 125.

fine linen used for a nightdress and as a shroud for the dead.

See xv. 46, "He bought fine linen."

⁹Naked, not necessarily without any clothing.

Who was the young man? Who he was can only be conjectured.

Suggestions are—

- (1) The owner of the garden.
- (2) Joseph the brother of our Lord.
- (3) Lazarus.
- (4) St. Mark himself.

Arguments in favour of Lazarus.

- (1) That he lived near, and might have followed Jesus.
- (2) That the officers endeavouring to seize him alone out of the number of the disciples tallies with the desire of the chief priests to kill him. "And the chief priests consulted that they might put Lazarus to death" (St. John xii. 10).

Note how graphically St. Mark describes the sudden appearance of the captors.

¹This description is given in all three Synoptic Gospels. It may express the horror felt by the writers at the fact that Jesus was betrayed by one of the Twelve Apostles.

²(1) Some of the Sanhedrim, "chief priests and elders" (St. Luke xxii. 52).

(2) The officers of the Temple guard, "chief captains" (St. Luke xxii. 52).

(3) A Roman cohort and its captain, "the band" (St. John xviii. 12).

(4) Servants probably armed with cudgels (v. 43 and v. 48).

⁸The kiss of a disciple to a teacher.

The sign was given that there should be no mistake in the darkness of the night. The captors had brought "lanterns and torches" (St. John xviii. 4).

Jesus stepped forth to meet them.

⁴St. Peter (St. John xviii. 10).

⁵Malchus (St. John xviii. 10).

St. Luke tells us that it was the right ear, and that Jesus touched the ear and healed the wound (St. Luke xxii. 50, 51).

⁶Not a petty thief but a robber or a brigand.

⁷Peculiar to St. Mark.

⁸The Greek word is *sindon* (see Glossary). A sheet of

Argument in favour of St. Mark.

The minuteness of the details. Only one personally acquainted with the circumstances would have narrated an incident so slight and trivial.

It has been suggested that the Last Supper took place in the upper chamber of the house of Mary, the mother of Mark. If so, it is probable that the soldiers in their search for Jesus would naturally, under the guidance of Judas, go there first. Then Mark, roused from sleep, had hastily cast about him the loose linen wrapper and followed the soldiers to see what would happen.

All that is known for certain is that the man was "young" and clad in a "sindon" or nightdress.

He may have lived somewhere in the valley of Kidron and have been roused from sleep, or been just preparing for rest and have hurried out, wearing only the "sindon," or he may have been sleeping or watching near Gethsemane.

The Trial in the High Priest's Palace.

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 counsel 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 made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said

a see R.V. comment, p. 107. b see R.V. and note, p. 125.
c see R.V. comment, p. 107.

The accusation includes two charges:

- (1) Blasphemy against the Temple (on this charge see St. Stephen, Acts vii.).
- (2) Pretending to possess a wizard's power.

V. 59. Peculiar to St. Mark.

Witnesses fail, so the High Priest examines the prisoner on oath.

St. Matthew adds, "I adjure thee by the living God" (St. Matt. xxvi. 63). Jesus is now on oath.

¹ Caiaphas.

² The Sanhedrim. It was illegal for them to meet at night, so a formal meeting was held at daybreak (xv. 1).

The order of events is:

- (1) Taken to Annas (St. John xviii. 13).
- (2) To Caiaphas, who summoned Jesus before an informal meeting of the Sanhedrim in the high priest's palace (v. 53).
- (3) Before a formal meeting of the Sanhedrim in the morning, when the sentence was confirmed and Jesus sent to Pilate (xv. 1).

St. Mark does not mention the trial before Annas, and does not specify any charge at the morning council.

³ Introduced by St. John, who was known to the High Priest (St. John xviii. 15, 16).

⁴ The law required that two witnesses at least must agree with each other.

⁵ The actual words of Jesus were, "Destroy this temple and in three days I will raise it up." He did not say "I will destroy." He did not use the words "with hands," nor did He say He would build it. He spake of the temple of His body. The words were spoken at our Lord's first Passover after the first cleansing of the Temple (St. John ii. 13-21).

unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, 'I am: and ye shall see the 'Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest ^arent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all ^acondemned him to be ^dguilty of ¹⁰death. 65 And some began to ¹¹spit on him, and to cover his face, and to ¹²buffet him, and to say unto him, Prophecy: and ^ethe servants did strike him with the ¹³palms of their hands.

d see R.V. and note, p. 125. *e* see R.V. and note, p. 126.

St. Peter's Denial.

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 ^aJesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the ²porch; and the cock crew. 69 And a ³maid saw him again, and began to say to them that stood by, This is one of them. 70 And he ⁴denied it again. And a ⁵little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, 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 ⁶And the second time the cock crew. And Peter called to mind the word ^bthat Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

a see R.V. comment, p. 107. *b* see R.V. and note, p. 126.

⁶ A distinct admission of His Messiahship.

⁷ The Son of man is the Son of God.

⁸ A formal act in the condemnation of one convicted of blasphemy.

⁹ The verdict is unanimous.

¹⁰ The punishment for blasphemy was stoning. Though they could condemn they could not execute. Jesus must be brought before Pilate. They keep Him in the Palace during the night.

¹¹ An expression of contempt.

¹² Strike with the fist—violent blows.

¹³ Smote His face with the palms of their hands and called upon the blindfolded Jesus, in derision, to declare who it was that smote Him (St. Matt. xxvi. 68).

The hall or court. The palace would be built round a rectangular court. Thus Peter and others would be in the court round the fire and could see the trial going on in an upper room open on one side and lighted with torches.

He was detected by his provincial dialect. The Galilæans pronounced the gutturals incorrectly.

¹ Probably the maid who admitted him. She knew St. John and now classes St. Peter, who had entered with him, as a follower of Jesus.

² Retired into the darkness of the porch either to escape observation or to seize a chance of getting away.

³ R.V. has "the" maid. St. Matthew says "another maid."

⁴ "denied with an oath" (St. Matt. xxvii. 72).

⁵ "the space of an hour" (St. Luke xxii. 59).

⁶ "The Lord turned and looked upon him" (St. Luke xxii. 62). The glance called to his mind his profession of fidelity and the warning of his Lord.

Denials according to St. Mark.

First—Accused by a maid as he sat by the fire, “*And thou also wast with Jesus of Nazareth.*” Reply, “*I know not neither understand I what thou sayest.*”

Peter retired into the porch and the cock crew the first time.

Second—A maid saw him there and said “*This is one of them.*” Peter denied again.

Third—The bystanders detect his accent and accuse him. “*Surely thou art one of them; for thou art a Galilæan, and thy speech agreeth thereto.*” Reply: “*But he began to curse and to swear, saying, I know not this man of whom ye speak.*” The cock crew the second time.

St. Peter's Denials.

- (1) Admitted into the Palace court on the introduction of St. John.
- (2) Accused by the maid who kept the door; he made his first denial.
- (3) Retired into the darkness of the porch; the cock crew for the first time.
- (4) Accused in the porch by either another maid or the same maid, or it may be by the two, he again denied.
- (5) Peter came back to the fire to disarm suspicion and entered into conversation. Here he was charged by the bystanders and by the kinsmen of Malchus.
- (6) His Galilæan accent betrayed him, and he denied with oaths—the third denial.
- (7) The cock crew for the second time. Peter remembered, glanced towards the room where Jesus was—his Lord looked upon him—he went out and wept bitterly.

THE TRIALS OF OUR LORD.

The Three Jewish Trials :

1. Before Annas, the high priest of the Jews (see St. Luke iii. 2), according to their Law. Annas questioned Jesus about His teaching and His disciples (St. John xviii. 13 and 19). An officer struck Jesus (St. John xviii. 22). [*Not mentioned by St. Mark.*]
2. Before Caiaphas—in another part of the palace—before a hastily convened meeting of the Sanhedrim.

Charge—Blasphemy. By false witnesses they endeavour to establish this charge, especially as regards “*destroying the Temple and building it in three days.*”

Failing legal and satisfactory evidence, the High Priest adjures Jesus to say if He “*be the Christ the son of God.*”

On the admission of the charge Jesus is condemned to death for blasphemy.

Jesus spent the night in the palace of the High Priest exposed to the insults of the priests and their servants.

3. Before the Sanhedrim in the morning. A formal confirmation of the sentence of the night before.

Charge—“*Art thou the Christ?*” Admission of this is equivalent to sedition. (St. Mark does not mention the charge.)

Then the Priests, unable to put Jesus to death themselves, bring Him before Pilate.

Before Pilate—

Charge (1) Perverting the nation—that He was an impostor.

(2) Forbidding to give tribute to Cæsar = sedition.

(3) Saying He Himself is Christ, a King = treason against Rome.

St. Mark does not mention any specific charge; we can gather the nature of their accusation from the question of Pilate only, “*Art thou the King of the Jews?*”

Before Herod (St. Luke xxiii. 7-12). Peculiar to St. Luke. Not mentioned by St. Mark. The charges were false.

(1) He had not perverted the nation. He was not an impostor.

(2) He had not forbidden tribute. He had taught “*Render unto Cæsar the things that are Cæsar's*” (xii. 17).

(3) He had refused to allow the people to make Him a king (St. John xi. 15).

Our Lord explained to Pilate, “*My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*” (St. John xviii. 36).

The Innocence of Jesus is established.

(1) By Pilate, (a) “*I find no fault in this man*” (St. Luke xxiii. 4).

(b) And again after he had scourged Him when he brought Him out, “*That ye may know that I find no fault in him*” (St. John xix. 4).

(c) He also washed his hands and said, “*I am innocent of the blood of this just person, see ye to it*” (St. Matt. xxvii. 24).

(2) By Herod, according to the testimony of Pilate, “*No, nor yet Herod*” (St. Luke xxiii. 15).

(3) By Pilate's wife, “*Have thou nothing to do with that just man*” (St. Matt. xxvii. 19).

(4) By Judas Iscariot, “*I have sinned in that I have betrayed the innocent blood*” (St. Matt. xxvii. 4).

(5) By the centurion, “*Certainly this was a righteous man*” (St. Luke xxiii. 47). “*Truly this was the Son of God*” (St. Matt. xxvii. 54, St. Mark xv. 39).

(6) By the penitent thief, “*This man hath done nothing amiss*” (St. Luke xxiii. 41).

envy. 11 But the chief priests ^b*moved the people*, that he should rather release ²Barabbas unto them. 12 And Pilate answered and said again unto them, ³What 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, ⁴Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, ⁵*willing* to content the people, released Barabbas unto them, and ⁶delivered Jesus, when he had scourged ⁷him, to be crucified.

b, c see R.V. and notes, p. 126.

⁴ Pilate expostulates for the third time with the Jews by declaring the innocence of Jesus.

We may note the successive steps taken by Pilate to secure the release of Jesus.

(1) He emphatically declared His innocence.

(2) He sent Him to Herod.

(3) He offered to release Him as a concession to custom.

(4) He suggested scourging in place of crucifixion.

(5) He appealed to compassion. (FARRAR.)

He yields at last through fear.

⁵ A double sentence.

(1) Releasing a murderer and a rebel.

(2) Condemning to crucifixion the innocent Jesus.

⁶ Formally handed Him over to the centurion who had charge of the crucifixion.

⁷ The Roman scourging was a fearful punishment. Drops of lead and sharp pointed bones were often twisted into the scourges. The prisoner was fastened with his hands round a small pillar with his back bent.

² A noted brigand guilty of sedition and insurrection, in which he had committed murder (see robber, Glossary).

He was therefore *actually guilty* of the very crime of which Jesus had been proclaimed innocent.

The irony of the situation is most striking—the demand for the release of Barabbas shows the hollow nature of the accusation against Jesus.

⁵ Pilate sees clearly the motives of the chief priests. He knew our Lord to be innocent but he dared not release Him, for his own cruelty and rapacity had made him so obnoxious to the Jews that he feared to face the consequences of a report to Rome.

THE TRIAL BEFORE PILATE.

See St. John xviii. 28—xix. 16. St. Luke xxiii. 2-12. St. Matthew xxvii. 11-25. St. Mark xv. 2-15. Combining the accounts we get somewhat as follows—

(1) Pilate demanded *“What accusation bring ye against this man?”* and elicited the information that He perverted the nation, forbade tribute to Cæsar and claimed to be a King.

(2) Pilate went into the palace and put the question *“Art thou the King of the Jews?”* From the reply of Jesus, the Governor gathered that our Lord's kingdom *“was not of this world,”* but simply a religious or philosophical Kingship.

(3) Pilate came out again and said *“I find in him no fault at all.”*

(4) In the clamour and shouting Pilate heard the word *“Galilee”* and decided to put the responsibility upon Herod Antipas, who happened to be in Jerusalem.

(5) Herod, obtaining no reply to his questions, mocked Jesus, and sent Him back to Pilate.

(6) Pilate, convinced of the innocence of the prisoner, had not the moral courage to release Him, but now endeavoured to save Him. He offered to release Him, according to the custom at a feast, but the populace, urged by the priests, clamoured for Barabbas.

(7) Pilate now washed his hands, figurative of disclaiming all responsibility for the death of Jesus.

(8) Finding his efforts of no avail he ordered Jesus to be scourged.

(9) Jesus was brought forth wearing the crown of thorns and the purple robe.

(10) The people still clamoured *“Crucify Him”* and demanded that Jesus should be put to death because He had broken their law in calling Himself the Son of God.

(11) Pilate, terrified more than ever, again went in and questioned Jesus.

- (12) On his return the priests attained their end by threatening him with the charge, "*If thou let this man go thou art not Cæsar's friend.*"
 (13) Pilate dared not run the risk of a report to Rome, so ordered Jesus to be brought forth, and taking his seat in the judgment seat, gave formal sentence for crucifixion.

Mockery by the Soldiers.

16 And the soldiers led him away into the hall, called Prætorium; 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.

(2) A reed as a sceptre.

(3) A crown of thorns as the laurel wreath worn by the Cæsars.

They spat on Him in contempt, worshipped Him in mockery, and smote Him with the mock sceptre.

The Road to the Cross.

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.* 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

a see K.V. and note, p. 126.

place of execution. Jesus, weary with watching, broken down with scourging, was unable to bear the burden.

So called because of the formation of the ground (see Intro. p. xliii.).

The Crucifixion.

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 of the executioners. There were four soldiers and a centurion.

For a more detailed account, see St. John xix. 23, 24.

For the cross, see Glossary.

Prætorium (see p. 118). Here means the Governor's palace. Cohort.

St. Matt. has "*scarlet robe,*" St. John "*purple robe.*" It was the soldiers' "*sagum*" or scarlet cloak.

The thorny *nâbk* which "yet grows in dwarf bushes outside the walls of Jerusalem. It has flexible branches, ivy-shaped green leaves, and large sharp thorns. Fitted to represent the laurel crown of Roman Emperors, and close at hand.

The soldiers dressed our Lord as a mock king in imitation of the emperors.

(1) An old military cloak for the purple robe of the emperor.

Impress into service (see Glossary).

See Intro. p. xxxvii.

These names are peculiar to St. Mark. They must have been well known to the early Church. Rufus is probably the person mentioned by St. Paul (Rom. xvi. 13). See Intro. p. xxxvii.

The Romans compelled criminals to carry the cross to the

place of execution.

Jesus, weary with watching, broken down with scourging, was unable to bear the burden.

So called because of the formation of the ground (see Intro. p. xliii.).

¹ Which produced stupefaction.

A drink mercifully offered to those about to be crucified.

Jesus refused to drink and thus cloud His faculties.

² Which became the per-

quisites of the executioners. There were four soldiers and a centurion.

ments, casting lots upon them, what every man should take. 25 And it was the ³third hour, and they crucified him. 26 And the ⁴superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two ⁵thieves; the one on his right hand, and the other on his left. 28 And the scripture was fulfilled, which saith, ⁶And 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 ⁷Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him ⁸reviled him. 33 And when the ⁹sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ¹⁰ninth hour Jesus cried with a loud voice saying, ¹¹ELOI, 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, ¹²Behold, he calleth ¹³Elias, 36 And one ran and filled a sponge full of ¹⁴vinegar, 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. 37 And

^a see R. V. comment, p. 107. ^{b, c} see R. V. and notes. p. 126. ^d Elijah.

¹⁰ The only one of the seven words from the cross recorded by St. Mark. Aramaic.

¹¹ Either in mistake or in mockery.

¹² "Posca," or sour wine, the ordinary drink of the soldiers. It was offered in answer to the cry "I thirst" (St. John xix. 29).

^{8, 9, c} nine in the morning.

⁴ *Superscription.* Over the cross was written the charge on which the criminal was condemned. It was written in black letters on a whitened board and was very conspicuous.

The superscription was written in three languages.

Greek for strangers and Jews who came from a distance.

Latin for Romans.

Hebrew for Jews resident in Palestine.

"This is Jesus the King of the Jews" (St. Matt. xxvii. 37).

"The King of the Jews" (St. Luke xxiii. 26).

"Jesus of Nazareth, the King of the Jews" (St. John xix. 19).

⁵ Bandits or brigands, probably of the band of Barabbas. St. Luke styles them malefactors.

⁸ Is. liii. 12. The second quotation from the Old Testament by St. Mark (see p. 70). The verse is not found in the best MSS. Mocked in profane scorn.

⁷ Jesus is mocked by four classes of persons.

- (1) The passers-by going to the city or coming from it, mock at Him as the pretended destroyer of the Temple.
- (2) Chief priests who sneered at His miracles.
- (3) The bandits crucified with Him, because He could not save Himself and them.
- (4) The soldiers (St. Luke xxiii. 36), because He had called Himself a king.

St. Mark does not record the penitence of the bandits.

⁸ From 12 to 3.

It could not have been an eclipse, for the moon is full at the Passover.

⁹ The hour of evening sacrifice.

Jesus cried with a ¹³loud voice, and gave up the ghost. 38 And the ¹⁴veil 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 ¹⁵ghost, he said, ¹⁶Truly this man was the Son of God. 40 There were also women looking on afar off: among whom was ¹⁷Mary 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.

St. Mark omits

- (1) The earthquake (St. Matt. xxvii. 51).
- (2) The rising of the saints (St. Matt. xxvii. 52).
- (3) The breaking of the legs of the robbers.
- (4) The piercing of the side of Jesus by the soldier's spear.

¹⁷See Biographical notes.

The ministering women (see St. Luke viii. 2, 3).

The Seven Words on the Cross.

- (1) "Father, forgive them, for they know not what they do" (St. Luke xxiii. 34). A prayer for the soldiers as they were nailing Him to the cross.
- (2) "Verily I say unto thee, To day shalt thou be with me in paradise" (St. Luke xxiii. 43). To the penitent thief.
- (3) "Father, into thy hands I commend my spirit" (St. Luke xxiii. 46). The last utterance. These three are given by St. Luke alone.
- (4) "My God, my God, why hast thou forsaken me?" (St. Matt. xxvii. 46; St. Mark xv. 34). This is the only one given by St. Mark.
- (5) "Woman, behold thy son—Behold thy mother" (St. John xix. 28). Provision for His mother.
- (6) "I thirst" (St. John xix. 28). The sole expression of human agony.
- (7) "It is finished" (St. John xix. 30). The work of redemption completed.

These are given by St. John alone.

Prophecies fulfilled on the Cross:—

Sufferings. "He was wounded for our transgressions, He was bruised for our iniquities" (Is. liii. 5).

Scourging. "With his stripes we are healed" (Is. liii. 5).

Crucifixion. "They shall look upon him whom they have pierced" (Zech. xii. 10). (See St. John xix. 36.)

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21). (See St. Matt. xxvii. 34.)

"They parted my garments among them, and upon my vesture did they cast lots" (Ps. xxii. 18). (See St. Matt. xxvii. 35.)

"He was numbered among the transgressors" (Is. liii. 12). By being crucified with two thieves.

"A bone of him shall not be broken" (Ex. xii. 46). (See St. John xix. 37.)

Death. "He hath poured out his soul unto death" (Is. liii. 12).

"He was cut off from the land of the living" (Is. liii. 8).

"Messiah shall be cut off" (Dan. ix. 26).

Burial. "He made his grave with the rich in his death" (Is. liii. 9). By being in the tomb of Joseph of Arimathea, a rich man (St. Matt. xxvii. 57).

¹³Noted by all Evangelists. The cry was "It is finished" (St. John xix. 30).

¹⁴The veil or curtain which divided the Holy Place from the Holy of Holies.

This reading is typical.

- (1) "The opening of a new and living way" (Heb. x. 19). That our Great High Priest had entered into the Holy of Holies and that entrance was opened unto us by His blood.
- (2) That the Old Dispensation had passed away.

¹⁵A.S. *Gäst* = spirit.

¹⁶In command of the soldiers. "Certainly this was a righteous man" (St. Luke xxiii. 47).

The Burial.

42 And now when the even was come, because it was the ¹preparation, that is, the day before the sabbath, 43 ²Joseph of Arimathæa, ^a*an honourable counsellor*, which also ⁴waited for the kingdom of God, came, and went in ⁵boldly unto Pilate, and craved the body of Jesus, 44 And Pilate marvelled if he were ⁶already dead: and ⁷calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he ^bknew it of the centurion, he ^cgave the body to Joseph. 46 And he bought ⁸fine linen, and ⁹took him down, and wrapped him in the linen, and laid him in a ¹⁰sepulchre 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 Joses ¹¹beheld where he was laid.

^a see R.V. and note, p. 126. ^b see R.V. and note, p. 126.

^c see R.V. and note, p. 126.

request of the Jews (St. John xix. 31) that Pilate ordered the legs of the robbers to be broken. ⁷Pilate takes precautions to ascertain that Jesus was dead. The centurion officially reported the fact.

⁸ A *shroud* or sheet of Indian muslin (see p. 82 also Glossary).

⁹ St. John tells us that Joseph was assisted by Nicodemus (St. John xix. 39).

¹⁰ It was in a garden near Calvary (St. John xix. 41), was hewn in a rock, and Joseph's own sepulchre—prepared for himself (on tombs, see p. 122).

St. Luke and St. John tell us "*wherewith never man before was laid.*"

As no one else had been buried there it could not be said either

(1) That another occupant had risen, or

(2) That Jesus had come to life by touching the bones of some prophet (2 Kings xiii. 20, 21).

St. Mark omits the "sealing of the tomb and the setting of the watch," etc. (St. Matt. xxvi. 62-66).

¹¹ Beheld = observed carefully.

¹ So called because on that day, the Jews made diligent preparation for the Sabbath, which began at sunset (see p. 1).

St. Mark explains the custom for his Gentile readers (Intro. p. xi.).

² Intro. p. xxxv.

³ A member of the Sanhedrim (Intro. p. xiv.). According to St. Luke "*he had not consented*" to the condemnation of Jesus. Probably he did not attend the meeting. He was secretly a disciple of Jesus, like Nicodemus.

Rich (St. Matt. xxvii. 57).

"*A good man and a just*" (St. Luke xxiii. 50).

⁴ As Simon and Anna (St. Luke ii. 25-38).

⁵ Boldly, no longer a secret disciple. He would be ceremonially unclean for seven days.

⁶ Crucifixion was a lingering death—the sufferer generally lived for three days.

The Romans left the bodies of criminals to rot upon the cross. By the Jewish law (Deut. xxi. 23), a man who was hanged was not "*to remain all night on the tree.*"

It was in response to the

The Resurrection.

16. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought ¹sweet spices, that they might come and anoint him. 2 And very early in the haste by Joseph of Arimathæa on the eve of the Sabbath,

In Jewish reckoning part of a day is counted as a day.

Jesus was in the tomb part of Friday, Saturday and part of Sunday = three days.

¹ Either to anoint as Mary did at Bethany, or to complete the embalming done in

morning the first day of the week, they came unto the *sepulchre* at the rising of the sun. 3 And they *said* among themselves, Who shall roll us away the stone from the door of the *sepulchre*? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the *sepulchre*, they saw a young man sitting on the right side, *clothed in a long white garment*; and they were *affrighted*. 6 And he saith unto them, Be not *affrighted*: Ye seek Jesus *of Nazareth*, which was 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.

a see R.V. and note, p. 127. *b* see R.V. comment, p. 99.
c, d see R.V. and notes, p. 127. *e* see R.V. comment, p. 107.

(3) To St. Peter (St. Luke xxiv. 36, 1 Cor. xv. 5).

(4) To the two disciples going to Emmaus (St. Mark xvi. 12, St. Luke xxiv. 13).

(5) To the Ten at Jerusalem, Thomas not being present (St. Luke xxiv. 36, St. John xx. 19).

Subsequent to the day of the Resurrection.

(6) To the Eleven (including Thomas) (St. Mark xvi. 14, St. John xx. 26).

(7) To seven of the Apostles, whilst fishing in the Lake of Galilee (St. John xxi. 7).

(8) To a great body of the disciples, on a mountain in Galilee (St. Matt. xxviii. 16). St. Paul probably alludes to this, "*He was seen of above five hundred brethren at once*" (1 Cor. xv. 6).

(9) To James, our Lord's brother (1 Cor. xv. 7).

(10) To the Apostles at the Ascension (St. Luke xxiv. 50, Acts i. 6).

Appearance to Mary Magdalene.

9 Now when Jesus was risen early the first day of the week, he appeared first to ¹Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with *mony* to the truth of the Resurrection.

Appearances of our Lord after His Resurrection recorded by St. Mark.

(1) To Mary Magdalene (xvi. 9).

(2) To two of the disciples as they walked and went into the country (xvi. 12-13). (The two disciples going to Emmaus, St. Luke xxiv. 13-33.)

(3) To the Eleven as they sat at meat (xvi. 14).

These occurred on the day of the Resurrection.

V. 7. As Jesus had foretold at the Last Supper, xiv. 28, The special message to St. Peter is recorded only by St. Mark. An assurance to him that he was forgiven though he had denied his Master. The mention of his name is one of the many undesigned intimations that St. Peter had furnished St. Mark with many particulars. Who so likely to remember this special mention of his name as St. Peter?

Recorded appearances of our Lord after His Resurrection.

On the day of the Resurrection.

(1) To Mary Magdalene at the sepulchre (St. Mark xvi. 1, St. John xx. 1).

(2) To the women (St. Matt. xxviii. 9).

¹ See Intro. p. xxxvi.

Verses 9-20 are omitted in many MSS. (see Intro. p. xxvii.).

The change of the Sabbath from the seventh day of the week to the first day is a singular and striking testi-

him, as they mourned and ²wept. 11 And they, when they had heard that he was alive, and ³had been seen of her, ^{a3}believed not.

^a see R.V. and note, p. 127.

² In sorrow for the loss of their master.

³ The story was so extraordinary that they could not believe it. They had forgotten all the predictions of their Lord.

Jesus appears to Two Disciples.

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 ^aresidue: neither believed they them.

^a see R.V. and note, p. 127.

Jesus revealed himself in the breaking of bread.

The two at once returned to Jerusalem (St. Luke xxiv. 33).

See St. Luke xxiv. 13-35.

They did not at first recognise Him.

The name of one was Cleopas. The name of the other is not known.

They were journeying to Emmaus about three score furlongs from Jerusalem.

Appearance to the Eleven.

14 Afterward he ^aappeared unto ^bthe eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and ¹preach the gospel to ²every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these ³signs shall follow them that believe; In my name they shall ⁴cast out devils; they shall ⁵speak with new

^a see R.V. and note, p. 127. ^b see R.V. and note, p. 127.

The mention of the eleven would make this appearance to be the same as that recorded in St. John xx. 26, the week following when Thomas was present.

From the fact of the disciples being at meat it may be the appearance on the day of the Resurrection (St. Luke xxiv. 36, St. John xx. 19).

¹ St. Matt. says "make disciples of all nations" (xxviii. 19).

² The whole race of men, Jews, and Gentiles.

During His ministry the command had been. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel" (St. Matt. x. 5, 6).

³ Signs (see p. 29).

⁴ Cast out devils.

(1) Phillip at Samaria (Acts viii. 7).

(2) St. Paul at Philippi (Acts xvi. 18).

(3) St. Paul at Ephesus (Acts xix. 15, 16).

⁵ Speak with new tongues.

(1) At the day of Pentecost (Acts ii. 1-12).

(2) Cornelius and other Gentile converts (Acts x. 46).

(3) The Twelve Disciples at Ephesus after St. Paul had laid his hands upon them (Acts xix. 6).

(4) St. Paul refers to the gift "to another the interpretation of tongues" (1 Cor. xii. 10), and alludes to it at length (1 Cor. xiv. 4-26).

tongues; 18 They 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.

⁸They shall take up serpents. A power already bestowed. After the return of the Seventy our Lord said "Behold, I give unto you power to tread on serpents and scorpions" (St. Luke x. 19).

St. Paul shipwrecked at Melita shook off the viper that had fastened on his arm and felt no harm (Acts xxviii. 5).

⁷ Drink any deadly thing.

It is recorded of St. John that he drank a cup of hemlock and suffered no harm. Also of Barsabas surnamed Justus.

⁸ Lay hands on the sick.

St. Peter on the lame man at the Beautiful gate of the Temple (Acts iii. 7).

St. Paul on Publius at Melita, who was sick of a fever (Acts xxviii. 8).

The Ascension.

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.

For fuller account of the Ascension see St. Luke xxiv. 50-53, Acts i. 4-12.

Neither St. Matthew nor St. John record the Ascension but both assume that it took place.

"The Son of man coming in the clouds of heaven" (St. Matt. xxiv. 30).

"I ascend to my Father and your Father, and to my God and your God" (St. John xx. 17).

¹ "Sat on the right hand of God." Peculiar to St. Mark.

² They, i.e. the Apostles.

³ Before St. Mark wrote his Gospel, the gospel had been preached from Babylon in the East to Spain in the West.

⁴ According to the promise "Lo, I am with you always, even unto the end of the world" (St. Matt. xxviii. 20).

⁵ E.V. that followed, i.e. confirmatory of their teaching.

THE ASCENSION.

I. From St. Luke xxiv. 50, 53.

- (1) It took place at Bethany.
- (2) Jesus lifted up His hands and blessed them. And was taken up in the act of blessing.
- (3) The Apostles worshipped Him and returned to Jerusalem with great joy.
- (4) They were continually in the Temple, praising and blessing God.

II. Additional details from Acts i. 4-12.

- (1) That Jesus was seen of His Apostles at intervals during forty days, when He instructed them in the things pertaining to the Kingdom of God (Acts i. 3).
- (2) The question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).
- (3) The order of the preaching of the Gospel, viz.: Jerusalem, Judæa, Samaria, and the uttermost parts of the earth (Acts i. 8).
- (4) That He was received up in a cloud (Acts i. 9).
- (5) The appearance of the two angels (Acts i. 10).
- (6) The promise of the Lord's return in like manner as He had been taken up (Acts i. 11).

The disciples did not see Jesus rise from the dead, because the evidence of the Resurrection could be more clearly displayed by their seeing Him afterwards.

As regards the Ascension, it was absolutely necessary that they should witness it, in order—

- (1) That they might be assured of the fact ;
 (2) That they might know exactly where the Saviour was.

Hence the Ascension took place in the open day, before them all, and while they were engaged in conversation.

Enoch and Elijah were the only two who ascended to heaven in a similar manner (Gen. v. 24; 2 Kings ii. 11, 12).

First recorded words of Jesus : "*How is it that ye sought me? Wist ye not that I must be about my Father's business?*" (St. Luke ii. 49).

Last words in the Gospel of St. Mark : "*Go ye into all the world,*" etc. (St. Mark xvi. 15-18).

Last recorded words. "*It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth*" (Acts i. 7, 8).

CHAPTER XVI. 9-20.

This portion is wanting in the Vatican and Sinaitic MSS., though it is found in all other important versions.

There is a manifest change of style, and no less than twenty-one words and expressions occur, which are not used by St. Mark elsewhere.

If we argue from the change of style and the omission of the section in the Vatican and Sinaitic MSS. we may be led to conclude that this portion was added by some other writer.

But whether it was written by St. Mark himself, or added by some other hand, it must have been appended before the publication of the Gospel, and has always been regarded as part of the Gospel.

SKETCH MAP TO ILLUSTRATE ST. MARK'S GOSPEL.



COMMENTS
ON THE
REVISED VERSION.

- "As it is written in the prophets." (i. 2.)
Prophets.
R.V. **In Isaiah the prophet.**
The quotation is from Isaiah xl. 3, see p. 1.
- "With a girdle of a skin *about his loins.*" (i. 6.)
With a girdle of a skin.
R.V. **And had a leathern girdle.**
The Baptist wore a girdle of untanned leather like that worn by the labourers in Palestine or the Bedouins of our times.
- "There cometh one mightier than I after me." (i. 7.)
R.V. **There cometh after me he that is mightier than I.**
The R.V. is a much more direct intimation of the advent of the Messiah.
- "He saw the heavens opened." (i. 10.)
Opened.
R.V. **Rent asunder.**
The Greek word (*σχιζόμενος*) denotes cleavage or violent rending. The same word is used for the rending of the veil at the Crucifixion (St. Luke xxiii. 45), and the rending of the rocks at the same event (St. Matt. xxvii. 51).
- "Repent ye and believe the Gospel." (i. 15.)
Believe.
R.V. **Believe in.**
Not merely to have historical faith, but *to trust* in the good news now proclaimed.
- "They left their father Zebedee in the ship." (i. 20.)
Ship.
R.V. **Boat.**
The vessel was a fisherman's boat. Note that R.V. correctly translates boat not *ship* throughout the Gospel. See iv. 1, 36, 37, v. 2, v. 18, vi. 45, vi. 51, vi. 55, viii. 10, 13.
- "They were astonished at his doctrine." (i. 22.)
Doctrine.
R V. **Teaching.**

"What thing is this? What new doctrine is this?" (i. 27.)

R.V. **What is this? A new teaching!**

Not merely a new teaching added on to that of the scribes, but an entirely new teaching both in matter and form. See also iv. 2.

"All men seek for thee." (i. 38.)

Seek.

R.V. **Are seeking.**

This slight alteration of tense in the translation "makes the scene instinct with life" (WESTCOTT). Peter tells our Lord that many are actually out on search trying to *find* out where Jesus is.

Other examples of alteration of tense are—

"The disciples of John and the Pharisees used to fast." (ii. 18.)

Used to fast.

R.V. **Were fasting.**

The day happened to be a fast day and these disciples were actually carrying out the rules on fasting.

"And it came to pass that he went through the corn fields." (ii. 23.)

Went.

R.V. **Was going.**

"The waves beat into the ship so that it was now full." (iv. 37.)

Ship was now full.

R.V. **Boat was now filling.**

The boat was taking in water, was filling fast and on the point of sinking, but it was not "full."

"And when he was gone forth into the way, there came one running, and kneeled to him." (x. 17.)

When he was gone forth.

R.V. **As he was going forth.**

i.e. the young ruler came to Jesus just as He was leaving the house and proceeding on His journey.

"This poor widow hath cast more in than all they which have cast into the treasury." (xii. 43-44.)

Hath cast have cast.

R.V. **Cast are casting.**

The change of tense gives us the scene.

"And the stars from heaven shall fall." (xiii. 25.)

Shall fall.

R.V. **Shall be falling.**

"When ye shall see these things come to pass." (xiii. 29.)

Come to pass.

R.V. **Coming to pass.**

- "Rise up, let us go." (xiv. 42.)
 Rise up, 'go.
 R.V. **Arise, be going.**
- "Now at that feast he released unto them one prisoner." (xv. 6.)
 Released.
 R.V. **Used to release.**
 The R.V. gives the true force of the imperfect, and emphasizes the custom.
- "Began to desire him to do as he had ever done unto them." (xv. 8.)
 He had ever done.
 R.V. **He was wont to do.**
- "And they said among themselves." (xvi. 3.)
 Said.
 R.V. **Were saying.**
 The women kept repeating the question "*Who shall roll us away the stone?*" as they made their way to the tomb.
-
- "And he straitly charged him." (i. 43.)
 Straitly.
 R.V. **Strictly.**
 A word of archaic meaning is replaced by one of modern use.
- "Jesus could no more openly enter into the city." (i. 45.)
 The city.
 R.V. **A city.**
 Not merely Capernaum in the neighbourhood of the miracle but any of the cities or villages of Galilee.
- "Insomuch that there was no room to receive them." (ii. 3.)
 No room.
 R.V. **"No longer room for them."**
i.e. the crowd pressed into the house till there was no room for any more.
- "And when they could not come nigh unto them for the press." (ii. 4.)
 Press.
 R.V. **Crowd.**
- "Came in the press behind and touched his garment." (v. 27.)
 Press.
 R.V. **Crowd.**
- "Why doth this man thus speak blasphemies?" (ii. 7.)
 R.V. **"Why doth this man thus speak? He blasphemeth."**

- "*Levi the son of Alphaeus sitting at the receipt of custom.*" (ii. 14.)
 Receipt of custom.
 R.V. **The place of toll.**
- "*Can the children of the bridechamber fast ?*" (ii. 19.)
 Children.
 R.V. **Sons.**
- "*A piece of new cloth on an old garment.*" (ii. 21.)
 New.
 R.V. **Undressed.**
 The cloth was not merely new, it had not been shrunk; this explains how the fresh piece by shrinking would make a worse rent in the old garment.
- "*And 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.*" (ii. 22.)
 Bottles . . . bottles . . . spilled . . . bottles . . . new bottles.
 R.V. **Wineskins . . . skins . . . perisheth . . . skins . . . fresh wineskins.**
 For comment, see note p. 12.
- "*Is it lawful to do good on the Sabbath days, or to do evil, to save life, or to kill ?*" (iii. 4.)
 Evil . . . life.
 R.V. **Harm . . . to save a life.**
 Not an evil act, an act of wickedness, but an act of injury to some person.
- "*To have power to heal sickness and to cast out devils.*" (iii. 15.)
 To have power . . . to cast out.
 R.V. **To have authority to cast out.**
- "*Gave them power over unclean spirits.*" (vi. 7.)
 Power.
 R.V. **Authority.**
 To cast out devils required authority over the unclean spirits.
- "*Simon the Canaanite.*" (iii. 19.)
 Canaanite.
 R.V. **The Cananæan.**
 See note p. xxxii.
- "*He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.*" (iii. 30.)
 But is in danger of eternal damnation.
 R.V. **But is guilty of an eternal sin.**

- "*And some fell on stony ground.*" (iv. 5.)
 Stony ground.
 R.V. **The rocky ground.**
- "*Which are sown on stony ground.*" (iv. 16.)
 Stony ground.
 R.V. **Upon the rocky places.**
 Not ground full of stones, but a thin coating of soil on the surface of a rock.
- "*Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?*" (iv. 21.)
 Candle . . . bushel . . . candlestick.
 R.V. **Lamp . . . the bushel . . . stand.**
 The lamp was the only mode of producing an artificial light for domestic purposes. The Jews did not know the use of candles. It was the custom to keep a light burning in the house throughout the night.
 The bushel was a measure found in every Jewish house even the poorest, and was often turned bottom upwards to make a seat or a table.
- "*Asleep on a pillow.*" (iv. 38.)
 Pillow.
 R.V. **The cushion.**
 What is meant is the leathern cushion of the steersman.
- "*How is it that ye have no faith?*" (iv. 40.)
 R.V. **Have ye not yet faith?**
 The "yet" is emphatic. The miracle was to test how far the Apostles had advanced in their conception of their Master's character. Could they trust in His protection when they were out of His sight? Their conduct showed that they had not perfect trust in Him when He was by.
- "*Neither could any man tame him.*" (v. 4.)
 R.V. **No man had strength to tame.**
 The R.V. emphasizes the strength of the demoniac in his fits of possession.
- "*Immediately knowing in himself that virtue had gone out of Him.*" (v. 30.)
 Virtue had gone out of Him.
 R.V. **The power proceeding from Him had gone forth.**
 "The Greek suggests the thought that the healing energy of the Lord was as it were a Divine effluence. This is adequately conveyed by the R.V." (WESTCOTT).

- " *As soon as Jesus heard the word spoken.*" (v. 36.)
 Heard the word spoken.
R.V. Not heeding the word spoken.
 The change implies that Jesus spoke to the Ruler so as to impress upon him that the death of the child made no difference to His action.
- " *No scrip.*" (vi. 8.)
 Scrip.
R.V. Wallet.
 See note, p. 30.
- " *Therefore Herodias had a quarrel against him and would have killed him, for Herod feared John, knowing that he was a just man, and an holy, and observed him.*" (vi. 19.)
 Had a quarrel would have killed just observed.
R.V. Set herself against him desired to kill righteous kept him safe.
 The R.V. brings out the actual circumstances more accurately. Herodias was "set against" John, *i.e.* bore him an undying grudge for his rebuke, and conceived a settled determination to kill him. John was kept safe in prison by Herod against her evil design.
- " *And immediately the king sent an executioner.*" (vi. 27.)
Executioner.
R.V. A soldier of his guard.
 See note, p. 33.
- " *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.*" (vi. 35.)
 This is a desert place now the time is far passed.
R.V. The place is desert and the day is now far spent.
 A repetition of the previous phrase for the sake of emphasis.
- " *And he saw them toiling in rowing.*" (vi. 48.)
 Saw them toiling.
R.V. Seeing them distressed.
 The disciples were worn out with the violent efforts needed to keep the boat steady to the wind.
- " *They supposed it had been a spirit.*" (vi. 49.)
Spirit.
R.V. An apparition.
 The Greek word (*φάντασμα*) occurs only here and in the parallel passage (St. Matt. xiv. 26). The Revisers have adopted 'apparition' for this passage only, representing a word of single occurrence in the original by a word of single occurrence in the English Version (WESTCOTT).

"*They came into the land of Gennesaret, and drew to the shore.*" (vi. 53.)

Drew to the shore.

R.V. Moored to the shore.

Another instance of a word of single occurrence being rendered by a word of single occurrence in the English version (see above).

"*They laid the sick in the streets.*" (vi. 56.)

Streets.

R.V. Market places.

The Greek original is (*ἐν ταῖς ἀγοραῖς*), *in the market places*; the places of common resort for the inhabitants, where the sick would be likely to attract the attention of Jesus.

"*Except they wash their hands oft.*" (vii. 3.)

Oft.

R.V. Diligently.

R.V. (*Margin*) has "*up to the elbow, Greek, with the fist.*"

See note, p. 36.

"*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, and ye suffer him no more to do ought for his father or his mother.*" (vii. 11.)

It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free, and ye suffer him.

R.V. That wherewith thou mightest have been profited by me, is Corban, that is to say, Given to God: Ye no longer suffer him, etc.

The R.V. makes the meaning of the passage much clearer.

"*And goeth out into the draught purging all meats.*" (vii. 19.)

Purging all meats.

R.V. This He said, making all meats clean.

The R.V. brings out strongly that our Lord puts aside all the Jewish ceremonial distinctions of clean and unclean meats: Henceforth the eating of certain animals was not to bring with it ceremonial defilement.

"*And again departing from the coasts of Tyre and Sidon.*" (vii. 31.)

Coasts.

R.V. Borders.

Coast is now restricted to the sea coast. The R.V. replaces an archaic word by a word of modern meaning.

"*And the string of his tongue was loosed.*" (vii. 35.)

String.

R.V. Bond.

The Greek word (*δεσμός*) signifies a fetter, or what restrained the tongue from performing its office.

"I see men as trees walking." (viii. 24.)

R.V. **I see men; for I behold them as trees, walking.**

The R.V. brings out the character of St. Mark's narration. The blind man says "I see men," joyous at regaining his sight: then qualifies his statement, perceiving that his sight is still imperfect.

"For thou savourest not the things that be of God." (viii. 33.)

Savourest.

R.V. **Mindest.**

See Glossary.

"But if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth." (ix. 23.)

If thou canst believe, all things are possible to him that believeth.

R.V. **If thou canst! All things are possible to him that believeth.**

The R.V. puts the following interpretation upon our Lord's saying, As for thy "If thou canst!" All things are possible to him that believeth; the question is not what deed I can do, but what faith you can have. The cure of thy son depends upon thy belief.

"And whosoever shall offend one of these little ones." (ix. 42.)

Offend.

R.V. **Cause to stumble.**

"And if thy hand offend thee." (ix. 43.)

Offend.

R.V. **Cause thee to stumble.**

"And if thy foot offend thee." (ix. 45.)

Offend.

R.V. **Cause thee to stumble.**

"All ye shall be offended because of me this night." (xiv. 27.)

Offended.

R.V. **Made to stumble.**

The Greek word *skandalon* translated *offence* in the A.V., means something over which a person falls, or upon which he slips and comes to the ground. Such is not the modern meaning of "offend," though the derivation of the word Lat. *ob*, against, and *fendere*, to strike, gave it that signification originally.

"Then Jesus beholding him, loved him." (x. 21.)

Beholding him.

R.V. **Looking upon him.**

A significant look, a piercing glance, we have the same word repeated v. 27. "And Jesus *looking upon them* said, With men it is impossible."

- "*And he was sad at that saying, and went away grieved.*" (x. 22.)
 He was sad grieved.
R.V. His countenance fell sorrowful.
 "A gloom came over the young man's heart, and threw its shadow on his face." The word only occurs once elsewhere (St. Matt. xvi. 3), and is there applied to the sky "*for the sky is red and lowering.*" There was a cloud upon the young man's brow.
- "*Can ye drink of the cup that I drink of ?*" (x. 38.)
 Drink of the cup drink of.
R.V. Drink the cup drink.
 The R.V. shows the completeness of the sacrifice. The measure of suffering must be drained to the last (WESTCOTT).
- "*But whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all.*" (x. 43-44.)
Minister servant.
R.V. Margin, servant margin, bondservant.
 The marginal of the Revised Version keeps the distinction of the two Greek words signifying *attendant* or *servant*; *slave* or *bondservant* respectively.
- "*And he, casting away his garment, rose, and came to Jesus.*" (x. 50.)
 Rose.
R.V. Sprang up.
 The R.V. reproduces the actual scene in the graphic words of St. Mark. The blind man sprang up instantaneously and hurried to Jesus, casting away his outer garment in his haste.
- "*Lord, that I might receive my sight.*" (x. 51.)
 Lord.
R.V. Rabboni.
- "*Master, it is good for us to be here.*" (ix. 5.)
 Master.
R.V. Rabbi.
- "*Master, behold the fig-tree which thou cursedst is withered away.*" (xi. 21.)
 Master.
R.V. Rabbi.
- "*Master, Master, and kissed him.*" (xiv. 45.)
 Master, Master.
R.V. Rabbi.
 In these passages the R.V. retains the Aramaic word in its original form.

"*Found the colt tied by the door without in a place where two ways met.*"
(xi. 4).

In a place where two ways met.

R.V. At the door without, in the open street.

The disciples found the colt tied to the door, outside in a back lane going round the house.

"*What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.*"
(xi. 24.)

Receive.

R.V. Have received.

A stronger assertion that the true fulfilment of prayer lies implicitly in the petition of faith.

"*But are as the angels which are in heaven.*"
(xii. 25.)

As the angels which are in heaven.

R.V. As angels in heaven.

The shade of difference from the omission of the article is at once perceptible.

"*Have ye not read in the book of Moses, how in the bush God spake unto him.*"
(xii. 26.)

In the bush.

R.V. In the place concerning the bush.

The R.V. preserves the divisions of the Pentateuch into sections (see note p. 69).

"*These are the beginnings of sorrows.*"
(xiii. 8.)

Sorrows.

R.V. Travail.

"The two periods ('this age,' 'the age to come') were sharply distinguished. But the New was significantly regarded as the child of the Old; and the passage from one period to the other was habitually presented as a new birth. The sufferings by which it was accompanied were thus shown to be fruitful in final blessing. It is of importance therefore that 'travail'—the exact rendering should be substituted for 'sorrows.'" (WALSCOTT.)

"*Take no thought beforehand what ye shall speak.*"
(xiii. 11.)

Take no thought.

R.V. Be not anxious.

In the sixteenth century the word "thought" expressed anxiety, *i.e.* the care which distracts a man. In its modern meaning the word expresses "prudent foresight." Our Lord does not warn His disciples against commendable prudence or foresight, but against allowing themselves to be harassed and worried as to what may take place.

" *This is my blood of the new testament.*" (xiv. 24.)

The new testament.

R.V. **The covenant.**

The modern meaning of the word "testament" does not convey what our Lord was impressing upon His Apostles. As Moses made a "covenant" for the Israelites with God, so Jesus now inaugurates the "*new covenant in His blood.*" Compare Exodus xxiv. 7-8, where Moses "*took the book of the covenant, and read in the audience of the people,*" saying, "*Behold the blood of the covenant which the Lord hath made with you.*" So at the Last Supper a new covenant was made with the New Israel through the shedding of the blood of Christ.

" *Are ye come out as against a thief ?*" (xiv. 48.)

Thief.

R.V. **Robber.**

" *And with him they crucify two thieves.*" (xv. 27.)

Thieves.

R.V. **Robbers.**

Not a petty thief, a pickpocket, but a brigand or bandit. Palestine swarmed at the time with bands of brigands, many of them Zealots, others veiling their brigandage under a cloak of patriotism.

" *Warmed himself at the fire.*" (xiv. 54.)

At the fire.

R.V. **In the light of the fire.**

Thus Peter came under the notice of the maid (verse 66).

" *And as Peter was beneath in the palace.*" (xiv. 67.)

Palace.

R.V. **In the court.**

The courtyard round which an Oriental house is built (see note p. 84).

" *And he bought fine linen.*" (xv. 46.)

Fine linen.

R.V. **A linen cloth.**

A *sindon* or sheet of Indian muslin.

" *Thou also wast with Jesus of Nazareth.*" (xiv. 68.)

Jesus of Nazareth.

R.V. **The Nazarene, Jesus.**

" *Ye seek Jesus of Nazareth.*" (xvi. 6.)

Jesus of Nazareth.

R.V. **Jesus, the Nazarene.**

The R.V. emphasizes the title given Jesus in scorn by his adversaries.

Some Omissions.

- The demoniac's cry. "Let us alone." (i. 23.)
 R.V. omit "**Let us alone.**"
 The best MSS. omit the word; it has probably been inserted from the corresponding passage in St. Luke iv. 34.
- "*Cups and pots, brazen vessels and tables.*" (vii. 4.)
And tables.
 R.V. omit **tables.**
Tables ought to be *couches* or *beds*, and is a mistranslation. The best MSS. omit the word altogether.
- "*I came not to call the righteous, but sinners to repentance.*" (ii. 17.)
 R.V. omits "**to repentance.**"
- "*Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city.*" (vi. 11.)
 R.V. omits.
- "*For laying aside the commandments of God ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.*" (vii. 8.)
 R.V. omits "**as the washing of pots and cups: and many other such like things ye do.**"
- "*If any man have ears to hear.*" (vii. 16.)
 R.V. omits.
- "*Neither go into the town, nor tell it to any in the town.*" (viii. 25.)
 R.V. omits "**nor tell it to any in the town.**"
- "*And his raiment became shining exceeding white as snow.*" (ix. 3.)
 R.V. omits "**as snow.**"
- "*But if ye do not forgive neither will your Father which is in heaven forgive your trespasses.*" (ix. 25.)
 R.V. omits.
- "*This kind can come forth by nothing but by prayer and fasting.*" (ix. 29.)
 R.V. omits "**and fasting.**"
- "*Where their worm dieth not, and the fire is not quenched.*" (ix. 44-46.)
 R.V. omits.
- "*For every one shall be salted with fire, and every sacrifice shall be salted with salt.*" (ix. 49.)
 R.V. omits "**and every sacrifice shall be salted with salt.**"
- "*Come, take up thy cross, and follow me.*" (x. 21.)
 R.V. omits "**take up thy cross.**"

"But when ye see the abomination of desolation, spoken of by Daniel the prophet. (xiii. 14).

R.V. omits "**spoken of by Daniel the prophet.**"

"For thou art a Galilaean, and thy speech agreeth thereto." (xiv. 70).

R.V. omits "**and thy speech agreeth thereto.**"

"And the scripture was fulfilled, which saith, And he was numbered with the transgressors." (xv. 28.)

R.V. omits.

Verses 9-16 of chapter xx. have the following marginal note:—"The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

THE SIEGE OF JERUSALEM.

The horrors of this siege are unparalleled in history. The defence was heroic, but in this respect the defence of Jerusalem is not singular. The defenders whilst offering heroic resistance to the besiegers practised the most fiendish cruelties upon each other. There were three factions in the city, who in their hatred of each other, left off guarding the wall to kill each other within the city. They burned the stores of grain which would have sufficed to feed the population. Famine and pestilence raged within the city, which was densely crowded by the vast number of Jews who had come up to the Passover. "Every kind feeling, love, respect, natural affection, were extinct through the all-absorbing want. Wives would snatch the last morsel from husbands, children from parents, mothers from children, one mother actually killed, roasted and devoured her infant son." The stench was so great that it was necessary to throw 1,200,000 corpses over the wall, while 97,000 captives were taken during the war, and more than 1,100,000 perished in the siege" (MACLEAR). The Romans surrounded the city with a wall, and thus escape and succour were impossible. All prisoners taken during the siege were crucified in sight of the walls.

Frightful as the horrors of the siege were, they were mercifully shortened by many incidents.

- (1) Herod Agrippa, following the building propensities of the Herods, contemplated the strengthening and completing the fortifications of the city, but was forbidden to do so by the Emperor Claudius.
- (2) The factions within the city, in deadly hostility to each other, often neglected the defence of the walls in order to slay each other within the city.
- (3) The burning of the stores of provisions within the city, which had been carefully gathered together for a siege, and which were sufficient to support a siege of several years.
- (4) The factions in their bitter enmity slew the leaders who could have best taught them how to resist the attacks of the Romans.
- (5) The abandonment of the towers, which were almost impregnable.
- (6) The active measures taken by Titus to press the siege.

CRITICAL NOTES.

The MSS. of the New Testament. About one thousand in number, of which not more than thirty are complete copies.

These MSS. are of two kinds—

Uncial, so called from being written in *uncial* or large capital letters. These are the more ancient MSS.

Cursive, so called from being written in a *cursive* or running hand, are of a much later date, ranging from the ninth to the sixteenth centuries.

The five oldest Uncial MSS. are :

1. *CODEX SINAITICUS*, discovered by Tischendorf in the convent of Mount Sinai in 1859; now at St. Petersburg. It is assigned to the fourth century.
2. *CODEX VATICANUS*, in the Vatican Library at Rome. Assigned to the fourth century. Some of the Epistles and the Apocalypse are wanting.
3. *CODEX ALEXANDRINUS*, presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum.
4. *CODEX EPHRAEMI*, in the National Library at Paris.
5. *CODEX BEZÆ*, in the Cambridge University Library, having been presented by the great Swiss critic, Beza, in 1581.

Versions.

The two most important ancient Versions are—

1. *THE LATIN VULGATE*, a revision made by St. Jerome of already existing Latin Versions, about A.D. 384.
2. *THE SYRIAC VERSION*, known also as *Peshito* or *simple*. It is generally admitted that a Version of the New Testament in Syriac existed in the second century.

Translations.

1. *WYCLIF'S*; from the Vulgate. The New Testament was finished and published in 1381, and a second edition revised by Purvey was published in 1388.
2. *TYNDALE'S*, first published in 1526.
3. *CRANMER'S*, or the Great Bible, a revision of Tyndale's with the aid of the Vulgate, and the work of Coverdale, published in 1538.
4. *THE BISHOP'S BIBLE*; a revision of the Great Bible; published in 1568.

5. *GENEVA BIBLE*, printed at Geneva by the Reformers, who had taken refuge in that city from the Marian persecution; first published in 1557.
6. *THE RHEMISH VERSION* — or the Rheims and Douay Version.
The New Testament was published "in the English College of Rheims" in 1582.
The Old Testament was published at Douai, in Flanders, in 1610.

Authorities.

(Quoted in these notes and referred to by the accompanying letters.)

For the Greek text—

- The Greek Testament: Dean Alford (1856)—(A).
The Greek Testament: Bishop Wordsworth (W).
The Greek Testament: Tischendorf (1876)—(T).
The New Testament in the Original Greek: Text revised by Westcott & Hort (1885)—(WH).
Greek Testament: Scrivener (1881)—(S).
Greek Testament: Palmer (1881)—(P).

These authorities are quoted and referred to in preference to giving the original MSS. authority.

Translations and Commentators.

(Quoted in these Notes and referred to by the accompanying letter.)

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|--|--|
| (a) Alford: New Testament for English Readers (1863). | (s) Murdoch: Translation of Syriac Testament (1879). |
| (b) Alford: Greek Testament (1854). | (t) Newberry: English - Greek Testament. |
| (c) Barnes: Notes on St. Mark (1860). | (u) Norris (1880). |
| (d) Bowes: Translation of the Greek Testament (1870). | (v) Noyes (1869). |
| (e) Calvin: Commentaries (1584). | (w) Patrick (1842). |
| (g) Cheyne: Various Renderings (1876). | (x) Rheims (1582). |
| (h) Cranmer's Bible (1539). | (y) Rotherham (1872). |
| (i) Davidson: New Testament (1875). | (z) Scarlett (1798). |
| (j) Douay (1610). | (aa) Schaff (1879). |
| (k) Elliott: New Testament. | (bb) Sharpe (1844). |
| (l) Geneva Bible (1557). | (ee) Speaker's Commentary (1880). |
| m) Walsham How (1872). | (ff) Trollope: Notes (1847). |
| (n) Highton: Translation (1866). | (gg) Wordsworth: Greek Testament. |
| (o) Haweis: Translation (1795). | (hh) Tyndale: Bible (1534). |
| (p) Lightfoot: Fresh Revision of New Testament (1871). | (ii) Wakefield: New Testament (1791). |
| (q) McClellan: New Translation (1875). | (jj) Westcott: Notes on the Revised Version (1887). |
| (r) Morrish: New Testament (1871). | (kk) Wyclif (1381). |
| | (ll) Newcombe: New Testament (1808). |
| | (mm) Ainslie: New Testament (1869). |

NOTES.

- I. 4. For the remission of sins—**Unto** (*j, k, x, aa, kk*).
Unto is the literal rendering of the Greek preposition.
- I. 14. After that John was put in prison—**delivered up** (*b, d, i, j, n, o, r, s, x, aa, bb, gg, ii, jj, kk, mm*).
The literal rendering of the Greek is "delivered up."
- I. 14. Preaching the Gospel of the Kingdom of God—the Gospel of God (*g, i, r, v, y, aa, gg, ll*).
The best MSS. omit "the Kingdom" in the original.
- I. 18. They forsook their nets—the nets (*d, i, y, aa, gg, ll*).
Two readings: (1) τὰ δίκτυα αὐτῶν = their nets.
(2) τὰ δίκτυα = the nets (A, T, WH, S, P).
- I. 22. As one that had authority—**having authority** (*d, i, j, o, q, r, s, v, y, z, aa, bb, gg, ll*).
"Having authority" is the literal rendering of the original.
- I. 30. And anon they tell him—**straightway** (*i, q, r, y, aa*).
Gk. εὐθέως = immediately, straightway.
- I. 31. And lift her up—**raised** (*i, o, q, r, s, v, y, aa, gg, ii*).
Gk. ἤγειρεν signifies "to wake up," "to rouse," "to raise or erect a building," not "to lift up a weight."
Hence "raised" is the best rendering of our Lord's action to Peter's wife's mother.
- I. 35. Departed into a solitary place—**desert** (*i, j, q, r, v, x, y, z, bb, gg, kk*).
Gk. ἔρημον = desert.
- I. 41. Be clean = **made clean**.
- I. 42. He was cleansed = **made clean** (*j, l, v, x, aa, gg*).
The action was purification from ceremonial defilement. The man was now clean in the eyes of the Law.
- I. 45. Blaze abroad the matter—**spread** (*d, x, aa, gg, ll*).
Gk. διαφημίξειν = to make known, to publish, to spread abroad.
- II. 4. Wherein the sick of the palsy lay—**whereon** (*i, q, r, s, v, y, z, aa, bb, gg, ii, ll*).
"Whereon" is a better translation than "wherein." The bed was simply a mattress or thick rug on which the sick of the palsy lay.

- II. 15. *Jesus sat at meat—was sitting* (*v, z, aa, ll*).
The Tense is imperfect = was sitting.
- II. 16. *Saw him eat—that he was eating* (*v, y*).
Two readings: (1) αὐτὸν ἐσθίωντα = him eating.
(2) ὅτι ἐσθίει = that he was eating (T, WH, S, P).
- II. 16. *How is it that he eateth—he eateth* (*n, aa*).
Two readings: (1) τί ὅτι . . . ἐσθίει = How is it that he eateth.
(2) ὅτι ἐσθίει = That he eateth or (simply) He eateth (A, T, WH, S, P).
- II. 21. *Else the new piece that filled it up, taketh away from the old, and the rent is made worse.*
Else that which should fill it up, taketh from it, the new from the old, and a worse rent is made.
The best MSS. give in the original εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ, τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται = *lit.*, Else that which should fill it up taketh from it, the new from the old, and a worse rent is made.
- II. 28. *Therefore the Son of Man—so that* (*d, i, r, v, y, aa, gg, ii, ll*).
Gk. ὥστε = so that.
- II. 28. *Lord also of the Sabbath—Lord even of the Sabbath* (*l, q, v, y, aa, gg, hh*).
Even is here the proper rendering of the conjunction καὶ.
- III. 1. *A withered hand—his hand withered* (*i, q, y, aa*).
Gk. *lit.* = having the hand withered.
- III. 5. *For the hardness—at the hardening* (*d, r, y, aa*).
Gk. *lit.* = a turning into stone.
- III. 12. *He straitly charged them—much* (*b, s, aa, gg*).
Gk. πολλὰ ἐπετίμα = he charged them much.
- III. 14. *He ordained twelve—appointed* (*b, g, i, l, o, r, v, y, z, aa, gg, ii, ll*).
Gk. ἐποίησε = he made, *i.e.* appointed twelve—the old sense of *ordain*. There is no idea in the original of our modern sense of *ordination*.
- III. 25. *Cannot stand—will not be able* (*i, n, v, y, aa*).
Two Readings (1) οὐ δύναται = is not able.
(2) οὐ δυνήσεται = will not be able (A, T, WH, S, P).

- III. 29. *The Holy Ghost—Spirit* (*d, i, q, r, s, v, y, z, bb, gg, ii, ll*).
Gk. πνεῦμα = spirit. Ghost is an archaic word for spirit.
- IV. 5. *No depth of earth—deepness* (*aa*).
Deepness expresses strongly that there was only a thin coating of soil.
- IV. 17. *Immediately they are offended—straightway they stumble*.
Gk. εὐθέως = straightway.
Gk. σκανδαλίξειν = to make to stumble, to throw obstacles in the way.
- IV. 22. *Which shall not be manifested—save that it should* (*b, d, g, i, q, x, aa*).
Two readings (1) ὃ ἐὰν μὴ φανερωθῆ = which shall not be manifested.
(2) ἐὰν μὴ ἵνα φανερωθῆ = save that it should be manifested (T, WH, S, P).
- IV. 22. *Should come abroad—to light* (*b, d, i, o, r, v, x, aa, ll*).
Gk. ἵνα εἰς φανερόν ἔλθῃ = should come to be manifest or evident. There is no idea of spreading, but rather of becoming manifest, *i.e.* coming to light.
- IV. 25. *From him shall be taken—taken away* (*h, j, l, o, q, v, x, y, hh, ii*).
Gk. ἀρθήσεται = to take away, to seize.
- IV. 26. *Cast seed into the ground—upon the earth* (*i, r, y, aa*).
Gk. ἐπὶ τῆς γῆς = upon the earth or land.
- IV. 29. *The fruit is brought forth—ripe* (*i, h, s, aa, ii, ll*).
Gk. παραδῶ = when it yields or surrenders, *i.e.* to the reaper. The fruit is therefore "ripe."
- IV. 30. *With what comparison shall we compare it?—In what parable shall we set it forth?* (*h, ll*).
Gk. ἐν τίνι αὐτὴν παραβολῆ ἠθῶμεν = *lit.* In what parable shall we put or set it? *i.e.* exhibit it or set it forth.
- IV. 32. *May lodge—can lodge* (*d, q, r, s, v, aa, gg, ii*).
Gk. δύνασθαι = are able.
- IV. 34. *When they were alone—but privately* (*q, v, y, aa, ll*).
Gk. κ.α.τ' ἰδίαν = apart, privately.

- IV. 38. *He was in the hinder part of the ship—stern* (*d, h, i, o, q, r, v, y, z, aa, bb, hh, ii, ll*).
Gk. ἐν τῇ πρύμνῃ = in the stern.
- IV. 41. *What manner of man is this?—Who then* (*b, d, g, i, n, q, r, v, y, z, aa, bb, gg, ii, ll*).
Gk. τίς ἄρα οὗτος ἐστίν = Who then is this? The A.V. omits to translate the particle ἄρα.
- V. 1. **Gadarenes—Gerasenes** (*a, b, g, i, j, q, u, v, x, y, aa, hh, ll*).
Two readings: (1) Γαδαρηνῶν = Gadarenes.
(2) Γερασσηνῶν = Gerasenes (A, T, WH, S, P).
- V. 3. *No man could bind him—any more bind* (*q, aa*).
The best MSS. add οὐκέτι = any more (A, T, WH, S, P).
- V. 3. *Not with chains—a chain* (*i, q, y, aa*).
Two readings: (1) ἀλύσειν (plural), with chains.
(2) ἀλύσει (singular), with a chain (A, T, WH, S, P).
- V. 11. *There was nigh unto the mountains—on the mountain side* (*n, o*).
Two readings: (1) πρὸς τὰ ὄρη = near the mountains.
(2) πρὸς τῆ ὄρει = on the mountain (A, W, T, WH, S, P).
- V. 13. **Ran violently down a steep place—rushed down the steep** (*g, i, r, v, aa, ii*).
The article is expressed, and the verb denotes "rushing headlong." The literal translation = rushed down the steep.
- V. 18. **When he was come into the ship—as he was entering into the boat** (*q, y, z, aa*).
Two readings: (1) ἐμβάντος (aorist) = when he was come.
(2) ἐμβαίνοντος (present) = as he was going into or embarking in (A, W, T, WH, S, P).
The vessel was a fisherman's boat, and therefore better rendered "boat" than "ship."
- V. 19. **Hath had compassion on thee—how he had mercy** (*i, q, x, y, aa, hh*).
Lit. "How he had mercy." The tense is aorist.

- V. 23. *She may be healed and she shall live—made whole and live.*
 Two readings: (1) ὅπως σωθῆ καὶ ζήσεται = she may be made whole and she shall live.
 (2) ἵνα σωθῆ καὶ ζήσῃ = she may be made whole and live (A, T, WH, S, P).
- V. 28. *Touch but his clothes—garments* (d, i, o, q, s, v, x, y, aa, gg).
- V. 39. *Why make ye this ado ?—a tumult* (b, d, g, r, s, x, y, aa, bb, ll).
 The same Greek word is translated "tumult" (v. 38).
- VI. 2. *From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?*
And what is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? (i, l, q, r, s, x, y, aa, ii, kk).
 Two readings (1) καὶ τίς ἡ σοφία ἢ δοθείσα αὐτῷ, ὅτι καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται = and what is the wisdom that is given him that even such mighty works are wrought by his hands?
 (2) καὶ τίς ἡ σοφία ἢ δοθείσα τουτῶ καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι = and what is the wisdom that is given to him, and what such mighty works wrought by his hands? (A, T, WH, S, P).
- VI. 3. *Offended at him—in* (j, l, r, s, x, y, aa, bb, kk).
 Gk. ἐν = in.
- VI. 8. *And commanded them—charged* (i, q).
 Gk. παρήγειλεν — charged.
- VI. 14. *Mighty works do shew forth themselves in him? Do these powers work?* (b, v, o, aa)
 Gk. ἐνεργοῦσιν αἱ δυνάμεις = Do these powers work?
- VI. 20. *A just man = righteous* (i, r, v, y, gg, ii)
 Gk. δίκαιον = observant of right, righteous, i.e. as keeping the law.
- VI. 20. *He did many things = was much perplexed* (g, q, bb).
 Two readings (1) πολλὰ ἐποίησεν = did many things.
 (2) πολλὰ ἠπόρει = was much perplexed (T, WH, S, P).

VI. 21. *Chief estates = men* (b, g, j, k, n, q, r, z, bb, ll).

Gk. τοῖς μεγιστάσιν = with his greatest or chief men.

VI. 43

VIII. 8.

VIII. 19.

} *Full of the fragments—broken pieces* (d, y, aa).

Gk. κλάσματα, the noun is the same as the verb κλάσας, v. 21, translated "he brake the loaves." What was over was the remainder of the pieces our Lord had broken. The A.V. might mean that the fragments were the portions or crumbs left by the multitudes unconsumed. It would seem that our Lord had provided portions for a larger number than those who were present to partake of the food provided.

VII. 55. *To carry about in beds—on their beds* (b, d, i).

Gk. ἐπὶ τοῖς κραββάτοις = on their beds. These beds were simply mattresses or thick rugs.

VII. 4. *Market—Market place* (b, r, s, v, gg).

Gk. ἀγορᾶς = Lat. forum = the market place.

VII. 5. *With unwashen hands—defiled* (g, k, n, r, v, aa, gg).

Two readings: (1) ἀνίπτους = unwashen.

(2) κοιναῖς = defiled (A, W, T, WH, S, P).

VII. 7. *For doctrines = As their* (l, n, r, z, bb).

VII. 7. *Commandments of men—Precepts* (j, s, x, z, aa).

Gk. is ἐντάλματα = injunctions, precepts.

The word translated "commandment," v. 8, is ἐντολήν.

It is well to mark the difference in the original.

VII. 8. *For laying aside the commandment of God ye hold—Ye leave the commandment of God and hold fast* (n, o, r, s, e—partly).

The best MSS. omit γὰρ = for.

Gk. ἀφέντες = "to give up" not "to lay aside."

Gk. κρατεῖτε (with acc.) = to hold fast, seize, secure.

VII. 10. *Whoso curseth father or mother—He that speaketh evil of* (d).

Gk. κακολογῶν = speaking evil.

- VII. 13. *Making the word of God of none effect through your tradition—making void the word of God by* (*j, h, r, v, y, z, aa, bb, ii*).
- Gk. ἀκυροῦντες = cancelling, annulling.
Lit. by your tradition.
- VII. 25. *Young daughter—little* (*d, t, q, r, y, aa, ii*).
- Gk. θυγάτριον is the diminutive of θυγάτηρ, and should be translated "little daughter."
- VII. 26. *By nation—race* (*d, r, aa*).
- Gk. γένει = by race.
- VIII. 3. *Divers of them came from far—some of them are come* (*d, t, k, q, r, u, v, x, y, z, aa, bb, gg, kk, ll*).
- Divers is an archaic word = "some."
Perfect Tense of the verb = are come.
- VIII. 4. *In the wilderness — a desert place* (*o, r, s, y, aa, bb*).
- Gk. ἐπ' ἐρημίας = a solitude, a desert, a place devoid of inhabitants, not necessarily barren.
- VIII. 23. *Out of the town—village* (*d, t, n, q, r, s, v, y, z, aa, bb, ii*).
- Gk. ἔξω τῆς κώμης. Lat. vicus = an unwall'd village or country town.
"Village" better expresses the small country towns of Galilee.
- VIII. 26. *Neither go into the town—Do not enter into the village* (*i, q, aa*).
- VIII. 27. *The towns of Casarea Philippi—villages* (*d, t, k, n, q, r, s, v, y, z, aa, bb, li, ll*).
- VIII. 31. *Be rejected of the elders—by* (*d, t, j, o, s, v, y, z, aa, bb, ii, ll*).
- The use of "of" in the sense of "by" is now obsolete.
- VIII. 34. *Whosoever will come after me—if any man would* (*q, aa, bb*).
- Two readings (1) ὅστις θέλει = whosoever wishes.
(2) εἴ τις θέλει = If any one wishes (WH, S, P).
- The A.V. in rendering "will" presents an ambiguity. There is no idea of futurity in the original, but the idea of "willingness."

VIII. 36. *What shall it profit—doth* (i, h, q, v, aa, ll).

Two readings (1) ὠφελήσει (future) = shall it profit.

(2) ὠφελεῖ (present) = doth it profit (A, T, WH, S, P).

VIII. 36. **Lose his own soul—**forfeit his life (d, g, n, q, v, y, aa, gg, ll).

The verb in the original has the sense of "paying a fine or forfeit."

ψυχὴν may be translated "life" or "soul."

.X. 3. *His raiment became shining—His garments became glistening* (x).

Gk. ἱμάτια = outer garment or cloak.

Gk. στίλβοντα = glittering, glistening, and denotes dazzling brightness.

IX. 9. *As they came—were coming* (o, bb, gg).

The participle is imperfect.

IX. 10. *Rising from the dead—rising again* (bb, gg).

IX. 18. *He teareth him—It dasheth him down* (u, x, gg, ii).

Gk. ῥήσσει may be translated "teareth" or "dasheth down."

As another word is translated "tare," v. 20, it is well to take the alternative meaning.

IX. 19. *How long shall I suffer you?—bear with* (o, r, s, v, y, z, aa).

Here suffer = bear with. It is well to use a word that conveys no ambiguous meaning.

IX. 21. *Of a child—from* (d, i, j, o, q, r, s, v, x, y, z, aa, bb, gg, ii, ll).

Of in the sense of "from" is now obsolete.

IX. 31. *After that he is killed, he shall rise the third day—When he is killed, after three days he shall rise again* (b, g, i, n, q, r, v, y, aa, ll)

Two readings (1) τῷ τρίτῃ ἡμέρᾳ = on the third day.

(2) μετὰ τρεῖς ἡμέρας = after three days (A, T, WH, S, P).

IX. 33. *What was it that ye disputed among yourselves by the way?—What were ye reasoning in the way?* (i, r, aa).

The best MSS. omit "among yourselves" (A, T, WH, S, P).

There are two different Greek words translated in the A.V. "disputed" in v.v. 33, 34. The first word is not so strong as the second, and is well-rendered "reasoned."

- IX. 34. *Who should be the greatest—was* (*b, g, h, n, o, q, r, v, y, aa, bb*).
There is no idea of futurity. The Apostles were arguing on their present position.
- IX. 35. *Servant of all—minister* (*i, j, n, r, x, y, hh*).
Gk. δίακονος, best translated "minister."
- IX. 37. *One of such children—little children* (*i, l, o, r, aa, gg*).
The Greek is a diminutive = little children.
- IX. 39. *A miracle in my name—mighty work* (*d, i, k, n, q, s, y, aa, bb, gg, ll*).
Gk. δύναμιν = mighty work, a display of power.
- IX. 39. That can lightly speak evil of me—**Be able quickly to speak** (*k, q, r, aa, ii, ll*).
Gk. τάχῃ = quickly.
- IX. 42. That a millstone were hanged—**If a great millstone** (*k, q, v, y, aa*).
Gk. = millstone worked by an ass; therefore a large millstone as distinct from the millstone worked by hand.
- IX. 50. Have peace—**Be at peace** (*d, i, q, r, v, y, z, aa, bb, gg, ii, ll*).
Gk. εἰρηνεύετε = be at peace, and is so translated 1 Thess. v. 13.
- X. 5. *Wrote you this precept—commandment* (*q, r, y, aa, hh, ll*).
Gk. ἐντολήν = an injunction.
- X. 32. *Jesus went before them—was going* (*d, i, q, r, y, aa, bb, ll*).
Gk. ἦν προάγων = was going before.
- X. 32. What things should happen unto him—**the things that were to**.
Gk. τὰ μέλλοντα αὐτῷ συμβαίνειν = the things that were about to happen to him.
- X. 34. The third day he shall rise again—**After three days** (*g, i, n, q, r, y, aa, ll*).
Two readings: (1) τῇ τρίτῃ ἡμέρᾳ = on the third day.
(2) μετὰ τρεῖς ἡμέρας = after three days (A, T, WH, S, P).
- X. 41. *To be much displeased—moved with indignation* (*gg, ii*).
The original is a very strong word denoting excessive anger.

- X. 42. Exercise lordship over them—**lord it** (*j, k, l, y, bb, ii*).
The Greek expresses the absolute authority of Eastern magnates and their despotic rule over their subjects.
- X. 48. Many charged him—**rebuked** (*h, i, j, l, q, r, s, y, aa, gg, hh*).
Gk. ἐπετίμων = to blame, to reprove.
- X. 49. Be of good comfort—**cheer** (*i, aa, bb*).
Gk. θάρσει = be of good courage, be of good cheer.
- X. 51. That I might receive—**may** (*d, i, j, o, q, r, s, x, y, z, aa, gg*).
Lit. That I may receive.
- XI. 3. Send him hither—**back hither** (*g, n, v*).
The best MSS. insert πάλιν = again, *i.e.* send him back again.
- XI. 8. Cut down branches of the trees and strawed them in the way—**Branches which they had cut from the fields** (*b, d, g, k, q, v, y, aa, ll*).
Two readings (1) στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννουσιν εἰς τὴν ὁδόν = Cut down branches from the trees, and strawed them in the way.
(2) στοιβάδας κοψάντες ἐκ τῶν ἀγρῶν (omitting the rest) = Having cut branches from the fields (A).
- XI. 10. Blessed be the Kingdom of our father David that cometh in the name of the Lord—**Blessed is the Kingdom that cometh, the Kingdom of our father David** (*aa*).
The best MSS. omit "in the name of the Lord" (A, W, T, WH, S, P).
- X. 13. For the time of figs was not yet—**For it was not the season of figs** (*a, b, d, i, q, y, z, aa, bb, ll*).
Gk. καιρός = the right season.
- XI. 15. Doves—the doves (*b, i, k, n, q, v, y*).
The article is expressed in the original = the doves, *i.e.* those that were sold for offering in the Temple.
- XI. 17. Of all nations the house of prayer—**A house of prayer for all nations** (*b, d, g, i, k, m, o, q, r, u, v, y, aa, bb*).
The article is omitted in the original. Of, in the sense of "for," is now obsolete. The better rendering of this original is "by."

- XI. 19. *And when Even was come—Every evening* (*i, q, aa*).
Two readings: (1) ὅτε ὄψ' ἐγένετο = when evening was come.
(2) ὅταν ὄψ' ἐγένετο = whenever evening was come, *i.e.* every evening (T, WH, S, P).
- XI. 32. *Of men—From* (*d, i, j, s, v, x, y, z, aa, bb, gg, ii, ll*).
Of, in the sense of "from," is now obsolete.
- XI. 32. *All men counted John that he was a prophet indeed—All verily held John to be a prophet* (*o, s*).
Two readings: (1) ὅτι ὄντως = that John was verily a prophet.
(2) ὄντως ὅτι = all verily held John to be a prophet.
- XI. 33. *We cannot tell—know not* (*i, j, n, o, q, r, s, v, x, y, aa, bb, gg, ll*).
Gk. *lit.* = We do not know.
- XII. 1. *Digged a place—pit* (*l, aa*).
Gk. ὄρυξεν = to dig deep.
- XII. 1. *For the winefat—winepress* (*h, i, l, n, s, aa, hh*).
Winefat is now obsolete = winepress.
- XII. 1. *A far country—another country* (*aa, gg*).
Gk. ἀπεδήμησε = to go abroad, not necessarily into a distant country; to leave one's own country and go into another.
- XII. 11. *This was the Lord's doing—from the Lord* (*i, n, s, v, y, z, aa, ll*).
Gk. παρὰ κυρίου = from the Lord.
- XII. 13. *To catch him in his words—that they might catch him in talk* (*q, aa, bb, ll*).
Gk. λόγῳ (without the article) = in talk or conversation.
The Literal translation is "that they might catch him in word."
- XII. 24. *Do ye not therefore err?—Is it not for this cause that ye err?* (*s, aa*).
Gk. οὐ διὰ τοῦτο πλανᾶσθε; *Lit.* Do ye not err on account of this?
- XII. 26. *That they rise—are raised* (*i, aa, ii*).
Lit. "are raised."

- XII. 33. *Is more—much more* (*q, y, aa*).
Two readings (1) *πλεῖον* = more.
(2) *περισσότερον* = much more (T, WH, S, P).
- XII. 35. *Christ is the son of David—the Christ* (*d, g, q, r, v, y, z, aa, ii, ll*).
The Article is expressed in the original.
- XII. 36. *Thy footstool—the footstool of thy feet* (*o, r, y, aa, bb*).
Gk. *ὑποπόδιον τῶν ποδῶν σου* = the footstool of thy feet.
- XII. 38. *Which love to go in long clothing—Desire to walk in long robes* (*j, h, q, y, aa, ll*).
Gk. *θελόντων* = wish or desire.
Gk. *στολαῖς* = robes.
- XII. 39. *Uppermost rooms at feasts—chief places* (*b, g, i, q, gg*).
Gk. *πρωτοκαθεδρίας* = the first seats, the chief places.
- XII. 40. *Greater damnation—condemnation* (*s, v, y, bb, gg, ll*).
Gk. *κρίμα* = a judgment, a sentence.
- XII. 42. *She threw in—cast* (*d, i, j, o, q, r, s, x, y, bb, gg, hh*).
- XII. 44. *Of their abundance—superfluity* (*h, l, n, o, y, bb, hh, ll*).
Gk. *ἐκ τοῦ περισσεύοντος* = what remains over, the surplus.
The A.V. fails to express the "having more than enough."
- XIII. 4. *When all these things shall be fulfilled—When these things are all about to be accomplished* (*b, d, w, v, y, aa, gg*).
The Greek expresses "about to be." The disciples are not enquiring as to the time of the accomplishment but as to the time when it is at hand.
- XIII. 6. *I am Christ—He* (*b, d, i, j, s, v, x, y, aa, bb, ii, ll*).
Gk. *Ἐγὼ εἶμι* = I am (he).
- XIII. 6. *Shall deceive many—Lead many astray* (*d, q*).
Gk. *πλανήσῃ* = to lead astray.
- XIII. 7. *Must needs be—come to pass* (*d, q*).

- XIII. 9. **Ye shall be brought before rulers and kings for my sake—Before governors and kings shall ye stand for my sake** (*q, s, y, aa*).
- Gk. ἡγεμόνων = leaders.
- Two readings: (1) ἀχθήσεσθε = ye shall be brought.
(2) σταθήσεσθε = ye shall stand (A, W, T, WH, S, P).
- XIII. 12. **The father the son—his child** (*t, v, aa*).
- Gk. τέκνον = child.
- XIII. 13. **He that shall endure unto—endureth to** (*h, i, o, q, v, aa, bb, gg, ii*).
- The tense is aorist, not future, and denotes complete endurance.
- XIII. 21. **Here is Christ—the Christ** (*d, i, k, q, r, v, y, aa, bb, ii, ll*).
- The article is expressed.
- XIII. 22. **To seduce—That they may lead astray** (*q, aa*).
- Gk. ἀπολανᾶν = to lead astray.
- XIII. 28. **Now learn a parable of the fig-tree—Now from the fig-tree learn her parable** (*n, r, v, kk*).
- Lit. Now from the fig-tree learn the parable, *i.e.* the particular lesson to be drawn from the fig-tree.
- XIII. 34. **A man taking a far journey—sojourning in another country** (*gg*).
- Gk. ἀπόδημος = away from home, abroad.
- XIV. 1. **Take him by craft—with subtilty** (*r, aa*).
- The same Greek word is translated "subtilty" in Matt. xxvi. 4.
- XIV. 2. **Not on the feast day—during the feast** (*b, aa, bb, gg, ii*).
- Gk. ἐν τῇ ἑορτῇ = in the festival, *i.e.* during the time the feast lasted.
- XIV. 3. **Very precious—costly** (*d, i, q, r, y, z, bb, gg, ii*).
- Gk. πολυτελοῦς = very expensive, costly.
- XIV. 4. **Why was this waste of the ointment made?—To what purpose hath this waste of the ointment been made?** (*bb, ii*).
- Gk. εἰς τί = to what purpose.
- The tense is perfect = has been made.

- XIV. 8. She is come aforehand to anoint my body to *the burying*—**She hath anointed my body aforehand for the burying** (*i, z, aa, gg, ii, rr*).
Gk. προέλαβε = to take before hand, to anticipate, to take before the time. Therefore, Mary had anointed our Lord for his burial before the appointed time of his death.
- XIV. 9. *This also that she hath done*—**which this woman** (*q, r, aa*).
Gk. ὁ ἐποίησεν αὐτῆ = that which she hath done.
- XIV. 12. *When they killed*—**sacrificed** (*d, l, x, z, aa, ii*).
Gk. ἔθουον = to sacrifice a victim.
- XIV. 31. *If I should die*—**must** (*b, d, q, v, z, aa, bb, gg, ii, ll*).
Gk. εἰάν με δεῖη = If it is necessary that I, *i.e.* If I must.
- XIV. 31. *Likewise also said they all*—**in like manner** (*d, j, q, z, z, aa, ii*).
Gk. ὡσαύτως = in like manner.
- XIV. 35. *Might pass from him*—**pass away** (*d, r, y, aa, ff*).
Gk. παρέλθῃ = to pass by, to pass away.
- XIV. 36. *Take away this cup*—**remove** (*d, o, q, ii*).
Gk. παρένεγκε = make it to pass by. The word is only found twice in the New Testament, here and in St. Luke xxii. 42, where it is translated "remove."
- XIV. 38. *The spirit truly is ready*—**is willing** (*b, i, j, o, q, r, s, v, aa, bb, ff, ii, ll*).
Gk. πρόθυμον, and is rendered "willing" in St. Matt. xxvi. 41.
- XIV. 48. *To take me*—**seize** (*y, aa, ii*).
Gk. συλλαβεῖν = to lay hold of, seize, arrest.
- XIV. 54. *He sat with the servants*—**was sitting with the officers** (*d, h, n, r, v, gg*).
Gk. ὑπηρετῶν = inferior officers, not menial servants.
- XIV. 64. *Guilty of death*—**worthy** (*h, hh, ll*).
Gk. ἐνοχον θανάτου = liable to the penalty of death.

- XIV. 65. The servants did strike him with the palms of their hands—
The officers received him with blows of their hands (*n, aa*).

Two readings (1) $\xi\beta\alpha\lambda\lambda\omicron\nu$ = struck.

(2) $\xi\lambda\alpha\beta\omicron\nu$ = received (A, T, WH, S, P).

Thus we see that, when Jesus was again handed to the charge of the officers after his condemnation, these officials received him (*i.e.* took him in charge) with blows.

- XIV. 72. That Jesus said—How that (*i, n, aa*).

Two readings (1) $\tau\omicron\upsilon\ \rho\acute{\eta}\mu\alpha\tau\omicron\varsigma\ \omicron\upsilon\delta$ = the word which (Jesus said)

(2) $\tau\omicron\delta\ \rho\acute{\eta}\mu\alpha,\ \acute{\omega}\varsigma$ = the word, how that (Jesus said)

- XV. 11. Moved the people—stirred up the multitude (*i, o, q, r, v, y, aa, ii*).

Gk. $\acute{\alpha}\nu\acute{\epsilon}\sigma\epsilon\iota\sigma\alpha\nu$ = to shake up.

- XV. 15. Willing and content—wishing (*i, v, aa, bb, ll*).

Gk. $\beta\omicron\upsilon\lambda\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ = desiring or wishing.

- XV. 21. To bear his cross—To go with them that he might bear his cross (*r*).

Gk. $\acute{\alpha}\gamma\gamma\alpha\rho\acute{\epsilon}\iota\omicron\upsilon\sigma\iota$ = to press into service as a courier, *i.e.* to compel a man to go.

- XV. 32. Let Christ—the Christ (*d, g, i, h, r, v, y, aa, bb, gg, ll*).

The article is expressed in the original.

- XV. 32. Reviled him—reproached (*d, i, r, aa, gg*).

Gk. $\acute{\omega}\nu\epsilon\iota\delta\iota\zeta\omicron\nu$ = to throw a reproach upon, to reproach.

- XV. 43. An honourable counsellor—A councillor of honourable position.

Gk. $\epsilon\upsilon\sigma\chi\acute{\eta}\mu\omega\nu$ = of good bearing, and does not refer to the personal character of Joseph, but to his condition of life.

- XV. 45. He knew it—learned (*s, aa*).

The tense signifies having gained knowledge.

- XV. 45. Gave the body—granted the corpse (*aa*).

Two readings (1) $\sigma\acute{\omega}\mu\alpha$ = body.

(2) $\pi\tau\acute{\omega}\mu\alpha$ = dead body, corpse (A, T, WH, S, P).

Gk. $\acute{\epsilon}\delta\omega\rho\acute{\eta}\sigma\alpha\tau\omicron$ = to present.

- XVI. 2. *They came unto the sepulchre—tomb* (*d, v, y, z, aa, bb, ii, ll*).

Gk. *μνημείον* = monument.

In St. Matthew we find two words descriptive of the place of our Lord's burial, *μνημείον* (xxvii. 60), and *τάφος* (xxvii. 61). It is well to keep a distinction in the translation, thus *μνημείον* = tomb; *τάφος* = sepulchre.

- XVI. 3. *Door of the sepulchre—tomb* (*d, v, y, z, aa, bb, ll*).

See note, verse 2.

- XVI. 5. *Entering into the sepulchre—tomb* (*d, q, y z, aa, bb, gg*).

See note, verse 2.

- XVI. 5. *They were affrighted—amazed* (*d, o, s, aa, gg*).

Gk. *ἐξεθυμαβηθήσαν* = to be amazed, astonished.

- XVI. 5. *Clothed in a long white garment—Arrayed in a white robe* (*d, o, s, aa*),

Gk. *στολήν* = a robe.

Gk. *περιβεβλημένον* = to put round or on a person, invest with.

Thus "arrayed in a white robe" well expresses the appearance of the angel.

- XVI. 11. *Believed not—disbelieved* (*r, y, aa*).

Gk. *ἠπίστησαν*, expresses more than incredulity. It implies absolute rejection of the story told by the women. The Apostles utterly disbelieved the story. It seemed to them an idle tale (St. Luke xxiv. 11).

- XVI. 13. *Told it unto the residue—rest* (*d, i, j, o, q, r, s, v, x, y, z, aa, bb, gg, ii*).

Residue = the rest. The word is derived from Lat. *residuum*, which has become naturalized in our language.

- XVI. 14. *He appeared—was manifested* (*d, i, q, r, y, aa*).

Gk. *ἐφανερώθη* = He was made visible or manifest.

- XVI. 14. *Unto the eleven—eleven themselves* (*b, d, g, i, q, v, y, aa, gg, ii*).

Gk. *αὐτοῖς τοῖς ἑνδεκα* = to the eleven themselves.

GLOSSARY.

Abba (Aramaic)=Father. In the Agony in the Garden Jesus prayed "*Abba Father*, all things are possible unto thee; take away this cup from me: nevertheless not what I will but what thou wilt." St. Mark alone preserves the very word.

Abba, or cloke, or outer garment. A kind of heavy blanket wrapped over the coat or tunic, forming an upper robe by day, and a covering by night. Hence the Mosaic law enjoined that pledged raiment should be returned before night (Ex. xxii. 26). Bartimæus "casting away *his garment* (abba or cloke) rose and came to Jesus" (x. 50). The disciples "cast their *garments*" (abbas) on the colt, and "spread *their garments* (abbas) in the way" at the Triumphal Entry (xi. 7, 8). So Jesus, in impressing the need of hasty flight on His disciples, says, "Let him that is in the field not turn back again for to take up his *garment*"—*i.e.* abba (xiii. 16).

Abomination of Desolation. "When ye shall see the *abomination of desolation* spoken of by Daniel the prophet" (xiii. 14). The reference is to Dan. ix. 27, which primarily applies to the setting up of false gods in the Temple by Antiochus Epiphanes, the king of Syria, who set the image of Zeus upon the very altar.

Three interpretations are given—

- (a) The abominations practised by the Romans, on the place where the Temple stood.
- (b) The eagles or standards of the Roman armies, bearing representations of the Emperor, and worshipped by the soldiers, hence a symbol of idolatry and an abomination to the Jews.
- (c) The excesses of the Zealots in the defence of the city, outraging and desecrating the sacred courts of the Temple.

Two keys to the interpretation are found—

- (1) St. Luke records "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (xxi. 20).
- (2) That the prediction was uttered by our Lord as a warning to His disciples to escape from the doomed city; an escape impossible after the city was once blockaded by the Romans.

Hence the disciples would be warned by the approach of the Roman armies. We know that they read the signs correctly, and fled to Pella, a town in Peræa (see Siege of Jerusalem, p. 109).

Adjure. "I *adjure* thee by God" (v. 7). Lat. *adjurare*=to bind by oath, to solemnly entreat.

Afar off. "And seeing a fig tree *afar off*" (xi. 13)=at a distance. *Afar* is from *on far*.

Affliction. "When *affliction* or persecution ariseth for the word's sake" (iv. 17). *Afflict* had a much stronger meaning than it has now = oppress, not merely distress. Hence **afflictions** = the burdens oppressing the spirit.

- Aforehand.** "She is come *aforehand*" (xiv. 8)=beforehand.
- Alabaster.** "An *alabaster* box of ointment of spikenard very precious" (xiv. 3). Alabaster was a stone obtained from Alabastron, an Egyptian town, and was used for making vases for holding perfumes.
- Anon.** "*Anon* they tell him of her" (i. 30). A.S. *on—ân*, at once, immediately.
- Any while.** "Whether he had been *any while* dead" (xv. 44)=for any length of time.
- Band.** "And they call together the whole *band*" (xv. 16). It. *banda*=a body of soldiers.
- Baskets.** There are two kinds mentioned in the Gospel.
- (1) *Cophinoi*, small wicker baskets carried on the arm, in which a Jew bore his food in order to avoid pollution. Mentioned in the miracle of Feeding the Five Thousand, "and they took up twelve *baskets* of the fragments" (vi. 43).
 - (2) *Spurides*, large baskets made of rope, sufficiently large even to hold a man. It was in one of these baskets that St. Paul was let down from the wall of Damascus (Acts ix. 25). Mentioned in the miracle of Feeding the Four Thousand, "and they took up of the broken meat that was left seven *baskets*" (viii. 8).
- Beelzebub.** "He hath *Beelzebub*, and by the prince of the devils casteth he out devils" (iii. 22)=*Lord of flies*, the God of Ekron to whom Ahaziah sent to know if he should recover from the injuries sustained by falling through a lattice window (2 Kings i. 3). Another interpretation is "*Lord of dung or filth*," and was a term of derision among the Jews. In the passage quoted it means "*the prince of the air*," and in this sense the chief or prince of evil spirits.
- Bettered.** "And was nothing *bettered*" (v. 26). A.S. *betrian*=made better.
- Blaze.** "To *blaze* abroad the matter" (i. 45). A.S. *blazan*, to blow—to spread news far and wide.
- Bow.** "*Bowing* their knees, worshipped him" (xv. 19)=bending.
- Buffet.** "And to *buffet* him" (xiv. 65). O.Fr. *buffet*; It. *buffeto*=to strike, to beat.
- By and by.** "I will that thou give me *by and by* in a charger the head of John the Baptist" (vi. 25)=immediately.
- Cares.** "The *cares* of this world" (iv. 19)=the distracting anxieties.
- Centurion.** "And when the *centurion* which stood over against him, etc." (xv. 39). (See Legion.) The only centurion mentioned in St. Mark is the officer who had charge of the crucifixion. At the death of Jesus he exclaimed "*Truly this man was the son of God*" (xv. 39). When Joseph of Arimathæa asked for the body of Jesus, Pilate made inquiry of the centurion in order to satisfy himself that Jesus was really dead.
- Charger.** "I will that thou give me *by and by* in a *charger* the head of John the Baptist" (vi. 25)=A great dish or platter. From F. *charger*, and O.E. *charge*=to load. Hence "that on which anything is laid, a dish." The word "*charge*"=to load, is still used of guns.

- Chief seats.** "The *chief seats* in the synagogues" (xii. 39). Seats of honour in front of the ark containing the law and facing the people. These seats were reserved for the elders of the synagogue.
- Christ**=anointed, the equivalent of the Hebrew Messiah. It is our Lord's title, not His name. Jesus *the* Christ.
- Coasts.** "Departing from the *coasts* of Tyre and Sidon"=border or region. From Lat. *costa*=rib or side, through Fr. *coste*. Formerly a 'border' generally, though now applied to the seaside only.
- Companies.** "He commanded them to make all sit down by *companies*" (vi. 39). The Greek word translated companies is *σύμπλοσια*—*symposia*=drinking parties. Company, from Lat. *companis*, a messmate. Conveys the idea of parties grouped in "messes."
- Compel.** "And they *compel* one Simon a Cyrenian to bear his cross" (xv. 21) = impress, or to call upon for royal service.
- Convenient.** "When a *convenient* day was come" (vi. 21). Lat. *conveniens*=suitable.
- Corban.** "It is *Corban*, that is to say, a gift" (vii. 11) = an offering to God of any sort, but particularly in fulfilment of a vow. The followers of tradition laid down that a man might interdict himself by vow.
- (1) From using for himself some particular object.
 - (2) From giving it to another.
 - (3) From receiving it from another.
- A person might thus exempt himself from any inconvenient obligation under the plea of corban.
- Council.** "They shall deliver you up to *councils*" (xiii. 9). The local councils of elders—the Jewish courts of law under the Sanhedrim. The Jewish religious law was also their civil law, and in every village or town where there was a synagogue there was a Council of elders. The number of the members composing the Council varied with the size of the town. The Council had power to try all offences, both religious and civil, or could refer the case to the Sanhedrim at Jerusalem. The Council could fine or scourge the offender, the scourging being inflicted in the synagogue before the elders. It is to these scourgings that St. Paul refers when he states "*five times received I forty stripes save one.*" The maximum number of strokes allowed by the Mosaic law was forty, but the number inflicted was never more than thirty-nine, in order to ensure that the law should not be broken.
- Crave.** "And *craved* the body of Jesus" (xv. 43). A.S. *crapian*=to ask for.
- Cross.** There were four kinds of crosses.
- (1) *Cruz simplex*. A single stake either thrust through the man's body, or to which he was tied, hanging down by the arms.
 - (2) *Cruz decussata* or St. Andrew's Cross (X).
 - (3) *Cruz commissa* or St. Anthony's Cross (T). It was so called from being embroidered on the cope of that saint.
 - (4) *Cruz immissa* or Latin cross (†). This was the ordinary Roman cross in which the upright projected above the cross bar.
- The last was the cross upon which Jesus was crucified, for it alone had space for the superscription.

Crucifixion (see Cross). A Roman not a Jewish punishment. The most degrading punishment among the Romans. It was inflicted upon slaves, and if upon free men it was only used in the case of the vilest criminals.

As regards our Lord's Crucifixion we can gather the following particulars as being in accordance with the Roman practice.

- (a) It was preceded by scourging. In our Lord's case the scourging was inflicted by Pilate, not as part of the sentence, but in an endeavour to satisfy the Jews, and to save Him from further punishment.
- (b) Criminals were executed without the city, and so "*they bring him unto a place called Golgotha*" (St. Mark xv. 22).
- (c) The condemned man carried his own cross to the place of execution. "*And he bearing his cross*" (St. John xix. 17). It was only when Jesus was unable to go further that the soldiers compelled (impressed) Simon of Cyrene to carry the cross.
- (d) Before the actual crucifixion took place a medicated drink to produce stupefaction was offered to the sufferer. "*And they gave him to drink wine mingled with myrrh, but he received it not*" (xv. 23).
- (e) The execution was watched by a party of soldiers to prevent the stealing of the body. This was necessary from the lingering character of the death. The soldiers and their centurion are specifically mentioned in the Gospels. The clothes of the victim became the property of the soldiers. "*They parted his garments, casting lots upon them, what every man should take*" (xv. 24).
- (f) The execution took place in a conspicuous spot, and the crime for which the man suffered was written out and nailed to the top of the cross. "*And the superscription of his accusation was written over, THE KING OF THE JEWS*" (xv. 26).

Crumbs. "Yet the dogs under the table eat of the children's crumbs" (vii. 28). Here not merely what fell accidentally from the table. During the meal, persons after thrusting their hands into the common dish used to wipe them on pieces of bread, which they then threw to the dogs.

Den of Thieves. "Ye have made it a *den of thieves*" (xi. 17) = a robbers' cave. The allusion is not to thief or pick-pocket but to a brigand or violent robber. The temple had become like a cave inhabited by a band of outlawed brigands. These caves and their brigand occupants were a common scene in Palestine in the time of our Lord. The scene in the temple courts had become like brigands quarrelling in their cave over their ill-gotten spoils.

Dogs. "Yet the *dogs* under the tables eat of the children's crumbs" (vii. 28). See note p. 40.

Draught. "Goeth out into the *draught*" (vii. 19), from Icel. *dráf*. A.S. *dræffe, drife, drof* = dreags, dirt.

- Executioner.** "The king sent an *executioner* and commanded his head to be brought" (vi. 27)=soldiers of the guard. The word is *speculator*=a spy or scout. These scouts formed a special division in each legion. Under the emperors there was a body of troops called *speculatores*, who formed part of the pretorian cohorts, and had the special care of the emperor's presence. The official whom Herod sent was one of his own bodyguard, with orders to see that John the Baptist was executed. From the use of the military term it is inferred that Herod was at the time on his expedition against his father-in-law, Aretas, King of Arabia.
- Faithless.** "O *faithless* generation" (ix. 19)=unbelieving.
- Fat. Wine Vat.** "And digged a place for the *winevat*" (xii. 1). From A.S. *fæt*, a vessel, a vat; the latter being the modern spelling. Also rendered "*winepress*" (St. Matt. xxi. 33). It consisted of two receptacles or vats, one above the other. In the upper one the grapes were trodden, while the lower one received the juice which flowed into it through a hole or spout from the upper one.
The term *winepress* is best applied to the upper receptacle or trough. The term *winevat* or *vat* is more appropriate to the lower trough.
- Fuller.** "So as no *fuller* on earth can white them" (ix. 3). A. S. *fullere* Lat. *fullo*=a bleacher of cloth.
- Garment.** See Abba.
- Ghost.** "Gave up the *ghost*" (xv. 39). A.S. *gâst*=spirit, breath, as opposed to body. The word has now acquired a kind of hallowed use and is applied to one spirit only, viz. "the Holy Spirit" or "the Holy Ghost."
- Goodman.** "Say ye to the *goodman* of the house" (xiv. 14). A.S. *gumman* or *guma*, a man=the master of the house.
- Gospel.** "The *Gospel* of Jesus Christ, the Son of God" (i. 1). A.S. *God-spell* = Good Tidings.
- Guestchamber.** "The master saith, Where is the *guestchamber*?" (xiv. 14), *i.e.* the room for the reception of guests. The same Greek word is translated "*inn*" (St. Luke ii. 7). What is meant is "a room on hire for strangers," *i.e.* a *hired lodging*. The inhabitants of Jerusalem were accustomed to give up freely rooms in their houses to strangers at the time of Passover. The particular room was "a large upper room furnished," *i.e.* supplied with couches for reclining at table.
- Halt.** "It is better for thee to enter *halt* into life" (ix. 45). A.S. *healt*, held restrained=lame or crippled.
- Haply.** "If *haply* he might find anything thereon" (xi. 13). Icl. *happ* = chance or fortune. Haply = perchance, perhaps.
- Hardly.** "How *hardly* shall they that have riches enter into the kingdom of God" (x. 23)=with difficulty.
- Head of the corner.** "The stone which the builders rejected is become the *head of the corner*" (xii. 10). A large stone placed at the corner of a building binding the two walls together.

Heavy. "He began to be sore amazed and to be very *heavy*" (xiv. 33).
A. S. *hefig* = pensive, sad, sorrowful.

Hell. There are two Greek words translated hell.

- (1) **Hades** = the abode of departed spirits. A.S. *Helan*, to hide = the hidden place.
- (2) **Gehenna** = the hell of torment. "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" (ix. 43). The Jews represented the punishment of the wicked in the next world as punishment by fire from the use of the name Gi-Hinnom or Gehenna as the place of that punishment.

Gehenna is the valley or ravine of Hinnom on the South of Mount Zion. In the times of Ahaz and Manasseh it was the scene of the barbarous worship of Molech and Chemosh. The Jews sacrificed their sons and daughters by casting them into a red-hot image of brass in this valley. Josiah defiled the place by burning dead bones there, and it afterwards became the place where the refuse of the city was deposited. Fires were always kept burning there to consume this refuse, and to prevent plague. Hence the Jews regarded it with horror, and applied the name of the valley to the place of torment of the wicked. Hence the expression "where their worm dieth not, and the fire is not quenched."

Hours. The only fixed hour among the Jews was noon—the sixth hour. The day began at sunrise and ended at sunset. It is usual to say that the day began at our six o'clock in the morning and ended at six at night. Thus the *third hour* would mean 9 a.m. with us. But it is clear that the length of the day, and accordingly the length of the hours, would vary with the particular time of the year.

Houses.

The houses of the poor were for the most part mere huts of mud or sunburnt bricks. This explains the following expressions:—

"*Lay not up for yourselves . . . where thieves break through and steal*" (St. Matt. vi. 19).

"*But know this, that if the goodman of the house had known in what watch the thief would have come, he would have watched, and would not have suffered his house to have been broken up*" (or to be "dug through") (St. Matt. xxiv. 43).

These houses are of one story only, viz., the ground floor, and the roofs are commonly flat, usually formed of a plaster of mud and straw laid upon boughs or rafters (see note p. 9). These flat roofs were used for various purposes, viz., as sleeping places, for devotion (Acts x. 9), and for several domestic purposes, such as drying corn, flax, etc. (Josh. ii. 6), hanging up linen, etc. Public proclamation could be conveniently made from the house-top, and hence our Lord enjoins—

"*What ye hear in the ear, that preach ye upon the house tops*" (St. Matt. x. 27).

An outside staircase or ladder conducted to the roof, which might therefore be reached without passing through the house. Hence our Lord when enjoining a hurried escape says:—

“Let him that is on the house top not go down into the house, neither enter therein, to take anything out of his house” (St. Mark xiii. 15).

This also explains how the friends of the paralytic were able to bring the sick man to the roof of the house (St. Mark ii. 4).

The better class of houses were built round a court—the outside walls being blank, relieved only by a door and a few latticed and projecting windows. The apartments opened into this court, and the stairs to the upper rooms were usually in a corner of the court. The court was approached from the outside by a porch, in which the porter watched, and the domestic servants slept. This will explain the denial by St. Peter.

St. John spoke to the maid *“that kept the door and brought in Peter”* (St. John xviii. 16).

After the first denial St. Peter *“went out into the porch”* (St. Mark xiv. 68).

The upper chamber (in a two-storied house) was the largest apartment, and was used as the “guest-chamber,” or for assemblies. Thus:

At the Passover the two disciples were bidden to ask for *“the guest chamber”* (St. Luke xxii. 12).

They were shown *“a large upper room furnished”* (St. Luke xxii. 11).

After the Resurrection they are described as being assembled in *“an upper room”* (Acts i. 13).

Tabitha when dead was laid *“in an upper chamber”* (Acts ix. 37).

St. Paul preached at Troas *“in the upper chamber,”* when Eutychus fell from the window” (Acts xx. 8).

Some of the houses had an apartment open in front to the court. It was in a room of this kind that our Lord was tried before the high priest. St. Peter and those in the court could see the trial, and on the third and last denial Jesus *“turned and looked upon”* Peter.

There was no fire-place or chimney, and when a fire was required it was made with charcoal in a chafing dish, or a fire of wood might be kindled in the open court. Thus, St. Luke in describing the trial of Jesus relates, *“And when they had kindled a fire in the midst of the hall (court), and were set down together, Peter sat down among them”* (St. Luke xxii. 55).

Around part of the court was often a verandah, and an awning was sometimes drawn over the court. Thus we get three explanations of the miracle of healing the Man Sick of the Palsy—

- (1) That Jesus was standing in the verandah, and the people in the court. The bearers ascended to the roof and either
 - (a) took away a portion of the verandah, and let the bed through the verandah roof, or
 - (b) removed the awning and let the bed down in front of our Lord.
- (2) That the crowd were assembled in the upper chamber, and the roof of the house was opened to let the sick man down.
- (3) That the house was a mere fisherman's hut, with no opening except the door.

The last is the most probable explanation, for from the roof of the low room, only a few feet high, it would be very easy to let down the bed by holding the corners of the rug or mat on which the sick man lay (see notes, p. 9).

The Furniture of the houses of the poor was very simple, consisting of no more than a bed, table and lamp. All cooking was done outside, also the grinding of the corn for the daily meal.

Bed. The bed of the Gospels was nothing more than a rug or mat, which could be rolled up and carried away. There is no mention of bedstead or bed in our meaning of the word. The paralytic could therefore easily roll up his pallet and bear it away. The word used by St. Mark is *grabatus* (see p. xi.).

Table. The house of the poor seldom had a table but instead they constantly used an upturned measure as a table to stand the lamp upon.

"Neither do men light a candle, and put it under a bushel, etc." (St. Matt. v. 15).

Lamp. The lamp was the only method of producing artificial light for domestic uses. The "candle" of the Authorized Version has nothing in common with the modern article of that name, but must be regarded as simply another name for lamp.

Many notices of the lamp have reference to a custom of keeping a light burning in the house throughout the whole of the night.

Jesus. The Greek equivalent of the Hebrew *Joshua* (Jah or Jehovah—Hoshea, *Saviour*) and means *Jehovah, the Saviour*. Jesus is our Lord's name.

Latchet. "The latchet of whose shoes I am not worthy to stoop down and unloose" (i. 7). Lat. *laqueus*, a snare; Fr. *lacet*=the thong or lace fastening the shoe (sandal) to the foot.

Leaven. "Beware of the leaven of the Pharisees" (viii. 15). Lat. *levare*, to raise; Fr. *levain*=that which raises the dough and makes it light.

Legion. "My name is Legion: for we are many" (v. 9). The demoniac may have used the term for two reasons, first, to indicate the number of the spirits, and secondly, to terrify Jesus. The Roman legion, so formidable in battle, and a terrible instrument of oppression, was the terror of the conquered nations.

The Roman legion consisted of 6,000 men, and was commanded by six tribunes (chief captain, Acts xxi. 31). It was divided into ten cohorts, each cohort into three maniples, and the maniple into three centuries. The commander of each century (100 men) was called a centurion.

List. "They have done unto him whatsoever they listed" (ix. 13). A.S. *lystan*=to please, like, *i.e.* what they pleased.

Living. "She . . . cast in all that she had, even all her living" (xii. 44) =possessions; means of living.

Marvel. "All men did marvel" (v. 20). Fr. *marveille*; It. *maraviglia*, a wonder=to wonder.

- Millstone.** "It is better for him that a *millstone* were hanged about his neck, and he were cast into the sea" (ix. 42) = a large millstone worked by an ass. It was a punishment among the Greeks, Romans, etc., inflicted upon parricides.
- Mite.** "She threw in two *mites*" (xii. 42). Lat. *minutum*; Fr. *mite* = a very small coin.
- Naked.** "And he left the linen cloth, and fled from them *naked*" (xiv. 52). The expression does not imply that the young man was naked but that he was clad in the tunic only, without the outer robe.
- Net.** "He saw Simon and Andrew his brother casting a *net* into the sea" (i. 16). (See note p. 4.)
- New cloth.** "No man also seweth a piece of *new cloth* on an old garment" (ii. 21) = undressed, unteazed—*i.e.* not shrunk.
- Noise.** "It was *noised* that he was in the house" (ii. 1) = reported; proclaimed abroad.
- Observe.** "Herod feared John . . . and *observed* him" (vi. 20), to respect, treat with reverence.
- Of = by.** "Jesus was baptized *of* John in Jordan" (i. 9), *i.e.* by John. = *from*, expressing length of time "of a child" (ix. 21), *i.e.* from a child.
- Outwent.** "And *outwent* them" (vi. 33) = outstripped, went before them.
- Palsy.** "And they come unto him bringing one sick of the *palsy*" (ii. 3). Gk. *παράλυσις* (*paralysis*); Fr. *paralytie* = paralysis.
- Person.** "Thou regardest not the *person* of men" (xii. 14). Latin, *persona* = a mask. *Person*, in the passage, signifies "appearance," and is much nearer to the original than the modern meaning of the word.
- Phylacteries** or frontlets were strips of parchment on which were written four passages from Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23). They were placed on the arms and the forehead in obedience to the command, "And it shall be for a token upon thine, hand, and for frontlets between thine eyes" (Ex. xiii. 16). Those on the arm were rolled up in a case of black calf skin and placed on the bend of the left arm. Those on the forehead were written on four strips of parchment and put into four little cells within a square case. The Pharisees made these cases as large and conspicuous as possible in order to attract attention to their piety. "They make broad their *phylacteries*" (St. Matt. xxiii. 5), does not refer to the parchment texts, but to the cases enclosing them (Bible Dict.).
- Pluck.** "The chains had been *plucked* asunder by him" (v. 4). A.S. *plnecian* = to pull, to tear.
- Prætorium.** "And the soldiers led him away into the hall, called *Prætorium*" (xv. 16). The Prætorium was the headquarters of the Roman military governor wherever he happened to be. The residence of Pilate at Jerusalem was the new palace erected by Herod the Great.

- Press.** "Insomuch that they *pressed* upon him" (iii. 10) = crowded.
- Press.** "They could not come nigh unto him for the *press*" (ii. 4).
"Came in the *press* behind" (v. 27) = crowd.
- Profit.** "What shall it *profit* a man?" (viii. 36). Lat. *proficere, profectus*; Fr. *profiter* = to benefit.
- Purse** = a pocket in the folds of the girdle, "no scrip, no bread, no money in their *purse*." The coat or under tunic was confined at the waist by a girdle, and the folds of the coat overlapping the girdle formed a kind of pocket or purse.
- Question.** "Began to *question* with him" (viii. 11). "What *question* ye with them?" (ix. 16) = to argue, dispute.
- Rabbi**, a title of respect given by the Jews to their doctors and teachers. The gradations of respect were *Rab*, *Rabbi*, *Rabboni*, or *Rabban*. In St. Mark we find—
- Rabbi** (1) at the Transfiguration St. Peter says, "*Master* (Rabbi), it is good for us to be here" (ix. 5).
(2) At the withering of the Fig Tree, St. Peter says, "*Master* (Rabbi), behold the fig tree which thou cursedst is withered away" (xi. 21).
(3) At the betrayal Judas addresses Jesus, "*Master, Master* (Rabbi); and kissed Him" (xiv. 45).
- Rabboni.** Blind Bartimæus answers Jesus, "*Lord* (Rabboni), that I might receive my sight" (x. 51). The term Rabboni only occurs once more. When Jesus appeared to Mary Magdalene after His Resurrection she addressed Him "*Rabboni*"; which is to say, Master" (St. John xx. 16).
- Receipt.** "He saw Levi . . . sitting at the *receipt* of custom" = a place for receiving (ii. 14).
- Reject.** "He would not *reject* her" (vi. 26) = refuse.
- Satan.** "He was there in the wilderness forty days tempted of Satan" (i. 13). Hebrew *Sātān* = adversary. Our Lord applies the name to St. Peter at Cæsarea Philippi, "Get thee behind me, *Satan*" (viii. 33).
- Savour.** "Thou *savourest* not the things that be of God" (viii. 33), *i.e.* thou art not thinking of—thy mind is not set on. Lat. *Sapere*, Fr. *savoir*: The word is a rendering of the Greek *φρονεῖν* (*phronein*), to think, suggested by the Latin word *sapere*.
- Scrip.** "No *scrip*, no bread, no money in their purse" (vi. 8) = wallet or bag. There are two words "*scrip*" in the English language.
(1) *Scrip* (Icel. *skreppa*, a purse; Low Latin, *scrippum*. The root is found in W. *crab*, that which chinks together) = something drawn up or puckered; a small bag or wallet.
(2) *Scrip* (Lat. *scriptum*, something written) = a small writing, a certificate or schedule. The former word is obsolete.
- Shewbread.** "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour were placed every Sabbath on the table of shewbread in the Holy Place. They were replaced by fresh loaves on the succeeding Sabbath. The priests alone ate the shewbread.

Sindon. "A certain young man having a *linen cloth* cast about his naked body" (xiv. 51), "and he bought *fine linen*, and took him down and wrapped him in the *linen*." The Greek word is *sindon*, and denotes a fine muslin. It was used for wrapping dead bodies, and also for sleeping garments, or sheet under which a man slept. The word is derived from Sind, or India. Thus it means fine Indian muslin.

Spikenard. "An alabaster box of ointment of *spikenard*" (xiv. 3). Lat. *spica nardi*=an aromatic plant.

Straitly. "And he *straitly* charged him" (i. 43)=strictly. Lat. *strictus*.

Superscription. (1) "And the *superscription* of his accusation was written over" (xv. 26). The Romans placed at the head of the cross a board on which was written in conspicuous characters the charge on which the criminal had been condemned.

(2) "Whose is this image and *superscription*?" The inscription on a coin.

Testament=covenant. "This is my blood of the New Testament" (xiv. 24).

Thought. "Take no *thought* beforehand" (xiii. 11)=be not anxious beforehand.

Tradition of the Elders. The Jews held that besides the "Written Law" God delivered orally to Moses, on Mount Sinai, many directions which were to be handed down orally from generation to generation. Hence arose the traditional or "Unwritten Law," which was held in great veneration by the Jews.

Treasury. "And Jesus sat over against the *treasury*, and beheld how the people cast money into the *treasury*" (xii. 41). In the Court of the Women were thirteen brazen chests, called the treasury, for the reception of the people's offerings. They were trumpet-shaped, the mouths being wide at the top and narrow below. Four chests were for freewill offerings and nine for money gifts instead of sacrifices.

Tribute. There were two kinds of tribute, (1) The Temple Tax, (2) The Roman Tribute.

(1) The Temple Tax of a half shekel, which every Jew paid annually to the Temple (St. Matt. xvii. 24). [This tax is not referred to by St. Mark].

(2) The Roman Tribute. "Is it lawful to give *tribute* to Cæsar or not?" (xii. 14). This tax was of two kinds—a land tax and a poll tax (*i.e.* a fixed sum paid by each person). The former was the more oppressive tax, amounting to a very considerable share of the harvest, but the latter was specially distasteful to the Jews, because it emphasized their bondage to the Romans and implied that they were slaves. The Romans treated all conquered nations as being their property, *i.e.* their slaves, and this poll tax was imposed as a kind of redemption by which they bought back their personal freedom. The Jews particularly resented this tax as an implication of slavery. The land tax on their property merely implied that the land belonged to the Romans. The poll tax on their persons was a badge of national and individual slavery.

Uppermost Rooms. "The *uppermost rooms* at feasts," i.e. the chief seats at table. The couches were termed *triclinia*, i.e. couches for three, and were arranged round three sides of a table so that they formed three sides of a square, leaving one side open for the approach of the servants or attendants. These couches were termed *summus*, *medius*, and *imus*. The accompanying figure illustrates the arrangement. The honourable seats were 2, 5, 8 (FARRAR).

	6	5	4
7	medius		3
8	imus	summus	2
9			1

Virtue. "Jesus immediately knowing in himself that *virtue* had gone out of him" (v. 30). Lat. *virtus*, lit. manliness=might, power.

Watch. "And about the *fourth watch* of the night he cometh unto them" (vi. 48).

Jewish watches were three.

- (1) Sunset to 10 p.m.=the first.
- (2) 10 p.m. to 2 a.m.=the middle.
- (3) 2 a.m. to sunrise=the third.

Roman watches were four.

- (1) 6 p.m. to 9 p.m.=first or even.
- (2) 9 p.m. to 12 p.m.=second or midnight.
- (3) 12 p.m. to 3 a.m.=third or cock-crowing.
- (4) 3 a.m. to 6 a.m.=fourth or morning.

Will. "I *will* that thou give me" (vi. 25). A S. *willan*=to wish, desire.

Wist. "For he *wist* not what to say" (ix. 6)=knew. *Wiste* is the past tense of the A.S. *witan*, to know.

Coins.

Mite. "And there came a certain poor widow, and she threw in two *mites*, which make a farthing" (xii. 42). A lepton, the smallest bronze coin in use among the Jews, half a farthing in value.

Penny. "Why tempt ye me? bring me a *penny*, that I may see it" (xii. 15). The denarius, the principal silver coin among the Romans, worth about 8d. of our money. The best estimate of relative value is to remember that a denarius was the ordinary daily pay of a labourer.

Jewish Customs.

Marriage Customs alluded to.

- (1) Children of the bridechamber. "Can the *children of the bridechamber* fast while the bridegroom is with them?" (ii. 19). When the hour for the wedding arrived, generally late in the evening, the bridegroom set out to fetch his bride, attended by his groomsmen, "the *children of the bridechamber*." On the way back they were met by a party of maidens, friends of the bride and bridegroom, who were waiting for the procession. [These are the virgins in the Parable of the Virgins (St. Matt. xxv. 1-13)].

- (2) **Levirate marriage.** "Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife and raise up seed unto his brother" (xii. 18-19). The law which regulated this custom was termed Levirate from *levir*, a brother-in-law, and the firstborn of such marriage succeeded in the name of his dead brother. The object of the law was to perpetuate the family of the dead brother, "that his name be not put out in Israel" (Deut. xxv. 6).

Funeral Customs.

- (1) **Tombs hewn in the rock.** Joseph of Arimathæa laid the body of Jesus "in a sepulchre which was hewn out of a rock" (xv. 46). A natural cave enlarged or an artificial imitation was the general type of sepulchre.
- (2) **Spices.** The women "had brought *sweet spices* that they might come and anoint him" (xvi. 1). Spices were applied to the corpse in the form of ointment, or between the folds of the linen clothes. There had not been time to perform this office on the evening of the burial of our Lord, because of the near approach of the Sabbath.
- (3) **Mourning at death.** In the case of Jairus' daughter we have "them that wept and wailed greatly" (v. 38). It was the custom to employ hired mourners, who with tambourines and other instruments lamented for the dead (see St. Matt. ix. 23. Jesus "saw the *minstrels* (the head mourners) and the people making a noise").

SYNOPSIS OF THE LIFE OF CHRIST.

The left-hand column contains the events recorded in St. Mark's Gospel. The right-hand column contains events recorded in other Gospels, but which are not found in St. Mark's Gospel.

I. THE BIRTH AND EARLY LIFE OF JESUS.

Birth of John the Baptist promised	(St. Luke i. 5-25).
The Annunciation	(St. Luke i. 26-36).
Birth and Naming of John the Baptist	(St. Luke i. 57-80).
Birth of Jesus	(St. Matt. i. 18-25. St. Luke ii. 1-7).
Announcement to the Shepherds	(St. Luke ii. 8-20).
The Circumcision	(St. Luke ii. 21).
The Presentation in the Temple	(St. Luke ii. 22-40).
Visit of the Magi	} (St. Matt. ii. 1-23).
Flight into Egypt	
Massacre of the Innocents	
Return from Egypt	
Christ among the Doctors	(St. Luke ii. 41-52).

II. THE PREPARATION FOR MINISTERIAL WORK.

Preaching of John the Baptist	(ii. 1-8).
Baptism of Jesus	(ii. 9-11).
The Temptation	(ii. 12-13).

III. EARLY MINISTRY, NAMELY IN JUDÆA.

The Testimony of the Baptist	(St. John i. 15-34).
The Call of Andrew, Peter, Philip and Nathanael	(St. John i. 29-51).
The Miracle at Cana of Galilee Water turned into Wine	(St. John ii. 1-12).
Passover at Jerusalem: First Cleansing of the Temple	(St. John ii. 13-25).
Conversation with Nicodemus	(St. John iii. 1-21).
Ministry in Judæa. The Final Testimony of the Baptist	(St. John iii. 22-36).

Imprisonment of John the Baptist
(i. 14, also vi. 17-30).

Return to Galilee. The Woman of
Samaria (St. John iv. 1-43).
The Nobleman's Son healed at
Cana (St. John iv. 43-54).
Second Passover at
Jerusalem
The Paralytic healed
at Bethesda. (St. John v.
1-47).
Disputes as to the
Sabbath.

IV. MINISTRY IN EASTERN GALILEE.

Return to Galilee (i. 14-15).

**Preaching and Rejection at
Nazareth** (St. Luke iv. 16-32).

First stay at Capernaum.

Preaching of Repentance (i. 14-15).

**Call of Andrew, Simon, John and
James** (i. 16-20).

**Cure of the Demoniac at
Capernaum** (i. 21-23).

**Healing of Simon's wife's mother
and many others** (i. 29-34).

First Draught of Fishes
(St. Luke v. 1-11).

Tour in Galilee (i. 35-39).

Cleansing of a Leper (i. 40-45).

Second stay at Capernaum.

The Paralytic Healed (ii. 1-12).

Call of Matthew (ii. 13-14).

Disputes with the Pharisees.

(a) **Eating with Publicans**
(ii. 15-17).

(b) **Fasting** (ii. 18-22).

(c) **Disciples plucking corn on the
Sabbath day** (ii. 23-28).

(d) **Cure of the Man with the
Withered Hand** (iii. 1-6).

Jesus withdraws. Many Miracles
(iii. 7-12).

Call of the Apostles (iii. 13-19).

Sermon on the Mount
(St. Matt. v. 7).

Healing the Centurion's Servant
(St. Luke vii. 1-10).

Raising the Widow's Son at Nain
(St. Luke vii. 11-15).

Imprisonment of John the Baptist
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(St. Luke v. 1-11).

Tour in Galilee (i. 35-39).

Cleansing of a Leper (i. 40-45).

Second stay at Capernaum.

The Paralytic Healed (ii. 1-12).

Call of Matthew (ii. 13-14).

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Healing the Centurion's Servant
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Raising the Widow's Son at Nain
(St. Luke vii. 11-15).

The Messengers from John the Baptist. Discourse on John the Baptist. (St. Luke vii. 18-35).
 Jesus dines with Simon the Pharisee. The Woman anoints His feet. (St. Luke vii. 36-50).
 Preaching Circuit round Galilee (St. Luke viii. 1).

Fourth stay at Capernaum.

Opposition of His Relatives.

(iii. 20-21).

The Scribes accuse Him of casting out devils by Beelzebub the Prince of the devils (iii. 22-35).
 Parables of the Kingdom.

(a) The Sower and Explanation (iv. 1-25).

(b) The Seed growing secretly (iv. 26-29).

(c) The Mustard Seed (iv. 30-34).

Stilling the Storm (iv. 35-41).

The Gadarene Demoniac (v. 1-20).

Fifth stay at Capernaum.

The Woman with the Issue of Blood (v. 25-34).

The Daughter of Jairus (v. 21-43).

Second Rejection at Nazareth (vi. 1-6).

Healing of Two }
 Blind Men } (St. Matt. ix.
 The Dumb De- } 27-34).
 moniac }

Mission of the Twelve (vi. 7-13).

The Murder of John the Baptist (vi. 14-29).

The Return of the Twelve (vi. 30).

Retirement to a Desert Place (vi. 31-32).

Feeding of the Five Thousand (vi. 33-44).

Walking on the Sea (vi. 45-56).

Discourse on the Bread of Life (St. John vi. 22-71).

Discussion with the Pharisees on Tradition (vii. 1-23).

Retirement to the Borders of Tyre and Sidon (vii. 24).

V. MINISTRY IN NORTHERN GALILEE.

Healing the Daughter of the
Syrophenician Woman (vii. 25-30).

Miracles at Decapolis.

(a) The Deaf and Dumb Man
(vii. 31-37).

(b) Feeding of the Four Thousand
(viii. 1-10).

The Pharisees ask for a Sign
(viii. 11-13).

Warnings against the Leaven of
the Pharisees (viii. 14-21).

Healing the Blind Man at Beth-
saida Julias (viii. 22-26).

Journey to Cæsarea Philippi
(viii. 27).

St. Peter's Great Confession
(viii. 27-30).

First Clear Announcement of His
Sufferings and Death
(viii. 31., ix. 1).

Journey to Mount Hermon. The
Transfiguration (ix. 2-13).

Healing the Lunatic Child
(ix. 14-29).

Return through Galilee. Second
Prediction of His Passion
(ix. 30-32).

The Temple Tribute supplied. The
Miracle of the Coin in the Fish's
mouth (St. Matt. xvii. 24-27).

The Apostles taught Humility and
Tolerance (ix. 33-50).

VI. MINISTRY IN PERÆA AND JUDÆA.

Jesus at the Feast of Tabernacles
(St. John vii. 1-52).

The Woman taken in Adultery
(St. John vii. 53—viii. 11).

Discourse to the Jews. They
attempt to stone Him

(St. John viii. 12-59).

Cure of the Man born Blind
(St. John ix. 1-41).

Jesus the Good Shepherd
(St. John x. 1-21).

Jesus returns to Galilee

- Last Journey to Jerusalem. Rejected by a Samaritan Village. James and John would call down fire from heaven
(St. Luke ix. 51-62).
- Three answers to these disciples
(St. Matt. viii. 19-22).
- Mission of the Seventy
(St. Luke x. 1-24).
- Parable of the Good Samaritan
(St. Luke x. 25-37).
- Martha and Mary
(St. Luke x. 38-42).
- Jesus at Jerusalem at the Feast of the Dedication (St. John x. 22-42).
- The Lord's Prayer. Parable of the Friend at Midnight
(St. Luke xi. 1-13).
- Parable of the Unclean Spirit
(St. Matt. xii. 43-45).
- The Signs of Jonah and the Queen of Sheba (St. Luke xi. 29-32).
- The Light in a Man
(St. Luke xi. 33-36).
- Denunciation of the Pharisees and Lawyers (St. Luke xi. 37-54).
- On Confessing Christ
(St. Luke xii. 1-12).
- Covetousness. Parable of the Rich Fool (St. Luke xii. 13-34).
- On Watchfulness
(St. Luke xii. 35-59).
- On Sudden Deaths. Parable of the Barren Fig Tree
(St. Luke xiii. 1-9).
- Healing the Woman with the Spirit of Infirmity (St. Luke xiii. 10-17).
- Reply to the threats of Herod
(St. Luke xiii. 31-35).
- Healing of the Man with the Dropsy (St. Luke xiv. 1-6).
- Parable of the Great Supper
(St. Luke xiv. 7-24).
- Parables of

(a) Lost Sheep	}	(St. Luke xv.).
(b) Lost Piece of Money		
(c) Prodigal Son		
- Parable of the Unjust Steward
(St. Luke xvi. 1-18).

- Parable of Dives and Lazarus
(St. Luke xvi. 19-31).
The Raising of Lazarus
(St. John xi. 1-54).
The avoiding of }
Offences }
Forgiveness of one } (St. Luke xvii.
another } 1-10).
The Power of Faith }
Service to God }
The Ten Lepers
(St. Luke xvii. 11-19).
The Coming of the Kingdom of
God (St. Luke xvii. 20-37).
Prayer illustrated }
(a) Unjust Judge } (St. Luke
(b) Pharisee and } xviii. 1-18).
Publican }

- Marriage and Divorce (x. 1-12).
The Blessing of Little Children
(x. 13-16).
The Rich Young Ruler (x. 17-27).
The Reward of Self-sacrifice
(x. 28-31).

- Parable of the Labourers in the
Vineyard (St. Matt. xx. 1-16).

VII. THE LAST JOURNEY TO JERUSALEM.

- Third Prediction of His Passion
(x. 32-34).
The Ambition of James and John
(x. 35-45).
Blind Bartimæus healed at
Jericho (x. 46-52).

- Zacchæus the Publican
(St. Luke xix. 1-10).
Parable of the Pounds
(St. Luke xix. 11-28).
The Passover at hand. The
Conspiracy to kill.
Jesus and Lazarus
(St. John xi. 55, xii. 2).

- Mary anoints Jesus at Bethany
(xiv. 1-9).
Judas plots to betray Jesus
(xiv. 10-11).

VIII. THE EVENTS OF THE LAST WEEK.

Sunday.

The Triumphal Entry (xi. 1-10).

Return to Bethany (xi. 11).

*Monday.*Cursing the Barren Fig Tree
(xi. 12-14).Second Cleansing of the Temple
(xi. 15-18).

Return to Bethany (xi. 19).

*Tuesday.*Lesson of the Withered Fig Tree
(xi. 20-26).The Sanhedrim Question the
Authority of Jesus. The
Counter Question about John
the Baptist (xi. 27-33).Parable of the Wicked Hus-
bandmen (xii. 1-12).Question of the Pharisees and
Herodians about Tribute to
Cæsar (xii. 13-17).Question of the Sadducees about
the Resurrection (xii. 18-27).Question of the Scribe about the
Great Commandment
(xii. 28-34).Our Lord's Counter Question about
the Son of David (xi. 35-37).Denunciation of Scribes and
Pharisees (xii. 38-40).

The Widow's Mite (xii. 41-44).

Prophecies concerning the Des-
truction of Jerusalem and the
End of the World (xiii. 1-37).Parable of the Two Sons
(St. Matt. xxi. 28-32).Parable of the Marriage of the
King's Son (St. Matt. xxii. 1-13).Parables of (a) Ten Virgins, (b)
Talents (St. Matt. xxv. 1-30).The Last Judgment. The simile of
the Sheep and Goats
(St. Matt. xxv. 31-46).Greeks ask to see Jesus. Voice
from Heaven.The Unbelief of the Jews
(St. John xii. 20-50).

Wednesday.

Jesus in retirement at Bethany.

Judas agrees with the Priests
to betray Jesus (xiv. 1-2).

Thursday.

Preparation for the Passover
(xiv. 12-16).

The Passover (xiv. 17-26).

The Protestations of St. Peter
(xiv. 27-31).

The Agony in Gethsemane
(xiv. 32-42).

The Capture of Jesus in the
Garden (xiv. 43-52).

Jesus before Annas
(St. John xviii. 12-24).

The Denials of St. Peter
(xiv. 66-72).

Jesus before the Sanhedrim
(xiv. 53-65).

Friday.

Formal Condemnation of Jesus
by the Sanhedrim

(St. Matt. xxvii. 1, 2).

The Suicide of Judas
(St. Matt. xxvii. 3-10).

The Trial before Pilate
(xv. 1-14).

Jesus before Herod
(St. Luke xxiii. 8-12).

The Crucifixion (xv. 15-36).

The Death (xv. 37-41).

The Burial (xv. 42-47).

Precautions against the removal of
His Body.

The Setting of the Watch
(St. Matt. xxvii. 62-66).

THE RESURRECTION AND ASCENSION.

The Sabbath.

The Rest of Christ in the Tomb
(xvi. 1).

The Visit of the Holy Women
(xvi. 1-3).

The Resurrection (xvi. 4-8).

Appearance to Mary Magdalene
(xvi. 9-11).

Appearance to the other Women
(St. Matt. xxviii. 9-10).

- Report of the Watch. Bribery by
the Chief Priests
(St. Matt. xxviii. 11-15).
- Appearance to two Disciples
(xvi. 12-13).
- Appearance to the two Disciples
going to Emmaus
(St. Luke xxiv. 13-35).
- Appearance to St. Peter
(St. Luke xxiv. 34).
- Appearance to the Disciples the
same evening (xvi. 14-18).
- Appearance to the Disciples the
following Sabbath when Thomas
was present (St. John xx. 24-31).
- Appearance to the Seven Apostles
at the Sea of Galilee. Second
miraculous Draught of Fishes
(St. John xxi.).
- Appearance in Galilee. The great
Commission
(St. Matt. xxviii. 16-20),
(See also St. Luke xxiv. 50-52 and
Acts i. 3-11).
- The Ascension (xvi. 19, 20).

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