THE GOSPEL
ACCORDING TO
MARK.
THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD MY SERVANT” (Isa. 42:1).

(Proem.)

A | 1.1-3. THE FORERUNNER.
B | 1.9-11. THE BAPTISM: WITH WATER.
C | 1.12-15. THE TEMPTATION: IN THE WILDERNESS.
D | 1.16-20. THE KINGDOM PROCLAIMED.
E | 1.21-3:30. THE KING REJECTED.
F | 3.31-10.23. THE KING REJECTED.
G | 11.1-14.25. THE KINGDOM RESURRECTION.
A | 15.1-19. THE SUCCESSORS.

For the New Testament and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words used only in Mark, see some 70 recorded in the notes.

Mark is a Roman (Latin) surname. His Hebrew forename was John (Acts 12.12). He was a cousin of Barnabas (Col. 4.10). His mother's name was "Mary" (Acts 12.12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4.36; 12.12; 13.5, 13; 15.37-39. Col. 4.10. 2 Tim. 4.11. Philem. v. 24. 1 Pet. 5.13).

Mark was not the young man mentioned in ch. 14.41, 52. See the notes there. His Gospel was not derived, as alleged, from any human source; such assertions are the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1.2). This precludes all theories of "copying" and "human inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 58 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, only twice; once by the Woman (a Greek or Gentile), 7.25, where it should be rendered "Sir"; and 9.44, where "Lord" is omitted by all the critical texts (see Ap. 94. VII) as well as by the ancient Syrian Version (see Ap. p. 196). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist only twice (10.19, 20), but that was after His ascension into heaven.

To this presentation of the Lord in this Gospel as Jehovah's servant, are due also the minute references to His activities, not only to what He said, but how He said it, what He did, and how He did it. These are not due to any "peculiarity" of the human writer, but to the Divine supplements of the Holy Spirit. Hence we are told—

How the disciples were sent forth, "two and two" (6.7);
How the centurion "stood by, over against" the Lord (15.30);
How the people were made to sit "in ranks" (6.40);
How the Lord went to pray (1.35);
How He withdrew "to the sea" (3.7); and how He "sat in the boat, on the sea" (4.1);
How He was in the stern, asleep "on a pillow" (4.38); how He sat (12.46; 18.8).

We are told also of the fear, astonishment, and sore amazement of the disciples (4.41; 6.51; 10.24, 25); and of the effect of the Lord's words and works on the People (2.2; 3.10, 20; 4.1; 5.21, 31; 6.21, 33; 8.1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very beginning; which, without any prejudice, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1.27, 31; 2.13; 5.12; 5.22; 6.26; 7.37); and on the other the depth of His feelings as man—His fatigue, &c. (4.43; 11.12; 14.36); His sympathies and compassion (6.34; 8.2); His love (10.21); His composure (4.38-40; 15.6); His seeking solitude (1.35; 8.5-9; 25); His wonder (6.6); His grief (9.6); His sighing (7.31; 8.12); His anger and displeasure (5.20, 10.14). See note on "immediately" (1.12).

The four Gospels are treated in The Companion Bible not as four criminals brought up on a charge of fraud, but as four witnesses whose testimony is to be received.
THE GOSPEL
ACCORDING TO
MARK.

1. 8-18 (A, p. 1381). THE FORERUNNER. (Introversion.)


2. gospel = glad tidings. See note on Matthew (Title).

3. Jesus Christ. See Ap. 98. XI.

4. the Son of God. See Ap. 98. XV.

5. As. T Tr. WH R read "According as".

6. it is written = it has been written; i.e. it standeth written.


9. messenger = angels.


12. which = who.

13. before Thee. Omitted by L T Tr. WH R.


16. did baptize = it came to pass John [was] baptizing, baptism, see Ap. 115, I.

17. preach = was proclaiming, or heralding. Ap. 121. 1.


22. went out = kept going out. Imperf. Tense.


24. all. Put by Fig. Symeodochê (of the Whole), Ap. 8, for all parts.

25. the land = country, or territory. Put by Fig. Metonymy (of Subject), Ap. 8, for the inhabitants.


27. the river = Jordan. Occ. only in Mark.


29. their = their own.

30. a camel's hair. Not a skin, but a garment woven from camel's hair. Cp. 3 Kings 1, 8.

31. about.

32. wild honey. Plentiful then and now.

33. after = behind; as to time. Not the same as in v. 14.


35. worthy = fit.

36. stand up. A Divine supplement. Occ. only here.

37. with. Gr. en, as in r. 2.

38. the Holy Ghost. Gr. pneuma


1. 9-11 (B, p. 1381). THE BAPTISM: WITH WATER. (Introversion.)


D 10. Seen. The heavens opening.


C 11. The Lord. The Voice coming to Him.


10. Not the same as in v. 11.


14. Not the same as in vv. 2, 3, 4, 5, 11, 13, 19, 20, 23, 33, 45.

15. But straightway = immediately.

16. 10 straightway = immediately.

17. All the texts read st = out of heavens. Plural. See note on Matt. 6, 2, 10.

18. opened = parting or rending


20. My beloved Son = My Son, the loved. As in Matthew and Luke.

21. I am well pleased = I have [ever] found delight.

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MARK.


F | 12. The Tempt. Temptation.

12 immediately. A word characteristic of this Gospel, setting forth as it does the activities of "Jehovah's Servant." The Greek words which it represents (in this and other renderings of euthys and euthus) are used (in Mark) twenty-six times directly of the Lord and His acts; while in Matthew they occur only five times, in Luke once, and in John twice. driveth Him = driveth Himself. Divine supplemental information as to the character of the leading of Matthew and Luke.

13 tempted = being tempted. A Divine supplementary particular. Occ. only here.


14-20. The Proclamation of the Kingdom. See Ap. 119. (Introversion.)

D | 14-20. The First Period. Subject: The Proclamation of the Kingdom.

14-20 (E. above). THE FIRST PERIOD OF THE MINISTRY. THE KINGDOM PROCLAIMED. (Division.)

G | 14-15. The Proclamation of the Kingdom.
G | 16-20. The Calling of Four Disciples.


16 walked = was walking.

17 Come. This call explains Acts 1. 21, 22. The official mission comes later, in 3. 17, &c., to become Fishers of men. The likeness is not conveyed by the Fig. Similis, or stated by Metaphor, but is implied by the Fig. Hypocostastasis. See Ap. 6. 


20 He called. See note on "Come" (v. 17). with the hired servants. A Divine supplement in Mark. 21 Capernaum. See Ap. 169.


F | 1. 21-2. 12. Teaching and Miracles.
H | 3. 20-6. Teaching and Miracles.
H | 6. 31-8. 30. Teaching and Miracles.

1. 21-12. (H. above). TEACHING AND MIRACLES. (Repeated Alternation.)

H | 1. 21-22. Teaching. With authority as Lord.
K | 1. 23-24. Miracles: Unclean spirit (22-25); Fever (22-31); Many (24-24).
K | 1. 23-27. Teaching, and exorcizing authority.
22 And they were astonished, ¹⁰ at His doctrine: for ¹¹ He taught them as one that had authority, and ¹² not as the scribes.

23 And there was ² in their ³ synagogue a ⁴ man ⁵ with an unclean ⁶ spirit; and He ⁷ cried out,

24 Saying, ⁸ "Let us alone; ⁷ what have we to do with Thee, Thou ⁹ Jesus ⁹ of Nazareth? Art Thou come to destroy us? ¹⁰ I know Thee Who Thou art, ¹¹ the Holy One of God." ¹²

25 And ¹³ Jesus rebuked him, saying, ¹⁴ "Hold thy peace, and come ¹⁵ out of him." ¹⁶

26 And when the unclean ¹⁷ spirit had ¹⁸ torn him, and ¹⁹ cried with a loud ²⁰ voice, he came ²¹ out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this? what ²² new ²³ doctrine is this?" for ²⁴ with authority commandeth He even the unclean ²⁵ spirits, and they do obey Him." ²⁶

28 And ¹ immediately His ²² fame spread abroad ²³ throughout all the region about ²⁴ Galilee.

29 And ²² forthwith, when they were come ²³ out of the ²² synagogue, they entered ²³ into the house of Simon and Andrew, ²⁴ with James and John.

30 But Simon’s wife’s mother ²⁵ lay sick ²⁶ of a fever, and ²⁷ anon they tell Him ²⁸ of her.

31 And ²² He came and ²² took her by the hand, and lifted her up; and ²² immediately the fever left her, and she ministered unto them.

32 And at even, ²² when the sun did set, they ²² brought ²² unto Him ²² all that were diseased, and them that were possessed with devils.

33 And ²² all the city ²² was gathered together ²² at the door.

34 And He healed many that were sick of divers diseases, and cast out many ²² devils; and suffered ²² not the ²² devils to speak, because they ²² knew Him.

35 And in the morning, rising up ²² a great while before ²² day, He went out, and departed ²² into ²² a solitary place, and there ²² prayed.

36 And Simon and they that were with Him ²² followed after Him.

37 And when they had found Him, they said unto Him, ²²²² "All ²² men ²² seek for Thee." ²²

38 And He said unto them, "Let us go ²² into ²² the ²² next ²² towns, that I may ²² preach there also: for ²² therefore ²² came I forth.

39 And He ²² preached ²² in their synagogues ²² throughout ²² all ²² Galilee, and cast ²² out ²² devils.

40 And there came ²² a leper ²² unto Him, beseeching ²² Him, and kneeling down to Him, and saying unto Him, ²²²² "If Thou wilt, Thou canst make me clean." ²²

41 And ²² Jesus, ²² moved with compassion, put forth ²² His hand, and touched him, and saith unto him, ²²²² "I ²² will; ²² be thou ²² clean." ²²

42 And as soon as He had spoken, ²²²² immediately the leprosy departed ²² from him, and he was cleansed.

43 And He ²² straitly charged him, and ²²²² forthwith ²² sent him away; ²²

44 And saith unto him, ²²²² "See thou say not—taught—began teaching.


23 synagogue. See Ap. 120, i.

24 what have we to do with Thee? See note on 2 Sam. 18, 26.

25 of Nazareth = (the) Nazarene. Ap. 94, iii. 8, and 189.

26 Governing. Gr. aida. Ap. 192, i. 1. The man said this, the evil spirit moving him.


28 name = hearing, or report. Put by Fig. Metonymy (of the Effect), Ap. 6, for what was heard.

29 forthwith = immediately, as in 12, 28, 31, 42.

30 lay = was lying, of, &c. = in a fever.

31 anon = immediately, as "forthwith" (v. 29), above.

32 all = gathered together.

33 all = a great while before.

34 all = a solitary place.

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

36 And Simon and they that were with Him = followed after Him.

37 And when they had found Him, they said unto Him = All men seek for Thee.

38 And He said unto them = "Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And He preached = in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper = to Him, beseeching Him, and kneeling down to Him, and saying unto Him = If Thou wilt, Thou canst make me clean.

41 And Jesus = moved with compassion, put forth His hand, and touched him, and saith unto him = I will; be thou clean.

42 And as soon as He had spoken = immediately the leprosy departed from him, and he was cleansed.

43 And He straitly charged him = and forthwith sent him away.

44 And saith unto him = See thou say not—taught—began teaching.

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thing to any man: but go thy way, & showing thyself to the priest and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without, in desert places: and they came to Him from every quarter.

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

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

3 And they came unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the sick in the palsy, whereinto the sick of the palsy lay.

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

6 But there were certain of the scribes sitting there, and reasoning in their hearts, why reason ye these things in your hearts? 7 Why 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, 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 spake it to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

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.

And He went forth again by the sea side; and all the multitude were parted away unto Him, and He taught them again.

And as He passed by, He saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners were also. 
2. 15-22 (M2, p. 1385). LEVI'S FEAST. (Revision.)

M2 | d | 16, 17. Question of Pharisees.
e | 17. Answer. Proverb.
d | 18. Question of John's disciples.

sinners sat also = sinners also sat.
16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, "How is it that He eateth and drinketh with publicans and sinners?"

(1. 386)

17 When Jesus heard it, He saith unto them, "That they are "whole have no need of" the physician, but that they are sick: I came not to call the righteous, but sinners to repentance."

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, "Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?"

19 And Jesus said unto them, "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 "No man also seeth a piece of new cloth on a 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 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."

N1 f

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?"

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25 And He said unto them, "Have ye never read what David did, when he was need, and was an hungry, and, that they were with him?

26 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 which were with him?"

27 And He said unto them, "The sabbath was made for man, and not man for the sabbath:

N1 f

as they went. Gr. to make their way. A Hebraism.
See Judg. 17. s (marg.) = as they journeyed; not to make a path by destroying the stalks of corn, but only plucking "the ears."
to pluck. = Ref. to Pent. (Deut. 23. 25). Cp. Ap. 92. A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).


N1 f

Abiathar. Called Ahimelech in 1 Sam. 21. 1; 22. 9, 11, 28; and Ahiah in 1 Sam. 14. 3. The father and his son Abiathar must have had two names, as was frequently the case. And why not, as in our own day? In 2 Sam. 8. 17, and 1 Chron. 18. 16, we have Ahimelech the son of Abiathar; and in 1 Sam. 22. 20 Abiathar is the son of Ahimelech (who was the son of Ahitub). There is no "confusion in the Heb. text." The Lord's enemies are the best witnesses of this, for they would not have missed such an opportunity of effectually reply (see 3. 6). They knew what modern critics do not know.


gave = gave to them also. with. Gr. sun. Ap. 104. xvi.

27 sabbath. Note the Figure Antimetabolē (Ap. 6), "sabbath...man...sabbath." was made = came into being.

and. All the texts omit "and." In that case, note the Fig. Aṣyndeton (Ap. 6).

(2. 27)

2. 23-3. 12 (H2, p. 1388). TEACHING AND MIRACLES. (Division.)

N2 | 3. 1-12. Miracles.

2. 23-28 (N1, above). TEACHING.

(Introduction.)

N1 f


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to pluck. = Ref. to Pent. (Deut. 23. 25). Cp. Ap. 92. A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).

never - not (as in 17).

N1 f

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28 Therefore the Son of man is Lord also of the sabbath.

And He entered again into the synagogue; and there was a man there which had a withered hand.

And they watched Him, whether He would heal him on the sabbath day; that they might accuse Him.

And He saith unto the man which had the withered hand, *Stand forth.*

And He saith unto them, *Is it lawful to do good on the sabbath days, or to do evil? to save a life, or to kill?* But they held their peace.

And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, *Stretch forth thine hand.* And He stretched it out; and his hand was restored whole as the other.

And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

But Jesus withdrew Himself with His disciples to the sea:

And a great multitude from Galilee followed Him, and from Judea,

And from Jerusalem, and from Idumaea, 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.

And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

For He had healed many; insomuch that they pressed upon Him to touch Him, as many as had plagues.

And unclean spirits, when they saw Him, fell down before Him, and cried, saying, *Art Thou the Son of God?*

And He straitly charged them that they should not make Him known.

And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

And He ordained twelve, that they should be with Him, and that He might send them forth to preach,
3. 15. And to have a power to heal sicknesses, and to cast out devils:

16 And Simon He surnamed 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 Alphaeus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed Him:
20 And they went into an house.
21 And when His friends heard of it, they went out to lay hold on Him: for they said, "He is s beside Himself."
22 And the scribes which came down from Jerusalem said,
23 And He called them unto Him, and said unto them, "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 cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but he hath an end.


13-19. The Twelve. Their Calling. To be with Him. To be sent forth. The Twelve. Their naming. Power — authority. Devils — demons. Named — added [the] name. See Ap. 141. Peter. Only His naming given here; not his appointment. In Mark: Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between. Zebedee. See note on 1. 18. Boanerges. Occ. only in Mark. Aramaic. See Ap. 94. III. 3. Sons of A pure Hebraism, used with reference to origin, destination, or characteristic. Sparks are "sons of fire" (Job 5.7); threshed corn is "a son of the floor" (Isa. 21. 10); Judas "a son of perdition" (John 17. 12); sinners' natural condition "sons of disobedience" (Eph. 2. 2; 5. 6).

Thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. "thunder" is ak — voice, i.e. the voice of God (Ex. 9. 23. Ps. 29. 1. Jer. 10. 12).

Andrew. A name of Gr. origin — manly. The first called. See Matt. 4. 18. John 1. 40. 41.

Bartholomew. One of Aramaic. Ap. 94. III. 3. Of two names, the other being Nathanael (John 1. 45-51).

John connects Philip with Nathanael; in the other Gospels, with Bartholomew. Bartholomew is not mentioned in John 21. 2, Nathanael is. The other Gospels mention Bartholomew but not Nathanael.


Thaddeus (or Lebbeus as in Matt. 10. 3). He is the Judas of John 14. 22, both words having the same meaning — beloved child. Aramaic. Ap. 94. III. 3.

Canaanite = Canaanite or Zealot = one who regarded the presence of the Romans as treason against Jehovah.

Also betrayed Him — even delivered Him up.

3. 19—4. 34 (R, p. 1888). TEACHING. (Extended Alternation.)

20 again. Referring back to v. 7. could not — found themselves unable. not. Gr. μη. Ap. 105. II.

3. 21—33 (U, above). THE LORD WITH FRIENDS AND ENEMIES. (Introversion and Alternation.)

21 friends = kinsfolk. "His brethren, and His mother" (see v. 31). went out — set out. They said = they were saying (Imperf. Tense): i.e. maintained as we say. beside Himself — out of his senses.
22 scribes. Others also came, with hostile intent. Beezlebub. See note on Matt. 10. 22.

A Divine supplement. Occ. only in Mark.
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 will he spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit.

31 There came then His brethren and His mother,

and standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren standing without seek for Thee.

33 And He answered them, saying, O 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 My mother.

4 And He began again to teach by the sea side:

and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And He taught them many things by parables, and said unto them in His doctrine,

3 Hearken:

Behold, there went out a sower to sow:

And it came to pass, as he sowed, some fell by the way side, and the fowls came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

But when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and did yield fruit, some thirty, and some sixty, and some an hundred.

as to its meaning (thus hearing it for the first time), a parable be repeated several times? Why need the same be supplementary?

as in v. 27 his sowing.  5 on. Gr. επί. Ap. 104. ix. 3. Not the same word as in v. k. rocky (place understood).  6 not. Gr. ou. see note on Matt. 8. 18.


the same be supplementary. Occ. only here.  90. Gr. ou. Ap. 105. I. Not the same word as in v. 6.  

4 it came to pass.  A Hebraism. as he sowed—in (Gr. εἰς.  5 in what) was up—having risen. The Gr. ὄν, in συμπάθησις, denotes suffocation by compression.

Same word as "earth" in v. 6.

4. 8.

27 No man can enter = No one is any wise able to.


a = the.

spoil = plunder.

goods = vessels (of gold or silver), &c.

28 Verily. See note on Matt. 5. 18.

the sons of men. See note on v. 17.

29 against = i.e. acribe the Holy Spirit's work, or Christ's work, to Satan. This is the unpardonable sin.


32 sat = was sitting.


34 looked round about = after casting His glance round. A Divine supplement. Occ. only in Mark.

35 do have done.  the will. Gr. to θέλειν. See Ap. 102. B.


4. 1 And. Note the Fig. Polygynédon (Ap. 6), in vv. 1-9.


by = toward i.e. facing. Gr. πρὸς, as "unto," above.

34 (U. p. 1388). THE LORD WITH HIS DISCIPLES.  (Aternation and Introdution.)

A | C a. Parabolic instruction.


E | 25-34. Parabolic instruction.

F | 35-44. Alone with disciples. Expounding.

2 taught = was teaching.


there went out. This parable is repeated in Luke 8. 4.

under different circumstances from those in Matt. 13, 3.

which accounts for the variation of wording. The antecedents in Matthew and Mark are the visit of His kinsfolk, 3. 31-34 (which is a consequence in Luke 8. 4).

The consequent in Matthew and Mark is the question of the Twelve concerning other who asked the meaning.  

In Luke the consequent is the question of the Twelve followed by the visit of His kinsfolk. Why should not accounts of

4 it came to pass.  A Hebraism. as he sowed—in (Gr. εἰς.  5 in what) was up—having risen. The Gr. ἄν, in συμπάθησις, denotes suffocation by compression.

Same word as "earth" in v. 6.
MARK.

4. 9.

And He said unto them, "He that hath ears to hear, let him hear.

B E n
(p. 1390)

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 mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

"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."

12 And He said unto them, "Who hath ears to hear, let him hear; and who hath eyes to see, let him see.

F

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony 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 because of the word, they straightway are offended.

18 And these are they which are sown among thorns; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred."

E n

21 And He said unto them, "Is there a man that brought in a candle, and hid it under a bushel, or a lamp, and set it under a bed? and not being set forth on a candlestick?

22 For there is nothing hid, which shall not be revealed; neither is any thing kept secret but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And He said unto them, "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given; and he that hath not, from him shall be taken even that which he hath."

D G p

28 And He said, "So is the kingdom of God, as if a man should cast seed into the ground;"

(p. 1391)


9 He that hath, &c. See Ap. 142.

4. 10-25 (B, p. 1389). ALONE WITH DISCIPLES. ANSWERING.

(Interrogation and Alternation.)

9 o 12, 13. Hearing and not understanding.
F 14-20. Interpretation of Parable.
9 23-25. Hearing and understanding.

10 was come to be, they that were about Him... asked. Occ. only in Mark. Showing that this parable was spoken after that in Luke 8. See note on v. 5, above.

with in conjunction with. Gr. me. Ap. 104. xvi.
Not the same word as in vs. 16, 24, 30, 36.
11 Jesus hath been.
see = see. Ap. 135. 2.
seeing = see. Fig. Polýptōon. Ap. 6.
ot = not. Gr. mé. Ap. 105. II.
hearing... hear. Fig. Polýptōon. Ap. 6.
be converted = return (to the Lord).
be forgiven. See Isa. 6. 10.
parables = the parables.
14 word = word. Gr. logos. See note on vs. 9, 22.
16 with gladness. This effect of thus hearing has the immediate ending described in v. 17.
17 and... for a time = but are temporary.
affliction = tribulation.
for... sake = on account of. Gr. dia. Ap. 104. v. 2.
are offended = stumble. The stumbling is as immediate as the "gladness" of vs. 24.
19 cares = anxieties.
21 Is... brought = Doth... come. Fig. Prospoposis. Ap. 6.
to be put = in order to be placed.
bushel = the measure.
bed = Gr. klinē. Not the same word as in 2, 4.
and not to be = [is it] not [brought] in order that it may be.
candelabrum = the lampstand.
was anything kept secret = does a secret thing take place.
17 it should come abroad = it may come into (Gr. eis. Ap. 104. vii [the] light. Ap. 130. 8).
shall more be given = to you, and that with interest.

4. 26-32 [For Structure see next page].
4. 27. And "should sleep, and rise night and day, and the seed should "spring and "grow up, if "knoweth not how. For the "earth bringeth forth fruit of herself; first the "blade, then "the ear, after that "the full corn in the ear.

29 But when the fruit is brought forth, immediately he "putteth in the sickle, because the harvest is come.

G p 30 And He said, "Whereunto shall we liken the kingdom of God? or "with what "comparison shall we compare it?

q r 31 If it is like a grain of mustard seed, which, when it is sown in the "earth, is less than all the seeds that be in the "earth:

32 But when it is sown, it "groweth up, and becometh greater than all herbs, and "shooteth out great branches; so that the fowls of "the air may lodge under the shadow 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:

B and when they were alone, He "expounded all things to His disciples.

S H L (p. 193) 35 "And "the same day, when the even was come, He saith unto them, "Let us pass over unto the other side.

36 And when they had sent away the "multitude, they took Him even as He was in the ship. And there were "also "with Him "other little "ships.

M s 37 And there arose a great "storm of wind, and the waves "beat "into the ship, so that it was now "full.

38 And "He was "in the hinder part of the ship, "asleep "on "a pillow:

39 And He arose, and "rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

40 And He said unto them, "Why are ye "so fearful? how is it that ye have "no faith?"

41 And they "feared exceedingly, and said one to another, "What manner of Man is This, that even the wind and the sea obey Him?"

4. 26-32 (D, p. 1889). PARABLES. THE SEEDS. (Extended Alternation.)


27 should sleep, and rise. These Present Tenses, following the Past in v. 26, indicate the continued rising and sleeping after the seed was sown.

spring = sprout.

grow up = lengthen. knoweth = has no intuitive knowledge. Gr. oida. Ap. 132. i. 1.

28 of herself. Gr. automai = automatically. The word occurs only here and Acts 12. 10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us". "God clothes the grass". The explanation is in 1 Cor. 3. 6, 7. the ... the ... the = full corn = full corn. 29 is brought forth = delivers itself up. putteth in = sendeth forth. Gr. apostelló. Ap. 174. i. Op. 4. 38.

30 comparison = parable. shall we = are we to.


32 growth up. shooteth out = makes the air = the heaven. Sing. See note on Matt. 6. 9, 10. Occ. only in Mark.

33 spake = was He speaking as they were able to hear. Occ. only in Mark. 34 expounded = kept expounding. Op. Luke 24. 27 and 2 Pet. 1. 20.

4. 35-5. 43 (S, p. 1888). MIRACLES. (Introduction and Alternation.)


35 And the same day. This miracle is not the same as that recorded in Matt. 8. 23-27, but is the same as that in Luke 8. 22-25.


36 also ... ships = boats also. Occ. only in Mark. other. Gr. pl. of allotó. Ap. 124. 1.

4. 37-41 (M, above). MIRACLE. TEMPEST STILLED. (Alternation.)

M s 37, 38-. Storm arising.

t 38. Disciples alarmed.

s 39. Storm calmed.

37 storm = squall. The earlier storm in Matthew was caused by an earthquake (Gr. seismos). That storm was before the calling of the Twelve (Matt. 8. 24 and 10. 1). This storm was subsequent (cp. 8. 13).


a pillow = the [wooden] seat [with its leathern covering of cushion]. Master = Teacher. Ap. 98. XIV. v. 1. perish = are perishing. 39 rebuked the wind first, and then the disciples, because the danger was greater. In the earlier storm, He rebuked the disciples first, and the storm after, for the opposite reason.

40 so = thus. 41 feared exceedingly = feared with a great fear. Fig. Polyptoton. Ap. 6. to. Gr. pros. Ap. 104. xv. 8. What manner of Man ... ? = Who then is this One ...?
5. And they came over unto the other side of the sea, into the country of the Gadarees.

2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters

and chains,

and the chains had been plucked asunder by him,

and the fetters broken in pieces:

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 Jesus afar off, he ran and worshipped Him,

7 And cried with a loud voice, and said, What have I to do with Thee, Thou Son of the Most High God? I adjure Thee by the 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 Legion: for we are many.

10 And he besought Him much that He would not send them away out of the country.

11 Now there was there a certain 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 He gave them leave.

14 And they fed swine; and told it in the city, and in the country.

And they went out to see what was done:

15 And they came unto Jesus, and saw him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.


5. 2-10 (O, p. 1891). MIRACLE. THE DEMONIAIC. (Interversion.)


met = confronted.


5. 6-10 (u, above). THE MEETING. (Interversion.)


11 lex. Note the three prayers in this chapter: (1) the unclean spirits: Answer "Yes" (v. 10, 12, 13); (2) the Gadarenes: Answer "Yea" (v. 17); (3) the healed man: Answer "No" (v. 18, 19). "No" is often the most gracious answer to our prayers.

5. 11-13 (K, p. 1891). THE SWINE. (Interversion.)

12 the demons. Prayer made.


13 immediately. As in v. 2.


5. 14-17 (K, p. 1891). THE INHABITANTS. PRAYER. (Alternation.)

K c | 14-. Report of the swineherd.


afraid = alarmed.

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And they that saw it told him how it befall him, that he was possessed with the devil, and also concerning the swine. And they began to pray him to depart out of their coasts.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus was passed over again by ship unto the other side, much people gathered unto Him; and He was nigh unto the sea.

And behold, there came one of the rulers of the synagogue, Jairus, by name; and when he saw him, he fell at His feet,

And besought Him greatly, saying, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hand on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed Him, and thronged Him.

And a certain woman, which had an issue of blood twelve years,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came following behind, and touched His garment.

For she said, "If I may touch but His clothes, I shall be whole.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And immediately, knowing was in Himself that virtue had gone out of Him, turned Him about in the press, and said, "Who touched My clothes?"

And His disciples said unto Him, "Thou seest the multitude thronging Thee, and sayest Thou, 'Who touched Me?'"

And He looked round about to see who had done this thing.

But the woman fearing and trembling, knowing was done in her, came and fell down before Him, and told Him all the truth.

And He said unto her, "Daughter, thy faith hath made thee whole; go forth in peace, and be whole of thy plague.

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?"

As soon as Jesus heard the word that}
was spoken, He saith unto the ruler of the synagogue, "Be not afraid, only believe." 37 And He ³ suffered no man to follow Him, save Peter, and James, and John the brother of James.

38 And He cometh ⁴ to the house of the ruler of the synagogue, and ᵇ seeth the tumult, and all that were within, and was greatly grieved in spirit, and saith unto them, Why make ye this ado, and weep? the child is not dead, but slepeth.

40 And they laughed him to scorn. But when He had put them all out, He took the father and the mother of the child, and them that were with Him, and entered in where the damsel was lying.

41 And He took the damsel by the hand, and said unto her, "Talitha cumi;" which is, being interpreted, ⁷ "Daughter, I say unto thee, arise." And straightway the damsel arose, and walked; for she was of the age of twelve years.

42 And they were astonished with a great astonishment. And He charged them, ⁵ straightly that no man should know it; and commanded that something should be given her to eat.

6 And He went out thence, and came into His own country; and His disciples followed Him.

2 And when the sabbath day was come, He began to teach ³ in the synagogue:

and many hearing Him were astonished, saying, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such things as mighty works are wrought by his hands?"

3 Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Judas and Simon? and are not His sisters here with us?"

4 And they were offended at Him. But ³ Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And He ² could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He ² marvelled because of their unbelief. And He went round about the villages, teaching.

7 And He ³ called unto Him the twelve, and began to send them forth by two and two;

and gave them ² power over unclean spirits; and commanded them that they should believe;—go on believing.

37 suffered no man;—suffered not (Gr. eu. Ap. 105. 1).

38 to. Gr. eis, as in v. 1. wailed. Crying al-alai, al-alai, from the Greek verb alalao. Jewish mourning cries. Occ. elsewhere only in 1 Cor. 15.


40 laughed Him to scorn;—began laughing at Him. put them all out. He acted, as well as spoke, with "authority".


Introversion and Alteration.)

R    B | q | 1. His own country.
| t | 3. His kindred.
| s | 3. Stumbled.

| R | q | 4. His own country.
| r | 5. 6. Mighty works (Negative.)

1 into. Gr. eis. Ap. 104. vi. Not the same as v. 8. 43 his own country;—his native country;—i.e. Galilee. Ap. 169. This was His second visit (Matt. 13. 39).

country. Gr. patria.


mighty works = miracles. One of the renderings of dynamis (pl.). Ap. 172. 1.


were offended = stumbled. Gr. scandalizō. at= in. Gr. en. Ap. 104. viii. 1.

4 Jesus. Ap. 98. X.

A prophet, &c. Fig. Paragyma. Ap. 6.

but = except.


5 could there do no = was not (as in v. 2) able to do any there. Nazareth saw most of the Lord, but profited least. Ap. 169.

save = except. sick = infirm.

6 marvelled because of, &c. Occ. only in Mark. because of = on account of. Gr. dia. Ap. 104. v. 2.

7-30 (For Structure see next page).

7 called. The 1611 edition of the A.V. reads "callETH", two and two. Gr. duo duo. Modern critics object that it is not good Greek to repeat the cardinal number for a distributive numeral. But it is found in Aeschylus and Sophocles, and in the Oxyrhynchus Papyri (Nos. 121 and 880). See Daemmrich’s Light, pp. 124, 125. power = authority. Ap. 172. 5. spirits. Gr. pl. of pneuma. See Ap. 101. II. 12.

8 commanded = charged. See Matt. 10. 5, &c.
6. 7-30 (J3, p. 1389). MISSION OF THE TWELVE BEGUN, AND JOHN'S ENDING.

(Propositions and Alternation.)

V | 15. John's Opinion of others.
Z | 20. Mission of the Twelve reported.

6. 7-13 (T, above). MISSION OF THE TWELVE BEGUN. (Propositions.)

T | W | U | 7-7. The Twelve called and sent.
V | W | U | 7-7. Authority given.
X | 8, 9. Journey:
Y | X | 10. Reception:
Z | W | 11. Departure:

8 take = take up (as luggage), for = with a view to, Gr. ἐκ, Ap. 104. vi. 106.
no. Gr. μη, Ap. 105. II.
staff = see note on Matt. 10, 10.
money. The only coins minted in Palestine then were copper. Cp. Matt. 15. for a Divine supplement.

6. 21 (T, above). HEROD BEHEADS JOHN.

(Propositions)

V | Y | Z | 17. Reason.
W | Z | 17. Herod's quarrel.

17 prison = the prison.
for = on account of, Gr. dia, Ap. 104. vi. 2.
18 had said = kept saying.
19 had quarrel = kept cherishing a grudge.
would have = was desiring to, See Ap. 102. 1.

observed = kept him (John) safe from her; or, protected him; i. e., for the reason given. Occ. only here, and Matt. 9, 17. Luk. 2. 19; 5. 33.
did many things, T Trm. Wf and R read it was at a loss[what to do].
and = and [yet]. 21 when a convenient day = convenient = opportunity. Only in Mark.

6. 8.

A.D. 27 for their journey, saw a staff only; no scrip, no bread, no money in their purse:
9 But be shod with sandals; and not put on two coats.

x 10 And He said unto them, 0. In what place soever ye enter 1 into an house, there abide till ye depart 2 from that place.

x x 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

W u 12 And they went out, and preached that men 2 should repent.

v 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

U 14 And king Herod heard of Him; (for His name was spread abroad:) and he said, that John the Baptist was risen 0 from the dead, and therefore two mighty works do shew forth themselves in him.

V 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

V' 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen 4 from the dead.

U Y Y y 17 For Herod himself had sent forth and laid hold upon John,

z and bound him in prison for Herodias' sake, his brother Philip's 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.

Z a 19 Therefore Herodias had a quarrel against him, and 0 would have killed him; but she 2 could not:

b 20 For Herod feared John, 0 knowing that he was a just man, and an holy man, and 0 observed him; and when he heard him, he 0 did many things, and heard him gladly.

Z b 21 And when a convenient day was come, that 14 Herod made a supper to his lords, his high captains, and chief estates of Galilee;

Z b 22 And when the daughter of 0 the said Herodias came in, and danced, and pleased 14 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, Whatever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

reading ἐπορεύει instead of ἐποίηκτο. Not the Syr., which has come = a convenient day being come, when, and Heb. 4, 16.

birthdays. The notice of the great men. Occ. only here, Rev. 6, 14, and 18, 23.

1,000 men). chief estates = the first, or leading [men].

Herodias herself. damsel. Gr. ἁρπαζων, as in 5, 41, 42.

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24 And she went forth, and said unto her mother, “What shall I ask?” And she said, “The head of John the Baptist.”

25 And she came in straightway with haste unto the king, and asked, saying, “I will that thou give me by and by in a charger the head of John the Baptist.”

26 And the king was exceeding sorry; yet for his oath’s sake, and for his sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

31 And He said unto them, “Come ye yourselves apart into a desert place, and rest a while:” for there were many coming and going, and they had no leisure to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew Him, and ran after on foot all cities, and outwent them, and came together unto Him.

34 And Jesus, when He came out, saw much people, and was moved with compassion, toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was far spent, His disciples came unto Him, and said, “This is a desert place, and now the time is far passed: 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.”

36 He answered and said unto them, “Give ye them to eat.”

37 And they say unto Him, “Shall we go and buy two hundred pennyworth of bread, and give them to eat?”

38 And He saith unto them, “How many loaves have ye? go and see.” And when they knew, they said, “Five, and two fishes.”

39 And He commanded them to make all sit down by companies upon the green grass.

40 And He took the bread, and when He had given thanks, He brake and gave unto them, and also the fishes.

41 And they did all eat and were filled; and they that ate of the loaves were twelve, and of the fishes two baskets.

42 And straightway he immediately. See note on 1.12, with. Gr. men. Ap. 104. xii. with haste. Note how the opportunity was eagerly seized. See 4.10.


44 a charger = a large flat dish. See note on Matt. 14.6, 11.

45 was = became. Exceeding. This Divine supplement occurs only here. would not = was unwilling to. See Ap. 102. 1.

46 immediately. See note on 1.12.

47 an executioner. Gr. spekulatou. Occ. only here.

48 a Latin word (speculator) = a man who spies out; used of the Roman emperor’s body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman customs.

49 a tomb = the tomb. See note on Matt. 27. 60.

50 apostles = first occurrence in Mark. told = reported to.

51 31—34 (H, p. 1383). TEACHING AND MIRACLES. (Repeated Alternation.)

52 31 And He said unto them, “Come ye yourselves apart into a desert place, and rest a while.”

53 And when the day was far spent, His disciples came unto Him, and said, “This is a desert place, and now the time is far passed: 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.”

54 and they say unto Him, “Shall we go and buy two hundred pennyworth of bread, and give them to eat?”

55 And He saith unto them, “How many loaves have ye? go and see.” And when they knew, they said, “Five, and two fishes.”

56 And He commanded them to make all sit down by companies upon the green grass.

57 But He. Give. This is the Lord’s higher thought. Shall we go, &c. This question and Christ’s answer are a Divine supplement only here. pennyworth. See Ap. 81. 14. 38 knew = found out. Gr. ginôsko. Ap. 132. I. 2. by companies = in table-parties: i.e. arranged in three sides of a square, as in a Jewish or Roman dining-room; the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and of 100. Gr. sumpoteía sumpoteía. Fig. Epitaxis.
40 And they sat down in ranks, by hundreds, 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 eat all, and were filled.
43 And they took up twelve baskets full of the fragments, and of the fishes.
44 And they that did eat of the loaves were about five thousand men.

D4 a 45 And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people.

b 46 And when He had sent them away, He departed into a mountain to pray.

C4 e 47 And when even was come, the ship was in the midst of the sea, and was alone on the land.

48 And He saw them toiling in rowing; for the wind was contrary unto them:

f and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw Him, and were troubled.

And immediately He talked with them, and saith unto them, “Be of good cheer: it is I; be not afraid.”

51 And He went up unto them into the ship;

e and the wind ceased:

and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

D4 a 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

b 54 And when they were come out of the ship, straightway they knew Him,

C4 55 And ran through that whole region round about, and began to carry about sick in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garments: and as many as touched Him were made whole.

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

2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed, hands, they found fault.

h (3 For the Pharisees, and all the Jews.

40 in ranks = in divisions (like garden beds).

41 looked up = to = unto. Gr. elo. Gr. vi.

42 brake = gave. The former is the Aorist tense, recording the instantaneous act; the latter is the Imperfect tense, describing the continuous giving. This shows that the miraculous power was in the hands of Christ, between the breaking and the giving.

all. This is Divine supplement, only in Mark.

43 baskets. Gr. kapénoiv = a Jewish wicker traveling basket. The same word as in 8, 18, 20.


45 of the fishes. Only mentioned here.


47 ship = boat.

48 yeast. Gr. elo. Gr. vi (as in preceding clause).


50 a the ; denoting the well-known mountain.

51 the wind. Ceased.


53 the miracle. Wrought.

54 the wind. Ceased.

55 the miracle. Effect.

56 for, &c. Verse 22 is a Divine supplement, here.

57 the miracle of the loaves—concerning (Gr. api. Ap. 104. ix. 3) the loaves.

58 And, &c. Verse 56 is a Divine supplement, here.


61 beds = mats, or mattresses. See note on 2, 4.

62 And, &c. Verse 56 is a Divine supplement, here.

63 the streets = the market-places. Cp. Matt. 11. 16.

64 besought. Ap. 194. i. 6.

65 the border. See Matt. 9, 20.


7. 1-23 [For Structure see next page].


2 Pharisees. See Ap. 120. II. from = away from. Gr. apo. Ap. 104. iv.


defiled = not ceremonially cleansed. that is to say. Explanation for Gentile readers.

3 For, &c. Verses 3 and 4 are interposed by the Fig. Farewell (Ap. 8).
7. 3.

A.D. 28

EXCEPT THEY wash their hands oft, eat not, holding the tradition of the elders.
4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

5 Then the Pharisees and scribes asked Him, Why do they not hold the commandments of men, teaching for doctrines the commandments of men.

8 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.

11 But ye say, If a man shall say to his father or mother, It is Corban (that is to say, a gift), by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

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

7. 1-23 (A2, p. 1396). TEACHING. PHARISEES. (Division.)


7. 1-13 (E1, above). PHARISEES, CONDEMNATION. (Introversion.)

E1 g | 1, 2. Cavil of Pharisees. Made.
E1 h | 3, 4. Their Question. Reason.
E1 h | 5. Their Question. Asked.


4 when they come. Fig. Ellipsis (absolute). Ap. 6. I. 1.


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

7. 14-16 (E2, above). PEOPLE. PROCLAMATION. (Introversion.)

| i | 14. Call to hearken.
| k | 15. Defilement is not from without.
| k | 15-. Defilement is from within.
| i | 16. Call to hearken.

7. 17-23 [For Structure see next page.]


17 house. Supply the Ellipsis thus: "house [away] from." His disciples. The third of the three parties addressed in this chapter. See vs. 14, 17. asked: began asking.
And He said unto them, "Are ye not of understanding? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

because it entereth not into his heart, but entereth into the belly, and goeth out into the draught, purging all meats?"

For from within, out of the heart of men, proceed evil thoughts, adulteries, murders, thefts, covetousness, wickedness, deceit, lasciviousness, evil, and blasphemy, pride, foolishness:

All these evil things come from within, and defile the man.

And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house; and the people sought Him to come into the house, and He would have no man know it; but He could not be hid.

But Jesus said unto her, "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs."

And she answered and said unto Him, "Yes, Lord: yet the children are not met with the crumbs." And He said unto her, "For this saying go thy way; and the devil is gone out of thy daughter."

And when she was come into the house, she found the devil gone out, and her daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

The Syrophoenician woman came with a strong request, saying, "Have mercy on me, O Lord, the daughter of a Gentile.

For she said, "Jesus, I am a Gentile; but the dogs are not filled first?"

And He answered and said, "It is not meet to take the children's bread, and to cast it unto the dogs."

But she said, "Yes, Lord; yet even the dogs eat of the crumbs which fall from their masters' table."

And He answered and said, "It is not good to take the children's bread, and to cast it unto the dogs."

And the Syrophoenician woman was cast out of her torment. And from that hour, Jesus willed to show himself unto the apostles.

7. 32. MARK. 8. 12.

32 And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him.

q 33 And He took him aside from the multitude, and put His fingers into His ears, and He spit, and touched His tongue; 34 And looking up to heaven, He sighed, and saith unto him, “Ephphatha,” that is, “Be opened.”

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

p 36 And He charged them that they should tell no man:

q but the more they charged them, so much the more a 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.”

H 8 In those days the multitude 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: for divers of them came from far.”

s 4 And His disciples answered Him, “From whence can a man satisfy these men with bread here in the wilderness?”

r 5 And He asked them, “How many loaves have ye?”

s And they said, “Seven.”

r 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 fishes: and He blessed, and commanded to set them also before them.

s 8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand: and He sent them away.

A 10 And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

L t 11 And the Pharisees came forth, and began to question with Him,

u seeking of Him a sign from heaven, tempting Him.

t 12 And He sighed deeply in His spirit, and saith, “[Why doth this generation seek after a sign? verily I say unto you,]

13 a 14, 19, 33, 65, 69, 71; b 15, 5, 14. of Gr. para.

12 sighted deeply in His spirit.”

q [35–37. Non-compliance, and astonishment.]

12 And, &c. Vv. 32–37 are a Divine supplement, here.

33 multitude = crowd, same as “people” in v. 14.
34 heaven = the heaven. Sing. See note on Matt. 6. 9, 10.
35 straightway = immediately. See note on 1. 16, 12.
36 published = kept proclaiming.

35 straightway = immediately. See note on 1. 16, 12.
36 published = kept proclaiming.

J 12 sighted = gazed.


35 straightway = immediately. See note on 1. 16, 12.

2-9 (J 3, p. 1859). MIRACLE. FEEDING THE FOUR THOUSAND. (Revised Alteration.)

J 12 sighted = gazed.


8 baskets. Gr. pl. of sparus, a large basket or hamper.

9 four thousand. Matt. 15. 36 adds a Divine supplement: “beside women and children.”

8. 10–21 [For Structure see next page].

10 straightway. See notes on 1. 10, 12.


11 Pharisees. Ap. 120. II.

8. 12. MARK.

8. 10-21 (A, p. 1386). TEACHING. PHARISEES AND DISCIPLES. (Attenuations.)


r | -12. The Lord. Troubled.


K | 13. Return to the other side.


w | 15. Leaven. Warning.


There shall be no sign be, &c. &c. if there shall be a sign given, &c. A Heb. idiom; ce ye will see a sign; but the sentence is left unfinished by the Fig. Apocryphal (Ap. 6). The word “if” implies that there is no doubt about it. See Ap. 118. 2, a. Op. Gen. 21. 23. Dent. I. 38.


16 charged = was charging.


r | -12. The Lord. Troubled.


K | 13. Return to the other side.


w | 15. Leaven. Warning.


There shall be no sign be, &c. &c. if there shall be a sign given, &c. A Heb. idiom; ce ye will see a sign; but the sentence is left unfinished by the Fig. Apocryphal (Ap. 6). The word “if” implies that there is no doubt about it. See Ap. 118. 2, a. Op. Gen. 21. 23. Dent. I. 38.


18 When I brake the five loaves amongst five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven thousand amongst four thousand baskets full of fragments took ye up? They said, Seven.

21 And He said unto them, “How is it that ye do not understand?”

B² M x | 22 Ἀνάληπτως δὲ ἐγὼ διηκόνησα τὸν Βηθαίαν, καὶ ὑμεῖς ἔβαλεν τὸν ἄγνωστον ἐν τῇ πόλει καὶ ἐποίησεν τὸν ἄγνωστον ἐκκυκλισμόν ὑμῖν.

Y | 23 ἀπὸ τοῦ ἄγνωστου ἐπέστη ὁ ἄγνωστος τῇ πόλει.

N z | 24 ἀπὸ τοῦ ἄγνωστου ἐπέστη ὁ ἄγνωστος τῇ πόλει.

M x | 25 ἀπὸ τοῦ ἄγνωστου ἐπέστη ὁ ἄγνωστος τῇ πόλει.

26 And He sent him away to his house, saying,

y | a Neither go into the town, nor tell it to any 1 in the town.

A² b | 27 And Jesus went out, and His disciples, 1 into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them, ‘Whom do men say “that I am”?’

B² M x | 22. Blind man brought.

Y | 23=1 Town (Bethsaida) avoided.

N z | 24. First application.

M x | 25. Second application.

26 Neither go, &c. Note the determination of the Lord not to give

27 that I am. The second subject of the Lord's ministry (see the Structure on p. 1388 and Ap. 119), as to His Person, was thus brought to a conclusion; as in Matt. 16. 13-20.
MARK.

8. 28.

28 And they answered, "John the Baptist: but some say, Elias; and others, One of the prophets."

29 And saith unto them, "But whom say ye that I am?"

And Peter answered and saith unto Him, "Thou art the Christ." 

30 And He charged them that they should tell no man of Him, 

FR X Y d

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, 

and after three days rise again.

Z

32 And He spake that spake openly. And Peter took Him, and began to rebuke Him. 

Z

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, "Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men." 

Y d

34 And when He had called the people unto Him with His disciples also, He said unto them, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. 

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 

37 Or what shall a man give in exchange for his soul? 

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinfull generation; 

of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

9 And He said unto them, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till...

NEXUS

MARK.

8. 27-30 (A4, p. 1896). TEACHING. (Repeated Alternation.)

A4 b1 27. The Lord. Question: "Who saith man?"

b2 29. The Lord. Question: "Who saith ye?"

b3 -30. Disciples. Answer (Peter).


29 saith unto them. He was further saying the Christ=the Messiah. Ap. 98. VIII and IX.

30 charged = strictly charged. This second subject of His ministry is thus closed. Sufficient testimony had been given to that generation, as to His Person. of = concerning. Gr. peri. Ap. 104. xiiii. I.


F 0 R 8. 31 -9. 15. SUFFERINGS. Third Announcement.


P T | 10. 32-34. Sufferings. Third Announcement.

U | 10. 35-44. Discipleship.


8. 31-9. 13 (R, above). SUFFERINGS. FIRST ANNOUNCEMENT. (Division.)


8. 31-9. 1 (X1, above). SUFFERINGS AND GLORY. FORETOLD. (Introversion and Alternation.)

X1 Y d | 8. 31. Sufferings. His own.


Z | 8. 33. Peter. Rebuke the Lord.

Z | 8. 33. Peter. Rebuked by the Lord.


31 He began. The third period and subject of His ministry: the rejection of Himself as King. See Ap. 119, and notes on Matt. 16. 21-28; Luke 24. 26; the Son of man. See Ap. 98. XVI.

9. 1. said = continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 18; 23. 36; 24. 34. Verily = Amen. See note on Matt. 5. 18: not the same word as in v. 12: not in no wise, or by no means. Gr. ou mē. Ap. 103. III. This solemn asseveration was not needed for being kept alive six days longer. It looked forward to the end of that age. till. Gr. éis oun. The Particle "on" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 8. 19-26 and cp. 28. 25, 26.
9. 1.

they o have seen o the kingdom of God o come o with power.

A D. 28

X f 2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves:

g and He was o transfigured before them.

h And there appeared unto them o Elias o with o Moses; and they were transfigured with o Jesus.

i 5 And Peter o answered and said o to Jesus, o "If o Master, it is good for us to be here: and let us make o three tabernacles one for Thee, and one for o Moses, and one for o Elias."

j For he o wist not what to say; for they were sore afraid.

k And there was a cloud that overshadowed them: and a voice came o out of the cloud, saying, o This o is My beloved Son: o hear Him.

l And suddenly, when they had looked round about, they o saw o no man any more, save o Jesus o only of themselves.

m And as they o came down o from the mountain, He charged them that they should o tell o no man what things they o had seen: till o the Son of man o were o risen from o the dead.

N A 11 And they asked Him, saying, o "Why say the scribes that o Elias must o first come?"

B i 12 And He answered and said to them, o "Elias o verily cometh o first, and restoreth all things; and how o it is written o of the Son of man, that o He o must o suffer many things, and o be o set o at o nought.

B j 13 But I say unto you,

k That o Elias o is indeed o come, and o they o have done unto Him whatsoever they o listed,

A as it is written o of Him."

S C I 14 And when He came o to His disciples, He o saw a great o multitude o about them, and o the scribes questioning with them.

j And o straightway all the o people, when they o beheld Him, o were greatly amazed, and running to o Him o saluted Him.

m And o He asked the scribes, o "What question ye o 10 with them?"

9. 17.

have seen = may have seen. Gr. eido. Ap. 133. I. i. the kingdom of God. See Ap. 114.


9. 2-10 (X f p. 1402). SUFFERINGS AND GLORY. FOreshown. (Introversion.)

X f f 2. Ascent. Disciples taken up.

g 2 Ascent. Disciples taken up.

h 5, 6. Voice of Peter.

i 4. Vision of the Father.


k 3. Descent. Disciples charged.


earth. GR. ge. Ap. 129. g. can white them = is able to whiten them. The whiteness of art. 4 Elias = Elijah. cp. Mat. 4. 4, 4. with = together with. GR. sun. Ap. 104. xvi. Not the same word as in vv. 8, 19, 24, 25.

Moses. See note on i. 44.


My beloved Son = My Son, the beloved. hear = hear ye. Cp. Deut. 18. 19.


9 came = were coming.


were = should have.


the dead. NO ART. See Ap. 139. 2.

kept = laid hold of and kept.

with = to. GR. pros. Ap. 104. xv. 3.

should mean = is: i.e. "What is the rising from among [other] dead [people]?"

9. 11-13 (X f p. 1402). SUFFERINGS AND GLORY. EXPLAINED. (Introversion and Alternation.)

X f A 11. What the Scribes were saying.


k 12. Prophecy concerning Himself.


k 13. Prophecy concerning Elijah.

A 13. What is written in the Scripture.

first. See Mal. 4. 5, 5. 12 verily = indeed.

must suffer. See note on b. 31.

13 is = . . come = bas. . . . comeo have done = did.

listed = desired, or liked. GR. thelo. Ap. 102. 1.

9. 14-29 [For Structure see next page].
MARK.


S
C
S C | 14-16. Inquiry by the Lord. Of the Scribes.

D

n 2 | 21-. The Lord. Question.

n 3 | 22. Father. Answer.


Master = Teacher. Ap. 98. XIV. v. 1. Not the same word as in v. 5.


taketh = it seizeth hold of.

heareth him = dasheth him down.

and. Not the Fig. Polyphemyte. Ap. 8, emphasizing each detail.

foameth = foameth [at the mouth].
gnasheth = gnashedeth. This and "pineth away" are a Divine supplement, here.
could not = had not [the] power to.

19. faithless = without faith; not treacherous, but unbelieving.

generation. See note on Matt. 11. 16.

suffer = bear with.

20. when he saw Him. A Divine supplement, here.

tear = convulsed.

wallowed foaminge. These details are Divine supplements, here.

wallowed = began to roll about.

21. And He asked, etc. Vv. 21-27 are a Divine supplement, here.

Of a child = From childhood.

22. in order to; or, that it might.

if Thou canst. No doubt is implied. See Ap. 118. 2 a.

compassion. Relying on this rather than on the Lord's power.


Note the tender sympathy of the father.

23. If thou canst. Note how the Lord gives back the father's question, with the same condition implied, believes. Omitted by T Tr. [A] WH R; not by the Syr.

all things. Fig. Synodechēs (Ap. 8). All things included in the promise.

cried out. Inarticulate.

and said = began to say. Articulate.


25. soul = unclean.

charge = command.

26. cried = cried out.

rent him = threw him into convulsions.

27. one = as though.

said, He iis = said that he was.

28. the =.

29. This kind. Showing that there are different kinds of spirits.


30. passed through = were passing along through.

through = i.e. not through the cities, but passed along through Galilee past them. Gr. dia. Ap. 104. v. 1.


31. He taught = He began teaching (Imperf.). The continuation of 8. 31.

said unto them = said unto them that.

The Son of man. See Ap. 98. XVI. This was the second announcement. See the Structure, "T", p. 1402.

18- = will be or, is to be. Fig. Heterokos (of Tense). Ap. 8.

9. 33-50 [For Structure see next page].

32. saying. Gr. rhéma (the first time it is thus rendered). Rhéma denotes a word, saying, or sentence in its outward form, as made up of words (i.e. Parts of Speech); whereas logos denotes a word or saying as the expression of thought: hence, the thing spoken or written, the account, &c., given.

9. 33-50 [For Structure see next page].
9. 34. But they held their peace: for 23 by the way they 6 had disputed 8 among themselves, who should be the 9 greatest.

F 35 And He 6 sat down, and called the twelve, and saith unto them, 6 If any man 6 desire to be first, 6 the same 1 shall be last of all, 1 and 1 servant of all."

F 36 And He took a 24 child, and set him 25 in the midst of them: and 9 when He had taken him in His arms, He said unto them, 37 Whosoever shall receive one of such 24 children 8 in My name, receiveth Me: and whosoever shall receive Me, receiveth 6 not Me, but Him That sent Me.

E G 38 And 8 John answered Him, saying, 17 14 Master, we 8 saw one casting out 6 devils in Thy name, and he followeth 6 not us: and we forbad him, because he followeth 6 not us."

H J p 39 But 2 Jesus said, 6 6 Forbid him 6 not: 6 for there is 9 no man which shall do a miracle 37 in My name, that can lightly speak evil of Me. 40 For he that is 6 not 6 against us is 6 on our part.

q 41 For whosoever shall give you a cup of water to drink 33 in My name, because ye 6 ye belong to 6 Christ, verily I say unto you, he shall 1 6 not lose his reward.

42 And whosoever 6 shall offend one of these little ones that 6 believe in Me, 6 it is better for him that 4 a millstone were hanged 1 about his neck, and he were cast 2 into the sea:

K 43 And 8 if thy hand 6 offend thee, cut it off: it is 6 better for thee to enter into 6 life maimed, than having two hands to go 2 into 6 hell, 6 into the fire that never shall be quenched:

44 Where their 6 worm dieth not, and 6 the fire 6 is 6 not quenched.

K' 45 And 8 if thy foot 4 offend thee, cut it off: it is 6 better for thee to enter into 6 hell, 6 into the fire that never shall be quenched:

46 Where their 6 worm dieth not, and 6 the fire 6 is 6 not quenched.

K' 47 And 8 if thine eye 4 offend thee, pluck it out: it is 6 better for thee to enter into 6 the kingdom of heaven with one eye, than having two eyes to be cast 2 into 6 hell fire:

48 Where their 6 worm dieth not, and 6 the fire 6 is 6 not quenched.

J p 49 For 8 every one shall be salted with salt, and 6 every sacrifice shall be salted with salt, 50 Salt is good: 2 but if the salt have 6 lost his saltiness, wherewith will ye 6 season it?

q Have salt 6 in yourselves, and have peace 6 one with another."
unto Him again; and, as He was wont, He taught them again.

And the Pharisees came to Him, and asked Him,

"Is it lawful for a man to put away his wife?" tempting Him.

And He answered and said unto them, "What did Moses command you?"

And they said, "Moses suffered to write a billet of divorcement, and to put her away."

Jesus answered and said unto them, "For the hardiness of your heart he wrote you this precept.

But from the beginning of the creation God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife;

and they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

And in the house His disciples asked Him again of the same matter.

And He saith unto them, "Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery."

And they brought young children to Him, that He should touch them:

and His disciples rebuked those that brought them.

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.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

And He took them up in His arms, put His hands upon them, and blessed them.

And Jesus saith unto him, "Why callest thou Me good? there is none good but one, that is, God.

10. 13-18 (W. p. 1402.) DISCIPLINE: CHILDREN BROUGHT. (Introversion.)

13 brought = were carrying. Imperf. tense: i.e. as He went on His way. children. Gr. paidia.

14 much displeased = indignant. Imperf. tense: i.e. as they were successively brought.

15 Verily. See note on Matt. 5. 18.


17 running = running up. A Divine supplement, here. Master = Teacher.

18 Why callest, &c. = Note the Fig. Antilegeó, Ap. 6.

10. 12-13 (V. p. 1402.) QUESTION. PHARISEES. (Introversion.)


Moses. See note on 1. 44.


3 answered and said. See note on Deut. 1. 41.

Moses. See note on 1. 44.

a bill of divorcement. Ref. to Pent. (Deut. 24. 1).

a bill. Gr. biblìon (Dim.), a little book or scroll.

Whence our "biblìa" = a written accusation.

7 Jesus. Ap. 88. X.


he wrote. See Ap. 47.

7 (as for you. precept = (authoritative) mandate.

6 from the beginning of the creation. Therefore there could have been no creation of "man" before Adam. See note on John 8. 44.

God made them. Therefore no evolution. See Gen. 1. 26.

7 For this cause, &c. = On account of this, &c.

Quoted from Gen. 2. 24.


leave. Gr. katalepto = to leave utterly, forsake. Not the same word as in v. 29.


Same word as in v. 50.

Not the same as in vv. 32, 33, 46.

A twain = two. Anglo-Saxon twogen (= twain) is masc., tued is fem., and, twa, or tu, is neut. So that "twain" is better, as the Masc. takes precedence of Fem. one = for, or unto. Gr. eis. Ap. 104. vi. Not " become one" (as R.V.); but = shall be, or stand for one flesh.


9 What, &c. = Regarding the two as one. The converse is true: what God hath divided, let not man join together. Note the bearing of this on 2 Tim. 2. 15.


Not the same as in v. 24.


shall = shall have.


12 if a woman, &c. = Condition being problematical,

brought = were carrying. Imperf. tense: i.e. as He went on His way. children. Gr. paidia.

rebuked = were reprimanding. Imperf. tense: i.e. as they were successively brought.


only here in the N.T. in this Tense.


life. Gr. zéôs.

Why callest, &c. = Note the Fig. Antilegeó, Ap. 6.

10. 19

Q v 19 Thou dost 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."

w 20 And he answered and said unto Him, "Thou art a perfect Master, all these have I observed from my youth."

Q v 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, and follow Me."

w 22 And he was sad at that saying, and went away grieved: for he had great possessions.

P u 23 And *Jesus looked round about, and saith unto His disciples, "How hardly shall the children of this age enter into the kingdom of God!"

\[\text{t} 24\text{ And the disciples were astonished at His words. But *Jesus answered again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God!"}\\\\\text{y 25}\text{It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.}\\\\\text{W x 26}\text{And they were astonished out of measure, saying among themselves, "Who then can be saved?"}\\\\\text{y 27}\text{And *Jesus looking upon them saith, "With men it is impossible, but "not with God: for with God all things are possible."}\\\\\text{x 28}\text{Then Peter began to say unto Him, "Lo, we have left all, and have followed Thee.}\\\\\text{y 29}\text{And *Jesus answered and said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake, and the gospel's, 30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life. 31 But many that are first shall be last, and the last first."}\\\\\text{b 32}\text{And they were in the way going up to Jerusalem; and *Jesus went before them: and they were amazed; and as they followed, they were afraid.}\\\\\text{And He took again the twelve, and began to tell them what things should happen unto Him, or. Fig. Paradiastole, Ap. 6, particularising each, are a Divine supplement, here. and. Note the Fig. Polysyndeton, Ap. 6, with in association with (Gr. meta. Ap. 104. xi. 1). with persecutions. Note this Divine supplement, here. the world to come = the coming age (Gr. aión). See Ap. 199. 2 and 151. II. a. 1. 5.}

10. 32-34


32 to=unto. Gr. eis. Ap. 104. vi. went=was going on. were amazed. This sudden awe of His sufferings. For the others see 8. 31; 9. 21; and 10. 43.

1407
10. 33. MARK.

a 33. Saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes;
and they shall condemn Him to death, and shalldeliver Him to the Gentiles;
and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him: and the third day He shall rise again."

b 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?"

U 1 c 37. They said unto Him, "Grant unto us, that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory."

38. But Jesus said unto them, "Ye shall drink of the cup that I drink of, and be baptized with the baptism that I am baptized with."

39. And they said unto Him, "We can." 40. And Jesus said unto them, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with shall ye be baptized:
41. But to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared."

42. And when the ten heard it, they began to be much displeased with James and John.

43. But Jesus called them to Him, and saith unto them, "Ye know that which ye are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
44. But so shall it not be among you: but whosoever shall be great among you, shall be your minister:
45. And whosoever of you shall be the chiefest, shall be the servant of all.

O R 53. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

54. 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.

57. 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."

f 58. And many charged him that he should hold his peace: but he cried out the more a great deal, "Jesus, Son of David, have mercy on me."

had left two (not beggars) who sat by the wayside.

33. Go up = are going up.

34. And Fig. Polythesm. = a divine supplement. This is the third day. See Ap. 144, 145, and 158.

10. 38-44. DISCIPLESHIP.

(P. 1408)

(Repealce Alternation)

U 1 c 35. Disciples. Request of Two.

37. Disciples. Definition by the Two.

38. Disciples. Answer of the Two.

39. Disciples. Answer to the Lord.


42. The Lord. Teaching and Illustration.

35. the sons = the [two] sons.


38. == Thy glory. Wondrous faith, coming immediately after the third announcement of His sufferings and resurrection. It was not a "Jewish notion" that the kingdom which had been proclaimed was a grand reality. It was a revealed truth.

39. can ye drink = are ye able to drink...? the cup. Denoting the inward sufferings.

40. Gr. mit. = for whom it is already prepared.

41. much displeased = indignant.


43. Ye know. Gr. oida = a servant.

44. chiefest = first servant = bondman.

45. to be ministered unto = to be served.

46. to give. This is the fourth announcement of His sufferings.

S 57. Blind man sitting by the way.

58. Request for healing.

h. = 49. Encouragement from the Lord.

49. Encouragement from the people.

50. Obedience.

51. Compliance and healing.

52. Blind man following in the way.

46. Jericho. This is the second mention in N.T.


as He went out = as He was going out. The three cases of healing here were: (1) as He drew near (Luke 18:35); (2) "as He was going out"; and (3) after He had gone out from the temple.

47. Son of David. See Ap. 98, XVIII. and note on Matt. 15. 22.

48. charged him = were reprimanding him, and told him to hold his tongue.

48. mercy = pity. cried = kept crying.
And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, "Be of good comfort, rise; He calleth thee." And he, casting away his garment, rose, and came unto Jesus. And Jesus answered and said unto him, "What wilt thou that I should do unto thee?" The blind man said unto Him, "Lord, that I might receive my sight." 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.

And when they came night unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sent forth two of His disciples, and said unto them, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man ask you, 'Why do ye this?' say ye that the Lord hath need of him; and straightway he will send him hither." And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast his garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, "Hosanna; Blessed is He That cometh in the name of the Lord!"

sixth day before the Passover was unexpected (Matt. 21, 11). This was prepared for (John 12, 13). Not apostles. INTO. Gr. εις. Ap. 104, vi. over against = below and opposite (Matt. 21, 2). ASA. At the former entry it was = right opposite (Matt. 21, 2). AS. = immediately. At the former entry "an ass tied and a colt with her" (Matt. 21, 2). Untamined ass submits to the Lord. Not so His People to whom He was coming (John 1, 1). Whereon. = upon (Gr. επί. Ap. 104, ix. 3) which. never man = no one (Gr. oude). See Ap. 105, 1) of men. Gr. anthropos. Ap. 123, 1. bring him = lead it. 3 If any man = if anyone. The contingency being probable. See Ap. 118, 1, b. The same word as in vv. 31, 32; not the same as in vv. 13, 24, 25, the Lord. Ap. 98, vi. i. a. 2. A. straightway. See note on 1, 12. 4 the = a. According to all the texts. by = at. Gr. pros. Ap. 104, xv. 3. Not the same word as in vv. 28, 29, 33, in = on, or upon. Gr. επί. Ap. 104, ix. 1, a place where two ways met = in that quarter [where the Lord had said]. Gr. amfaphos. The regular word in the Papyrus to denote the "quarter" or part (Lat. eur) of a city. Occ. only here in N.T. But Codex Bezae (Cambridge) cent. 5 or 6, addis (Acts 19, 24) after "wrath", "running into that quarter". 5 What do ye ...? = What are you doing? 6 Jesus. Ap. 98, X. 7 brought = led. To. Gr. pros. Ap. 104, xv. 3. Not the same word as in vv. 1, 12, 15. him = it upon. Gr. επί. Ap. 104, ix. 2.


E | B | R | S

11. 1–7 (S, above). BETHPHAGE. ARRIVAL. (Intersession.)

S1 | 1. The Two Disciples. Mission.
2, 3. Command.
11. 10. Mark.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and to the temple: and when He had looked round about all things, and now the eventide was come, He went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, He was hungry; 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; for the time of figs was not yet.

13 And Jesus answered and said unto it, \\
17 And He taught, saying unto them, \\
19 And when even was come, He went out of the city.

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, \\
22 And answered saith unto them, \\
23 For verily I say unto you, Whosoever shall have unto this mountain, Be thou

11. 8-11 (Tn, p. 1409). In Jerusalem. Entry. (Introversion.)

10 | 10. Ory. The Kingdom.
11 | 11-. Action. The Lord.

10 the kingdom. Note the Structure "m" and "m".
11 temple. Gr. \\
12 from away from. Gr. \\
13 seeing. Gr. \\
14 answered and said. Heb. Idiom. See note on \\
15 came went.

16 And would not suffer that any man should carry any vessel through the temple.

17 And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer?

18 And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him because all the people was astonished at His doctrine.

19 And when even was come, He went out of the city.

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 answered saith unto them, Have faith in God.

23 For verily I say unto you, Whosoever shall have unto this mountain, Be thou

11. 16-18 (Tn, p. 1409). In the Temple. (Introversion.)

16 And would not suffer, &c. This was not done at the former cleansing in Matt. 21. 12-16. 

17 Is it not written, . . . ? — Doth it not stand written that, &c. The composite quotation is from Isa. 56. 1 and Jer. 7. 11.

22 Have faith in God. He and they alone can restore them to life — yea, life from the dead. See Rom. 11. 15.

23 referring, and probably pointing to Olivet. 

11. 20-26 (Sp, p. 1409). Bethany. Return From. (Introversion.)

20 And in the morning, &c. Verses 20-26 are a Divine supplement of details. 


22 Have faith in God. He and they alone can restore them to life — yea, life from the dead. See Rom. 11. 15.

23 referring, and probably pointing to Olivet. 

17. 20; 21. 21; and see note on Luke 17. 8.
12. 5 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 you your trespasses.

27 And they came again into Jerusalem:

and as He was walking in the temple, there came unto Him the chief priests, and the scribes, and the elders,

28 And say unto Him, "By what authority dost Thou these things? and who gave Thee this authority to do these things?"

29 And Jesus answered and said unto them, "I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of the 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, "Neither do 3 tell you by what authority I do these things."

12 And He began to speak unto them by parables,

"A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent a servant to the husbandmen; and he received evil words from the husbandmen of the fruit of the vineyard.

3 And they 3 caught him, and beat him, and sent him away empty.

not. Gr. mē. Ap. 105. II. Not the same word as in

11. 23. MARK. 12. 3.

11. 27–13. 2 (T6, p. 1409). IN THE TEMPLE.

(Interrogation and Alternation.)

T5 | U | 11. 27–33. Authority questioned.


U | 12. 41–44. Authority exercised.

11. 27–33 (U, above). AUTHORITY QUESTIONED. (Interrogation.)

B | 29, 30. The Lord's question. In answer.
C | 31, 32. Enemies' reasoning.
B | 33. The Lord's question unanswered.

27 walking. A Divine supplement, here.

29 I will also ask, &c. Note the use of the Fig. Antiope (Ap. 6), answering one question by asking another.

30 heaven. Singular. See note on Matt. 6. 9, 10.

31 with. Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 11.

32 say, Of men. Supply the logical Ellipsis, thus: 'Of men [it will not be wise]; for they feared the people', &c.


12. 1–11 (W, above). TEACHING. PARABLE OF THE VINEYARD. (Interrogation.)

W | D | 1–2. The Lord. Teaching.
E | 8. Vineyard. Given to others.

1 began. See note on 1. 1.


12. 2–8 (For Structure see next page).

2 at the season. The fourth year after planting it; no profit till then. See Lev. 19. 25, 26.

to.


servant = bond-servant.


Not the same word as in v. 26, 34.

of = from. Gr. apo. Ap. 104. iv. 1. Same word as in v. 38; not the same as in v. 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out", Matt. 21. 33.

3 caught = took.

set an hedge = placed a fence.

winefat. Oec. only here in N.T. = a wine-vat. 'Fat' is from A.S. fret = a vessel (cp. Dutch venner = to catch). Northern Eng. for cattle-tower = watch-house.

see note on Matt. 21. 33.

let it out, &c. See note on Matt. 21. 33.

went into a far country = went abroad. See note on Matt. 21. 33.

1411
12. 4.

4 And again he sent 4 unto them *another servant;

and *at him they cast stones, and wounded
him in the head, and *sent him away shame-
fully 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 *well-
beloved, he sent him also *last *unto them,
saying, *They will *reverence my son.

But those husbandmen *said *among them-

This is the heir; come, let us kill
him, and the inheritance shall be ours.

And they took him, and *killed him, and
cast him *out of the vineyard.

What shall therefore *the lord of the vine-
yard do? he will come and destroy the hus-
bandmen, and will give the vineyard *unto
others.

And *have ye *not read this scripture; *The
Stone which the builders rejected *is
become the head of the corner:

This was the Lord's doing, and it is mar-
vellous in our eyes!''

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.

And they sent *unto Him certain of the
Pharisees and of the Herodians, *to catch
Him in His *words.

And when they were come, they say unto
Him, *O Master, *we know that Thou art true,
and carest *for no man: *for Thou *regardest
*not the person of men, but teachest the
way of God in truth: Is it lawful to give
*tribute to Caesar, or *not?

Shall we give, or shall we *not give?

But He, knowing their hypocrisy, said unto
them, *Whose is this *image and superscrip-
tion? And they said unto Him, *Cesar's.*

17 And *Jesus *answering said unto them,

"Render to Caesar the things that are Caesar's,

and *God the things that are *God's." And
they marvelled at Him.

12. 2-8 (F, p. 1411). CONDUCT OF HUSB.

MEN. (Repeated Alternation.)

unto. Gr. pros. Ap. 104. xv. 3. As in vs. 6, 13, 18.

and *sent him away shamefully handled. L T Tr. WH

with Syr. read *insulted him*,

5 many others. All these were *His servants the

prophets" up to John the Baptist. Supply the Ellipsis
from v. 4 thus: "Many others [He sent, whom they
used shamefully], beating some and killing some*;

beating = scourging.


reverence = have respect to.

7 said... This *said that (Gr. hódh) this is, &c.

8 killed him. As the Lord had already revealed to
the disciples (10. 22-24). out = outside.

shall = will.

the lord. Implying and leading up to the inter-
presentation. Ap. 98. VI. i. a. 4. A.

unto others. The new Israel, as foretold in Isa. 66.

have ye not read... *See Ap. 143. not = not even. Gr. oude. Compound of ou. See Ap. 105. 1.


This was, &c. = this was from Jehovah (Gr. para.

in. Gr. en. Ap. 104. viii. Same word as in vs. 23, 25,
26, 35, 38, 39. Not the same as in vs. 14, 26.

for = because.

know = came to know, or perceived. Gr. ginōskō. See
Ap. 102. 11. Not the same word as in vs. 14, 15, 24.

12. 13-17 (Y, p. 1411). QUESTION OF THE

PHARISEES. (POLITICAL.) (Introversion.)

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.

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.


This was, &c. = this was from Jehovah (Gr. para.

in. Gr. en. Ap. 104. viii. Same word as in vs. 23, 25,
26, 35, 38, 39. Not the same as in vs. 14, 26.

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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.


18. SADDUCEES. (No Article.) See Ap. 120. II. which = they who. Gr. hoiotnes, marking them as a class characterized by this denial.

no. Gr. mē. Ap. 105. II. As in v. 19; not the same as in v. 20, 22, i.e. they denied it subjectively.

asked = questioned.


20. no. Gr. ou. Ap. 105. I. Same as in v. 22; not the same as in v. 18, 19.


23. had = got.

24. Do ye not . . .? Fig. Erotēsis (Ap. 6), for emphasis.

therefore = on account of (dia. Ap. 104. v. 2) this; referring to the reasons about to be stated in the next two clauses.


the dead = dead bodies, or corpses. With Art. See Ap. 136. 4. Not the same as in v. 27.

in the bush = at (Gr. epi). Ap. 104. ix. 1 the place concerning the bush: i.e. the passage about it in Ex. 3. 6. Cp. Rom. 11. 2 11 in Elijah; see note there.

I am, &c. Quoted from Ex. 3. 6-4.

And note the Fig. Polydeuticon. Ap. 6.

27. the dead = dead people. Not the same as in v. 26.

No Art. See Ap. 136. 2.

the living: i.e. those who live again in resurrection.

See note on Matt. 9. 18. Therefore they must rise.

This is the only logical conclusion of the Lord’s argument. The whole subject is resurrection.

yet. Note the emphasis on this pronoun. This clause is a Divine supplement, here.

12. 28-34 (Y2, p. 1411). QUESTION OF A SCRIBE. (MORAL) (Inversion.)

Y2 | 28 - . Perception of the Lord by the Scribe.


v | 34. Perception of the Scribe by the Lord.


well = admirably, finely.

asked = questioned.

Which = Of what nature.

the first, &c = the first of all the commandments.


one. See note on Dent. 6. 4.


all thy = thy whole.

and. Note the Fig. Polydeuticon. Ap. 6.

31. Thou shalt, &c. Quoted from Lev. 19. 18.


32. Verses 32-34 are a Divine supplement, here. Well = “Right”, or as we say “Good” = the truth = according to (Gr. epi. Ap. 104. ix. 1) the truth. I.e. the questioned. Ap. 175. I.

for - that, there is one God. All the texts read “that He is One” (omitting the word “God”).

but He = besides Him.

33. understanding = intelligence. Gr. suneides = a putting together. Not the same word as in v. 30, which is diaoµa = mind, the thinking faculty. more, &c. Cp. I Sam. 15. 22.

12. 34.
12. 34. 

MARK. 13. 1.

A.D. 29.

\footnotesize


the kingdom of God. See Ap. 114.

12. 35-37 (W, p. 1411). TEACHING. QUESTION. (Introversion.)


y | 35. His question re Scribes' teaching.

z | 36. The Holy Spirit's Words.

y | 37-7. His question re Scribes' teaching.


35 while He taught in the temple. See Ap. 156. Christ = the Messiah. (With Art.) See Matt. 1. 1. 

Ap. 98. IX. the son of David. See Ap. 98. XVIII. 

36 David himself. These are the Lord's words. He did not accept the current view; but He spake from the Father Himself. See Deut. 18. 18. John 7. 16.

8. 28; 8. 46; 47; 12. 49; 14. 10; 24; 17. 8. This settles the authorship of Ps. 110.

Quoted from Ps. 110. Midway between Abraham and Messiah, this Psalm was given to David, 


till I make. See note on Matt. 22. 44. 

make = shall have set.


the common people = the great crowd. Indicating numerical, not social, distinction.

12. 38-40 (X, p. 1411). ENEMIES, CONDEMNA- 

TION. (Introversion.)

X | a | 38-. Warning. 


b | 40-. Enemies. Actions.

a | 40. Condemnation.

38 doctrine = teaching.


of away from (Gr. apo. Ap. 104. iv.) i.e. take heed 

and keep away from. Not the same word as in v. 44. 

love = desire, or will to. Gr. theló. Ap. 102. I.


long clothing = robes. Gr. πολικαί.

uppermost rooms = first couches or places.


40 devour = eat up. Being occupied in making wills and conveyances of property, they abused their office.

greater damnation = heavier judgment.

12. 41-44 (U, p. 1411). AUTHORITY EXERCISED. 

(Alternation.)

U | c | 41. The many, casting in.

d | 42. The widow. Her act.

d | 43. The widow. The Lord's commendation.

c | 44. The many and the widow.

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!'

13 1-14. 25 (For Structure see next page).

1 out of the temple. As in Matt. 24, 1, marking this as the latter of two prophecies; the former (Luke 21. 37) being spoken "in the temple".


temple. Gr. ἱερόν. See notes on Matt. 4. 5; 23. 16.


Not the same as in vv. 2, 26. 

stones. There are some measuring 20 to 40 feet long, and weighing over 100 tons.

41 Pr. 41-44 are parallel with Luke 21. 1-4. See notes there. 

the treasury. Situated in the women's court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called "trumpets" (from their shape): nine being for legal dues, and four for voluntary contributions. All labelled for their special objects. 

Gr. theóreó. Ap. 133. I. 11. cast = are casting.


much = many (coins). Referring to number, not to value.

42 a certain poor widow = one poor widow, threw = cast, as above.

of their abundance; but she of her = want did cast in "all that she had, even of her living."
13. 2. MARK.

L 2. And Jesus answering said unto him, "Sect you these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

K M1 3. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

M2 4. "Tell us, what shall be the sign when all these things shall be fulfilled?"

LN e 5. And Jesus answering them began to say, "Take heed lest any man deceive you:

6. "For many shall come in my name, saying, 'I am Christ,' and shall deceive many.

7. And when ye shall see war and rumour of wars, be ye not troubled:

for such things must needs be; but the end shall not be yet.

N7 O1 P g 8. "For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and famines and troubles: these are the beginnings of sorrows.

h 9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten before rulers and kings for my sake, to give testimony against them.

i 10. 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 the children shall rise up against their parents, and shall cause them to be put to death.

13. 8-37 (N2, above). ANSWER TO THE SECOND QUESTION. (Division.)

N2 1. 8-27. Prophecy. Instruction.


13. 8-27 (O2, above). PROPHECY. INSTRUCTION. (Introversion.)


13. 8-13 (P, above). TIME. BEGINNING. (Introspection.)

P 1. g 8. The beginning.

h 9-10. Persecution.

i 9-10. Testimony and Reason.


g 13. The end.

13. 13. MARK.

13 And ye shall be hated of all men for My name’s sake:

but he that shall endure unto the end, the same shall be saved.

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 Judaea flee into the mountains:

And let him that is in the field turn again for to take up his garment:

And let him that is in the midst turn again, and take him out of his house:

And let them that are with child, and to them that give suck, take heed.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom He hath chosen, He hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, Lo, He is there;

believe him not:

For false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the son of man coming in the clouds with great power and glory.

27 And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

13. 28. [For Structure see next page].


for sake=on account of. Gr. dia. Ap. 104. v. 2. Not the same word as in v. 9.


14-20 (Q p. 1415). SIGN. THE ABOMINATION, ETC. FLIGHT. (Alternation.)

14 see. Gr. eidos. Ap. 133. I. 1, as in v. 22; not the same word as in v. 1, 2, 26.


affliction = tribulation. As in v. 24. Quoted from Dan. 12. 1. was not = has not been the like, from the beginning of the creation which God created. Note the emphasis of this peculiar amplification, giving the Divine condemnation of “Evolution.” Cp. in v. 22, “the chosen whom He chose.” See note on John 8. 44. God. Ap. 98. I. i. neither = nor by any means. Gr. ou me. Ap. 105. III. be to come to pass.


shorn flesh. Not (as in v. 11) any flesh.

should be = should have been.

elect’s sake. See note on v. 19, above.


13. 21-23 (Q. p. 1415). SIGN. THE FALSE CHRIST. (Alternation.)

Q ] 21.- False Christs.


22 prophets, &c. Quoted from Deut. 13. 1.

shew = give. But T and A read “work”, not Syr.


if, &c. Quite a hypothetical condition; so much so that no verb is expressed. Ap. 118. 2. a. Not the same word as in v. 21.


p ] 27. The sending of His angels.

q ] 27. Signs on earth.


of heaven = of the heaven. Sing. with Art. As in v. 21, 22; not as in v. 29-. See note on Matt. 6, 9, 10.

shall fall = shall be falling out; implying continuousness, and the powers, &c. Quoted from Isa. 34. 4.

heaven = the heavens. Pl. with Art. Not the same word as in v. 21, 22. See note on Matt. 6, 9, 10.


the Son of man. See Ap. 98. XVI. Quoted from Dan. 7, 13.

great much power. See Ap. 172. I.


28 a parable = a parable. See Matt. 24. 32.


branch = branch. Gr. klados. See note on 11, 8.

is yet = shall have already become; as in Matt. 24. 32.

leaves = its leaves.

know = get to know. Gr. ginomai. Ap. 132. I. H.
13. 29. So it is in like manner, when ye shall see these things come to pass,
know that it is nigh, even at the doors.
Verily I say unto you, that this generation shall not pass, till all these things be done.
Heaven and earth shall pass away: but my words shall not pass away.
But of that day and that hour knoweth no man, nor the angels which are in heaven, neither the Son, but the Father.
Take ye heed, watch and pray: for ye know not when the time is.

For the Son of man is as a man travelling 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.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:
Lest coming suddenly he find you sleeping.
And what I say unto you I say unto all, Watch.

14. After two days was the feast of the passover, and of unleavened bread:
and the chief priests and the scribes sought how they might take Him by craft, and put Him to death.
But they said, Not on the feast day, lest there be an uproar of the people.

And being in Bethany in the house of Simon the leper, as He sat at meat,
there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head.

And there were some that had indignation with themselves, and said, Why was this waste of the ointment made?

13. 28-37 (O2, p. 1415). PARABLES. WARNING.

O2 R p | 28. Parable. The Fig-tree.
q | 29-30. Application.
r | 29. Localness.
S | 30-32. Watch.
R p | 34. Parable. The Householder.
q | 35. Application.
r | 36. Suddenness.
S | 37. Watch.

In like manner ye also come—taking place.  1 st. Gr. σταρι, Ap. 104. ix. 2.
Verily. See note on Matt. 5. 12, this generation. See note on Matt. 11. 14.
be done. may have taken place. See note on Matt. 24. 35; where the Gr. particle, on, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3. 18-26).
Heaven. the heaven. Sing. See note on Matt. 6. 9, 10.
known. Gr. οἶδα. Ap. 132. i. i.
the Son: i.e. "the Son of man". See v. 26.
Father. Ap. 98. iii.
Take ye head. Gr. βλέπω, Ap. 135. i. 5.
watch—lie sleepless. Not the same word as in v. 24, 35, 37.
time—season, or crisis.
who left—leaving. servants—bond-servants, and commanded the porter—commanded the porter within.
to watch—to keep awake. Not the same word as in v. 23. Note the Fig. ἐπιομαλίὰσθαι (Ap. 6), vv. 24 and 27.
sleeping—composing yourselves for sleep (voluntarily). Gr. καθάπενθαι. See notes on 1 Thess. 4. 14, and 5. 6. Not κοιμομαι—to fall asleep voluntarily (as in death). See Ap. 171. 1.

14. 1-25 (O3, p. 1415). ARRIVAL AT BETHANY.

J3 T | 1-2. Two days before the Passover.
V | 3-5. The Second Supper, and second Anointing.
T | 12-25. One day before the Passover.
1 After two days. See Ap. 156. Cp. Matt. 22. 2.

X | 3-4. The woman.
Y | 3-4. Indignation. Some.
X | 5. The woman.

house, &c. Not therefore the first supper (John 13. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 158.
the leper. Note the Fig. ἀμπλαθὴς (Ap. 6), by which Simon still retained the same describing what he had once been.
a woman. Not Mary; the second occasion being quite different. See Ap. 155.
box—flask. spikenard—pure nard.
liquid, because it was poured.
very precious—of great price.
brake. Alabaster being brittle it was easily done. A Divine supplement, here.
poured. Gr. κατατέλεσθαι. Occ. only here and in Matt. 26. 7; not in John 12. 3.

14

Gr. pros. Ap. 104. xv. 3. Not the same word as in v. 56. was . . . made—was come to pass.
MARK.

5 For it might have been sold for more than three hundred denarii, and have been given to the poor. And they conspired against her.

6 And Jesus said, "Let her alone; why trouble ye her? she hath done what she could: she is come beforehand to anoint My body to the burying.

7 For ye have the poor always with you, and as long as ye have the_1_ good work ye may do them good: but_ye have not always.

8 She hath done what she could: she is come beforehand to anoint My body to the burying.

9 Verily I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, "Where wilt thou that we go and prepare that Thou mayest eat the passover?"

13 And He senteth forth two of His disciples, and saith unto them, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."

14 And wheresoever he shall go in, say ye to the "goodman of the house, "The Master saith, "Where is the guest chamber, 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:

17 And in the evening He cometh with the twelve.

18 And as they sat and did eat, Jesus saith, "Verily I say unto you, One of you which eateth with Me shall betray Me."

19 And they began to be sorrowful, and to say unto Him one by one, "Is it I?" and another said, "Is it I?"

14. 12-25 (T. p. 1417). ONE DAY BEFORE THE PASSOVER. (Division.)

T | 12-16. Preparation.
Z' | 22-25. Celebration.

14. 12-16 (Z', above). PREPARATION. (Introspection.)

Z' | 16-18. Directions. Carried out.

17 in the evening = the evening having come.
18 of = from among.

by Fig. Metonymy (of Adjunct), Ap. 6, for the lamb.
Gr. Chlē. The Teacher. Ap. 98. XIV. v. 3. furnished = as = just as.

14. 17-21 (Z', above). PREDICTION. (Introspection.)

Z' | 20. Answer of the Lord.

18 of = from among.
19 began. See note on 1. 1.

1418.
MARK.

14. 20. And He answered and said unto them, "It is one of the twelve, that dippereth 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! for good were it for that man if he had not been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, "Take, eat: this is My body.'

23 And He took the cup and when He had given thanks, He gave it to them: and they all drank of it.

24 And He said unto them, "This is My blood of the new testament, [which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink new in the kingdom of God.'

26 And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.'

28 But after that I am risen, I will go before you into Galilee.'

29 But Peter said unto Him, "Though all shall be offended, yet will I not."'

30 And Jesus saith unto him, "Verily I say unto thee, That this day, even here in this night, before the cock crow twice, thou shalt deny Me thrice.'

31 But He spake the more vehemently, "If I should die with Thee, I will not deny Thee in any wise.' Likewise they also said they all.

32 And they came to a place which was named Gethsemane:

33 And He saith to His disciples, "Sit ye here, while I shall pray.'

34 And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy;

35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.
36 And He said, "Abba, Father, all things are possible unto Thee; take away the cup which I drink, and with which I am anointed, but what shall I will, but what Thou wilt?"

37 And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not 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, and 40 again He returned, He found them asleep again, for their eyes were heavy, neither wist they what to answer Him.

41 And He cometh the third time, and saith unto them, "Sleep on now, and take your rest; it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners." 42 Rise up, let us go; lo, he that betrayeth Me is at hand."

BB\(^1\) C

43 And immediately, while He yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

J NP

44 And he that betrayed Him had given them a token, saying, "Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely." 45 And as soon as he was come, he went straightway to Him, and saith, "Master, Master;" and kissed Him.

46 And they laid their hands on Him, and took Him.

Q

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

14. 43-15. 39 (B, above). DEATH. (Interventions and Alternations)

B\(^1\) C | 14. 43. The Arrival of Judas.


K | 14. 53. The Lord led to Caiaphas.

H | 14. 54. Peter. Following.

F | 14. 55-54. The Lord before Caiaphas.

M | 14. 65. Personal abuse.


K | 15. 8-1. The Lord led to Pilate.

F | 15. 2-15. The Lord before Pilate.

M | 15. 16-25. Personal abuse.


Q | 47. The zeal of one. Peter defending.


Q | 49. The Lord. Reason of the Appeal.

N P | 50. Desertion. By all.

Q | 51, 52. The zeal of one. Lazarus following.

43 one = being one. See note on Matt. 28. 47.

44 four = from. See note on Matt. 28. 47.

48 And answered and said unto them, "Are ye come out, as against a thief, with swords and with staves to take Me?"

49 I was daily with you in the temple teaching, and ye took Me: but the scriptures must be fulfilled."

50 And they all forsook Him, and fled.

51 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:

52 And he left the linen cloth, and fled from them naked.

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 sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put Him to death; and found none.

56 For many bare false witness against Him, but their witness agreed not together.

57 And there arose certain, and bare false witness against Him, saying,

58 He 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, "Art Thou the Christ, the Son of the Blessed?"

61 But He held His peace, and answered nothing.

Again the high priest asked Him, and said unto Him, "Art Thou the Christ, the Son of the Blessed?"

62 And said, "As am, and ye shall see the Son of man sitting on the right hand of , and coming in the clouds of heaven."
14. 63.

Then the high priest rent his clothes, and saith, What need we any further witnesses?

And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maid's of the high priest.

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

But he denied, saying, I know not, neither understand I what thou sayest.

And he went out into the porch; and the cock crew.

And a maid saw him again, and said, This is one of them.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

But he denied it again, and began to curse and to swear, I know not this man of whom thou speakest.

And the second time he denied it. And Peter called the maid that Jesus said unto him, Before the cock crew, thou shalt deny me thrice.

And when he thought thereon, he wept.

In the morning, as the chief priests held a consultation with the elders and scribes and the whole council, to set a false witness against Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Jews? And he answered him, saying, Thou sayest it.

And Pilate said unto him, Seest thou not I have power to release thee, and I have power to crucify thee? And he answered him nothing.

And Pilate again asked him, saying, Answerest thou nothing? What is it that they witness against thee?

But Jesus answered him nothing; so that Pilate marvelled.

Yet nothing was not anything any longer (Gr. or outre). feast = a feast i.e. any of the three great feasts.

Tenses. 7 Barabbas. Aramaic. Ap. 94. III. 3. a class of criminals. in. Gr. en. Ap. 104. viii. As in en. 29, 41, 45: not the same as in en. 1, 38. 8 multitude = crowd. crying aloud. All the texts read "having gone up".


In the morning = any time before sunrise, while yet dark. Op. 1. 32; 16. 2. 5. John 20. 1. The Lord must have been led to Pilate before our midnight, because it was about the sixth hour of the night when Pilate said Behold your king (John 19. 14). It was therefore in the night, at which time it was unlawful to try a prisoner. See the Talmud, Sanhedrin, cap. 4. It was also unlawful on the eve of the Sabbath, and this was the eve of the High Sabbath. See Ap. 105.


And. Note the Fig. Polypnyadot (Ap. 5) to emphasize the fact that it was the act of the whole council. Jesus. Ap. 98. X. carried Him away. Matt. 27. 2 has apógeno to lead away what is alive (in contrast with pterin, which is generally used of what is inanimate). Luke has epános - they led (Luke 23. 1). Mark has apógeno carried, as though from faintness.


Lh 2-5. Pilate and the Lord.

i 6-13. Pilate and the People.


2 Pilate asked him. Matthew and Mark carefully distinguish between this interview with the Lord and the rulers alone, and a subsequent interview with the multitude (Luke 23. 4).

answering said. See note on Dent. 1. 41.

26es sayes = Thou sayest (Gr. anoint) (Ap. ii).

3 accused = kept accusing of many things = urgently. nothing = not (Gr. ou). Ap. 105. I. anything. All the texts omit this clause.

en outre. 6 at. Gr. kata. Ap. 104. x. 2. that he released = he used, or was wont, to release. Imperf. made &c. = been fellow insurgents. who. Denoting a class of criminals. in. Gr. en. Ap. 104. viii. As in en. 29, 41, 45: not the same as in en. 1, 38. 8 multitude = crowd. crying aloud. All the texts read "having gone up".
him to do. Note the Ellipsis thus properly supplied. as = according as. ever. Gr. on. by T. W. B. 9 Will ye...? Are ye willing...? Gr. Theko. See Ap. 102. 1. 10 he knew = he was beginning to know. Gr. ginōskō. Ap. 132. 1. 2 delivered Him = delivered Him up. for = on account of. Gr. dia. Ap. 104. v. 2. 11 moved = vehemently stirred up (as by an earthquake). Gr. anasediō, connected with seismo, an earthquake. People = crowd, as in v. 8. 13 Crucify Him. Stoning was the proper Jewish death for blasphemy. Cp. John 18, 31, 32. Crucifixion was the Roman punishment for treason. Note the addresses of Pilate:

To the Council. To the People. To the Priests (specially).


14, 21. 22, 23.

Then Pilate’s final attempt to rescue the Lord.

15 willing = determining. Gr. boulōma. See Ap. 102. 2. to content the people = to satisfy the crowd. This is the motto of the present day, but it always ends in judgment. See and cp. Ex. 32, 1 with 26, 27. Acts 12, 3 with 23, 2 Tim. 4, 3 with 1 and 4. So here.

15. 16-23 (M, p. 1420). PERSONAL ABUSE. (Alternation.)

22. Place. Golgotha.

16 into = within the hall—the court. See Matt. 23, 3.
band. Gr. σπείρα = a company bound or assembled round a standard: Lat. mancipitum = a handful of hay or straw twisted about a pole as a standard: and, by Fig. Metonymy (of Adjunct), Ap. 6, put for the men-at-arms gathered round it.
17 purple. See Matt. 27, 22.
19. See note on Matt. 27, 22.
20 to = to the end that they might.
21 compel. See note on Matt. 27, 32.

Judgment. See note on Matt. 27, 32.

same word as in v. 46. the country = a field.
23 they gave, &c. = they were offering. See notes on Matt. 27, 34, 48.

15. 24-39 (C, p. 1420). THE CRUCIFIXION. (Introversion and Alternation.)

25 Time. Event at third hour (9 a.m.).
26 The Indictment.
27, 28. The two Robbers. Brought.
29-32. The two Robbers. Reviling.
33-38. Time. Events at sixth and ninth hours (noon to 3 p.m.).

24 when they had, &c. The two robbers of v. 27, and Matt. 27, 38, not yet brought. See Ap. 164. parted = divided.
25 And it was the third hour, and they crucified Him.

26 And the superscription of His accusation was written over, THE KING OF THE JEWS.

27 And with Him they crucify two thieves; one on His right hand, and the other on His left.

28 And the scripture was fulfilled, which saith, And He was numbered with the transgressors.

29 And they that passed by railed on Him, wagging their heads, and saying, "Ah, Thou that destroyest the Temple and buildest it in three days, Save Thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.

33 And they that were crucified with Him reviled Him.

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

34 And at the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" which is being interpreted, "My God, My God, why hast Thou forsaken Me?"

35 And some of them that stood by, when they heard it, said, "Behold, He calleth Elijah.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave Him to drink, saying, "Let alone; let us see whether Elijah will come to take Him down." 37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil 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 said not anything, and gave up the ghost, he said, "Truly this man was the Son of God."
42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

W X
43 Joseph of Arimathæa, an honourable counsellor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

Y r
46 And he bought a linen cloth, and took Him down, and wrapped Him in the linen, and placed him in a sepulchre which was hewn out of a rock, and rolled a stone up unto the door of the sepulchre.

V p
47 And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

16th Nisan
And when the sabbath was past,

Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the 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 from the door of this 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, Whom they have 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.

15. 40-16. 8 (B, p. 1420). The Burial
(Alternations and Introduction.)

5th V p 15. 40-41, 47. Women. Several.

4. 42. Before the High sabbath.

W X
43. 43-45. The Body obtained.

Y r 15. 44-45. Fine linen bought.

15. 45-46. Laid in the sepulchre.

15. 46-47. The stone rolled to the door.

V p 15. 47. Women. Two.

q 16. 1-3. After the High sabbath.


16. 2. Came to the sepulchre.

16. 3, 4. The stone rolled away from the door.

X 16. 5-8. The Body sought.

42 when the even was come = evening already having come. Cp. Matt. 27. 57.

the preparation: i.e. the 14th of Nisan, the day before the Passover (on the 15th), which took place on the 14th at even, and ushered in the High Sabbath, which commenced after sunset on the 14th.

the day before the sabbath: i.e. the day before the High Sabbath. See Ap. 115.


which also waited = who himself also was waiting, the kingdom of God. See Ap. 114.

went in boldly = took courage and went in; i.e. braving all consequences.

unto = to. Gr. pros. Ap. 104. xv. 3. Not the same word as in vv. 21, 41, 45.

craved the body. Because in the usual course the Lord would have been buried with other criminals. See note on Isa. 53. 9.

44 marvelled = wondered. This verse and the next are a divine supplement, peculiar to Mark.

15. 43-45.

if He were, &c. Implied: a hypothesis which he did not yet expect. Ap. 118. 2. a. any while = long.

45 knew = having got to know. Gr. γνίσθηκεν. See Ap. 139. 1. ii.

gave = made a gift of (Gr. δοθήκε). Occ. only here and 2 Pet. 1. 3, 4.

body. Gr. σῶμα = body. But all the texts read pòmòs = corpse.

45 fine linen. Gr. σίδον. See note on 14. 31, 32.

sepulchre = memorial tomb.


rock. Gr. petra, as in Matt. 16. 16.

a stone. See note on Matt. 27. 56.

47 beheld = were (attentively) looking on so as to see exactly. Gr. θεάθηκαν, Ap. 133. 1. 11.

16. 1 when the sabbath was past: i.e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156. had bought. Before the weekly sabbath (Luke 23. 56; 24. 1).

sweet spices = aromatics.

2 first (day) of the week. Gr. the first of the Sabbaths. See 16. 2. at the rising.

15. 40-41.

sepulchre. See 16. 46. the rising.

3 among = to. Gr. pros. Ap. 104. xiv. 3. Who shall roll us away? That was their only difficulty: therefore they could not have heard about the sealing and the watch. This is a divine supplement, peculiar to Mark.

4 looked = looked up. Gr. ἐπανειλήφθη. Ap. 133. 1. 6. saw = see (implying attention, surprise, and pleasure). Gr. θεάθηκαν. Ap. 133. 1. 11. was had been.


long ... garment. Gr. στόλος = long outer robe of distinction. Gr. στέλει = long.

6 not. Gr. μέ. Ap. 105. 11. Not the same as in the Which was crucified Who has been crucified. Note Jesus. Ap. 98. x.

the Fig. ἀσπίδαι (Ap. 6), leading up breathlessly to the climax—"there shall ye see Him." Thus the passage is emphasized; and the "sudden reduction of 'and them'" is not an "internal argument against genuineness!" not. Gr. ou. Ap. 106. 1. beheld = look. Gr. ἴδε. Ap. 133. 1. 8.

7 and Peter. A divine supplement, here. see. Gr. ἑγωράσα. Ap. 133. 1. 8. a. as even as.

16. 9 (22) | (p. 1426)

B | A. D. 21

9 Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

10 And she went and told them that had been with Him, as they mourned and wept.

11 And they, when they had heard that He was alive, and had been seen of her, believed not.

12 After that He appeared in another form unto two of them, as they walked, and they went into the country.

13 And they went and told it unto the residue:

14 neither believed they them.

A

15 And He said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; 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.

Z

19 So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

A

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.