

THE WESLEYAN HERITAGE LIBRARY
COMMENTARY

COMMENTARY ON
MARK

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 2002

A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

Adam Clarke's Commentary on the Old and New Testaments
A derivative of Adam Clarke's Commentary for the Online Bible

produced by

Sulu D. Kelley
1690 Old Harmony Dr.
Concord, NC 28027-8031
(704) 782-4377

© 1994, 1995, 1997

© 1997 Registered U.S. Copyright Office

PREFACE TO THE GOSPEL ACCORDING TO ST. MARK. WITH A SHORT ACCOUNT OF HIS LIFE.

FOR an explication of the word GOSPEL, and the title SAINT, see the Preface to Matthew { <4000> **Matthew 1:1.** } p. ii-v. MARK. This person, the second in the commonly received order of the four evangelists, was named JOHN MARK, and was the son of a pious woman called Mary, who dwelt at Jerusalem: she was an early believer, and the disciples used to meet at her house. Peter, having been delivered out of prison by an angel, came to the house of Mary, mother of John, whose surname was Mark, where many were gathered together praying, <4422> **Acts 12:12.** This very first mention of John Mark assures us of Peter's intimacy in that family: it is almost universally allowed that Mark, mentioned by Peter, <0153> **1 Peter 5:13,** is this evangelist, and that he is the same with him who is called *sister's son to Barnabas,* <5040> **Colossians 4:10,** and is supposed to have been converted by Peter to the Christian faith. Mr. W. Whiston supposes him to have been Peter's own son. See his *Primitive New Test.* Notes at the end. He travelled from Jerusalem to Antioch with Paul and Barnabas, <4125> **Acts 12:25,** and some short time after he accompanied them to other countries as their *minister,* <4135> **Acts 13:5.** When they returned to the continent, and came on shore at *Perga in Pamphylia, he departed from them and returned to Jerusalem,* <4133> **Acts 13:13.** Afterwards he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them at *Pamphylia;* Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus, <4156> **Acts 15:36-41.** Afterwards Paul and he were fully reconciled, as evidently appears from <5041> **2 Timothy 4:11:** *Take Mark, and bring him with thee; for he is profitable to me for the ministry.* This appears also from *Philemon,* <5024> **Philemon 1:24,** where Mark is styled Paul's *fellow-labourer;* and from <5040> **Colossians 4:10,** where we find the apostle recommending him in a particular manner to the Church of God at that place. He is generally supposed to have been particularly intimate with St. Peter, to have written his Gospel at ROME, A. D. 64, and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero. Dr. LARDNER has fully proved that *Mark the evangelist,* and *John Mark* nephew to *Barnabas,* were one and the same person. See his Works, vol. vi. p. 77, &c.

How Mark composed his Gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as *Papias, Clemens, Alexandrinus, Irenaeus, Tertullian, Origen, Eusebius, &c.*, believed that he was only the amanuensis of St. Peter; that this apostle, through modesty, would not put his name to the work, but dictated the whole account, and Mark wrote it down from his mouth. St. *Augustine* appears to have been the first who maintained that Mark *abridged* St. Matthew's Gospel; and that it is not to be considered as an *original* work:-on this opinion several remarks will be made in the course of these notes. Others suppose that Mark compiled it, partly out of Matthew's Gospel, and partly out of the Gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it, such as **σπεκουλατωρ**, ^{<41067>}**Mark 6:27**, one of the guard; **κεντυριων**, ^{<41153>}**Mark 15:39, 44, 46**, a centurion, a captain of one hundred men; **συσσημον**, ^{<41444>}**Mark 14:44**, a signal, a sign agreed on. But such words are better accounted for by supposing that his Gospel was written for the use of the *Roman* people; and that it is on this account that he wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for the *Jews*, and especially the Jews of *Palestine*. That it was originally written in *Greek*, is a point now acknowledged by almost all learned men.

It may be necessary to state the things *omitted* by Mark in the *beginning* of his Gospel which are mentioned by Matthew and Luke.

1. The PREFACE, found in Luke and John, ^{<40101>}**Luke 1:1**; ^{<40101>}**John 1:1**.
2. The CONCEPTION of *Elizabeth*, ^{<40105>}**Luke 1:5-25**.
3. The SALUTATION of *Mary*, ^{<40126>}**Luke 1:26-38**.
4. *Mary's* VISIT to *Elizabeth*, ^{<40139>}**Luke 1:39-56**.
5. *John Baptist's* BIRTH, ^{<40157>}**Luke 1:57-79**.
6. The *Angel's* APPEARANCE to *Joseph*, ^{<40118>}**Matthew 1:18-25**.
7. The BIRTH of CHRIST, ^{<40125>}**Matthew 1:25**; ^{<40101>}**Luke 2:1-7**.
8. The GENEALOGY of CHRIST, ^{<40101>}**Matthew 1:1-17**; ^{<40123>}**Luke 3:23-38**.
9. The *Appearance* of the *Angel* to the SHEPHERDS, ^{<40118>}**Luke 2:8-20**.

10. The CIRCUMCISION of CHRIST, ^{<0025>}Matthew 1:25; ^{<0021>}Luke 2:21.
11. The PRESENTATION of *Christ* in the *Temple*, ^{<0022>}Luke 2:22-38.
12. The *Coming* of the MAGI, ^{<0001>}Matthew 2:1-12.
13. The FLIGHT into *Egypt*, ^{<0013>}Matthew 2:13-15.
14. *Herod's* MURDER of the INNOCENTS, ^{<0016>}Matthew 2:16-18.
15. The RETURN of the Holy Family from *Egypt*, ^{<0019>}Matthew 2:19-23; ^{<0039>}Luke 2:39.
16. *Christ's* JOURNEY to *Jerusalem* when twelve years of age, ^{<0040>}Luke 2:40-48.

From the particulars enumerated here, it appears that the things *omitted* by Mark are also *omitted* by John, except the *Preface*; and that St. Luke is the most *circumstantial*.

For other particulars relative to this Gospel, see at the end of the last chapter.

THE GOSPEL ACCORDING TO ST. MARK

- Usherian year of the World, 4030.
- Alexandrian year of the World, 5528.
- Antiochian year of the World, 5518.
- Constantinopolitan Æra of the World, 5534.
- Rabbinical year of the World, 3786.
- Year of the Julian Period, 4740.
- Æra of the Seleucidæ, 338.
- Year of the Christian Æra, 26.
- Year of the CCI. Olympiad, 2.
- Year of the building of Rome, 769.
- Year of the Julian Æra, 71.
- Year of the Cæsarean Æra of Antioch, 74.
- Year of the Spanish Æra, 64.
- Year of the Paschal Cycle or *Dionysian* Period, 27.
- Year of the Christian Lunar Cycle, or Golden Number, 8.
- Year of the Rabbinical Lunar Cycle, 5.
- Year of the Solar Cycle, 7.
- Dominical Letter, F.
- Epact, 17.
- Year of the Emperor Tiberius, 14.
- Consuls, C. Calvisius Sabinus, and Cn. Corn. Lentulus Getulicus, from January 1 to July 1; and Q. Marcius Barca and T. Rustius Nummus Gallus, for the remainder of the year. The reason why *two sets of Consuls* appear in this Chronology is this: the Consuls were changed every year in *July*; therefore, taking in the whole year, *four* Consuls necessarily appear: *two* for the first *six* months, and *two* for the latter *half* of the year.

CHAPTER 1.

The mission, preaching, and success of John Baptist, 1-5. His manner of life, 6. Proclaims Christ, and baptizes him in Jordan, 7-11. The temptation of Christ, 12, 13. John being put in prison, Christ begins to preach, 14, 15. He calls Andrew and Simon, 16-18. James and John, 19, 20. Teaches in Capernaum, 21, 22. Casts out a demon, 23-28. Goes into the house of Simon, and heals his mother-in-law, 29-31. Heals many diseased persons, 32-34. Goes to the desert, and is followed by his disciples, 35-37. Preaches in different towns and synagogues of Galilee, and casts out devils, 38, 39. Cleanses a leper, who publishes abroad his miraculous cure, 40-45.

NOTES ON CHAP. 1.

Verse 1. The beginning of the Gospel] It is with the utmost propriety that Mark begins the Gospel dispensation by the preaching of John the Baptist, he being the *forerunner* of Jesus Christ, and the first proclaimer of the incarnated Messiah. *Gospel*-for the meaning of the word see the preface to Matthew. { <A016> **Matthew 1:1** }

Son of God] To point out his Divine origin; and thus glancing at his miraculous conception. This was an essential character of the Messiah. See <A016> **Matthew 16:16; 26:63;** <A2257> **Luke 22:67,** &c.

Verse 2. As it is written in the prophets] Rather, *As it is written by Isaiah the prophet.* I think this reading should be adopted, instead of that in the common text. It is the reading of the *Codex Bezae, Vatican,* and several other MSS. of great repute. It is found also in the *Syriac, Persic, Coptic, Armenian, Gothic, Vulgate,* and *Itala* versions, and in several of the *fathers.* As this prophecy is found both in *Isaiah* and *Malachi*, probably the reading was changed to **ταις προφηταις**, *the prophets*, that it might comprehend both. In one of ASSEMAN'S Syriac copies, both *Isaiah* and *Malachi* are mentioned. See all the authorities in *Griesbach*, 2d edit.; and see the parallel place in Matthew, <A018B> **Matthew 3:3**, where the Prophet *Isaiah* is mentioned, which seems fully to establish the authority of this reading.

Verse 3. The voice of one crying] See Clarke on <A018B> **Matthew 3:1-3.**

Verse 4. John] The original name is *nearly* lost in the Greek **ιωαννης**, and in the Latin *Johannes*, and almost *totally* so in the English *John.* The

original name is *ḥnj why Yehochanan*, compounded of *ḥnj hwwhy Yehovah chanan*, the *grace or mercy of Jehovah*: a most proper and significant name for the forerunner of the *God of ALL GRACE*. It was John's business to proclaim the *Gospel of the grace of God*, and to point out that *Lamb or sacrifice of God which takes away the sin of the world*.

For the remission of sins.] Or, *toward the remission-εἰς ἀφεσιν*. They were to repent, and be baptized in *reference* to the remission of sins. REPENTANCE *prepared* the soul for it, and BAPTISM was the *type or pledge* of it. See Clarke on “^{<A0B2>}Matthew 3:2”.

Verse 5. All the land] See on ^{<A0B4>}Matthew 3:4-6.

Confessing their sins.] It was an invariable custom among the Jews to admit no proselyte to baptism, till he had, in the most solemn manner, declared that he forever had renounced all idolatrous worship, all heathenish superstitions, and promised an entire and unreserved submission to the law of Moses. This was necessary for a *proselyte adult-a child* dedicated to God by baptism must be *brought up* in this faith.

Verse 6. John was clothed, &c.] See Clarke's note on “^{<A0B4>}Matthew 3:4”.

Verse 7. The latchet of whose shoes] The *shoe* of the ancients was properly only a *sole* tied round the foot and ankle with *strings* or *thongs*. See Clarke on “^{<A0B11>}Matthew 3:11”.

Verse 8. I indeed have baptized you with water] As if he had said: This baptism is not to be rested in; it is only an *emblem* of that which you must receive from him who is mightier than I. It is he only who can communicate the Holy Spirit; and water baptism is nothing, but as it points out, and leads to, the baptism of the Holy Ghost. The subject of these two verses is not found in Matthew nor John; but is mentioned with some varying circumstances by Luke, ^{<A0B16>}Luke 3:16.

Verses 9. - 11. See the subject of these verses which contain the account of our Lord's baptism, explained. ^{<A0B13>}Matthew 3:13-17.

Verse 12. The Spirit driveth him] *εκβαλλει*, *putteth him forth*. St. Matthew says, ^{<A0D1>}Matthew 4:1, *ἀννηθη*, *was brought up*. See this important subject of our Lord's temptation explained at large, ^{<A0D1>}Matthew 4:1-11.

Verse 13. With the wild beasts] This is a curious circumstance, which is mentioned by none of the other evangelists; and seems to intimate that he was in the most remote, unfrequented, and savage part of the desert; which, together with the diabolic influence, tended to render the whole scene the more horrid. Perhaps this very circumstance is mentioned, as emblematical of that *savage* and *brutal cruelty* with which he was persecuted to death by the *Jews* and *Gentiles*, instigated thereto by the malice of *Satan*.

Verse 14. Preaching the Gospel of the kingdom] See Clarke's notes on "^{<4012>}**Matthew 3:2**"; and on the office of the *preacher*, or *herald*, at the end of that chapter.

Verse 15. The time is fulfilled] That is, the time appointed for sending the *Messiah*; and particularly the time specified by Daniel, ^{<27024>}**Daniel 9:24-27**. Here are *four* points worthy of deep attention, in the preaching of the Son of God.

1. Every thing that is done is according to a plan laid by the Divine wisdom, and never performed till the time appointed was *filled up*.
2. That the kingdom and reign of sin are to be destroyed, and the *kingdom* of grace and *heaven* established in their place.
3. That the kingdom of God, and his reign by grace, begins with *repentance* for past sins.
4. That this reign of grace is *at hand*; and that nothing but an obstinate perseverance in sin and impenitence can keep any soul out of it; and that now is the accepted time to enter in.

Verse 16. As he walked by the sea, &c.] See Clarke on ^{<40418>}**Matthew 4:18-22**.

Andrew his brother] Instead of the common reading, *αδελφον αυτου*, *his brother*, the best MSS. and versions have *αδελφου του σιμωνος*, *the brother of Simon*, which should be received into the text. The most eminent critics approve of this reading.

Verse 21. Capernaum] See ^{<40413>}**Matthew 4:13**.

He entered into the synagogue] Their synagogues-*εν ταις συναγωγαις αυτων*, according to the *Syriac*, which has the word in the *plural*.

Verse 22. As one that had authority] From God, to do what he was doing; and to teach a pure and beneficent system of truth.

And not as the scribes.] Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people: 1. because the *matter* of the teaching did not come from God; and 2. because the teachers themselves were not commissioned by the Most High. **See Clarke's note on "^{<40728>}Matthew 7:28"**.

Verse 23. A man with an unclean spirit] This demoniac is only mentioned by Mark and Luke, ^{<40463>}**Luke 4:33**. It seems the man had lucid intervals; else he could not have been admitted into the synagogue. *Unclean or impure spirit*-a common epithet for those fallen spirits: but here it may mean, one who filled the heart of him he possessed with LASCIVIOUS *thoughts, images, desires, and propensities*. By giving way to the first attacks of such a spirit, he may soon get in, and take full possession of the whole soul.

Verse 24. What have we to do with thee] Or, *What is it to us and to thee?* or, *What business hast thou with us?* That this is the meaning of the original, **τι ημιν και σοι**, Kypke has sufficiently shown. There is a phrase exactly like it in ^{<40160>}**2 Samuel 16:10**. *What have I to do with you, ye sons of Zeruiah?* **hywr x ynb μkl w yl hm** *ma li v'lacem beney Tseruiah, What business have ye with me, or, Why do ye trouble me, ye sons of Tseruiah?* The Septuagint translate the Hebrew just as the evangelist does here, **τι εμοι και υμιν**; it is the same idiom in both places, as there can be no doubt that the demoniac spoke in *Hebrew*, or in the *Chaldeo-Syriac* dialect of that language, which was then common in Judea. **See Clarke on "^{<4089>}Matthew 8:29"**.

Art thou come to destroy us?] We may suppose this spirit to have felt and spoken thus: "Is this the time of which it hath been predicted, that in it the Messiah should destroy all that power which we have usurped and exercised over the bodies and souls of men? Alas! it is so. I now plainly see *who thou art-the Holy One of God*, who art come to destroy *unholiness*, in which we have our *residence*, and through which we have our reign in the souls of men." An unholy spirit is the only place where Satan can have his full operation, and show forth the plenitude of his destroying power.

Verse 25. And Jesus rebuked him] A spirit of this cast will only yield to the sovereign power of the Son of God. All *watchings, fasting, and*

mortifications, considered *in themselves*, will do little or no good. Uncleanness, of every description, will only yield to the *rebuke* of God.

Verse 26. And when the unclean spirit had torn him] *And had thrown him down in the midst,* ^{<1085>} **Luke 4:35, και σπαραξαν,** *and convulsed him.* Never was there a person possessed by an unclean spirit who did not suffer a *convulsion*, perhaps a total *ruin* of nature by it. Sins of *uncleanness*, as the apostle intimates, are *against the body*; they sap the foundation of life, so that there are very few of this class, whether male or female, that live out half their days: they generally die *martyrs* to their lusts. When the propensities of the flesh are *most violent* in a person who is determined to serve God, it is often a proof that these are the *last efforts* of the impure spirit, who has great rages because he knows his time is but *short*.

Verse 27. What thing is this?] Words of surprise and astonishment.

And what new doctrine] I have added the particle *and*, from the Syriac, as it helps the better to distinguish the members of the sentence; but there is a vast diversity in the MSS. on this verse. See *Griesbach*.

For with authority] They had never heard such a gracious doctrine, and never saw any teaching supported by miracles before. How much must this person be superior to *men!*-*they* are brought into subjection by unclean spirits; this person subjects unclean spirits to *himself*.

Verse 28. And immediately his fame spread abroad] The miracle which he had performed was-1. great; 2. evidenced much *benevolence* in the worker of it; and 3. was very *public*, being wrought in the synagogue. The *many* who saw it published it wherever they went; and thus the fame of Christ, as an incomparable teacher, and unparalleled worker of miracles, became soon spread abroad through the land.

The word, **εὐθεως**, *immediately*, occurs more frequently in this evangelist than in any other writer of the new covenant: it is very often superfluous, and may often be omitted in the translation, without any prejudice to the sense of the passage in which it is found. It seems to be used by St. Mark, as our ancient writers used *forsooth*, and such like words.

Verse 29. See this account of the *healing of Peter's mother-in-law* explained at large, ^{<1084>} **Matthew 8:14-17.**

Verse 32. When the sun did set] See Clarke on “~~4084~~ Matthew 8:14”.

Verse 34. Because they knew him] *To be the Christ*, is added here by several ancient and respectable MSS. and versions; but it appears to be only a *gloss*.

Verse 35. In the morning a great while before day] By *πρωι*, *the morning*, is to be understood the whole space of three hours, which finished the fourth watch of the night.

And there prayed.] Not that *he* needed any thing, for in him dwelt all the fulness of the Godhead bodily; but that he might be a *pattern* to us. Every thing that our blessed Lord did he performed either as our *pattern*, or as our *sacrifice*.

Verse 36. And Simon-followed after him.] *κατεδιωξαν*, *followed him eagerly*. They had now begun to taste the good word of God, and thought they could never hear too much of it. Many possess this spirit when first converted to God. O! what a pity that they should ever lose it! The soul that *relishes* God’s word is ever growing in grace by it.

Verse 37. All men seek for thee.] Some to *hear*; some to be *healed*; some to be *saved*; and some, perhaps, through no *good* motive. There are all sorts of followers in the train of Christ; but how few walk *steadily*, and *persevere* unto the *end*!

Verse 38. The next towns] *κωμοπολεις* properly signifies such towns as resembled cities for *magnitude* and *number* of inhabitants, but which were not *walled* as were *cities*. The *Codex Bezae*, most of the versions, and all the *Itala*, read, *Let us go into the neighbouring villages*, AND INTO THE CITIES.

For therefore came I forth.] *εις τουτο*, *for this purpose am I come forth*-to preach the Gospel to every creature, that all might hear, and fear, and return unto the Lord. The *towns* and the *villages* will not come to the preacher-the preacher *must go to them*, if he desires their salvation. In this, also, Jesus has left his ministering servants an *example*, that they should follow his steps. Let no minister of God think he has delivered his own soul, till he has made an offer of salvation to every *city* and *village* within his reach.

Verse 39. And he preached] *He continued preaching-ἦν κηρυσσων*: this is the proper meaning of the words: he never slackened his pace-he continued proclaiming the glad tidings of salvation to all-there was no time to be lost-immortal souls were perishing for lack of knowledge; and the grand adversary was prowling about, seeking whom he might devour. This zealous, affectionate, and persevering diligence of Christ should be copied by all his servants in the ministry; it is not less necessary *now* than it was *then*. Thousands, thousands of *Christians*, so called, are perishing for lack of knowledge. O God, send forth more and more faithful *labourers* into thy vineyard!

Verse 40. There came a leper] See the notes on ^{<A18D>}Matthew 8:2, &c. Should any be inclined to preach on this cleansing of the leper, *Mark* is the best evangelist to take the account from, because he is more circumstantial than either Matthew or Luke.

I. Consider this leper.

1. He *heard* of Jesus and his miracles.
2. He *came* to him for a cure, *conscious* of his disease.
3. He *earnestly besought* him to grant the mercy he needed.
4. He *fell down* on his knees, (with *his face to the earth*, ^{<A18D>}Luke 5:12,) thus showing his humbled state, and the distress of his soul.
5. He *appealed* to his love-*if thou wilt*; with a full conviction of his *ability-thou canst*; in order to get healed.

II. Consider Jesus.

1. He is *moved with tender compassion* towards him: this is the *alone source* of all human salvation.
2. He *stretches forth his hand*, showing thus his *readiness* to relieve him.
3. He *touches* him; though this was prohibited by the law, and rendered him who did it in any common case legally unclean.
4. He proves at once his *infinite love* and *unlimited power*, by his *word* and by his *act*; *I will-be thou cleansed*; and *immediately* his leprosy was *removed*. But see Clarke on “^{<A18D>}Matthew 8:2”.

Verse 43. Straitly charged] See the reason for this, ^{<A18D>}Matthew 8:4. This verse is wanting in two copies of the *Itala*.

Verse 45. Began to publish it much] Began to publish *πολλὰ*, *many things*; probably all that he had heard about our Lord's miraculous works.

And to blaze abroad the matter] That is, his own healing; thinking he could never speak too much, nor too well, of him who had thus mercifully and miraculously cleansed him.

Jesus could no more openly enter into the city] A city of Galilee, probably Chorazin or Bethsaida, in which he did not appear, for fear of exciting the jealousy of the secular government, or the envy and malice of the Jewish rulers.

And they came to him from every quarter.] So generally had the poor man, who was cleansed of his leprosy, spread abroad his fame. And can we suppose that, of all these people who came to him from all parts, and to whom he preached the glad tidings of the kingdom, by the power and authority of God, few or none were saved? This is a common opinion; but every person who seriously considers it must see that it is unfounded. Without doubt, Christ had thousands that were brought to God by his ministry; though, in general, only those are mentioned who were constant attendants on his person. It would be strange, if, while God manifested in the flesh was preacher, there should be few brought to the knowledge of themselves, and of the truth! In this respect he does not permit his faithful ministers to labour in vain. The Son of man sowed the seed of the kingdom; and it afterwards produced a plentiful harvest. Multitudes of Jews were converted by the preaching of the Gospel; and the first Christian Church was founded at Jerusalem.

ST. MARK

CHAPTER 2.

Christ preaches in Capernaum, 1, 2. A paralytic person is brought to him, whose sins are pronounced forgiven, 3-5. The scribes accuse him of blasphemy, 6, 7. He vindicates himself, and proves his power to forgive sins, by healing the man's disease, 8-11. The people are astonished and edified, 12. He calls Levi from the receipt of custom, 13, 14. Eats in his house with publicans and sinners, at which the Pharisees murmur, 15, 16. He vindicates his conduct, 17. Vindicates his disciples, who are accused of not fasting, 18-22; and for plucking the ears of corn on the Sabbath day, 23-26; and teaches the right use of the Sabbath, 27, 28.

NOTES ON CHAP. 2.

Verse 1. In the house.] The house of Peter, with whom Christ lodged when at Capernaum. See the notes on ^{<40413>}Matthew 4:13; 8:13.

Verse 2. So much as about the door] Meaning the yard or court before the house.

Preached THE WORD] *τον λογον*. The *doctrine* of the kingdom of God; for so *ο λογος* is repeatedly used.

Verse 3. One sick of the palsy] *A paralytic person*. See Clarke on ^{<4002>}Matthew 9:2", &c.

Borne of four.] Four men, one at each corner of the sofa or couch on which he lay: this sick man appears to have been too feeble to come himself, and too weak to be carried in any other way.

Verse 4. They uncovered the roof] The houses in the east are generally made *flat-roofed*, that the inhabitants may have the benefit of taking the air on them; they are also furnished with battlements round about, ^{<15218>}Deuteronomy 22:8; ^{<071627>}Judges 16:27; and ^{<101102>}2 Samuel 11:2, to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch; so *they uncovered the roof*, removed a part of the *tiles*; and *having broken it up*, taken away the *laths* or *timber*, to which the tiles had been *attached*, they then had room to let down the afflicted man. See ^{<1519>}Luke 5:19, and on ^{<01027>}Matthew 10:27; 24:17.

Verse 7. Why doth this man thus speak blasphemies?] See this explained ^{<4008>}**Matthew 9:3**, &c.

Verse 12. He-took up the bed] The words of PROSPER, on this place, are worthy of notice:-

“What is sin but a deplorable fall, a grovelling on the earth, a repose in the creature, often followed by a universal *palsy* of the soul; namely, an utter inability to help itself, to break off its evil habits, to walk in the ways of God, to rise or to take one good step towards him? Grace can repair all in a moment: because it is nothing but the almighty will of God, who *commands* and *does* whatever he commands.”

Verse 14. Levi] The same as *Matthew*; he appears to have been a Jew, though employed in the odious office of a tax-gatherer. For an account of his call, see his Gospel, ^{<4009>}**Matthew 9:9**, &c.

Verse 16. Sinners] By **αμαρτωλοι**, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves, See Clarke’s note on “^{<4010>}**Matthew 9:10**”.

How is it that he eateth] Some very good MSS., several versions, with *Chrysostom* and *Augustin*, read, *Why doth YOUR MASTER eat?*

Verse 17. To repentance.] This is omitted by ABDKL, twenty-seven others; both the *Syriac*, *Persic*, *Coptic*, *Æthiopic*, *Armenian*, *Gothic*, *Vulgate*; six copies of the *Itala*; *Euthymius* and *Augustin*. *Griesbach* has left it out of the text; *Grotius*, *Mill*, and *Bengel* approve of the omission. See Clarke on “^{<4013>}**Matthew 9:13**”. I leave it as in the parallel place above quoted. Properly speaking, the *righteous* cannot be called to *repentance*. They have *already* forsaken sin, mourned for it, and turned to God. In the other parallel place, ^{<4032>}**Luke 5:32**, all the MSS. and versions retain **μετανοιαν**, *repentance*.

Verse 18. Why do the disciples of John and of the Pharisees fast] See this largely explained on ^{<4014>}**Matthew 9:14**, &c. The following vices are very common to *Pharisees*.

1. They are more busied in censuring the conduct of others than in rectifying their own.

2. They desire that every one should regulate his piety by theirs; and embrace their particular customs and forms of devotion.

3. They speak of and compare themselves with other people, only that they may have an opportunity of distinguishing and exalting themselves.

On the nature, times, and duration of fasting, see ^{<40516>} **Matthew 6:16; 9:15**.

Verse 19. Can the children of the bride-chamber fast while the bridegroom is with them?] Among the *Hindoos*, large parties of friends, belonging both to the bride and bridegroom, attend on both during the wedding day; on the following day, when the bridegroom leaves the house of his father-in-law, the attendants are *filled with sorrow*, especially the near relations.-WARD'S *Customs*.

Verse 20. In those days.] But instead of *εν εκειναις ταις ημεραις*, many of the best MSS. and versions read, *εν εκεινη τη ημερα*, in that day; viz. the day in which Jesus Christ should be delivered up to the Jews and Gentiles. *Mill* and *Bengel* approve of this reading, and *Griesbach* adopts it. The former part of the verse seems to vindicate the common reading.

Verse 21. No man-seweth] See Clarke "^{<40916>} **Matthew 9:16**". *No man seweth a piece of unscoured cloth upon an old garment*. In the common editions this verse begins with *και*, *and*, but this is omitted by almost every MS. and version of note. The construction of the whole verse is various in the MSS. The translation given here, and in ^{<40916>} **Matthew 9:16**, is intelligible, and speaks for itself.

Verse 23. Went through the corn fields] See Clarke on "^{<40120>} **Matthew 12:1**".

Verse 26. The days of Abiathar the high priest] It appears from ^{<02101>} **1 Samuel 21:1**, which is the place referred to here, that *Ahimelech* was then high priest at *Nob*: and from ^{<02211>} **1 Samuel 22:20; 23:6**, and ^{<131816>} **1 Chronicles 18:16**, it appears that *Abiathar* was the son of *Ahimelech*. The *Persic* reads *Abimelech* instead of *Abiathar*. *Theophylact* supposes that *Abiathar* was the *priest*, and *Ahimelech* or *Abimelech* the *high priest*, and thus endeavours to reconcile both the sacred historians. Others reconcile the accounts thus: *Ahimelech* was called *Ahimelech Abiathar*, *ba ab*, *father*, understood; and *Abiathar* was called *Abiathar Ahimelech*, *^b ben*,

son, understood. Probably they both officiated in the *high priesthood*; and the *name* of the office was indifferently applied to either.

Shew-bread] See ~~<41204>~~ **Matthew 12:4.**

Verse 27. The Sabbath was made for man] That he might have the *seventh* part of his whole time to devote to the purposes of bodily rest and spiritual exercises. And in these respects it is of infinite use to mankind. Where no Sabbath is observed, there disease, poverty, and profligacy, generally prevail. Had we no Sabbath, we should soon have no *religion*. This whole verse is wanting in the *Codex Bezae*, and in five of the *Itala*.

Verse 28. The Son of man is Lord] See on ~~<41217>~~ **Matthew 12:7, 8.** Some have understood this as applying to *men in general*, and not to Christ. *The Son of man*, any man *is Lord of the Sabbath*; i.e. it was made for him, for his ease, comfort, and use, and to these purposes he is to apply it. But this is a very *harsh*, and at the same time a very *lax*, mode of interpretation; for it seems to say that a man may make what use *he pleases* of the Sabbath; and, were this true, the moral obligation of the Sabbath would soon be annihilated.

GOD ordained the Sabbath not only to be a type of that *rest* which remains for the people of God, but to be also a mean of promoting the welfare of men in general.

The ordinances of religion should be regulated according to their *end*, which is the honour of God, and the salvation of men. It is the property of the *true religion* to contain nothing in it but what is beneficial to man. Hereby God plainly shows that it is neither out of indigence or interest that he requires men to worship and obey him; but only out of goodness, and to make them happy. God prohibited work on the Sabbath day, lest servants should be oppressed by their masters, that the labouring beasts might have necessary rest, and that men might have a proper opportunity to attend upon his ordinances, and get their souls saved. To the Sabbath, under God, we owe much of what is requisite and necessary as well for the *body* as the *soul*.

ST. MARK

CHAPTER 3.

The man with the withered hand healed, 1-5. The Pharisees plot our Lord's destruction, 6. Christ withdraws, and is followed by a great multitude, 7-9. He heals many, and goes to a mountain to pray, 10-13. He ordains twelve disciples, and, gives them power to preach and work miracles, 14, 15. Their names, 16-19. The multitudes throng him, and the scribes attribute his miracles to Beelzebub, 20-22. He vindicates himself by a parable, 23-27. Of the blasphemy against the Holy Ghost, 28-30. His mother and brethren send for him, 31, 32. And he takes occasion from this to show, that they who do the will of God are to him as his brother, sister, and mother, 33-35.

NOTES ON CHAP. 3.

Verse 1. A man there which had a withered hand.] See this explained on ^{<41210>}Matthew 12:10, &c., and on ^{<41316>}Luke 6:6, 10.

Verse 2. They watched him] **παρετηρουν αυτον**, *they maliciously watched him.* See Clarke on "^{<41401>}Luke 14:1".

Verse 4. To do good-or-evil? to save life, or to kill?] It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power, was to be reputed a murderer. Every principle of sound justice requires that he should be considered in this light. But, if this be the case, how many murderers are there against whom there is no law but the law of God!

*To kill-but instead of **αποκτειναι**, several MSS. and versions have **απολεσαι** to destroy. Wetstein and Griesbach quote Theophylact for this reading; but it is not in my copy. Paris edit. 1635.*

Verse 5. With anger, being grieved for the hardness of their hearts] These words are not found in any of the other evangelists. For **πωρωσει** *hardness*, or rather *callousness*, the *Codex Bezae*, and four of the *Itala*, read **νεκρωσει**, *deadness*; the *Vulgate* and some of the *Itala*, *cæcitate*, *blindness*. Join all these together, and they will scarcely express the fulness of this people's wretchedness. By a long resistance to the *grace* and *Spirit* of God, their hearts had become *callous*; they were past *feeling*. By a long opposition to the *light* of God, they became *dark* in their understanding,

were *blinded* by the deceitfulness of sin, and thus were past *seeing*. By a long continuance in the *practice* of every evil work, they were cut off from all union with God, the fountain of spiritual life; and, becoming *dead* in trespasses and sins, they were incapable of any *resurrection* but through a miraculous power of God.

With anger. What was the anger which our Lord felt? That which proceeded from excessive grief, which was occasioned by their obstinate stupidity and blindness: therefore it was no uneasy passion, but an excess of generous grief.

Whole as the other.] This is omitted by the best MSS. and versions. *Grotius*, *Mill*, and *Bengel* approve of the omission, and *Griesbach* leaves it out of the text.

Verse 6. Herodians] For an account of these, see the note on ~~<0101>~~ **Matthew 16:1; 22:16.**

Verse 7. Galilee] See ~~<0043>~~ **Matthew 4:13, 15.**

Verse 8. Tyre-Sidon, &c.] See ~~<0121>~~ **Matthew 11:21.**

When they had heard what great things he did, came unto him.] So, if Christ be persecuted and abandoned by the wicked, there are a multitude of pious souls who earnestly seek and follow him. He who labours for God will always *find* more than he *loses*, in the midst of all his contradictions and persecutions.

Verse 9. A small ship] *πλοιαριον*. *The lytil boot*, Old English MS. It was doubtless something of the *boat* kind, which probably belonged to some of the disciples. Our Lord was at this time teaching by the sea of Galilee. The word *ship* is utterly improper in many places of our translation, and tends to mislead the people.

Verse 10. They pressed upon him] *Rushed upon him*, *επιπιπτειν*-through eagerness to have their spiritual and bodily maladies immediately removed.

Plagues.] Rather *disorders*, *μαστιγας*; properly such disorders as were inflicted by the Lord. The word *plague* also tends to mislead.

Verse 11. Thou art the Son of God.] Two MSS., and the later *Syriac*, have, *Thou art the Christ, the Son of God*. One of Stephens's MSS. has,

Thou art the Holy One of God. A MS. in the library of Leicester has, **σου εΙ
ο θεος, υΙος**, *Thou art GOD, the Son.* This is an uncommon reading, which is not confirmed by any MS. yet discovered.

Verse 14. He ordained twelve] **εποιησε**, he *made* twelve. Here is nothing of what we call *ordaining*. Christ simply appointed them to be with him; and that he might send them occasionally to preach, &c.

To preach] The *Codex Bezae*, *Saxon*, and all the *Itala*, except one, add **το ευαγγελιον**, *the Gospel*.

Verse 15. To have power to heal-and to cast out devils] The business of a minister of Christ is, 1st. To *preach* the *Gospel*. 2dly. To be the *physician* of souls. And, 3dly. To *wage* war with the *devil*, and destroy his kingdom.

Verse 16. Simon, &c.] See Clarke on "~~40102~~ **Matthew 10:2**", &c.

Verse 17. Sons of thunder] A Hebraism for *thunderers*; probably so named because of their *zeal* and *power* in preaching the *Gospel*.

The term *Boanerges* is neither Hebrew nor Syriac. Calmet and others think that there is reason to believe that the Greek transcribers have not copied it exactly. **μ[r ynb** *beney raam*, which the ancient Greeks would pronounce *Beneregem*, and which means *sons of thunder*, was probably the appellation used by our Lord: or **ϸ[r ynb** *beni reges*, *sons of tempest*, which comes nearest to the *Boanerges* of the evangelist. St. Jerome, on Dan. 1:, gives **μ[r ynb** (which he writes *Benereem*, softening the sound of the *y ain*) as the more likely reading, and Luther, supposing our Lord spoke in Hebrew, gives the proper Hebrew term above mentioned, which he writes *Bnehargem*. Some think that the reason why our Lord gave this appellation to the sons of Zebedee was, their desire to bring fire down from heaven, i.e. a storm of thunder and lightning, to overturn and consume a certain Samaritan village, the inhabitants of which would not receive their Master. See the account in ~~4083~~ **Luke 9:53, 54**. It was a very usual thing among the Jews to give surnames, which signified some particular quality or excellence, to their rabbins. See several instances in *Schoettgen*.

Verse 19. Into a house.] As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned ~~41005~~ **Mark 2:1**.

Verse 20. Eat bread.] Had no time to take any necessary refreshment.

Verse 21. His friends] Or, *relations*. On this verse several MSS. differ considerably. I have followed the reading of the Syriac, because I think it the best: **οι παῖ αὐτου** signify merely *his relatives, his brethren, &c.*, see ^{<4033>}**Mark 3:31**; and the phrase is used by the best writers to signify *relatives, companions, and domestics*. See *Kypke* in loc.

They said, He is beside himself.] It was the enemies of Christ that raised this report; and his relatives, probably thinking that it was true, went to confine him. Let a Christian but neglect the care of his body for a time, in striving to enter in at the strait gate; let a minister of Christ but impair his health by his pastoral labours; presently “he is distracted;” he has “not the least conduct nor discretion.” But let a man forget his soul, let him destroy his health by debaucheries, let him expose his life through ambition, and he may, notwithstanding, pass for a very *prudent* and *sensible* man!

Schoettgen contends that the *multitude*, and not *Christ*, is here intended. Christ was in the house: the multitude, **οχλος**, ^{<4033>}**Mark 3:20**, pressed upon him so that he could not eat bread. His disciples, or friends, went out, **κρατησαι αυτον** (*scil. οχλον*.) to restrain *it*, viz. the multitude, to prevent them from rushing into the house and disturbing their Master, who was now taking some refreshment. This conjecture should not be lightly regarded.

Verse 22. He hath Beelzebub] See Clarke on ^{<4024>}**Matthew 12:24-26**.

Verses 27. -30. No man, &c.] For an explanation of these verses, and a definition of the *sin against the Holy Ghost*, see ^{<4029>}**Matthew 12:29-33**.

Verse 31. His brethren and his mother] Or rather, *his mother and his brethren*. This is the arrangement of the best and most ancient MSS.; and this clause, **και αλ αδελφαι σου**, *and thy sisters*, ^{<4032>}**Mark 3:32**, should be ADDED, on the authority of ADEFGMSUV, *fifty-five* others, some editions, the margin of the later *Syriac, Slavonic, Gothic*, and all the *Itala* except four. *Griesbach* has received this reading into the text.

Calling him.] This clause is wanting in one copy of the *Itala*. The *Codex Alexandrinus* has **ζητουντες αυτον**, *seeking him*.

Verse 33. Who is my mother?] See on ^{<4024>}**Matthew 12:46-50**.

ST. MARK

CHAPTER 4.

The parable of the sower, 1-9. Its interpretation, 10-20. The use we should make of the instructions we receive, 21-26. The parable of the progressively growing seed, 26-29. Of the mustard seed, 30-34. Christ and his disciples are overtaken by a storm, 35-38. He rebukes the wind and the sea, and produces fair weather, 39-41.

NOTES ON CHAP. 4.

Verse 2. He taught them many things by parables] See every part of this parable of the sower explained on ^{<40130>}Matthew 13:1, &c.

Verse 4. The fowls] του ουρανου, *of the air*, is the common reading; but it should be omitted, on the authority of nine *uncial* MSS., upwards of *one hundred* others, and almost all the *versions*. Bengel and Griesbach have left it out of the text. It seems to have been inserted in Mark, from ^{<40135>}Luke 8:5.

Verse 9. And he said-He that hath ears to hear, let him hear.] The *Codex Bezae*, later *Syriac* in the margin, and seven copies of the *Itala*, add, και ο συνιων συνιτω, *and whoso understandeth, let him understand*.

Verse 10. They that were about him] None of the other evangelists intimate that there were *any* besides the *twelve* with him: but it appears there were several others present; and though they were not styled disciples, yet they appear to have seriously attended to his public and private instructions.

Verse 11. Unto you it is given to know] γινωσκει, *to know*, is omitted by ABKL, ten others, the *Coptic*, and one of the *Itala*. The omission of this word makes a material alteration in the sense; for without it the passage may be read thus:-*To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without*. Griesbach leaves it doubtful. And Professor White says, *probabiliter delendum*. I should be inclined to omit it, were it not found in the parallel passages in Matthew and Luke, in neither of whom it is omitted by any MS. or version. See the dissertation on *paraboli- cal writing* at the end of ^{<40138>}Matthew 13:58.

Verse 13. Know ye not this parable?] The scope and design of which is so very obvious.

How then will ye know all parables?] Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others. This verse is not found in any of the other evangelists.

Verse 15. THESE are they] Probably our Lord here refers to the people to whom he had just now preached, and who, it is likely, did not profit by the word spoken.

Where the word is sown] Instead of this clause, four copies of the *Itala* read the place thus-*They who are sown by the way side, are they WHO RECEIVE THE WORD NEGLIGENTLY.* There are thousands of this stamp in the Christian world. Reader, art *thou* one of them?

Verse 19. The deceitfulness of riches] This is variously expressed in different copies of the *Itala*: *the errors-delights of the world-completely alienated (abolienati) by the pleasures of the world. The lusts of other things-which have not been included in the anxious cares of the world, and the deceitfulness of riches. All, all, choke the word!*

Verse 21. Is a candle-put under a bushel!] The design of my preaching is to enlighten men; my parables not being designed to hide the truth, but to make it more manifest.

Verse 22. For there is nothing hid, &c.] Probably our Lord means, that all that had hitherto been *secret*, relative to the salvation of a lost world, or only obscurely pointed out by types and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. See Clarke on “⁴⁰¹⁵Matthew 5:15””; “⁴⁰¹⁶Matthew 10:26””.

Verse 24. And unto you that hear shall more be given.] This clause is wanting in DG, *Coptic*, and four copies of the *Itala*; and in others, where it is extant, it is variously written. *Griesbach* has left it out of the text, and supposes it to be a gloss, *Whosoever hath, to him shall be given.*

Verse 25. He that hath] See Clarke on “⁴⁰³²Matthew 13:12””.

Verse 26. So is the kingdom of God] This parable is mentioned only by Mark, a proof that Mark did not *abridge* Matthew. Whitby supposes it to refer to the good ground spoken of before, and paraphrases it thus:-“What I have said of the seed sown upon good ground, may be illustrated by this

parable. The doctrine of the kingdom, received in a good and honest heart, is like seed sown by a man in his ground, properly prepared to receive it; for when he hath sown it, he sleeps and wakes day after day, and, looking on it, he sees it spring and grow up through the virtue of the earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the benefit of the sown seed. So is it here: the seed sown in the good and honest heart brings forth fruit with patience; and this fruit daily increaseth, though we know not how the Word and Spirit work that increase; and then Christ the husbandman, at the time of the harvest, gathers in this good seed into the kingdom of heaven.” I see no necessity of inquiring how *Christ* may be said to *sleep* and *rise night and day*; *Christ* being like to this husbandman only in *sowing* and *reaping* the seed.

Verse 27. And should sleep and rise night and day] That is, he should *sleep* by *night*, and *rise* by *day*; for so the words are obviously to be understood.

He knoweth not how.] How a plant grows is a mystery in nature, which the wisest philosopher in the universe cannot fully explain.

Verse 28. Bringeth forth-of herself] *αυτοματη*. By its own energy, without either the influence or industry of man. Similar to this is the expression of the poet:-

**Namque aliae, NULLIS HOMINUM COGENTIBUS, ipsæ
SPONTE SUA veniunt. — VIRG. Geor. l. ii. v. 10.**

“Some (trees) grow of *their own accord*, without the labour of man.” All the endlessly varied herbage of the field is produced in this way.

The full corn] *πληρη σιτον*, FULL *wheat*; the *perfect*, *full-grown*, or *ripe corn*. Lucian uses *κενος καρπος*, EMPTY *fruit*, for *imperfect*, or *unripe fruit*. See *Kypke*.

The kingdom of God, which is generated in the soul by the word of life, under the influence of the Holy Spirit, is first *very small*; there is only a *blade*, but this is full of *promise*, for a *good blade* shows there is a *good seed* at bottom, and that the *soil* in which it is sown is *good* also. Then the *ear*-the *strong stalk* grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly; it is *justified* freely through the redemption that is in Christ; it has the *ear* which is shortly to

be filled with the *ripe* grain, the *outlines* of the whole image of God. *Then the full corn*. The soul is *purified* from all unrighteousness; and, having escaped the corruption that is in the world, it is made a partaker of the Divine nature, and is filled with all the fulness of God.

Verse 29. He putteth in the sickle] *αποστελλει*, *he sendeth out the sickle*, i.e. *the reapers*; the *instrument*, by a metonymy, being put for the *persons* who use it. This is a common figure. It has been supposed that our Lord intimates here that, *as soon* as a soul is made completely holy, it is *taken* into the kingdom of God. But certainly the parable does not say so. When the corn is ripe, it is reaped for the *benefit* of him who sowed it; for it can be of little or no *use* till it be *ripe*: so when a soul is *saved* from *all sin*, it is capable of being fully employed in the work of the Lord: it is then, and not till *then*, fully fitted for the Master's use. God saves men to the uttermost, that they may *here* perfectly love him, and worthily magnify his name. To take them away the moment they are capable of doing this, would be, so far, to deprive the *world* and the *Church* of the manifestation of the *glory* of his *grace*. "But the text says, *he immediately sendeth out the sickle*; and this means that the person *dies*, and is taken into glory, *as soon* as he is *fit* for it." No, for there may be millions of cases, where, though to *die* would be *gain*, yet to live may be far better for the Church, and for an increase of the life of Christ to the soul. See ^{<3012>}**Philippians 1:21, 24**. Besides, if we attempt to make the parable speak here what *seems* to be implied in the *letter*, then we may say, with equal propriety, that Christ *sleeps* and *wakes* alternately; and that his own grace grows, *he knows not how*, in the heart in which he has planted it.

Verse 27. On these two parables we may remark:—

1. That a preacher is a person *employed by God*, and *sent* out to *sow* the *good seed* of his kingdom in the *souls* of men.
2. That it is a sin against God to *stay* in the *field* and not *sow*.
3. That it is a sin to *pretend* to *sow*, when a man is not furnished by the *keeper* of the granary with *any more seed*.
4. That it is a high offence against God to *change* the *Master's seed*, to *mix it*, or to *sow bad seed* in the *place* of it.
5. That he is not a *seeds-man* of *God* who *desires* to *sow* by the *way side*, &c., and not on the proper ground, i.e. he who loves to preach only to

genteel congregations, to people of *sense* and *fashion*, and feels it a *pain* and a *cross* to labour among the *poor* and the *ignorant*.

6. That he who sows with a simple, upright heart, the seed of his Master, shall (though some may be unfruitful) see the seed take deep root; and, notwithstanding the *unfaithfulness* and *sloth* of many of his hearers, he shall doubtless *come with rejoicing, bringing his sheaves with him*. See *Quesnel*.

Verse 30. Whereunto shall we liken the kingdom of God?] How amiable is this carefulness of Jesus! How instructive to the preachers of his word! He is not solicitous to seek *fine turns* of eloquence to charm the minds of his auditors, nor to draw such *descriptions* and *comparisons* as may surprise them: but studies only to *make himself understood*; to instruct to advantage; to give true ideas of *faith* and *holiness*; and to find out such expressions as may render necessary truths *easy* and *intelligible* to the meanest capacities. The very wisdom of God seems to be at a loss to find out expressions *low* enough for the *slow* apprehensions of men. How *dull* and *stupid* is the creature! How *wise* and *good* the Creator! And how *foolish* the preacher who uses *fine* and *hard* words in his preaching, which, though admired by the *shallow*, convey no instruction to the *multitude*.

Verse 31. A grain of mustard seed] See on ^{<A>}Matthew 13:31, 32.

Verse 33. With many such parables] *πολλαις*, *many*, is omitted by L, *sixteen* others; the *Syriac*, both the *Persic*, one *Arabic*, *Coptic*, *Armenian*, *Æthiopic*, and two of the *Itala*. *Mill* approves of the omission, and *Griesbach* leaves it doubtful. It is probably an interpolation: the text reads better without it.

As they were able to hear] *ακουειν*, or to *understand* always suiting his teaching to the *capacities* of his hearers. I have always found that preacher most useful, who could adapt his phrase to *that* of the people to whom he preached. Studying different *dialects*, and *forms* of *speech*, among the common people, is a more *difficult* and a more *useful* work than the study of *dead languages*. The one a man *should do*, and the other he *need* not leave *undone*.

Verse 34. He expounded all things to his disciples.] That they might be capable of instructing others. *Outside hearers*, those who do not come into

close fellowship with the true disciples of Christ, have seldom more than a *superficial* knowledge of Divine things.

In the *fellowship* of the saints, where Jesus the *teacher* is always to be found, every thing is made *plain*, -for the *secret* of the Lord is with them who fear him.

Verse 35. Let us pass over unto the other side.] Our Lord was now by the *sea of Galilee*.

Verse 36. THEY took him even as he was in the ship.] That is, the *disciples*; he was now *εν τω πλοιω*, in the *boat*, i.e. his *own boat* which usually waited on him, and out of which it appears he was then teaching the people. *There were several others there* which he might have gone in, had this one not been in the place. The construction of this verse is exceedingly difficult; the meaning appears to be this:-The disciples sailed off with him just as he was in the boat out of which he had been teaching the people; and they did not wait to provide any accommodations for the passage. This I believe to be the meaning of the inspired penman.

Verse 37. A great storm of wind] See Clarke on “~~4083~~ Matthew 8:24”.

Verse 38. On a pillow] *προσκεφαλαιον* probably means a *little bed*, or *hammock*, such as are common in *small vessels*. I have seen several in *small packets*, or *passage boats*, not a great deal larger than a *bolster*.

Verse 39. Peace, be still.] *Be silent! Be still!* There is uncommon *majesty* and *authority* in these words. Who but God could act thus? Perhaps this salvation of his disciples in the boat might be designed to show forth that *protection* and *deliverance* which Christ will give to his followers, however violently they may be persecuted by earth or hell. At least, this is a legitimate use which may be made of this transaction.

Verse 40. Why are ye so fearful?] Having me with you.

How is it that ye have no faith?] Having already had such proofs of my unlimited power and goodness.

Verse 41. What manner of man is this?] They were astonished at such power proceeding from a person who appeared to be only like one of themselves. It is often profitable to entertain each other with the succour and support which we receive from God in times of temptation and

distress; and to adore, with respectful awe, that sovereign power and goodness by which we have been delivered.

HAVING spoken so largely of the spiritual and practical uses to be made of these transactions, where the parallel places occur in the preceding evangelist, I do not think it necessary to repeat those things here, and must refer the reader to the places marked in the margin.

ST. MARK

CHAPTER 5.

The man possessed with a legion of demons cured, 1-20. He raises Jairus's daughter to life, and cures the woman who had an issue of blood, 21-43.

NOTES ON CHAP. 5.

Verse 1. The Gadarenes.] Some of the MSS. have *Gergasenes*, and some of them *Gerasenes*. *Griesbach* seems to prefer the latter. See **Clarke's note on “~~4088~~ Matthew 8:28”**.

The Gadarenes were included within the limits of the Gergasenes. Dr. Lightfoot supposes that, of the two demoniacs mentioned here, one was of Gadara, and consequently a *heathen*, the other was a Gergesenian, and consequently a *Jew*; and he thinks that Mark and Luke mention the Gadarene demoniac because his case was a singular one, being the only heathen cured by our Lord, except the daughter of the Syrophenician woman.

Verse 2. A man with an unclean spirit] There are two mentioned by Matthew, who are termed *demoniacs*. See **Clarke on “~~40123~~ Mark 1:23”**.

Verse 3. Who had his dwelling among the tombs] See ~~4088~~ **Matthew 8:28.**

Verse 4. With fetters and chains] His strength, it appears was *supernatural*, no kind of chains being strong enough to confine him. With several, this man would have passed for an *outrageous madman*, and diabolic influence be entirely left out of the question; but it is the prerogative of the *inspired* penman only, to enter into the *nature* and *causes* of things; and how strange is it, that because men cannot see as far as the Spirit of God does, therefore they deny his testimony. “There was no devil; there can be none.” Why? “Because we have never seen one, and we think the doctrine absurd.” Excellent reason! And do you think that any man who conscientiously believes his Bible will give any credit to *you*? Men *sent from God*, to bear witness to the truth, tell us there were *demoniacs* in their time; you say, “No, they were only diseases.” Whom shall we credit? The men *sent from God*, or *you*?

Verse 5. Crying and cutting himself with stones.] In this person's case we see a specimen of what Satan *could do* in *all* the wicked, if God should permit him; but even the devil himself has his *chain*; and he who often *binds* others, is *always* bound himself.

Verse 6. Worshipped him] *Did him homage*; compelled thereto by the power of God. How humiliating to Satan, thus to be obliged to acknowledge the superiority of Christ!

Verse 7. What have I to do with thee] Or, *What is it to thee and me, or why dost thou trouble thyself with me?* See Clarke on "^{<41024>}Mark 1:24", and see Clarke on "^{<41029>}Matthew 8:29", where the *idiom* and *meaning* are explained.

Jesus] This is omitted by four MSS., and by several in ^{<41028>}Luke 8:28, and by many of the first authority in ^{<41029>}Matthew 8:29. See the note on this latter place.

Verse 9. Legion: for we are many.] Could a *disease* have spoken so? "No, there was no devil in the case; the man spoke according to the prejudice of his countrymen." And do you think that the *Spirit of God* could employ himself in retailing such ridiculous and nonsensical prejudices? "But the evangelist gives these as this *madman's* words, and it was necessary that, as a faithful historian, he should mention these circumstances." But this objection is destroyed by the parallel place in Luke, ^{<41030>}Luke 8:30, where the inspired writer himself observes, that the demoniac was called Legion, *because many demons had entered into him.*

Verse 10. Out of the country.] Strange that these accursed spirits should find it any mitigation of their misery to be permitted to exercise their malevolence in a *particular* district! But as this is supposed to have been a *heathen* district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established. See Clarke on "^{<41031>}Mark 5:1".

Verse 11. A great herd of swine] See Clarke's notes on "^{<41030>}Matthew 8:30".

Verse 12. ALL the devils] πάντες, *all*, is omitted by many MSS. and versions; *Griesbach* leaves it out of the text. οἱ δαίμονες is omitted also

by several: *Griesbach* leaves it doubtful. Probably it should be read thus, *And they besought him, saying.*

Verse 13. Gave them leave.] For **επετρεψεν**, DH, three others, and three copies of the *Itala* have **επεμψεν**, *sent* them.

Verse 14. The swine] Instead of **τους χοιρους**, BCDL, three others, *Syriac, Coptic, Æthiopic, Vulgate, and Itala*, read **αυτους**, *them-And they that fed THEM fled. Griesbach* has adopted this reading.

Verse 15. That-had the legion] This is omitted by D, and two others, *Æthiopic, Persic, Vulgate*, and all the *Itala* but one. *Mill, Bengel, and Griesbach*, think it should be omitted.

Verse 19. Suffered him not] **ο δε ιησους**, *Howbeit Jesus*, is omitted by ABKLM, twenty-seven others, both the *Syriac*, both the *Persic, Coptic, Gothic, Vulgate*, and one of the *Itala*. *Mill and Bengel* approve of the omission, and *Griesbach* leaves it out of the text.

Go home to thy friends, &c.] This was the cause why Jesus would not permit him to follow him now, because he would not have the *happiness* of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

Verse 20. Decapolis] See Clarke on “^{<4025>}Matthew 4:25”.

Verse 23. My little daughter] **το θυγατριον μου**, *that little daughter of mine*. The words express much tenderness and concern. Luke observes, ^{<4042>}**Luke 8:42**, that she was his *only daughter*, and was about *twelve years of age*.

At the point of death] **εσχρατως εχει**, *in the last extremity, the last gasp*. See Clarke on “^{<4018>}Matthew 9:18”.

Verse 25. A certain woman] See ^{<4020>}Matthew 9:20.

Verse 26. Had suffered many things of many physicians,-and was nothing bettered, but rather grew worse] No person will wonder at this account, when he considers the *therapeutics* of the Jewish physicians in reference to hemorrhages, especially of the kind with which this woman was afflicted.

Rabbi Jochanan says:

“Take of gum Alexandria, of alum, and of crocus hortensis, the weight of a zuzee each; let them be bruised together, and given in wine to the woman that hath an issue of blood. But if this fail,

“Take of Persian onions nine logs, boil them in wine, and give it to her to drink: and say, Arise from thy flux. But should this fail,

“Set her in a place where two ways meet, and let her hold a cup of wine in her hand; and let somebody come behind and affright her, and say, Arise from thy flux. But should this do no good,

“Take a handful of cummin and a handful of crocus, and a handful of fænu-greek; let these be boiled, and given her to drink, and say, Arise from thy flux. But should this also fail,

“Dig seven trenches, and burn in them some cuttings of vines not yet circumcised (vines not four years old;) and let her take in her hand a cup of wine, and let her be led from this trench and set down over that, and let her be removed from that, and set down over another: and in each removal say unto her, Arise from thy flux.”

Dr. Lightfoot gives these as a sample, out of many others, extracted from *Bab. Shabb.* fol. 110.

And from some of these nostrums it is evident the woman could not be *bettered*, and from some others it is as evident that she must be made *worse*; and from all together it is indubitably certain that she must have *suffered many things*;—and from the *persons* employed, the *expense* of the medicaments, and the *number of years* she was afflicted, as she was not a person of great opulence, it is most perfectly credible *that she spent all that she had*. She was therefore a fit patient for the Great Physician.

The case of this woman was, a very afflicting one: 1. Because of the *nature* of her malady; it was such as could not be made public, without exposing her to *shame* and *contempt*. 2. It was an *inveterate* disorder; it had lasted *twelve years*. 3. It was *continual*; she appears to have had no interval of health. 4. Her disorder was aggravated by the medicines she used—*she suffered much*, &c. 6. Her malady was ruinous both to her health and circumstances—*she spent all that she had*. 6. She was now brought to the last point of *wretchedness*, *want*, and *despair*; she was growing *worse*, and had neither money nor goods to make another experiment to procure her

health. 7. She was brought so low by her disorder as to be incapable of earning any thing to support her wretched life a little longer. It has been said, and the saying is a good one, “Man’s *extremity* is God’s *opportunity*.” Never could the power and goodness of God be shown in a more difficult and distressful case. And now Jesus comes, and she is healed.

Verse 27. Came in the press behind] She had *formed* her resolution in *faith*, she *executes* it, notwithstanding her weakness, &c., with *courage*; and now she finds it crowned with *success*.

Verse 31. Thou seest the multitude thronging then, &c.] Many *touch* Jesus who are not *healed* by him: the reason is, they do it not by *faith*, through a *sense* of their *wants*, and a *conviction* of his *ability* and *willingness* to save them. Faith conveys the virtue of Christ into the soul, and *spiritual health* is the immediate consequence of this received virtue.

Verse 33. Fearing and trembling] See ~~4002~~ **Matthew 9:22**.

Verse 34. Be whole of thy plague.] Rather, *continue whole*, not, *be whole*, for she was already *healed*: but this contains a *promise*, necessary to her *encouragement*, that her disorder should afflict her *no more*.

Verse 35. Why troublest thou the Master] These people seem to have had no other notion of our Lord than that of an eminent physician, who might be useful while there was *life*, but afterwards could do nothing.

Verse 36. Jesus-saith] These words were spoken by our Lord to the afflicted father, immediately on his hearing of the death of his child, to prevent that distress which he otherwise must have felt on finding that the case was now, humanly speaking, hopeless.

Verse 38. He cometh] But *ερονται*, *they come*, is the reading of ABCDF, four others, and several versions.

Wept and wailed] See Clarke on “~~4023~~ **Matthew 9:23**”.

Verse 40. The father and the mother] Prudence required that *they* should be present, and be witnesses of the miracle.

And them that were with him] That is, *Peter*, *James*, and *John*, ~~4057~~ **Mark 5:37**. It is remarkable that our Lord gave a particular preference to these three disciples, beyond all the rest, on *three* very important

occasions: 1. They were present at the *transfiguration*. 2. At the *raising* of Jairus's daughter. 3. At his *agony* in the garden of Gethsemane.

Where the damsel was lying.] ἀνακειμενον, *lying*. This word is very doubtful. BDL, one other, *Coptic*, and later *Arabic*, with five of the *Itala*, omit it. Other MSS. express the same idea in *five* different words: *Griesbach* leaves it out of the text. See his Testament.

Verse 41. Talitha cumi] [Syriac], This is mere *Syriac*, the proper translation of which the evangelist has given. The Codex Bezae has a very odd and unaccountable reading here, ραββι,θαβιτα κουμι, *My master. Damsel arise.* *Suidas* quotes this place under the word αββακουμ thus ταληθα κουμ. κουμ is the reading of several ancient MSS., but it is certainly a faulty one.

Verse 43. Something should be given her to eat.] For though he had employed an *extraordinary* power to bring her to life, he wills that she should be continued in existence by the use of *ordinary* means. The advice of the heathen is a good one:-

*Nec Deus intersit, nisi dignus vindice nodus
Inciderit. HORAT.*

“When the miraculous power of God is necessary, let it be resorted to: when it is not necessary, let the ordinary means be used.”-To act otherwise would be to tempt God.

While Christ teaches men the knowledge of the true God, and the way of salvation, he at the same time teaches them lessons of *prudence*, *economy*, and *common sense*. And it is worthy of remark, that all who are taught of him are not only *saved*, but their understandings are much improved. *True religion*, civilization, mental improvement, common sense, and orderly behaviour, go hand in hand.

ST. MARK

CHAPTER 6.

Our Lord's countrymen are astonished at his wisdom and mighty works, and are offended at him, 1-4. He works few miracles there, because of their unbelief, 5, 6. He sends forth his disciples by two and two to preach, &c., 7-11. They depart, preach, and work miracles, 12, 13. Different opinions of Christ, 14-16. Account of the beheading of John Baptist, 17-29. The disciples return, and give an account of their mission, 30. He departs with them to a place of privacy, but the people follow him, 31-33. He has compassion on them, and miraculously feeds five thousand with five loaves and two fishes, 34-44. He sends the disciples by sea to Bethsaida, and himself goes into a mountain to pray, 45, 46. The disciples meet with a storm, and he comes to them walking upon the water, and appeases the winds and the sea, 47-52. They come into the land of Gennesaret, and he works many miracles, 53-56.

NOTES ON CHAP. 6.

Verse 1. And he went out from thence] That is, from Capernaum. See Clarke on “~~<0134>~~ Matthew 13:54”.

Verse 2. Were astonished] *επι διδασχη αυτου*, at his doctrine, or teaching. This is added by the *Codex Bezae* and eight others, later Syriac, Armenian, *Vulgate*, and all the *Itala*.

Verse 3. Is not this the carpenter] Among the ancient Jews, every father was bound to do four things for his son. 1. To circumcise him. 2. To redeem him. 3. To teach him the law. 4. To teach him a trade. And this was founded on the following just maxim: “He who teaches not his son to do some work, is as if he taught him robbery!” It is therefore likely that Joseph brought up our Lord to his own trade.

Joses] Several good MSS. read *ιωσητος*, *Joset*, and one, with several versions, reads *Joseph*.

Verses 4. - 6. See this curious subject explained, ~~<0135>~~ **Matthew 13:55-58.**

Verse 7. By two and two] That they might *encourage* and *support* each other; and to show that *union* among the ministers of the Gospel is essential to the promotion of the cause of truth. See Clarke on “~~<2100>~~ **Luke 10:1**”.

Verse 8. A staff only] It is likely he desired them to take only *one* with every *two*, merely for the purpose of carrying any part of their clothes on, when they should be obliged to strip them off by reason of the heat; for walking staves, or things of this kind, were forbidden, see ^{<1010>}**Matthew 10:10**. But, probably, no more is designed than simply to state that they must not wait to make any provision for the journey, but go off just as they were, leaving the provision necessary in the present case to the care of Divine Providence. St. James is represented in ancient paintings, as carrying a gourd bottle on a STAFF *across his shoulder*.

Verse 9. Shod with sandals] The *sandal* seems to have been similar to the Roman *solea*, which covered only the *sole* of the foot, and was fastened about the foot and ankle with straps. The *sandal* was originally a part of the *woman's* dress; ancient authors represent them as worn only by women. In ^{<1010>}**Matthew 10:10**, the disciples are commanded to take *no shoes*, *υποδηματα*, which word is nearly of the same import with *σανδαλια*, *sandals*; but, as our Lord intimates to them that they should be free from all useless incumbrances, that they might fulfil his orders with the utmost diligence and despatch, so we may suppose that the *sandal* was a *lighter* kind of wear than the *shoe*: and indeed the word *sandal*, which is mere Chaldee, *l d ns* might be properly translated a *light shoe*; as it is compounded of *ys* *sin*, a shoe, (see Targum, ^{<1029>}**Deuteronomy 25:9, 10**) and *l d dal*, *thin, slender, or mean*, as being made, not only *lighter* than the *hypodema* or shoe, but (probably) also of *meaner* materials. See many excellent observations on this subject in *Martinius's* Etymolog. Lexicon, under the word *Sandalium*.

Verse 11. And whosoever shall not receive you] *ος αν τοπος μη δεξεται*, *whatsoever PLACE will not receive you*: this is the reading of BL, *four* others, and the later *Syriac* in the margin.

Verily, &c.] All this clause is omitted in BCDL, two others, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Vulgate*, and all the *Itala* but *three*. Mill and Beza approve of the omission, and *Griesbach* leaves it out of the text. It has probably been transferred here from ^{<1015>}**Matthew 10:15**. See this subject, from ^{<1037>}**Mark 6:7-11**, explained at large on ^{<1001>}**Matthew 10:1-15**.

Verse 13. Anointed with oil many that were sick] This is only spoken of *here*, and in ^{<1054>}**James 5:14**. This ceremony was in great use among the

Jews; and in certain cases it might be profitable. But in the cases mentioned here, which were merely miraculous, it could avail no more of *itself* than the *imposition of hands*. It was used symbolically, as an emblem of that ease, comfort, and joy, which they prayed God to impart to the sick. For various examples of its use among the Jews, see *Lightfoot* and *Wetstein* on this place.

Verse 14. And king Herod heard?] *την ακινην αοτου*, *his fame*, is added by KM, *fifteen* others, and in the margin of several. It seems necessary to complete the sense.

Verse 15. OR, as one of the prophets.] *η*, *or*, is omitted by ABCEGHKLS-BHV, and one hundred others, *Syriac*, all the *Arabic*, all the *Persic*, *Coptic*, *Æthiopic*, *Gothic*, *Slavonic*, *Vulgate*, two *Itala*, *Origen*, *Victor*, and *Theophylact*. *Bengel*, *Wetstein*, and *Griesbach* leave it out of the text: the omission of it mends the sense much.

Verse 19. Would have killed] *εζητει*, SOUGHT to kill him. C and five of the *Itala*.

See the whole of this account, from ^{<4067>}Mark 6:17-29, explained on ^{<0142>}Matthew 14:2-12.

Verse 21. Lords] *μεγιστασιν*, probably governors of particular districts.

High captains] *χιλιαρχοις*; literally, *chiefs* or *captains* over a *thousand men*, military chiefs.

Chief estates] *πρωτοις*; probably such as might be called *nobles* by *title* only, having no *office* civil or military; probably *magistrates*. See KYPKE on the place.

Verse 23. Unto the half of my kingdom.] A noble price for a *dance*! This *extravagance* in favour of *female dancers* has the fullest scope in the east, even to the present day. M. *Anquetil du Perron*, in the preliminary discourse to his *Zend Avesta*, p. 344 and 345, gives a particular account of the dancers at *Surat*. This account cannot be transcribed in a comment on the Gospel of God, however illustrative it might be of the conduct of Herodias and her daughter Salome: it is too abominable for a place here. He observes, that the *rich* vie with each other in the *presents* they make to the dancing girls of *money* and *jewels*; and that persons of *opulence* have even ruined themselves by the *presents* they made to those victims of

debauch. He mentions a remarkable case, which may throw light on this passage: “That the *dancer* Laal-koner gained such a complete ascendancy over the Mogul Emperor *Maaz-eddin*, that he made her *joint governess* of the empire with himself.”

Verse 26. For their sakes which sat with him] Probably these persons joined in with the request, and were glad of this opportunity to get this light of Israel extinguished; he being a public reprover of all their vices.

Verse 30. The apostles gathered themselves together] For they went *different* ways before, by *two* and *two*, ^{<0107>}**Mark 6:7**; and now they return and *meet* Christ at Capernaum.

Verse 31. Rest a while] *Rest* is necessary for those who *labour*; and a *zealous* preacher of the Gospel will as often stand in need of it as a *galley slave*.

Verse 33. The people] Or, *οχλοι*, *the multitudes*. This is wanting in many MSS., but it seems necessary to make the sense clear. There is scarcely a verse in the whole New Testament that has suffered so much from transcribers as this verse. Amidst the abundance of various readings, one can scarcely tell what its original state was. The various readings may be seen in *Griesbach*.

Verse 34. Much people, &c.] See this miracle explained on ^{<0144>}**Matthew 14:14**, &c.

Verse 40. By hundreds, and by fifties.] “That is,” says Mr. Wesley, “fifty in a rank, and a hundred in file. So, a hundred multiplied by fifty, made just five thousand.” But if they sat fifty *deep*, how could the disciples conveniently serve them with the bread and fish?

Verse 41. And blessed] I think the word *God* should be inserted here, as in ^{<0149>}**Matthew 14:19**. See the note there. The food we receive from God is already blessed, and does not stand in need of being blessed by man; but God, who gives it, deserves our warmest thanksgivings, as frequently as we are called to partake of his bounty.

Verse 43. Twelve baskets] These were either the baskets used by the disciples, see ^{<0121>}**Matthew 14:20**, or baskets belonging to some of the multitude, who might have brought some with them to carry provisions, or

other things necessary for the *sick*, whom they brought to Christ to be healed.

Verse 44. Were about five thousand] $\omega\sigma\epsilon\iota$, *about*, is omitted by a great majority of the best MSS. and by the principal versions. It is wanting in several *editions*: *Bengel*, *Wetstein*, and *Griesbach*, leave it out of the text. It is omitted by some in the parallel place, ^{<4042>}**Matthew 14:21**, but it stands without any variation in ^{<4094>}**Luke 9:14**, and ^{<4060>}**John 6:10**. This miracle is mentioned by all the four evangelists. It is one of the most astonishing that Christ has wrought. It is a miracle which could not be *counterfeited*, and a full proof of the divinity of Christ.

Verse 45. To the other side before unto Bethsaida] John says, ^{<4067>}**John 6:17**, to *Capernaum*. It is probable our Lord ordered them to steer to one or other of these two places, which were about *four* miles distant, and on the *same* side of the sea of Galilee.

Verse 47. The ship was in the midst of the sea] See all the parts of this wonderful transaction considered, on ^{<4042>}**Matthew 14:22-33**.

Verse 49. They supposed it had been a spirit] That is, by whom the storm had been raised.

Verse 52. Their heart was hardened.] See this explained ^{<4043>}**Matthew 14:33**.

Verse 53. The land of Gennesaret] This country lay on the coast of the sea of Galilee: it is described by Josephus as being exceedingly pleasant and fertile. It had its name of Gennesaret from \hat{g} , *gen*, a *garden*, and $r\bar{s}$ *sar*, a *prince*, either because the *king* had a *garden* there, or because of its great *fertility*.

Verse 54. They knew him] $\epsilon\pi\iota\gamma\upsilon\nu\nu\tau\epsilon\varsigma$, *They recollected him*; for he had before preached and wrought miracles in different places of the same country.

Verse 56. Villages] Probably small towns near cities.

Country] Villages at a distance from cities and large public towns. See the notes on ^{<4043>}**Matthew 14:34-36**.

Christ went about doing good—he *confined* his ministry and miracles to *no* place—wherever he went, they stood in need of his help; and whenever they

required his assistance, they had it granted immediately. Our Lord's conduct, in these respects, is a perfect pattern for every preacher of his Gospel.

ST. MARK

CHAPTER 7.

The Pharisees find fault with the disciples for eating with unwashed hands, 1-5. Christ exposes their hypocrisy, and shows that they had made the word of God of no effect by their traditions, 6-13. He shows what things defile men, 14-16; and teaches his disciples in private, that the sin of the heart alone, leading to vicious practices, defiles the man, 17-23. The account of the Syrophenician woman, 24-30. He heals a man who was dumb, and had an impediment in his speech, 31-37.

NOTES ON CHAP. 7.

Verse 1. Came from Jerusalem.] Probably for the express purpose of disputing with Christ, that they might entangle him in his talk. Malice and envy are never idle—they *incessantly hunt* the person they intend to make their prey.

Verse 2. They found fault.] This is wanting in ABEHLV, nineteen others, and several versions: *Mill* and *Bengel* approve the omission, and *Griesbach* rejects the word. If the 3d and 4th verses be read in a *parenthesis*, the 2d and 5th verses will appear to be properly connected, without the above clause.

Verse 3. Except they wash their hands] *πυγμη*, the hand to the wrist—*Unless they wash the hand up to the wrist, eat not*. Several translations are given of this word; that above is from Dr. Lightfoot, who quotes a tradition from the rabbins, stating that the hands were to be thus washed. This sort of *washing* was, and still continues to be, an act of religion in the eastern countries. It is particularly commanded in the Koran, Surat v. ver. 7, “O believers, when ye wish to pray, wash your faces, and your hands up to the elbows—and your feet up to the ankles.” Which custom it is likely Mohammed borrowed from the Jews. The Jewish doctrine is this: “If a man neglect the washing, he shall be eradicated from this world.” But instead of *πυγμη*, the *fist* or *hand*, the Codex Bezae has *πυκνη*, *frequently*: and several of the *Itala* have words of the same signification. Bathing is an indispensable prerequisite to the *first meal* of the day among the *Hindoos*; and *washing* the *hands* and the *feet* is equally so before the *evening meal*. WARD'S *Customs*.

Verse 4. And when they come] This clause is added by our translators, to fill up the sense; but it was probably a part of the original: for **εαν ελθωσι** is the reading of the *Codex Bezae*, *Vulgate*, *Armenian*, and most of the *Itala*. The clause in my old MS. Bible is read thus: *And thei turninge agein fro chepinge*. The words seem essentially necessary to a proper understanding of the text; and, if not admitted on the above authority, they must be supplied in *italics*, as in our common translation.

Except they wash] Or *dip*; for **βαπτισωνται** may mean either. But instead of the word in the text, the famous *Codex Vaticanus*; (B,) *eight* others, and *Euthymius*, have **παντισωνται**, *sprinkle*. However, the Jews sometimes washed their hands previously to their eating: at other times, they simply *dipped* or plunged them into the water.

Of cups] **ποτηριων**; any kind of earthen vessels.

Pots] *Of measures*-**ξεστων**, from the singular **ξεστης**, a *measure* for liquids, formed from the Latin *sextarius*, equal to a *pint and a half* English. See this proved by *Wetstein* on this place. My old MS. renders it *cruetis*.

Of brazen vessels] **χαλκιων**. These, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken.

And of tables.] *Beds, couches*-**και κλινων**. This is wanting in BL, *two* others, and the *Coptic*. It is likely it means no more than the *forms*, or *seats*, on which they sat to eat. A bed or a couch was defiled, if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, &c. As the word **βαπτισμους**, *baptisms*, is applied to all these, and as it is contended that this word, and the verb whence it is derived, signify *dipping* or immersion *alone*, its use in the above cases refutes that opinion and shows that it was used, not only to express *dipping* or *immersion*, but also sprinkling and washing. The cups and pots were *washed*; the beds and forms perhaps *sprinkled*; and the hands *dipped* up to the wrist.

Verse 5. Why walk not thy disciples] See Clarke on ~~<015D>~~ **Matthew 15:2-9**.

Verse 6. Honoureth me] **με τιμα**-but the *Codex Bezae*, and *three* copies of the *Itala*, have **με αγαπα**, *loveth me*:-the *Æthiopic* has both readings.

Verse 8. Washing of pots and cups, &c.] This whole clause is wanting in BL, *five* others, and the *Coptic*: one MS. omits this and the whole of the ninth verse. The eighth verse is not found in the parallel place of ~~<0157>~~ **Matthew 15:7-9.**

Verse 9. Full well] *καλωσ*, -a strong irony. How noble is your conduct! From conscientious attachment to your own traditions ye have annihilated the commandments of God!

That ye may keep] But *στησητε*, *that ye may establish*, is the reading of D, *three* others, *Syriac*, all the *Itala*, with *Cyprian*, *Jerome*, and *Zeno*. *Griesbach* thinks it should be received instead of the other. God's law was nothing to these men, in comparison of their own: hear a case in point. "Rabba said, How foolish are most men! They observe the precepts of the Divine law, and neglect the statutes of the rabbins!" *Maccoth*, fol. 22.

Verse 10. For Moses said, &c.] See all these verses, from this to the 23d, explained ~~<0157>~~ **Matthew 15:3-20.**

Verse 13. Your tradition] D, later *Syriac* in the margin, *Saxon*, and all the *Itala* but one, add *τη μωρα*, *by your FOOLISH tradition*. [*Anglo-Saxon*], *your foolish law*: -*Anglo-Saxon*.

Verse 14. When he had called all the people] But instead of *παντα*, *all*, *παλιν*, *again*, is the reading of BDL, later *Syriac* in the margin, *Coptic*, *Æthiopic*, *Saxon*, *Vulgate*, all the *Itala* but one. *Mill* and *Griesbach* approve of this reading.

Verse 19. Into the draught] See Clarke on "~~<0157>~~ **Matthew 15:17**".

Purging all meats?] For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of *all* the *meats* that are eaten; and thus they are purged, nothing being left behind but what is proper for the support of the body.

Verse 24. Into the borders of Tyre and Sidon] Or, *into the country between Tyre and Sidon*. I have adopted this translation from *KYPKE*, who proves that this is the meaning of the word *μεθορια*, in the best Greek writers.

Verse 25. A certain woman] See this account of the Syrophenician woman explained at large, ~~<0152>~~ **Matthew 15:21-28.**

Verse 26. The woman was a Greek] Rosenmuller has well observed, that all heathens or idolaters were called *ελληνες*, *Greeks*, by the Jews; whether they were Parthians, Medes, Arabs, Indians, or Æthiopians. Jews and Greeks divided the whole world at this period.

Verse 30. Laid upon the bed.] The demon having *tormented* her, so that her bodily strength was *exhausted*, and she was now laid upon the couch to take a little *rest*. The *Æthiopic* has a remarkable reading here, which gives a very different, and, I think, a *better* sense. *And she found her daughter CLOTHED, SITTING upon the couch, and the demon gone out.*

Verse 32. They bring unto him one that was deaf, and had an impediment in his speech] Though from the *letter* of the text, it does not appear that this man was absolutely deprived of speech; for *μογιλαλος* literally signifies, one that cannot *speak plainly*-a *stammerer*; yet it is certain also that the word means a *dumb person*; and it is likely that the person in question was *dumb*, because he was deaf; and it is generally found that he who is totally *deaf* is *dumb* also. Almost all the versions understand the word thus: and the concluding words seem to confirm this-*He maketh both the deaf to hear, and the DUMB, κωφους, to speak.*

Verse 33. And he spit, and touched his tongue] This place is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an *evident reason* for, except this. Various interpretations are given of it-none of them satisfies my mind. The Abbe Girardeau spiritualizes it thus:-1. *He took him aside from the multitude*-When Christ saves a sinner, he *separates* him from all his old evil companions, and from the spirit and maxims of an ungodly world. 2. *He put his fingers in his ears*-to show that they could be *opened* only by the *finger*, i.e. the *power*, of God, and that they should be *shut* to every *word* and *voice*, but what came from him. 3. *Spitting out he touched his tongue*-to show that his mental *taste* and *relish* should be entirely *changed*: that he should *detest* those things which he before *esteemed*, and *esteem* those which he before *hated*. 4. *Looking up to heaven*-to signify that all help comes from *God*, and to teach the new convert to keep continually *looking to* and *depending* upon him. 5. *He groaned*-to show the *wretched state* of man by sins and how *tenderly concerned* God is for his present and eternal welfare; and to intimate that men should seek the salvation of God in the spirit of genuine *repentance*, with strong *crying* and *tears*. 6. *He said, Be opened*-Sin is a *shutting* of the *ears* against the *words* of God; and a *tying* of the *tongue*, to render it

incapable of giving God due *praise*. But when the all-powerful grace of Christ reaches the heart, the *ear is unstopped*, and the man *hears distinctly*-the *tongue is unloosed*, and the man speaks *correctly*.

After all, it is possible that what is attributed here to *Christ* belongs to the person who was cured. I will give *my sense* of the place in a short paraphrase.

And Jesus took him aside from the multitude: and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear; and having spat out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound that he could not speak: and he looked up to heaven, as if to implore assistance from above: and he groaned, being distressed because of his present affliction, and thus implored relief: for, not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said, Be opened: and immediately his ears were opened, so that he could hear distinctly; and the impediment to his speaking was removed, so that he spake properly. The original will admit of this interpretation; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage.

Verse 34. Ephphatha] *Ethphathach*, [Syriac] Syriac. It is likely that it was in this language that our Lord spoke to this poor man: and because he had pronounced the word *Ephphathach* with peculiar and *authoritative* emphasis, the evangelist thought proper to retain the original word; though the last letter in it could not be expressed by any letter in the Greek alphabet.

Verse 35. He spake plain.] $\rho\theta\omega\varsigma$, *distinctly, without stammering*. One MS. has, *And he spoke, praising God*. There is no doubt of this: but the evangelist, I think, did not write these words.

Verse 36. Tell no man] See Clarke on “~~4180~~ Matthew 8:4”. This miracle is not mentioned by any other of the evangelists. Another proof that Mark did not *abridge* Matthew. For a practical review of the different important subjects of this chapter, see ~~4050~~ Matthew 15:1-39, and particularly the observations at the end. See Clarke on “~~4053~~ Matthew 15:39”.

Verse 37. He hath done all things well] This has been, and ever will be, true of every part of our Lord's conduct. In *creation, providence, and redemption* he hath done all things *well*. The wisest philosophers are agreed that, considering *creation* as a *whole*, it would be impossible to improve it. Every thing has been made in *number, weight, and measure*; there really is nothing *deficient, nothing redundant*; and the *good* of the *creature* seems evidently more consulted than the *glory* of the *Creator*. The creature's good is every where *apparent*; but to find out *how* the Creator is glorified by these works requires the *eye* of the *philosopher*. And as he has done all things well in *creation*, so has he in *providence*: here also every thing is in *number, weight, measure, and time*. As *creation* shows his *majesty*, so *providence* shows his *bounty*. He *preserves* every thing he has made; all depend upon him; and by him are all things *supported*. But how glorious does he appear in the work of *redemption*! How magnificent, ample, and adequate the provision made for the salvation of a lost world! Here, as in providence, is *enough* for *all*, a *sufficiency* for *each*, and *an abundance* for *eternity*. He loves every man, and hates nothing that he has made; nor can *the God of all grace* be less *beneficent* than the *Creator and Preserver* of the universe.

ST. MARK

CHAPTER 8.

Four thousand persons fed with seven loaves and a few small fishes, 1-8. Christ refuses to give any farther sign to the impertinent Pharisees, 10-12. Warns his disciples against the corrupt doctrine of the Pharisees and of Herod, 13-21. He restores sight to a blind man, 22-26. Asks his disciples what the public thought of him, 27-30. Acknowledges himself to be the Christ, and that he must suffer, 31-33. And shows that all his genuine disciples must take up their cross, suffer in his cause, and confess him before men, 34-38.

NOTES ON CHAP. 8.

Verse 1. The multitude being very great] Or rather, *There was again a great multitude.* Instead of **πᾶμπολλοῦ**, *very great*, I read **παλιν πολλοῦ**, *again a great*, which is the reading of BDGLM, *fourteen* others, all the *Arabic, Coptic, Æthiopic, Armenian, Gothic, Vulgate, and Itala*, and of many *Evangelistaria*. *Griesbach* approves of this reading. There had been such a multitude gathered together *once before*, who were fed in the same way. See ^{<40634>}**Mark 6:34**, &c.

Verse 2. Having nothing to eat] If they had brought any provisions with them, they were *now* entirely expended; and they stood in immediate need of a supply.

Verse 3. For divers of them came from far.] And they could not possibly reach their respective homes without perishing, unless they got food.

Verse 4. &c.] See on ^{<40144>}**Matthew 14:14; 15:35**.

Verse 7. And they, had a few small fishes] This is not noticed in the parallel place, ^{<401536>}**Matthew 15:36**.

Verse 10. Dalmanutha.] See *Clarke's* note on "^{<40159>}**Matthew 15:39**".

Verse 12. And he sighed deeply in his spirit] Or *having deeply groaned*-so the word **ἀναστεναξάς** properly means. He was exceedingly affected at their *obstinacy* and *hardness of heart*. See ^{<40160>}**Matthew 16:1-4**.

Verse 14. Now the disciples had forgotten to take bread] See all this, to ^{<4021>}**Mark 8:21**, explained at large on ^{<4104>}**Matthew 16:4-12**. In the above chapter, an account is given of the *Pharisees, Sadducees, and Herodians*.

Verse 22. They bring a blind man unto him] Christ went about to do good, and wherever he came he found some good to be done; and so should we, if we had a proper measure of the same zeal and love for the welfare of the bodies and souls of men.

Verse 23. And he took the blind man by the hand] Giving him a proof of his readiness to help him, and thus preparing him for the cure which he was about to work.

Led him out of the town] Thus showing the inhabitants that he considered them unworthy of having another miracle wrought among them. He had already deeply deplored their ingratitude and obstinacy: see **Clarke on “^{<40121>}Matthew 11:21”**. When a people do not make a proper improvement of the light and grace which they receive from God, their *candlestick is removed*-even the *visible Church* becomes there extinct; and the *candle is put out*-no more means of spiritual *illumination* are afforded to the unfaithful inhabitants: ^{<4015>}**Revelation 2:5**.

When he had spit on his eyes] There is a similar transaction to this mentioned by John, ^{<3016>}**John 9:6**. It is likely this was done merely to *separate the eyelids*; as, in certain cases of blindness, they are found always gummed together. It required a *miracle* to restore the *sight*, and this was done in consequence of Christ having laid his hands upon the blind man: it required *no* miracle to *separate the eyelids*, and, therefore, *natural means* only were employed-this was done by rubbing them with spittle; but whether by Christ, or by the blind man, is not absolutely certain. See **Clarke on “^{<40733>}Mark 7:33”**. It has always been evident that *false* miracles have been wrought without *reason* or *necessity*, and without any *obvious advantage*; and they have thereby been detected: on the contrary, *true* miracles have always vindicated themselves by their obvious *utility* and *importance*; nothing ever being effected by *them* that could be performed by *natural* means.

If he saw aught.] εἰ, *if*, is wanting in the *Syriac*, all the *Persic* and *Arabic*, and in the *Æthiopic*; and τι βλέπεις, *Dost thou see any thing?* is the reading of CD, *Coptic*, *Æthiopic*, all the *Arabic* and *Persic*.

Verse 24. I see men as trees, walking.] His sight was so *imperfect* that he could not distinguish between *men* and *trees*, only by the *motion* of the former.

Verse 25. And saw every man clearly.] But instead of **απαντας**, *all men*, several excellent MSS., and the principal *versions*, have **απαντα**, *all things*, every object; for the view he had of them before was *indistinct* and *confused*. Our Lord could have restored this man to sight in a *moment*; but he chose to do it in the way mentioned in the text, to show that he is sovereign of his own graces; and to point out that, however insignificant *means* may appear in themselves, they are divinely efficacious when he chooses to work by them; and that, however *small* the *first* manifestations of mercy may be, they are nevertheless the *beginnings* of the *fulness* of the blessings of the Gospel of peace. Reader, art thou in this man's state? Art thou *blind*? Then come to Jesus that he may restore thee. Hast thou a *measure* of light? Then pray that he may lay his hands *again* on thee, that thou mayest be enabled to read thy title *clear* to the heavenly inheritance.

Verse 26. He sent him away to his house] So it appears that this person did not belong to *Bethsaida*, for, in going to *his house*, he was *not to enter into the village*.

This miracle is not mentioned by any other of the evangelists. It affords *another* proof that Mark did not *abridge* Matthew's Gospel.

Verse 27. And Jesus went out, &c.] See on ^{<01613>}Matthew 16:13-20.

Verse 29. Thou art the Christ.] Three MSS. and some versions add, *the Son of the living God*.

Verse 32. And he spake that saying] Concerning the *certainty* and *necessity* of his sufferings-*openly*: with *great plainness*, **παρρησια**, *confidence*, or *emphasis*, so that the disciples now began fully to understand him. This is an *additional* observation of St. Mark. For Peter's reproof, see Clarke on "^{<01622>}Matthew 16:22", &c.

Verse 34. Whosoever will come after me] It seems that Christ formed, on the *proselytism* of the Jews, the principal qualities which he required in the *proselytes* of *his covenant*.

The *first* condition of proselytism among the Jews was, that he that came to embrace their religion should come *voluntarily*, and that neither *force*

nor *influence* should be employed in this business. This is also the *first* condition required by Jesus Christ, and which he considers as the *foundation* of all the rest:—If a man be willing to come after me.

The *second* condition required in the *Jewish* proselyte was, that he should *perfectly renounce* all his prejudices, his errors, his idolatry, and every thing that concerned his false religion; and that he should entirely *separate* himself from his most *intimate friends* and *acquaintances*. It was on this ground that the Jews called proselytism a *new birth*, and proselytes *new-born*, and *new men*; and our Lord requires men to be born again, not only of water, but by the Holy Ghost. See **John 3:5**. All this our Lord includes in this word, *Let him renounce himself*. To this the following scriptures refer: **Matthew 10:33**; **John 3:3, 5**, **2 Corinthians 5:17**.

The *third* condition on which a person was admitted into the *Jewish* Church as a proselyte was, that he should submit to the *yoke* of the *Jewish law*, and bear patiently the inconveniences and sufferings with which a profession of the Mosaic religion might be accompanied. Christ requires the *same* condition; but, instead of the *yoke* of the *law*, he brings in *his own doctrine*, which he calls *his yoke*, **Matthew 11:29**: and his *cross*, the *taking up* of which not only implies a *bold profession* of Christ *crucified*, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.

The *fourth* condition was, that they should solemnly engage to *continue* in the *Jewish* religion, faithful even unto death. This condition Christ also requires; and it is comprised in this word, *Let him FOLLOW me*. See the following verses; and see, on the subject of proselytism, **Ruth 1:16, 17**.

Verse 35. For whosoever will save his life] On this and the following verses, see **Matthew 16:24**, &c.

Verse 38. Whosoever-shall be ashamed of me] Our Lord hints here at one of the principal *reasons* of the *incredulity* of the Jews,—they saw nothing in the *person* of Jesus Christ which corresponded to the *pompous* notions which they had formed of the Messiah.

If Jesus Christ had come into the world as a mighty and opulent man, clothed with earthly glories and honours, he would have had a multitude of partisans, and most of them *hypocrites*.

And of my words] This was *another* subject of offence to the Jews: the *doctrine* of the *cross* must be *believed*; a *suffering* Messiah must be *acknowledged*; and *poverty* and *affliction* must be *borne*; and *death*, perhaps, suffered in consequence of becoming his disciples.

Of *him*, and of *his words*, in this sense, the world is, to this day, ashamed.

Of him also shall the Son of man be ashamed] As he refused to *acknowledge* me before *men*, so will I refuse to *acknowledge* him before *God* and his *angels*. Terrible consequence of the rejection of Christ! And who can help him whom the *only Saviour* eternally disowns. Reader! Lay this subject seriously to heart; and see the notes on ~~1064~~ **Matthew 16:24**, &c., and at the end of that chapter. **See Clarke on “~~1068~~ Matthew 16:28”**.

ALL the subjects contained in this chapter are very interesting; but particularly: 1. The miraculous feeding of the multitudes, which is a full, unequivocal proof of the supreme Divinity of Jesus Christ: in this miracle he truly appears in his creative energy, with which he has associated the tenderest benevolence and humanity. The *subject* of such a *prince* must ever be safe; the *servant* of such a *master* must ever have kind usage; the *follower* of such a *teacher* can never want nor go astray.

2. The necessity of keeping the doctrine of the Gospel uncorrupt, is strongly inculcated in the caution to avoid the leaven of the Pharisees and of Herod: the doctrine of the cross must not only be observed and held inviolate, but that doctrine must never be mixed with worldly politics. *Time-serving* is abominable in the sight of God: it shows that the person has either no *fixed principle* of religion, or that he is not under the *influence* of any.

ST. MARK

CHAPTER 9.

The transfiguration of Christ, and the discourse occasioned by it, 1-13. He casts out a dumb spirit which his disciples could not, 14-29. He foretells his death, 30-32. The disciples dispute about supremacy, and Christ corrects them, 33-37. Of the person who cast out demons in Christ's name, but did not follow him, 38-40. Every kind of office done to the disciples of Christ shall be rewarded by him, and all injuries done to them shall be punished, 41, 42. The necessity of mortification and self-denial, 43-48. Of the salting of sacrifices, 49; and the necessity of having union among the disciples of Christ, 50.

NOTES ON CHAP. 9.

Verse 1. There be some] This verse properly belongs to the preceding chapter, and to the preceding discourse. It is in this connection in ^{<0167>}**Matthew 16:27, 28.** See the notes there.

Verse 2. And after six days Jesus taketh with him **Peter**, &c.] For a full account of the *nature* and *design* of the transfiguration, see **Clarke on** ^{<0170>}**Matthew 17:1**", &c.

A high mountain] I have conjectured, ^{<0170>}**Matthew 17:1**, that this was one of the mountains of *Galilee*: some say *Hermon*, some *Tabor*; but Dr. Lightfoot thinks a mountain near *Cesarea Philippi* to be more likely.

Was transfigured] Four good MSS. and Origen add here, AND WHILE THEY WERE PRAYING *he was transfigured*; but this appears to be added from ^{<0129>}**Luke 9:29.**

Verse 10. And they kept that saying] This verse is wanting in two MSS. and one of the *Itala*.

What the rising from the dead should mean.] **οταν εκνεκρων αναστη**, *When he should arise from the dead*, is the reading of D, six others, *Syriac*, all the *Persic*, *Vulgate*, all the *Itala*, and *Jerome*. Griesbach approves of it.

There is nothing that answers to this verse either in *Matthew* or *Luke*.

Verse 12. And how it is written] Rather, *as also it is written*. Instead of **καὶ πῶς**, AND HOW *it is written*, I read **καὶ ὅς**, AS ALSO *it is written of the Son of man, &c.* This reading is supported by AKM, *seventeen* others, the later *Syriac* in the margin, *Slavonic* and *Armenian*. Some think the propriety of adopting this reading is self-evident.

Verse 15. Were greatly amazed] Probably, because he came so unexpectedly; but the *cause* of this amazement is not self-evident.

Verse 17. A dumb spirit] That is, a demon who afflicted those in whom it dwelt with an incapacity of speaking. The *spirit* itself could not be either *deaf* or *dumb*. These are accidents that belong only to *organized animate* bodies.

See this case explained, ^{<0174>}Matthew 17:14, &c.

Verse 18. Pineth away] By these continual torments; so he was not only *deaf* and *dumb*, but sorely *tortured* besides.

Verse 20. When he saw him the spirit tare him; and he fell on the ground, &c.] When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

Verse 22. If THOU canst DO any thing] I have already tried thy *disciples*, and find *they* can do *nothing* in this case; but if *thou* hast any power, in mercy use it in our behalf.

Verse 23. If THOU canst BELIEVE] This was an answer to the inquiry above. I can furnish a sufficiency of *power*, if *thou* canst but bring *faith* to receive it. Why are not our souls completely healed? Why is not every demon cast out? Why are not pride, self-will, love of the world, lust, anger, peevishness, with all the other bad tempers and dispositions which constitute the mind of Satan, entirely destroyed? Alas! it is because we do not *believe*; Jesus is *able*; more, Jesus is *willing*; but we are *not willing* to give up our idols; we give not credence to his word; therefore hath sin a *being* in us, and dominion over us.

Verse 24. Lord, I believe] The word *Lord* is omitted by ABCDL, both the *Syriac*, both the *Arabic* later *Persic*, *Æthiopic*, *Gothic*, and three copies of the *Itala*. *Griesbach* leaves it out. The omission, I think, is proper, because it is evident the man did not know our Lord, and therefore could not be

expected to accost him with a title expressive of that *authority* which he doubted whether he possessed, unless we grant that he used the word *κύριε* after the *Roman* custom, for *Sir*.

Help thou mine unbelief.] That is, assist me against it. Give me a power to believe.

Verse 25. I charge thee] Considerable emphasis should be laid on the pronoun:—Thou didst resist the command of my *disciples*, now I *command thee to come out*. If this had been only a natural disease, for instance the *epilepsy*, as some have argued, could our Lord have addressed *it*, with any propriety, as he has done here: *Thou deaf and dumb spirit, come out of him, and enter no more into him?* Is the doctrine of demoniacal influence *false?* If so, Jesus took the most direct method to *perpetuate* the belief of that falsity, by accommodating himself so completely to the *deceived* vulgar. But this was impossible; therefore the doctrine of demoniacal influence is a true doctrine, otherwise Christ would never have given it the least countenance or support.

Verse 29. Prayer and fasting.] See Clarke on “^{<40172>}Matthew 17:21”.

This demon may be considered as an *emblem* of *deeply rooted* vices, and *inveterate habits*, over which the conquest is not generally obtained, but through extraordinary humiliations.

This case is related by both Matthew and Luke, but it is greatly amplified in Mark’s account, and many *new* circumstances related. Another proof that Mark did not *abridge* Matthew.

Verse 30. They-passed through Galilee] See on ^{<40172>}Matthew 17:22-27.

Verse 32. But they understood not] This whole verse is wanting in two MSS., in the first edition of *Erasmus*, and in that of *Aldus*. *Mill* approves of the omission. It does not appear likely, from Matthew’s account, that three of the disciples, Peter, James, and John, could be *ignorant* of the reasons of Christ’s death and resurrection, after the *transfiguration*; on the contrary, from the circumstances there related, it is very probable that from that time they must have had at least a general understanding of this important subject; but the other *nine* might have been ignorant of this matter, who were not present at the *transfiguration*; probably it is of these that the evangelist speaks here. See the observations on the *transfiguration*, ^{<40170>}Matthew 17:9, &c., and ^{<40180>}Matthew 18:1.

Verse 33. And being in the house] That is, *Peter's house*, where he ordinarily lodged. This has been often observed before.

Verse 34. Who should be the greatest.] See on ~~<4080>~~ **Matthew 18:1-5.**

Verse 38. We saw one casting out devils in thy name] It can scarcely be supposed that a man who knew nothing of Christ, or who was only a common *exorcist*, could be able to work a miracle in Christ's name; we may therefore safely imagine that this was either one of John the Baptist's disciples, who, at his master's command, had believed in Jesus, or one of the *seventy*, whom Christ had sent out, ~~<4200>~~ **Luke 10:1-7**, who, after he had fulfilled his commission, had retired from accompanying the other disciples; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples.

He followeth not us] This first clause is omitted by BCL, *three* others, *Syriac, Armenian, Persic, Coptic*, and one of the *Itala*. Some of the MSS. and versions leave out the first; some the second clause: only one of them is necessary. *Griesbach* leaves out the first.

We forbade him] I do not see that we have any right to attribute any other motive to John than that which he himself owns—*because he followed not us*—because he did not attach himself constantly to thee, as we do, we thought he could not be in a proper spirit.

Verse 39. Forbid him not] If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who are so outrageously wedded to their own creed, and religious system, that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either *deny* or *suspect*, because the person does not *follow them*. This also is vanity and an evil disease.

Verse 40. He that is not against us, is on our part.] Or rather, *Whosoever is not against YOU, is for YOU*. Instead of $\eta\mu\omicron\nu$, *us*, I would read $\upsilon\mu\omicron\nu$, *you*, on the authority of AD SHV, upwards of *forty* others, *Syriac, Armenian, Persic, Coptic, Æthiopic, Gothic, Slavonic, Vulgate, Itala, Victor, and Opt*. This reading is more consistent with the context—*He*

followed not us-well, he is not against YOU; and he who is not against you, in such a work, may be fairly presumed to be on your side.

There is a parallel case to this mentioned in ^{<01126>}**Numbers 11:26-29**, which, for the elucidation of this passage, I will transcribe. “The Spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the servant of Moses, said, My lord Moses, forbid them! And Moses said unto him, Enviest THOU for MY sake? Would God, that all the Lord’s people were prophets, and that the Lord would put his Spirit upon them.” The reader will easily observe that *Joshua* and *John* were of the same bigoted spirit; and that *Jesus* and *Moses* acted from the spirit of candour and benevolence. See the notes on ^{<01125>}**Numbers 11:25-29**.

Verse 41. A cup of water to drink] See the notes on ^{<01002>}**Matthew 10:42; 18:6-8**.

Verses 43. - 48. Thy hand-foot-eye-cause thee to offend;] See the notes on ^{<01629>}**Matthew 5:29, 30**.

The fire that never shall be quenched] That is, *the inextinguishable fire*. This clause is wanting in L, *three* others, the *Syriac*, and later *Persic*. Some eminent critics suppose it to be a spurious reading; but the authorities which are *for* it, are by no means counterbalanced by those which are *against* it. The same clause in ^{<01095>}**Mark 9:45**, is omitted in BCL, *seven* others, *Syriac*, later *Persic*, *Coptic*, and one *Itala*. *Eternal fire* is the expression of Matthew.

Verse 49. For every one shall be salted with fire] Every one of those who shall live and die in sin: but there is great difficulty in this verse. The Codex Bezae, and some other MSS., have omitted the first clause; and several MSS. keep the *first*, and omit the last clause-*and every sacrifice shall be salted with salt*. There appears to be an allusion to ^{<03624>}**Isaiah 66:24**. It is generally supposed that our Lord means, that as *salt* preserves the flesh with which it is connected from *corruption*, so this everlasting fire, **το πυρ το ασβεστον**, this *inconsumable fire*, will have the property, not only of *assimilating* all things cast into it to its own *nature*, but of making them *inconsumable* like itself.

Scaliger supposes, that instead of **πας πυρι, πασα πυρια**, *every sacrifice* (of flour) should be read, “Every sacrifice (of flour) shall be salted, and

every burnt offering shall be salted.” This, I fear, is taking the text by *storm*. Some take the whole in a good sense, as referring to the influence of the Spirit of God in the hearts of believers, which shall answer the same end to the soul, in preserving it from the contagion that is in the world, as salt did in the sacrifices offered to God to preserve them from putrefaction. Old *Trapp*’s note on the place pleases me as much as any I have seen:—“The *Spirit*, as *salt*, must dry up those bad *humours* in us which breed the never-dying worm; and, as fire, must waste our corruptions, which else will carry us on to the unquenchable fire.” Perhaps the whole is an allusion to the purification of vessels, and especially such metallic vessels as were employed in the service of the sanctuary. Probably the following may be considered as a parallel text:—*Every thing that may abide the fire, ye shall make go through the fire, and it shall be clean; and all that abideth not the fire, ye shall make go through the water,*
^{<0123>}**Numbers 31:23.** Ye, disciples, are the Lord’s *sacrifice*; ye shall go through much *tribulation*, in order to enter into my *kingdom*: but ye are *salted*, ye are influenced by the Spirit of God, and are *immortal* till your work is done; and should ye be *offered up*, martyred, this shall be a means of establishing more fully the glad tidings of the kingdom: and this Spirit shall *preserve* all who believe on me from the *corruption* of sin, and from *eternal* perdition. That converts to God are represented as his offering, see ^{<2360>}**Isaiah 66:20**, the very place which our Lord appears to have here in view.

If this passage be taken according to the common meaning, it is awful indeed! Here may be seen the greatness, multiplicity, and eternity, of the pains of the damned. They suffer without being able to die; they are burned without being consumed; they are sacrificed without being sanctified—are *salted* with the *fire of hell*, as eternal victims of the Divine Justice. We must of necessity be *sacrificed* to God, after one way or other, in eternity; and we have now the choice either of the unquenchable fire of his justice, or of the everlasting flame of his love. *Quesnel*.

Verse 50. If the salt have lost his saltness] See Clarke on “^{<0153>}Matthew 5:13”.

Have salt in yourselves] See that ye have at all times the *preserving* principle of Divine grace in your hearts, and give that proof of it which will satisfy your own minds, and convince or silence the world: live in brotherly kindness and *peace with each other*: thus shall all men see that you are free

from ambition, (see ~~4034~~ **Mark 9:34**), and that you are my disciples indeed. That it is possible for the salt to lose its *savour*, and yet retain its *appearance* in the most perfect manner, see proved on the note on ~~40513~~ **Matthew 5:13**.

ST. MARK

CHAPTER 10.

The Pharisees question our Lord concerning divorce, 1-12. Little children are brought to him, 13-16. The person who inquired how he might inherit eternal life, 17-22. How difficult it is for a rich man to be saved, 23-27. What they shall receive who have left all for Christ and his Gospel, 28-31. He foretells his death, 32-34. James and John desire places of pre-eminence in Christ's kingdom, 35-41. Christ shows them the necessity of humility, 42-46. Blind Bartimeus healed, 46-52.

NOTES ON CHAP. 10.

Verse 1. **He arose]** **κακειθεν αναστας** may be translated, *he departed thence*. The verb **ανιστημι** has this sense in some of the purest Greek writers. See *Kypke*. Many transactions took place between those mentioned in the preceding chapter, and these that follow, which are omitted by Matthew and Mark; but they are related both by Luke and John. See *Lightfoot*, and Bishop *Newcome*.

Verse 2. Is it lawful for a man to put away his wife?] See this question about *divorce* largely explained on ~~419B~~ **Matthew 19:3-12**.

Verse 12. And if a woman shall put away her husband] From this it appears that in some cases, the wife assumed the very *same right* of divorcing her husband that the husband had of divorcing his wife; and yet this is not recorded any where in the Jewish laws, as far as I can find, that the women had such a *right*. Indeed, were the law which gives the permission all on *one* side, it would be *unjust* and *oppressive*; but where it is equally balanced, the right being the *same* on each side, it must serve as a *mutual check*, and prevent those evils it is intended to cure. Among the Jews there are several instances of the women having taken other men, even during the life of their own husbands. Nor do we find any law by which they were punished. Divorce never should be permitted but on this ground—"The parties are *miserable* together, and they are both perfectly *willing* to be separated." Then, if every thing else be proper, let them go *different* ways, that they may not ruin both themselves and their hapless offspring.

Verse 13. And they brought young children] See on ^{<4013>}Matthew 19:13-15.

Verse 16. And he took them up in his arms] One of the *Itala* reads *in sinu suo*-“in his bosom.” Jesus Christ *loves* little children; and they are objects of his most *peculiar* care. Who can account for their continual *preservation* and *support*, while exposed to so many dangers, but on the ground of a *peculiar* and *extraordinary* providence?

And blessed them.] Then, though *little children*, they were capable of receiving Christ’s blessing. If *Christ* embraced them, why should not his *Church* embrace them? Why not *dedicate* them to God by *baptism*?-whether that be performed by *sprinkling*, *washing*, or *immersion*; for we need not dispute about the mode: on this point let every one be fully persuaded in his own mind. I confess it appears to me grossly heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism, depriving their children of an ordinance by which no soul can prove that they *cannot* be profited, and, through an unaccountable bigotry or carelessness, withholding from them the privilege of even a *nominal dedication* to God; and yet these very persons are ready enough to fly for a minister to baptize their child when they suppose it to be at the point of death! It would be no crime to pray that such persons should never have the privilege of hearing, *My father!* or, *My mother!* from the lips of their *own* child. See Clarke on “^{<4016>}Matthew 3:6”, and see Clarke on “^{<41616>}Mark 16:16”.

Verse 17. There came one running] See the case of this rich young man largely explained on ^{<4016>}Matthew 19:16, &c.

Verse 21. Then Jesus, beholding him] *Looking earnestly*, εμβλεψας, or *affectionately upon him*, loved him, because of his *youth*, his *earnestness*, and his *sincerity*.

One thing thou lackest] What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns, that he might become a proper and successful labourer in the Lord’s vineyard. See ^{<40121>}Matthew 19:21. To say that it was something *else* he lacked, when Christ explains here his own meaning, is to be *wise above* what is *written*.

Verse 22. And he was sad at that saying] This young man had perhaps been a *saint*, and an eminent *apostle*, had he been *poor*! From this, and a multitude of other cases, we may learn that it is oftentimes a *misfortune* to be *rich*: but who is aware of this?-and who believes it?

Verse 29. And the Gospel's] Read, *for the sake of the Gospel*. I have with Griesbach adopted **ενεκεν**, *for the sake*, on the authority of BCDEGHKMS, V, sixty others, and almost all the versions.

Verse 30. In this time] **εν τω καιρω τουτω**, *In this very time*. Though Jews and Gentiles have conspired together to destroy both me and you, my providence shall so work that nothing shall be lacking while any thing is necessary.

And fathers. This is added by K, upwards of *sixty* others, *Æthiopic*, *Gothic*, *Slavonic*, *Saxon*, *Armenian*, *Coptic*, and in one of my own MSS. of the *Vulgate*.

Some have been greatly embarrassed to find out the *literal* truth of these promises; and, some in flat opposition to the text, have said they are all to be understood *spiritually*. But thus far is plain, that those who have left all for the sake of Christ do find, among genuine Christians, *spiritual relatives*, which are as dear to them as fathers, mothers, &c.; yet they have the promise of *receiving a hundredfold* often *literally* fulfilled: for, wherever a Christian travels among Christians, the *shelter* of their *houses*, and the *product* of their *lands*, are at his service as far as they are requisite. Besides, these words were spoken primarily to the *disciples*, and pointed out their *itinerant* manner of life; and how, travelling about from house to house, preaching the Gospel of the grace of God, they should, among the followers of Christ, be provided with every thing necessary in all places, as if the whole were their own. I have often remarked that the genuine messengers of God, in the present day have, as noted above, this promise *literally* fulfilled.

With persecutions] For while you meet with nothing but *kindness* from true Christians, you shall be despised, and often afflicted, by those who are enemies to God and goodness; but, for your comfort, ye shall have in the *world to come*, **αιωνι τω ερχομενω**, *the coming world*, (that world which is *on its way* to meet you,) *eternal life*.

Verse 32. And he took again the twelve] Or thus: *For having again taken the twelve, &c.* I translate **καὶ** *for*, which signification it often bears; see ^{<4012>}**Luke 1:22**; ^{<4125>}**John 12:35**, and elsewhere. This gives the reason of the *wonder and fear* of the disciples, *FOR he began to tell them on the way, what was to befall him.* This sense of **καὶ**, I find, is also noticed by *Rosenmuller*. See on ^{<4017>}**Matthew 20:17-19**.

Verse 35. And James and John-come unto him] The request here mentioned, *Matthew* says, ^{<4010>}**Matthew 20:20**, was made by *Salome* their mother; the two places may be easily reconciled thus:-The mother *introduced* them, and made the request as if *from herself*; *Jesus* knowing *whence* it had come, immediately addressed himself to *James and John*, who were standing by; and the mother is no farther concerned in the business. See *Clarke's note* on "^{<4010>}**Matthew 20:20**".

Verse 37. In thy glory.] *In the kingdom of thy glory*-three MSS. Which kingdom they expected to be established on *earth*.

And be baptized] OR, *be baptized*. Instead of **καὶ** and **ἢ** *or*, is the reading of BCDL, *five others, Coptic, Armenian, later Syriac* in the margin, *Vulgate*, all the *Itala*, and *Origen*. See *Clarke's note* on "^{<4012>}**Matthew 20:22**".

Verse 40. Is not mine to give] See *Clarke* on "^{<4013>}**Matthew 20:23**".


Verse 41. When the ten heard it] See ^{<4014>}**Matthew 20:24-28**.

Verse 46. Blind Bartimeus] **rb** *bar* in Syriac signifies *son*. It appears that he was thus named because *Timeus, Talmeus* or *Talmal*, was the name of his father, and thus the son would be called *Bar-talmeus*, or *Bartholomew*. Some suppose **υἱος τιμαίου**, *the son of Timeus*, to be an interpolation. *Bartimeus* the son of *Timeus*, **ὁ τυφλός**, *THE blind man*. It was because he was the most *remarkable* that this evangelist mentions him by name, as a person probably well known in those parts.

Verse 50. And he, casting away his garment] He cast off his *outward* covering, a *blanket*, or *loose piece of cloth*, the usual upper garment of an Asiatic mendicant, which kept him from the inclemency of the weather, that he might have nothing to hinder him from getting speedily to Christ. If every penitent were as ready to throw aside his *self-righteousness* and *sinful incumbrances*, as this blind man was to throw aside his garment, we should have fewer *delays* in conversions than we now have; and all that

have been convinced of sin would have been brought to the knowledge of the truth. The reader will at least pardon the introduction of the following anecdote, which may appear to some as illustrative of the doctrine grounded on this text.

A great revival of religion took place in some of the American States, about the year 1773, by the instrumentality of some itinerant preachers sent from England. Many, both *whites* and *blacks*, were brought to an acquaintance with God who bought them. Two of these, a *white man* and a *negro*, meeting together, began to speak concerning the goodness of God to their souls, (a custom which has ever been *common* among truly religious people.) Among other things they were led to inquire how long each had known the salvation of God; and how long it was, *after* they were convinced of their sin and danger, *before* each got a satisfactory evidence of pardoning mercy. The *white man* said, "I was three months in deep distress of soul, before God spoke peace to my troubled, guilty conscience." "But it was only a fortnight," replied the *negro*, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the *white man*, "that you found salvation sooner than I did?" "This is the reason," replied the other; "you *white men* have much *clothing* upon you, and when Christ calls, you cannot *run* to him; but we poor negroes have only this, (pointing to the *mat* or cloth which was tied round his waist,) and when we hear the call, we throw it off *instantly*, and *run* to him."

Thus the poor son of *Ham* illustrated the text without intending it, as well as any doctor in the universe. People who have been *educated* in the principles of the Christian religion imagine themselves on this account *Christians*; and, when convinced of sin, they find great difficulty to come as *mere sinners* to God, to be saved only through the merits of Christ. Others, such as the negro in question, have nothing to plead but this, *We have never heard of thee, and could not believe in thee of whom we had not heard*; but this excuse will not avail now, as the true light is come—therefore they *cast off* this *covering*, and come to Jesus. See this miraculous cure explained at large on  **Matthew 20:29-34**.

Verse 51. Lord, that I might, &c.] The *Codex Bezae*, and some copies of the *Itala*, have, *κυριε ραββει*, *O Lord, my teacher*.

Verse 52. Followed Jesus in the way.] Instead of $\tau\omega \text{ } \eta\text{ } \sigma\text{ } \sigma\text{ } \upsilon\text{ } \nu$, *Jesus*, several eminent critics read $\alpha\upsilon\tau\omega$, *him*. This is the reading of ABCDL, fourteen others, *Coptic, Æthiopic, Armenian*, later *Syriac* in the margin, two *Persic, Vulgate*, all the *Itala*, and *Origen* once. JESUS is the common reading; but this sacred name having occurred so immediately before, there could be no necessity for repeating it here, nor would the repetition have been elegant.

This very remarkable cure gives us another proof, not only of the sovereign power, but of the *benevolence*, of Christ: nor do we ever see that *sovereign* power used, but in the way of *benevolence*. How slow is God to punish!-how prone to spare! To his infinite benevolence, can it be any gratification to destroy any of the children of men? No! We must take great heed not to attribute to his *sovereignty*, acts which are inconsistent with his *benevolence* and *mercy*. I am afraid this is a prevailing error; and that it is not confined to any religious party exclusively.

ST. MARK

CHAPTER 11.

Christ rides triumphantly into Jerusalem, 1-11. The barren fig tree cursed, 12-14. He cleanses the temple, 15-17. The scribes and chief priests are enraged, 18. Reflections on the withered fig tree, 19-23. Directions concerning prayer and forgiveness, 24-26. The chief priests, &c., question him by what authority he did his works, 27, 28. He answers, and confounds them, 29-33.

NOTES ON CHAP. 11.

Verse 1. He sendeth-two of his disciples] This was done but a few days before the passover. See our Lord's entry into Jerusalem illustrated, on ~~<02101>~~ **Matthew 21:1-17.**

Verse 2. Whereon never man sat] No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked were considered as sacred. See several proofs of this in the note on ~~<04102>~~ **Numbers 19:2**, and add this from Ovid:-

*Bos tibi, Phoebus ait, solis occurret in arvis,
Nullum passa jugum curvique immunis aratri.
Met. lib. iii. v. 10.*

The Delphic oracles this answer give:-

*Behold among the fields a lonely cow,
Unworn with yokes, unbroken to the plough.*

Verse 3. And straightway he will send him hither.] From the text, I think it is exceedingly plain, that our Lord did not *beg*, but *borrow*, the colt; therefore the latter clause of this verse should be understood as the promise of *returning* him. Is not the proper translation the following? *And if any one say to you, Why do ye this? Say, the Lord hath need of him, and will speedily send him back hither-καὶ εὐθεὺς αὐτὸν ἀποστελλεῖ ὧδε.* Some eminent critics take the same view of the passage.

Verse 6. And they let them go.] Having a full assurance that the beast should be *safely* and *speedily* restored.

Verse 10. In the name of the Lord] Omitted by BCDLU, some others, and several *versions*. *Griesbach* leaves it out.

Hosanna in the highest!] See *Clarke* on “^{<4210>}Matthew 21:9”.

Verse 11. When he had looked round about upon all things] *He examined every thing*-to see if the matters pertaining to the Divine worship were properly conducted; to see that nothing was *wanting*-nothing *superfluous*.

And now the eventide was come] The time in which he usually left Jerusalem, to go to Bethany.

Verse 13. For the time of figs was not yet.] Rather, *For it was not the season of gathering figs yet*. This I am fully persuaded is the true *sense* of this passage, *ου γαρ ην καιρος συκων*. For a proof that *καιρος* here signifies the time of *gathering* the figs, see the LXX. in ^{<8010>}**Psalms 1:3**. *He bringeth forth his fruit, εν καιρω αυτου*, in his season; i.e. in the time in which fruit should be ripe, and fit for gathering. See also ^{<4112>}**Mark 12:2**: -And at the *season, τω καιρω*, the time of gathering the fruits of the vineyard. ^{<4213>}**Matthew 21:34**: - *When the time of the fruit drew near; ο καιρος των καρπων*, the time in which the fruits were to be *gathered*, for it was then that the Lord of the vineyard sent his servants to *receive* the fruits; i.e. so much of them as the holder of the vineyard was to pay to the owner by way of *rent*; for in those times *rent* was paid in *kind*.

To the above may be added, ^{<8126>}**Job 5:26**: - *Thou shalt come to thy grave in FULL AGE, like as a shock of corn cometh in his season; κατα καιρον*, in the time in which it should be reaped.

When our Lord saw this fig tree by the *way-side*, apparently flourishing, he went to it to gather some of the figs: being on the *way-side*, it was not *private*, but *public* property; and any traveller had an equal right to its fruit. As it was not as yet the *time* for *gathering* in the fruits, and yet *about* the *time* when they were *ready* to be gathered, our Lord with propriety expected to find some. But as this happened about *five days* before that passover on which Christ suffered, and the passover that year fell on the beginning of *April*, it has been asked, “How could our Lord expect to find *ripe* figs in the end of *March*?” Answer, Because figs were *ripe* in Judea as early as the *passover*. Besides, the fig tree puts forth its fruit *first*, and afterwards its leaves. Indeed, this tree, in the climate which is proper for it,

has fruit on it all the year round, as I have often seen. All the difficulty in the text may be easily removed by considering that the *climate* of *Judea* is widely different from that of *Great Britain*. The *summer* begins there in March, and the *harvest* at the passover, as all travellers into those countries testify; therefore, as our Lord met with this tree five days *before* the passover, it is evident, -1st. That it was the *time* of *ripe* figs: and, 2ndly. That it was *not* the *time* of *gathering* them, because this did not begin till the *passover*, and the transaction here mentioned took place *five* days before.

For farther satisfaction on this point, let us suppose:-I. That this tree was intended to point out the *state* of the *Jewish people*. 1. They made a *profession* of the true religion. 2. They considered themselves the *peculiar* people of God, and despised and *reprobated* all others. 3. They were only *hypocrites*, having nothing of religion but the *profession-leaves*, and no *fruit*.

II. That our Lord's conduct towards this tree is to be considered as *emblematical* of the treatment and final perdition which was to come upon this hypocritical and ungodly nation. 1. It was a *proper* time for them to have borne *fruit*: Jesus had been preaching the doctrine of repentance and salvation among them for more than *three* years; the choicest influences of Heaven had descended upon them; and every thing was done in this vineyard that ought to be done, in order to make it fruitful. 2. The time was now at hand in which God would require *fruit*, *good fruit*; and, if it did not produce such, the tree should be hewn down by the Roman axe. Therefore, 1. The *tree* is properly the Jewish nation. 2. Christ's *curse* the sentence of destruction which had now gone out against it; and, 3. Its *withering away*, the final and total ruin of the Jewish state by the Romans. His cursing the fig tree was not occasioned by any *resentment* at being *disappointed* at not finding fruit on it, but to *point out* unto his disciples the wrath which was coming upon a people who had now nearly filled up the measure of their iniquity.

A *fruitless soul*, that has had much cultivation bestowed on it, may expect to be dealt with as God did with this unrighteous nation. See on

<0219> **Matthew 21:19**, &c.

Verse 15. And they come] Several MSS. and versions have *παλιν*, *again*. This was the next day after our Lord's triumphant entry into Jerusalem; for on the evening of that day he went to *Bethany*, and lodged

there, ^{<4111>}Mark 11:11, and ^{<4217>}Matthew 21:17, and returned the next morning to Jerusalem.

Verse 16. Should carry any vessel] Among the Jews the word *υλ κ κελι*, *vessel*, had a vast latitude of meaning; it signified *arms*, ^{<2104>}Jeremiah 21:4; ^{<3601>}Ezekiel 9:1; *clothes*, ^{<5216>}Deuteronomy 22:5, and *instruments of music*, ^{<49722>}Psalms 71:22. It is likely that the evangelist uses the Greek word *σκευος* in the same sense, and by it points out any of the *things* which were *bought* and *sold* in the temple.

Verse 17. And he taught-them] See Clarke on “^{<4212>}Matthew 21:12”.

Verse 19. He went out of the city.] To go to Bethany.

Verse 22. Have faith in God] *εχετε πιστιν θεου* is a mere Hebraism: *have the faith of God*, i.e. have *strong* faith, or the *strongest* faith, for thus the Hebrews expressed the *superlative* degree; so the *mountains of God* mean exceeding *great* mountains—the *hail of God*, exceeding *great* hail, &c.

Verse 25. When ye stand praying] This expression may mean no more than, *When ye are disposed*, or *have a mind, to pray*, i.e. whenever ye perform that duty. And it is thus used and explained in the Koran, Surat. v. ver. 7. See Clarke on ^{<4213>}Matthew 21:20-22. But the Pharisees loved to pray *standing*, that they might be *seen of men*.

Verse 26. At the end of this verse, the 7th and 8th verses of Matt. 7:, {^{<4007>}Matthew 7:7, 8} Ask and ye shall receive, &c., are added by M, and sixteen other MSS.

The 26th verse is wanting in BLS, seven others, some editions, the *Coptic*, one *Itala*, and *Theophyact*.

Verses 27. - 33. See on ^{<4213>}Matthew 21:23-27.

Verse 32. They feared the people] Or rather, *We fear*, &c. Instead of *εφοβουντο*, *they feared*; the *Codex Bezae*, seven others, later *Syriac*, *Arabic*, *Coptic*, *Æthiopic*, *Armenian*, *Vulgate*, and all the *Itala*, read *φοβουμεν*, or *φοβουμεθα*. The common reading appearing to me quite improper.

We fear the people. *εαν*, *if*, before *ειπωμεν*, *we shall say*, is omitted by ABCEFGHLS, and more than fifty others. Bengel leaves it out of the text,

and puts a note of interrogation after *εξ ανθρωπων*; and then the whole passage reads thus: *But shall we say, Of men? They feared the people, &c.* This change renders the adoption of *φοβουμεν*, *we fear*, unnecessary. Several critics prefer this mode of distinguishing the text. However the critics may be puzzled with the text, the scribes, chief priests, and elders were worse puzzled with our Lord's question. They must convict themselves or tell a most palpable falsehood.-They told the lie, and so escaped for the present.

1. ENVY, malice, and double dealing have always a difficult part to act, and are ultimately confounded by their own projects and ruined by their own operations. On the other hand, simplicity and sincerity are not obliged to use a mask, but always walk in a plain way.

2. The case of the barren fig-tree which our Lord cursed has been pitifully misunderstood and misapplied. The whole account of this transaction, as stated above, I believe to be correct; it is so much in our Lord's usual manner that the propriety of it will scarcely be doubted. He was ever acting the part of the *philosopher*, *moralist*, and *divine*, as well as that of the *Saviour of sinners*. In his hand, every providential occurrence and every object of nature, became a means of instruction: the *stones* of the desert, the *lilies* of the field, the *fowls* of heaven, the *beasts* of the forest, *fruitful* and *unfruitful* trees, with every ordinary occurrence, were so many grand *texts*, from which he preached the most illuminating and impressive sermons, for the instruction and salvation of his audience. This wisdom and condescension cannot be sufficiently admired. But shall the example of the *fruitless fig tree* be lost on *us* as well as on the *Jews*? God forbid! Let us therefore take heed, lest having been so long unfruitful, God should say, *Let no fruit appear on thee hereafter for ever!* and in consequence of this, we wither and die away! See Clarke on “^{<<41127>}Mark 11:27”.

Verse 33. See Clarke on “^{<<41127>}Mark 11:27”.

ST. MARK

CHAPTER 12.

The parable of the vineyard let out to wicked husbandmen, 1-12. The Pharisees and Herodians question him about paying tribute to Caesar, 13-17. The Sadducees question him about the resurrection, 18-27. A scribe questions him concerning the chief commandment of the law, 28-34. Christ asks the scribes why the Messiah is called David's son, 35-37. He warns his disciples against the scribes, 38-40. Of the widow that cast two mites into the treasury, 41-44.

NOTES ON CHAP. 12.

Verse 1. A certain man planted a vineyard] See this parable explained, ^{<4213>}Matthew 21:33-41.

Verse 4. At him they cast stones and wounded him in the head] Or rather, as most learned men agree, *they made short work of it*, **εκεφαλαιωσαν**. We have followed the Vulgate, *illum in capite vulneraverunt*, in translating the original, *wounded him in the head*, in which signification, I believe, the word is found in no Greek writer. **ανακεφαλαιομαι** signifies to *sum up*, to *comprise*, and is used in this sense by St. Paul, ^{<5139>}Romans 13:9. From the parable we learn that these people were determined to hear *no* reason, to do *no* justice, and to keep the *possession* and the *produce* by violence; therefore they fulfilled their purpose in the *fullest* and *speediest* manner, which seems to be what the evangelist intended to express by the word in question. Mr. Wakefield translates, *They speedily sent him away*; others think the meaning is, *They shaved their heads* and made them look ridiculously; this is much to the same purpose, but I prefer, *They made short work of it*. Dr. Lightfoot, Deuteronomy Dieu, and others, agree in the sense given above; and this will appear the more probable, if the word **λιθοβολησαντες**, *they cast stones*, be omitted, as it is by BDL, the *Coptic*, *Vulgate*, and all the *Itala*.

Verse 7. This is the heir] So they appear to have acknowledged in their consciences that this was the Messiah, the *heir of all things*.

The inheritance shall be ours.] By slaying him we shall maintain our *authority*, and keep possession of our *revenues*.

Verse 9. And will give the vineyard unto others.] The vineyard must not perish with the husbandmen; it is still capable of producing much fruit, if it be properly cultivated. I will give it into the care of *new* vine-dressers, the *evangelists* and *apostles*.—And under their ministry, multitudes were brought to God before the destruction of Jerusalem.

Verse 13. And they send unto him] See this, and to ^{<41217>}Mark 12:17, largely explained on ^{<41215>}Matthew 22:15-22.

Verse 15. Shall we give, or shall we not give?] This is wanting in the Codex Bezae, and in several versions.

Verse 18. See this question, concerning the *resurrection*, explained in detail on ^{<41223>}Matthew 22:23-32.

Verse 23. When they shall rise] This clause is wanting in BCDL, four others, *Syriac*, later *Arabic*, later *Persic*, *Coptic*, *Saxon*, and two of the *Itala*. *Griesbach* leaves it doubtful.

Verse 27. But the God of the living] θεός, *God*, is left out by ABCDKL, and in more than *forty* others, *Syriac*, one *Arabic*, one *Persic*, *Coptic*, *Armenian*, *Gothic*, *Saxon*, *Vulgate*, *Itala*, and *Origen*. *Griesbach* has omitted it.

Verse 30. Thou shalt love the Lord] On the nature and properties of the *love of God* and *man*, and the way in which this commandment is fulfilled, see *Clarke's* notes on "^{<41237>}Matthew 22:37", &c.

Verse 32. And the scribe said] The answer of the scribe, contained in ^{<4123>}Mark 12:32-34, is not found either in Matthew or Luke. This is another proof against Mark's supposed *abridgment*.

Verse 34. Thou art not far from the kingdom of God.] This scribe appears to have been a prudent, sensible, and pious man; *almost* a Christian—so *near* the kingdom of God that he might have easily stepped in. It is very probable that he did at last *believe* in and *confess* Jesus.

Verse 35. How say the scribes] See ^{<41241>}Matthew 22:41, &c.

Verse 37. The common people heard him gladly.] And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the Gospel is still best received.

Verse 38. Beware of the scribes] See Clarke “^{<4120>}Matthew 23:1”, &c.

Verse 41. Cast money into the treasury] It is worthy of observation, that the money put into the treasury, even by the *rich*, is termed by the evangelist χαλκον, *brass money*, probably that species of small *brass* coin which was called **hcwrp** *prutah* among the Jews, two of which make a farthing, and twenty-four an Italian *assarius*, which *assarius* is the twenty-fourth part of a silver penny. We call this, *mite*, from the French, *miète*, which signifies a crumb, or very small morsel. The *prutah* was the smallest coin in use among the Jews: and there is a canon among the rabbins that no person shall put less than two *prutahs* into the treasury. This poor widow would not give less, and her poverty prevented her from giving more. And whereas it is said that *many rich persons cast* in MUCH, πολλα, (many,) this may only refer to the *number* of the *prutahs* which they threw in, and not to the *value*. What opinion should we form of a rich man, who, in a collection for a public charity, only threw in a *handful of halfpence*? See ^{<4210>}Luke 21:1, and see Clarke’s note on “^{<4126>}Matthew 5:26”. The whole of this account is lacking in Matthew. Another proof that Mark did not *abridge* him.

Let us examine this subject a little more closely: Jesus prefers the widow’s two mites to all the offerings made by the rich.

In the preceding account, ^{<4124>}Mark 12:41, it is said Jesus *beheld* how the people cast money into the treasury. To make this relation the more profitable, let us consider Christ the *observer* and *judge* of human actions.

1. Christ *observes* all men and *all things*: all our actions are before his eyes, what we do in *public* and what we do in *private* are equally known unto him.

2. He *observes* the *state* and *situation* we are in: his eye was upon the *abundance* of the rich who had given much; and he was well acquainted with the *poverty* and desolate state of the widow who had given her *all*, though that was but *little* in itself. What an *awful* thought for the *rich*! “God sees every penny I possess, and constantly observes how I lay it out.” What a *comfortable* thought for the *poor* and *desolate*! The eye of the most *merciful* and *bountiful* Jesus continually *beholds* my poverty and distress, and will cause them to work for my good.

3. Christ *sees* all the *motives* which lead men to perform their respective actions; and the *different* motives which lead them to perform the *same* action: he knows whether they act through *vanity, self-love, interest, ambition, hypocrisy*, or whether through *love, charity, zeal* for his glory, and a hearty desire to *please* him.

4. He *observes* the circumstances which accompany our actions; whether we act with *care* or *negligence*, with a *ready* mind or with *reluctance*.

5. He *observes* the *judgment* which we form of that which we do in his name; whether we esteem ourselves more on account of what we have done, speak of it to others, dwell on our labours, sufferings, expenses, success, &c., or whether we humble ourselves because we have done so *little* good, and even that little in so *imperfect* a way.

II. See the *judgment* Christ forms of our actions.

1. He appears *surprised* that so much *piety* should be found with so much *poverty*, in this poor *widow*.

2. He shows that works of charity, &c., should be estimated, not by their *appearance*, but by the *spirit* which produces them.

3. He shows by this that all men are properly in a state of *equality*; for though there is and ought to be a difference in outward things, yet God looks upon the *heart*, and the poorest person has it in his power to make his *mite* as acceptable to the Lord, by *simplicity* of *intention*, and *purity* of *affection*, as the *millions* given by the affluent. It is just in God to rate the *value* of an action by the *spirit* in which it is done.

4. He shows that men should judge *impartially* in cases of this kind, and not permit themselves to be carried away to decide *for* a person by the largeness of the gift on the one hand, or *against* him by the smallness of the bounty on the other. Of the poor widow it is said, She has cast in more than all the *rich*. Because: 1. She gave *more*; she gave her *all*, and they gave only a *part*. 2. She did this in a better *spirit*, having a *simple* desire to *please God*. Never did any king come near the liberality of this widow; she gave *all* that she had, *ολον τον βιον αυτης*, *her whole life*, i.e. all that she had to provide for one day's sustenance, and could have no more till by her labour she had acquired it. What trust must there be in the Divine Providence to perform such an act as this!

Two important lessons may be learned from her conduct. 1. A lesson of *humiliation* to the rich, who, by reason of covetousness on the one hand, and luxury on the other, give but little to GOD and the *poor*. A lesson of *reproof* to the *poor*, who, through distrust of God's providence, give nothing at all. Our possessions can only be sanctified by giving a portion to God. There will be infallibly a blessing in the *remainder*, when a part has been given to God and the poor. If the rich and the poor reflect seriously on this, the one will learn *pity*, the other *liberality*, and both be blessed in their deed. He must be a *poor* man indeed who cannot find one *poorer* than himself.

ST. MARK

CHAPTER 13.

Jesus predicts the destruction of the temple, 1, 2. His disciples inquire when this shall be, and what previous sign there shall be of this calamity, 3, 4; which questions he answers very solemnly and minutely, 5-27; illustrates the whole by a parable, 28, 29; asserts the absolute certainty of the events, 30, 31; shows that the precise minute cannot be known by man, 32; and inculcates the necessity of watchfulness and prayer, 33-37.

NOTES ON MARK 13.

Verse 1. See what manner of stones] Josephus says, ANT. b. xv. chap. 11: "That these stones were *white* and strong, FIFTY feet long, TWENTY-FOUR broad, and SIXTEEN in thickness." If this account can be relied on, well might the disciples be struck with wonder at such a superb edifice, and formed by such immense stones! The principal contents of this chapter are largely explained in the notes on Matt. 24:, and to these the reader is requested to refer.

Verse 6. Saying, I am] *The Christ*, is added by eight MSS., Coptic, Armenian, Saxon, and four of the *Itala*.

Verse 8. The beginnings] For $\alpha\rho\chi\alpha\iota$, many MSS. and versions have $\alpha\rho\chi\eta$, the *beginning*, singular.

Verse 9. Councils] $\sigma\upsilon\nu\epsilon\delta\rho\iota\alpha$, *Sanhedrins*. The *grand Sanhedrin* consisted of seventy-two elders; six chosen out of each tribe; this was the *national council* of state; and the *small Sanhedrins*, which were composed of twenty-three counsellors.

Synagogues] *Courts of justice* for *villages*, &c., consisting of three *magistrates*, chosen out of the principal directors of the synagogue in that place.

Rulers] Or *governors*. The Roman *deputies*, such as Pontius Pilate, &c.

Kings] The *tetrarchs* of Judea and Galilee, who bore this name. See

<10627> **Mark 6:27.**

Verse 10. And the Gospel must first be published among all nations.] Many of the *Evangelistaria* omit this verse. Its proper place seems to be after verse the thirteenth. {^{<411313>}**Mark 13:13**}

Verse 11. Neither-premeditate] This is wanting in BDL, five others, *Coptic, Æthiopic, Vulgate, Itala*. Griesbach leaves it doubtful. On this verse see ^{<41019>}**Matthew 10:19**.

Verse 14. Let him that readeth understand] *What he readeth*, is added by D, and three of the *Itala*, perhaps needlessly.

Verse 15. House-top] See Clarke on “^{<41047>}**Matthew 24:17**”.

Verse 20. Had shortened those days] *Because of his chosen*, added by D, *Armenian*, and five of the *Itala*. See ^{<41022>}**Matthew 24:22**.

Verse 30. This generation] **ἡ γενεὰ αὐτῆ**, *This very race of men*. It is certain that this word has *two* meanings in the Scriptures; that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In ^{<60135>}**Deuteronomy 1:35; 2:14**, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But as there are *other* events in this chapter, which certainly look *beyond* the destruction of Jerusalem, and which were to take place before the Jews should cease to be a *distinct* people, I should therefore prefer the translation given above. See Clarke on “^{<41034>}**Matthew 24:34**”.

Verse 32. Neither the Son] This clause is not found either in Matthew or Luke; and Ambrose says it was wanting in some Greek copies in his time. To me it is utterly unaccountable, how Jesus, who knew so *correctly* all the *particulars* which he here lays down, and which were to a jot and tittle verified by the event-how he who knew that not *one* stone should be left on *another*, should be ignorant of the *day* and *hour* when this should be done, though *Daniel*, ^{<27024>}**Daniel 9:24**, &c., could fix the very *year*, not less than five hundred years before it happened: how he in whom the *fulness of the Godhead dwelt bodily*, and all the treasures of *wisdom* and *knowledge*, should not know this *small matter*, I cannot comprehend, but on this ground, that the Deity which dwelt in the man Christ Jesus might, at one time, communicate less of the knowledge of futurity to him than at another. However, I strongly suspect that the clause was not originally in

this Gospel. Its not being found in the parallel places in the other evangelists is, in my opinion, a strong presumption against it. But Dr. Macknight, and others, solve this difficulty in the following manner. They suppose the verb **οιδεν** to have the force of the Hebrew conjugation *Hiphel*, in which verbs are taken in a *causative, declarative, or permissive* sense; and that it means here, *make known, or promulge*, as it is to be understood in ^{<KNT>}**1 Corinthians 2:2**. This intimates that this secret was not to be *made known*, either by *men* or *angels*, no, not even by the Son of man himself; but it should be *made known* by the Father only, in the execution of the purposes of his *justice*. I am afraid this only *cuts* the knot, but does not *untie* it.

Verse 34. Left his house] **οικιαν**, *family*. Our blessed Lord and Master, when he ascended to heaven, commanded his servants to be *faithful* and *watchful*. This fidelity to which he exhorts his servants consists in doing every thing *well* which is to be done, in the *heart* or in the *family*, according to the full extent of the duty. The *watchfulness* consists in suffering no *stranger* nor *enemy* to enter in by the *senses*, which are the *gates* of the soul; in permitting nothing which belongs to the Master to *go out* without his consent; and in carefully observing all commerce and correspondence which the heart may have abroad in the world, to the prejudice of the Master's service. See *Quesnel*.

Verse 35. Watch ye therefore] The more the master is expected, the more diligent ought the servants to be in working, watching, and keeping themselves in readiness. Can one who has received the sentence of his death, and has no right to live a moment, need any admonition to prepare to die? Does not a prisoner who expects his deliverance, hold himself in continual readiness to leave his dungeon?

Verse 36. He find you sleeping.] *A porter asleep* exposes the house to be *robbed*, and well deserves punishment. No wonder that the man is constantly suffering loss who is frequently off his guard.

Our Lord shows us in this parable: 1. That himself, *ascended to heaven*, is the man *gone from home*. 2. That *believers* collectively are his *family*. 3. That *his servants* are those who are employed in the work of faith and labour of love. 4. That the *porter* represents the *ministers* of his Gospel, who should continually watch for the safety and welfare of the whole flock. 5. That every one has *his own work*-that which belongs to *himself* and to none other, and for the accomplishment of which he receives sufficient

strength from his Lord. 6. That these *servants* and *porters* shall give an account to their Lord, how they have exercised themselves in their respective departments. 7. And that as the master of the family will certainly come to require this account at *a time* when men are *not aware*, therefore they should be always *watchful* and *faithful*. And, 8, That this is a duty incumbent on *every soul* of man, *What I say unto you, I say unto ALL, WATCH!* If, after all these warnings, the followers of God be found *careless*, their misery and condemnation must be great.

ST. MARK

CHAPTER 14.

The Jews conspire against Christ, 1, 2. He is anointed in the house of Simon the Leper, 3-9. Judas Iscariot sells him to the chief priests for thirty pieces of money, 10, 11. He orders his disciples to prepare the passover, 12-16. Predicts his approaching death, 17-21. Institutes the holy eucharist, 22-26. Foretells the unfaithfulness of his disciples in general, 27, 28, and Peter's denial, 29-31. His agony in the garden, 32-36. The disciples overcome by sleep, 37-42. Judas comes with a mob from the chief priests, and betrays him with a kiss; they seize him, 43-49. The disciples flee, 50. A young man following, and about to be apprehended, makes his escape, 51, 52. Jesus is brought before the chief priests, and Peter follows at a distance, 53, 54. He is examined, insulted, and abused, and condemned on false evidence, 55-65. Peter thrice denies him, reflects on his wickedness, and repents of his sin, 66-72.

NOTES ON CHAP. 14.

Verse 1. Unleavened bread] After they began to eat unleavened bread: see Clarke on “^{<AMT>}Matthew 26:2”.

Verse 3. Alabaster box] Among critics and learned men there are various conjectures concerning the alabaster mentioned by the evangelists: some think it means a *glass phial*; others, that it signifies a small vessel *without a handle*, from α negative and λαβη, *a handle*; and others imagine that it merely signifies a *perfume or essence bottle*. There are several species of the soft calcareous stone called *alabaster*, which are enumerated and described in different chemical works.

Spikenard] Or *nard*. An Indian plant, whose root is very small and slender. It puts forth a long and small stalk, and has several ears or *spikes* even with the ground, which has given it the name of *spikenard*: the taste is bitter, acrid, and aromatic, and the smell agreeable. CALMET.

Very precious] Or rather, *unadulterated*: this I think is the proper meaning of πιστικης. *Theophylact* gives this interpretation of the passage: “Unadulterated hard, and prepared with fidelity.” Some think that πιστικη is a contraction of the Latin *spicatae*, and that it signifies the *spicated nard*, or what we commonly call the *spikenard*. But Dr. Lightfoot gives a different interpretation. πιστικη he supposes to come from the Syriac

aqtsyp pistike, which signifies the *acorn*: he would therefore have it to signify an aromatic confection of *nard*, *maste*, or *myrobalane*. See his *Hebrew and Talmudical Exercitations*; and see *Scheuchzer's Physica Sacra*.

She brake the box] Rather, *she broke the seal*. This is the best translation I can give of the place; and I give it for these reasons: 1. That it is not likely that a box exceedingly precious in itself should be *broken* to get out its contents. 2. That the *broken pieces* would be very inconvenient if not injurious to the *head* of our Lord, and to the *hands* of the woman. 3. That it would not be easy effectually to separate the oil from the *broken pieces*. And, 4. That it was a custom in the eastern countries to *seal* the bottles with *wax* that held the perfumes; so that to come at their contents no more was necessary than to *break the seal*, which this woman appears to have done; and when the seal was thus broken, she had no more to do than to *pour out* the liquid ointment, which she could not have done had she broken the bottle. The bottles which contain the [Hindu] *gul i attyr*, or attyr of roses, which come from the east, are sealed in this manner. See a number of proofs relative to this point in HARMER'S *Observations*, vol. iv. 469. Pouring *sweet-scented oil* on the *head* is common in Bengal. At the close of the festival of the goddess *Doorga*, the Hindoos worship the *unmarried daughters* of *Brahmins*: and, among other ceremonies, pour *sweet-scented oil on their heads*. WARD'S *Customs*.

Verse 5. It might have been sold] **το μύρον**, *This ointment*, is added by ABCDKL, thirty-five others, *Æthiopic*, *Armenian*, *Gothic*, all the *Itala* except one. *Griesbach* has received it into the text. The *sum* mentioned here would amount to nearly 10£ sterling.

Verse 8. To anoint my body to the burying.] **εις τον ενταφιασμον**, *against*, or *in reference to*, its *embalmmment*, thus pointing out my death and the embalmmment of my body, for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction. See Clarke on “^{<40612>}Matthew 26:12”.

Verse 9. For a memorial of her.] See Clarke on “^{<40613>}Matthew 26:13”.

Verse 11. They were glad] The joy that arises from the opportunity of murdering an innocent person must be completely *infernal*.

Verse 13. Bearing a pitcher of water] How correct is the foreknowledge of Jesus Christ! Even the *minutest* circumstances are comprehended by it! An *honest employment*, howsoever *mean*, is worthy the attention of God; and even a man bearing a *pitcher of water* is marked in all his steps, and is an object of the merciful regards of the Most High. This man was employed in carrying home the water which was to be used for baking the unleavened bread on the following day; for on that day it was not lawful to carry any: hence they were obliged to fetch it on the preceding evening.

Verse 14. Say ye to the good man of the house] ΕΙΠΑΤΕ ΤΟ ΟΙΚΟΔΕΣΠΟΤΗ- Say ye to the master of the house. The *good man* and the *good woman* mean, among us, the *master* and *mistress* of the house. A *Hindoo* woman never calls her husband by his name; but simply, *the man of the house*.

Where is the guest chamber?] Respectable householders, says Mr. Ward, have a room which they call the strangers' room, (*utit' hu-shala*.) which is especially set apart for the use of guests. This appears to have been the custom in *Judea* also.

Verse 15. Furnished] Spread with carpets-εστρωμενον-so this word is often used. See WAKEFIELD. But it may also signify the couches on which the guests reclined when eating. It does not appear that the Jews ate the passover now, as their fathers did formerly, *standing, with their shoes on, and their staves in their hands*.

Verse 19. And another said, Is it I?] This clause is wanting in BCLP, *seventeen* others, *Syriac, Persic, Arabic, Coptic, Æthiopic, Vulgate*, and four of the *Itala*. *Griesbach* leaves it doubtful: others leave it out.

Verse 20. That dippeth with me in the dish.] In the east, persons never eat together from one dish, except when a strong attachment subsists between *two* or *more* persons of the *same* caste; in such a case one invites another to come and sit by him and eat from the same dish. This custom seems to have existed among the Jews; and the sacred historian mentions this notice of our Lord's, *It is one of the twelve, that dippeth with me in the dish*, to mark more *strongly the perfidy* of the character of Judas.

Verse 21. Goeth] That is, to die. See Clarke on “^{<4123>}Matthew 26:24”.

Verse 22. Eat] This is omitted by many MSS. and versions, but I think without reason. It is found in the parallel places, ^{<4125>}Matthew 26:26; ^{<4126>}1

Corinthians 11:24. See the subject of the *Lord's Supper* largely explained on ^{<4B35>}**Matthew 26:26**, &c.

Verse 30. That THOU] **σὺ** is added by ABEGHKLMS-V, *eighty-eight* others, *Syriac, Arabic, Persic, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Saxon, Theophylact, and Euthymus*. It adds much to the energy of the passage, every word of which is deeply emphatical. *Verily, I say unto thee, that THOU, THIS DAY, in THIS VERY NIGHT, before the cock shall crow TWICE, THOU wilt deny ME.*

Verse 36. Abba, Father] This Syriac word, which intimates *filial affection* and *respect*, and *parental tenderness*, seems to have been used by our blessed Lord merely considered as *man*, to show his complete submission to his Father's will, and the tender affection which he was conscious his Father had for him, [Syriac] *Abba*, Syriac, is here joined to **ο πατηρ**, Greek, both signifying *father*; so St. Paul, ^{<4B15>}**Romans 8:15**; ^{<8016>}**Galatians 4:6**. The reason is, that from the time in which the Jews became conversant with the Greek language, by means of the Septuagint version and their commerce with the Roman and Greek provinces, they often intermingled Greek and Roman words with their own language. There is the fullest evidence of this fact in the earliest writings of the Jews; and they often add a word of the same meaning in Greek to their own term; such as **γρυγ γρμ**, *Mori*, **κυριε** *my Lord, Lord*; **ρ [v yl γρ**, *pili*, **πυλη**, *shuar, gate, gate*: and above, **aba, πατηρ**, *father, father*: see several examples in *Schoettgen*. The words **yba** and **aba** appear to have been differently used among the Hebrews; the first *Abbi*, was a term of *civil respect*; the second, *Abba*, a term of *filial affection*. Hence, *Abba, Abbi*, as in the Syriac version in this place, may be considered as expressing, *My Lord, my Father*. And in this sense St. Paul is to be understood in the places referred to above. See *Lightfoot*.

Verse 37. Saith unto Peter] See Clarke on "^{<4B50>}**Matthew 26:40**".

Verse 51. A certain young man] Probably raised from his sleep by the noise which the rabble made who came to apprehend Jesus, having wrapped the sheet or some of the bed-clothing about him, became thereby the more conspicuous: on his appearing, he was seized; but as they had no way of *holding* him, but only by the cloth which was wrapped round him, he disengaged himself from that, and so escaped out of their hands. This circumstance is not related by any other of the evangelists.

Verse 52. And he left the linen cloth, and fled from them naked.] It has often been intimated, by the inhabitants of *India*, that a European in strait clothes must be in great danger when his clothes take fire. From their loose clothing they can suddenly disengage themselves. When two Hindoos are engaged in a violent quarrel, and one seizes the clothing of the other, often the latter will leave his clothes in the hands of his opponent, and *flee away naked*. This seems to have been the case with the person mentioned above. See *WARD'S Customs*.

Verse 54. Peter followed] On Peter's denial, see ^{<41857>}**Matthew 26:57**, &c.

At the fire.] προς το φως, literally, *at the light*, i.e. a fire that cast considerable light, in consequence of which, the maid servant was the better able to distinguish him: see ^{<41467>}**Mark 14:67**.

Verse 61. Of the Blessed?] θεου του ευλογητου, Or, *of God the blessed one*. θεου, is added here by AK, ten others, *Vulgate*, and one of the *Itala*. It might be introduced into the text, put in Italics, if the authority of the MSS. and versions be not deemed sufficient. It appears necessary for the better understanding of the text. The adjective, however, conveys a good sense by itself, and is according to a frequent Hebrew form of speech.

Verse 72. And when he thought thereon, he wept.] Or, *he fell a weeping*. This Mr. *Wakefield* thinks comes nearest to the original, επιβαλων εκλαιε. Others think it means the wrapping of his head in the skirts of his garment, through shame and anguish. Others think that επιβαλων rather refers to the *violence*, or *hurry*, with which he left the place, being *impelled* thereto by the terrors and remorse of his guilty conscience. Our own translation is as good as any.

ST. MARK

CHAPTER 15.

Jesus is brought before Pilate, examined, and accused, but makes no answer, 1-5. The multitude clamour for the release of Barabbas, and the crucifixion of Christ, 6-14. Pilate consents, and he is led away, mocked, insulted, and nailed to the cross, 15-26. Two thieves are crucified with him, 27, 28. While hanging on the cross, he is mocked and insulted, 29-32. The miraculous darkness and our Lord's death, 33-37. The rending of the veil, and the confession of the centurion, 38, 39. Several women attend and behold his death, 40, 41. Joseph of Arimathea begs the body from Pilate, and buries it, 42-46. Mary Magdalene, and Mary the mother of Joses, note the place of his burial, 47.

NOTES ON CHAP. 15.

Verse 1. In the morning] See ^{<1270>}Matthew 27:1, &c.

Verse 8. The multitude crying aloud] **αναβοησας**. The word itself strongly marks the *vociferations*, or, to come nearer the original word, the *bellowing* of the multitude. It signifies, properly, a loud and long cry, such as Christ emitted on the cross. See the whole history of these proceedings against our Lord treated at large, on Matt. 27. { ^{<1270>}Matthew 27:1-26, &c. }

Verse 17. And platted a crown of thorns] In the note on ^{<1272>}Matthew 27:29, I have ventured to express a doubt whether our Lord was crowned with *thorns*, in our sense of the word; this crown being designed as an instrument of torture. I am still of the same opinion, having considered the subject more closely since writing that note. As there I have referred to Bishop Pearce, a man whose merit as a commentator is far beyond my praise, and who, it is to be regretted, did not complete his work on the New Testament, I think it right to insert the whole of his note here.

“The word **ακανθων** may as well be the plural genitive case of the word **ακανθος** as of **ακανθη**: if of the latter, it is rightly translated, *of thorns*; but the former would signify what we call *bear's-foot*, and the French, *branche ursine*. This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it *mollis acanthus*, Ecl. iii. 45, Geor. iv. 137. So does *Pliny*, *sec. Epist. ver. 6*. And *Pliny the elder*, in his *Nat. Hist. xxii. 22, p. 277*, edit. *Hard.*,

says that it is *lævis*, smooth; and that it is one of those plants that are cultivated in gardens. I have somewhere read, but cannot at present recollect where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The *reed* put into his hand, and the *scarlet robe* on his back, were only meant as marks of mockery and contempt. One may also reasonably judge, by the soldiers being said to *platt* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature. I do not find that *it* is mentioned by any of the primitive Christian writers as an instance of the cruelty used towards our Saviour, before he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death at the distance of above 160 years. He indeed seems to have understood ακκωνθων in the sense of *thorns*, and says, Deuteronomy Corona Militar. sect. xiv. edit. Pamel. Franck. 1597, *Quale, oro te, Jesus Christus sertum pro utroque sexu subiit? Exodus spinis, opinor, et tribulis*. The total silence of Polycarp, Barnabas, Clem. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think that this crown was not platted with *thorns*. But as this is a point on which we have not sufficient evidence, I leave it almost in the same state of uncertainty in which I found it. The reader may see a satisfactory account of *acanthus*, bear's-foot, in Quincy's English Dispensatory, part ii. sect. 3, edit. 8, 1742."

This is the whole of the learned and judicious prelate's note; on which I have only to observed that the species of *acanthus* described by *Virgil* and the two *Plinys*, as *mollis* and *lævis*, soft and smooth, is, no doubt, the same as that formerly used in medicine, and described by Quincy and other pharmacopæists; but there are other species of the same plant that are *prickly*, and particularly those called the *acanthus spinosus*, and the *ilicifolius*, the latter of which is common in both the Indies: this has leaves something like our common *holly*, the jagged edges of which are armed with *prickles*; but I do not conceive that this kind was used, nor indeed any other plant of a *thorny* nature, as the Roman soldiers who platted the crown could have no interest in adding to our Lord's sufferings; though

they smote him with the rod, yet their chief object was to render him *ridiculous*, for pretending, as they imagined, to *regal* authority. The common wild *acanthas* or *bear's-foot*, which I have often met in the dry *turf bogs* in Ireland, though it have the appearance of being *prickly*, yet is not, in fact, so. Several shoots grow from one root, about four or five inches long, and about as thick as a little finger. A parcel of such branches, platted by their roots in a string, might be made to look even ornamental, tied about the temples and round the head. It would finely imitate a crown or diadem. But I know not if this plant be a native of Judea.

Verse 21. A Cyrenian] One of *Cyrene*, a celebrated city in the *Pentapolis* of *Libya*.

The father of Alexander and Rufus] It appears that these two persons were well known among the first disciples of our Lord. It is not unlikely that this is the same *Alexander* who is mentioned, ^{<4193>}**Acts 19:33**, and that the other is the *Rufus* spoken of by St. Paul, ^{<5163>}**Romans 16:13**.

Verse 25. The third hour] It has been before observed, that the Jews divided their night into *four watches*, of *three hours* each. They also divided the *day* into four general parts. The first began at sunrise. The second three hours after. The third at mid-day. The fourth three hours after, and continued till sunset. Christ having been nailed to the cross a little after *mid-day*, ^{<5194>}**John 19:14-16, 17**, and having expired about *three o'clock*, ^{<4153>}**Mark 15:33**, the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators and critics have found it very difficult to reconcile this *third* hour of Mark, with the *sixth* hour of John, ^{<5194>}**John 19:14**. It is supposed that the true reading, in ^{<5194>}**John 19:14**, should be **τριτη**, the *third*, instead of **εκτη** the *sixth*; a mistake which might have readily taken place in ancient times, when the character **Γ** *gamma*, which was put for **τριτη**, *three*, might have been mistaken for **ς** *episema*, or *sigma tau*, which signifies *six*. And **τριτη**, the *third*, instead of **εκτη**, the *sixth*, is the reading of some very eminent MSS. in the place in question, ^{<5194>}**John 19:14**. See Bengel, Newcome, Macknight, Lightfoot, Rosenmuller, &c., on this perplexing point.

Verse 27. Two thieves] A copy of the Itala tells their names: *One on the right hand*-named *Zoathon*; and *one on the left hand*-named *Chammatha*.

Verse 28. The scripture was fulfilled] All this verse is wanting in many MSS., some versions, and several of the fathers.

Verse 32. And believe] *In him* is added by DFGHPBHV, and upwards of sixty others; as also the *Armenian*, *Slavonic*, and four *Itala*.

Verse 34. My God, my God, &c.] See Clarke on “~~41746~~ Matthew 27:46”.

Verse 37. Gave up the ghost.] This was about three o’clock, or what was termed by the Jews the *ninth* hour; about the time that the paschal lamb was usually sacrificed. The darkness mentioned here must have endured about *two hours and a half*. Concerning this *eclipse*, see Clarke on “~~41745~~ Matthew 27:45”.

Verse 40. Joses] Some MSS. and versions read *Joset*, others *Joseph*. See Clarke on “~~41756~~ Matthew 27:56”.

Verse 42. The day before the Sabbath] What we would call *Friday evening*. As the law of Moses had ordered that no criminal should continue hanging on a tree or gibbet till the setting of the sun, Joseph, fearing that the body of our Lord might be taken down, and thrown into the *common grave* with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb. See Clarke on “~~41756~~ Matthew 27:56; “~~41761~~ Matthew 27:60”.

Verse 43. Went in boldly unto Pilate] He who was a coward before now acts a more open, fearless part, than any of the disciples of our Lord! This the Holy Spirit has thought worthy of especial notice. It needed no small measure of courage to *declare* now for Jesus, who had been a few hours ago condemned as a *blasphemer* by the *Jews*, and as a seditious person by the *Romans*; and this was the more remarkable in *Joseph*, because hitherto, for *fear* of the Jews, he had been only a *secret* disciple of our Lord. See ~~6198~~ **John 19:38**.

The apostle says, *We have BOLDNESS to enter into the holiest through his blood*. Strange as it may appear, the *death* of Jesus is the grand cause of *confidence* and *courage* to a believing soul.

Verse 47. Beheld where he was laid.] The courage and affection of these holy women cannot be too much admired. The *strength of the Lord is perfected in weakness*; for here a *timid* man, and a few *weak* women,

acknowledge Jesus in death, when the *strong* and the *mighty* utterly forsook him.

HUMAN *strength* and human *weakness* are only *names* in religion. The *mightiest* MAN, in the hour of trial, can do nothing without the strength of God; and the *weakest* WOMAN can do all things, if Christ strengthen her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples on the one hand; and Joseph of Arimathea and the two Marys on the other. And all this is recorded, equally to prevent both *presumption* and *despair*. Reader, let not these examples be produced before *thee* in vain.

ST. MARK

CHAPTER 16.

Early in the morning after the Sabbath, the three Marys come to the sepulchre, bringing sweet spices to embalm the body, 1-4. They see an angel who announces the resurrection of our Lord, 5-8. Jesus appears to Mary Magdalene, who goes and tells the disciples, 9-11. He appears also to the two disciples who were going into the country, who also tell it to the rest, 12, 13. Afterwards he appears unto the eleven, and commissions them to preach the Gospel to all mankind, 14-16. And promises to endue them with power to work miracles, 17, 18. He is received up into heaven, 19. And they go forth to preach and work miracles, 20.

NOTES ON CHAP. 16.

Verse 1. And anoint him.] Rather, *to embalm him*. This is a proof that they had not properly understood what Christ had so frequently spoken, viz. that he would *rise again the third day*. And this inattention or unbelief of theirs is a proof of the truth of the *resurrection*.

Verse 2. Very early in the morning,] This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the Sabbath, they could not, consistently with the observances of that day, approach the tomb. **See the concluding notes at the end of John.** “~~40125~~ **John 21:25**”

The following observations from Lightfoot will serve to illustrate this subject.

“The distinction of the *twilight* among the rabbins was this:-

“I. **arj vh aj l yya** *The hinde of the morning*-the first appearance. *R. Chaiia Rab, and R. Simeon ben Chalapha, travelling together on a certain morning in the valley of Arbel, saw the hinde of the morning, that its light spread the sky. R. Chaiia said, Such shall be the redemption of Israel. First, it goes forward by degrees, and by little and little; but by how much the more it shall go forward, by so much the more it shall increase.* It was at that time that Christ arose, namely, in the first morning, as may be gathered from the words of St. *Matthew*. And to this the title of the

22d Psalm seems to have respect- *rj vh tl yya I* [. See also ^{<6216>}**Revelation 22:16**, *I am the bright and morning star*. And now you may imagine the women went out of their houses towards the sepulchre.

“II. *ˆbl I tl kh ˆyb rykyvm* *When one may distinguish between purple colour and white. From what time do they recite their phylacterical prayers in the morning? From that time that one may distinguish between purple colour and white. R. Eliezer saith, Between purple colour and green. Before this time was obscurum adhuc cæptæ lucis, the obscurity of the begun light, as Tacitus’s expression is.*

“III. *j rzmh wrayvm* *When the east begins to lighten.*

“IV. *hmj h xnb* *Sunrise; from the hinde of the morning going forth, until the east begins to lighten; and from the time the east begins to lighten, until sunrise, &c.*

“According to these four parts of time, one might not improperly suit the four phrases of the evangelists. According to the first, Matthew’s, *τη επιφωσκουση*, *As it began to dawn*. According to the second, John’s, *πρωι σκοτιας ετι ουσης*, *Early in the morning when it was yet dark*. To the third, Luke’s, *ορθρου βαθεως*, *Very early in the morning*. To the fourth, Mark’s, *λιαν πρωι*, *Very early in the morning*. And yet, *ανατειλαντος του ηλιου*, *At the rising of the sun*. For the women came twice to the sepulchre, as St. *John* teaches, by whom the other evangelists are to be explained; which being well considered, the reconciling them together is very easy.”

Verse 4. For it was very great] This clause should be read immediately after the *third* verse, according to D, *three* copies of the *Itala*, *Syriac*, *Hier.*, and *Eusebius*. “Who shall roll us away the stone from the door of the sepulchre? for it was very great. And when they looked, they saw that the stone was rolled away.” They knew that the stone was too heavy for them to roll away; and, unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

Verse 6. Jesus of Nazareth] The Jews had given this name to Christ by way of *reproach*, ^{<4022>}**Matthew 2:23**; but as it was under this name that he was crucified, ^{<4319>}**John 19:19**, the angel here, and the apostles after, have given him the same name, ^{<4040>}**Acts 4:10**, &c. *Names* which the world, in derision, fixes all the followers of God, often become the general appellatives of religious bodies: thus *Quakers*, *Puritans*, *Pietists*, and *Methodists*, have in their respective times been the *nicknames*, given in derision by the world, to those who separated themselves from its corruptions. Our Lord, by continuing to bear the name of the *Nazarene*, teaches us not to be too *nice* or *scrupulous* in fixing our own *appellation*. No matter what the name may be, as long as it implies no particular *evil*, and serves sufficiently to mark us out. Let us be contented to bear it, and thus carry about with us the *reproach* of Christ; always taking care to keep our garments unspotted from the world.

Verse 7. Tell his disciples and Peter] Why is not Peter included among the disciples? For this plain reason, -he had forfeited his *discipleship*, and all right to the honour and privileges of an *apostle*, by *denying* his Lord and Master. However, he is now a *penitent*: -tell him that Jesus is risen from the dead, and is ready to heal *his* backsliding, and love *him* freely; so that, after being converted, he may strengthen his brethren.

Verse 9. Now when Jesus was risen, &c.] This, to the conclusion of the Gospel, is wanting in the famous *Codex Vaticanus*, and has anciently been wanting in many others. See *Wetstein* and *Griesbach*. In the margin of the later *Syriac* version, there is a remarkable addition after this verse; it is as follows: -*And they declared briefly all that was commanded, to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen.*

Mary Magdalene] It seems likely that, after this woman had carried the news of Christ's resurrection to the disciples, she returned *alone* to the tomb; and that it was then that Christ appeared to her, ^{<4320>}**John 20:1-12**; and a little after he appeared to all the women together, ^{<4289>}**Matthew 28:9**; ^{<4246>}**Luke 24:16**.

Verse 10. Them that had been with him] Not only the *eleven* disciples, but several others who had been the occasional companions of Christ and the apostles.

Mourned and wept.] Because they had lost their Lord and Master, and had basely abandoned him in his extremity.

Verse 12. He appeared-unto two of them] These were the two who were going to *Emmaus*. The whole account is given by Luke, ^{<2413>}**Luke 24:13-34**, where see the notes.

Dr. Lightfoot's criticism upon this passage is worthy of notice.

“That, in the verses immediately going before, the discourse is of the two disciples going to *Emmaus*, is without all controversy. And then how do these things consist with that relation in *Luke*, who saith, That *they two, returning to Jerusalem, found the eleven gathered together, and they that were with them; who said, The Lord is risen indeed, and has appeared to Simon?* ^{<2434>}**Luke 24:34**. The word *λεγοντας*, *saying*, evidently makes those to be the words *των ενδεκα*, *of the eleven*, and of those that were gathered together with them; which, when you read the versions, you would scarcely suspect. For when that word is rendered by the SYRIAC, [Syriac] *cad amrin*; by the ARABIC, [Arabic] *wehom yekolon*; by the VULGATE, *dicentes*; by the ITALIAN, *dicendo*; by the FRENCH, *disans*; by the ENGLISH, *saying*; who, I pray, would take it in another sense, than that those *two* that returned from *Emmaus* said, *The Lord is risen indeed, &c.*? But in the original *Greek*, when it is the *accusative* case, it is plainly to be referred to the eleven disciples, and those that were together with them; as if they had discoursed among themselves of the appearance made to *Peter*, either before, or now in the very access of those two coming from *Emmaus*. And yet, says this our evangelist, that when those two had related the whole business, they gave no credit to them; so that, according to *Luke*, they believed Christ was risen, and had appeared to Simon, before they told their story; but, according to *Mark*, they believed it *not*, no, not *when they had told it*. The reconciling therefore of the evangelists is to be fetched thence, that those words pronounced by the eleven, *ὅτι ηγερθη ο κυριος οντως*, &c., *The Lord is risen indeed, &c.*, do not manifest their absolute confession of the resurrection of *Christ*, but a conjectural reasoning of the sudden and unexpected return of *Peter*. I believe that *Peter* was going with Cleophas into *Galilee*, and that being moved with the words of *Christ*, told him by the women, *Say to his*

disciples and Peter, I go before you into Galilee-think with yourself how doubtful *Peter* was, and how he fluctuated within himself after his threefold denial, and how he gasped to see the Lord again, if he were risen, and to cast himself an humble suppliant at his feet. When therefore he heard these things from the women, (and he had heard it indeed from *Christ* himself, while he was yet alive, that when he arose he would go before them into *Galilee*.) and when the rest were very little moved with the report of his resurrection, nor as yet stirred from that place, he will try a journey into *Galilee*, and *Alpheus* with him; which, when it was well known to the rest, and they saw him return so soon and so unexpectedly-Certainly, say they, the Lord is risen, and hath appeared to *Peter*, otherwise he had not so soon come back again. And yet, when he and *Cleophas* open the whole matter, they do not yet believe even *them*."

Verse 14. And upbraided them with their unbelief] Never were there a people so difficult to be persuaded of the truth of spiritual things as the disciples. It may be justly asserted, that people of so skeptical a turn of mind would never credit any thing till they had the fullest evidence of its truth. The unbelief of the disciples is a strong proof of the truth of the Gospel of God. **See the addition at the end. Clarke** "^{<4163>}**Mark 16:20**"

Verse 15. Go ye into all the world] See Clarke on "^{<40819>}**Matthew 28:19**".

And preach the Gospel to every creature.] Proclaim the glad tidings-of Christ crucified; and raised from the dead-*to all the creation*, **πᾶσιν τῆ κτίσει**-to the *Gentile* world; for in this sense **twyrb berioth**, is often understood among the rabbins; because HE, *through the grace of God*, hath tasted death for EVERY man, ^{<8119>}**Hebrews 2:9**. And on the rejection of the Gospel by the Jews, it was sent to the whole *Gentile* world.

Verse 16. He that believeth] He that credits this Gospel as a revelation from God: *and is baptized*-takes upon him the *profession* of it, obliging himself to walk *according* to its *precepts*: *he shall be saved*-redeemed from sin here, and brought at last to the enjoyment of my eternal glory. *But he that believeth not, shall be damned*-because he rejects the *only* provision that could be effectual to his soul's salvation.

Verse 17. These signs shall follow] Or rather, *accompany*; this is the proper import of the original word *παρακολουθησει*, from *παρα* *with*, and *ακολουθεω*, *I follow*.

Them that believe] *The believers*, as we express it; i.e. the *apostles*, and all those who in those *primitive* times were endued with *miraculous* powers, for the confirmation of the doctrines they preached.

In my name] That is, by the *authority* and *influence* of the almighty Jesus.

Cast out devils] Whose kingdom Jesus Christ was manifested to destroy.

Speak with new tongues] This was most literally fulfilled on the day of pentecost, ^{<410>}**Acts 2:4-19**.

Verse 18. Take up serpents] Several MSS. add *ενταις χερσιν*, *in their hands*-shall be enabled to give, when such a proof may be serviceable to the cause of truth, this evidence of their being continually under the *power* and *protection* of God, and that *all nature* is subject to him. This also was literally fulfilled in the case of Paul, ^{<420>}**Acts 28:5**.

If they drink any deadly thing] *θανασιμον* (*φαρμακον*) being understood-if they should through *mistake*, or *accident*, drink any poisonous matter, their *constant preserver* will take care that it shall not injure them. See a similar promise, ^{<230>}**Isaiah 43:2**.

They shall lay hands on the sick] And I will convey a healing power by their hands, so that the sick shall recover, and men shall see that these are *sent* and *acknowledged* by the Most High. Several instances of this kind are found in the Acts of the Apostles.

That the *apostles* of our Lord should not lose their lives by *poison* is most fully asserted in this verse, and there is neither *record* nor *tradition* to disprove this. But it is worthy of remark, that *Mohammed*, who styled himself THE APOSTLE OF GOD, lost his life by *poison*; and had he been a *true* apostle of God, he could not have fallen by it. *Al Kodai*, *Abul Feda*, and *Al Janabi*, give the following account.

When Mohammed, in the seventh year of the Hejra, A. D. 628, had taken the city of *Kheebur*, from the Arab Jews, he took up his lodgings at the house of *Hareth*, the father of *Marhab* the Jewish general, who had been slain at the taking of the city by *Alee*, the son-in-law of *Mohammed*. *Zeenab* the daughter of *Hareth*, who was appointed to dress the prophet's

dinner, to avenge the fall of her people, and the death of her brother, put poison in a roasted lamb which was provided for the occasion. *Bashar*, one of his companions, falling on too hastily, fell dead on the spot. *Mohammed* had only chewed one mouthful, but had not swallowed it: though, on perceiving that it was poisoned, he immediately spat it out, yet he had swallowed a sufficiency of the juice to lay the foundation of his death; though this did not take place till about *three* years after: but that it was the cause of his death *then*, his dying words related by *Al Janabi*, and others, sufficiently testify. When the mother of *Bashar* came to see him in his dying agonies, he thus addressed her: “O mother of *Bashar*, I now feel the veins of my heart bursting through the poison of that morsel which I ate with thy son at *Kheebat*.”

Abul Feda, *Ebnol Athir*, and *Ebn Phares* say, that the prophet acknowledged on his death-bed, that the poison which he had taken at *Kheebat* had tormented him from that time until then, notwithstanding blisters were applied to his shoulders, and every thing done in the beginning to prevent its effects. *Al Kodai* and *Al Janabi* relate, that when *Zeenab* was questioned why she did this, she answered to this effect: “I said in my heart, If he be a *king*, we shall hereby be freed from his *tyranny*; and if he be a *prophet*, he will easily *perceive* it, and consequently receive no injury.” To support his credit, he pretended that the lamb spoke to him, and said that it was infected with poison! See *Elmakin*, p. 8. It was therefore policy in him not to put *Zeenab* to death. It has pleased God that this *fact* should be acknowledged by the dying breath of this scourge of the earth; and that several of even the most *partial* Mohammedan historians should relate it! And, thus attested, it stands for the complete and everlasting refutation of his pretensions to the *prophetic spirit* and *mission*. Vide *Specimen Hist. Arabum*, a ПОВОСКО, p. 189, 190. Leviticus *Coran* traduit par SAVARY, vol. i; p. 135, and 212. See also, *The Life of Mohammed* by PRIDEAUX, 93, 101.

Verse 19. After the Lord had spoken] These things, and conversed with them for *forty days*, *he was taken up into heaven*, there to appear in the presence of God for us.

Verse 20. The Lord working with them] This *co-operation* was twofold, *internal* and *external*. *Internal*, illuminating their minds, convincing them of the truth, and establishing them in it. *External*, conveying their word to the souls that heard it, by the demonstration of the Holy Ghost; convincing

them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his Spirit. Though miraculous powers are not *now* requisite, because the truth of the Gospel has been sufficiently confirmed, yet this *co-operation* of God is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved.

With signs following.] *επακολουθουντων σημειων*, *the accompanying signs*: viz. those mentioned in the 17th and 18th verses, { ^{<411617>} **Mark 16:17, 18** }, and those others just now spoken of, which still *continue* to be produced by the energy of God, *accompanying* the faithful preaching of his unadulterated word.

Amen.] This is added here by many MSS. and versions; but is supposed not to have made a part of the text originally. *Griesbach, Bengel*, and others, leave it out.

St. Jerome mentions certain Greek copies, which have the following remarkable addition to ^{<411614>} **Mark 16:14**, after these words- *and reproached them for their unbelief and hardness of heart, because they did not believe those who had seen him after he was raised up: Et illi satisfaciebant dicentes: seculum istud iniquitatis et incredulitatis substantia est, quæ non sinit per immundos spiritus verem Dei apprehendi virtutem. Idcirco, jam nunc revela justitiam tuam.* “And they confessed the charge, saying: This age is the substance of iniquity and unbelief, which, through the influence of impure spirits, does not permit the true influence of God to be apprehended. Therefore, even now, reveal thy righteousness.”

There are various *subscriptions* to this book in the MSS. and versions; the principal are the following: “*The holy Gospel according to Mark is ended written by him-in EGYPT-in ROME-in the Latin tongue-directed by Peter the 10th-12th year after the ascension of Christ-preached in Alexandria, and all its coasts.*” Dr. Lardner supposes this Gospel to have been composed A. D. 64 or 65, and published before the end of the last mentioned year. See the Preface. { ^{<410101>} **Mark 1:1** }

The Gospel according to Mark, if not an *abridgment* of the Gospel according to Matthew, contains a neat, perspicuous abridgment of the *history of our Lord*; and, taken in this point of view, is very satisfactory; and is the most proper of all the four Gospels to be put into the hands of *young persons*, in order to bring them to an acquaintance with the *great facts* of evangelical history. But as a *substitute* for the Gospel by Matthew,

it should never be used. It is very likely that it was written originally for the use of the *Gentiles*, and probably for those of *Rome*. Of this, there seem to be several evidences in the work itself. Of the other Gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted by the others; and thus, in the mouths of FOUR *witnesses*, all these glorious and interesting facts are established.

One thing may be observed, that this Gospel has suffered more by the carelessness and inaccuracy of transcribers than any of the others: and hence the *various readings* in the MSS. are much more numerous, in proportion, than in the other evangelists. Every thing of this description, which I judged to be of real importance, I have carefully noted.

Though the *matter* of St. Mark's work came from the inspiration of the Holy Spirit, yet the *language* seems to be entirely *his own*: it is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusticity or inelegance. Whoever reads the original must be struck with the very frequent, and often pleonastic, occurrence of *εὐθεως*, *immediately*, and *παλιν*, *again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it may be naturally expected from a native of Palestine, writing in Greek. The *Latinisms* which frequently occur are accounted for on the ground of this Gospel being written for the *Gentiles*, and particularly for the Roman people: this, it must be confessed, is only *theory*, but it is a theory which stands supported by many arguments, and highly presumptive facts. However this may be, the *Gospel according to Mark* is a very important portion of Divine revelation, which God has preserved by a chain of providences, from the time of its promulgation until now; and for which no truly pious reader will hesitate to render due praise to that God whose work is ever *perfect*. Amen.

See Ancillary writings for :

SOME OBSERVATIONS ON THE NATURE AND IMPORTANCE OF BAPTISM.