

THE GOSPEL ACCORDING TO

MARK

INTRODUCTION

MARK THE EVANGELIST is, by the best authorities, identified with John Mark, the son of Mary. The surname Mark was adopted for use among the Gentiles; Mark (*Marcus*) being one of the commonest Latin names (compare *Marcus Tullius Cicero*, *Marcus Aurelius*), as John was one of the commonest Hebrew names. Mark was a cousin of Barnabas, and was, from a very early period, the intimate friend and associate of Peter (^{<4421>}Acts 12:11-17), who affectionately refers to him as “my son” at the close of his first epistle. The general opinion of the fathers, as well as that of modern authorities, is that Mark drew the great mass of his materials from the oral discourses of Peter. This opinion was perpetuated in Christian art, in representations of Peter seated on a throne with Mark kneeling before him and writing from his dictation; Mark sitting and writing, and Peter standing before him, with his hand raised, dictating; and Peter in a pulpit, preaching to the Romans, and Mark taking down his words in a book (see Mrs. Jameson, “Sacred and Legendary Art,” i., 149).

This opinion finds support in the evidences of Peter’s influence upon the style of this Gospel. The restlessness and impetuosity of Mark’s disposition, of which we have hints in his forsaking Paul and Barnabas at Perga (^{<443>}Acts 13:13; 15:38), in his subsequent readiness to join them on the second missionary journey (^{<445>}Acts 15:39), and, if the tradition be accepted, in his rushing into the street on the night of Christ’s arrest, clad only in a linen sheet (^{<4151>}Mark 14:51, 52), would naturally be in sympathy with the well-known character of Peter. Peter was a man of observation and action rather than of reflection; impulsive and impetuous. “When we assume,” says Dr. Morison, “that Mark drew directly from the discourses of St. Peter, then we understand how it comes to pass that it is in his pages that we have the most particular account of that lamentable denial of his Lord of which the apostle was guilty. On no other person’s

memory would the minute particulars of the prediction, and of its unanticipated fulfillment, be so indelibly engraven. It is also noteworthy that, while the very severe rebuke which our Lord administered to St. Peter in the neighborhood of Caesarea Philippi is faithfully and circumstantially recorded in Mark's pages, the splendid eulogium and distinguishing blessing, which had been previously pronounced, are, as it were, modestly passed by. Doubtless the great apostle would not be guilty of making frequent or egotistic references to such marks of distinction" ("Commentary on Mark").

Unlike the other gospels, Mark's narrative is not subordinated to the working out of any one idea. Matthew's memoirs turn on the relation of Christ to the law and the prophets. He throws a bridge from the old economy to the new. His is the Gospel as related to the past, the Gospel of Christianity regarded as the fulfillment of Judaism. Luke exhibits Jesus as a Savior, and expounds the freeness and universality of the Gospel, and the sacredness of humanity. John wrote that men might believe that Jesus is the Christ, and might have life in him. While Matthew and Luke deal with his offices, John deals with his person. John carries forward the piers of Matthew's bridge toward that perfected heavenly economy of which his Apocalypse reveals glimpses. In Matthew Jesus is the Messiah; in John, the *Eternal Word*. In Matthew he is the fulfiller of the law; in John he foreshadows the grander and richer economy of the Spirit.

Mark, on the other hand, is a chronicler rather than a historian. His narrative is the record of an observer, dealing with the facts of Christ's life without reference to any dominant conception of his person or office. Christ's portrait is drawn "in the clearness of his present energy;" not as the fulfillment of the past, as by Matthew, nor as the foundation of the future, as by John. His object is to portray Jesus in his daily life, "in the awe-inspiring grandeur of his human personality, as a man who was also the Incarnate, the wonderworking Son of God." Hence his first words are the appropriate keynote of his Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

Such a narrative might have been expected from Peter, with his keen-sightedness, his habit of observation, and his power of graphically describing what he was so quick to perceive. There is, of course, less room

for the exhibition of these traits in his epistles, though they emerge even there in certain peculiar and picturesque words, and in expressions which reflect incidents of his personal association with Christ. Those brief epistles contain over a hundred words which occur nowhere else in the New Testament. Certain narratives in the Book of Acts record incidents in which Peter was the principal or the only apostolic actor, and the account of which must have come from his own lips; and these narratives bear the marks of his keen observation, and are characterized by his picturesque power. Such are the accounts of the healing of the cripple at the temple-gate (ch.3); of Ananias and Sapphira (ch.5); of Peter's deliverance from prison (ch.7); of the raising of Dorcas (ch.9); and of the vision of the great sheet (ch.10). In these, especially if we compare them with narratives which Luke has evidently received from other sources, we are impressed with the picturesque vividness of the story; the accurate notes of time and place and number; the pictorial expressions, the quick transitions; the frequent use of such words as *straightway*, *immediately*; the substitution of dialogue for narrative, and the general fullness of detail.

All these characteristics appear in Mark's Gospel, and are justly regarded as indicating the influence of Peter, though comparatively few of the same words are employed by both; a fact which may be, in great part, accounted for by the difference between a hortatory epistle and a narrative. The traces of Peter's quick perception and dramatic and picturesque power are everywhere visible in Mark. While Matthew fully records the discourses of our Lord, Mark pictures his deeds. Hence, while Matthew gives us fifteen of his parables, Mark reproduces only four, and that in a condensed form. "Mark does not wear the flowing robes of Matthew. His dress is 'for speed succinct.' Swift-paced, incisive, his narrative proceeds straight to the goal, like a Roman soldier on his march to battle." His Gospel is the Gospel of the present, not of the past. His references to the Old Testament, with the exception of i. 2, 3, are quotations occurring in the discourses of Christ, or cited by others. They belong, as Canon Farrar observes, "to the narrative, not to the recorder" (25:28 is an interpolation). The word *νόμος*, *law*, never occurs in Mark nor in Peter.

Mark's is, therefore, pre-eminently the pictorial Gospel: the Gospel of detail. "There is," says Canon Westcott, "perhaps not one narrative which he gives in common with Matthew and Luke, to which he does not

contribute some special feature.” Thus he adds to John the Baptist’s picture of loosing the shoe-latchet another touch, in the words *to stoop down* (1:7). He uses a more graphic term to describe the opening of the heavens at Christ’s baptism. According to Matthew and Luke the heavens *were opened* (ἀνεώχθησαν); Mark depicts them as *rent asunder* (σχιζομένους; 1:10). Matthew and Luke represent Jesus as *led* (ἀνήχθη) into the wilderness to be tempted; Mark as *driven* (ἐκβάλλει); adding, *He was with the wild beasts*; to which some detect a reference in Peter’s comparison of the devil to a *roaring lion* (1 Peter 5:8). He gives a realistic touch to the story of James and John forsaking their employment at the call of Jesus, by adding that they left their father *with the hired servants* (1:20). After the discourse from the boat to the multitude upon the shore, Mark alone tells us that the disciples sent away the multitude, and throws in the little details, they took him *as he was*; and *there were with them other little ships* (4:36). His account of the storm which followed is more vivid than Matthew’s or Luke’s. He pictures the waves *beating* into the boat, and the boat beginning *to fill*; notes the steersman’s cushion at the stern on which the sleeping Lord’s head reposed (4:37, 38); and throws the awaking by the disciples and the stilling of the tempest into a dramatic form by the distressful question, *Master, carest thou not that we perish?* and the command to the sea as to a raging monster, *Peace! Be still!* (4:38, 39).

In the narrative of the feeding of the five thousand, only Mark relates the Savior’s question, *How many loaves have ye? Go and see* (6:38). An oriental crowd abounds in color, and to Mark we are indebted for the gay picture of the crowds arranged on the *green grass*, in companies, like *flower-beds* with their varied hues. He alone specifies the division of the two fishes *among them all* (6:39, 41). He tells how Jesus, walking on the sea, *would have passed by* the disciples’ boat; he expresses their cry of terror at Christ’s appearance by a stronger word than Matthew, using the compound verb ἀνέκραξαν where Matthew uses the simple verb ἔκραξαν. He adds, *they all saw him* (6:48-50). When Jesus descends from the mount of transfiguration, it is Mark that fills out the incident of the disciples’ controversy with the bystanders by relating that *the scribes* were questioning with them. He notes the amazement which, for whatever reason, fell upon the people at Jesus’ appearance, their running to salute

him, and his inquiry, *What question ye with them?* (9:14, 16). Mark gives us the bystanders' encouragement of Bartimeus when summoned by Jesus, and tells how *he cast off his outer garment and leaped up* (10:49, 50). He alone relates the *breaking* of the alabaster by the woman (14:3), and Christ's taking the little child *in his arms* after he had set him in the midst (9:36).

In the account of the two demoniacs of Gadara, Matthew (ch.8) relates that they were met coming out of the tombs, and that they were exceeding fierce, so that no one could pass that way. Mark mentions only one demoniac, but adds that *he had his dwelling* in the tombs (*κατοίκησιν εἶχεν*, stronger than Luke's *abode*, *ἔμενεν*); that the attempt had been made to fetter him, but that he had broken the fetters; and that he was day and night in the tombs and in the mountains, crying and cutting himself with stones (v. 3-6). In the interview with the lawyer who desired to know what kind of a commandment was great in the law, Matthew (22:34-40) ends the dialogue with Jesus' answer to this question. Mark gives the lawyer's reply and his enlargement upon Jesus' answer, the fact that Jesus observed that he answered discreetly, and his significant words, *Thou art not far from the kingdom of God*.

It is interesting to compare the account of Herod's feast and John the Baptist's murder as given by Matthew and Mark respectively. Mark alone mentions the great banquet and the rank of the guests. He adds the little touches of Salome's *entering in* and *delighting the guests*. He throws Herod's promise and Salome's request into dialogue. Where Matthew says simply, *He promised with an oath to give her whatsoever she should ask*, Mark gives it, *Ask of me whatsoever thou wilt, and I will give it thee. And he swear unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom*. The whole narrative is more dramatic than Matthew's. Matthew says that Salome was *put forward* by her mother. Mark pictures her *going out*, and details her conversation with Herodias, and her *entering in again with haste*, and demanding the horrible boon *forthwith*. Mark also enlarges upon Herod's regret: he was *exceeding* sorry; and where Matthew notes merely his compliance with the damsel's request, Mark lets us into his feeling of unwillingness to refuse her. Mark, too, emphasizes the promptness of the transaction. Salome demands the Baptist's head *forthwith*; Herod sends the executioner *straightway*. Mark

alone mentions the *executioner*. While the dialogue is not peculiar to Mark, it is to be noted that it is characteristic of Peter's style, so far, at least, as can be inferred from the stories in the book of Acts, of Ananias and Sapphira (5:3-9), Cornelius (ch.10), and Peter's deliverance from prison (ch.12).

Mark is peculiarly minute and specific as to details of persons, times, numbers, and places; a feature in which, also, he resembles Peter (compare Acts 2:15; 6:3; 4:22; 5:7, 23; 12:4). Thus, *of persons*, "They entered into the house of *Simon* and *Andrew* with *James* and *John*" (1:29): "*Simon* and *they that were with him* followed after him" (1:36): "In the days of *Abiathar* the high-priest" (2:26): "The *Pharisees* took counsel with the *Herodians*" (3:6): "The woman was a *Greek*, a *Syro-Phoenician* by nation" (7:26). Compare, also, 11:11; 13:3; 15:21. *Of places*: "A multitude from *Galilee* and *Judaea*," etc. (3:7, 8): The demoniac proclaimed his recovery in *Decapolis* (5:20): Jesus departed "from the border of *Tyre* and came through *Sidon* unto the *Sea of Galilee*, through the midst of the borders of *Decapolis*" (7:31). Compare 8:10; 11:1; 12:41; 14:68. *Of number*: The paralytic was "born of *four*" (2:3): The swine were about *two thousand* (5:13): The twelve were sent out *two and two* (6:7): The people sat down by *hundreds* and *fifties* (6:40): "Before the cock crow *twice* thou shalt deny me *thrice*" (14:30). *Of time*: Jesus rose up *in the morning*, *a great while before day* (1:35): "The *same day*, when the *even was come*" (4:35). Compare 11:11; 14:68; 15:25.

But Mark does not confine himself to mere *outward* details. He abounds in strokes which bring out the *feeling* of his characters. He uses six different words expressive of fear, wonder, trouble, amazement, extreme astonishment. The compound ἐκθαμβεῖσθαι, *greatly amazed, affrighted* (9:15; 16:5,6) occurs nowhere else in the New Testament. Thus the look and emotion of our Lord are portrayed: "*He looked round about* on them *with anger*, *being grieved* at the hardness of their heart" (3:5): "*Se looked round about* on them which sat round about him, and said, Behold my mother," etc. (3:34): "*He looked round about*" to see who had touched him in the crowd (5:32): "*He marveled* because of their unbelief" (6:6): *He looked* on the young ruler and *loved* him (10:21): He was *moved with compassion* toward the leper (1:41): *He sighed deeply in his spirit* (8:12).

Similarly Mark depicts the tender compassion of the Lord. A beautiful hint of his delicate and loving appreciation of an ordinary need closes the story of the healing of the ruler's daughter. In their joy and wonder at her miraculous restoration, the friends would naturally forget the immediate practical demand for food, of which the Lord promptly reminds them by his command *that something should be given her to eat* (5:43). Luke notes the same circumstance. In like manner his appreciation of his disciples' weariness appears in the words, "Come ye yourselves apart into a desert place and rest awhile" (6:31). He is *moved with compassion* toward the multitude because they are as sheep without a shepherd (6:34): he is touched with the need and fatigue of the many who had *come from far* (8:3): he shows his interest in the condition of the epileptic lad by inquiring into the history of his case (9:21): he is *much displeased* at the disciples' rebuke of those who are bringing the young children to him (10:14).

In like manner Mark describes the mental and emotional states of those who were brought into contact with Christ. Those who witnessed the miracle of the loaves *understood not*, and *their heart was hardened* (6:52): the disciples were perplexed, *questioning among themselves what the rising again from the dead should mean* (9:10): they *were amazed* at his words about a rich man entering into the kingdom of heaven (10:24): a sudden and mysterious awe fell upon them in their journey to Jerusalem (10:32): Pilate *marvelled* at Jesus being already dead, and sent for the centurion in order to ask *whether he had been any while dead* (15:44). Compare 1:22, 27; 5:20, 42; 6:20; 7:37; 11:18. He depicts the interest excited by the words and works of Christ; describing the crowds which flocked to him, and their spreading abroad the fame of his power (1:28,45; 2:13; 3:20,21; 4:1; 5:20,21,24; 6:31; 7:36).

We find in Mark certain peculiarly forcible expressions in our Lord's language, such as, "*To them that are without*" (4:11); "*Ye leave the commandment of God, and hold fast the tradition of men*" (7:8); "*This adulterous and sinful generation*" (8:38); "*Be set at nought*" (9:12); "*Quickly to speak evil of me*" (9:39); "*Shall receive brethren and sisters and mothers,*" etc., "*with persecutions*" (10:30).

His narrative runs. His style abounds in quick transitions. The word **εὐθέως**, straightway, occurs in his Gospel something like forty times. He imparts vividness to his narration by the use of the present tense instead of the historic (1:40, 44; 2:3, sq.; 11:1, 2, 7; 14:43, 66). He often defines his meaning by coupling similar words or phrases. Beelzebub is called by two names (3:22), and by a third (3:30): The sick are brought *at even, when the sun did set* (1:32): The blasphemer *hath no more forgiveness, but is guilty of an eternal sin* (3:29): He spake *with many parables, and without a parable he spake not* (4:33, 34). Compare 3:5, 27; 5:26; 6:25; 7:21. He employs over seventy words which are found nowhere else in the New Testament. We find him preserving the identical Aramaic words uttered by the Lord. In his Gospel alone occur *Boanerges* (3:17); *Talitha cumi* (5:41); *Korban* (7:11); *Ephphatha* (7:34) and *Abba* (14:36). Writing for Romans we find him transferring certain Latin words into Greek, such as *legio, legion* (5:9); *centurio, κεντυρίων centurion*, which elsewhere is **ἐκατόνταρχος-χης** (15:39); *quadrans, farthing* (12:42); *flagel/lare, to scourge* (15:15); *speculator, executioner* (6:27); *census, tribute* (12:14); *sextarius, pot* (7:4); *praetorium* (15:16). Three of these *centurio, speculator, and sextarius* are found in his Gospel only. He always adds a note of explanation to Jewish words and usages.

His style is abrupt, concise, and forcible; his diction less pure than that of Luke and John. Besides irregularities of construction which cannot be explained to the English reader, he employs many words which are expressly forbidden by the grammarians, and some of which are even condemned as slang. Such are **ἐσχάτως ἔχει**, *is at the point of death* (5:23); **κράββατος** *bed* (2:4, 9, 11, 12); **μονόφθαλμος**, *with one eye* (9:47); **κολλυβισταί**, *money-changers* (11:15); **κοράσιον**, *maid* (5:41); **ὀρκίζω**, *I adjure* (5:7); **ῥάπισμα**, *a blow of the hand* (14:65); **ῥαφίδος**, *needle* (10:25).

I have described the characteristics of Mark at some length, because they lie peculiarly in the line of the special purpose of this book, which deals with individual words and phrases, and with peculiarities of diction, rather than with the exegesis of passages. Of this Gospel it is especially true that its peculiar flavor and quality cannot be caught without careful verbal study. It is a gallery of word-pictures. Reading it, even in the familiar versions, we may discover that it is, as Canon Westcott remarks,

“essentially a transcript from life;” but nothing short of an insight into the original and individual words will reveal to us that the transcript itself is alive.

CHAPTER 1

1. *Beginning* (ἀρχὴ), without the article, showing that the expression is a kind of title. It is the beginning, not of his book, but of the facts of the Gospel. He shows from the prophets that the Gospel was to begin by the sending forth of a forerunner.

3. *A voice* (φωνή). No article as A.V. and Rev., “*the voice.*” It has a sort of exclamatory force. Listening, the prophet exclaims, *Lo! a voice.*

4. *John did baptize* (ἐγένετο Ἰωάννης ὁ βαπτίζων). Lit., *John came to pass or arose who baptized.* Rev., *John came who baptized.*

Baptism of repentance (βάπτισμα μετανοίας). A baptism the characteristic of which was repentance; which involved an obligation to repent. We should rather expect Mark to put this in the more dramatic form used by Matthew: *Saying, Repent ye!*

5. *There went out* (ἐξεπορεύετο). The imperfect tense signifies, *there kept going out.*

The river. Peculiar to Mark.

Confessing. See on ^{410f}Matthew 3:6.

6. *With camels' hair* (τρίχας καμήλου). Lit., *hairs.* Not with a camel's skin, but with a vesture woven of camels' hair. Compare ^{410B}2 Kings 1:8.

Wild honey. “The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter for any number of swarms of wild bees; and many of the Bedouin, particularly about the wilderness of Judaea, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness” (Tristram, “Land of Israel”). Wyc., *honey of the wood.*

7. *To stoop down.* A detail peculiar to Mark.

And unloose. Compare *to bear*; ^{410h}Matthew 3:11.

10. *Straightway.* A favorite word with Mark. See Introduction.

Opened (σχιζομένουσ). Lit., as Rev., *rent asunder*: much stronger than Matthew's and Luke's ἀνεῶχθησαν, *were opened*.

11. *Thou art my beloved son.* The three synoptists give the saying in the same form: *Thou art my son, the beloved*.

12. *Driveth him* (ἐκβάλλει). Stronger than Matthew's ἀνήχθη, *was led up*, and Luke's ἦγετο, *was led*. See on ^{<408>}Matthew 9:38. It is the word used of our Lord's expulsion of demons, ^{<413>}Mark 1:34, 39.

The Wilderness. The place is unknown. Tradition fixes it near Jericho, in the neighborhood of the Quarantania, the precipitous face of which is pierced with ancient cells and chapels, and a ruined church is on its topmost peak. Dr. Tristram says that every spring a few devout Abyssinian Christians are in the habit of coming and remaining here for forty days, to keep their Lent on the spot where they suppose that our Lord fasted and was tempted.

13. *With the wild beasts.* Peculiar to Mark. The region just alluded to abounds in boars, jackals, wolves, foxes, leopards, hyenas, etc.

15. *The time* (ὁ καιρὸς). That is, the *period* completed by the setting up of Messiah's kingdom. Compare *the fullness of the time*, ^{<404>}Galatians 4:4.

Repent. See on ^{<406>}Matthew 3:2; 21:29. Mark adds, *and believe in the Gospel*.

16. *Casting a net* (ἀμφιβάλλοντας). See on ^{<405>}Matthew 4:18. Mark here uses, more graphically, only the verb, without adding *net*. Lit., *throwing about* in the sea. Probably a fisherman's phrase, like *a cast, a haul*.

17. *To become* (γενέσθαι). An addition of Mark.

19. *A little farther.* Added by Mark.

Mending. See on ^{<402>}Matthew 4:21.

20. *With the hired servants.* Peculiar to Mark. It may imply that Zebedee carried on his business on a larger scale than ordinary fishermen.

22. *He taught* (ἦν διδάσκων). The finite verb with the participle denoting something continuous: *was teaching*.

23. *Straightway.* At the conclusion of his teaching.

With an unclean spirit (ἐν πνεύματι ἀκαθάρτῳ). Lit., “in an unclean spirit.” *Ev* (*in*) has the force of *in the power of*. Dr. Morison compares the phrases *in drink, in love*.

24. *Us.* Me and those like me. “The demons,” says Bengel, “make common cause.”

The Holy One of God. The demon names him as giving to the destruction the impress of hopeless certainty.

25. *Hold thy peace* (φιμώθητι). Lit., *be muzzled or gagged*. See on ^{<402>}Matthew 22:12.

26. *Had torn* (σπαράξαν). Rev., *tearing, convulsions* in margin. Luke has *had thrown him down in the midst*. Mark adds the crying out with a loud voice.

27. *They questioned among themselves* (συνζητεῖν πρὸς ἑαυτοὺς). Stronger than Luke, who has *they spake together*. Tynd., *They demanded one of another among themselves*.

30. *Lay sick of a fever* (κατέκειπ πυρέσσουσα). *Κατά*, *prostrate*. Mark adds, *they tell him of her*. Luke, *they besought him for her*. Mark, *he came to her*. Luke, *he stood over her*. Mark only, *he took her by the hand and raised her up*.

32. *At even, when the sun did set.* An instance of Mark’s habit of coupling similar words or phrases.

That were sick. See on ^{<402>}Matthew 4:23, 24.

34. *Devils* (δαίμονια). The Rev., unfortunately, and against the protest of the American committee, retains *devils* instead of rendering *demons*. See on ^{<401>}Matthew 4:1. The New Testament uses two kindred words to denote the evil spirits which possessed men, and which were 60 often cast out by Christ: *δαίμων*, of which *demon* is a transcript, and which occurs, according to the best texts, only at ^{<403>}Matthew 8:31; and *δαίμόνιον*, which is not a diminutive, but the neuter of the adjective *δαίμόνιος*, *of, or belonging to a demon*. The cognate verb is *δαμονίζομαι*, *to be possessed with a demon*, as in ^{<413>}Mark 1:32.

The derivation of the word is uncertain. Perhaps **δαίω**, *to distribute*, since the deities allot the fates of men. Plato derives it from **δάμων**, *knowing or wise*. In Hesiod, as in Pythagoras, Thales, and Plutarch, the word; **δαίμων** is used of men of the golden age, acting as tutelary deities, and forming the link between gods and men. Socrates, in Plato's "Cratylus," quotes Hesiod as follows: "*Socrates*: You know how Hesiod uses the word? *Hermogenes*: Indeed I do not. *Soc.*: Do you not remember that he speaks of a golden race of men who came first? *Her.*: Yes, I know that. *Soc.*: He says of them,

‘But now that fate has closed over this race, They are holy demons upon earth, Beneficent, averters of ills, guardians of mortal men.’”

After some further conversation, Socrates goes on: “And therefore I have the most entire conviction that he called them *demons*, because they were **δάμονες** (*knowing or wise*). Now, he and other poets say truly that, when a good man dies, he has honor and a mighty portion among the dead, and becomes a demon, which is a name given to him signifying wisdom. And I ‘say, too, that every wise man who happens to be a good man is more than human (**δαμόνιον**) both in life and death, and is rightly called a demon.” Mr. Grote (“History of Greece”) observes that in Hesiod demons are “invisible tenants of the earth, remnants of the once happy golden race whom the Olympic gods first made — the unseen police of the gods, for the purpose of repressing wicked behavior in the world.” In later Greek the word came to be used of any departed soul.

In Homer **δαίμων** is used synonymously with **θεός** and **θεά**, *God and goddess*, and the moral quality of the divinity is determined by the context: but most commonly of the *divine power or agency*, like the Latin *numen*, the deity considered as a *power* rather than as a *person*. Homer does not use **δαμόνιον** substantively, but as an adjective, always in the vocative case and with a sorrowful or reproachful sense, indicating that the person addressed is in some astonishing or strange condition. Therefore, as a term of reproach — *wretch! sirrah! madman!* (“Iliad,” ii., 190, 200; iv., 31; ix., 40). Occasionally in an admiring or respectful sense (“Odyssey,” xiv., 443; xxiii., 174); *Excellent stranger! noble sir!* Homer also use **δαίμων** of one's *genius* or attendant spirit, and thence of one's *lot* or,

fortune. So in the beautiful simile of the sick father (“Odyssey,” v., 396), “Some malignant genius has assailed him.” Compare “Odyssey,” x., 64; xi., 61. Hence, later, the phrase *κατὰ δαίμονα* is nearly equivalent to *by chance*.

We have seen that, in Homer, the bad sense of *δαίμωνιος* is the prevailing one. In the tragedians, also, *δαίμων*, though used both of good and bad fortune, occurs more frequently in the latter sense, and toward this sense the word gravitates more and more. The undertone of Greek thought, which tended to regard no man happy until he had escaped from life (see on ^{418B}Matthew 5:3, *blessed*);, naturally imparted a gloomy and forbidding character to those who were supposed to allot the destinies of life.

In classical Greek it is noticeable that the abstract *τὸ δαίμόνιον* fell into the background behind *δαίμων*, with the development in the latter of the notion of a *fate* or *genius* connected with each individual, as the demon of Socrates; while in biblical Greek the process is the reverse, this doctrine being rejected for that of an overruling personal providence, and the strange gods, “obscure to human knowledge and alien to human life,” taking the abstract term uniformly in an evil sense.

Empedocles, a Greek philosopher, of Sicily, developed Hesiod’s distinction; making the demons of a mixed nature between gods and men, not only the link between the two, but having an agency and disposition of their own; not immortal, but long-lived, and subject to the passions and propensities of men. While in Hesiod the demons are all good, according to Empedocles they are both bad and good. This conception relieved the gods of the responsibility for proceedings unbecoming the divine nature. The enormities which the older myths ascribed directly to the gods — thefts, rapes, abductions — were the doings of bad demons. It also saved the credit of the old legends, obviating the necessity of pronouncing either that the gods were unworthy or the legends untrue. “Yet, though devised for the purpose of satisfying a more scrupulous religious sensibility, it was found inconvenient afterward when assailants arose against paganism generally. For while it abandoned as indefensible a large portion of what had once been genuine faith, it still retained the same word *demons* with an entirely altered signification. The Christian writers in their controversies found ample warrant among the *earlier* pagan authors for treating all the

gods as demons; and not less ample warrant among the *later* pagans for denouncing the demons generally as evil beings” (Grote, “History of Greece “).

This evil sense the words always bear in the New Testament as well as in the Septuagint. Demons are synonymous with *unclean spirits* (ⲁⲓⲃⲓⲛ Mark 5:12, 15; 3:22, 30; ⲁⲓⲃⲓⲛ Luke 4:33). They appear in connection with Satan (ⲁⲓⲃⲓⲛ Luke 10:17, 18; 11:18, 19); they are put in opposition to the Lord (ⲁⲓⲃⲓⲛ 1 Corinthians 10:20, 21); to the faith (ⲁⲓⲃⲓⲛ 1 Timothy 4:1). They are connected with idolatry (ⲁⲓⲃⲓⲛ Revelation 9:20; ⲁⲓⲃⲓⲛ 16:13, 14). They are special powers of evil, influencing and disturbing the physical, mental, and moral being (ⲁⲓⲃⲓⲛ Luke 13:11,16; ⲁⲓⲃⲓⲛ Mark 5:2-5; 7:25; ⲁⲓⲃⲓⲛ Matthew 12:45).

33. *All the city was gathered together at the door.* Peculiar to Mark.

35. *A great while before day* (ἐν νύχτῃ). Lit., *while it was in the night*. The word is peculiar to Mark.

36. *Followed after* (κατεδίωξαν). The word found only in Mark. Simon and his companions, as well as the people of the city, seem to have been afraid lest he should have permanently left them. Hence the compound verb indicates that they followed him *eagerly*; *pursued* him as if he were fleeing from them. Simon, true to his nature, was foremost in the pursuit: *Simon, and they that were with him*.

37. *All*. All the people of Capernaum, all *are seeking* thee. The continuous present tense. So Rev., better than A.V. The *all* is peculiar to Mark.

38. *Towns* (κωμοπόλεις). Lit., *village-towns*, suburban towns.

41. *Moved with compassion*. Only Mark.

43. *Strictly charged* (ἐμβριμησάμενος). Rev., *sternly*, in margin. The word is originally *to snort*, as of mettlesome horses. Hence, *to fret*, *or chafe*, or be otherwise strongly moved; and then, as a result of this feeling, *to admonish* or *rebuke urgently*. The Lord evidently spoke to him *peremptorily*. Compare *sent him out* (ἐξέβαλεν); lit, *drove* or *cast* him out. The reason for this charge and dismissal lay in the desire of Jesus not to thwart his ministry by awaking the premature violence of his enemies; who, if they should see the leper and hear his story before he had been

officially pronounced clean by the priest, might deny either that he had been a leper or had been truly cleansed.

45. *The city.* Properly, as Rev., *a city*; any city.

CHAPTER 2

1. *It was noised* (ἠκούσθη). Lit., *It was heard*.

That he was in the house (ὅτι εἰς οἶκόν ἐστιν). The ὅτι, *that*, is recitative, introducing the report in the direct form. *It was reported—he is in the house!* The preposition *in* is literally *into*, carrying the idea of the motion preceding the stay in the house. “*He has gone into* the house, and is there.” But the best texts read ἐν οἴκῳ, *in the house*. The account of this rumor is peculiar to Mark.

He preached (ἐλάλει). Lit., *spoke*, as Rev. Imperfect tense. He was speaking when the occurrence which follows took place.

3. *Born of four*. A detail peculiar to Mark.

4. *Come nigh unto him* (προσεγγίσαι). The word does not occur elsewhere in the New Testament. But some read προσενέγκαι *bring him unto him*. So Rev., in margin.

They uncovered (ἀπεστέγασαν). The only use of the word in New Testament.

Broken it up (ἐξορύξαντες). Lit., *scooped it out*. Very graphic and true to fact. A modern roof would be *untiled* or *unshingled*; but an oriental roof would have to be *dug* to make such an opening as was required. A composition of mortar, tar, ashes, and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it. In some cases, as in this, stone slabs are laid across the joists. See ⁴¹⁵Luke 5:19, where it is said they let him down *through the tiles*; so that they would be obliged, not only to dig through the grass and earth, but also to pry up the tiles. Compare Psalms 79:6.

The bed (κράβαττον). One of Mark’s Latin words, *grabatus*, and condemned by the grammarians as inelegant. A rude pallet, merely a thickly padded quilt or mat, held at the corners, and requiring no cords to let it down. They could easily reach the roof by the steps on the outside, as the roof is low; or they could have gone into an adjoining house and

passed along the roofs. Some suppose that the crowd was assembled in an upper chamber, which sometimes extended over the whole area of the house. It is not possible accurately to reproduce the details of the scene. Dr. Thomson says that Jesus probably stood in the *lewan* or reception-room, a hall which is entered from the court or street by an open arch; or he may have taken his stand in the covered court in front of the house itself, which usually has open arches on three sides, and the crowd was around and in front of him.

6. Reasoning (διαλογιζόμενοι). The word *dialogue* is derived from this, and the meaning literally is, that *they held a dialogue* with themselves.

8. Perceived (ἐπιγνούς). The preposition ἐπί gives the force of *fully*. He was not only *immediately* aware of their thought, but *clearly* and *fully* aware.

9. Walk (περιπάτει). Lit., *walk about*.

10. Power (ἐξουσίαν); or better, *authority*, as Rev., in margin. The word is derived from ἔξεστι, *it is permitted* or *lawful*. It combines the ideas of *right* and *might*. Authority or *right* is the dominant meaning in the New Testament.

13. Resorted — *taught* (ἤρχετο — ἐδίδασκεν). The imperfects are graphic — *kept coming, kept teaching*.

14. See on ⁴¹⁰⁰Matthew 9:9.

15. His house. Levi's. See ⁴¹⁰¹Luke 5:29.

16. Scribes and Pharisees. But the best texts read γραμματεῖς τῶν Φαρισαίων, *scribes of the Pharisees*. So Rev. Scribes belonging to the sect of the Pharisees. They had followed him into the hall where the company were seated. This hall answered to the *k'hawah* of Arabian houses, which is thus described by William Gifford Palgrave: "The *k'hawah* was a long, oblong hall about twenty feet in height, fifty in length, and sixteen or thereabouts in breadth. The walls were covered in a rudely decorative manner with brown and white wash, and sunk here and there into small triangular recesses, destined to the reception of books, lamps, and other such like objects. The roof was of timber, and flat; the floor was strewn with fine, clean sand, and garnished all round alongside of

the walls with long strips of carpet, upon which cushions, covered with faded silk, were disposed at suitable intervals. In poorer houses, felt rugs usually take the place of carpets” (“Central and Eastern Arabia”).

17. *They that are whole* (οἱ ἰσχύοντες). Lit., *they that are strong*. See on ^{<14>}Luke 14:30, *was not able*; and ^{<11>}2 Peter 2:11, *power*.

No need. The Greek order throws the emphasis on these words: *No need have they that are strong of a physician*. Wyc., *Whole men have no need to a leech, but they that have evil*.

18. *And of the Pharisees*. But the *of* is wrong. Read as Rev., *John's disciples and the Pharisees*.

Used to fast (ἦσαν νηστεύοντες). The A.V. refers to the fact as a *custom*; but Mark means that they *were observing a fast at that time*. Hence the use of the participle with the finite verb. Rev., correctly, *were fasting*. The threefold repetition of the word *fast* is characteristic of Mark. See Introduction.

19. *Children of the bride-chamber* (υἱοὶ τοῦ νυμφῶνος). More correctly as Rev., *sons*. It is noteworthy that Christ twice uses a figure drawn from marriage in his allusions to John the Baptist, the ascetic. Compare ^{<13>}John 3:29. The sons of the bride-chamber are different from the groomsmen. They are the guests invited to the bridal. The scene is laid in Galilee, where groomsmen were not customary, as in Judaea. Hence there is no mention of them in the account of the marriage at Cana. In Judaea there were at every marriage two groomsmen or *friends of the bridegroom*. See on ^{<13>}John 3:29.

20. *Then — in those days*. The proper reading is ἐν ἐκείνῃ, *in that day*. So Rev. Another of Mark's double expressions: *then — in that day*.

21. *Seweth* (ἐπιρῥάπτει). A word found in Mark only. Matthew (9:16) and Luke (5:36) use ἐπιβάλλει, *throweth upon*, as we speak of *clapping a patch upon*.

23. *He went* (αὐτὸν παραπορεύεσθαι). Lit., *went along beside*, along the stretches of standing grain. Matthew and Luke use διά, *through*, as Mark does, but not παρά.

Began, as they went, to pluck (ἤρξαντο ὁδὸν ποιεῖν τίλλοντες). Lit., *began to make a way plucking the ears*. This does not mean that the disciples broke a way for themselves through the standing corn by plucking the ears, for in that event they would have been compelled to break down the stalks. They could not have made a way by plucking the heads of the grain. Mark, who uses Latin forms, probably adopted here the phrase *iter facere, to make a way*, which is simply *to go*. The same idiom occurs in the Septuagint, ^{<717>}Judges 17:8; ποιῆσαι ὁδὸν, *as he journeyed*. The offense given the Pharisees was the *preparation* of food on the Sabbath. Matthew says *to eat*, stating the *motive*, and Luke, *rubbing with their hands*, describing the *act*. See on ^{<417>}Matthew 12:2. The Rev. rightly retains the rendering of the A.V.

25. Had need. Mark adds this to the *was an hungered*, which is in both Matthew and Luke. The analogy lay in the *necessity*. The *had need* is generic; the *was hungry* is specific, describing the peculiar character of the need.

26. The shewbread (τοὺς ἄρτους τῆς προθέσεως). Lit., *the loaves of proposition*, i.e., the loaves which were *set forth* before the Lord. The Jews called them the *loaves of the face*, i.e., *of the presence of God*. The bread was made of the finest wheaten flour that had been passed through eleven sieves. There were twelve loaves, or cakes, according to the number of tribes, ranged in two piles of six each. Each cake was made of about five pints of wheat. They were anointed in the middle with oil, in the form of a cross. According to tradition, each cake was five hand-breadths broad and ten long, but turned up at either end, two hand-breadths on each side, to resemble in outline the ark of the covenant. The shewbread was prepared on Friday, unless that day happened to be a feast-day that required sabbatical rest; in which case it was prepared on Thursday afternoon. The renewal of the shewbread was the first of the priestly functions on the commencement of the Sabbath. The bread which was taken off was deposited on the golden table in the porch of the sanctuary, and distributed among the outgoing and incoming courses of priests (compare *save for the priests*). It was eaten during the Sabbath, and in the temple itself, but only by such priests as were Levitically pure. This old bread, removed on the Sabbath morning, was that which David ate.

27. *For* man (διό). *On account of, or for the sake of.* This saying is given by Mark only.

CHAPTER 3

1. *A withered hand* (ἐξηραμμένην τὴν χεῖρα). More correctly Rev., *his hand withered*. The participle indicates that the withering was not congenital, but the result of accident or disease. Luke says his *right hand*.

2. *They watched* (παρετήρουν). Imperfect tense. *They kept watching*. The compound verb, with παρά, *by the side of*, means to *watch carefully* or *closely*, as one who dogs another's steps, keeping *beside* or *near* him. Wyc., *They aspiden him: i.e., played the spy*. On τηρέω, *to watch*, see on ^{<617>}John 17:12.

He would heal (θεραπεύσει). Future tense: *whether he will heal*, the reader being placed at the time of the watching, and looking forward to the future.

3. *Stand forth* (ἔγειρε εἰς τὸ μέσον). Lit., *rise into the midst*. So Wyc., *Rise into the middle*. Tynd., *Arise and stand in the midst*.

5. *Being grieved* (συλλυπούμενος). Why the compound verb, with the preposition σύν, *together with*? Herodotus (vi., 39) uses the word of *condoling with another's misfortune*. Plato ("Republic," 462) says, "When any one of the citizens experiences good or evil, the whole state will either rejoice or sorrow *with him* (ξυλλυπῆσεται). The σύν therefore implies Christ's *condolence* with the moral misfortune of these hardhearted ones. Compare the force of *con*, in *condolence*. Latin, *con*, *with*, *dolere*, *to grieve*.

Hardness (πωρώσει). From πῶρος, *a kind of marble*, and thence used of a *callus* on fractured bones. Πώρωσις is originally the process by which the extremities of fractured bones are united by a *callus*. Hence of *callousness*, or *hardness* in general. The word occurs in two other passages in the New Testament, ^{<612>}Romans 11:25; ^{<613>}Ephesians 4:18, where the A.V. wrongly renders *blindness*, following the Vulgate *caecitas*. It is somewhat strange that it does not adopt that rendering here (Vulgate, *caecitate*) which is given by both Wyc. and Tynd. The Rev. in all the passages rightly gives *hardening*, which is better than *hardness*, because it

hints at the *process* going on. Mark only records Christ's feeling on this occasion.

7. Withdrew. Mark alone notes no less than eleven occasions on which Jesus retired from his work, in order to escape his enemies or to pray in solitude, for rest, or for private conference with his disciples. See ⁴⁰⁰²1:12; ⁴⁰⁰³3:7; ⁴⁰⁶⁵6:31, 46; ⁴⁰⁷²7:24, 31; ⁴⁰⁰⁹9:2; ⁴⁰¹⁰10:1; ⁴¹⁶¹14:34.

A great multitude (πολὸν πλῆθος). Compare verse 8, where the order of the Greek words is reversed. In the former case the *greatness* of the mass of people is emphasized; in the latter, the *mass of people itself*.

8. He did (ἐποίει). Imperfect tense. Others read ποιεῖ, *he is doing*. In either case the tense has a continuous force: what things he *was doing* or *is doing*. Note in verses 7, 8, Mark's accurate detail of places. See Introduction. The reasons for our Lord's withdrawing into a boat, given with such minuteness of detail in verses 9-11, are also peculiar to Mark.

10. Pressed upon (ἐπιπίπτειν). Lit., *fell upon*.

Plagues (μάστιγας). Lit., *scourges*. Compare ⁴⁰²³Acts 22:24; ³⁸¹³Hebrews 11:36. Our word *plague* is from πλῆγή, Latin *plaga*, meaning a *blow*. Pestilence or disease is thus regarded as a *stroke* from a divine hand.

Πληγή is used in classical Greek in this metaphorical sense. Thus Sophocles, "Ajax," 279: "I fear that a *calamity* (πληγή) is really come from heaven (θεοῦ, God)." So of *war*. Aeschylus, "Persae," 251: "O Persian land, how hath the abundant prosperity been destroyed by a single *blow* (ἐν μιᾷ πληγῇ). The word here, *scourges*, carries the same idea.

11. The unclean spirits (τὰ). The article indicating *those particular* spirits which took part in that scene. Mark's precision is shown in the use of the two articles and in the arrangement of the noun and adjective: *The spirits, the unclean ones*.

When they saw (ὅταν ἐθεώρουν). More accurately as Rev., *whenever they beheld*. The imperfect tense denotes a *repeated* act. The ἄν in ὅταν gives an indefinite force: *as often as they might see him*.

12. He charged (ἐπετίμα). The word is commonly rendered *rebuke* in the New Testament. In classical Greek its predominant sense is that of *severe, strenuous reproach* for unworthy deeds or acts. It is several times used in

the New Testament, as here, in the sense of *charge*. In this sense the word carries, at bottom, a suggestion of a charge under *penalty* (τιμῆ).

That (ἵνα). According to the A.V. and Rev. the *that* indicates the *substance* of Christ's charge. Properly, however, it indicates the *intent* of his charge. He charged them *in order that* they should not make him known.

13. Whom he would (οὓς ἠθέλεν αὐτός). Rev., more strictly, “whom *he* himself would; “ not allowing any to offer themselves for special work. Out of the larger number thus called he selected twelve. See verse 14.

14. Ordained (ἐποίησεν). Lit., *made*. Rev., *appointed*.

Might send them forth (ἀποστέλλη). As *apostles*. Compare the kindred noun ἀπόστολοι, *apostles*.

15. To have power (ἔχειν ἐξουσίαν). Note that he does not say *to preach and to cast out*, but *to preach and to have authority to cast out*. The power of preaching and the power of exorcising were so different that special mention is made of the divine authority with which they would need to be clothed. The power of driving out demons was given that they might apply it in confirmation of their teaching. Compare 16:20.

16. And Simon he surnamed Peter. Mark relates only his *naming* and not his *appointment*, leaving his appointment to be understood.

17. Although Mark mentions that the apostles were sent out in pairs (6:7), he does not classify them here in pairs. But he alone throws Peter and James and John, the three who shared the Lord's particular intimacy, into one group. Matthew and Luke both introduce Andrew between Peter and James.

He surnamed them Boanerges (ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές). Lit., *he put upon them the name*. Some uncertainty attaches to both the origin and the application of the name. Most of the best texts read ὄνόματα, *names*, instead of *name*. This would indicate that *each of the two* was surnamed a “son of thunder.” Some, however, have claimed that it was a dual name given to them as a *pair*, as the name *Dioscuri* was given to Castor and Pollux. The reason of its bestowal we do not know. It seems to have been intended as a title of honor, though not perpetuated like the

surname Peter, this being the only instance of its occurrence; possibly because the inconvenience of a common surname, which would not have sufficiently designated which of them was intended, may have hindered it from ever growing into an appellation. It is justified by the impetuosity and zeal which characterized both the brothers, which prompted them to suggest the calling of fire from heaven to consume the inhospitable Samaritan village (^{Ⓛᵁᵀᵀ} Luke 9:54); which marked James as the victim of an early martyrdom (^{ⓐᶜᵀᶜ} Acts 12:2); and which sounds in the thunders of John's Revelation. The Greek Church calls John **Βροντόφωνος**, *the thunder-voiced*. The phrase, *sons of*, is a familiar Hebrew idiom, in which the distinguishing characteristic of the individual or thing named is regarded as his parent. Thus *sparks are sons of fire* (^{ⓙᵒᵇ} Job 5:7); *threshed corn is son of the floor* (^{ⓔᶜᶜ} Isaiah 21:10). Compare *son of perdition* (^{ⓙᵒᵇ} John 17:12); *sons of disobedience* (^{ⓔᶜᶜ} Ephesians 2:2; 5:6).

18. Andrew (Ἀνδρέαν). A name of Greek origin though ill use among the Jews, from ἀνήρ, *man*, and signifying *manly*. He was one of the two who came earliest to Christ (^{ⓐᶜᵀᶜ} Matthew 4:18, 20; compare ^{ⓙᵒᵇ} John 1:40, 41); and hence is always styled by the Greek fathers **πρωτόκλητος**, *first called*.

Philip (Φίλιππον). Another Greek name, meaning *fond of horses*. In ecclesiastical legend he is said to have been a chariot-driver.

Bartholomew. A Hebrew name — *Bar Tolmai, son of Tolmai*. Almost certainly identical with Nathanael. Philip and Nathanael are associated by John, as are Philip and Bartholomew in the parallel passages of the synoptics. Bartholomew is not mentioned in John's list of the twelve (11:2), but Nathanael is; while the synoptists do not mention Nathanael in their lists, but do mention Bartholomew. Probably he had two names.

Matthew. See on the superscription of Matthew's Gospel.

Thomas. A Hebrew name, meaning *twin*, and translated by the Greek Didymus (^{ⓙᵒᵇ} John 11:16).

Thaddaeus or Lebbaeus, as in ^{ⓐᶜᵀᶜ} Matthew 10:3. He is the Judas of ^{ⓙᵒᵇ} John 14:22. Luther calls him *der formme Judas (the good Judas)*. The two surnames, Lebbaeus and Thaddaeus, mean the same thing — *beloved child*.

Simon the Canaanite. Properly, *Cananaean*. See on ^{<400>}Matthew 10:4: “No name is more striking in the list than that of Simon the Zealot, for to none of the twelve could the contrast be so vivid between their former and their new position. What revolution of thought and heart could be greater than that which had thus changed into a follower of Jesus one of the fierce war-party of the day, which looked on the presence of Rome in the Holy Land as treason against the majesty of Jehovah, a party who were fanatical in their Jewish strictures and exclusiveness?” (Geikie, “Life and Words of Christ”).

19. Judas Iscariot. See on ^{<400>}Matthew 10:4.

20. Again. Glancing back to the many notices of crowds in the preceding narrative. This reassembling of the multitudes, and its interference with the repast of Christ and the disciples, is peculiar to Mark.

21. His friends (οἱ παρ αὐτοῦ). Lit., *they who were from beside him: i.e.,* by origin or birth. His mother and brethren. Compare verses 31, 32. Wyc., *kinsmen*. Tynd., *they that belonged unto him*. Not his disciples, since they were in the house with him.

They said (ἔλεγον). Imperfect tense. Very graphic, *they kept saying*.

22. Beelzebub. See on ^{<405>}Matthew 10:25.

And. Not connecting two parts of one accusation, but two accusations, as is evident from the two ὅτις, which are equivalent to quotation marks.

24. And. Note the way in which the sayings are linked by this conjunction; an impressive rhetorical progression.

26. But hath an end. Peculiar to Mark.

27. Spoil (διαρπάσαι). Mark uses the stronger and more vivid compound verb, where Matthew employs the simple ἀρπάσαι. The verb means, primarily, *to tear in pieces; to carry away, as the wind; to efface, as footsteps*. So, generally, *to seize as plunder, snatching right and left*.

His goods (τὰ σκεύη). Lit., *his vessels*. So Wyc. Compare ^{<410>}Mark 10:16; ^{<405>}Acts 9:15; 10:11; ^{<520>}2 Timothy 2:20. The special object of the robber may be precious vessels of gold or silver; but the word is probably used in its general sense of *household gear*.

28. Compare ^{<4123>}Matthew 12:31; and note Mark's superior precision and fullness of detail.

29. *Guilty* (ἔνοχος). From ἐν, in, ἔχω, to hold or have. Lit., is in the grasp of, or holden of. Compare ^{<4127>}1 Corinthians 11:27; ^{<3120>}James 2:10.

Eternal damnation (αἰωνίου ἁμαρτήματος). An utterly false rendering. Rightly as Rev., *of an eternal sin*. So Wyc., *everlasting trespass*. The A.V. has gone wrong in following Tyndale, who, in turn, followed the erroneous text of Erasmus, κρίσεως, *judgment*, wrongly rendered *damnation*. See ^{<4133>}Matthew 23:33, and compare Rev. there.

30. *They said* (ἔλεγον). Imperfect tense. *They kept saying, or persisted in saying*. An addition peculiar to Mark.

31, 32. *They sent unto him calling him. and a multitude was sitting about him*. Detail by Mark only; as also the words in verse 34, *Looking round on them which sat round about him*.

CHAPTER 4

1. *Again*. He had taught there before. See 3:7-9.

In the sea. Mark only.

There was gathered (συνάγεται). The A.V. misses Mark's graphic use of the present, "There *is* gathered." So Rev.

7. *Choked* (συνέπνιξαν). The preposition, **συν** = *com* (*together*), carries the idea of *com*-pression.

It yielded no fruit. Added by Mark.

8. *That sprang up and increased* (ἀναβαίνοντα καὶ αὐξανόμενον). The Rev. literally renders the participles, *growing up* and *increasing*, thus describing the *process* more vividly. These two participles, moreover, explain the use of the imperfect tense ἐδίδου (*yielded*), denoting continuance. It began to yield and *kept yielding* as it increased.

Thirty (εἰς τριάκοντα). Lit., *up to thirty*.

10. *When he was alone*. Mark only.

They that were about him with the twelve. Mark only. Matthew and Luke, *the disciples*.

11. *Unto them that are without* (ἐκείνοις τοῖς ἔξω). The two latter words are peculiar to Mark. The phrase means *those outside of our circle*. Its sense is always determined by the contrast to it. Thus, ^{<4152>}1 Corinthians 5:12,13, it is *non-Christians* in contrast with *me*. ^{<5015>}Colossians 4:5, *Christians*, contrasted with *people of the world*. Compare ^{<5012>}1 Thessalonians 4:12; ^{<5017>}1 Timothy 3:7. Matthew (13:11), with less precision, uses simply ἐκείνοις (*to them*), the pronoun of remote reference. ^{<0108>}Luke 8:10, τοῖς λοιποῖς (*to the rest*).

13. Peculiar to Mark.

Parables (τὰς παραβολὰς). *The parables, which I have spoken or may hereafter speak*.

14. *The sower soweth the word.* More precise than either Matthew or Luke. Compare ^{<113>}Matthew 13:19; ^{<111>}Luke 8:11.

19. *The lusts of other things entering in* (αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι). *Lusts* not in the limited sense of mere sexual desire, but in the general sense of *longing*. The word is also used of desire for good and lawful things (^{<122>}Luke 22:15; ^{<112>}Philippians 1:23).

20. *Such as.* A good rendering of the pronoun οἵτινες, which indicates *the class* of hearers.

21. *A candle* (ὁ λύχνος). Properly, *the lamp*, as Rev.

Brought (ἔρχεται). Lit., *cometh. Doth the lamp come?* This impersonation or investing the lamp with motion is according to Mark's lively mode of narrative, as is the throwing of the passage into the interrogative form. Compare ^{<116>}Luke 8:16. *The lamp*: the article indicating a *familiar* household implement. So also "the bed" and "the stand."

Bushel (μόδιον). The Latin *modius*. One of Mark's Latin words. See on ^{<115>}Matthew 5:15. The *modius* was nearer a peck than a bushel.

Bed (κλίνην). A couch for reclining at table.

Candlestick (λυχνίαν). Rev., correctly, *stand*; i.e., *lamp stand*. See on ^{<115>}Matthew 5:15.

22. *Which shall not be manifested* (ἐὰν μὴ ἵνα φανερωθῆ). The A.V. makes Christ say that every hidden thing shall be revealed. This is wrong. He says that things are hidden *in order that they may be manifested*. Concealment is a means to revelation.

26–29. *THE PARABLE OF THE SEED GROWING SECRETLY.* Peculiar to Mark.

26. *Should cast* (βάλη). Lit., *should have cast*, the aorist tense, followed by the presents *sleep* and *rise* (καθεύδῃ and ἐγείρηται). The whole, literally, "As if a man *should have cast* seed into the ground, and *should be sleeping and rising* night and day." The aorist tense indicates the single act of casting; the presents the repeated, continued sleeping and rising while the seed is growing.

Seed (τὸν σπόρον). *The* seed; that particular seed which he had to sow. Such is the force of the article.

27. Grow (μηκύνηται). Lit., *lengthen*; be extended by the seed lengthening out into blade and stalk.

He knoweth not how (ὡς οὐκ οἶδεν αὐτός). The Greek order is very lively: *how knoweth not he*.

28. Of herself (αὐτομάτη). Lit., *self-acting*. It occurs in only one other passage of the New Testament, ^{<420>}Acts 12:10; of the city gate which opened to Peter *of its own accord*.

29. Is brought forth (παραδοῖ). This rendering cannot be correct, for the verb is active, not passive, meaning to *deliver up*. Hence it is usually explained, *shall have delivered itself up to harvest*; which is stilted and artificial. Rev. *is ripe*, is a free rendering from the margin of A.V. It is, perhaps, better to explain, as Meyer does, whose rendering is adopted by Rev. in margin: *When the fruit shall have allowed*, i.e., shall have admitted of being harvested. Xenophon and Herodotus use the word in the sense of *permit* or *allow*; and an exact parallel to this occurs in the historian Polybius (xxii., 24, 9): “When the season *permitted*” (παραδιδοῦσης).

Putteth in (ἀποστέλλει). Lit., *sendeth forth*. So Rev. in margin. The rendering, *putteth in*, misses the figure. The verb is the same as that used of sending forth the apostles to reap the harvest of souls. See especially ^{<408>}John 4:38: “I sent (ἀπέστειλα) you to *reap*.”

30. Peculiar to Mark.

With what comparison shall we compare it? (ἐν τίνι αὐτὴν παραβολῇ θῶμεν). Lit., *In what parable might we put it?* Rev., *In what parable shall we set it forth?* Note the *we*, taking the hearers, with a fine tact, into consultation.

31. When it is sown (ὅταν σπαρῇ). This phrase is repeated in verse 32. Here the emphasis is on ὅταν, *when*. It is small at the time *when* it is sown. In verse 32 the emphasis is on σπαρῇ, *it is sown*. It begins to grow great from the time *when it is sown*.

That are upon the earth. A little detail peculiar to Mark.

32. *Groweth up.* Mark only.

Herbs (τῶν λαχάνων). Rev., rightly, *the* herbs; those which people are wont to plant in their gardens. The word denotes garden — or pot-herbs, as distinguished from wild herbs.

Shooteth out great branches (ποιεῖ κλάδους μεγάλους). Lit., *maketh*, etc. Rev., *putteth out*. Peculiar to Mark. Matthew has *becometh a tree*. On *branches*, see note on ^{<4263>}Matthew 24:32. One of the Talmudists describes the mustard-plant as a tree, of which the wood was sufficient to cover a potter's shed. Another says that he was wont to climb into it as men climb into a fig-tree. Professor Hackett says that on the plain of Akka, toward Carmel, he found a collection of mustard-plants from six to nine feet high, with branches from each side of a trunk an inch or more in thickness. Dr. Thomson relates that near the bank of the Jordan he found a mustard-tree more than twelve feet high.

Lodge (κατασκηνοῦν), See on ^{<4081>}Matthew 8:20. Lit., *pitch their tents*.

33. *Such.* Implying that Mark knew yet more parables that were spoken at that time.

As they were able to hear it. Peculiar to Mark.

36. *Even as he was in the ship.* Rev., *boat*. Just as he was, in the boat in which he was then sitting. Mark adds the detail about the accompanying boats.

37. *Storm* (λαίλαψ). So Luke. Distinctively *furious* storm or *hurricane*. Compare Septuagint, ^{<4381>}Job 38:1, of the *whirlwind* out of which God answered Job. See, also, ^{<4218>}Job 21:18. Matthew uses *σεισμός*, *a shaking*. See on ^{<4024>}Matthew 8:24. Mr. Macgregor ("Rob Roy on the Jordan") says that "on the sea of Galilee the wind has a singular force and suddenness; and this is no doubt because that sea is so deep in the world that the sun rarefies the air in it enormously, and the wind, speeding swiftly above a long and level plateau, gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistible."

38. *A pillow* (τὸ προσκεφάλαιον). The definite article indicates a well-known part of the boat's equipment — the coarse leathern cushion at the stern for the steersman. The Anglo-Saxon version has *bolster*.

39. *Peace, be still* (σιῶπα, πεφίμωσο). Lit., *be silent! be muzzled!* Wyc., rather tamely, *wax dumb!* How much more vivid than the narratives of either Matthew or Luke is this personification and rebuke of the sea as a raging monster.

Ceased (ἐκόπασεν). From κόπος meaning, 1, *beating*; 2, *toil*; 3, *weariness*. A beautiful and picturesque word. The sea sank to rest as if exhausted by its own beating.

There was (ἐγένετο). More strictly, there *arose* or *ensued*. The aorist tense indicates something *immediate*. Tynd. has *followed*.

Calm. Wyc., *peaceableness*.

41. *They feared exceedingly* (ἐφοβήθησαν φόβον μέγαν). Lit., they *feared a great fear*.

What manner of man is this? (τίς ἄρα οὗτός ἐστιν). The A.V. is rather a rendering of Matthew's ποταπός, *what manner of* (8:27), than of Mark's τίς, *who*. The Rev. gives it rightly: *Who then is this?* The *then* (ἄρα) is argumentative. Since these things are so, who then is this?

CHAPTER 5

3. The details of verses 3-5 are peculiar to Mark. “The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark’s is the most eminently graphic of all, adding, as it does, many strokes which wonderfully heighten the terribleness of the man’s condition, and also magnify the glory of his cure” (Trench, “Miracles”).

Dwelling (κατοίκησιν). The *κατὰ*, *down*, gives the sense of a *settled* habitation. Compare our phrase *settled down*. So Tynd., *his abiding*.

The tombs (τοῖς μνήμασιν). “In unclean places, unclean because of the dead men’s bones which were there. To those who did not on this account shun them, these tombs of the Jews would afford ample shelter, being either natural caves or recesses hewn by art out of the rock, often so large as to be supported with columns, and with cells upon their sides for the reception of the dead. Being, too, without the cities, and oftentimes in remote and solitary places, they would attract those who sought to flee from all fellowship of their kind “ (Trench, “Miracles “).

4. *With fetters and chains* (πέδαις καὶ ἀλύσεσιν). *πέδη*, *fetter*, is akin to *πέζα*, *the instep*; just as the Latin *pedica*, *a shackle*, is related to *pes*, a *foot*. The Anglo-Saxon plural of *fot* (*foot*) is *fet*; so that *fetter* is *feeter*. So Chaucer:

*“The pure fetters on his shinnes grete
Were of his bitter salte teres wete.”*

“*Ἄλυσις* (derivation uncertain) is *a chain*, a generic word, denoting a bond which might be on any part of the body.

Broken in pieces (συντετριφθαι). The verb *συντριβω* means originally to *rub together*, to *grind* or *crush*. It has been suggested that the fetters might have been of cords which could be rubbed to pieces. Wyc. renders, *Had broken the stocks to small gobbets*.

5. *Crying* (κράζων). Rev., *crying out*. The verb denotes an *inarticulate* cry; a *shriek*. Aristophanes uses it of the frogs (“*Ranae*,” 258), and of the bawling of a boor (“*Equites*,” 285).

6. *Afar off* (ἀπὸ μακρόθεν). Peculiar to Mark, as is also *he ran*.

7. *Crying — he saith*. The inarticulate cry (verse 5), and then the articulate speech.

What have I to do with thee? (τί ἔμοι καὶ σοί;). Lit., *what is there to me and thee?* What have we in common?

I adjure thee by God. Stronger than Luke’s *I pray thee*. The verb ὀρκίζω, *I adjure*, is condemned by the grammarians as inelegant.

8. *For he said* (ἔλεγεν). Imperfect tense, *he was saying*; the force of which is lost both in the A.V. and Rev. The imperfect gives the reason for this strange entreaty of the demon. *Jesus was commanding*, was saying “*come out*;” “and, as in the case of the epileptic child at the Transfiguration Mount, the baffled spirit wreaked his malice on the man. The literal rendering of the imperfect brings out the *simultaneousness* of Christ’s exorcism, the outbreak of demoniac malice, and the cry *Torment me not*.

13. *Ran* (ὄρμησεν). The verb indicates *hasty, headlong* motion. Hence, as Rev., *rushed*.

Two Thousand. As usual, Mark alone gives the detail of number.

A steep place. But the noun has the definite article: τοῦ κρημνοῦ, *the steep*, as Rev.

15. *See* (θεωροῦσιν). Rev., *rightly, behold*. For it was more than simple *seeing*. The verb means looking *steadfastly*, as one who has an interest in the object, and with a view to search into and understand it: to look *inquiringly* and *intently*.

Clothed. Compare ⁴⁰²⁷Luke 8:27. *For a long time he had worn no clothes*.

18. *When he was come* (εμβαίνοντος). The participle is in the present tense. Not *after he had embarked*, but *while he was in the act*. Hence Rev., *rightly, as he was entering*. With this corresponds the graphic imperfect

παρεκάλει: While he was stepping into the boat the restored man *was beseeching* him.

That (ἵνα). *In order that.* Not the *subject* but the *aim* of the entreaty.

23. My little daughter (τὸ θυγάτριον). This little endearing touch in the use of the diminutive is peculiar to Mark.

Lieth at the point of death (ἔσχάτως ἔχει). One of the uncouth phrases peculiar to Mark's style, and which are cited by some as evidence of the early composition of his gospel.

I pray thee come (ἵνα ἔλθῶν). The words *I pray thee* are not in the Greek. Literally the ruler's words run thus: *My little daughter lieth at the point of death — that thou come*, etc. In his anguish he speaks brokenly and incoherently.

He went (ἀπῆλθεν). Lit., *went away*. The aorist tense, denoting action once for all, is in contrast with the imperfects, ἠκολούθει, *kept following*, and συνέθλιβον, *kept thronging*. The multitude kept following and thronging as he went along. The preposition σύν, *together*, in the latter verb, indicates the *united* pressure of a crowd. Compare Tynd., verse 31. *Thrusting thee on every side*.

26. Mark is much fuller and more vivid than Matthew or Luke.

Had suffered (παθοῦσα). To be taken, as everywhere in the New Testament, in the sense of *suffering pain*, not merely *subjected to treatment*. What she may have suffered will appear from the prescription for the medical treatment of such a complaint given in the Talmud. "Take of the gum of Alexandria the weight of a zuzee (a fractional silver coin); of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit, take of Persian onions three logs (pints); boil them in wine, and give her to drink, and say, 'Arise from thy flux.' If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her; and say, 'Arise from thy flux.' But if that do no good, take a handful of cummin (a kind of fennel), a handful of crocus, and a handful of fenugreek (another kind of fennel). Let these be boiled in wine and give them her to drink, and say,

‘Arise from thy flux!’” If these do no good, other doses, over ten in number, are prescribed, among them this: “ Let them dig seven ditches, in which let them burn some cuttings of vines, not yet four years old. Let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another, saying to her at each remove, ‘Arise from thy flux!’” (Quoted from Lightfoot by Geikie, “Life and Words of Christ”).

Of many physicians (ὕπὸ). Lit., *under*; i.e., under the hands of.

And was nothing bettered, but rather grew worse. Luke’s professional pride as a physician kept him from such a statement. Compare ^{<ANS>}Luke 8:43.

28. *For she said* (ἔλεγεν). Imperfect tense. She *was* or *kept saying* as she pressed through the crowd, either to herself or to others.

29. *She knew — she was healed.* Note the graphic change in the tenses. ἔγνων, *she knew*; ἰάται *she is healed*.

Plague. See on 3:10.

30. *Knowing* (ἐπιγνοῦς). Rev., *perceiving*. Lit., having *fully* known.

That virtue had gone out of him (τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν). More correctly as Rev., *that the power proceeding from him had gone forth*. The object of the Savior’s knowledge was thus complex: 1st, *his power*; 2nd, *that his power had gone forth*, This and the following sentence are peculiar to Mark.

32. *He looked round about* (περιεβλέπετο). Imperfect tense. He *kept looking* around for the woman, who had hidden herself in the crowd.

34. *In peace* (εἰς εἰρήνην). Lit., *into peace*. Contemplating the peace in store for her. Mark alone adds, Be whole of *thy plague*.

35. *From the ruler of the synagogue.* From his house; for the ruler himself is addressed.

Troublest (σκούλλεις). See on ^{<408>}Matthew 9:36. Compare ^{<412>}Luke 11:22, where occurs the cognate word σκῦλα, spoils, things *torn* or *stripped* from an enemy. Wyc., *travailest*. Tynd., *diseasest*.

36. Heard. This is from the reading ἀκούσας (^{<418>}Luke 8:50). The correct reading is παρακούσας, which may be rendered either *not heeding*, as Rev. (compare ^{<417>}Matthew 28:17), or *over-hearing*, as Rev. in margin, which, on the whole, seems the more natural. *Disregarding* would be more appropriate if the message had been addressed to Jesus himself; but it was addressed to the ruler. Jesus *overheard* it. The present participle, λαλούμενον, *being spoken*, seems to fall in with this.

38. Seeth (θεωρεῖ). Rev., *beholdeth*. See on verse 15.

Wailing (ἀλαλάζοντας). A descriptive word of the hired mourners crying *al-a-lai!*

40. Put them out. “Wonderful authority in the house of a stranger. He was really master of the house” (Bengel). Only Mark relates the taking of the parents with the three disciples into the chamber.

41. Maid (κοράσιον). Not a classical word, but used also by Matthew.

42. Astonishment (ἐκστάσει). Better Rev., *amazement*, which carries the sense of *bewilderment*. Ἐκστασις, of which the English *ecstasy* is a transcript, is from ἐκ, *out of*, and ἵστημι, *to place or put*. Its primitive sense, therefore, is that of *removal*; hence of a man removed *out of his senses*. In Biblical Greek it is used in a modified sense, as here, 16:8; ^{<415>}Luke 5:26; ^{<419>}Acts 3:10, of *amazement*, often coupled with *fear*. In ^{<410>}Acts 10:10; 11:5; ^{<417>}12:17, it is used in the sense of our word *ecstasy*, and is rendered.

CHAPTER 6

2. *Astonished*. See on ^{<4083>}Matthew 8:28.

Mighty works (δυνάμεις). Lit., *powers*. See on ^{<4011>}Matthew 11:20. Tynd., *virtues*. Outcomings of God's *power*: "powers of the world to come" (^{<3805>}Hebrews 6:5), at work upon the earth.

3. *The carpenter*. This word "throws the only flash which falls on the continuous tenor of the first thirty years, from infancy to manhood, of the life of Christ" (Farrar, "Messages of the Books").

They were offended. See On ^{<4083>}Matthew 5:29. Tynd., *hurt*.

5. *Sick* (ἀρρώστοις). From ἀ, *not*, and ῥώννυμι, *to strengthen*. Sickness regarded as constitutional *weakness*.

7. *By two and two*. To help and encourage each other, and also for fullness of testimony.

8-12. See ^{<4001>}Matthew 10.

14. *Was spread abroad*. "But for the rumor, Herod would not have known of him. A palace is late in hearing spiritual news" (Bengel).

Mighty works do show forth themselves in him (ἐνεργούσιν αἱ δυνάμεις ἐν αὐτῷ). Rev., *these powers work in him*. As Dr. Morison observes, "A snatch of Herod's theology and philosophy." He knew that John wrought no miracles when alive, but he thought that death had put him into connection with the unseen world, and enabled him to wield its powers.

16. *He is risen*. The *he*, οὗτος, is emphatic. This one. This very John.

17-29. On the Peculiarities of Mark in this narrative, See Introduction.

19. *Had a quarrel against him* (ἐνείχεν αὐτῷ). There is some dispute about the rendering. The Rev. renders *Set herself against him*, with no alternative translation in the margin; and in ^{<4015>}Luke 11:53, *Press upon him vehemently*, with *set themselves against him* in the margin. I see no objection to rendering *was angry at him*, taking ἐνείχεν αὐτῷ with an

ellipsis of **χόλον**, *anger*. Very literally, *had within herself (ἐν) anger against him*. So Herodotus, i., 118. *Astyages concealing the anger (τόν χόλον) which he felt toward him (οἱ ἐνείχε)*. vi. 119, *ἐνείχε σφί δεινὸν χόλον*, *nourished a fierce anger against them*. So Moulton, Grimm, and De Wette.

Desired (**ἤθελεν**). Imperfect tense, *was desiring* all along. Her demand for John's murder was the result of a *long-cherished* wish.

20. Observed him (**συνετήρει**). A mistranslation. Rev., *kept him safe*. Peculiar to Mark. Compare ^{<400>}Matthew 9:17, *are preserved*; ^{<400>}Luke 2:19, *kept*; **σύν**, *closely*; **τηρεῖν**, to *preserve* or *keep*, as the result of guarding. See on ^{<472>}John 17:12, and *reserved*, ^{<400>}1 Peter 1:4.

Did many things (**πολλὰ ἐποίει**). The proper reading, however, is **ἠπόρει**; from **ἀ**, *not*, and **πόρος**, a *passage*. Hence, strictly, to be in circumstances where one cannot find a way out. So Rev., rightly, *he was much perplexed*. The other reading is meaningless.

21. Convenient (**εὐκαίρον**). Mark only. Convenient for Herodias' purpose. "Opportune for the insidious woman, who hoped, through wine, lust, and the concurrence of sycophants, to be able easily to overcome the wavering mind of her husband" (Grotius in Meyer).

Birthday. See on ^{<400>}Matthew 14:6. The notice of the banquet and of the rank of the guests is peculiar to Mark.

Lords (**μεγιστάσιν**). Only here, and ^{<405>}Revelation 6:15; 18:3. A late word, from **μέγας**, *great*.

High captains (**χιλιάρχους**). Lit., *commanders of a thousand men*. Answering to a Roman military tribune. Both civil and military dignitaries were present, with other distinguished men of the district (*chief men*).

22. The said Herodias (**αὐτῆρ τῆς Ἡρωδιάδος**). The A.V. misses the point of **αὐτῆς** by the translation *the said*: the object being not to particularize the Herodias just referred to, but to emphasize the fact that Herodias' *own daughter* was put forward instead of a professional dancer. Hence Rev., correctly, "the daughter of *Herodias herself*."

Damsel (**κορασίῳ**). See on ^{<450>}Mark 5:41.

25. Mark's narrative emphasizes the eager haste with which the murder was pushed. She came in *straightway* and demanded the boon *forthwith*.

By and by (ἐξἄντης). Obsolete in the old sense of *immediately*. The A.V. translates εὐθὺς, *straightway*, in ^{<4132>}Matthew 13:21, *by and by*: εὐθέως, ^{<4047>}Mark 4:17, *immediately*: and the same word in ^{<4210>}Luke 21:9, *by and by*. Ἐξἄντης is rendered *immediately*, ^{<4103>}Acts 10:33; 11:11: *straightway*, ^{<4231>}Acts 23:30: *presently*, ^{<5162>}Philippians 2:23. Rev., *forthwith*. The expression *by and by* in older English was sometimes used of place. Thus Chaucer.

“*Right in the same chamber by and by*” (*close by*).

and

“*Two young knights lying by and by*” (*near together*).

Edward IV. is reported to have said on his death-bed: “I wote (know) not whether any preachers words ought more to move you than I that is going by and by to the place that they all preach of.”

Charger. See on ^{<4108>}Matthew 14:8.

26. *Exceeding sorry*. Where Matthew has *sorry*.

27. Mark's favorite *straightway*. The king is prompt in his response.

Executioner (σπεκουλάτορα). One of Mark's Latin words, *speculator*. A *speculator* was a guardsman, whose business it was to *watch* or *spy out* (*speculari*). It came gradually to denote one of the armed body-guard of the Roman emperor. Thus Suetonius says of Claudius that he did not dare to attend banquets unless his *speculatores* with their lances surrounded him. Seneca uses the word in the sense of *executioner*. “He met the executioners (*speculatoribus*), declared that he had nothing to say against the execution of the sentence, and then stretched out his neck.” Herod imitated the manners of the Roman court, and was attended by a company of *speculatores*, though it was not their distinctive office to act as *executioners*. Wyc. renders *man-killer*, and Tynd. *hangman*.

29. *Corpse*. See on ^{<4108>}Matthew 24:28.

Stier (“ Words of Jesus “) says of Herod: “ This man, whose inner life was burnt out; who was made up of contradictions, speaking of his kingdom like Ahasuerus, and yet the slave of his Jezebel; willingly hearing the prophet, and unwillingly killing him; who will be a Sadducee, and yet thinks of a resurrection; who has a superstitious fear of the Lord Jesus, and yet a curiosity to see him.”

31. *Come apart.* See on chapter 3:7.

37. *Shall we go and buy,* etc. This question and Christ’s answer are peculiar to Mark.

39. *By companies* (συμπόσια συμπόσια). Peculiar to Mark. The Jewish dining-room was arranged like the Roman: three tables forming three sides of a square, and with divans or couches following the outside line of the tables. The open end of the square admitted the servants who waited at table. This explains the arrangement of the multitude here described by Mark. The people sat down, literally, *in table-companies*, arranged like guests at table; some companies of a hundred and some of fifty, in squares or oblongs open at one end, so that the disciples could pass along the inside and distribute the loaves.

Green. Mark only.

40. *In ranks* (πρασιάῳ πρασιάῳ). Lit., *like beds in a garden*. The former adverb, *by companies*, describes the *arrangement*; this the *color*. The red, blue, and yellow clothing of the poorest Orientals makes an Eastern crowd full of color; a fact which would appeal to Peter’s eye, suggesting the appearance of flower beds in a garden.

41. *Brake and gave* (κατέκλασεν, ἐδίδου). The verbs are in different tenses; the former in the *aorist*, the latter in the imperfect. The aorist implies the *instantaneous*, the imperfect the *continuous* act. He *brake*, and *kept giving out*. Farrar remarks that the multiplication evidently took place in Christ’s hands, between the acts of breaking and distributing.

All. Peculiar to Mark.

Were filled. See on ⁴⁰⁸Matthew 5:6.

43. Baskets full (κοφίνων πληρώματα). Lit., *fillings of baskets*. See on ^{<144>}Matthew 14:20. Mark alone adds, *and of the fishes*.

44. Men (ἄνδρες). Not generic, including men and women, but literally *men*. Compare ^{<142>}Matthew 14:21, *beside women and children*; a detail which we should have expected from Mark.

46. When he had sent them away (ἀποτάξαμενος). Rev., more correctly, *after he had taken leave*. Unclassical, and used in this sense only in later Greek. So in ^{<103>}Luke 9:61; ^{<105>}Acts 18:18; ^{<103>}2 Corinthians 2:13.

48. He saw (ἰδὼν). Participle. Rev., *seeing*. Better, however, the literal *having seen*. It was this which induced him to go to them.

Toiling (βασανιζομένου). Lit., *tormented*. Rev., *distressed*. See on ^{<100>}Matthew 4:24. Wyc., *travailing*. Tynd., *troubled*.

Fourth watch. Between 3 and 6 A.M.

Would have passed by them. Peculiar to Mark.

50. They all saw him. Peculiar to Mark.

Spake with them (ἐλάλησεν μετ' αὐτῶν). Both Matthew and John give the simple dative, αὐτοῖς *to them*. Mark's *with them* is more familiar, and gives the idea of a more friendly and encouraging address. It is significant, in view of Peter's relation to this gospel, that Mark omits the incident of Peter's walk on the waves (^{<143>}Matthew 14:28-31).

51. Ceased. See on ^{<103>}Mark 4:38.

Sore amazed (λίαν ἐκ περισσοῦ ἐξίσταντο). Lit., *exceedingly beyond measure*. A strong expression peculiar to Mark. Ἐξίσταντο, *were amazed*. Compare the cognate noun ἔκστασις, and see on ^{<150>}Mark 5:42.

52. Peculiar to Mark.

The miracle of the loaves (ἐπὶ τοῖς ἄρτοις). Rev., *concerning the loaves*. Lit., *upon; in the matter of*. They did not reason from the multiplying of the loaves to the stilling of the sea.

53. Drew to the shore (προσωρμίσθησαν). Peculiar to Mark. Rev., *moored to the shore*, though the meaning may be *near the shore*. Ἀνέβη,

he went up (verse 51), seems to indicate a vessel of considerable size, standing quite high out of the water. They may have anchored off shore.

55. *Ran round*. From place to place where the sick were, to bring them to Jesus. Matthew has *they sent*.

Carry about (περιφέρειν). περί, *about*; one hither and another thither, wherever Christ might be at the time.

Beds (κράββατοις). Condemned as bad Greek, but used by both Luke and John. See on ^{<412>}Mark 2:4.

56. Peculiar to Mark.

In the streets (ἀγοραῖς). Rightly, Rev., *Market-places*. See on ^{<411>}Matthew 11:16.

Border. See on ^{<410>}Matthew 9:20.

CHAPTER 7

2. *Defiled* (κοινῶς). Lit., *common*; and so Rev. in margin, Wyc., and Tynd.

That is. Added by way of explanation to Gentile readers.

Oft (πυγμαῖ). Rev., *diligently*. A word which has given critics much difficulty, and on which it is impossible to speak decisively. The Rev. gives in the margin the simplest meaning, the literal one, *with the fist*; that is, rubbing the uncleansed hand with the other doubled. This would be satisfactory if there were any evidence that such was the custom in washing; but there is none. Edersheim (“Life and Times of Jesus,” ii., 11, note) says “the custom is not in accordance with Jewish law.” But he elsewhere says (“The Temple,” 206, note), “For when water was poured upon the hands they had to be lifted, yet so that the water should neither run up above the wrist, nor back again upon the hand; best, therefore, by doubling the fingers into a fist. Hence (as Lightfoot rightly remarks) ^{400B}Mark 7:3, should be translated *except they wash their hands with the fist*.” Tischendorf, in his eighth edition, retains an ancient reading, πυκνά, *frequently* or *diligently*, which may go to explain this translation in so many of the versions (Gothic, Vulgate, Syriac). Meyer, with his usual literalism gives *with the fist*, which I am inclined to adopt.

Holding (κρατοῦντες). Strictly, *holding, firmly* or *fast*. So ^{504H}Hebrews 4:14; ^{402B}Revelation 2:25; denoting *obstinate adherence to the tradition*.

4. *Wash themselves* (βαπτίσωνται). Two of the most important manuscripts, however, read *ῥαντίσωνται*, *sprinkled themselves*. See Rev., in margin. This reading is adopted by Westcott and Hort. The American Revisers insist on *bathe*, instead of *wash*, already used as a translation of *νίψωνται* (verse 3). The scope of this work does not admit of our going into the endless controversy to which this word has given rise. It will be sufficient to give the principal facts concerning its meaning and usage.

In classical Greek the primary meaning is *to marse*. Thus Polybius (i., 51, 6), describing a naval battle of the Romans and Carthaginians, says, “They *sank* (ἐβάπτισον) many of the ships.” Josephos (“Jewish War,” iv., 3, 3),

says of the crowds which flocked into Jerusalem at the time of the siege, “They *overwhelmed* (ἐβάπτισαν) the city.” In a metaphorical sense Plato uses it of *drunkenness: drowned in drink* (βεβαπτισμένοι, “Symposium,” 176); of a youth *overwhelmed* (βαπτιζόμενον) with the argument of his adversary (“Euthydemus,” 277).

In the Septuagint the verb occurs four times: ^{<2014}Isaiah 21:4, *Terror hath frightened me*. Septuagint, *Iniquity baptizes me* (βαπτίζει); ^{<1215}2 Kings 5:15, of Naaman’s *dipping* himself in Jordan (ἐβαπτίσασατο); Judith xii. 7, Judith *washing* herself (ἐβαπτίζετο) at the fountain; Sirach xxxi. 25, being *baptized* (βαπτιζόμενος) from a dead body.

The New Testament use of the word to denote submersion for a religious purpose, may be traced back to the Levitical washings. See ^{<0113}Leviticus 11:32 (of vessels); 11:40 (of clothes); ^{<0416}Numbers 8:6, 7 (sprinkling with purifying water); ^{<0219}Exodus 30:19, 21 (of washing hands and feet). The word appears to have been at that time the technical term for such washings (compare ^{<0113}Luke 11:38; ^{<0310}Hebrews 9:10; ^{<0104}Mark 7:4), and could not therefore have been limited to the meaning *immerse*. Thus the washing of pots and vessels for ceremonial purification could not have been by plunging them in water, which would have rendered impure the whole body of purifying water. The word may be taken in the sense of *washing* or *sprinkling*.

“The Teaching of the Apostles” (see on ^{<0100}Matthew 10:10) throws light on the elastic interpretation of the term, in its directions for baptism. “Baptize — *in living* (i.e., running) water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, *pour* water upon the head thrice into the name of the Father, and of the Son, and of the Holy Spirit “ (Chapter 7.).

Pots (ξυστῶν). Another of Mark’s Latin words, adapted from the Latin *sextarius*, a *pint measure*. Wyc., *cruets*. Tynd., *cruses*.

Brazen vessels (χαλκίων). More literally, *copper*.

Tables (κλινῶν). Omitted in some of the best manuscripts and texts, and by Rev. The A. V. is a mistranslation, the word meaning *couches*. If this belongs in the text, we certainly cannot explain βαπτισμοῦς as *immersion*.

6. *Well* (καλῶς). *Finely, beautifully*. Ironical.

10. *Honor*. Wyc. has *worship*. Compare his rendering of ^{<406>}Matthew 6:2, “That they be *worshipped* of men;” 13:57, “A prophet is not without *worship* but in his own country; “ and especially ^{<626>}John 12:26, If any man serve me, my Father shall *worship* him.”

Die the death (θανάτω τελευτάτω). Lit., *come to an end by death*. See on ^{<154>}Matthew 15:4.

11. *Corban*. Mark only gives the original word, and then translates. See on ^{<155>}Matthew 15:5.

13. *Making of none effect*. Rev., *making void*. See on ^{<161>}Matthew 15:6.

Ye handed down. Note the past tense, identifying them for the moment with their forefathers. Compare ^{<135>}Matthew 13:35, *Ye slew*. Christ views the Jewish persecutors and bigots, ancient and modern, as a whole, actuated by one spirit, and ascribes to one section what was done by another.

17. *The disciples*. Matthew says *Peter*. There is no discrepancy. Peter spoke for the band.

18. *So*. So unintelligent as not to understand what I uttered to the crowd.

19. *Draught* (ἀφεδρῶνα). Liddell and Scott give only one definition — a *privy, cloaca*; and derive from ἔδρα, *seat, breech, fundament*. Compare English *stool*. The word does not refer to a part of the body.

Purging all meats (καθαρίζων πάντα τὰ βρώματα). According to the A.V. these words are in apposition with *draught*: the draught which makes pure the whole of the food, since it is the place designed for receiving the impure excrements.

Christ was enforcing the truth that all defilement comes from within. This was in the face of the Rabbinic distinctions between clean and unclean meats. Christ asserts that *Levitical* uncleanness, such as eating with unwashed hands, is of small importance compared with *moral* uncleanness. Peter, still under the influence of the old ideas, cannot understand the saying and asks an explanation (^{<155>}Matthew 15:15), which Christ gives in verses 18-23. The words *purging all meats* (Rev., *making*

all meats clean) are not Christ's, but the Evangelist's, explaining the bearing of Christ's words; and therefore the Rev. properly renders, *this he said* (italics), *making all meats clean*. This was the interpretation of Chrysostom, who says in his homily on Matthew: "But Mark says that he said these things making all meats pure." Canon Farrar refers to a passage cited from Gregory Thaumaturgus: "And the Savior, who purifies all meats, says." This rendering is significant in the light of Peter's vision of the great sheet, and of the words, "What God hath cleansed" (ἐκαθάρισε), in which Peter probably realized for the first time the import of the Lord's words on this occasion. Canon Farrar remarks:

"It is doubtless due to the fact that St. Peter, the informant of St. Mark, in writing his Gospel, and as the sole ultimate authority for this vision in the Acts is the source of both narratives, — that we owe the hitherto unnoticed circumstance that the two verbs, *cleanse* and *profane* (or *defile*), both in a peculiarly pregnant sense, are the two most prominent words in the narrative of both events" ("Life and Work of Paul," i., 276-7).

21. Evil Thoughts (διαλογισμοὶ οἱ κακοί). *Thoughts, those which are evil*. So Rev., in margin. *Thoughts that are evil*. The word διαλογισμοί, *thoughts*, does not in itself convey a bad sense; and hence the addition of adjectives denoting evil, as here and ^{<5104>}James 2:4. Radically, it carries the idea of *discussion* or *debate*, with an under-thought of *suspicion* or *doubt*, either with one's own mind, as ^{<4172>}Luke 5:22; 6:8; or with another, ^{<4047>}Luke 9:46; ^{<5114>}Philippians 2:14; ^{<5141>}Romans 14:1.

22. Wickedness (πονηρία). Plural. Rev., *wickednesses*. From πονεῖν, *to toil*. The adjective πονηρός means, first, *oppressed by toils*; then *in bad case* or *plight*, from which it runs into the sense of *morally bad*. This conception seems to have been associated by the high-born with the life of the lower, laboring, slavish class; just as our word *knave* (like the German *knabe* from which it is derived) originally meant simply *a boy* or *a servant-lad*. As πόνος means *hard, vigorous labor*, battle for instance, so the adjective πονηρός, in a moral sense, indicates *active wickedness*. So Jeremy Taylor: "Aptness to do shrewd turns, to delight in mischiefs and tragedies; a loving to trouble one's neighbor and do him ill offices." Πονηρός, therefore, is *dangerous, destructive*. Satan is called ὁ πονηρός,

the wicked one. **Κακός**, *evil* (see *evil thoughts*, verse 21), characterizes evil rather as *defect*: “That which is not such as, according to its nature, destination, and idea it might be or ought to be” (Cremer). Hence of *incapacity in war*; of *cowardice* (**κακία**). **Κακὸς δούλος**, *the evil servant*, in ^{<1248>}Matthew 24:48, is a servant *wanting* in proper fidelity and diligence. Thus the thoughts are styled *evil*, as being that which, in their nature and purpose, they ought not to be. Matthew, however (15:19), calls these thoughts **πονηροί**, the thoughts *in action*, taking shape in purpose. Both adjectives occur in ^{<6012>}Revelation 16:2.

Lasciviousness (**ἀσέλγεια**). Derivation unknown. It includes lasciviousness, and may well mean that here; but is often used without this notion. In classical Greek it is defined as *violence, with spiteful treatment and audacity*. As in this passage its exact meaning is not implied by its being classed with other kindred terms, it would seem better to take it in as wide a sense as possible — that of *lawless insolence* and *wanton caprice*, and to render, with Trench, *wantonness*, since that word, as he remarks, “stands in remarkable ethical connection with **ἀσέλγεια**, and has the same duplicity of meaning” (“Synonyms of the New Testament”). At ^{<5133>}Romans 13:13, where *lasciviousness* seems to be the probable meaning, from its association with *chambering* (**κοίταις**), it is rendered *wantonness* in A.V. and Rev., as also at ^{<4028>}2 Peter 2:18.

Evil eye (**ὄφθαλμὸς πονηρὸς**). A *malicious, mischief-working* eye, with the meaning of *positive, injurious activity*. See on *wickednesses*.

Blasphemy (**βλασφημία**). The word does not necessarily imply blasphemy against God. It is used of *reviling, calumny, evil-speaking* in general. See ^{<1273>}Matthew 27:39; ^{<5133>}Romans 3:8; 14:16; ^{<4001>}1 Peter 4:4, etc. Hence Rev. renders *railing*.

Pride (**ὕπερηφανία**). From **ὑπέρ**, *above*, and **φαίνεσθαι**, *to show one's self*. The picture in the word is that of a man with his head held high above others. It is the sin of an uplifted heart against God and man. Compare ^{<2165>}Proverbs 16:5; ^{<5126>}Romans 12:16 (mind not *high things*); ^{<4001>}1 Timothy 3:6.

24. Went away. See on chapter 6:31. The entering into the house and the wish to be secluded are peculiar to Mark.

25. Daughter (θυγάτριον). Diminutive. Rev., *little daughter*. See on chapter 5:23.

26. Syro-Phoenician. Phoenician of *Syria*, as distinguished from a *Libyo-Phoenician* of North Africa, Libya being often used for Africa.

27. Let the children first be filled. Peculiar to Mark.

The dogs. Diminutive. See on ^{<415>}Matthew 15:26.

28. Mark adds *under the table*.

The children's crumbs. See on ^{<415>}Matthew 15:26. This would indicate that the little dogs were pet dogs of the children, their *masters*.

29, 30. Peculiar to Mark.

Laid (βεβλημένον). Lit., *thrown*. She had probably experienced some fearful convulsion when the demon departed. Compare ^{<402>}Mark 9:22, of the demon which possessed the boy: "It hath *cast* him, etc. (ἔβαλεν)." See also ^{<412>}Mark 1:26; 9:26.

32-37. A narrative peculiar to Mark.

32. Deaf (κωφόν). See on ^{<402>}Matthew 9:32.

Had an impediment in his speech (μογιλάλον). Μόγισ, *with difficulty*; λάλος, *speaking*. Not absolutely dumb. Compare *he spake plain*, verse 35.

33. Put (ἔβαλεν). Lit., *threw: thrust*.

35. Plain (ὀρθῶς). Lit., *rightly*. So Wyc.

36. Charged (διστείλατο). The verb means, first, to *separate*; then to *define* or *distinguish*; and as that which is separated and distinguished is *emphasized*, to *command* or *straitly charge*.

37. Astonished. See on ^{<402>}Matthew 7:28.

To speak (λαλεῖν). See on ^{<418>}Matthew 28:18. The emphasis is not on the *matter*, but on the *fact* of speech.

CHAPTER 8

2. *I have compassion* (σπλαγχνίζομαι). A peculiar verb, from σπλάγχνα, *the inward parts*, especially the nobler entrails — the heart, lungs, liver, and kidneys. These came gradually to denote the *seat of the affections*, like our word heart. This explains the frequent use of the word *bowels* in the A.V. in the sense of *tender mercy, affection, compassion*. See ^{<4078>}Luke 1:78; ^{<4075>}2 Corinthians 7:15; ^{<5008>}Philippians 1:8; ^{<5007>}Philemon 7, 12, 20. The Rev. has properly rejected it in every such case, using it only in its literal sense in the single passage, ^{<4018>}Acts 1:18.

They have been with me (προσμένουσιν). Lit., *they continue*, as Rev.

3. *Faint*. See on ^{<4153>}Matthew 15:32. Wyc., *fail*.

Some of them came from far. Peculiar to Mark.

6. *To sit down* (ἀναπεσεῖν). Lit., *to recline*.

Brake and gave. See on ^{<4161>}Mark 6:41.

8. *Were filled*. See on ^{<4016>}Matthew 5:6. Wyc., *fulfilled*. Tynd., *sufficed*.

9. *Baskets*. See on ^{<4140>}Matthew 14:20.

Four thousand. Matthew (^{<4153>}15:38) here adds a detail which we should rather expect in Mark: *beside women and children*.

10. *With his disciples*. Peculiar to Mark.

11. *Began*. The beginnings of things seem to have a peculiar interest for Mark. See ^{<4001>}1:1, 45; ^{<4004>}4:1; ^{<4157>}5:17, 20; ^{<4006>}6:2, 7, 34, 55.

Sign (σημεῖον). See on ^{<4012>}Matthew 11:20. Wyc., *token*. As applied to the miracles of our Lord, this word emphasizes their ethical purport, as declaring that the miraculous act points back of itself to the grace and power or divine character or authority of the doer.

12. *Sighed deeply in his spirit*. Peculiar to Mark.

There shall no sign be given (εἰ δοθήσεται σημεῖον). Lit., *if a sign shall be given*. The expression, is elliptical. It is a Hebrew idiom, and is really,

at bottom, a form of imprecation. *If I do not thus or so, may some judgment overtake me.* Compare ^{<AB>}Hebrews 3:11.

14. The *one loaf* is a detail given by Mark only.

22-26. Peculiar to Mark.

23. *Took* (ἐπιλαβόμενος). Tynd., *caught*.

If he saw (εἴ τι βλέπεις). Rev., more accurately, renders the direct question: *Seest thou aught?* The change of tenses is graphic. *Asked* (imperfect). *Dost thou see* (present).

24. *I see men as trees walking* (following the reading, βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας). The Rev. reads, following the amended text, *I see men, for* (ὅτι) *I behold* (ὁρῶ) *them as trees, walking.* He saw them *dimly*. They looked like trees, large and misshapen; but he knew they were men, for they were walking about.

25. *Made him look up.* The best texts omit, and substitute διέβλεψεν, *he looked steadfastly.* See on ^{<AB>}Matthew 7:5. Instead of vaguely staring, he fixed his eyes on definite objects.

He saw (ἐνέβλεπεν). Imperfect tense. Continuous action. He saw and *continued* to see. Compare the aorist tense above: *He looked steadfastly,* fastened his eyes, denoting the single act, the first exercise of his restored sight.

Every man. Following the reading ἅπαντας. But the best texts read ἅπαντα, *all things.* So Rev.

Clearly (τηλαυγῶς). From τῆλε, *far,* ἀυγή, *shining.* The farthest things were clearly seen.

29. *He saith* (ἐπηρώτα). More correctly, he *questioned* or *asked.* So Rev. Mark omits the commendation of Peter. See Introduction.

On verses 31-33, compare notes on ^{<AC>}Matthew 16:21-28.

32. *He spake the saying openly.* Mark only. Not as a secret or mystery, as in his words about being *lifted up,* or *building the temple in three days.* Not ambiguously, but explicitly. Wyc., *plainly.*

34. Jesus now pauses; for what he has to say now is to be said to *all* who follow him. Hence he *calls the multitude* with his disciples. Peculiar to Mark.

Will (θέλει). Rev., *would*. See on ^{<4019>}Matthew 1:19. It is more than *is wishful*.

His cross. The pronoun αὐτοῦ *his*, is in an emphatic position.

35. *And the gospel's*. Peculiar to Mark.

36. *Gain — lose*. See on ^{<4019>}Matthew 16:26.

38. *My words*. Bengel remarks that one may confess Christ in general and yet be ashamed of this or that saying.

In this adulterous and sinful generation. Peculiar to Mark.

CHAPTER 9

Compare ~~Ⓜ~~ Matthew 17:1-13; ~~Ⓛ~~ Luke 9:28-36.

2. *Transfigured*. See on ~~Ⓜ~~ Matthew 17:2.

3. *Shining* (στίλβοντα). Rev., *glistening*. The word is used of a gleam from polished surfaces — arms, sleek horses, water in motion, the twinkling of the stars, lightning.

As no fuller, etc. Peculiar to Mark.

5. *Answered*. Though no question had been asked him: but the Lord's transfiguration was an appeal to him and he desired to respond.

7. *Sore afraid*. Wyc., *aghast by dread*.

Beloved son. Wyc., *most dearworthy*.

8. *Suddenly* (ἐξάπινα). The Greek word only here in the New Testament.

9. *Tell* (διηγῶνται). Mark's word is more graphic than Matthew's εἶπητε. The word is from διά, *through*, and ἡγέομαι, *to lead the way*. Hence to lead one through a series of events: to *narrate*.

Questioning. Wyc., *asking*. Tynd., *disputing*.

14. *The scribes*. The particularizing of the scribes as the questioners, and verses 15, 16, are peculiar to Mark.

15. *Were greatly amazed* (ἐξεθαμβήθησαν). A word peculiar to Mark. See Introduction.

18. *It taketh him* (καταλάβη). Lit., *seizeth hold of him*. Our word *cataplexy* is derived from this.

Teareth (ῥήσσει). Rev., *dasheth down*, with *rendeth* in margin. The verb is a form of ῥήγνυμι, *to break*. The form ῥήσσω is used in classical Greek of dancers beating the ground, and of beating drums. Later, in the form ῥάσσειν, a term of fighters: *to fell*, or *knock down*, which is the sense adopted by Rev.

Gnasheth with his teeth. Rev., *grindeth*. This and the *pinning away* are peculiar to Mark.

19. Faithless (ἄπιστος). *Faithless* has acquired the sense of *treacherous, not keeping faith*. But Christ means *without faith*, and such is Tyndale's translation. Wyc., *out of belief. Unbelieving* would be better here. The Rev. retains this rendering of the A.V. at ⁴¹⁷⁴1 Corinthians 7:14, 15; ⁴¹¹⁵Titus 1:15; ⁴¹⁰⁸Revelation 21:8, and elsewhere.

20. Mark is more specific in his detail of the convulsion which seized the lad as he was coming to Jesus. He notes the convulsion as coming on at the demoniac's sight of our Lord. "*When he saw him, straightway the spirit,*" etc. Also his falling on the ground, wallowing and foaming. We might expect the detail of these symptoms in Luke, the physician.

21-27. Peculiar to Mark. He gives the dialogue between Jesus and the boy's father, and relates the process of the cure in graphic detail.

22. Us. Very touching. The father identifies himself with the son's misery. Compare the Syro-Phoenician, who makes her daughter's case entirely her own: "Have mercy on me " (⁴¹⁵²Matthew 15:22).

23. If thou canst believe (τὸ εἰ δύνη). Lit., *the if thou canst*. The word *believe* is wanting in the best texts. It is difficult to explain to an English reader the force of the definite article here. "It takes up substantially the word spoken by the father, and puts it with lively emphasis, without connecting it with the further construction, in order to link its fulfilment to the petitioner's own faith" (Meyer). We might paraphrase thus. Jesus said: "that *if thou canst* of thine — as regards *that*, all things are possible," etc. There is a play upon the words δύνη, *canst*, and δυνατὰ, *possible*, which cannot be neatly rendered. "If thou *canst* — all things *can be*."

24. Cried out and said (κράξας—ἔλεγεν). The former denoting the *inarticulate cry*, the *ejaculation*, followed by the *words*, "Lord, I believe," etc.

30. Passed through (παρεπορεύοντο). Lit., *passed along* (παρά). Not tarrying. Bengel says, "not *through* the cities, but *past* them."

31. He taught (ἐδίδασκεν). The Rev. would have done better to give the force of the imperfect here: *He was teaching*. He sought seclusion because

he was engaged for the time in instructing. The teaching was the continuation of the “*began to teach*” (8:31).

Is delivered. The present tense is graphic. The future is realized by the Lord as already present. See on ^{<40B>}Matthew 26:2.

33-35. Peculiar to Mark.

36. *Servant* (διάκονος). Rev., *minister*. Probably from **διώκω**, *to pursue*; to be the *follower* of a person; to attach one’s self to him. As distinguished from other words in the New Testament meaning *servant*, this represents the servant in his *activity*; while **δοῦλος**, *slave*, represents him in his *condition* or *relation* as a *bondman*. A **διάκονος** may be either a slave or a freeman. The word *deacon* is an almost literal transcription of the original. See ^{<40B>}Philippians 1:1; ^{<54B>}1 Timothy 3:8,12. The word is often used in the New Testament to denote *ministers of the gospel*. See ^{<40B>}1 Corinthians 3:5; ^{<40B>}Ephesians 3:7; ^{<40B>}1 Thessalonians 3:2, and elsewhere. Mark uses **δοῦλος** in 10:44.

33. *Let* (ἔστησεν). Wyc. renders *ordained*.

When he had taken him in his arms (ἐναγκαλισάμενος). The verb is found only in Mark, and only he records this detail.

37. *In my name.* Lit., “*upon* (ἐπὶ) *my name.*” See on ^{<40B>}Matthew 18:5.

38. *In thy name.* John’s conscience is awakened by the Lord’s words. They had not received the man who cast out devils in Christ’s name.

42. *Millstone.* Rev., *great millstone*. See on ^{<40B>}Matthew 18:6. Wyc., *millstone of asses*. Note the graphic present and perfect tenses; the millstone *is* hanged, and he *hath been cast*.

43. *Hell.* See on ^{<40B>}Matthew 5:22.

47. *With one eye* (μονόφθαλμον). Lit., *one-eyed*. One of Mark’s words which is branded as slang. Wyc. oddly renders *goggle-eyed*.

50. *Have lost its saltness* (ἄναλον γένηται). Lit., *may have become saltless*. Compare on ^{<40B>}Matthew 5:13.

Will ye season (ἀρτύσετε). Lit., *will ye restore*. Compare ^{<500>}Colossians 4:5.

CHAPTER 10

2. *Tempting*. See on ^{<1013>}Matthew 6:13.

4. *Bill* (βιβλίον). See on ^{<1017>}Matthew 19:7. Diminutive. Lit., *a little book*; Lat., *libellus*, from which comes our word *libel*, a written accusation. Accordingly Wyc. has *a libel of forsaking*, and Tynd. *a testimonial of her divorcement*.

7. *Shall cleave*. See on ^{<1015>}Matthew 19:5. Tynd., *bide by*.

8. *Shall be one flesh* (ἔσονται εἰς σάρκα μίαν). Lit., “shall be *unto* one flesh.” The preposition expresses more graphically than the A.V. the *becoming* of one from two. So Rev., *shall become*.

9. *What*. Regarding the two as one.

13. *They brought* (προσέφερον). Imperfect tense; *they were bringing*, as he went on his way. Similarly, *were rebuking*, as they were successively brought.

16. *Took them in his arms*. See on 9:86.

Put his hands upon them and blessed them. The best texts read *κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ’ αὐτά*, *blessed them, laying his hands upon them*; including the laying on of hands in the blessing. The compound rendered *blessed* occurs only here in the New Testament. It is stronger than the simple form, and expresses the earnestness of Christ’s interest. Alford renders *fervently blessed*.

17. *Running and kneeled*. Two details peculiar to Mark.

18. *Why callest thou*, etc. Compare ^{<1017>}Matthew 19:17. The renderings of the A.V. and Rev. *here* are correct. There is no change of reading as in Matthew, where the text was altered to conform it to Mark and Luke.

22. *He was sad* (στυγνάσας). Applied to the sky in ^{<1015>}Matthew 16:3; *lowering*. The word paints forcibly the gloom which clouded his face.

25. *Needle* (ῥαφίδος). A word stigmatized by the grammarians as unclassical. One of them (Phrynichus) says, “As for *ῥαφίς*, nobody

would know what it is.” Matthew also uses it. See on ^{<1024>}Matthew 19:24. Luke uses, **βελόνης**, the *surgical* needle. See on ^{<1025>}Luke 18:25.

30. Houses, etc. These details are peculiar to Mark. Note especially *with persecutions*, and see Introduction. With beautiful delicacy the Lord omits *wives*; so that Julian’s scoff that the Christian has the promise of a hundred wives is without foundation.

32. Were amazed. The sudden awe which fell on the disciples is noted by Mark only.

42. Which are accounted to rule. Wyc., *that seem to have princehead on folks*.

43. Minister. See on 9:35.

45. For many (**ἀντὶ πολλῶν**). *For*, in the sense of *over against, instead of*; not *on behalf of*.

46. Son of Timaeus. Mark, as usual, is particular about names.

Blind. Diseases of the eye are very common in the East. Thomson says of Ramleh, “The ash-heaps are extremely mischievous; on the occurrence of the slightest wind the air is filled with a fine, pungent dust, which is very injurious to the eyes. I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled” (“Land and Book “). Palgrave says that ophthalmia is fearfully prevalent, especially among children. “It would be no exaggeration to say that one adult out of every five has his eyes more or less damaged by the consequences of this disease” (“Central and Eastern Arabia”).

Beggar. See on ^{<1018>}Matthew 5:3.

49, 50. Peculiar to Mark, and adding greatly to the vividness of the narrative.

50. Rose (**ἀναστὰς**). The best texts read **ἀναπήδησας**, *leaped up*, or, as Rev., *sprang up*.

CHAPTER 11

2. *Colt*. Only Matthew adds the *ass*. Mark and Luke have *colt* only.

4. *In a place where two ways met* (ἐπὶ τοῦ ἀμφόδου)." Ἀμφοδον is literally any road which leads *round* (ἀμφί) a place or a block of buildings. Hence the *winding* way. The word occurs only here in the New Testament. Rev., *in the open street*, which in an Eastern town is usually crooked. Perhaps, by contrast with the usual crookedness, the street in Damascus where Paul lodged was called *Straight* (Acts 9:11). "It is a topographical note," says Dr. Morison, "that could only be given by an eye-witness." The detail of verse 4 is peculiar to Mark. According to Luke (22:8), Peter was one of those sent, and his stamp is probably on the narrative.

8. *In the way*. Both Matthew and Luke have ἐν, *in*; but Mark, εἰς, *into*. They threw their garments *into* the way and spread them there.

***Branches*.** Matthew, Mark, and John use each a different word for *branches*. Matthew, κλάδους, from κλάω, *to break*; hence a *young slip* or *shoot*, such as is *broken off* for grafting — a *twig*, as related to a *branch*. Mark, στιβάδας, from στείβω, *to tread* or *beat down*; hence a mass of straw, rushes, or leaves *beaten together* or strewed loose, so as to form a bed or a carpeted way. A litter of branches and leaves cut *from the fields* (only Mark) near by. John, βάρια, strictly *palm-branches*, the feathery fronds forming the tufted crown of the tree.

***Hosanna*.** Meaning, *O save!*

11. *When he had looked round*. Peculiar to Mark. As the master of the house, *inspecting*. "A look serious, sorrowful, judicial" (Meyer). Compare 3:5, 34.

13. *Afar off*. Peculiar to Mark.

***Having leaves*.** An unusual thing at that early season.

If haply (εἰ ἄρα). If, *such being the case*, i.e., the tree having leaves — he might find fruit, which, in the fig, precedes the leaf. Mark alone adds, “for the time of figs was not yet.”

14. *His disciples heard it*. Peculiar to Mark.

15. *Money-changers* (κολλυβιστῶν). Another unclassical word, but used also by Matthew. “Such words as these might naturally find their place in the mongrel Greek of the slaves and freedmen who formed the first congregations of the church in Rome” (Ezra Abbott, Art. “Gospels,” in Encyclopedia Britannica). See on ^{<4212>}Matthew 21:12.

16. *Vessel* (σκεῦος). See on ^{<4122>}Matthew 12:29; ^{<4127>}Mark 3:27.

Temple (ἱεροῦ). See on ^{<4015>}Matthew 4:5. The temple *enclosure*, not the ναός, or *sanctuary*. People would be tempted to carry vessels, etc., through this, in order to save a long circuit. The court of the Gentiles, moreover, was not regarded by the Jews as entitled to the respect due to the other part of the enclosure. This our Lord rebukes.

17. *Of all nations*. Which rendering implies, shall be called *by* all nations. But render with Rev., a house of prayer for *all the nations* (πᾶσιν τοῖς ἔθνεσιν).

Thieves (ληστῶν). Rev., correctly, *robbers*. See on ^{<4213>}Matthew 21:13; 26:55; ^{<6111>}John 10:1, 8. From λήις or λεία, *booty*. In classical usage mostly of cattle. The robber, conducting his operations on a large and systematic scale, and with the aid of bands, is thus to be distinguished from the κλέπτης, or *thief* who purloins or pilfers whatever comes to hand. A *den* would be appropriate to a band of *robbers*, not to thieves. Thus the traveler to Jericho, in Christ’s parable (^{<2131>}Luke 10:30), fell among *robbers*, not thieves

19. *When evening was come* (ὄταν). Lit., *whenever* evening came on; not on the evening of the purging of the temple merely, but each day at evening.

20-24. All the details are peculiar to Mark. Compare ^{<4211>}Matthew 21:20-22.

23. *Shall come to pass* (γίνεται). Rather *cometh to pass*, as Rev.

24. *Receive* (ἐλάβετε). More lit., *received*. Rev., *have received*.
25. *Trespases*. See on ⁴¹⁶⁴Matthew 6:14
27. *Walking*. An addition of Mark.

CHAPTER 12

1-11. Compare ^{<4123>}Matthew 21:33-46.

1. Wine fat (ὄπολῆνιον). Rev., *wine-press*. Only here in New Testament. The wine-press was constructed in the side of a sloping rock, in which a trough was excavated, which was the wine press proper. Underneath this was dug another trough, with openings communicating with the trough above, into which the juice ran from the press. This was called by the Romans *lacus*, or *the lake*. The word here used for the whole structure strictly means this trough *underneath* (ὕπό) *the press* (ληνός). This is the explanation of Wyc.'s translation, *dalf* (delved), *a lake*.

Went into a far country (ἀπεδήμησεν). But this is too strong. The word means simply *went abroad*. So Wyc., *went forth in pilgrimage*; and Tynd., *into a strange country*. Rev., *another country*. See on ^{<4254>}Matthew 25:14.

Of the fruits. Or, literally, *from* (ἀπό) the fruits, showing that the rent was to be paid in kind.

6. Therefore. The best texts omit.

Last. Mark only.

7. Those husbandmen. Lit., *they the husbandmen*. Wyc., *tenants*.

10. Scripture (γραφήν). A *passage* of scripture: hence frequently *this* scripture; *another* scripture; the *same* scripture. ^{<4101>}Luke 4:21; ^{<4387>}John 19:37; ^{<4016>}Acts 1:16.

11. The Lord's doing (παρά κυρίου). Lit., *from the Lord*.

13-17. Compare ^{<4125>}Matthew 22:15-22.

13. Catch (ἄγρεύσωσιν). From ἄγρα, *hunting, the chase*. Hence the picture in the word is that of *hunting*, while that in Matthew's word, *παγιδεύσωσιν*, is that of *catching in a trap*. See on ^{<4125>}Matthew 22:15.

14. Tribute. See on ^{<4126>}Matthew 22:19.

Person (πρόσωπον). Lit., *face*.

Shall we give, etc. A touch peculiar to Mark.

15. *Penny*. See on ^{<410>}Matthew 20:2.

16. *Image and superscription*. See on ^{<422>}Matthew 22:20.

17. *They marvelled* (ἐξεθαύμαζον). The preposition ἐξ, *out of*, indicates great astonishment. They marvelled *out of measure*. Hence Rev., *marvelled greatly*. The A.V. follows another reading, with the simple verb θαύμαζον. The imperfect denotes *continuance: they stood wondering*.

18. *Who* (οἵτινες). This pronoun marks the Sadducees as a *class: of that party* characterized by their denial of the resurrection.

Asked (ἐπηρώτων). Stronger. They *questioned*.

24. *Therefore* (διὰ τοῦτο). A rendering which obscures the meaning. The words point forward to the next two clauses. The reason of your error is *your ignorance of the scriptures and the power of God*. Hence Rev., correctly, *Is it not for this cause that ye err?*

Err (πλανᾶσθε). Lit., *wander out of the way*. Compare Latin *errare*. Of the wandering sheep, ^{<482>}Matthew 18:12; ^{<425>}1 Peter 2:25. Of the martyrs wandering in the deserts, ^{<513>}Hebrews 11:38. Often rendered in the New Testament *deceive*. See ^{<415>}Mark 13:5, 6. Compare ἀστέρες πλανῆται, *wandering stars* (Jude 13), from which our word *planet*.

26. *How in the bush God spake*. An utterly wrong rendering. *In the bush* (ἐπὶ τοῦ βάλτου), refers to a particular section in the Pentateuch, ^{<482>}Exodus 3:2-6. The Jews were accustomed to designate portions of scripture by the most noteworthy thing contained in them. Therefore Rev., rightly, *in the place concerning the bush*. Wyc., *in the book of Moses on the bush*. The article refers to it as something familiar. Compare ^{<512>}Romans 11:2, ἐν Ἠλίᾳ; i.e., in the section of scripture which tells of Elijah. There, however, the Rev. retains the A.V. *of Elijah*, and puts *in* in the margin.

27. *Ye do greatly err*. An emphatic close, peculiar to Mark.

28. *Well* (καλῶς). Lit., *beautifully, finely, admirably*.

What (ποία). Rather, *of what nature*.

30. *With all thy heart* (ἐξ ὅλης τῆς καρδίας σου). Lit., *out of thy whole heart*. The *heart*, not only as the seat of the affections, but as the center of our complex being — physical, moral, spiritual, and intellectual.

Soul (ψυχῆς). The word is often used in the New Testament in its original meaning of *life*. See ^{<4121>}Matthew 2:20; 20:28; ^{<4100>}Acts 20:10; ^{<6110>}Romans 11:3; ^{<6111>}John 10:11. Hence, as an emphatic designation of the man himself. See ^{<1028>}Matthew 12:18; ^{<9189>}Hebrews 10:38; ^{<2119>}Luke 21:19. So that the word denotes “life in the distinctness of individual existence” (Cremer). See farther on ψυχικός, *spiritual*, ^{<1544>}1 Corinthians 15:44.

Mind (διανοίας). The faculty of thought: understanding, especially the *moral* understanding.

31. *Neighbor*. See on ^{<158>}Matthew 5:43.

32-34. Peculiar to Mark.

32. *Well, Master, thou hast said the truth; for there is one God*. All the best texts omit *God*.

Well (καλῶς). Exclamatory, as one says *good!* on hearing something which he approves.

The truth (ἐπ ἀληθείας). Incorrect. The phrase is adverbial; *of a truth, in truth, truthfully*, and qualifies the succeeding verb, *thou hast said*.

For (ὅτι). The A.V. begins a new and explanatory sentence with this word; but it is better with Rev. to translate *that*, and make the whole sentence continuous: *Thou hast truthfully said that he is one*.

33. *Understanding* (συνέσεως). A different word from that in verse 30. From συνίημι, *to send or bring together*. Hence σύνεσις is a *union or bringing together* of the mind with an object, and so used to denote *the faculty of quick comprehension, intelligence, sagacity*. Compare on συνετῶν, *the prudent*, ^{<1125>}Matthew 11:25

34. *Discreetly* (νουνεχῶς). From νοῦς, *mind*, and ἔχω, *to have*. Having his mind in possession: “*having his wits about him*.” The word occurs only here in the New Testament.

37. *The common people* (ὁ πολὺς ὄχλος). Not indicating a social distinction, but the *great mass of the people: the crowd at large*.

38. *Desire* (θέλοντων). See on ^{41B}Matthew 1:19.

39. *Uppermost rooms* (πρωτοκλισίας). More correctly, *the chief couches*. So Rev., *chief places*.

40. *Widows' houses*. People often left their whole fortune to the temple, and a good deal of the temple-money went, in the end, to the Scribes and Pharisees. The Scribes were universally employed in making wills and conveyances of property. They may have abused their influence with widows.

41. *The treasury*. In the Court of the Women, which covered a space of two hundred feet square. All round it ran a colonnade, and within it, against the wall, were the thirteen chests or “trumpets” for charitable contributions. These chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was legally due by worshippers, the other four for strictly voluntary gifts. See Edersheim, “The Temple.”

Beheld (ἐθεώρει). Observed thoughtfully.

Cast. Note the graphic present tense: *are casting*.

Money (χαλκὸν). Lit., *copper*, which most of the people gave.

Cast in (ἔβαλλον). Imperfect tense: *were casting in as he looked*.

Much (πολλά). Lit., *many things*; possibly many pieces of current copper coin.

42. *A certain* (μία). Not a good translation. Lit., *one* as distinguished from the *many* rich. Better, simply the indefinite article, as Rev.

Poor (πτωχή). See on ^{41B}Matthew 5:3.

Mites (λεπτὰ). From λεπτός, *peeled, husked*; and thence *thin* or *fine*. Therefore of a very *small* or *thin* coin.

Farthing (κοδράντης). A Latin word, *quadrans*, or a quarter of a Roman *as*; *quadrans* meaning a *forth*, as *farthing* is *fourthing*.

43. *This poor widow* (ἡ χήρα αὕτη ἡ πτωχή). The Greek order is very suggestive, forming a kind of climax: *this widow*, *the poor one*, or *and she poor*.

CHAPTER 13

1. *Stones.* The spring-stones of the arches of the bridge which spanned the valley of Tyropoeon (the cheese-makers), and connected the ancient city of David with the royal porch of the temple, measured twenty-four feet in length by six in thickness. Yet these were by no means the largest in the masonry of the temple. Both at the southeastern and southwestern angles stones have been found measuring from twenty to forty feet long, and weighing above one hundred tons (Edersheim, “Temple”).

2. *Thrown down* (καταλυθῆ). Rather, *loosened down*. A very graphic word, implying gradual demolition.

3. Note the particularity of detail in Mark. He adds, *over against the temple*, and the names of the four who asked the question. With the following discourse compare Matthew 24.

6. *In* my name (ἐπί). Lit., *upon*. Basing their claims *on* the use of my name.

7. *Rumors of wars.* Wyc., *opinions of battles*. Such as would be a cause of terror to the Hebrew Christians; as the three threats of war against the Jews by Caligula, Claudius, and Nero. There were serious disturbances at Alexandria, A.D. 38, in which the Jews were the especial objects of persecution; at Seleucia about the same time, in which more than fifty thousand Jews were killed; and at Jamnia, near Joppa.

***Troubled* (θροεῖσθε).** Θροέω is, literally, *to cry aloud*.

Earthquakes. Between the prophecy and the destruction of Jerusalem (A.D. 70) occurred: A great earthquake in Crete, A.D. 46 or 47: at Rome, on the day on which Nero entered his majority, A.D. 51: at Apameia, in Phrygia, A.D. 53; “on account of which,” says Tacitus, “they were exempted from tribute for five years:” at Laodicea, in Phrygia, A.D. 60: in Campania, A.D. 63, by which, according to Tacitus, the city of Pompeii was largely destroyed.

Famines. During the reign of Claudius, A.D. 41-54, four famines are recorded: One at Rome, A.D. 41, 42; one in Judaea, A.D. 44; one in

Greece, A.D. 50; and again at Rome, A.D. 52, when the people rose in rebellion and threatened the life of the emperor. Tacitus says that it was accompanied by frequent earthquakes, which levelled houses. The famine in Judaea was probably the one prophesied by Agabus, ⁴⁴¹²⁸Acts 11:28. Of the year 65 A.D., Tacitus says: “This year, disgraced by so many deeds of horror, was further distinguished by the gods with storms and sicknesses. Campania was devastated by a hurricane which overthrew buildings, trees, and the fruits of the soil in every direction, even to the gates of the city, within which a pestilence thinned all ranks of the population, with no atmospheric disturbance that the eye could trace. The houses were choked with dead, the roads with funerals: neither sex nor age escaped. Slaves and freemen perished equally amid the wailings of their wives and children, who were often hurried to the pyre by which they had sat in tears, and consumed together with them. The deaths of knights and senators, promiscuous as they were, deserved the less to be lamented, inasmuch as, falling by the common lot of mortality, they seemed to anticipate the prince’s cruelty “ (“Annals,” xvi., 10-13).

9. Sorrows (ὠδίνων). Rev., rightly, *travail*; for the word is used especially of *birth-throes*.

Shall ye be beaten (δαρήσεσθε). The verb literally means *to skin* or *flay*, and by a slang usage, like our phrase *to tan* or *hide*, comes to mean *to cudgel* or *beat*.

11. They lead (ἄγωσιν). Present subjunctive; better perhaps, *may be leading*. While you are going along in custody to the judgment-seat, do not be worrying about your defences.

Take no thought beforehand (μὴ προμεριμνᾶτε). See on ⁴⁴⁰²⁵Matthew 6:25.

14. Abomination. See on ⁴⁴²⁴⁵Matthew 24:15.

15. Housetop. See on ⁴⁴²⁴⁷Matthew 24:17.

19. The creation which God created. Note the peculiar amplification, and compare verse 20, *the elect or chosen whom he chose*.

20. Shortened. See on ⁴⁴²²²Matthew 24:22.

22. *Shall shew* (δώσουσιν). Lit., *shall give*. A few editors, however, read ποιήσουσιν, *shall make* or do.

24. *Light* (φέγγος). The word is used in the New Testament wherever the light of *the moon* is referred to. Compare ^{<112>}Matthew 24:29, the only other instance. It occurs also in ^{<113>}Luke 11:33, but meaning the light-of a lamp.

25. *The stars of heaven shall fall*. A rendering which falls very far short of the graphic original: οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες: *the stars shall be falling from heaven*. So Rev., thus giving the sense of *continuousness*, as of a *shower* of falling stars.

27. *From the uttermost part of the earth to the uttermost part of heaven* (ἀπ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ). From the outermost border of the earth, conceived as a flat surface, to where the outermost border of the heaven sets a limit to the earth. Compare ^{<114>}Matthew 24:31. Mark's expression is more poetical.

28. *Parable*. See on ^{<115>}Matthew 24:32.

Branch. See on ^{<116>}Mark 11:8.

29. *Come to pass* (γινόμενα). The present participle, and therefore better as Rev., *coming to pass*; *in process of fulfilment*.

33. *Watch* (ἀγρυπνεῖτε). The word is derived from ἀγρεύω, *to hunt*, and ὕπνος, *sleep*. The picture is of one *in pursuit of sleep*, and therefore *wakeful, restless*. Wyc.'s rendering of the whole passage is striking: *See! wake ye and pray ye!*

34. *A man taking a far journey* (ἄνθρωπος ἀπόδημος). The A.V. is incorrect, since the idea is not that of a man *about to go*, as ^{<117>}Matthew 25:14; but of one *already gone*. So Wyc., *gone far in pilgrimage*; and Tynd., *which is gone into a strange country*. The two words form one notion — *a man abroad*. Rev., *sojourning in another country*.

35. *Watch* (γρηγορεῖτε). A different word from that in verse 33. See also verse 34. The picture in this word is that of a sleeping man rousing himself. While the other word conveys the idea of simple *wakefulness*, this adds the idea of *alertness*. Compare ^{<118>}Matthew 14:38; ^{<119>}Luke 12:37; ^{<120>}1 Peter 5:8. The apostles are thus compared with the *doorkeepers*, verse 34;

and the night season is in keeping with the figure. In the temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garments were set on fire. Compare

~~Acts~~ Revelation 16:15: “Blessed is he that *watcheth and keepeth his garments.*” The preparations for the morning service required all to be early astir. The superintending priest might knock at the door at any moment. The Rabbis use almost the very words in which scripture describes the unexpected coming of the Master. “Sometimes he came at the cockcrowing, sometimes a little earlier, sometimes a little later. He came and knocked and they opened to him” (Edersheim, “The Temple”).

37. *Watch.* The closing and summary word is the stronger word of verse 35: *Be awake and on guard.*

CHAPTER 14

1. *The feast of the passover and the unleavened bread* (τὸ πάσχα καὶ τὰ ἄζυμα). Lit., *the passover and the unleavened*. It was really one and the same festival.

Sought (ἐζήτουν). Imperfect tense: *were all this while seeking*.

3-9. Compare ^{<4B16>}Matthew 26:6-13.

3. *Alabaster box*. See on ^{<4B16>}Matthew 26:7.

Spikenard (νάρδου πιστικῆς). The meaning of πιστικῆς is greatly disputed. The best authorities define it *genuine* or *unadulterated: pure nard*.

Brake. Possibly by striking the brittle neck of the flask. This detail is peculiar to Mark.

4. *To what purpose*, etc. See on ^{<4B16>}Matthew 26:8.

5. *Murmured* (ἐνεβριμῶντο). See on ^{<4C16>}Mark 1:43.

6. *Good*. See on ^{<4B16>}Matthew 26:10.

7. *And whensoever ye will*, etc. Note Mark's amplification.

8. *She hath done what she could* (ὃ ἔσχεν ἐποίησεν). Lit., *what she had she did*. Peculiar to Mark.

She is come aforehand to anoint (προέλαβεν μυρίσαι). Lit., *she anticipated to anoint*. Rev., *hath anointed beforehand*. The verb μυρίζω is found only here.

11. *Money*. See on ^{<4B16>}Matthew 26:15.

He sought (ἐζήτηι). Imperfect tense. He *kept seeking: busied himself continuously* from that time.

Conveniently (εὐκαιρῶς). Might find a good opportunity (καιρός).

13. *A man*. A slave probably, whose business it was to draw water. See ^{<6B11>}Deuteronomy 19:11.

Pitcher. Of earthenware: **κεράμιον** from **κέραμος** potter's clay.

14. My guest-chamber (**κατάλυμά μου**). ^{<421>}Luke 22:11. The word is not classical, and as used by an oriental signifies a *khan* or *caravanserai*. Hence *inn* at ^{<411>}Luke 2:7. My chamber. It was a common practice that more than one company partook of the paschal supper in the same apartment; but Christ will have his chamber for himself and his disciples alone.

15. And he (**αὐτὸς**). The Greek is more emphatic. "He will *himself* show you." So Rev. Probably the owner of the house was a disciple.

Furnished (**ἑστρωμένον**). Lit., *strewed* with carpets, and with couches properly spread.

20. Dish (**τρουβλίον**). See on ^{<412>}Matthew 26:23.

23. The cup. The wine was the ordinary one of the country, only *red*. It was mixed with water, generally in the proportion of one part to two of water.

24. Covenant. See on ^{<413>}Matthew 26:28.

Is shed (**τὸ ἐκχυννόμενον**). Lit., *is being shed*. This present participle is significant. To the Lord's mind the sacrifice is *already being* offered.

25. New. See on ^{<413>}Matthew 26:29.

26. Sung an hymn. See on ^{<414>}Matthew 26:30.

28. Go before. See on ^{<415>}Matthew 26:32.

30. Cock crow. See on ^{<415>}Matthew 26:34. Mark alone adds *twice*.

Deny (**ἀπαρνήση**). The compound verb signifies *utterly* deny.

31. I will not deny (**οὐ μή σε ἀπαρνήσομαι**). The double negative with the future forms the strongest possible assertion.

32. Gethsemane. See on ^{<416>}Matthew 26:36.

33. To be sore amazed (**ἐκθαμβεῖσθαι**). A word peculiar to Mark. Compare 9:15; 16:5, 6.

35. Prayed (**προσηύχετο**). Imperfect tense: *began* to pray.

40. Heavy (καταβαρυνόμενοι). Lit., *weighed down: very heavy*.

41. It is enough (ἀπέχει). Peculiar to Mark. In this impersonal sense the word occurs nowhere else in the New Testament. Expositors are utterly at sea as to its meaning.

43. One of the twelve. See on ^{<4185>}Matthew 26:47; as also on *multitude*.

44. Token (σύσσημον). A later Greek compound used only by Mark in this passage. Compare **σημεῖον**, ^{<4164>}Matthew 26:48. The σύν, *with*, gives the force of *mutual* token: a *concerted* signal.

45. Kissed. See on ^{<4164>}Matthew 26:49.

47. The servant. See on ^{<4181>}Matthew 26:51.

Ear (ὠτόριον). A word found only here and at John 23:10. See on ^{<4181>}Matthew 26:51.

48. A thief. Rev., better, *robber*. See on ^{<4185>}Matthew 26:55, and ^{<4117>}Mark 11:17.

51, 52. The incident is related by Mark only. There is no means of knowing who the youth may have been. Conjecture has named Mark himself, John, James the Just, Lazarus, the brother of Martha and Mary, and St. Paul!

51. Linen cloth (σινδόνα). The probable derivation is from Ἰνδός, an *Indian*: India being the source from which came this fine fabric used for wrapping dead bodies, and in which Christ's body was enveloped. See ^{<4173>}Matthew 27:59; ^{<4154>}Mark 15:46; ^{<4253>}Luke 23:53.

54. Palace (αὐλήν). Rather, *court*, as Rev., the quadrangle round which the chambers were built. See on ^{<4181>}Matthew 26:3.

Sat with (ἦν συγκαθήμενος). The verb With the participle denoting *continuousness*. What occurred after occurred *while he was sitting*. So Rev.

Servants. Rev., *officers*. See on ^{<4185>}Matthew 5:25.

At the fire (πρὸς τὸ φῶς). Φῶς is never used of the *fire itself*, but of the *light* of the fire; and this is the point to which the evangelist directs

attention: that the firelight, Shining on Peter's face, Called forth the challenge of the maid (verse 66).

56. *Their witness agreed not.* Peculiar to Mark. Lit., *their testimonies were not equal*. Hence the difficulty of fulfilling the requirement of the law, which demanded *two* witnesses. See ^{<1270>}Deuteronomy 27:6; and compare ^{<1180>}Matthew 28:16; ^{<1159>}1 Timothy 5:19; ^{<1303>}Hebrews 10:28.

58. *Made with hands.* Mark adds this detail; also *made without hands*, and the following sentence.

62. *I am.* See on ^{<1164>}Matthew 26:64.

64. *Guilty of death.* See on ^{<1166>}Matthew 26:66.

65. *Buffet.* See on ^{<1167>}Matthew 26:67.

Palms of their hands (ῥαπίσμασιν). An unclassical word, but used also by John (19:3). The word means *blows*.

Did strike. Following the old reading, ἔβαλλον. The Correct reading is ἔλαβον, *received*. So Rev. Received him into custody.

66. *Beneath.* In relation to the chambers round the court above.

68. *Porch* (προαύλιον). Only here in New Testament. The *vestibule*, extending from the outside gate to the court.

71. *Curse* (ἀναθεματίζειν). Compare on ^{<1154>}Matthew 26:74; where the word is καταθεματίζειν, to call *down* (κατὰ) curses on himself if he were not telling the truth. The words are Synonymous.

72. *When he thought thereon* (ἐπιβαλὼν). From ἐπί, *upon*, and, βάλλω, *to throw*. When he *threw his thought upon it*.

CHAPTER 15

Compare verses 1-5 with ^{<120>}Matthew 27:1, 2, 11-14.

7. *Them that had made insurrection with him* (συστασιαστῶν).

Fellow-rioters. But the better texts read στασιαστῶν, *rioters*, omitting the σύν with (*fellow*): and the Rev. accordingly omits *with him*.

Who (οἵτινες). Denoting a *class* of criminals.

The insurrection. Note the article: *the* insurrection for which Barabbas and his fellows had been imprisoned.

8. *Crying aloud* (ἀναβοήσας). But the best texts read ἀναβὰς, *having gone up*. So Rev., *went up*.

Ever (ἀεὶ). Omitted by the best texts.

11. *Moved* (ἀνέσεισαν). A feeble translation. Σείω is *to shake*. Hence σεισμός, *an earthquake*. See on ^{<120>}Matthew 13:8. Better as Rev., *stirred up*. Wyc., *The bishops stirred the company of people*.

15. *To content* (τὸ ἱκανὸν ποιῆσαι). Lit., *to do the sufficient thing*.

Compare the popular phrase, *Do the right thing*. A Latinism, and used by Mark only. Wyc., *to do enough to the people*.

16. *Into the hall called Pretorium*. Mark, as usual, amplifies. Matthew has simply *the Pretorium*. The *courtyard*, surrounded by the buildings of the Pretorium, so that the people passing through the vestibule into this quadrangle found themselves in the Pretorium.

Band (σπεῖραν). Originally anything *wound* or *wrapped round*; as a ball, the coils of a snake, a knot or curl in wood. Hence a body of men-at-arms. The same idea is at the bottom of the Latin *manipulus*, which is sometimes (as by Josephus) used to translate σπεῖρα. *Manipulus* was originally a *bundle* or *handful*. The ancient Romans adopted a pole with a handful of hay or straw twisted about it as the standard of a company of soldiers; hence a certain number or body of soldiers under one standard was called *manipulus*.

17. *Purple*. See on ^{<1728>}Matthew 27:28. Matthew adds the word for *soldier's cloak*. Mark has simply purple.

21. *Compel*. Better *impress*, as Rev. in margin. See on ^{<1151>}Matthew 5:41. Note the accuracy in designating Simon.

22. *Golgotha*. See on ^{<1728>}Matthew 27:33.

23. *They gave* (ἐδίδουν). The imperfect tense is used in the same sense as in ^{<1184>}Matthew 3:14 (Rev.), “John *would have hindered*.” They were *for giving; attempted to give*. So Rev., excellently, *offered*.

Wine mingled with myrrh (ἔσμυρνισμένον οἶνον). Lit., *myrrhed wine*. See on ^{<1734>}Matthew 27:34.

24. *What each should take* (τίς τί ἄρη). Lit., *who should take what*. An addition of Mark.

26. *The superscription of his accusation*. Matthew, simply *accusation*; Luke, *superscription*; John, *title*. See on ^{<1737>}Matthew 27:37.

27. *Thieves*. Rev., *robbers*. See on ^{<1738>}Matthew 27:38.

29. *Ah!* (οὐὶ). The Latin *vah!*

Destroyest. The same word as at 13:2.

32. *The Christ*. See on ^{<1111>}Matthew 2:1. Referring to the confession before the high-priest (14:62).

King of Israel. Referring to the confession before Pilate (15:2).

36. *Vinegar*. See on ^{<1748>}Matthew 27:48.

38. *The veil*. See on ^{<1751>}Matthew 27:51.

39. *Son of God*. Not *the* Son of God, which Rev. has retained, but *a* son of God. To the centurion Christ was a hero or demigod. See on ^{<1754>}Matthew 27:54.

40. *Magdalene*. See on ^{<1756>}Matthew 27:56.

41. *Followed — ministered* (ἠκολούθουν—διηκόνουν). Both imperfects: *were in the habit, accustomed to*.

42. *Even*. See on ^{<4257>}Matthew 27:57.

The day before the Sabbath (προσάββατον). *The fore Sabbath*. Peculiar to Mark, and only here.

43. *Joseph of Arimathaea* (Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας). Lit., *Joseph, he from Arimathaea*: the article indicating a man well known.

Honorable (εὐσχήμων). Compounded of εὖ, *well*, and σχῆμα, *form, shape, figure*. On the latter word, see on ^{<4170>}Matthew 17:2. In its earlier use this adjective would, therefore, emphasize the dignified *external* appearance and deportment. So Plato, *noble bearing* (“Republic,” 413). Later, it came to be used in the sense of *noble; honorable in rank*. See ^{<4130>}Acts 13:50; 17:12.

Counsellor. A member of the Sanhedrim, as appears from ^{<4251>}Luke 23:51.

Went in boldly (τολμήσας εἰσῆλθεν). Lit., *having dared went in*. Daring all possible consequences.

44. *Wondered*. This query and the asking the centurion are peculiar to Mark.

45. *Body* (πτῶμα). Better, Rev., *corpse*; as the word is used only of a *dead* body. See on ^{<4203>}Matthew 24:28.

46. *Stone*. See on ^{<4270>}Matthew 27:60.

47. *Beheld* (ἑθεώρουν). Imperfect tense. *Were looking on meanwhile*. The verb also implies *steady and careful contemplation*. They took careful note.

CHAPTER 16

2. *At the rising of the sun* (ἀνατείλαντος τοῦ ἡλίου). More correctly, as Rev., *when the sun was risen*.

3. Peculiar to Mark.

5. *Affrighted*. See 9:15, and Introduction. Rev., better, *amazed*. It was *wonder* rather than *fright*.

8. *Quickly*. Omitted by best texts.

Astonishment (ἐκστασις). See on ^{<1050>}Mark 5:42.

Afraid (ἐφοβοῦντο). The wonder merges into *fear*.

By a large number of the ablest modern critics the remainder of this chapter is held to be from some other hand than Mark's. It is omitted from the two oldest manuscripts.

9. *The first day of the week* (πρώτη σαββάτου). A phrase which Mark does not use. In verse 2 of this chapter it is μιᾶς σαββάτων.

Out of whom he had cast seven devils. With Mark's well-known habit of particularizing, it is somewhat singular that this circumstance was not mentioned in either of the three previous allusions to Mary (^{<1150>}15:40, 47; 16:1).

Out of whom (ἀφ' ἧς). An unusual expression. Mark habitually uses the preposition ἐκ in this connection (1:25, 26; ^{<1178>}5:8; ^{<1177>}7:26, 29; ^{<1195>}9:25). Moreover, ἀπό, *from*, is used with ἐκβάλλειν, *cast out*, nowhere else in the New Testament. The peculiarity is equally marked if we read with some, παρ' ἧς.

10. *She* (ἐκεῖνη). An absolute use of the pronoun unexampled in Mark. See also verses 11, 13. It would imply an emphasis which is not intended. Compare 4:11; 12:4, 5, 7; 14:21.

Went (πορευθεῖσα). So in verses 12, 15. *Went, go*. This verb for *to go* occurs nowhere else in this Gospel except in compounds.

Them that had been with him (τοῖς μετ αὐτοῦ γενομένοις). A circumlocution foreign to the Gospels.

12. *After these things* (μετά ταῦτα). An expression never used by Mark.

Another form (ἑτέρα μορφή). More correctly, a *different* form.

14. *Afterward* (ὕστερον). Not found elsewhere in Mark Often in Matthew.

15. *To every creature* (πάσῃ τῇ κτίσει). Rightly, as Rev., *to the whole creation*.

16. *Shall be damned* (κατακριθήσεται). A most unfortunate rendering. The word is a judicial term, and, as Dr. Morison truthfully says, “determines, by itself, nothing at all concerning the nature, degree, or extent of the penalty to be endured.” See on the kindred noun, κρῖμα, *judgment*, rendered by A.V. *damnation*, ^{<112>}1 Corinthians 11:29. Rev., rightly, *condemned*.

17. *Shall follow* (παρακολουθήσει). The preposition παρά, *alongside of*, gives the sense of *accompany*.

18. *The sick* (ἀρρώστους). See on ^{<105>}Mark 6:5.

20. *Following* (ἐπακολουθούντων). Following *closely*: force of ἐπί. Both this and the word for *follow*, in verse 17, are foreign to Mark’s diction, though he frequently uses the simple verb.

A manuscript of the eighth or ninth century, known as L, has, at the close of verse 8, these words: “In some instances there is added as follows.” Then we read: “But all the things enjoined they announced without delay to those who were around Peter (i.e., to Peter and those who were with him). And afterward Jesus himself, from the east unto the west, sent forth through them the sacred and incorruptible message of eternal salvation.”

The subject of the last twelve verses of this Gospel may be found critically discussed in the second volume of Westcott and Hort’s Greek Testament; by Dean John W. Burgon in his monograph, “The Last Twelve Verses of the Gospel according to St. Mark Vindicated against Recent Objectors and Established;” Frederick Henry Scrivener, LL.D., “Introduction to the Criticism of the New Testament;” James Morison,

D.D., "Practical Commentary on the Gospel according to St. Mark; "Samuel Davidson, D.D., "Introduction to the Study of the New Testament; " Philip Schaff, D.D., " History of the Christian Church;" Canon F. C. Cook in "Speaker's Commentary on Mark; " Samuel P. Tregelles, LL.D., "On the Printed Text of the Greek Testament; " also in the commentaries of Alford and Meyer.

LIST OF GREEK WORDS USED BY MARK ONLY

- ἀγρεύω— , catch, ^{<4123>}12:13
 ἅλς— , salt, ^{<4199>}9:49
 ἄλαλος— , dumb, ^{<4133>}7:37; ^{<4197>}9:17, 25
 ἀλεκτροφωνία— , cockcrowing, ^{<4135>}13:35
 ἄμφοδον— , a place where two ways meet, ^{<4104>}11:4
 ἀμφιβάλλω— , cast, ^{<4116>}1:16
 ἄναλος— , saltless, ^{<4081>}9:50
 ἀναπηδάω— , leap up, ^{<4131>}10:50
 ἀναστενάζω— , sigh deeply, ^{<4082>}8:12
 ἀπέχει— , it is enough, ^{<4144>}14:41
 ἀπόδημος— , abroad, ^{<4134>}13:34
 ἀποστεγάζω— , uncover, ^{<4102>}2:4
 ἀφρίζω— , foam, ^{<4098>}9:18, 20
 Βοανεργές— , sons of thunder, ^{<4087>}3:17
 γαμίσκομαι— , to be given in marriage, ^{<4125>}12:25
 γναφεύς— , fuller, ^{<4103>}9:3
 δισχίλιοι— , two thousand, ^{<4053>}5:13
 δύσκολος— , hard, ^{<4103>}10:24
 εἰ, — if (in swearing), ^{<4082>}8:12
 ἐκθαμβέω— , to be amazed, ^{<4095>}9:15; ^{<4143>}14:33; ^{<4165>}16:5, 6
 ἐκθαυμάζω— , to marvel, ^{<4127>}12:17
 ἐκπερισσῶς— , exceeding vehemently, ^{<4161>}14:31
 ἐναγκαλίζομαι— , take in the arms, ^{<4096>}9:36; ^{<4106>}10:16
 ἐνειλέω— , wrap, ^{<4154>}15:46
 ἔννυχον— , in the night, ^{<4035>}1:35
 ἐξάπινα— , suddenly, ^{<4098>}9:8
 ἐξουθενόω— set at naught, ^{<4092>}9:12

- ἐπιβάλλω— (neuter), beat, ^{<4037>}4:37
- ἐπιρράπτω— , sew upon, ^{<4029>}2:21
- ἐπισυντρέχω— , come running together, ^{<4025>}9:25
- ἐσχάτως— at the point of death, ^{<4023>}4:23
- ἤφιεν— , suffered (permitted), ^{<4034>}1:34; ^{<4116>}11:16
- θανάσιμος— , deadly, ^{<4138>}16:18
- θαυμάζειν διὰ— , to wonder because of, ^{<4016>}6:6
- θυγάτριον— , little daughter, ^{<4023>}5:23; ^{<4027>}7:25
- τὸ ἱκανὸν ποιεῖν— , to content, ^{<4155>}15:15
- κατάβα— , come down, ^{<4151>}15:30
- καταβαρύνω— , weigh down, ^{<4140>}14:40
- καταδιώκω— , follow after, ^{<4035>}1:36
- κατακόπτω— , cut, ^{<4155>}5:5
- κατευλογέω— , bless, ^{<4006>}10:16
- κατοίκησις— , dwelling, ^{<4038>}5:3
- κεντυρίων— , centurion, ^{<4159>}15:39,44, 45
- κεφαλαίω— , to wound in the head, ^{<4124>}12:4
- κυλίομαι— , wallow, ^{<4137>}9:20
- κωμόπολις— , village-town, ^{<4038>}1:38
- μεθόρια— , borders, ^{<4024>}7:24
- μηκύνομαι— , grow, ^{<4027>}4:27
- μογιάλος— , having an impediment in speech, ^{<4029>}7:32
- μυρίζω— , anoint, ^{<4143>}14:8
- νουνεχῶς— , discreetly, ^{<4123>}12:34
- ξέστης— , pot, ^{<4007>}7:4
- ὄμμα— , eye, ^{<4023>}8:23
- οὐά— , ah! ha! ^{<4159>}15:29
- παιδιόθεν— , from a child, ^{<4029>}9:21
- παρόμοιος— , like ^{<4008>}7:8, 13

- περιτρέχω— , round about, ^{<4065>}6:55
- πρασιά— , a garden-plat, ^{<4064>}6:40
- προαύλιον— , porch or forecourt, ^{<4148>}14:68
- προμεριμνάω— , take thought beforehand, ^{<4131>}13:11
- προσάββατον— , day before the Sabbath, ^{<4152>}15:42
- προσεγγίζω— , come nigh unto, ^{<4004>}2:4
- προσορμίζομαι— , moor to the shore, ^{<4063>}6:53
- προσπορεύομαι— , come unto, ^{<4065>}10:35
- πυγμῆ— , with the fist, ^{<4003>}7:3
- σκώληξ— , worm, ^{<4094>}9:44, 46, 48
- σπεκουλάτωρ— , executioner, ^{<4067>}6:27
- συρνίζω— , mingle with myrrh, ^{<4153>}15:23
- στασιαστής— , insurrectionist, ^{<4150>}15:7
- στίλβω— , to be glistening, ^{<4008>}9:3
- στίβας— , branch, or layer of leaves, ^{<4108>}11:8
- συμπόσιον— , a table-party, ^{<4069>}6:39
- συνθλίβω— , to throng or crowd, ^{<4062>}5:24, 31
- συλλυπέομαι— , to be grieved, ^{<4035>}3:5
- Συραφοινίκισσα— , a Syro-phoenician woman, ^{<4027>}7:26
- προσκεφάλαιον— , cushion, ^{<4068>}4:38
- σύσημον— countersign, token, ^{<4144>}14:44
- τηλαυγῶς— , clearly, ^{<4025>}8:25
- τρίζω— , gnash, ^{<4098>}9:18
- ὑπερηφάνια— , pride, ^{<4122>}7:22
- ὑπερπερισσῶς— , beyond measure, ^{<4077>}7:37
- ὑπολήνιον— , wine-fat or wine-press, ^{<4121>}12:1
- χαλκίον— , brazen vessel, ^{<4007>}7:4

FOOTNOTES

VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, ^{<00E1}Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. ^{<00E1}Luke 7:16; ^{<00E1}Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in ^{<00E1}Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta⁹ The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3^{fta18} of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta¹⁰ Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta¹¹ *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In ^{<50114}Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in ^{<5018}1 Timothy 2:8, the A.V. *doubting* is better. ^{<514}Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta¹² Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta¹³ The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See ^{<44B>}Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, ^{<44B>}Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangracitat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεραύς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; ^{<368>}Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In ^{<370>}Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (^{<403>}1 Corinthians 9:13; ^{<415>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<418>}1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangracitat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<431>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<419>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<434>}Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.